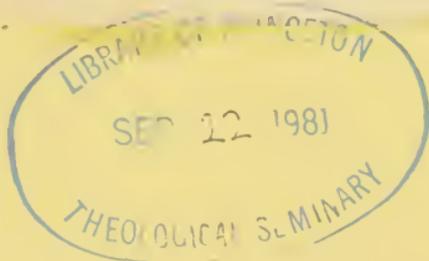


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BIBLE OF REASON:

PART III.,

BEING

ADDITIONS TO PART II.;

OR,

SCRIPTURES OF MODERN AUTHORS.

SELECTED AND WRITTEN BY

B. F. POWELL

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BIBLE OF REASON.

PART III.

ADDITIONS TO CHAPTER I. PART II

1.

1. The things that are natural are the things that are eternal in their kinds; nature never dies.

“ When will the stream be weary of flowing ;
When will the wind be weary of blowing ;
When will the clouds be weary of fleeting ;
When will the heart be weary of beating ;
And nature die ?
Never, oh ! never,—nothing will die.
The stream flows,
The wind blows,
The cloud fleets,
The heart beats,
Nothing will die.”

2. The lapse of time has no effect to wear out or destroy the machinery of the universe.

‘ By ceaseless action all that is, subsists ;
Constant rotation of the unwearied wheel :
Its own revolvency upholds the world.’

3. The complexional features of the race are fixed and unchangeable: the eternal image of nature cannot possibly be effaced.

4. Change is the universal attribute of nature, *i. e.* the expiration and renewal of every individual: life is but a span that divides the antenatal and posthumous eternities.

“ Individuals die.
Clearly the blue river chimes in its flowing ;
Warmly and broadly the south winds are blowing ;
One after another the white clouds are fleeting ;
Every heart this gay morning in joyance is beating
Full merrily :
Yet all things must die.
The stream will cease to flow,
The wind will cease to blow,
The clouds will cease to fleet,
The heart will cease to beat ;
For all things must die.”

“ The kingdoms of the world have passed away,
And its strong empires mouldered into dust,
Swift as the changes of a poet’s dream ;
And kings, and heroes, and the mighty minds
Whose hopes circled eternity, and seized
The stars as their inheritance, and grew
Too big for mortal frames—until they sank
Into the narrow bounds of nature—or, if left,
Of power, of life, of motion, all bereft !”

5. In nature, production is always equivalent to dissolution. Every species of animal and vegetable possesses unlimited powers of fecundity; the opportunities of exertion are, indeed, restrained; climate, soil, situation may be unfavourable; one stands in the way of another, and the impediments to the increase of one act as hindrances to others. The incessant tendency of the power of reproduction to exert itself seizes every occasion the moment it is presented, and thus, though every individual object has a limited term of existence, infinite nature still constantly teems with life.

6. Vain are all comparisons—vain the power of numbers—to describe the flood of vitality; infinite genera furnish their quotas to the universal existence.

7. The vegetable tribes draw their material from the tributary fossil world, and in their turn afford the same no less necessary aid to animal existence. Nothing in nature remains stationary, inoperative, or useless, and the most inconsiderable agents, in appearance, frequently prove the most irresistible.

8. Amidst all the multifarious motions by which the several processes of generation and corruption, and the other phenomena of nature proceed, we observe, that there are stated methods, which are punctually and constantly adhered to. The same causes, circumstanced in the same manner, produce always the same effects. All the species of animals among us exist according to one general mode; and so do plants also, and even minerals. No new genera are brought forth, or have arisen anywhere; and those that exist are continued by the perpetuating faculties of procreation. Each kind retains strictly its respective link in the eternal chain of being.

9. The species of plants appear, as far as can be ascertained from the universal experience of those who are conversant with them, as well as from every account that can be gathered from the records of remote antiquity, to remain distinct from each other, marked by their appropriate characters and qualities, and renewing themselves periodically by sexual procreation. Such being the case with all the plants of which we have any knowledge, we conclude it to be so with the rest, as well as with animals. The *white* blackbird of Aristotle still inhabits the Cyllenian groves and the copses of Arcadia, undisturbed by the revolutions of two thousand years; and the banks of the Alpheus have been fringed by the same violets and primroses, through uncounted ages, as those with which they are now, every spring, adorned.

10. Various plants, indeed, and especially domestic ones, like domestic animals, are found liable to some variations of colour luxuriance, and sensible qualities; such has been the effect of circumstances in changing the character of certain animals and vegetables, that some might, with a latitude of expression, be said to be created by the art of man, so remote is their indenture with the kinds from which they were derived; which variations have led to doubts whether any species were certainly permanent. These doubts could only arise from

a slight view of the subject. Whatever casual aberrations there may be in the seminal offspring of cultivated plants, a little observation will prove how transient such varieties are, and how uniformly their descendants, if they be capable of producing any, resume the natural characters of the species to which they belong. Their artificial existence merely proves that every thing but sexual propagation is only the extension of an individual whose corporeal frame has but a certain limited existence, and the period longer in some varieties than in others. Domestic animals when left to themselves, have also a great tendency towards the organization of those of the same species in the wild state, and a very short time only is necessary to produce that transformation. Those mis-shapen productions called *monstrous births*, would, under circumstances of generic reproduction, be nature's genuine issue.

11. The uniformity of the order of nature is an axiom which every philosophic mind is bound to admit before he can investigate the causes of any one natural phenomenon—before he can draw a single rational conclusion.

12. The relation between cause and effect is a demonstrated truth ; hence it follows, that the infinite universe exists of necessity, and not by the will, appointment, or ordination of a *first* great cause.

13. Uniform repetition is all the idea we can have of necessity.

14. The discoveries of astronomy have exhibited the insignificance of our earth—a mere atom. Our minute planet forms but a petty object in the system to which it belongs, and that system may form as diminutive a portion of the department of some still larger finite division of natural organization, severally subject to the same general constitution, and related to, or connected with, though bearing no proportion in extent to the universe of similar modes of being, which because it is infinite, admits no comprehended sphere to bear a ratio in space.

15. The bigoted theologian insists that the globe, with all its variety of minerals, its strata full of bones, shells, impressions, and even fæces of animals, was created by the *fiat* of a divine Nothing a few centuries ago.

16. The geologist, like the astronomer, is called upon to trace the operation of forces, not only vast beyond conception in themselves, but acquiring infinite augmentation of effect from the numberless ages during which they have been unremittingly exerted ; and the problem, to explain the condition of the earth's surface at any moment of the eternal career, is complicated, as much as any other in physics, from the nature of the agents, of which change and vicissitude appear to be essential characteristics. The degradation of surface by the atmosphere, the erosion of streams and torrents, the encroachments of the sea, the growth and decay of the animal and vegetable tribes that successively inhabit the globe, with all the chemical and mechanical processes going on around us,—though constantly in progress, are for ever severally varying in the degree of their local activity. The great

phenomena of volcanic agency, which seems, as it were, to constitute one of the vital powers of the earth, are by their very nature, transitory and erratic. Viewed, nevertheless, in relation to the vast periods of time during which phenomena of the same kind have been continually recurring, these very accidents and apparent irregularities acquire a sort of uniformity: they intimate the repetition of results in future resembling those which have already repeatedly occurred in the modification of the globe.

17. Prodigious alterations in physical geography, and apparent revolutions affecting the surface of the globe, may be rationally accounted for, not only by existing causes, but by some so trifling, as at first sight to appear incapable of producing any but equally trifling effects, and should put us still more on our guard against the tendency to invent extraordinary causes for such renovations.

18. The production of the mineral masses composing the substance of the earth, and the several changes which appear to occur in them and in organic life, are to be attributed to the operation of natural causes that still continue to effect similar mineral deposits.

19. There are no traces of any beginning to this series of changes and productions, or of any variation in the ratio of its progress as regards the aggregate; but on the contrary, the existing causes of change have apparently operated eternally with absolute uniformity.

20. In the factory of nature, processes are now in operation by which mineral masses, bearing an analogy to those already in existence, are duly elaborated.

21. The process of air combining with solids, or oxydation, is also constantly decomposing the mineral masses that exist.

22. The time required for apparently trifling causes, to operate changes of such magnitude, is as nothing in the calendar of nature, however great it may appear when measured by the standard of human chronicles.

23. Of the several agents which contribute to geologic changes, water has the widest sphere of activity.

24. The disruptive force of subterranean energy counteracts the aqueous tendency to reduce the mineral parts of the earth to a level; and thus inequalities are maintained in the relief of the solid surface. The aqueous and the igneous agents of change are incessantly tending to effect irregularities.

25. The action of running waters and the descent of rain constitute agents of superficial erosion, and possess no insignificant force for transporting the friable materials of one district into distant quarters: the drift there desposited to await still further changes.

26. The works of excavation and accumulation are also carried on by marine currents.

27. Lightning also co-operates with the violence of the ocean in shattering solid rocks and heaping them in piles of enormous fragments both on dry land and beneath the water.

28. Icebergs, many of them containing strata of earth and stone,

or loaded with beds of rock of great thickness, are also active instruments in the transportation of gravel and rocks from the mountainous shores, against which they form in high latitudes, to the distant seas and shores where the ice is dissolved.

29. The physical influence of the human race must not be underrated in accomplishing changes, by stripping the earth of its forests, controlling the direction of the rivers, quarrying mountains, draining lakes, subduing, in short, the whole surface of the land and marshalling the powers of nature to administer to human wants.

30. A small bay, or inlet of the sea, is first cut off from the great body of water by a sand bank which the action of the waves has thrown up, and thus it becomes a detached lagoon; the sun evaporating the inclosed water, and plants springing up in the mud, the lagoon by degrees becomes a marsh. As the process of evaporation proceeds, the mud assuming greater consistency, vegetation becomes more active, rank jungles are formed, trees spring up, and at length man finds the soil firm enough for his footsteps.

31. Masses of the hardest rocks are reduced to powder, and the sand, after shifting about, combines at length with minerals of synthetic quality, and becomes consolidated again. Thus, look where we will, the constant transition of natural objects is sufficiently obvious.

32. Many who behold the spoils of the land heaped in successive strata, and blended confusedly with the remains of fishes or interspersed with shells and corals, imagine that they are reading in such phenomena the proofs of chaotic disorder and reiterated catastrophes, instead of indications of a surface as habitable as the most fertile districts now tenanted by man. They are not content with disregarding the analogy of the present course of nature, when they speculate on the revolutions of past times, but they draw conclusions concerning the former state of the earth directly the reverse of those to which a fair induction from facts would infallibly lead them.

33. From the evidence of organic fossils alone, exclusive of other cumulative proofs, no doubt can rationally be entertained that innumerable generations and extinctions of individuals must have been in succession during infinite ages, rather than comprehended in the scanty limit of sixty hundred years. It must be evident to unbiassed minds that successive strata, containing in regular order of superposition, distinct beds of shells and corals arranged in families as they grow at the bottom of the sea, could only have been formed by slow and insensible degrees during the inconceivable lapse of ages.

34. Occasional alternations and admixtures of fluvial and marine deposits must be expected in some situations. Some of the strata of marine formations are much more recent than others; while in the midst of even the oldest strata of this kind, other strata appear full of animal or vegetable remains of *land* or *fresh water* productions.

35. It is not possible to reconcile the formation of those myriads of organic remains that are embedded many thousand feet in limestone rocks, and which attest the existence of countless ages, with the

recent period assigned as the era to which the *divine* historian refers the creation of man.

36. Intolerant theologians, adhering with pertinacity to their own divine fables, fulminate anathemas against all those who find natural proofs that the universe was not called suddenly into existence by a single fiat, and when enquiries into the changes which our earth has undergone lead with infallible evidence to the truth of its material existence at a period incalculably remote—yes, that in some position or other, it has eternally performed its part in the infinite system.

37. There is no particular stratum identified with a supposed period of man's first appearance, and no proofs that the human race has not existed eternally.

38. Those who comprehend the operations by which the formation of rocky strata is accomplished will not be surprised that the fossil remains of the human organization are so seldom found embedded therein. Man's remains usually find their grave in the consuming oxyds of the earth's inhabited surface.

39. The theory of the progressive developement of organic life has been refuted, and the certainty of the eternity determined, by discoveries of fossil shapes belonging to different genera in the higher orders of the class mammalia embedded in the most ancient strata.

40. Those who fancy to themselves a great internal fire maintained by actual combustion, are as irrational as those who seek, in the existing order of things, precipitation from some liquid menstruum.

41. The depositions of strata have not been simultaneous, but successive ; and their causes have been so too.

42. There was no deluge produced by a vindictive miracle in consequence of a Jewish God's anger towards mankind.

43. How uncalled for, then, are the general catastrophes and revolutions resorted to by cosmogonists to account for the tombing of successive generations of animals in the older strata, when the same process is obviously going on at present amidst the general tranquillity and order that reigns throughout the richest and most populous countries.

44. In future periods, new scenes of havoc and ruin may compare with any now found on the surface of our continents; raised, as they all have been in former ages, from the bosom of the deep, and formed by the very same processes by which future scenery will exist.

45. The constant progress of animated existence, ever varied, but ever adapted to the circumstances which attend it; all the combinations whether of the organic, or mineral world; are indications of uniform, invariable, processes—connecting the peak of the mountain and the bottom of the ocean in one chain of mutual dependence subservient to the existence and abundance of life and enjoyment.

2

“ Where’s the mastery of mind
 Trammelless and unconfined,
 Probing nature’s boundless scheme,
 Gauging the stupendous theme ?”

1. Where is the man that has broken loose from all the shackles that in his youth had been imposed upon him, and who says to Truth—“ Go on ; whithersoever thou leadest, I am prepared to follow.”

2. Ignorance would establish its own horizon for the limits of truth, but philosophy knows that there is a universe beyond it.

3. The Universe—that which exists infinitely—remains always the same : but the several combinations and circumstances in the formation of individual parts of the general system, are liable to variation, and are subject to such perpetual change and reciprocity, as keep up a constant circulation of active agency. It is the perpetual condition, that every individual thing derives the materials that sustain its being, and that give to it all its qualities, from other things with which its system is in contact.

4. The passive modes of being called material, are compound in their nature ; the substance of each one enters into the constitution of the others, all varieties and diversities being but varied combinations. Every thing about us, within and without us, is in perpetual motion : and these motions and changes display the most perfect regularity and harmony, and lead to an unchanging uniformity of results : nature is a perpetual circulation of actions—the same infinite substance involved in an infinite variety of modes or motions.

5. In the natural process, every cause is an effect, and every effect becomes a cause : this is the eternal condition, and by these alternations of cause and effect, the infinite phenomena involved in universal being have been accomplished and are sustained. It is not possible that there can be any such thing as a simple *cause* of any consequence.

6. Every thing that exists, every thing that has entity, must have a material of its being, and, therefore, there can be no distinction among existing things, except those of mode and shape.

7. It is impossible to conceive of properties or powers except as being the attributes of something that exists,—and that involves the ideas of existence and materiality : immateriality and nonentity are convertible terms.

8. In nature, we find the chain of relation and adaptation unbroken, impassible, perpetual. Here and there, the present imperfection of science may render us unable to detect some link ; but attempt to touch, with a view to rend it, and reason sustains an instantaneous and admonitory shock. Perceptions of this nature, in one shape or another, will find their way into the dullest and even the most sordid of mankind ; but, with those who feel and habitually observe the harmonies of the universal modes, what varied, and refined, and elevated sentiments, are they not calculated to inspire !

9. A certain class of persons will raise an outcry about *materialism*; but that man is a fool who is frightened by the “*bugbear*” of a word; and until the unmeaning terms of “*Theology*” be discarded, truth will never be discovered.

10. If we discard vulgar opinion, many deeply rooted prejudices, and all assumed metaphysical fiction, we shall find that “*Theology*” rests upon a basis of unmeaning words.

11. *Theology* consists in certain dogmas preached by priests, which will be found to rest upon assumed principles that cannot possibly have any foundation in reality, and that involve consequences from the admission of which every sensible man will shrink; and if we are to attain to a knowledge of the truth, it will be necessary to read the the writings collected together, and called the “Holy Bible”, with as little reference to, or respect for, the opinions commonly received among men, as it has been so, to examine the discoveries of the book of nature.

12. In studying the facts which have been developed by investigations concerning the nature of that system in the midst of which man lives, “*Theology*” must be discarded, and “*Religion*” must fall; but the fall of *Theology* and *Religion* will be the resurrection of mankind from mental death.

13. Every thing disorganizes, nothing perishes. Generation, death, concretion, and solution, in animal, vegetable, and mineral—in solid and in fluid,—go on in perpetual revolution; but nothing is annihilated; the universal constituent is imperishable, although the aggregate identities change, Mutation is every where, material extinction no where. The researches of science, the analyses of experimental philosophy, the extended familiarity with the processes and phenomena of the world—nay, the every-day experience of our ordinary senses, all, all, affirm the fact of the eternity of nature’s substance.

14. Nothing can be more incorrect than to speak of “*matter*” as “*inert*.” Because we do not see particles and fragments wheeling about or stalking around us; because we do not see one body rising up and moving toward its neighbour, we content ourselves with regarding them as composed of inert materials; while we neglect the movements of matter in every chemical change—the marching of particles in chrySTALLIZATIONS seeking light—and the strides of masses in their revolutions through space.

15. Nature is never old, nor middle-aged, nor young; but, in a condition of “changeable constancy,” it moves on through the varied tenor of perpetual decay, fall, renovation, and progression: an eternal universe composed of transitory parts.

16. Processes of waste, decay, separation, and combination, result from continued natural action. Renewed formations consist of the very substances of prior formations.

17. That which exists is displayed in the passive combinations called *matter*; the clods of the valley, a mass of rock, or a grain of sand, alike display the same basis; we also see it brought into an

almost infinite variety of forms in the organizations of vegetable and animal life, and there exhibiting a vast diversity of characters and relative properties. Every compound becomes what it is from the necessity of its nature; and so it is also in respect of active agencies; the electric fluid, light, heat, thought, &c. exhibit the properties which obviously rise from peculiarities inseparable from the bodies that occasion them. Every individual structure is a separate display of the properties and attributes of that which exists—and, independently of the combinations perceivable, there is no “matter.”

18. It is impossible not to perceive that the two steps of the same progression, are dissolution and re-organization; and as, in the series of great natural vicissitudes of the earth's consistency, we see neither beginning nor end,—so also, in every other particular of the economy of the world—in the continuation of the different genera of animals, vegetables, and minerals, and in the general mode of astronomical movements,—no mark either of commencement or termination of the existing order of the Universe can possibly be detected.

19. If we look closely into the history of any class of natural phenomena, we shall find that it is subject to the condition of infinite variety and diversification which pervades the universe; fossils, plants, animals, are all diversified in their orders, genera, species, and *lusus*.

20. Nothing is exempt from the general order. Among the loftiest mountains and the hardest rocks—in the objects that appear most durable and fixed—the characters of revolution are most deeply imprinted.

21. In the course of the last half century, geology has begun to partake of the certainty of an experimental science. Observations of all kinds have been accumulated, and the geologist instead of referring to the darkness of a “primitive chaos,” and “travelling out of nature” in search of knowledge, now confines himself to the consideration of observed facts, and traces out their consequences by the rules of inductive reasoning.

22. The general changes of the earth appear to arise from astronomical causes, the progression of the line of Apsides and the diminution of the obliquity; and local changes arise from rivers, rains, and tides; from accumulated vegetation; from decompositions, volcanoes, and earthquakes.

23. When we are unable to explain the monuments of past changes, it is always more probable that the difficulty arises from our ignorance of the agencies, or their possible effects, in an indefinite lapse of time, than that some cause was formerly in operation which has ceased to act; and if, in any part of the globe, the energy of a cause appears to have decreased, it is always probable the diminution of intensity in its action is merely local, and that its force is unimpaired when the whole globe is considered.

24. Patient analysis, philosophical discovery, have now taught us that it is by insensible gradations the great geological operations are carried on.

25. We can only infer the past history of our globe from our knowledge of the powers which are now in operation; and alluvial deposits must be regarded as the proper index to guide our conclusions respecting the origin of analogous but more ancient strata. By the cursory observer, storms, torrents, and inundations, are regarded in no other light than as the agents of ruin and desolation; whereas, if their effects be duly examined, they will be found to be the very processes by which the most barren rocks and inaccessible mountains are eventually converted into scenes of fruitfulness, beauty, and animation.

26. Also, by the force of one element breaking loose upon the rest, all the varieties of nature there existing, all the master-pieces of art, all the labours of man, are reduced to nought; all that was admired as great and magnificent is obliterated or vanished,—while another variety and face of things overspreads the surface. Where are now the former empires of the earth? their imperial cities, their palaces, their temples, and their monuments of glory? Who can tell where they stood, or describe the conqueror's fame?

27. Civilization has been gained, lost, gained again. Religions, languages, governments, usages of private life, and modes of thinking,—all have undergone a succession of revolutions. Every thing has passed away; but the vast features of nature are alone unchangeable.

28. The period of tranquillity in which we live, will be disturbed in its turn by new dislocations of the land we inhabit, and of which earthquakes teach us the foundations are not immoveable.

29. The calculations which it has been attempted to found on the *talus* of debris, with the view of inferring “the age of the world,” has never probably been done in earnest by any practical geologist.

30. The succession of different races of animals imbedded in the materials of our earth, contains evidence of changes and revolutions—incursions and retreats of the sea, changes in the forms and elevations of continents, dislocations and ruptures of large portions of the surface of the globe; but, in the dislocation of territories, in the elevation of hills, in the comminution and dispersion of vast tracts of the hardest rocks, in the obliteration and renewal of an entire consistency, we have no reason to infer the manifestation of forces more energetic and extensive than those which belong to the common course of every-day nature; nor to conceive that, whatever might have been the causes which had been at work in former ages, their fury was now spent, their task performed, their “occupation gone;” we have no warrant to speak of a breach in the continuity of nature's operations,—of the present state of things as permanent and tranquil, and of the past as having been progressive and violent. The state of things which preceded that under which we live and geologize, is strictly and universally interwoven with the existing condition.

31. All our stratified rocks have been consolidated and converted into stone from the loose materials collected or thrown together by natural agencies; and to the force of these agencies must it also be

attributed that so many strata, instead of being horizontal as when they were formed, are now found possessing all degrees of elevation, and some of them even perpendicular to the horizon; and that strata which were once at the bottom of the sea are now many of them several thousand feet above its surface.

32. Those sedimentary beds which are frequently observed in mountainous countries, either inclined at considerable angles, placed vertically, or even thrown over, were not formed in that position, but are so circumstanced in consequence of the decomposition of strata on which they had rested; and the mountains, instead of having been elevated or raised up, owe their station to the durability of their consistency, which has not been affected by the agencies that had removed the materials in their vicinity.

33. There can be no doubt that the strata which now compose our continents, are all formed out of the materials of previously existing strata.

34. That portions of the earth's substance have occupied many successive elevations and depressions, in relation to the level of the sea, can be refused acknowledgment, only owing to the prejudice of systematic and "religious" opinions.

35. None know better than men of natural science how to understand the term "*religious*" wherever they meet with it.

36. The influence of age, *i. e.*, the continued atmospheric effect, in decaying the most solid and durable substances, is well known. Frost also is a powerful agent in producing the disintegration of rocky strata. Granite resists the weather for ages, but in the end its comminution readily furnishes an abundant vegetable soil. Basalt, too, is occasionally of the most obdurate description, though, in general, it is copiously converted into one of our most fertile earths.

37. The reader will judge whether those who assert, or those who believe in "*the marvellous property of the peculiar and exclusive consistency of the order of geological formation,*" with the mosaic story of the "*creation,*" are most worthy of marvel.

38. The partizans of "the deluge" have been defied to show any thing else, in all their pretended deluvium throughout Europe and the other quarters of the globe, and which, according to their ideas, ought to be characterized by the universal existence of *marine* fossils, than that such fossils are only to be found in alluvia that had been formed on the sea-shore; elsewhere, are observed only debris of land and river shells, and bones of terrestrial animals.

39. We may believe in local cataclysms, of great lakes of fresh and also probably of salt-water, but there is absolutely nothing that can justify belief in a general cataclysm, or "Deluge."

3.

1. It is now 217 years since the dungeon gates of the inquisition closed upon Galileo, and if we may judge by the vials of theological wrath from time to time poured out upon the heads of geologists, the world has not grown much wiser since. The harmony of *physics* and "*divinity*" would seem as important and as strongly insisted on as before superstition veiled to truth. Astronomy has had her system-makers who constructed untenable hypotheses, to force natural phenomena to agree with "holy writ;" and the sister science has not been wanting in votaries who would make the first chapter of "Genesis" her procrustean bed. Yet those to whose peculiar province such inquiries belong, are not themselves all agreed upon the authenticity of those same chapters. Some "divines," and learned men too, hold the "*inspired*" portion of the Old Testament to commence with the "call of Abraham."

2. The science of geology has hitherto been cultivated almost entirely by those who, while they cherished a reverential regard for the "authority of the sacred scriptures," overlooked those methods of investigation which lead to a discovery of the processes of nature. The surface of the earth was solely looked at for "proofs of the effects of the deluge." In their efforts to reconcile geology with "revelation," the "place of descent" where the "ark" rested had long been regarded as determined; remains of the timber had been preserved, and many pieces of the pitch with which it was fabled to have been caulked had been furnished to be employed as amulets for averting evils. The skeletons of the "antediluvian inhabitants" were eagerly sought after, and even the grinders and thigh-bones of the antediluvian giants were disinterred.

3. Those writers who mingled "scriptural history" with their speculative or ideal geology, and weakly fancied that they maintained the "authority of the scriptures" by seeking for "traces of the deluge" in all the appearances of the earth, and warping into accordance with the "Mosaic accounts of the creation and watery destruction," their own scanty and inaccurate notions of the structure of the earth, appear to have forgotten the danger which attended their presumptuous attempts; since the fall of their opinions (and one after another they have all fallen away) has successively been attended by the fall of "scriptural authority."

4. As science advanced, these theories of the "deluge" appeared in their true light, as inconsistent with the phenomena of nature. The skeleton of the "antediluvian man" became that of an acknowledged reptile, while the grinders and thigh-bones of the giants were admitted to belong to elephants. The "pious" geologist beheld his theories vanish like a dream, and the admirer of "revelation" felt that the "pillar of his faith" had become a broken reed. Geology was now viewed by the "Christian" with suspicion. The revelationist had begun to consider the "history of the deluge" as the

least perfect of the "sacred records," since *no proofs could be found in nature to attest the occurrence of the catastrophe.*

5. It is not surprising that an attempt to revive these hopes should meet with a credulous welcome from the "religious public." The "Reverend" William Buckland appears to have embraced Baron Cuvier's views respecting the "deluge" and, under their influence, he distributes the modern strata, except the volcanic, into "diluvian" and "post-diluvian" *detritus*. The "*Reliquiæ deluvianæ*" has contributed together with Cuvier's "Theory of the Earth" again to bring the science into the favour of "the church." The general reader was likely to be charmed with the scenes which were disclosed, while the "Christian" hailed with joy the offering of so valuable a testimony to "the authority of revelation." Those who hesitated to yield their conviction to the doctrines of the diluvianists were denounced as embracing "*the infidel side of the question,*" assuming the use of this phrase as a fallacy, while the only true infidelity could be that towards truth, the prevalence of error, the misrepresentation of nature.

6. No opinion can be heretical but that which is not true. Truths can never war against each other. We have, therefore, nothing to fear from the result of our inquiries, provided they be followed in the secure road of honest induction. In this way we may rest assured we shall never arrive at conclusions opposed to any truth either physical or moral, from whatever source that truth may be derived; nay, rather, that new discoveries will ever lend support and illustration to things which are already known, by giving us an extended insight into the universal harmonies of nature.

7. Swainson says, "The views of Cuvier I have always considered as erroneous. Professor Buckland's zeal for a favourite vision led to a reply of mine (*Edin. Phil. Jo. Ap.* 1826) which my friends assure me gave the death-blow to the doctrine of the deluge. Certain, at least, it is, that, with the exception of a very few individuals who may still be found on stilts, amidst the 'retiring waters,' the opponents of the hypothesis have become as numerous as were formerly its supporters, and the period probably is not far distant when the '*Reliquiæ deluvianæ*' will be quoted as an example of the *idola specus*."

8. "With respect to the doctrine of the universality of the Mosaic deluge," says Professor Daubeney, "since divines themselves are divided upon it, laymen may surely be allowed a certain latitude of opinion, and it has always appeared to me that the phenomena to which the deluvianists appeal in proof of the reality of the 'event' alluded to, may be just as well explained by a number of partial though extensive floods as by a single universal one. I am quite prepared to admit that the accounting for all the phenomena exhibited on the earth's surface, not only consistently with the present laws of nature, (for on that point I suppose we are all agreed,) but also without having recourse to any operations but those we are eye-

witnesses of, constitutes in a manner the *beau ideal* at which our researches should aim, and would, if successful, elevate geology to the rank of the exact sciences."

9. Even Professor Sedgwick admits, that there exist no physical monuments as the intelligible records of the great "*deluvian catastrophe*."

10. Linnæus gave offence to the "revelationists" by his declaration that he saw no examples in nature of the ravages of an universal flood. The diluvian hypothesis is found to be disproved by the truths of geology and the truths of phytology, and not the least faith can be placed by a naturalist in the diluvian creeds of Baron Cuvier and Professor Buckland.

11. Although the views of Buffon on the theory of the earth can no longer be defended in detail, he will always have the merit of having made it generally felt that the present state of the earth is the result of a series of changes which it is possible to trace, and of having pointed out the phenomena which indicate the course of those changes.

12. The opinion promulgated by Hutton "that the strata called *primitive* were mere altered sedimentary rocks," was vehemently opposed,—the main objection to the theory being its affirmed tendency to promote a belief in the past *eternity* of the material of our planets. Previously, the absence of apparent animal and vegetable remains in the so-called primitive strata, had been appealed to as proving that there had been a period when the world was uninhabited by living beings. The doctrine that the oldest visible strata might be the monuments of an antecedent period when the animate world was already in existence, was declared to be equivalent to the doctrine *that there never* was a beginning to the present order of nature.

13. The earlier geologists employed themselves in conjecturing what might have been the course of nature at a remote period, rather than in the investigation of what was the course of nature in their own times. Never was there a dogma more calculated to foster indolence and to blunt the keen edge of curiosity, than this assumption of discordance between the former and the existing causes of change. The modern course is directly opposed to those theoretical views, and consists in an earnest and patient endeavour to reconcile the former indications of change with the evidences of gradual mutations now in progress.

14. The former mode, that of speculating on a former distinct state of things, has led invariably to a multitude of contradictory systems, which have been overthrown one after another, which have been found quite incapable of modification, and which are often required to be precisely reversed. We have been told of general catastrophes and of deluges, of the alternation of periods of repose and disorder, of the refrigeration of the globe, of the sudden annihilation of whole races of animals and plants, and other hypotheses equally false.

15. The other method, that of restricting ourselves to the known or possible operations of existing causes, has put geologists on the road that leads to truth, suggesting views which have been found capable of improvement until at last adopted by universal consent.

16. Supposing the vast canopy of air could at once discharge its whole watery store, this precipitate would form a sheet of scarcely five inches thick over the surface of the globe. During the course of a year, our atmosphere must therefore deposit five or even ten times all the moisture it held in solution. To explain the actual phenomena it is hence requisite that this restless medium should change unceasingly from a state of dryness to humidity. Such alternations are effected by the natural process of the winds which sweep variously over the land and the ocean.

17. The most far-fetched and improbable causes have been advanced in support of the Bible-fable, and to destroy that most beautiful and rational theory—that the earth has undergone many and gradual revolutions, in some places the sea covering what had been dry land, and in others the earth being uncovered where the waters had inundated it; whereby the climate, soil, and productions of different localities have been changed: hence we find organic remains of beings no longer living in the spots where they are found, because the climate and soil are unfitted to maintain them as they were formerly maintained.

18. Our inability to account for the atmospheric and other latent causes, which often give rise to the most destructive epidemics, prove the extent of our ignorance of the entire assemblage of conditions requisite for the existence of any one species on the globe.

19. The natural process is that of reproduction, by which individual beings are incessantly generated, similar to the parents from which they originate; so that the individuals belonging to the same animal or vegetable species are known to be descended from parents similar to them and differing from all others.

20. The general fact of individuals being presumed to belong to the same species as soon as they can be brought together under some definite agreement, will easily find its application as well in the unorganized as in the organized objects of the world.

21. Although but a small number of the living species of animals may have been in being at that period when seas or lakes were inhabited by a few only of the existing species of testacea, there are ample grounds for inferring that all the great classes of the animal kingdom, such as they now exist, were then fully represented.

22. Every animal is so perfectly transmitted from the parent to the offspring, that the lapse of ages does not disturb the harmony of our grouping. In all essential points of structure the genus is constantly preserved entire. The genus *homo*, or the human species, is transmitted in our day, precisely in the same undeviating form as we recognize it in the earliest ages. The lion and the tiger have the same

external form as delineated anciently, and their skeletons exactly resemble those imbedded in the crust of the earth.

23. The size of the human race has not sensibly diminished. Not only from the concurrence of so many kinds of proofs as are derivable from historical evidence, from the earliest known periods, but from considerations of science, in the absence of all monuments, it may be inferred that there has been no material change in mankind.

34. Leudovicus Vives says,—“neither were the ancients giants, nor are we dwarfs, but all of us men of the same standard.”

25. That the state of our planet is any thing but stable, it seems to be the most perfect delusion to doubt, although much time must be conceived to elapse before any very important changes can be effected upon its surface. The process of physical revolution is slow but certain, and, indeed, so obvious to geological observers, that the modern system of referring the former changes of the globe to the causes now in daily action upon it, or of assuming the perpetual continuance of phenomena affecting the mutations of the earth's crust, must be admitted to afford the simplest and most rational explanation of matters formerly the objects of theoretical speculation. Former states of the earth, not being usually considered as capable of explanation from causes now in operation, have been left more to conjecture than those solid proofs which we recognize by an appeal to modern phenomena. Signs of disturbance are now to be seen where the earth has long been a state of repose; and it is interesting as well as useful to trace those vestiges of demolition and reconstruction which are so generally visible. The alluvial matters remaining after the retreat of the waters become the seats of vegetation, of cultivation, and social life.

26. Are there not conservative processes in nature to repair the mighty ravages of the vastest destructive agency? the forces of degradation very often of themselves produce their own limitation, the mountain-torrent may tear up the solid rock and bear its fragments to the plain below, and there deposited subject to new action of material elements. And what is true of a single rock is true of a mountain-chain; and vast regions on the surface of the earth, now only monuments of spoliation and waste, may hereafter, under the effect of a thick vegetable covering, become a new scene of life and animation.

27. By the processes of vegetable life, an incalculable mass of solid matter is absorbed year after year from the elastic and non-elastic fluids circulating round the earth, and is thus added to the solid surface. This simple operation goes a vast way towards counterpoising all the agents of destruction: thus, in the great conservative operations, the elements are made to return into themselves.

28. Every one knows how largely the idea of floods and cataclysms enters into the speculation of the geologist. If the streamlets of the European Continent afford illustrations of the formation of strata, how much more must the MISSISSIPPI, with its ever shifting sand-banks, its crumbling shores, its enormous masses of drift-timber—the source

of future beds of coal—its extensive and varied alluvial deposits, and its mighty mass of waters, rolling sullenly along like the flood of eternity.

29. Reviewing the history of earthquakes and volcanoes, derived from the records of catastrophes attending them, and the geological evidences and illustrations afforded by modern science, we may conclude that these causes, so often the sources of death and terror, which visit in succession every zone and leave behind them monuments of ruin and disorder, are, nevertheless, a *conservative* process essential to the stability of the system.

30. The instances of disruption exhibited in many upland coombs and valleys may be referred to local subsidences which may in many cases have been in great measure occasioned by the undermining effects of springs acting upon the pyritiferous and decomposing beds of lias.

31. The science of the mode in which the extraordinary revolutions in the state of the earth's surface, of alterations in its form, its climates, whether effected by elevations of the land itself, or by subsidence in the level of the sea, constitutes the most interesting study in geology. The evidence of great and frequent movements, occasioned both by protrusions and subsidences, is so various and strong, and every day so much extended by inquiry, as almost to demonstrate that these have been the causes by which these great revolutions were effected; and that, although the action of the forces has varied greatly in different countries and at different periods, they are now, and ever have been, incessantly at work in operating present changes, and preparing the way for future alteration in the exterior of the globe. The results of modern inquiries are not like the visions of the old cosmogonists, the creations of fancy, but sound and legitimate consequences, flowing naturally and inevitably from the plainest evidence,—from facts obtained with great labour and scrupulously weighed.

32. Those geologists who shrink from the theory, that all the compact and crystalline strata have once been in the state of the ordinary mud, clay, marl, sand, gravel, lime-stone, and other deposits now forming beneath the waters, resort, in their desire to escape from such conclusions, to the hypothesis, that *chemical causes* “once” acted with intense energy, and that by their agency more crystalline strata were precipitated; but this theory appears as mysterious and unphilosophical as the doctrine of a “*plastic virtue*,” introduced by the earlier writers to explain the origin of fossil shells and bones.

33. The regular order of arrangement in the mineral series throughout certain districts, led the earlier geologists into a belief that they should be able to fix a definite order of succession for the various members of this great class throughout the world, but that expectation has not been realized, and the notion of an uniform order of succession in the different groups must be abandoned.

34. There have been discovered, in many districts, certain members of the so-called "primitive" series, either alternating with, or passing by intermediate gradations into, rocks of a decidedly mechanical origin, containing traces of organic remains. Instead of forming in all cases the oldest part of the earth's crust, or of that portion of the exterior of our planet accessible to observation, as had been supposed, the granites are often found to be of comparatively recent origin, sometimes newer than the stratified rocks which cover them. These "primary" strata have assumed their crystalline structure at many successive periods, and their difference of mineral composition may be attributed, not to an original difference of the conditions under which they were deposited at the surface, but to subsequent modifications superinduced by the ordinary temperature of location underneath subsequent depositions, and which temperature though but of moderate degree, yet by subjection to it for a sufficiently durable period, has produced the perceived fusion into known crystallized precipitates.

35. The nomenclature of geology, in reference to the so-called "primary" rocks, is not only imperfect, but founded also on a false theory; inasmuch as some granitic formations are of origin posterior to many "secondary" rocks. Some "*primary*" formations can be shown to be newer than many "*secondary*" groups—a manifest contradiction in terms.

36. All stratified rocks must have been deposited originally at the surface, or on those parts of the surface of the globe which were covered with water; but they could never have acquired their crystalline texture, unless acted on by temperature under pressure at those depths, and under circumstances where the "Plutonic" rocks are generated.

37. As we go deeper into the geological series, we find that they have all, to a greater or less extent, acquired a crystalline structure; and rocks, now in a mechanical state, are ever tending to pass more and more into the crystalline.

38. It may be said, that, in order to such a process as the change of mechanical into crystalline strata, heat is necessary; but is there not heat enough in every stratum as it exists at present to effect this transition, if time be applied?

39. In the crystallizing processes, all traces of shells and other organic remains may be destroyed, and new chemical combinations may arise, without the masses being so fused as that the line of stratification should be wholly obliterated. Granular marble has probably originated in the form of ordinary limestone, having in many instances been replete with shells and corals now obliterated.

40. Just as we find beds of coal in sedimentary formations, we meet with anthracite associated with the rocks termed "primary;" and we know that in the vicinity of some trap dikes, coal is converted into anthracite.

41. How many thin, leaf-like seams of matter, each containing

the remains of myriads of testacea and plants, frequently enter into the composition of a single stratum; and how great a succession of these strata must unite to form a single group.

42. Continents and mountain-chains, colossal as are their dimensions, are nothing more than an assemblage of such igneous and aqueous groups, formed in succession during an infinite lapse of ages, and superimposed upon each other. The geologist counts his time, not by celestial cycles, but by an index he has found in the solid frame-work of the globe itself. He sees a long succession of monuments, each of which may have required millions of ages for its elaboration.

43. Confined notions in regard to the quantity of past time have tended more than any other prepossessions to retard the progress of sound theoretical views, the inadequacy of conception regarding the earth's antiquity having cramped the freedom of speculation in the science of geology, very much as a belief in the existence of a vaulted firmament once retarded the progress of astronomy. It was not until Descartes assumed the indefinite extent of space, and removed the supposed boundaries of the universe, that just opinions began to be entertained of the relative distances of the celestial bodies; and until we habituated ourselves to contemplate the possibility of an indefinite lapse of ages having been comprised within each of the more modern periods of the history of strata, we were in danger of forming most erroneous and partial geologic views.

44. If we take the experience of changes on the earth's surface on record as our measure, we shall find that we can do no more than rest upon some general expression of undefined magnitude of duration.

45. *Great* and *small*, *long* and *short*, have no meaning except in reference to us and our conceptions.

46. Our system occupies relatively to ourselves an immense portion of space, and yet it is but one small compartment of the indescribable universe. Immense as is an area of 5000 millions of miles, yet it is but a minute section of the incomprehensible infinite—that infinite which forbids its parts being brought into comparison with it.

47. As Biot says, “the earth appears a mere grain of sand when compared to the sun, which again, in its turn, is but a point in infinite space.”

48. The earth is an atom in comparison with the visible sphere; all we can behold is but an atom in comparison of that which is unseen; and all of seen and unseen which calculation can include—all that is finite—is not possible to be set in any proportion with the universe; and the meanest combinations of material things submitted to our senses propagate their influence through interminable space co-infinite with gravitation, and perform their part in keeping up the stability of the universe.

49. All we now see around us is only the existing link in the infinite chain of phenomena arising out of an uniform order of

causation of which we can trace no beginning, and of which we see no prospect of end.

50. The astronomical bodies of our system leave behind them no marks to track their progress through their orbits; and the vast secular periods we can calculate reach to ages long anterior to the records we possess. In the phenomena of geology we are carried back, almost at our first step, into times unlimited by any narrow measures of our own; and we find exhibited and arranged the monuments of former revolutions, requiring for their accomplishment perhaps all the secular periods of astronomy. Nor is this all. It is shown, by records not to be misinterpreted, that during the vast lapse of time, in the very contemplation of which our minds become bewildered, the property of gravitation underwent no change, and the powers of generic combination were still performing their office.

51. Assuming that the instrument he used could enable him to penetrate 497 times farther than Sirius, Herschell reckoned 116,000 stars to pass in a quarter of an hour over the field of view, which subtended an angle only of 15'. If we compute from such a narrow zone, the whole celestial vault must display, within the range of telescopic vision, the stupendous number of more than five billions of fixed stars.

52. Imagination is bewildered in the immensity of such prospects. But a sober retrospect of the progress of astronomy would aid our conception of the structure and harmonious adjustment of the infinite universe.

53. If the material universe could have any limits, it would follow that it must then occupy but a minute point in infinite space; and if, in tracing back the earth's history, and arriving at the monuments of events which may have happened millions of ages before our time, we could still trace a commencement, and if the past duration of the world could be finite,—then the aggregate of geological epochs, however numerous, must constitute a mere moment of the past—a mere infinitesimal portion of eternity.

54. In vain do we aspire to assign confines to the existence of universal genera in *space*, and we are prepared, therefore, to discredit that there can be limits to the universe in point of *time*. To assume beginning or end to a necessarily infinite and eternal UNIVERSE is inconsistent with *reason*.

55. Anaximander, the Greek, said, “it is only in infinity that the perpetual changes of things can take place. Every thing contained in infinitude is subject to change, itself alone being unchangeable.”

56. The phenomena of the universe present a series of changes of which the regularity and harmonious succession excite the surprise of superficial observers, and awaken the admiration and attention of the philosophical mind. These changes are either accompanied by visible motion susceptible of admeasurement and relate to the exterior forms

and mechanical characters of bodies; or they depend upon the mutual agencies of the elementary properties of matter upon its compositions, or upon its susceptibility of acquiring new properties by entering into new combinations.

ADDITIONS TO CHAPTER II. PART II.

I.

1. Time is nought of itself. Eternity is but synonymous with the series or succession of natural occurrences which ever have operated, and ever will go on operating in the infinite world.

2. Time is but the relation of natural representations. It has objective validity only with respect to phenomena; for these are the things which we take as the *objects of our senses*. Time is, therefore, a mere subjective condition of human intuition, and is, in itself, independently of our subject, nothing at all. Experience is the very condition which connects time with the representations of objects. If we take away from time its quality of being the peculiar condition of the sensitive faculty, the conception of it vanishes.

3. To say that time must necessarily be eternal, is but to admit the necessary eternity of natural representations.

4. Time, like space, is but a word; and can effect no more than a reference to phenomena; time is but space occupied by the necessary course of physical incidents.

5. Death is but opposed to life, the former being merely the privative of the latter. Experience shows that every individual must die, and there is nothing more humiliating in our death than in our birth.

6. Every animal must not only begin to exist, and have that existence dissolved by death, but, subject to premature casualty, must likewise pass through a number of intermediate changes in its appearance and affections. Infancy, youth, maturity, and old age, are characterized by imbecility, beauty, fertility, decay.

7. The path of life can be trod by individuals but once.

8. To believe that the action of our bodies, as a sentimental representative, does survive their dissolution and disappearance, is but an ignorant notion maintained in the minds of the credulous dupes of the priest-enriching craft, called religion.

9. What is the chaos of fantastical and incoherent representations—the heavens; the triune one, or ones; what, the human mind conceived as a vapour or a shadow after death—those chimerical phantoms called “souls;” what, the extravagant dogma of their immortality—units of post-vital eternity? What, but notions impressed by dictatorial authority, against whose officious impositions the weak and puerile understandings of ignorant men could not contend?

10. Man's sensibility to life having commenced at the insignificant term within his recollection, how can he extravagantly presume that a principle of conscious identity shall ensue and survive, for a future interminable continuance, that corporeal organization, on the exercise of the functions of which, he finds that his senses entirely depend?

11. Who that duly reflects can for a moment flatter his own self-important conceit with the inordinate expectation of retaining his personality after its natural dissolution, of being installed in immortality, and of succeeding to a glorious career, or dismal torments: to endure beyond any definable period, yea, eternally?

12. Locke wrote—"The usual physical proof (if I may so call it) of the immortality of the soul, is this: 'matter cannot think, *ergo*, the soul is immaterial; nothing can really destroy an immaterial thing—*ergo*, the soul is really immortal.'"—What is an immaterial thing? Answer,—nothing.

13. It is evident that the mind of man is liable to decay and death with the body. If the organ perishes, its functions must inevitably terminate. If the brain dies, its functions—mind—must cease. As well might we expect that digestion should continue when life has left the stomach, as that mind should continue when life has left the brain.

14. If the eye becomes dim, the ear dull of hearing, the palate incapable of tasting, and the nostril devoid of smell; so the memory becomes weak, the judgment erroneous, the understanding embarrassed, the will slow in its decisions, and the organs that are subject to it slack in their obedience; inducing superannuation and mere oblivion. It is but a step further to the total extinction of life, and cessation of all living functions—that is, in other words, to the death of the body with its mind: in short, the fabric is no longer a living system: it is absorbed in the boundless infinity of nature.

15. Man although of transient identity, exercises the natural functions by means of which he acquires the sense to perceive the possibility of his race being immortal; and observing that to every thing around him belongs the same property of perpetuating its generic existence; informed also of the moral impossibility of comprehending space or ascertaining duration, he is warranted in adopting the conviction that the scenes familiar to his senses, belong to the passing lapse of a necessarily infinite and eternal universe of similar order or mode; and that in the successional series of individual species, the complexional features of the genera are fixed and unchangeable—uncommenced and interminable. Intelligent observation and deep reflection confirm him satisfactorily in the justness of these conclusions.

16. Dr. Brown has shewn that there is "a principle by which it is impossible for us not to believe that the course of nature has been eternally uniform in all the simple sequences that have composed or may hereafter compose it, and that the same antecedents, therefore, have always been followed by the same consequents; that whatever we observe becomes at once, by the influence of this principle, representatives to us of the past and the future, as well as of the present."

17. The infinite lends itself not to experience. We can never find a cause whose casualty does not again presuppose a cause; that is, we never can experience an independant cause. Every thing that happens has a cause, but its casualty is again something that happens. To experience an infinite series of events which are dependent on each other, is morally impossible.

18. Consciousness can only extend to finite perceptions; infinite intellect would be the same as infinite comprehension—and to suppose it possible that the infinite can be finite is manifestly absurd.

19. A necessary and most important part of our intellectual constitution, is the elemental law of thought, by which we assume the uniformity of causation. By this alone can we reason backward and forward between causes and effects, as also between effects and causes, and convert the past, present, and future, reciprocally into each other. It is therefore admitted, at once and universally, that like causes produce like effects.

20. An apparent modification in the sequence of events may be no violation of the order of nature, although we cannot explain the change.

21. In matter and motion are involved the infinite phenomena attending the cycle of nature's operations, and that system of unity and simplicity, which the advancement of discovery is always bringing further into view, will at length be sufficiently unfolded to allow of all the physical sciences eventually being traced to the varied development of these two principles.

22. At the fountain of nature, the well-spring of truth is unlocked.

2.

1. Time is but the sensation, or perception, of the world's motions; the sensations succeeding each other, step by step, as the motions proceed. Duration is universally measured by motions, and is merely the sensations which accompany them in succession, as cause and effect.

2. Time is an ocean in which intelligence is lost; nor can it embrace more than the insignificant point of individual life commencing with birth and ending with death.

3. Space is another ocean, of which it would be equally vain to attempt the exploring. What place does the mundane system occupy, in the midst of a world of systems, the suns or central objects of which our eyes perceive with difficulty, and of infinite others of whose existence our reason alone informs us.

4. Time includes and absorbs the infinite events, progress, and history, of natural organizations; their motions and phenomena being mere deflections of the planetary motions with which they are connected.

5. Of all the matter that is given to the mind, it is impossible to meet with any that is not contained in the two receptacles, Time and Space: therefore, time and space contain the sum and substance of all our knowledge.

6. It is not possible that knowledge can arise from any thing but perceptions, or that enjoyment of any kind, or even a sense of being, can be experienced, except from the perceptions connected with a mode of being.

7. Perception must arise from action and contact; it is not possible to conceive of it as arising by any other means, and, therefore, there must be something which, by its action and contact with the percipient, or by certain changes or effects arising from its action, produces the specific perception experienced in each particular instance.

8. As perception involves the existence of that which is percipient and of that which is perceived, it is obvious that perception is the foundation of that attribute or quality, which is understood to be designated by the term *mind*: mind is a mere consequence.

9. The true idea to be associated with the term *mind*, is that of the consequences which are termed intellectual and moral; being merely the accident of physical agencies. Mind can have in itself no entity, no positive existence, for its characteristics are not properties or attributes which inhere in any thing that exists independently of things, but are strictly relative, and are effects or consequences that result from physical action.

10. The error into which men have been led by the designing "Theologians," consists in the notion that *mind*, or intelligence, is a property or attribute natively inherent in a peculiar identity, and which identity, with its mental and intellectual attributes, is distinct from, and *exists* and *possesses its faculties*, independently of all physical agencies or causes.

11. Such phenomena, the explication of which is not easy, present themselves, and, instead of connecting them by due research in mechanical science, deified powers, exactly analogous to *witchcraft*, are invented; nature is then mystified instead of being explained, while the manœuvre is defended by such sophistries as few have ability or leisure to detect, or sufficient independence and courage to expose.

12. All *belief* in causes not in material contact, and not analogous to the effect, is *belief in witchcraft*, whatever be the disguise of its name.

13. If we except animal life, we cannot in anything around us discover consciousness and perception, and this mode of physical agency alone possesses mental faculties, or brains. We may examine inanimate bodies and their elements with the closest possible scrutiny,

but we shall not detect in them any indications of percipient sensibility, *i. e.* of organs of sense.

14. As long as the brain is endowed with life and remains uninjured, it, like any other organ, can perform its functions, and *mind* continues; but, as in all other organs, when its life ceases, its power to perform its functions ceases, and the mind ceases. When injury has affected the brain, the mind is affected; if originally constituted defective, the mind is defective; accordingly as it varies with age in quality and bulk, is the mind also varied. The qualities of the mind are also hereditary, which they could not be, unless they were, like other qualities, corporeal conditions.

15. Mental powers are as entirely dependent upon physical agencies as are all the other phenomena displayed in the natural world; and all the faculties and properties of the human economy are the result of physical processes.

16. It will, perhaps, be said that no one pretends to know the *nature* of any thing that exists. This is, in some measure, true; it is true so far as the term "knowledge" refers to modes, faculties, and processes, that are universally, and necessarily eternal or uncommenced. But the whole fabric of human science is built upon *nature*. The term "primæval" is incompatible with eternity.

17. It is not conceivable that, as regards the universal condition, either physical agencies or intellectual attributes could have had a priority in respect of each other; it is not possible that either could ever have existed without the other.

18. The animal system is a mode of being perpetuated by the very condition of its own faculties, and is an apparatus, like all other forms and substances, in which chemical changes are constantly going on. Life is but a circulation of actions, in which compound bodies are constantly decomposing each other, and assimilating and combining afresh by the elective affinities of their constituents, and by which means the new combinations are formed that sustain the mode of being, in which they circulate.

19. The breathing world possesses every degree of life, from the genius which animates the brightest of mankind to the being which vegetates without sense or motion; yet all these elements, however great, however mean, contribute alike to one vast conclusion—the universal mundane system.

20. Matter in no one shape is permanent, but its perpetuity consists in its successive forms. It is by form that the identity of species is manifested, but the component substances of individual bodies are continually changing. Form alone is persistent; form alone is perpetuated by being multiplied. Transmitted by the processes of generation and combination to endless series of individuals, the universal material is successively drawn into forms of different substances, but each individual transitory:

"For what am I, or what art thou,
Or what the cloud and radiant bow,
Or what are waters, winds, and seas,
But elemental energies?"

21. We hear and read much about "Creation," and "a Supreme Being." Theologians teach that their deity is *infinite* in attributes; but to speak of *infinite supremacy* involves and expresses a contradiction of ideas. *Supremacy* necessarily implies *subordination*; and if there be a *supreme* and a *subordinate*, there must also necessarily be *limitation*, and each must be limited in all its attributes. Now, infinity cannot possibly be limited,—and as supremacy infers the existence of that which is subordinate, either the attribute of infinity, or that of supremacy, must be discarded; because they are contradictory to each other: and thus, the proposition of 'an *infinite supreme being*' involves an absurdity, as being incompatible with the *moral impossibility of reducing the necessarily infinite universe within the bounds of comprehension, or supremacy*. To speak of an "infinite supreme" is like speaking of a "creation" out of nothing; the terms involve a similar confusion and absurdity of ideas; like the whole fabric of "divinity," it is a senseless jargon of unmeaning and contradictory words. Infinity and Eternity are morally inscrutable and inexplicable.

22. Man will never cease to be erroneous in his reasonings, while he departs from the simple and uniform ground of eternity—nature—the only solid basis of all conclusive argument, the only source of all true science.

23. Truth should be the object of every man's pursuit; for it is unalterable, whatever may be the errors men may imbibe, or the *Creeeds* they may trust in. The discoveries of science and investigations into the modes of that nature in the midst of which man lives, and the processes by which objects are produced, will be truly valuable if truth be the object of pursuit.

24. If we turn our attention to the objects which surround us, even infinitely, we only discover material existence. All that the senses can teach, is, that there exist great varieties and diversities of forms, substances, or modes of being, with relative characters and properties, in consequence of which various and diverse effects are produced; that such perceptions are the extent of knowledge, and with which the modulations of sound constituting the terms of language are mechanically associated, and to which perceptions they alone should refer.

25. Mechanical training, or what is called education, may be carried to such perfection that every individual shall associate precisely the same perception with the same term; and yet after all, no knowledge will be gained except an apprehension of each other's perceptions,—and no powers can be obtained by the most fluent and correct use of words, except that of accurately communicating our perceptions to each other.

26. The mode or condition of the universe has eternally been such as it is, and Eternity precludes "first principles," or "elementary formation;" and when the properties of bodies, or their "elements," are spoken of, nothing more can be meant or conveyed, than certain perceptions to which they give rise under certain circumstances. Know-

ledge does not *really* extend beyond our sensibility or such effects as are produced upon that embodied and organized compound, which constitutes individuality of being; and the terms of language used, therefore, can refer only to those affections of our sensibilities; they are associated with the perceptions thence arising, and they convey no information except of those perceptions.

27. The senses of man can make known to him nothing more than certain effects or consequences, of which he is sensible as they arise, and that the existing mode of being derives its properties from the previous causes which existed and acted with it in producing that particular mode of being. The characters and properties of things are to be known only as they display themselves and are experienced by conscious and percipient beings, and the action that exists around us cannot be traced to "principles," or "first causes."

28. Nothing is more evident than that all phenomena are the necessary and inevitable consequences of the action of natural agencies, the existence of which can only be appreciated by experiencing their operation and observing the effects they produce. In the properties of bodies, or in the application of native capabilities, nothing more can be recognized by the mind than the regular and systematic action which necessarily produces certain uniform effects or consequences; the "nature of the being" of any substance or individual formation may be scrutinized, it may be subjected to experiment or analysis, its mode of action ascertained, and a certain degree of insight may be obtained into its operation and the effects it produces; but all that can possibly be discerned is, that there are certain processes that naturally are followed out, and certain effects which necessarily arise from these causes.

29. As the material and visible world around us, displays the inseparable relation of causes and effects, so it is also evident that the kinds of existence it displays, and all the variety of operations that are perpetually going forward in it, are subject to fixed, unalterable modes, which must obviously be the case, because those modes are the determining causes of the consequences to which they lead.

30. The natural modes of being, by interchanging themselves in a variety of combinations, mutually display each other, and, in this display, every succeeding exhibition necessarily involves that which preceded it.

31. The elements of all *knowledge* are to be found in the phenomena or effects exhibited by matter—by natural existences—to the organs of the senses. The word "cause" merely implies that such and such phenomena precede such and such other. If we were to lay aside the use of the term, *cause*, when referring to the order of successional phenomena, the doctrine of *causation*, or more properly speaking, of natural progression, would be placed upon a more intelligible basis, and no phenomenon or object of sense would then be admitted among causes.

32. The knowledge of the independent continuous universe is gained only by reflection on, or observing the relations of our sensations.

ADDITIONS TO CHAPTER III. PART II.

I.

1. Whenever the mind has been misled in the field of belief, and is without the guidance of sound fundamental conceptions, the imagination takes upon itself the whole business, without the understanding being aware of it. Should it even suspect this obtrusive interference, it is unable to separate what is its own from what has been improperly forced upon it; nay, in order to avoid the humiliating confession that it is not able to give a satisfactory account of super-sensible phantoms, it will rather persuade itself that these creatures of the speculative fancy *are* cognizable by the sensible faculties.

2. There is obvious inconsistency in the argument which infers from the adaption of means to ends in the order of nature, that it must have been framed by a designing or planning being; as though such a being could himself be exempted from the condition of the same argument and not require to receive a necessary mechanism of organs for supplying the functions of intellect and enabling him to plan. The error lies in the defect of discernment in not perceiving that an universe, attaching to it an impracticability of comprehension or origin, cannot be the creature of something superior to moral possibilities; in not conceiving that there can be no "first cause" for that which is not finite. Intention cannot have instituted an infinite and eternal process of phenomena, the existence of which is morally necessary.

3. Eternity cannot be compassed. Every animal, every vegetable, every planetary system, have ever derived their formal being from preexisting causes, and no such thing as "self-existence" has ever been possible. Any one form of matter is as much its property as other forms, and the existence of man is as necessary, or as eternally incident to nature or the universe as the existence of air or water.

4. Dr. Clark speaks of the infinite series as a *whole*, but does not the term "whole" imply limits—and how can infinity have any boundaries?

5. Man, as an individual, is mortal; but there is no absurdity in supposing that the race is immortal. Each generation—itsself preceded by numberless other generations—produces, before it becomes extinct, another generation; and thus the species is continued eternally.

6. Every term of the series is an effect, and therefore dependant on a preceding cause—and yet the series is not caused.

7. With what propriety does Dr. Clark suppose an origin or beginning, when by the adverse hypothesis, there was no beginning? When he speaks of a thing as "*originally possible from eternity*,"—is there not implied a palpable contradiction?

8. "An infinite chain," says Paley, "can no more support itself

than a finite chain;”—but are the cases analogous? A chain cannot support itself, because it is acted upon by a power exterior to itself; it obeys the law of gravitation. But there is no external power on which the infinite chain of causes and effects can depend. The very notion that it requires support, implies the absurdity of an effect without a cause.

9. No metaphysician ever read Clark's argument in proof that “matter cannot be eternal,” and that “the world, therefore, could not always have existed,” without detecting its fallacies.

10. That language can effect no more than a reference to phenomena, springs from no conventional limitation, but is founded in the nature of knowledge. Its perversion to give effect to supernatural illusion can only succeed in gaining its purpose when practised on the ignorant.

11. Tutored to subserve the ends of priestcraft, we have been taught to mix superstitious imagination with our conception of natural powers, and to interweave the fables of religion with the phenomena of nature: this has been the case universally.

12. The terrors of the world's “destruction,” and of the consummation of man's destiny, are made to fill the most frothy declamations and to support the wildest visions.

13. If analogy teaches us that no effect happens without its cause, and that all causes become effects with reference to that which precedes them,—does it not follow that pretended deity itself could not be “self-caused,” but must have been preceded by something else that preceded it? And that something again produced by some prior cause?—and so on *ad infinitum*.

14. If, to say that the universe exists eternally, be to assert that it was the work of chance, which some absurdly assert, then is the doctrine that “deity” is “self-existent,” equally an assertion that *it* also is the creation of chance.

15. The very application of the term “*All-mighty*” to the phantom to which the faculty is attributed of comprehending infinity, is absurd; because the universe cannot be included by the term *all*.

16. The idea of cause is a consequence of our consciousness of the force we ourselves exert in subjecting externals to the changes dictated by our volition. From this we deduce the presence of a force which causes those other changes of matter in which we have no part. It is this association of ideas that predisposes the ignorant mind to impute intelligence to the unascertained causes of natural phenomena. Experience shewing the constant recurrence of certain antecedents with certain consequences, while it dispels the error of the unenlightened concerning voluntary agents, strengthens the perception of natural causes into a principle. The human mind cannot conceive a cause which is not necessary; because the same experience which proves that it is a cause, proves the universality of its antecedence to the effect with which it stands in relation.

17. The causes which have produced certain effects in past time,

will produce effects of the same kind hereafter. If any event should take place exceedingly different from any thing that has been witnessed in the world before, the just inference would be, that there had existed sources of causation which had been unknown to us, and we should only perceive an additional development of its tendencies. It is impossible to be certain that we have exhausted all the phenomena of causation; there may be causes the tendency of which is to operate in a cycle of a million of centuries, and to which the world's experience bears not the same proportion as half an hour to a year.

18. There is a propensity in ignorant minds to view nature as it were, at intervals, or at the end of fixed periods, without regarding its gradual and unceasing action.

19. The mind is but too apt to seek for a mysterious agency, to explain effects which have been, are still, and eternally will be, produced by some simple operation of nature.

20. The timid servility of religious ignorance becomes easily impressed with fear and awe of a being so tremendous in all the effects of which credulity accounts him the primary cause—while they shrink from the idea of irritating the vengeful jealousy of their idol.

21. In the expanse around this little globe on which he dwells, the Christian imagines mighty lands peopled with phantoms;—spirits, souls, demons, angels, fiends, and innumerable wondrous ministers of human temptation, or servants of saintly triumph;—all beyond the immediate sphere of his own senses, to him is a vision, mystery, hell, heaven, and the substance of a dream!

22. The enthusiast passes through life, dreaming as he goes, unconscious of whatever is real, and busy with whatever is notional.

23. Nothing can be more strange than the systems of religion which fancy (for reason it cannot be called) has devised.

24. The superstitious weakness of mankind is astonishing. There is, indeed nothing so absurd but they may be made most firmly to believe in it, nor so inhuman, but they will perpetrate it, if urged thereto by the priest in the name of his pretended "god." Ease is procured to the conscience by means of strict adherence to those religious forms which so effectually silence remorse in the real bigot.

25. Whenever they possess the power, there is no deficiency of will in the priesthood to force some rude and filthy fable of divinity of origin down the throats of mankind.

26. The mass of mankind are imposed upon by big sounding names and pompous formalities, which, however, have seldom failed to ensure, to those who have assumed the one and officiated in the other, power, ease, luxury, and splendour, at the expense of those who have been foolish or base enough to acquiesce, or to seem to acquiesce in the fitness of the assumption.

27. Religions embrace, in their establishment, the most powerful of the circumstances which first convulse, and afterwards fix, as in an iron mould, the character of our race.

28. In the round of mutations to which human affairs are liable, it

has repeatedly occurred that a single enterprising and artful fanatic has succeeded in revolutionizing the religion of a whole people—in effacing every vestige of their former worship, and establishing a new ceremonial in its place.

29. How often has the world witnessed the apparition of a monomaniac possessed with one paramount, eternal idea, showing himself to the multitude, and straightway involving those who approach him in his own wayward and senseless hallucinations.

30. Of all the various obstacles that simple truth, however rational and consistent, meets with in its approaches to the human mind, none are more difficult to overcome than popular and superstitious prejudice.

31. Man has so long been accustomed to submit himself, as the subservient machine of priests, that he is deprived of the power to act on his own impulses, or conceive an original thought.

32. On minds under the influence of superstition, or bigotry, the simplest suggestions of reason, and the most obvious dictates of justice, are equally incapable of making the slightest impression.

33. Religious bigots are always up in arms against those who attack their ignorant prejudices.

34. Superstition reconciles mankind to very gross observances, and harmonizes all sorts of contradictions.

35. Observing that, among mankind, the most destructive and hardened nature may be mollified by persevering flattery and submission, superstition tried upon its “god” the arts which succeeded with the former.

36. The foundation of all religion is the superstitious belief in the existence of supernatural beings possessed of power to affect our happiness.

37. It concerns the interest and happiness of the human race, not only that the truth should be discovered, but that it should be made known to the greatest number possible.

38. The knowledge of the physical causes of the various phenomena of nature is not only important on account of its multiplying the comforts and resources of mankind; it effects a great moral good, by making us acquainted with the relation in which we stand to the universe, thereby tending to eradicate superstition and destroy the fancied connection which the vanity or timidity of man has been eager to establish between what have been called “celestial influences,” or “supernatural powers,” and his own insignificant destiny.

39. There can be no better method by which the cavils of sophistry may effectually be overthrown, than by having recourse to the doctrine of universal certainty.

40. Truth is not to be discovered by an implicit obedience to pre-existing dogmata, but by a diligent, untiring, and careful use of reason and observation.

41. In making physical observations, we perceive what phenomena are more or less consequent on each other, and thus we acquire a real and truly important knowledge of the course of nature—the conditions of existence.

2.

1. Among most tribes and nations, "Religion" originated in ignorance of the causes of natural phenomena. Enjoyment and suffering were ascribed to the will of a powerful "Spirit." This primary idea was enlarged and diversified by dreaming, or thinking while the volition was torpid, and by illusions of the senses, which led to a belief in "ghosts," "signs," "omens," &c. These illusions were augmented by enthusiasts, and played upon by cunning impostors. Hence, there are superstitions in proportion to ignorance. Priests would have men believe that *they* are in communion with the "good genius," and are able to subdue the "evil one."

2. Often the senses become diseased, and perceptions arise from their excitement. Thence all those mistakes and illusions which ignorance and superstition have ascribed to supernatural agencies. Hence, all the ghosts, hobgoblins, visions, knockings, &c. &c., when not frauds and falsehoods.

3. Bound down as they are to the materiality of their nature, men, in every country, have created "divinities" after their own likeness; they have attributed to them their own passions, and enshrined them in their own weakness. "Religious" imagination, or superstition, may be reduced to the mere imagining of supernatural "phantoms" possessing all the frailties which the conferrer of "divine honours" feels himself, and to which he ascribes all the power from which he fancies he has anything to hope or fear.

4. It is easy to perceive that the "believer" in "mysteries," or "spiritualities," does little more than dress up his "deity" in the human attributes and qualifications.

5. Their pretended "science of theology" consisted in the invention of terms to express certain abstract ideas, or the notions which were connected with, and supposed to refer to the imagined "principles," or objects above physical and sensible things; and those high sounding terms were imposed on the people as expressing *truth* and conveying *knowledge*, when they in reality, had no reference whatever to any existing thing or quality, or property. Thus the priesthood contrived an ideal world of wordy nonentities, in which they might revel for their own ends.

6. Independent thinking is always arduous, and seldom brought into active operation. It is so much more easy to refer to the opinions of other men, than to form or sustain any opinions of our own, that mental indolence may justly be considered as one chief occasion of the errors which prevail in the world. "Religions" the most delusive have been handed down from age to age, perhaps with some trivial alterations, but without any examination of the grounds on which they rested. Thus men's understandings have been debilitated by injurious habits; truth and error have been confounded; and fraud and hypocrisy have prevailed.

7. Theological wit discovered the "sublime Truth" that power and skill could be exercised, without the existence of any thing to exert it, or of any thing for it to be exerted upon; that by some magic spell things could spring into being, which previously had no being; that universal Nature could spring into action, not from that which previously had no such powers or properties merely but absolutely from *no source at all*.

8. The mysterious something, besides the antecedent and consequent event—"the idea" as something apart from the perceiving mind and the thing perceived, which could multiply itself through "all" variety, and continue its existence through "all" time,—and yet which did nothing—was preceptible to nobody but the priests who were admitted within the arcana of the mystic temple.

9. "O," says the 'religious' devotee, "what wondrous power! what sublime skill!" *Hocus-pocus* can do every and any thing; "Jehovah" is the great factotum—the underived "godhead." But these points are for the consideration of the wise.

10. If this were a subject of mere speculative curiosity, it would be of little moment, but we have known the monstrous consequences that inevitably flow from this fundamental error, *i. e.* the *speaking or willing the universe into existence*;—it is, in fact, the corner-stone upon which the fabric of "religious" delusion rests, and if it be struck out, the whole pile of imposition, called "Religion," must crumble into ruins.

11. It is altogether impossible to conceive of a "Creation"—of any thing being, by an exercise of power or skill, produced absolutely *from nothing*. How is it morally possible that power, skill, or any kind of ability, can have any existence, or be exercised, in reference to *non-entirety*? The very ideas which the terms convey necessarily involve absurdity. In all cases where ability and talent are spoken of, something is necessarily implied to which the skill and talent have reference. But the *something* upon which the christian's "god" exerted power to produce the universe, was—*nothing at all!* So thoroughly absurd is the notion, that it is contradicted by the very terms used to convey the proposition. We hear insisted upon the dogmas of a "*creation out of nothing*," and of "*created*" things being "*resolved into their primitive nothing*." According to these terms, *nothing is something, out of which* things have been *produced*, and *into which* they can again be *resolved*: the terms, *out of*, refer to a *source*, and that *source*, we are told, is—*no source at all*. The notion attempted to be conveyed cannot be expressed in words, and it is obvious that terms have been assumed without considering their import, or what they involve; and then these assumed terms have been used as though they conveyed ideas, when they really convey none. Upon such assumptions rests the whole fabric of "Theology."

12. It is scarcely necessary to point out the monstrous conclusions that result, as inevitable consequences from the proposition that "*nature was a creation*." Impotence, incapacity, ignorance, and

malignity, one or all, are of necessity to be ascribed to the "Creator" on the conclusion that "created" existences have no faculties but such as flowed from its (the Creator's) will. Was it unable to create, or incapable of creating elements, and endowing them with properties that should lead to perfect results? Was it ignorant of the nature of the elements it had made, of their capabilities and propensities; of the qualities of the beings which would result from their combinations; of the relative powers of those embodied compounds, and the capability of one to exert an influence over another? Or was it indifferent to the production of good or evil, happiness or misery; or was it simply desirous of displaying its "*almightiness*" in effecting this "creation," and of exercising its uncontrouled and arbitrary sovereignty over the "destinies" of the helpless *him* or *her* whom this "god" of no gender had made? And was "salvation" necessary to remedy this "creator's" mistakes, and to counterbalance the exercise of this arbitrary power? Such conclusions are unavoidable if we consider the hypothesis of a "creator," or the other dogmas of the "*Theologians*."

13. Were it possible every thing and person which exist, except a "spiritual," or *nothingous* "Supreme Creator" could have been produced by its "conjunction" *out of nothing*,—all the consequences that flow from such "creation," have their origin in its will, and spring from its dispensations. If nature—the universe—existed by a "god's" appointment, and had no properties nor faculties but those *imparted*, how is it that it was not endowed with such powers and properties as should have prevented that train of *natural* evils, physical and moral, with which the world abounds? If the "elements" of infinite existence were called into being from nothing?—why had they not properties which should have secured perfection? Did it arise from the want of ability in the "creator," or was there no inclination in such to produce happy results? Either the one or the other must be admitted as necessarily following from the principles assumed.

14. The consequences involved in these premises, considering them in the connection with the theological systems, are such as might appal even their most strenuous advocates.

15. Certain beings are created, some visible and others invisible, and are so placed that one class can exercise an influence upon another, the visible, or material, being subjected to the controul of the invisible, or "spiritual," of whose presence the former are not even conscious. One class (men and women) are, by the influence of the other class ("devils") led into "sin," and consequently become obnoxious to the "curse" of their "Creator," and are subjected to evils great and various.

16. To crown the whole, to make absurdity still more absurd, we are further informed by the "doctors of divinity," that a "salvation," is provided; a god engendered dies on a cross to appease the vengeance of a god unengendered. But those who hear of this "salvation," have no power to secure its benefits to themselves. All men are

placed in circumstances of the greatest danger; difficulties surround them on every hand; "devils" deceive them and "hell" yawns at their feet; a deliverance is provided, but they cannot touch it; for, in each partial case of "salvation," the benefit can only be obtained by a particular interposition of "divine love," or "divine power," or "divine caprice." By far the larger portion of those "fallen," under the malign influence and "curse," and subject to the evil consequences, have not even a chance of being "saved," as the benefit is dealt out with a sparing and niggardly hand only to the favoured few—the "elect." The millions are plunged in "everlasting torment and misery," as the necessary consequence of their creation and constitution, and of the circumstances in which they are placed, all of which circumstances are perfectly independent of their own will and power, and beyond their control; while the favoured "saints," also altogether independently of themselves, and by the sovereign will and all controlling majesty of the "Creator" of both "saved" and "damned," are made the participators of "seraphic bliss" and "everlasting glory." And the misery of those "damned," is inflicted upon them as a "punishment" for that to which they are subjected—nay destined, without their own will, and which they can not avoid or escape. Puny, impotent, "mortals," are thus made to be taunted and sported with in "the present life," and for the "divine" pleasures of "pouring wrath" upon them through the endless hereafter:—poor "damned" wretches!!!

17. This is the predicament in which man is placed, as represented by the dogmas of the *theologians*; and a pretty serious scrape truly it is! It is scarcely necessary to say, that opinions and doctrines of such import, and inevitably involving such consequences, cannot possibly have any foundation in *Truth*. They form the "craft;" they serve the purposes of the "*priesthood*;" and they have no existence except in the schemes of "*theology*," and in the knaveries and duperies of "*religion*."

18. Infinity—the necessary condition—obviously demonstrates the falsity of the "religious" feignings of "deity" and "creation." Ignorance alone can be found in the practice of mutely, mock-solemnly, and superstitiously, listening to the pulpit-drawl, or whining forth of the phrases, "O thou comprehender of the Universe!"—"O thou triune deity!"—"O thou almighty!"—and such other "divine" stuff.

19. But to those who love ignorance, and who make their own senseless conceits the subjects of their "*faith*,"—the greater are the impossibilities involved in their "creed," the more sublime are its "mysteries," and the stronger their bigotry.

20. Ignorance and superstition are the noxious weeds which always flourish in the gloomy shades of "implicit faith" and spiritual slavery.

21. Timorous men start at the light of *reason*, as an *ignis fatuus*, which would lead them into dangers; while the venal priests and their

corrupt subservients deprecate it, as being repugnant to their interests and destructive to their pomp and consequence.

22. When errors and abuses have been of long continuance, they become so completely engrafted on our thoughts, habits, and daily ceremonies, that an effort to get rid of their influence resembles an attack upon some member of the body corporate—a forced sacrifice of a portion of our physical being.

23. It is remarkable that among all the errors and ignorances, which a diffusion of real science is capable of discomfiting, superstition is invariably the last which relinquishes its hold on the human mind.

24. Ignorant man is continually under the influence of some ideal terror, some undefined apprehension, which he is unable by any exertion to banish from his mind. It is most frequently an artificial feeling in its first approaches, generated by imposed fiction and implanted in the nursery; yet so firmly is it rooted in the mind by the potent efficacy of early impression, that all the attempts of after-life, though invigorated by ripened faculties and an improved judgment, are unable to eradicate it; credulity and superstition still reign with tyrannic sway in many hearts, how reluctant soever they may be to acknowledge it.

25. If men would venture to exercise freedom of thought, and would make a proper use of their understandings and consciences, they would not be then cajoled by every insinuating imposture. But if their minds are so biassed or terrified as to yield a servile and tame submission, and to receive implicitly what men have enjoined and transmitted, by tradition from their forefathers,—they must of necessity be exposed to endless delusions, to the most stupid and hurtful superstitions, and be in danger of being deprived of the proper use of their senses, as well as of the common principles of humanity.

26. In every age, those who have attempted to enslave the consciences of men, have begun by debasing the human intellect, and by discouraging its enquiries into those “sacred” fictions which are assumed by the priesthood; well knowing, that if the light of reason can be obscured, there are no impostures so ridiculous and absurd but they will be greedily swallowed, and no impositions so exorbitant and oppressive but they will be devoutly acknowledged by the undiscerning and credulous multitude.

27. Those who have surrendered their reason, know of course no cause why they should not next surrender also their purses to the church.

28. The *church-secret* consists in debasing mankind and imposing on their credulous fears, in order to draw from them the most money and the most respect possible.

29. In proportion to the political influence and the power of any priesthood, will be the retrogression and abasement of the human mind.

30. Let any man look with an impartial eye over the history of

mankind, and then say if the "Ecclesiastics" have been useful to the welfare of the world, or have ever aimed at any thing *apart from their own interests*.

31. What priests do for the world, when they usurp the government of it, we have had proofs of. Whatever be the creed professed, the functions and habitudes of the sacerdotal office necessarily disqualify men for the due exercise of political and civil justice. Political religion is the most artful demoralizer ever employed for the enthrallment and degradation of mankind. It is tyranny, without order; submission without peace; the bondage of "government," without its protection. It enslaves the understanding, and lets loose the malignant passions; it engenders crime by the ignorance it fosters, and by the misery its wretched policy diffuses.

32. What is it that has sown dissension in all ranks of society? What is it that has made the father detest the child, and the son abhor the presence of his parent? What is it that has led to the atrocious persecutions and destructions of the victims of its power? What, but the *science* of "divinity?" What, but "the Church?"

33. What species of corporal suffering has not been inflicted upon men under the pretence of "*compelling them to come in,*" or "*delivering them unto Satan for the destruction of the flesh, that the spirit might be saved?*"

ADDITIONS TO CHAPTER IV. PART II.

I.

"Old Error thus, with shades impure,
Throws sacred truth behind;
Yet, sometimes, through the deep obscure,
She bursts upon the mind."

1. As no man can rise to the perception of higher principles of action than those of which he is himself conscious, when fools or impostors throw their "divinity" into action they necessarily impart to their idea something of their own weakness and infirmity. The mass of bigots and hypocrites end in worshipping a demon, a fancied monster. They may continue to call this idol of their fabrication, this reflection of their own vices, "most wise" and "most merciful," &c. &c. but they attribute to their fearful phantom their own hateful passions and narrow views; and the result is a monster so much worse than themselves as they think he is more powerful and more uncontrolled. The deities of every nation have always been of the same character with the people that worshipped them.

2. See the gloomy Calvinists, the long faced sectarians, and the dark preachers of sacrifice all over the world.

3. It is quite deplorable to see how many there are who mistake suffering for "sanctity," and who think that a sad face and a gloomy habit of mind are propitious offerings to their "deity."

4. It is strange that man, who suffers so severely from the inclemency of the elements, "who hath but a short time to live, and is full of misery," should go so far out of his way to multiply uneasy sensations, and should so often dash aside the enjoyment which reason sanctifies, to court the privation which nature rejects. In strong defiance of animal instinct, there has existed at all times a marked disposition to make a merit of self-denial and mortification, and to consider it a virtue to outrage those senses and sadden that imagination which should promote man's happiness.

5. It is clear that men can have no interest in suffering; no preference for unhappiness in itself; and wherever they are found in head-long career after it, it must be under the impression that they are in pursuit of a different object.

6. It is error therefore, it is illusion, it is an incapacity on their part to see the real consequences of actions, the real issues of events, that give rise to all those evils which desolate the world, except such as can be traced to the physical circumstances of man's nature and condition.

7. There have always been found persons, whose organization of mind has alone been satisfied by an indulgence of the most gloomy views. Fanaticism is very frequently a constitutional disease. Some impediment in the play of the more intimate functions of life, deprives the individual of that "pleased alacrity and cheer of mind" which renders the bare state of existence delightful. A mind thus constituted, ill at ease with itself, looks out on the world for objects congenial with its own feelings. Fear and disgust are its predominating sentiments; and while it fabricates its "deity" in its own image, it is pained by the aspects of enjoyments in which it cannot participate; and the misanthropy of those who are thus minded, is indulged by efforts to impose their own austerity of manners, under the notion of strictness in religion, upon those who are more happily framed for nature and enjoyment.

8. The prevalence of misery, as the consequence of ignorance, shows at once the importance of the pursuit of accurate knowledge. To discover truth, is, in fact, to do good on a grand scale. The detection of an error, the establishment of a fact, the determination of a doubtful principle may spread benefits over large portions of the human race. The great interests of mankind, then, demand, that the way of discovery should be open; that there should be no obstruction to enquiry; that every facility and encouragement should be given to efforts which are directed to the detection of their errors; and yet one of the greatest discouragements which at present exists is the state of their own moral sentiments.

"And all things weighed in custom's falsest scale;
Opinion an omnipotence, whose veil
Mantles the earth with darkness, until right
And wrong are accidents, and men grow pale
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light."

9. Any fool who will attack a religion, by opposing to it another as absurd as itself, will be sure of making converts and establishing a sect; but he who exposes superstition by the demonstration of its contradictions, will excite universal abhorrence, and will hardly escape stoning.

10. Man is not to be led to inquiry without danger. Those who so liberally reward the impostor, never fail to persecute the teacher; and while they swallow every falsehood and fable most injurious to their true interests and well-being with undoubting confidence, they oppose and impede every noble enterprize and every beneficial discovery in the range of moral and physical science.

11. Genius and feeling, obstructed at every step by dulness and prejudice, or revolted at the meanness and littleness which thwart them, stop short in their route, and recoiling on themselves, too often live alone and unbenefited by the world they enlighten and amuse.

12. He who disseminates truth, instead of attracting sympathy and gratitude, meets with a considerable share of odium as the consequence of his perspicacity.

13. Doctors in superstition, exercising a power over thought, have abolished reason, depraved humanity, and have artfully made nature a mystery,

14. The successful practice of the arts of imposture among ignorant and credulous people, is easy:

“Whate’er the mystic phrase lides from the sight,
The crowds of fools admire with fond delight.”

15. Minds struck with astonishment are incapable of reflection, and every thing yields to the impulse of the charm which they fear, or by which they are attracted.

16. Ignorant men have a propensity to refer to some extraordinary and supernatural cause every event but a little removed from their habitual experience; the same fondness for the marvellous, which once erected altars to “Fortune,” which armed the witch and the necromancers with their magic powers, even yet supplies crowds of votaries to every miracle-working sanctuary.

17. It is experience only which assures us of the order of nature; and it is the same experience which gives authority to human testimony. When, therefore, these two kinds of experience are contrary, we have but to decide in favour of uniformity in the operation of causes, and embrace the natural opinion with an assurance of its certainty. This principle, with regard to all popular religions, amount to an entire annihilation; and therefore we may establish it as a maxim, that no human testimony can have such force as to prove a “miracle,” and make its belief a just foundation for any such system of religion. To believe the evidence in favour of the miracle would amount to the unreasonableness of giving the less certain degree of knowledge the precedence over the more certain.

18. No event can be deemed miraculous merely because it is strange to our experience; since it can be nothing more than a regu-

lar effect of some natural cause. An Earthquake is as regular an effect of natural causes as any of those with which we are most intimately acquainted.

19. By representing every uncommon appearance in nature as a manifestation of "heaven's" wrath, and appealing to miracles and prodigies in evidence of their "divine" authority, artful men gained a permanent ascendancy over their less sagacious or more indolent countrymen: an adroit priesthood would readily convert to their own profit any unusual occurrence which came in their way, and suffer no phenomenon of this sort to escape their purpose.

20. The power of imagination in the cure of diseases, operates to a degree of which few are aware. Astonishment at their own occasional success is very likely to make many, who begin in this line as hypocrites, finish in it as fanatics.

21. Patients affected with their devotion, their expectations of relief, the place, the solemnity, and, above all, by the sympathy of the surrounding multitude, have been thrown into convulsions, which convulsions, in certain instances, may have produced a removal of disorders occasioned by obstructions.

22. It may be laid down as a general rule, that there are no bounds to the credulity of mankind. It is when persons of enthusiastic minds become themselves the dupes of their own delusions, that we see such wonderful effects produced.

23. Among the ancients, whatever surpassed their comprehension was regarded by the ignorant as a miracle, and every extraordinary degree of information attained by an individual, as well as any unlooked for occurrence, was referred to some peculiar interposition of a fancied supernatural power. The followers of different "divinities," far from denying the miracles performed by their opponents, only endeavoured to surpass them; in the contest of these hostile magicians, or priests, the successful combatant being considered to derive his assistance from the more powerful "god."

24. Pretended "miracles," depending upon the exclusive possession of natural science, must have terminated when this science mingled in the general mass of human knowledge.

25. When the world began to dispute on the very existence of the elementary folk, (angels, ghosts, &c.) then ceased the evidence in those unnatural accounts—miracles.

26. The montrosities reared on the doctrines regarding angelic ministrations, have produced much superstitious confusion in the human mind, equally evident in the lofty strains of Milton and in the humble lay of the Jack Tar, who sings,—

"There's a sweet little cherub sits perched up aloft,
Will look out for the life of poor Jack."

27. Regarding the accidents of life, how can a sensible mind give any credit to the interposing "providence," when no one has ever witnessed an avoidance of impending destruction by other than

natural means. Those who have eschewed imminent peril, proclaim loudly their obligations to "providence," without being mindful of the reproach they cast upon this same providence in every case where the natural means of preservation have been wanting.

28. To suppose that "providence" suffers a man to be brought into difficulty, and that it then steps in to help him out, is ludicrous; yet we have been seriously told that such a one was saved from shipwreck, earthquake, or fire, by "a particular interposition of divine providence." In all instances of unexpected escape from danger, the attention is struck with a deep sense of the near approach of death; and thus, that which is but the operation of natural cause and effect, seems to be something more than possible.

29. The regular operations of nature are imputed by ignorance to "divine providence." If particular instances prove the regard of providence for *favoured* individuals, what are the *sufferings* of other persons equally good proofs of? The answer is obvious enough to men of common sense, and fools are incapable of confutation.

30. There is no providence but the caution and care we are naturally disposed to take for our own safety, and the assistance we may derive from the exertions of others in our behalf, or from the concurrence of circumstances favorable to our preservation or success.

31. "Saint" Paul, or "Saint" Wesley, or "Saint" Whitfield, when they shook off the dust from their feet against those who declined to adopt the species of fanaticism which they were preaching, only practised that religious farce in order to intimidate the multitude and operate upon the credulous fears of those who might dread the evil effects of any *malison* or spell pronounced by a sorcerer or enchanter. Any outward accident or casualty that happened afterwards to the persons or properties of those who had been obnoxious to the curse was sure to be attributed by the ignorant weakness of the vulgar mind to the malign influence of the "hidden powers" that had been invoked on the occasion.

32. Can there be a greater degradation of intellect, a more shameful species of human depravity, than superstition, or faith in supernaturals? Can there be a more ignorant kind of credulity, than a belief in what does not exist? Can there be a more audacious imposture than the pretending to a knowledge of non-entities, and thus maintaining the sources of a profitable craft by practising on the simplicity of dupes?

33. Predicate what we will of religions in general, or of sects in general, for they are the same thing—they are all of the same intolerant, servile, bigoted, character.

34. Religion, it would appear, is always in harmony with the notions prevalent at any place,

"The common cry is still religion's test;
The Turk's is at Constantinople best;
Idols in India, Popery at Rome;
And our own worship's only true at home,—

And true but for the time; 'tis hard to know
How long we please it shall continue so."

35. In every country where ecclesiastical power prevails, the spirit of liberty is depressed. This axiom might have been pronounced even in remote ages, and it has held good in successive periods. One party has governed by the use of terrific agents, another by the employment of crafty measures: here the power of the inquisition has been employed, and there the most grovelling impositions practised; in one land the magnificent ceremonial has been summoned to dazzle the senses of the multitude, and in another, the most severe austerities have been affected, in order to win their admiration and excite their zeal;—whilst in those countries in which the institutions forbid the practice of such follies, the might employed by the priesthood has been that of *influence*, both direct and indirect, and by the means of which a force has accumulated, exercising an immense effect not only upon the manners of the people but frequently upon the proceedings of the government. All these circumstances operate very differently, although tending to the same end.

36. Experience teaches us that power usurped by the "Clergy" is contrary to the interests and happiness of mankind, and the page of history tells us that it is rarely won back, but at the price of blood, and through a revolutionary struggle.

37. Throughout the dark period of the reign of Christianity how have the people been deceived and abased!—Their creed, a fable; their morals, fear!

38. When the municipale law is once understood by the people to be actually revealed in their sacred books, and is incorporated with their general religious creed (as in the Koran, and as implied in "Christianity is part and parcel of the law of the land") there is nothing left for them but to become a stationary community—a stagnant pool: they can escape only by waiting till after a long struggle between institutions and opinions sanctified by reverential feelings on one side, and the irrepressible efforts of an advancing civilization, on the other, when they will at last, force their way to civil rights through the destruction of religious impositions

2.

1. A compilation of great interest, would be the history of popular superstition, and of the transmission of similar tales from age to age and from country to country. The mythology of one period would then appear to pass into the romance of the next,—and that into the nursery tales of subsequent ages. Such an investigation would tend greatly to diminish our ideas of the richness of human invention. The wide diffusion of popular fiction may be compared to the facility with which straws and feathers are dispersed abroad by the wind, while valuable metals cannot be transported without trouble and

labour. Endless instances might be produced of this community of fable among nations who never borrowed from each other any thing intrinsically worth learning. So intermingled are "divine revelations," "mythologies," wild and palpable fictions, fantastic imaginings, exaggerated allegories, poetical machinery, and the very insanity of human hopes, fears, and wishes, that indeed, less than an intimate acquaintance with the traditions of the nations that are, or remotely have been, upon the earth, would scarcely suffice for doing justice to the subject of the great and never to be analyzed body of popular superstition.

2. The unthinking mind of man not only indulges in, but doats on, mysteries without meaning, and superstitions without support. Some of these, indeed, have, by the genius of poets, been made the vehicles of elegant amusement and allegorical instruction; while others, dismal and "diabolical" have, by the cunning of craftsmen and stupidity of bigots, become predatory on society. There is a perverse propensity in unenlightened minds to embrace the incomprehensible, and to reject the obvious.

3. Men derive their "religions," either from their parents or their birth-places, and seldom in after-life do they question the creed, whether orthodox or heterodox, which has been implanted in infancy. The all-subduing influence of early-fostered credulity is proverbial. Once placed a dogma in the catechism, and it becomes stereotyped for life, and is never submitted to the ordeal of examination.

4. The more ridiculous and unintelligible is the proposition men have embraced, the more pertinaciously have they clung to it; so that creeds, the most outrageous and contradictory have served as the occasion or pretexts for the most vehement disputes, bitter persecutions, bloody executions, and all that most deeply blots and dishonours the name of man; while often, the more frivolous and evanescent were the distinctions, the more furious and inexpiable were the contentions they produced. Millions have believed, or imagined they believed, propositions and systems, the terms of which they did not understand, and the evidences of which they never considered.

5. Men have also imbibed opinions which their fathers never entertained, errors of which the ancients never thought, and then they have connected their new notions with ancient terms, or invented new terms, or both, and by clothing the sentiments of former times in modern phraseology, they have compelled ancient writers to support modern errors.

6. Nothing can more necessarily lead to infinite mistakes and endless confusion, than the folly and unreasonableness of carrying back our ideas of particular terms, as the interpreters of the terms of ages of nations which certainly attached no such ideas to those terms, and had so such knowledge as our improved science, and consequently enlarged range of thought, has familiarized to us.

7. It is the idle and senseless superstitions of men which have wrapped their minds in the thick clouds of ignorance, and held them under an hierarchical bondage.

8. In the affair of "Religion," men in general want not to be enlightened, but to be moved; zeal and passion will beat reason hollow.

9. The folly of man, in all ages, has consisted in his imagining that there exist agencies, or invisible "spirits," or intelligent powers, or powers of some kind, which exercise a control over material and sensible things, above, and independently of the course of nature,—and which can produce any effects, or "miracles" they please, without and even in opposition to the action of natural means. This absurdity, so contrary to reason and fact, has been the foundation of "religions;" these "spiritual" powers, working by some inconceivable means, have been the "deities," whose malignity or wrath men sought to deprecate, or whose favour to conciliate, by religious ceremonies or worship.

10. When man imagines that the natural existence was *produced*, he knows not how, and from *no source at all*, by the "magic" spell of an inconceivable "spirit" dwelling he knows not where, he is dreaming of an absolute nonentity—a mere name, the unmeaning modulation of sound which his mouth mechanically produces when he says, "god!"—and before the fancied phantom this word indicates, he prostrates himself, or raises, he thinks, the religious parts of his eyes upwards towards "Heaven," though these words have no more reference to any thing or place that exists, than has the idol of fashioned wood or stone before which other religionists have bowed themselves down.

11. The "Religion" of the present day is in every respect the same as that of former times, only now men are intimidated by certain modulations of sound, instead of reverencing an image: the vices of modern "religion" are the same as those of former "religions."

12. The superstitious imaginings of a "spiritual," or supernatural personal phantom, the multiplication of such phantoms, and the idolatrous fooleries which such notions engender, are the essence of "religion;" images or pictures are nothing more than the representation of the idea in a palpable form; the whole error lies, not in the personifying, but in the sentiment, and in the substitution of unmeaning "devotion" instead of the exercise of that sound discretion and guidance by the correct understanding of that personal propriety in the conduct of life, upon which the prosperity and well-being of man depend.

13. Not less weak, false, and preposterous, will be found the moral, than the physical argument for "god." That a "spirit," or *nothing*, should create *out of nothing*, a race of material, sentient, perceptive, and reasoning beings for the vain end of becoming the object of their adoration—for the indulgence of a passion for enjoying the awe and reverence of devotees—is morally monstrous. Power exacting adoration from weakness is the "divine" attribute. The tyrant, "deity," creates a race of men, transiently existing individuals, for the sublime gratification of contemplating them prostrate and pandering to its appetite for adoration—for the self-complacent satisfaction of possessing such power and glory. While, too, the devotee has the faculty of perceiving himself as capable of accom-

plishing the moral impossibilities—the comprehending of the universe which is necessarily incomprehensible, as could be any being that arrogated worship. In this moral inability to embrace the universe, even in thought, consists the great flaw in the celestial title. All claims to worship, or assuming ministerial office in the service of “god,” Reason discountenances and abandons.

14. Every tyrant exacts homage on the precedent of “religious” awe; tyranny and the exacting of awe and reverence are indissoluble; and it is “*godly, godly, godly,*” to possess *power* and require the subjects of *weakness* to crouch before it.

“And tis the craft of priesthood that hath shaped
A future world,—the kings of distant days
Have countenanced the fraud, that fools content
Might look for blessings in another scene
And bear the yoke more tranquilly in this,—
But joy to man! progressive centuries
Have erred, and wisdom now at length appears.”

15. Ignorant men, however, will be duped by the priests into the habit of *awe and reverence*—the habit of “adoring” the “sacred,” as long as the *impersonated abstraction* of *awful power* can be sustained as “deity;” and so long also will it be possible to make them bend before tyrannical human grandeur—the possession of riches and arrogant assumption of domination.

16. It is the majesty of the priesthood which those adore and worship, who would erect their “*Church*” on the ruins of humanity, and carry their “spiritual” conquest over slaughtered consciences. Mere ceremonies, if practised by individuals, would be insignificant and contemptible only; but those make them *essential* who erect authorities and practice persecutions, to enforce their observance. Days of ceremony and encroachments which are set up to pull down liberty—natural justice and natural right—must be rejected and abolished. External modes and days of rites only please men of superficial minds and fill the pockets of the “clergy.”

17. Before a juggler’s tricks are discovered, we admire him and give him money; but afterwards we care not for him; so it is when the juggle of the “*Church*” is brought to detection.

18. It is unjust that false pretensions, fraud and extortion, should be punished in the *fortune-teller*, and go unpunished in the *priest*.

19. Nothing has so decisive a tendency to promote the welfare of civil society at large, as the mind being unshackled from the imposition of *creeds* and left free to investigate all branches of knowledge. The human intellect placed in these propitious circumstances, will naturally direct its energies to all true subjects of investigation, and will be found in the best state to appreciate and adopt whatever is excellent, or useful to mankind.

20. When the mind unbends to the dictates of *truth*, it is forcibly urged on in the research of every kind of knowledge, and it becomes habitual to the individual so circumstanced, to think freely and act independently on all questions.

21. Knowledge of truth results from discussion and controversy; it is investigated by the labours and researches of private individuals. Whatever, or whoever, therefore prohibits these, obstructs that industry and that liberty, which it is the common interest and common *right* of mankind to promote.

22. The minds of men, remaining unfettered and unawed by intimidations, those opinions which are founded in maxims of reason and credibility, will gradually prevail, as truth, if left to itself, will almost always obtain the ascendancy.

23. The greatest advantage a people can enjoy, is the liberty of discussing, without controul, all subjects within the range of investigation.

24. Every infringement on the rights of conscience interrupts the benefit of *free inquiry*, and depresses and degrades the human intellect.

25. "Spiritual" submission is unfavourable to mental vigour, and prepares the way for a tame and servile acquiescence in the encroachments of tyrannous authority.

26. "Religious" impositions tend to enfeeble and degrade the intellect. The mind, when bound down by creeds, "Sabbaths," impositions and proscriptions, dares not employ its powerful energies, and thinks feebly on all subjects. Under the dread of "religious" power, the native energies of the mind are depressed and discouraged, and men are rendered incapable of free investigation.

27. "Religious" usurpation is the worst kind of fraud; and before any "government" can accomplish it, it must perform two exploits; it must usurp the "throne" and chain the "slave." In a nation where the observance of "religion" is enforced, a *throne* exists virtually as much as it does in a "kingdom."

28. The project of enforcing religious observances by penal sanctions never originated in the mind of any but a "Theologian."

29. Whoever will be at the trouble of looking into the history of the "Church," will find that the ecclesiastical guardians have been guided by a distinct interest of their own, and most generally contrary to that of the nation. Instead of taking the lead in asserting the rights and promoting the liberties of the citizens, they have been meanly instrumental in nearly all attempts to destroy these invaluable privileges; and instead of propagating generous ideas of freedom, to the widest extent possible, they have generally instilled into the minds of the people slavish maxims, and have inculcated abject submission.

30. Milton wrote,—“The pulpit-stuff of the prelates both first and last, hath been the doctrines and perpetual infusion of servility and content with wretchedness to all their hearers, while their lives have been the type of worldliness and hypocrisy, without the least true pattern of virtue, righteousness or self-denial, in their whole practice.”

31. Milton also describes the priests as “suffering themselves to be common stales, to countenance with their prostituted gravities

every politic fetch, as often as the potent statists pleased to employ them."

32. To select and endow a particular order of men to teach professionally the "duties" of submission, is well fitted to produce slavish subjection. Such ministers being placed in this situation, and considering themselves as allies of the state are under peculiar temptation, on all occasions, to strike in with the measures of those in power; whilst the contrary party are often not only deemed unfit for offices of public usefulness, but are represented as a low and illiterate set, as worthy of being placed in the back ground of society, and even as disaffected and seditious.

33. All penal sanctions in cases of "religion," are persecutions. Before men can persecute, they must have assumed no inconsiderable share of arrogance, and must have renounced the generous dispositions of citizens. No observance of "religious" days can be established without penal impositions, and these imply the existence of a love of dominion over conscience in the imposer, and an abject preference of slavery in the subscriber.

34. To set up "religious" laws and precepts is a task of no difficulty at all—a task to which the greatest fools are competent—a task, indeed, which the foolish are most eager to engage in, for ignorance has no more convenient cloak than arrogance.

35. The talisman of arrogance, ignorance, and indolence, is to be found in a single word, in an authoritative impostor often met with; in the word "*ought*"—"ought," or "*ought not*," as the case may be. By deciding, "*you ought to do this*;" "*you ought not to do it*,"—is not every question set at rest?

36. But there is another word which has a talismanic virtue too, and which might be wielded to destroy many fallacious positions. "*You ought*;" "*you ought not*," says the dogmatist. "*Why!*" retorts the reasoner. "*Why?*"—To say, "*you ought*," is easy in the extreme; to stand the searching penetration of a "*why*" is not so easy.

37. "*Why ought I?*"—"Because *you ought*," is the not unfrequent reply. On which, the "*why*" comes back again with the added advantage of having obtained a victory.

38. In deciding what is fit to be believed, and commanding what shall be done, by the authoritative "*ought*," there is much profit and little pain; little waste of thought. Observation, enquiry, reflection,—these are all superfluous—as superfluous as they are laborious. Folly, arrogance, the blindest folly, and the most assuming arrogance, find themselves altogether at their ease.

39. All pretension to "authority" over the opinions and Sunday-employments of citizens have something so illiberal and despotic, that, unless the citizens are perfectly stupid and void of reason, they must sink beneath the weight of their own monstrous arrogance and absurdity. These pretensions are directly calculated to exalt the grandeur and extend the dominion of the PRIESTHOOD; to enable

them to enslave the consciences of the stupified community, and prostitute them to the vilest of purposes—*lucre*.

40. The establishment of “religion,” by the civil power, has invariably created a spirit of hostility against those who have resisted the imposition. Every “religious” establishment and enforcement of “religious” observance of days, being a secular institution, not only generates infringement, tyranny, and persecution, but cherishes in the breasts of its members, jealousy of its dominion over others. A dread of *liberty*—of reformation; an attachment to abuses; a fond admiration of splendour, pomp, opulence, and power, of “the Church,” are necessary accompaniments.

41. Outward “consequence” and secularity have always been attached to “Churches;” which are strong inducements to their ministers to defend them, how remote soever from the truth. By these means error, corruption, and injustice, have been permanent, and the vulgar creed which has happened to prevail, has continued, in spite of superior light and improvement, to be handed down *authoritatively* from age to age.

42. What is meant by “*the undoubted principles of religion,*” it would be difficult to say; for such terms mean just any thing any man pleases; they have one meaning in Benares, another in London. “Religion” and “religious worship,” have been in all ages and countries, the notions and habits of superstitious ignorance manœuvred upon by crafty “priesthood.” It may be said to religious devotees of all sects,—“*ye worship ye know not what;*” and this is the folly of men.

43. Systems of “Theology” have prevailed in one age; in a succeeding period, these have been universally exploded, their absurdity has been detected; other systems have supplied their place, which again have given way to their successors; and nothing has been experienced more liable to the revolutions of accident and fashion than these pretended “revelations from heaven.”

44. When a people claim deliverance from all oppressions and restraints in opinion and day-observance, they display no inconsiderable share of intellectual energy, and thus develope one of the noblest characters of man. The largest share of mental freedom has always had an intimate connexion with a nation’s prosperity.

45. By a due attention to experience and history, we find that to the spirit and sentiment of freedom are we indebted for those improvements in arts and sciences, which have meliorated in so great a degree, the condition of modern society. The middle ages, having been the darkest period of which we have any account, were remarkable for extreme ignorance and “Christian authority;” and for an excessive veneration for received opinions; circumstances which are always united, and which operate on each other as cause and effect. The whole compass of science was, in those times, subject to church-restraint; every free opinion was looked upon as dangerous. In proportion as the world became more enlightened,

this monstrous Church-policy was resisted by society, and at last, having entirely abandoned its controul over the sciences, the authority of the church has taken its last stand on "religion," "Sabbaths," and Bell-sounding-consequence. This was long considered of a nature so peculiarly "sacred," that every attempt to resist its impositions, was denounced as "heresy,"—a crime by far of the greatest magnitude, and punished by *holy-savage* Church-cruelties.

46. Every man may discern, how entirely all that constitutes public and private freedom, happiness, and honour, has been obtained by the conquest and beating-down of political and "religious" tyranny.

47. Physics have been silently, but surely, undermining scholastic metaphysics; fact has pushed aside fancy; knowleagē and confidence have driven away mystery and fear; and the light of truth which is streaming from the lamp of experiment—of the matter-of-fact philosophy, is causing the haggard and "awful" phantom of "Religion," that has so long cursed the earth, to stand out in bold relief, while cast upon her pallid face is beheld the hue of death.

48. The "Church of Christ" has been but a powerful corporation full of those sentiments and passions which usually distinguish those bodies. The alliance of "religion" with the civil power has filled the page of history with innumerable crimes shocking to humanity; and the progress of mental emancipation which, if left to itself, would have been calm and silent, is now—alas! traced through rivers of blood.

49. For the effects of systems of "religion" on the morals and interests of the human race, look into the pages of universal history to the present time, and they will be found soddened with human gore, loaded with human groans, and engrossed with records of human suffering.

50. What is "Ecclesiastic History" but the history of the pride and ambition, avarice and tyranny, treachery and cruelty, of the *priest*, and of the sufferings and miseries of his victims?—Victims on account of their sense, knowledge, and efforts to be free. Upon a view of those calamities, what can an unprejudiced person, acquainted with the genuine nature of "religion," think but that it tends to destroy all sentiments of compassion and humanity?

51. No vice, evil, or detriment, has ever sprung from freedom of opinion and non-observance of superstitious ceremonies and Sabbaths. Persecution has always been a source of evil: perfidies, cruelties, and murders, have often been the consequences of intolerance. To suppose a man wicked or immoral, merely on account of any difference of opinion or disregard of "religious" customs, is as foolish as it is absurd; yet this is the principle of "the Church." The dogmas of men in "power," are to be substituted in the room of every other opinion, and *morality*, it is pretended, is most effectually defended and propagated by enforcing a general submission.

52. Persecution always says—"I know the consequences of your opinions, better than you know them yourselves."

53. The horrid and detestable crime of prevention and persecution proceed on the grand fundamental error,—that one man can better judge of the opinions of another, than that other man can judge of them himself.

ADDITIONS TO CHAPTER V. PART II.

1.

“ — — — — — You want to lead
 My reason blindfold, — — — — —
 — — — — — make it crouch,
 And shew strange tricks, which you call signs of faith:
 So, silly souls are gull'd, and you get money.”
 “ No !—placed in leading-strings, the (crowd) must know
 Nor good nor ill, save as their (parsons) show.”

1. Religious darkness has hung round the genius, sagacity, and independence of mankind with an oppressive and bewildering heaviness, from which relief can only be obtained by the energy born of knowledge and a resolute assertion of the rights of human liberty.

2. How vilely was the art of thinking and reasoning abused! Philosophy was assumed by the priesthood; corrupted by them, it lent its aid to the spread of error; perverted to serve their ends, its sole use was the arduous employment of inventing sophistries and subtleties calculated to give the air of probability to absurdities, to render deception plausible, and to fortify chimæras and fables against the attacks of good sense. So that the science, the particular province of which would appear to be the search after truth, guiding to true policy, determining morals, thinking justly, convincing the heart of the necessity for virtue, and furnishing the means of advancing towards perfection,—only served to blind mankind by system; to render them obstinate in their ignorance, and stubborn in their prejudices;—in fact, it only served to arm them against the force of reason, and to enable them successfully to repel the light of truths essential to their happiness.

3. The long list of idle tales which are current among the ignorant and superstitious, were planned by the priesthood, to bring philosophy into contempt.

4. The clerical despotism was directly applicable only to points of “theology,” but as “religion” was made the standard of morality, and politics was only a portion of morality, all great objects were interdicted, and the human mind, enfeebled and degraded by this interdict, was left with its palsied and cramped faculties to deal only with inferior questions, on condition even then, of keeping out of view every truth capable of being represented as dangerous to any dogma of the established “church.”

5. It was contrived to connect almost every act of life with “religious” offices or “religious” ideas, and the “church” became the unique source of all social existence.

6. Every instance in which personal experience overturned the authority of professional craft, shook the basis of “church” power,

and when it was found that truth is not the bond-woman of any clime, sect, or school, but the denizen of every enlightened country and industrious age, the fetters imposed by the "priesthood" began to relax their gripe, and the awakened mind soon disencumbered its degenerated energies. The patriarchal precept once violated with impunity, no longer acted as a talisman upon ignorant credulity.

7. Terrified at the name of innovation, indeed, some timid persons—lovers of ignorance, the kin of darkness, which, like it, lends aid to fear, causing in some situations, the sound of a mouse to harrow with suspense, and conferring on the rumbling of a cart the awe of thunder—are ready to maintain that every "religious" custom now acted was "originally divine."

8. Error has its deepest roots in prejudice, and may be venerated by the ignorant; but truth will release itself from the grasp of prejudice, and the light which it sends forth will dissipate the darkness that obscures the paths to knowledge.

* * * * *

9. It has been the craft of all religions alike, to recommend *humility*. Their universal text hath been,—“Lie down, lie down!” The especial favour of the “God”-thing, whether it were the Jugger-naut of the Ganges, or the blood-propitiated Jehovah of the Jordan, hath been invariably pledged to the mean-spirited, the cringing, sneaking cowards, that would most patiently lay their necks in the mire for “God’s” vicegerents to trample on.

10. The pious affectation of self-abasement is always meant to degrade human nature; a person is “chief of sinners” only by his *nature*.

11. To decry reason and nature is a trick of priestcraft, in order to gain an ascendancy over men’s understandings.

12. The theoretical morality, or “righteousness,” of the saints is so far above concert-pitch, that humanity cannot sustain it in practice, and the result is, “despair of acting up to duty,” a consequent indifference to slight aberrations, and a practice of taking refuge in the pre-eminence of faith, and pronouncing on the “worthlessness and nothingness of all works.”

13. A disorderly and religious imagination, stupified by the trashy phantoms of its own conceit, sets up ideal standards of an unrelative perfection; and thus enthusiasts fall out with themselves for not being what they fancy they ought to be, merely because they have forgotten the limits or the measure of what it is possible to be.

14. The most rigorous sectarians, indeed, are not consistent on this point, but are prone to relaxation in behalf of their own favorite indulgences. Those amongst them, who are “for tenderness framed,” have a patient indulgence for certain weaknesses.

15. Were the precise boundary between innocent and vicious indulgences determined, the morose professors would still continue to make inroads upon the liberty of their more cheerful compatriots, for no other reason than because it is their will and pleasure to do so.

16. Religion is often nothing more than the moody melancholy of an overbearing and tyrannical disposition; and your religious man is nothing more than an usurping saucy knave, who wants to be your master. Having once given *his* mind to religion, the man expects that *your* understanding should submit to *his*; and that you should receive not merely the text *he* quotes, but whatever sense *he* chooses to understand or misunderstand, from it.

17. Some, through the belief of the vanity of human science, think it only necessary to “read their bible.”

18. The anxiety of many people about their “souls,” makes them selfish in all their religion. They deliver their consciences up into some saintly keeping, that their souls may be safe,—and a look or a whisper from the mortal “priest” in whom they have put their trust, disturbs their serenity, and throws them before him almost upon their very knees.

19. Modern religion hardly goes beyond a superstitious veneration for the “sabbath,” and for the ceremonies of the priests.

20. The notions of him who affected to derive his information from “disembodied spirit,” no matter of what degree, would no longer be “discourse of reason;” and out of his spiritual knowledge, duties, or apparent duties, would arise, widely diverging from, and frequently crossing the prescribed and covenanted track of human conduct—abrogating the tacit law of conscience and humanity. Hence crime impelling crime, and a “divine” obduracy rendered the more cruel by the co-existence of unimpaired mental faculties.

21. Surely there is more achieved in furtherance of human happiness by him who labours to give pleasure to human existence, than by him, who, studious of uncomfortable paradoxes, travails to detach mankind from the enjoyment of the stores in possession.

22. The great precepts of morality, which alone it is the duty of society to sanction, are plain, natural, true, and useful—founded alone on our duty to our fellow-men, and their duties to us; precepts which have nothing to do with religion, nor religion with them.

23. For proof of the utter worthlessness of “religion,” scarcely more is wanted than the observation of the character and conduct of its most strenuous professors.

* * * * *

24. In their sophisticated or religious state, few of mankind are possessed with the simple wish of attaining truth in their moral and political enquiries; their strongest wishes are directed to the discovery of new grounds for adhering to opinions already formed; and they are as deaf to arguments on the opposite side as they are alive to representations in favour of their own views.

25. Men’s interests are often indissolubly connected with the prevalence of certain opinions and customs; their pride and personal consequence are implicated in their support; they are pledged by their rank or office, or by their previous declarations, to the main-

tenance of a determinate profession, and they feel, or fear, that it would be a disparagement to their intellectual powers, and to their reputation, were it admitted to be unsound.

26. Leaving penalties out of the question, even temporal emoluments annexed to the profession of any form of religion in such degree as to excite men's avarice and ambition, and dispose them to mean and unworthy compliances to obtain or secure them, have done incalculable mischiefs to the moral characters of multitudes.

27. There are several pretexts, mean and ignorant subterfuges, employed for the evading of the duty of inquiry. "Inquiry might lead to doubt or perplexity;"—"to become acquainted with opposite arguments, might shake the settled convictions of the understanding;"—"to read the writings of adversaries might contaminate the mind," &c. &c.

28. One impediment to inquiry is a fear that we may search too far, and be guilty of presumption in prying into things we ought not to know. Another prejudice is, that we may contract guilt should we arrive at conclusions at variance with the notions that are established; and another, that it is a sort of praise-worthy *humility* to acquiesce in received opinions, to rely on the authority of others, and to refrain from thinking, or not to presume to think, for ourselves.

29. No one who has the means and opportunity of inquiry on subjects which have an important bearing on his moral motives of action, or conduct in society, ought to be satisfied with his opinions on those subjects, much less ought he to inculcate them on others, unless he can trace their connection with self-evident principles.

30. No instruction can be more important than that which has for its object the training of the mind to judge correctly of moral evidence, in guiding the actions of life, and in regulating our opinions on the most interesting points. It is from the want of this instruction, or from not profiting by it as it is given, that, under the form of eloquence, so much inanity solicits our applause, and that under the appearance of truth, such tortuous errors, hooding themselves under a specious name, are every day adopted.

31. Those who shrink from investigation, lest they should mistake false for true, can have no reason for supposing themselves free from that delusion in their actual opinions. That they should be the more likely to escape from error without, than with investigation, is a species of absurdity which requires no exposure.

32. Whoever fears to examine the foundation of his opinions, or to enter on the consideration of any train of counter-argument, may rest assured that he has some latent apprehension of their unsoundness, and of their incapacity of standing investigation.

33. Investigation is a pursuit in which there is every thing to hope and nothing to fear; and to which there are no limits but such as the nature of our own faculties prescribes.

34. There are no secrets in the natural or moral world sacred from the investigation of men; here there can be no presumption, no audacity, no undue boldness: there are no forbidden truths.

35. Truth is conducive to human happiness; the attainment of it is one of the highest objects of human enterprize; and the free exercise of our faculties on all subjects, is the means of securing this invaluable knowledge.

36. A simple and sincere desire to arrive at the truth, without any predilection in favor of any opinion whatever, and without any other disturbing feeling of affection, of dislike, or hope, or fear, is the moral state of mind most favorable to the success of inquiry.

37. He whose desires are directed solely to the attainment of correct views, will naturally search for information wherever it is likely to present itself; he will be without motive for partiality, and susceptible of the full force of evidence.

38. The most glaring phenomenon attendant on the objections to inquiry is, that the objections which are good at Notre Dame are equally good at Constantinople, and yet the things defended are not the same. Since, therefore, it is not a common truth, it must be a common interest: there are certain comfortable possessions and personal affections dependent on the supporting a particular state of belief; the orthodox are every where the orthodox.

39. Orthodox education has no other object but to foster prejudices and to inculcate intolerance.

40. Religion has no occasion for evidence at all; religious minds have the evidence in themselves; "the spirit of god bears witness with their spirits:" thus the matter of faith is settled with a degree of conviction that renders reason superfluous and inquiry sinful. Passionate affirmations of its all-sufficiency, are all that the advocates of religion can say in reply to the conscientious reasoner.

41. A few emphatic words about "providence," "god's right arm," and he who said this, and pronounced that, are expected to settle every religious question.

42. The meanest trait in the mental character of the fanatical adherents to religion, is their avowed determination to abide by its tenets whether true or false, and their revolting from the duty of *free inquiry*. They hug their illusion, and each exclaims,—“well! if it be error—sweet, sweet error! May I never know the truth!” Thus they barricade themselves against the invasion of a rational idea.

“ — — — Faith, fanatic faith, once wedded fast,
To some dear falsehood hugs it to the last.”

43. The advocates of religion scarcely contend any longer for its truth; they merely insist on its consolations.

44. So shameful bigotry must necessarily separate the devotee from the reasoner. What sympathy can exist between those who delight in truth, and whose happiness is liberty, and those who cling to their mental vices, and who would willingly lend their aid to enforce a general submission to church-authority? No confidence can be placed in the professions of those who are so wanting in sincerity and honour, as to pretend a regard for truth, but who actually hug their prejudices, and refuse to listen to others' reasons for justifying them in entertaining different opinions.

45. Ignorance is the enemy of all improvement. While men have no desire to emancipate themselves from her slavery, they despise and oppose all that tends to enlighten the mind.

46. The ignorant who just tread in the track of vulgar custom, and are subjected to vulgar prejudices, always resort to condemnatory exclamations against those who have advanced further in the science of points either political or moral than themselves, and they fiercely denounce those who innovate at all on the habitual ideas or on the revered despotism of the country they belong to. 'Tis the strife of the chained slaves of the priesthood against the free and independent class of society that has obtained an insight into the imposture of their craft.

47. Conviction respecting the most obvious truths, must be expected to make but a slow progress among a people who are the slaves of custom, and whose want of curiosity and courage, and whose indifference, are such as to prevent their advancement in any kind of knowledge, or into the advantages of any improvement proposed to them, and which operate so powerfully as to keep them in a state of stupid contentment with their present ignorant and miserable subserviency.

48. It is unjust to tie down manhood to those tenets which have been ingenuously avowed, but perhaps hastily adopted in youth. It is unjust to shackle men with any other restraints than those which are necessary for the observance of decorum, honor, and the strictest fidelity. It is unjust to debar any human being from the moral or intellectual benefits which may arise from greater accuracy of information or greater maturity of judgment. It is flagrantly unjust to blame men for discharging their new duties, which are really imposed on their consciences by new and disinterested views of controverted and important questions.

2.

1. The people had been so long in the habit of believing christianity to be true, that the mind seemed to have lost all traces of independent investigation; a mental stupidity had taken possession of the human faculties, and liberal inquiry was lost in the vortex of clerical authority.

2. The priests, who take every advantage to increase their influence, usurped the monopoly of science and art, and these they transformed into superstition and quackery.

3. By deprecating science, and requiring implicit faith in the most wretched and absurd doctrines and legends, all discrimination of truth and record, all the sources of history and philosophy, all power and wish to correct error however gross, were effectually destroyed, and the faculties of the mind were laid waste and crushed beneath the "holy" hand of ecclesiastical tyranny.

4. The church was hostile to every plan of study or mode of investigation which the "church" had not sanctioned; the people had almost universally surrendered their understandings to the controul of a body of priests, who reduced "spiritual" tyranny and delusion to a complete system.

5. The countries where sacerdotal instruction alone is permitted, remain in ignorance, superstition, and slavery.

6. What priests are paid to teach, is directly opposed to the natural practice of all rational and free men. They preach "contentment" with the social condition, how miserable soever it may be, endurance to the destitute, and submission to the oppressed;—they teach contentment with poverty and rags, with privations and sufferings,—while the great, the universal practice of the priest himself is to improve his present condition, to increase his wealth, comforts, and luxuries. The dignitaries of the "church" preach *poverty*, and wallow in wealth; they slumber in a voluptuousness which knows no wants.

7. In treating of morals, it has been the practice to speak of man's *duty* and nothing more. Pompous dogmas are poured forth from a cushioned desk about "duty" and "duties," while not a word is dropped from the man in black about men's interests and enjoyments.

8. In nothing do the priests injure the people more than by inculcating the pestiferous doctrine, that privation and poverty are favourable to *virtue*—that endurance and submission are *virtues*. This doctrine of the necessity of "worldly" privations—sacrifice and suffering—in order to ensure "eternal life," is at once the most absurd, the most mischievous, that ever was imposed. "Clergymen" teach mankind to forego their most pleasing duties, to hate this goodly existence, to suppress all the warm desires of the passions, and to sacrifice "this life" for "the life which is to come." For ages have the priests been teaching the poor to remain *contented* "in that *station* of life," as they say, "to which it hath pleased God to call them." Can any but a priest-enslaved public put the two facts in juxtaposition, the preaching such absurd doctrines and the reaching so intently after the possession of wealth and its attendant influence by the preachers, without being instantly convinced that they have had their effect, and that actually the elevation and power of the priesthood have tended to debase and vitiate the people.

9. The priesthood, rendered an organized and disciplined body constitute the rare union of an absolute despotism, and a willing, because interested, slavery—a condition of Society to be found only among men leagued against the interests of humanity.

10. The "church" has ever been the ally of despotism, the patron of abuse, the relentless persecutor of all, who, eschewing the ecclesiastical spirit, have put themselves forward from age to age, to benefit society or enlighten their fellow-men. Our own times are pregnant with proofs of clerical animosity to truth and freedom, and affection for ignorance and despotic power.

11. When "religion" becomes a trade, then it becomes an entire and direful curse. If we consider the history of the "church," we discover it to be a system of fraud and oppression in the highest degree detrimental to the welfare of mankind, and calculated to perpetuate delusion and to subject men to the interests of a mercenary class.

12. The term "*class*" is not applicable to the people. A mere difference of condition should not be considered as placing a man in a lower or higher class. In its proper meaning, this word can only apply to those who are in possession of some profession, privilege, or mischievous power over a portion, greater or less, of the community. A class, therefore, is a beneficial order, and the three classes in society distinguishable from the citizens in general, are the privileged, the assumers of aristocracy, and the clergy.

13. Of all classes, those are the most odious, who have made it their "sanctified and holy" office to practice on the mental associations connected with the fears and weakness resulting from the ignorance and stupidity of men.

14. In the "church," the knowledge and power of those who "govern" and profit are reared securely on the ignorance, the feebleness, and the devotedness of those who submit to be "governed" and to pay.

15. In every country, the same motives of interest, and the same arts, have combined to furnish sacerdotal bodies with the same means to impose on the people; and in every country the priests have made use of them.

16. The several kinds of superstition alike serve as footstools to ecclesiastical pride and church plunder.

17. "Unearthly" terror, "religious" awe, is the great engine for subduing the mind. Bishop Burnet advised and commanded the clergy, to preach the doctrine of the *eternity of hell-torments*, though *they knew it be a lie*; because the people must be frightened, as fear alone could tame the "*people*" into submission, and make them the slaves and cowards that 'tis most convenient to their "betters" that they should be.

18. The "clergy" have invented a name for their especial use and craft: it is "*love of the church*." This means, subserviency and zeal in promoting the interests of the class—of the wealth, power, and dignity of the clerical class.

19. A historical sketch of church-politics is adapted, above all other inquiries, to instruct and caution mankind. Nothing in the annals of the world present so extraordinary a fact, as that of a set of knaves, *preaching* the doctrines of self-denial, humility, and contempt of all "worldly" good,—so far imposing upon men as to make those very doctrines the means of amassing together all they so expressly disclaimed.

20. The machinery of a church united to the state—its dogmas and ceremonies protected and upheld by the state-authorities—must

of necessity tend to solemn deceptions; and it is a homely saying containing much truth, that *solemnity and humbug are twin-brothers*. Hall has designated that mystery of iniquity, the monstrous alliance between "church" and "state," as a compact between the priest and the magistrate to betray the liberties of mankind.

21. "RELIGION" is made a theatrical solemnity, or hebdomadary ceremony, that must by no means be dispensed with. "If you go to church, you will go to heaven," is hinted in many a sermon and many a tract. Church-going and religion are synonymous. Hence, the nervous anxiety exhibited by the "clergy" to see their churches filled; hence, the unceasing prating about the virtue of going to church; hence, the steady church-going of official men; hence, the decorous "taking-of-the-sacrament;" hence, the bell-uproar as a prescriptive means of sounding aloud the church-consequence; and hence, the holy spite vituperated against all non-church-goers.

22. The world has at last discovered the meaning of the word, "*blasphemy*." The Quarterly Review says:—"When I say you blaspheme, I mean, you attack my opinions (or preachings)." This is satisfactory, and brings back the word to its original meaning. Demosthenes accused Æschines of blaspheming him.

23. Nothing is more indeterminate than the signification of the word, "*impious*," to which it has been contrived that the ignorant should annex a vague, confused, idea of villany.

24. The first object proposed by the "church," is, by all sorts of artifice, but particularly by the vulgar application of unmeaning, but stigmatising words, to prevent the freedom of mind which would lead to a critical examination of every dogma, the absurdity of which they know to be palpable when brought out of their fearful darkness and presented in the slightest gleam of moral light.

25. Those who hang on their faith, are taught to believe that doubt or inquiry is the road to "death," or rather to "eternal *hell-torments*."

26. Woman, especially, of whom feebleness and timidity are educational characteristics, is ever brought most completely under the influence of the priest.

27. The priesthood obtain the confidence of the sex: they know that its ill-trained feelings are easily influenced, its ignorant imagination easily excited, its gaping credulity easily crammed, and its consequent weakness easily subdued.

28. Women are taught to make it a virtue not to enter into deep reasonings, so that they adhere to their catechism, and are much inclined to superstition. They become great followers of ceremonies and sermons, and are so much possessed with the crowd of minor passions which fall to their lot, that they seldom have capacity to call in question the articles of their "faith." They are more quick in discovering the secret of reconciling passion and "religion" together, than in the adoption of good sense or unbelief.

29. Women, from their more sedentary habits, are apt to be

affected by *tædium*. The priests take advantage of this circumstance. They get up religious ceremonies, which occupy their imaginations before hand, and the "solemnity" furnishes conversation for weeks afterwards.

30. There is scarcely a man who has not a thousand associations, a thousand relations, with society. In proportion, therefore, as "religious" respect for, and confidence in, the priest extends and this domestic conspiracy is ramified,—is every member of society surrounded by its snares, even in the utmost privacy, and escape from it rendered the less possible. Domestic, children, wives, are gradually proselytized, and toleration of their religious practices and connexions is instantly made the contrivance for their and your subjugation.

31. "The withering fascination," saith a *reverend* renouncer of the church, "poured first upon the ear of unresisting infancy, like the mildewed air, doth blight the germ of reason, and doth inflict a palsy so grievous, so perpetual, as never more to permit the mind to grow up to the acquisition of its natural functions, and millions, who have been called *rational*, have stolen their way from the cradle to the grave, with the sound of '*thus saith the Lord*' forever in their ears, without having had sense or curiosity enough freely to ask the question, '*who is the Lord!*'"

32. Habits and prejudices, too, in established states, yield with the stiffest reluctance to the demands of reason and justice.

33. The delusions, often of self-love, and the magnified proportions of the warm objects of attachment and intercourse, shut out the perception of what is more remote, and produce a perverse partiality even of the understanding itself.

34. The sentiments entertained are, to a considerable degree, at the disposal of enticements on the one side, and of menaces and apprehension on the other. That which a man wishes to believe he is already greatly in progress to embrace; and that which will bring disgrace and calamity, he is more than half-prepared to reject.

35. Even where there is no ground for suppressing or perverting the truth, there are many persons who speak and write according to the side or sect they have espoused, or to the inclinations and predilections of those by whom they are likely to be read or heard, and that at length persuade themselves there is a sort of impropriety in presenting facts in their proper colours.

36. It is *wilfully* persisting in *prejudice*, that renders the evil of error the more difficult of cure. It would be no disgrace to men to be deceived involuntarily, how can they secure themselves from being so? most who surround them, study to deceive them.

37. Can the listening to men with "*God*" forever in their mouths, and their pockets forever in their hearts—to men who think of nothing but the aggrandizement of their temporal distinction, and who screen, under the most revolting affectation of a concern in "*spirituality*," cupidity after earthly eminence and command;—can the erreds of

all the priests that ever existed, though connected with, or aiming at the forming of a connection with the state, in hopes of extending their influence by that connection, have any influence over honest men who have freely reasoned ?

38. The name of "Churchman" has begun to pass current in our language as a synonyme, sometimes for a bigot, sometimes for an extortioner, sometimes for an overbearing tyrant, sometimes for a crouching and supple slave, sometimes for a compound of all these base and odious characters.

39. In the words of Drummond,—“Philosophy, wisdom, and liberty, support each other; he, who will not reason, is a bigot; he, who cannot, is a fool; and he, who dares not, is a slave.”

ADDITIONS TO CHAPTER VI. PART II.

1.

“Oh! why has priesthood privilege to lie,
And yet to be believed?”
“— Why seek we truth from priests?”

1. The priests have drawn large drafts upon the credulity of the public, and with a degree of audacity which nothing but a calculation of impunity, founded on its presumed ignorance, could have generated.

2. The most dangerous of all power is a power in “religion,” because it is capable of the greatest perversion, and is attended with the most fatal consequences. In the hands of ecclesiastics, power will always preponderate on *their* side, until it leaves nothing on the side of the people but mere form. A power pretended to be from “God,” naturally overpowers the conscience, and renders an appeal to any other tribunal impossible; and thus our understandings are abused, our moral powers are rendered incapable of every exertion, and a door is opened for every imposition.

3. Creeds have done more to perpetuate ignorance and slavery than any human institution has ever effected. By prohibiting change, they shut the door against all advancement. The nations that have adopted them have condemned themselves to remain stationary amid a progressive world, and to be thus stationary is to be retrograde.

4. Wherever a sovereign priesthood has succeeded in its object of crushing the efforts of reason, and has determined by its dogmas what shall be true and right, and what false and “sinful,” and thus submitted to the despotic and chilling authority of the “law” the honest convictions of reason, the warm and generous impulses of the heart, and the noble struggles of the will, then the people have sunk into a state of torpor and darkness from which it would scarcely be possible for them to awaken to a sense of the light of knowledge, or arouse them to an assertion of their liberties.

5. The readiest instrument of political degradation is an established priesthood.

6. The wide extent of superstition among us affords a humiliating subject of reflection, and it is a striking proof of the tyrannical influence of custom on the mind.

7. The worst species of slavery is that endured under a theocracy maintained by the artfully-managed influence of a pay-receiving, scheming, and ambitious priesthood over the prejudices of a blind, ignorant, and bigoted community.

8. Happy are the states that confine the magistrate to civil affairs, and let religion wholly alone.

9. Wherever "religion" has been "established by law," reformation has always been punished as crime.

10. No "religion" can be "established" without penal sanctions, and all penal sanctions, in cases of "religion," are persecutions.

11. Coercive measures reach not the mind; and the issuing of edicts to extort assent to speculative tenets is the bombast of civil authority.

12. Truth rests on evidence. Coercion, though it may form habits and prejudices, never forms principles, the only security for the observance of duties.

13. The attempt to establish an uniform belief in a "God" by the coercive power of the magistrate, is as impotent as it is unjust and oppressive. It may produce a set of pliant hypocrites; it may tear asunder all the pleasant ties of society; it may operate to the establishing of ignorance and the most abased superstitions; but it is utterly incapable of working one honest conviction in the heart of man.

14. When the persecuting "laws" are become privileges to the persecutors, it is extremely difficult to abolish them. Cupidity for a long time shelters itself under the mask of "religion."

15. All governments and all ordinances which forbid their own examination and criticism do, *ipso facto*, acknowledge their injustice. Priests, ministers, and magistrates, who prohibit all questions on the creeds they establish, do, by the prohibition, confess that they are tyrants or impostors.

16. From the Egyptian priest, who reserved the three great earthly advantages to himself and his order—namely, rule, knowledge, and wealth, leaving slavery, ignorance, and poverty to the people—from him down to the clergy of the American Theocracy, who adopt the Egyptian principle, and enforce their "Sabbath" and their test-oath in courts of law upon the citizens—"Religion" has been the same—selfish, intolerant, narrowing knowledge, the friend of tyranny, the destroyer of liberty.

17. To make "Christianity" a constitutive part of our political system is fatal to republican liberty. The popular religious prejudices are fatal to republican liberty when a villanous executive, espousing the cause of the sacerdotal order, takes advantage of them to oppress that portion of the community who are adverse to the observance, by

themselves, of superstitious days and superstitious formalities, and who are outlawed through the imposition of Bible-oaths.

18. The strong arm of the law has been made use of to compel a remission from business, which, if not voluntary, must be mischievous.

19. A body of men who are forced, in following the pure dictates of conscience, to renounce the civil advantages enjoyed by their fellow-citizens, are not in possession of republican rights.

20. Though our judges no longer, like Sir Matthew Hale, fall upon their knees after condemning an old woman to be burnt alive for "witchcraft," and thank God that they have not departed from the "approved wisdom and venerable institutions of their ancestors," yet they content themselves with applying the same phraseology to other abuses equally inhuman, and alike destined to correction in the progress of light and justice.

21. In a century hence the didactic literature, the general opinions, the political and industrial institutions of the present age, will appear in a state of Gothic aberration from the dictates of reason when enlightened by a correct knowledge of nature and morals.

22. Theocracy must be overthrown, and a priest-fostering executive be revolutionized, before men can be said to have established themselves as a republic.

23. President John Adams wrote:—"My ideas of the right of private judgment and the liberty of conscience, both in religion and philosophy, are limited only by morals and propriety. This country has much to do; I wish it may annul every narrow idea in religion, government, and commerce."

24. We resign to civil society our natural right of self-defence only on condition that the ordinances of law should protect our just liberties—freedom in philosophizing, and freedom from every political restraint which necessity does not justify.

25. In every free state there are some liberties and privileges which the individuals of society cannot give out of their own hands, not even to the legislature.

26. Laws have nothing to do with mere opinions, nor with the consecration of particular days to the observance of "religious" rites, but only with those overt acts which are contrary to the peace and safety of society.

27. Legislation has nothing to do with man, his nature, and his destiny, except as a member of society.

28. Justice, identified with the happiness of the millions, listens to no sectarian feeling—pursues no partial interest.

29. Let us hope the time will soon come when law will consist, as Bossuet finely said, of what the reason of every individual will approve.

30. One great object of a designing priesthood and ruling church is to render the minds of ignorant bigots, their creatures, inveterate in their malignance towards the reasoner.

31. Deep-laid schemes are widely diffused by which the ravings of

fanaticism, the maudlin sensibility of half-bred ignorance, and even the weakness of senility and passion of womanhood, have been enlisted to perpetuate a system of unprincipled and sanctified imposture.

32. "Let us," say these "godly" conspirators against human rights—"let us improve the advantages given us by the subversion of republican liberty in the judicial courts, where fines for *Sabbath-breaking* and test-oaths coerce the individual, and establish or make dominant the Christian religion, in violation of the constitutional declaration of mental independence, and the right of exercising reason unshackled by religious trammels; let us raise the church above the constitution, and establish a Theocracy instead of a republic; let us seize the power which has been swayed by the clergy of other countries; let us recal the darkness which fatal light—the flame of intelligence—has partially dissipated and so rendered men averse to slavery; let us fill their minds with vain and chimerical dreams; let us revive those pious frauds which our predecessors found so serviceable in the barbarous ages; let us make the same imperious demand for the prostration of the people's understandings before us; let us, in our sermons, feign or forge the most weak and ridiculous notions and represent them as the arguments of the reasoning adversary, and thus the dupes who hear us will testify to our having knocked them down like nine-pins; let us scruple at no lies and misrepresentations to blacken the characters of our opposers, while the sacredness of our pulpit and calling will protect us; let our protracted orgies confound and distract the senses of our congregations; let us point *them* to the good things of heaven, that *we* may get into our possession the *good* things of the earth; let us astonish the ignorant and credulous multitude with mysterious objects and doctrines, with astounding images of hell and heaven, devil and god; let us by means of collections amassed from the pious erect the most splendid and imposing edifices and place loud-sounding bells in their highest lofts, in order that the public may be accustomed to our clamour and acknowledge our consequence; let us fill the schools with orthodox masters and books only; let us set the fashion, and support the patronage of orthodox authors and editors only; let us make dupes and bigots of the people, and by their folly and prejudices let us become the arbiters of the American States."

33. With what horror and shame should our citizens contemplate the corporation of fraudulent priests, who would make the laws subservient to their professional ambition and cupidity, and convert the civil magistrate into their executioner!

34. Priests see no chance of propping what they call "their right," that is, their church-craft and professional emoluments, but by affecting to bewail over the loss of the people's "instinctive belief" in that which "*is not*"—and they seem to consider nothing harmless but what consists of falsehood.

35. There is hope, however, to be derived from the humanizing effects of literature which has now begun to act upon our citizens.

36. There is, in truth, no more fatal symptom for the complex system of ignorance and wrong which appears to be just now tottering to its decease, than the impossibility under which the enemy has labored, of preventing the advance of knowledge into the very fortresses of his own strength.

37. Implicit faith is well-nigh destroyed ; and that belief alone is adapted to withstand the stir and strife of opinions, which rests upon evidence.

38. The informed reason will never again be capable of settling down into that stupid, state of easy acquiescence and reposing credulity which alone gave security and safety to the reign of professional superstition.

“ ——from the lips of truth one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries.’

39. The present is a reasoning age ; and it is not by defamation, by the nod of authority, nor by the thunder of “ anathemas,” but by arguments addressed to the judgment and the understanding, that men can be convinced.

40. Puerile superstitions have been mortally wounded by the torch of reason, and the light artillery of ridicule.

41. The mighty stream of truth that flows from the fountains of sensible knowledge, is destined to vivify and benefit mankind through succeeding ages.

42. A vast and momentuous moral crisis is rapidly approaching—the rise of education throughout the mass of the people. Amidst pretensions to sensible “ spiritual” communion on the one hand, and a careful avoidance of recognizing any thing like “ divine ” interposition on the other—a large portion of the community, which had been hitherto uneducated, is suddenly roused into free inquiry, and furnished with ability to perceive all that darkens and deforms the subject.

43. The interested priest and the depraved bigot may deprecate the increase and spread of intellectual culture, which they cannot effectually repress, and may look back with vain regret on the ages of stupid rudeness and torpid ignorance which they cannot recal ; while on the other hand, those whose views are more cheerful and enlightened will hail with joy every symptom of any kind of advancement in science and every kind of political reform.

44. The period is coming when names will no longer rule, and ancient forms no longer fetter the expanding intellect of the country ; the principles of all institutions will be investigated, and those which are founded in fallacy and imposition will be exposed and removed. So soon as enlightened reason shall have expelled blind prejudice from our minds, every relic of blundering and mischievous legislation will be cleared away, and then the era of our moral and political exaltation will commence, our liberties will be unimpeded, and we shall indeed, be Republicans.

45. Those graduated in the professional art of enriching themselves and exercising a dominion over the public mass by means of their fears, their ignorance, and their superstitious credulity, behold, with alarm, the spirit of enquiry, of independence, and of improvement, pressing forward into action on all sides; and sorely do they dread the results of the vast accumulation of knowledge produced and disseminated among our citizens.

46. The informed mind has at length asserted its rightful, native, freedom, and shaken off the yoke of priests' authority; despising the servile prejudice of yielding implicit deference to the decisions of a professional order,—many have determined, by the vigorous and independent exertions of their faculties, to investigate the certain and universal principles of nature, and upon this foundation to frame their opinions of truth.

47. The physical sciences have opened to us the great roll of nature and, at its display, the speculations of the schools have fled; all clouds of mysticism have dispersed, and our horizon is left bright and extended. The mind attains an exactness, a certainty, that fits it for practical pursuits; its knowledge is conscience and principle. We enter upon our duties with clear vision; we follow the plain track of nature, and make its eternal and unalterable order the test of our opinions. We take nothing on authority, nothing on "faith." The truth is, in all things, found to be in strict connection with universal nature, the knowledge of which constitutes all science—and which knowledge alone can operate in meliorating the human condition. Materialism is nature and morality; spiritualism is imposture and superstition.

48. There is found to be no mystery in nature; its attributes of infinity and eternity are perceived to be *necessary* and not mysterious; nor is the difficulty greater in acknowledging the *fact* of the infinitely universal and necessarily eternal mode of existence, than in comprehending and admitting the most palpable and well-defined process of any other of the pure representations of sense and moral conclusion.

49. The spell, through which the community were wont to be led, is broken. Mere black-gowns, consecrated stone-and-mortar, and pilfering mummeries, will no longer lead the country; their general domination exists no more.

50. The aristocracy of profession and ceremony is falling.

51. The humble member of society discovers to his astonishment, that those before whom all bowed in reverence, are grossly ignorant on matters perfectly familiar to himself; he hears them assert that to be truth, which he knows from demonstration, to be fiction; he sees them reign by means of pretences and assumptions which he can prove to be erroneous: the charm of sounds, and the imposing authority of forms, are vanished—and the reign of trust is passed.

52. Prejudice, bigotry, and malice, and, above all, interest, may oppose the progress of intelligence; they may persevere; they may vaunt of their omniscience and infallibility; they may vociferate from

pulpits that wrong is right and right is wrong, that falsehood is truth and truth falsehood; they may cover all who oppose them with slander and obloquy; they may be puffed to their hearts' content by the venal press; but the issue will be shame and contempt towards themselves in the eyes of the intelligent, the upright, and the independent.

53. We appeal to those whose party is their country; whose bosoms glow with the sacred flame of integrity and honor; who disregarding opinion and theory, follow fact and experience, and read the page of nature for information regarding its truths—to those, to whom the freedom and happiness of their country is as dear as the dearest of their personal possessions—to such is our appeal an irresistible summons to the discharge of the highest of their duties—the patriotic espousal of the cause of reason, justice and liberty.

54. Let every manly and just heart set itself vigorously to the accomplishment of its object, in rending the veil of superstitious ignorance which the artful priesthood have drawn over the country.

55. All the artificial attempts to enfeeble and degrade the human mind, invigorated as it is by science, and arrived at mature knowledge—and to force it to resume those swaddling-bands which it has thrown aside, will henceforth prove unavailing.

“ The mighty palace of the sky,
In ruin fallen, is doomed to lie;
And all the “ Gods ” its wreck beneath,
Shall sink in chaos and in death.”

2.

1. How long have mankind been in learning the respect which they owe to the individual liberty of opinion, speaking and writing? Is this respect properly understood even at present? Have politicians duly learned the regard which is due to the moral liberty?

2. The fundamental objects of all civil society are, or ought to be to promote the general safety and welfare. The civil office consists in the exercise of such delegated powers as are necessary for the protection and well-being of the whole community. Civil liberty consists in not being restrained by any “ laws,” so mis-called, as are not conducive to the public welfare.

3. We see “ Governments ” existing in which these objects are but imperfectly obtained, and we ask ourselves, “ *why are they not changed?* ”

4. There are reasons which may help us to a just understanding of the facts, and enable us to solve the inquiry, how it should happen that society should fail of attaining the very objects on which it is founded and yet the “ government ” be supported, if not by the acquiescence, by the submission or toleration, of the public.

5. In every “ government,” the multitude obey from mere custom, or the habit of obedience, and from an indolent indisposition to con-

template any thing otherwise than it at present exists. They do not consider whether it might be made better or not. They are content, from mere *vis inertiae*, to let things remain as they are.

6. Some persons are often persuaded to acquiescence by the consciousness of their own inability to procure suitable changes; by the dread of popular commotions; by doubts as to the possibility of curing existing evils; and by the apprehension, that, in many instances, the system of "government" has become so interwoven with the habits and institutions of the people, that much mischief might be sustained in the process of obtaining reform.

7. Many persons have a direct and positive interest in preserving the "government" as it is, and even in perpetuating its very corruptions. The interests of classes, too, involved in the present organization of the state, and combined in the structure of the "government" present a formidable barrier to a just change. One might be led to suppose that the object of "government" was to maintain the interests of the clergy, rather than to secure the general welfare of the "people."

8. If the influential class be the "educated" and the wealthy, and certain "high" family names hold prescriptive consequence, and succeed, of course, to office and "power;" if the priesthood be fostered by the "government," and enjoy "legal" patronage,—it is easy to perceive that there is immense difficulty in introducing any fundamental and salutary change, which could scarcely take place but upon some stout resistance to oppression, which would affect particular interests and break down exclusive advantages.

9. Unless the laws and institutions of society be consistent with individual freedom, or natural right, they will be found to be altogether oppressive, and inconsistent with civil justice. Under the pretence of "government," the liberties of men have universally been infringed in points where they ought to be left as free as the air that is breathed.

10. The rights of the people are not to be claimed as mere prescriptive rights; they do not require to be proved like the title-deeds of an estate; they are, like breathing, the natural indefeasible birth-right of man, his inalienable right to enjoy his own opinions free from the oppression of those in whose hands, for his own sake, he is contented to place executive power.

11. Mental freedom being the natural and absolute right of every rational being,—it will follow as a direct consequence, that all the "decrees of councils," "acts of legislation," "canons of convocation," opinions of "lawyers," that "Christianity forms part and parcel of the law of the land," with all the commands and constitutions of every body of men requiring "religious" obedience, are manifestly founded in injustice and oppression.

12. If a man demean himself as a peaceful and useful citizen, what has the civil power to do with his opinions, or with his practices that are but merely irreligious, *i. e.*, not subservient to the purposes of the priesthood by an observance of ceremonial days?

13. Ecclesiastical persons are continually sounding alarm, and calling upon the legislature to interfere. The safety of "religion," then—of the "church,"—rests on the civil privations of a portion of the community. It is necessary that those privations and incapacities should remain, though a disgrace to our country, as a shield of protection to the consequence and power of the "church."

14. To the disgrace, too, of the modern understanding, "magistrates" are found at the present day, who do not blush at being the vile instruments of priestly vindictiveness, church-tyranny, and bell-religion.

15. A "tribunal" which can disfranchise reason, and make conscience illegal, is an unwarrantable engine of "government."

16. Is it not equally marvellous as it is absurd, that any class should ever have succeeded in investing the magistrate with "power," in those things which do not at all concern the state, but merely subserve a "religious" end? This is the power of punishing or proscribing a man for the mere non-observance of religious ceremonies and Sabbaths.

17. To allow the "magistrate" the power of scrutinizing the opinions of the citizens, and of punishing them for assumed "religious" delinquency, is not only investing him with an unlimited power of oppression liable to the most extravagant abuse, but it is openly surrendering on the people's part, the independence of reason, the decisions of judgment, and the dictates of conscience.

18. Among the many inconveniences of allowing priests to have any power, is, that being obliged to maintain some fixed opinions, they consider those who differ from them personal as well as public enemies; and the more bitter enemies, the stronger the reasons with which these opponents assail them.

19. That religious or irreligious sentiments are not under the controul of "laws," and not to be restrained by penalties, appears from the absurd and ruinous consequences that would follow. If the "magistrates" establish any religion, it will certainly be the religion of an influential class, and if they assume the power to suppress any opinions, they will of course be induced to suppress those which are condemned as adverse to those of the "clergy." But who made these men the judges of truth and error?

20. The awful fact has indeed been revealed by melancholy experience,—religion, bigotry, was never amiable, reasonable, or otherwise than odiously tyrannical; yet would it be comparatively harmless as existing in individuals destitute of power, or who acted not by any combined influence or authority. The unnatural interference of "state" in its favour, gives the sting to this intolerant and baneful temper, and from the evils of making "laws" for conscience and executing them, have proceeded all the persecutions, imprisonings, mulctings, and murderings, on account of the mere avowal of dissent from established "religion," or disregard of the ceremonies and days sacred to religion, that have been perpetuated by papists, episcopa-

lians, and presbyterians; and surely it is high time that all such irrational, impolitic, and inhuman violence were banished from states that self-call themselves *free*.

21. The "authority" of the "magistrate can, with justice, punish none but open criminals against the state. For his opinions, and for his non-observance of religious ceremonies and days, a citizen is not accountable to the state. All enactments in "religion," whether popish or protestant, episcopal or presbyterian, methodistical or congregational, are unjust and oppressive usurpations over the rights of men.

22. If every man have perfect liberty to approve or reject the vulgar doctrines, and to observe or disregard the forms of "worship," and observances of "holy-sabbaths," as they appear conformable or discordant to his views, without suffering the least inconvenience or privation on that account,—*this* is the indisputable *right* of private judgment and unfettered liberty of conscience and conduct, naturally possessed by every man.

23. If men were conscious of freedom being their inherent personal property, inseparable from their very existence, and their natural and inalienable birthright; if they would make a proper use and improvement of this right in their researches after truth; if they would proceed in all enquiries with unbiassed impartiality, and would not be misled by corrupt passions, perverted by bigotry, enslaved by education, nor controuled by the terrors of oppressive "authority,"—such open ingenuity of mind, such cool and unfettered faculties of examination, would be attended with distinguished advantages to themselves, and would greatly promote the ends of social happiness.

24. The natural influence of truth upon the mind cannot be counteracted by sufferings; nor can the operations of conscience be governed by methods of coercion. Torture, or even penalties of an inferior description, may make men hypocrites,—but they can never make them sincere believers in another's creed, nor force them to relinquish their own. By oppression, a man's assent to the proposition may be demanded, that the product of ten multiplied by five, would be forty; but his conviction that the true product amounts to fifty, must remain immutable in his own breast, though, in violation of truth, he might yield to the tyrannical will of him who might have it in his power to require the former assent. It is exactly thus in all matters of coercion in "religion" and conscience.

25. Penalties, in all cases of "religion," are absolutely inapplicable and impertinent; because none can know when the supposed delinquent deserves them; while such penalties are utterly unavailable to enlighten and convince the mind,—and without the conviction of the mind, the profession of "religion" is hypocrisy.

26. "Governments" can have no rightful power over men's professions, or practices, which are not injurious to others; because coercion cannot in anywise affect men's sentiments. All the power "governments" can exert over their "subjects," has not the least tendency to alter men's opinions; all that it can do is, to restrain their

open professions or practices,—and to restrain these, upon points not at all injurious to others, when men cannot consistently act otherwise or alter their belief, can only compel them to become hypocrites, or to believe one thing while they profess another.

27. The forcible imposition of “faith” and “worship” upon the citizens tends directly to the overthrow of integrity, the derangement of the fair order of society, and the subversion of civil justice.

28. If the magistrate does not throw out any “bone of contention,” but takes care that all parties shall be equally free, and no injustice shall be suffered by any one on account of his opinions, or his disregard of “religious observances” and ceremonial days, there will then be nothing to animate discontent, to inflame passion, or to exasperate opposition; animosity will die of itself.

29. “Religious” dissensions cannot continue long, except among those who are instigated by interest or revenge; when all the motives to contention are taken away, except those of truth and usefulness, controversy will not then be virulent.

30. Let the dogmas of “Christianity” be separated wholly from wealth and power, as the rewards of supporting them, and in future, probably, little would be heard about them.

31. Uniformity in sentiment, which must be founded on similarity of judgment and equality of knowledge, seems to be absolutely unattainable. While men’s judgments differ, and one man is better informed than another, their opinions and practices will necessarily vary. So long as men dare speak and publish, they will speak and publish differently.

32. Many, indeed, have presumed to say to their fellow-men, “We permit you to exercise your reason upon *these* objects, but we forbid your exercising it upon *those* ;” but the friends of truth and of mankind have ever resisted their usurped authority.

33. No power or authority can rectify the existing and unavoidable discordance of “religious” opinions, by fixing upon any standard of uniformity. If the right of private judgment be surrendered, what can be substituted in its place? The claims of Popery were groundless, extravagant, and contradictory; can Protestants, who claim infallibility, propose any plausible centre of union, any particular standard for the decision of “theological” controversies, to which they may safely and honourably submit to as men?

34. Among the jarring opinions of persons equally fallible, it must be absolutely impossible to come to any other equitable conclusion than this:—“To reject all rule and constraint” in intellectual matters, and in observing or not observing “religious” ceremonies or “sacred” portions of time.

35. A constitution founded on universal justice, and the nature of civil society, is the infallible, easy, and single remedy to remove all the curable evils of political community, and to settle the welfare of states upon a solid and irreversible foundation.

36. The difficulties which the conscientious and liberal-minded

have had to encounter have afforded considerable assistance in the investigation and discovery of truth. Bigotry, violence, and persecution, have roused men's mental powers, and given them new vigour.

37. In the memoirs of the conflict between comparative light and darkness, from the early periods of history, it is interesting to discover that the absurdities which the good sense of the age is opposing with the vigour of recent insurrection, were, in fact, never left without witnesses against them; but that, in the full bloom and blossom of the "wisdom of our ancestors," there were always some, of whom the world was not worthy, who kept up in solitude the lamp of heresy and truth.

38. A great variety of absurd customs, rites, ceremonies, and day-keepings, have been, and still are, considered *moral*; notions and observances have prevailed which have been deemed moral by the most influential members of society, and such have been maintained, by arts and sophistries in exact proportion to the professional interests of the "holy order," the value put by the rich and the fashionable on them as furnishing the means for a display of their pomp and pride, or to the "sacred prejudices" or degree of moral light infused into the minds of the people.

39. The law of social duty, in the abstract, is simple, and not liable to be mistaken. It may, however, become perverted in consequence of positive ordinances, "governmental" and "religious;" but we find not a few instances in which the native energy of moral light, or sense of justice, and the exercise of a strong and cultivated reason, have risen superior to positive institutions, and wrought fundamental changes in the "laws," "religions," and other institutions which had sought to enchain it.

40. Exalted moral doctrines, entertained by the few, can only operate effectually when adopted by the mass of mankind, who relax their prejudices when the truth flashes on their minds.

"————— On each glance of thought
Decision follows, as the thunder-bolt
Pursues the flash!"

Then preposterous institutions lose their power, which fall prostrate at the shrine of reason.

"Ye, that the rising morn invidious mark,
And hate the light, because your deeds are dark;
Ye, that expanding truth invidious view,
And think, or wish, the song of Hope untrue,—
Perhaps your puny hands presume to span
The march of genius, and the powers of man;
Perhaps ye watch, at Pride's unhallowed shrine,
Her victims newly slain, and thus divine—
'Here shall thy triumph, genius, cease, and here,
Truth, science, virtue,—close your short career!
Tyrants! in vain ye trace the wizard-ring;
In vain ye limit minds unwearied spring;
What! can ye lull the winged winds asleep?
Arrest the rolling world, or chain the deep?"

41. It is Reason that has thrown light on every spot which imagination once peopled with fantastic spectres.

42. The progressive improvement of men can best be secured by the prevention, in early life, of those artificial impressions and associations by means of which, when once riveted by habit, the strongest reason may be held in perpetual bondage. The force of prescriptive prejudice must be broken down by the gradual effect of the bold use of the press in publishing truth; and the good effects of this process are already become visible to common observers. How many errors have the writings of Locke caused to be abandoned! How many still remain to be gotten rid of, before the mind can recover that moral liberty which it ought to enjoy.

ADDITIONS TO CHAPTER VII. PART II.

1.

1. The whole aim of philosophy is, to examine the possibility, the nature, and the bounds of human knowledge; and it represents those as strictly confined to the territory of our sensible perceptions; philosophy is a system of conceptions and propositions on the merely conceivable ground of experience.

2. "Whence," inquires Mr. Locke, "comes the mind by that vast store which the busy and boundless fancy of man has painted on it, with an almost endless variety? Whence has it all the materials of reason and knowledge? I answer, in a word, from experience. In this all our knowledge is founded—from this the whole emanates and issues."

3. Whoever reflects, may convince himself that the only path to solid knowledge leads through the territory of philosophy; and those are as ignorant of scientific knowledge, as they are deficient in all true mental improvement, who fancy that philosophy consists merely of empty speculations.

4. Truth is the first instinct of society; yet have all nations paid dearly for establishments, calculated for the express purpose of confining inquiry, and shutting out all the avenues of light.

5. In respect to the religion and *morale* of a certain class of politicians, physical phenomena are to remain unexplained, mental diseases to be left uninvestigated, and children brought up in the belief of "ghosts," and in the agency of good and evil "spirits," because fear and ignorance are docile, and the mind which gets rid of one species of delusion may be disposed to encounter and overthrow another.

6. In our youth we are accustomed, through fear, to constrain our feelings; we find our joy, our sorrow, our anger, alike considered criminal, and we are chidden into restraint. From harshness we become acquainted with deceit; we are surrounded by systematized delusion, and we imbibe the contagion.

7. The ingenuity with which the ideas of childhood are sometimes defended in maturer years, proves the depth at which they are rooted

and the reluctance to resign long-accustomed prejudices. It is in the nursery that such weaknesses are acquired. Saturated at length with nursery-lore, the imagination seeks for subsistence amongst the more sublime but not less crude conceptions of invisible worlds. When the mind has become riveted on such objects, it is only a slight effort to open a communication with them; to creat ærial forms, and to people the "*terra incognita*" with vast and appalling phantoms.

8. The number of original, or free, thinkers is exceedingly small. In religion, in morals, in politics, and even in science, the generality of mankind are satisfied with the notions which they have imbibed in their infancy. The opinions in which they have been educated become consecrated from that very circumstance. How absurd soever they may be in reality, they cease to be so in their eyes; because they have been accustomed to consider them as first principles which they are not at liberty to reject, or even to call in question.

9 What men have hitherto been taught is, that it is their duty to accept of certain propositions *without* inquiry; or, which comes to the same thing, that their studies shall be directed in such a course as shall lead to one result.

10. Shall we proclaim that, while in the most ordinary transactions of private life, we employ our best judgment in determining upon them, and delegate to no one the power to act for us, in all that relates to moral reasoning—to nature and the conditions of our being,—we will see, and hear, and understand, only through the medium of others?

11. By the servile and imitative system of following a beaten track, the powers of original thought—of decomposing and viewing things in the abstract—must be proportionably weakened, from their never being called into use.

12. The first step to real improvement, is to make truth our guide, and to discard all doubtful, mysterious, and equivocal terms: When the intention is honest, the language should be direct, and there is nothing more suspicious than the use of ambiguous phraseology. The very means for conveying our conceptions is perverted into a hindrance to our advancement in philosophy. Language is seldom studied as the vehicle of truth, but esteemed for its own sake independently of its connexion with things. Unfortunately for us, this has been the means of concealing in shameful obscurity, the most profound researches and the sublimest truths. Every lover of truth will only study language for the purpose of communicating knowledge of actual science; for, since all truth is eternal, its nature can never be altered by transposition, though, by this means, its dress may become less certain and precise.

13. Correctness in the application of terms is intimately connected with correctness in morals and the conduct of life.

14. Precision in the use of terms is as necessary to correctness of thinking as to accuracy of expression. When words are adopted to

depict our thoughts or ideas, it is of importance to consider how far they afford exact representations, and how far they fail of performing the office which they profess to execute.

15. A sound knowledge of the philosophic sciences can by no means be dispensed with in a rational education. We must know the nature of the human mind, and be well versed in the peculiar action of its faculties, in order to discover the best means of awakening up conceptions in the minds of others, and putting their powers into action. No one can instruct others well, who has not acquired a happy facility in the formation, elucidation, order, and connection of conceptions. He who has not himself learned to think soundly and correctly cannot teach others to do so. He who does not know the sources of the innumerable prejudices, of the many false representations to which youth is exposed, is unable to stop them. He who does not know the weak sides of the mind, the various allurements and inducements by which youth are misled, can never successfully warn them against those practical errors, those false maxims. Education can only approach by the means of philosophy to its great aim; for, what is education but the cultivation of all the sensible, intellectual, and moral powers of man? Whence is the teacher to deduce the various ends of human attainment, but from that science alone which investigates the grounds of the possibility and reality of all experience, and which furnishes the principles of all thinking, willing, and acting, in the field of that experience?

16. Newton's hint that, "If natural philosophy should continue to be improved in its various branches, the bounds of moral philosophy would be enlarged also," is, perhaps, among the most important of human discoveries.

17. Religion embodies all its force in terror and mystery, and acknowledges no natural cause for the attainment of moral excellence, and no natural effect in the punishment which falls upon moral delinquency. The natural system of moral obligation arising out of the social relations of individuals in society, and the knowledge of the invariable order of things, presents a check to bad actions and inducements to good, through the effects which either are calculated to produce on ourselves, on our friends, or on the community. Religion calls for atonement to "god;" moral justice and common-sense recommend that efficient atonement, the object of which is, satisfaction to the aggrieved, and an humble sense, or acknowledgment of error, where such is called for by the nature of the transgression.

18. It would seem that a man who believes his eternal destiny to be already irrevocably fixed, is likely to indulge his passions without restraint. If he is an heir of wrath, his exertions must be unavailing; if he is pre-ordained to "glory," they must be superfluous.

19. When we consider the silly rites and absurd ceremonies recorded in the Christian Bible, we are at a loss to account for such monstrous stupidity, and wonder how it was ever possible for the grossest ignorance to be so imposed upon.

20. The doctrines of Nature strike at the root of all bigotry and superstition. Regarding all systems of "religion" as the inventions of men, they teach resignation to the events of the world as the results of inevitable necessity; but while they enforce resignation, they by no means preclude exertion.

21. Necessity does not suppose that the *will* cannot be influenced through means of human forethought, among the most powerful of which are approval and disapproval; and consequently, *indifference* respecting conduct would be, in the highest degree, unphilosophic.

22. These opinions limit the virtue or the exertions of man, no farther than they are limited by our nature; and, as they teach us that every action of our lives and every error of the world are the results of a natural sequence of occurrences, they tend to make us more truly moral than any system of superstition, which, by continually calling the attention to its pretended duties, or to external ceremonies and formalities, withdraws our thoughts from the practice of virtue, and substitutes "faith" for morality.

23. A practical relaxation of morose and austere discipline has uniformly attended the improvement of the social condition even under the prevalence of the most illiberal creeds; and the Calvinist of our own times is a "boon companion" and a "good fellow," in comparison with his blue-law ancestors; thus the connexion of cause and effect is seen to triumph over the permanence of dogma.

24. The human race are like plants, which though they may be ameliorated or rendered worse by being planted in a favorable or an untoward soil, are yet always essentially the same, and must be benefited or injured by the same circumstances.

25. A most important and fundamental truth, is the capability of the human mind, by the developement and proper application of its own elements and those of external nature, to rise in the scale of improvement; we do not say to perfection, but to a condition fairly calculated to satisfy the reasonable demands of our moral and intellectual faculties.

26. The general train of "religious" doctrine proceeds on a contrary principle. "Theology" is essentially scholastic and dogmatic, and not practical in its character. From the pulpit and the clerical press we receive no scientific expositions of the elementary qualities of human and physical nature, and of the effects of developing these, under the guidance of intelligence and moral principle; we are not encouraged to found our practical conduct on the basis of nature, and to look for enjoyment in the legitimate result of following out its institutions. The general system of religious inculcation is adverse to such principles. Nature stands condemned; it is regarded as debased; it is despised and abjured.

27. The advocates of the depravity of man refer to his violent passions, his limited understanding, his preverse will, and his countless crimes, as triumphant evidences of his worthlessness and weakness; but, on the other side, may not the meekness and benevolence, the

love of order, justice, elegance, and refinement, the acute observation, the profound reflection, and the splendid monuments of art, science, and social life which man has exhibited, be adduced as proofs of his dignity and his countless virtues ?

28. There are many individuals who are utter sceptics as to the possibility of rendering mankind moral and intelligent by natural means ; and these form an obstinate mass of resistance to the march of improvement, which the higher minds require to push or drag along, before the social body can advance a step.

29. Individual interests, professional superstition, prejudice, and ignorance, form the great impediments to moral improvement.

30. All human things naturally are, ever have been, and forever will be, in movement and change. How often, by *eternal* creeds, *eternal* forms of government, and the like, has it been attempted fiercely enough, and with destructive violence, to chain the *future* under the *past*, and say—Hitherto shalt thou go but no farther ! Insane attempt ! The destiny of individual man is to be in turn scholar, teacher, discoverer ; by nature he has strength for learning, for imitating ; but also a strength for acting, for knowing on his own account. Are we not in a world seen to be infinite, the relations lying closest together modified by those latest discovered and lying farthest asunder ? Could you ever spell-bind man into a scholar merely, so that he had nothing to discover, to correct ? Could you ever establish a theory of the universe that were entire, unimprovable, and which needed only to be got by heart ? Man then were mentally defunct ; the species we now name *man* had ceased to exist. Nature forbids such suicidal acts. Perfection of practice, like completeness of opinion, is always approaching, never arrived.

31. Science is a possession ever accumulating, and the *present* is ever the increasing sum total of the *past*.

32. In improvement, therefore, there is nothing terrible, nothing supernatural ; on the contrary, it lies in the very essence of our life. What is all derangement and necessity of great change ?—what is revolution, but the product simply of *increased resources* which the old *methods* can no longer administer ?

33. What is scepticism, but the *sour* fruit of a most welcome increase of knowledge ; a fruit, too, that will not always continue *sour* ?

34. All knowledge is but the accumulation of improvements.

2.

1. In Colonel Hamilton's late work, he says :—“ In the United States one is struck with the fact that there exist certain doctrines and opinions which have descended, like heir-looms, from generation to generation, and seem to form the subject of a sort of national entail, most felicitously contrived to check the natural tendency to intellectual advancement in the inheritors ; the sons succeed to these

epinions of their fathers, and thus do certain dogmas gradually acquire a kind of prescriptive authority, and continue to be handed down unsubjected to the test of philosophical examination. Inquire their reasons for their in-bred faith, and you get nothing but a few shallow assertions, which absolutely afford no footing for the conclusions they are brought forward to establish. It is unquestionable that this character of mind is most unfavourable to national advancement."

2. There are few greater impediments to the progress of knowledge and the discovery of truth than an implicit reliance on the dicta of "authority." The idle habit of too readily assenting to the assertions of others, without investigation of the subject themselves, checks at once the spirit of research and inquiry, and serves oftentimes to confirm and propagate a belief in the grossest errors.

3. As men are disposed to take the most favourable view of their own abilities, they, in time, confound the mere notions or infusions of credulity with the results of experience, and mistake the one for the other; when the delusions of credulity have once come to this state, it is thenceforth incurable. Persons in this state, when they happen to have influence (and there are numbers of them in every country which has an hereditary system by means of which a certain portion of the inhabitants can assume "respectability" without any of the personal elements or attributes of being respectable), are stumbling-blocks in the way of all improvement. Their own habits, forms, and institutions, are regarded by them as something *sacred*—as having the right of immunity and immutability, and they are the direct enemies of all innovators.

4. Men will remain as they are as long as they submit to yield custom-trained reverential attendance at the credulity-temple, and listen with mute awe to the solemn nonsense droned forth by the reverend pulpit quack.

5. If it be wished to root from men's minds an error which they have long admitted without question, and "*believed in*" without inquiry, be it a prejudice ever so groundless and untenable, the fact of their having constantly admired it is of itself sufficient to offend their pride, perhaps even to arm their hostility against those who have proved themselves more cautious or more sceptical than themselves; there is nothing so confident in itself, or so intolerant, as ignorance.

6. The "*Bible*" is a book which we have all read in our childhood, when reason is not allowed to propose any doubts or objections, and when judgment is too feeble to decide for itself. Early associations are generally the strongest, and what we have been taught to credit as children, we are seldom disposed to question as men. Called away from speculative inquiries by the common business of life, men in general possess neither the inclination nor the leisure to examine *what* they believe, or *why* they believe. A powerful prejudice remains in the mind, ensures conviction, without the trouble of thinking, and repels doubt without the aid or authority of reason. A learned and

formidable body of professional profitters are interested in opposing truth, and a free use of the right to inquire into *sacred* error would expose the free inquirer to the invectives of offended bigotry, and to the misrepresentations of interested malice.

7. Held in chains by custom, there are men who, even in opposition to their own best interests, shut their eyes against improvement. The language of such is—"Why should we pretend to be wiser than our forefathers?" Such men "love darkness rather than light," because of their obstinacy and overweening conceit. But, happily, there are others better disposed. There are minds of a superior order that are now bursting their chains, and loosening themselves from the trammels of "*authority*." A spirit of liberal inquiry prompts them to quit the old beaten paths of dogma and error, to disdain the bondage of prescription, and to seek to acquire wisdom by experience, observation, and the exercise of their REASON.

8. A spirit of inquisitiveness is abroad, a curiosity in criticising traditions, prying into mysteries, demanding *reasons* where *faith* alone is enjoined, and, in fine, to submit the whole apocalypse of Church and State to the rude gaze of vulgar speculation. All pious acquiescence in the mandates of "*authority*" has ceased; veneration and bell-bruitings are sneered at and denounced, and prescriptive abominations are now approached, discussed, and called for, without parley. Whatever may have been done in time gone by, a great question cannot now-a-days be choked up with the rubbish of bad English and flimsy inuendoes. To entertain such nullities in the light of arguments is only to subserve the tactic of weak but wily disputants. Absurdity is ever and anon thrown out, in order to form a nucleus for officious refutation, whilst reason thus cohering with folly, and thence partaking its nature, swathes what at first was a worthless atom into one huge mass of intolerable jargon. This being done, the object is gained. An enormous puzzle dams up the current of rational inquiry.

9. Superstition has but too many champions and supporters. These men, both from their numbers and by their means, raise such a clamour as they think must drown the "still small voice" of reason in the uproar. Some, by their talents and their learning, engage the attention of men of taste; others, by their zeal and industry, confirm the prejudices of the weak and ignorant; some affect to reason and persuade, while others seek to terrify and dismay. They controul the press—in their hands, that tyrant of opinion; with them is the cry of the multitude; with them the sanction of "the laws." The weapons with which they fight are either borrowed from the armoury of "heaven," or forged in the "fires of hell," and they are made to be felt by the actual inflictions of earthly tyranny. When they condescend to argue, their logic is governed by rules of their own. In a pulpit, where a priest has the framing both of his own arguments and that of his antagonist, he must be a very unskillful logician if he did not make it appear that he came off with advantage. Bold assump-

tions, though constantly refuted by the advocates of truth, the entire mis-statement of an opponent's argument, is not an illegitimate mode of carrying on a controversy from the pulpit. But their strength—and none know it better than the priests themselves, lies not in reasoning; and hence the scurrilous invective, or the bitter taunt; the opprobrious epithet, or the scornful sneer.

10. That school-men declare themselves against new opinions, views, and systems, as they do also against new events, against remarkable and pre-eminent men, who announce or effect great changes or improvements, ought in no-wise to surprise us, since they see that to which they owe their whole existence and distinction menaced or endangered.

11. Professional mystagogues have attempted to perpetuate their lucrative craft by tautologies and circumlocutions; and they have deluged the world with fraud, sophistry, and injustice.

12. A sect-congregating, unprincipled, false, and selfish "clergy," are stubbornly looking back to an inapplicable past as a profitable "blessing" they must strive to maintain. They hold to the absolute and exclusive, in defiance of the regular onward course of rational enlightenment, and they would crush the demands of a new mental impulse. They strive to accomplish their nefarious ends by indurating the arrogant prejudices of the ignorant.

13. It is quite dreadful, when a "reverend divine" juggler, shrined in his sacred pulpit, with incredible coolness and confidence, spouts forth his most inconclusive and inexplicable doctrines of "*spirituality*" before formally congregated dupes, awe-disciplined mutes, hushed into subservient silence, while at the same time he that listens, looks, and re-looks, blinking with one eye, and then with the other, neither knowing what he had learnt, or what he ought to learn, from the reverend preacher's most stupid, but most impudent, babble.

14. The "religion" of the priests presents us only with objects of foolish fear and miserable mummeries; it also consecrates the whole code of despotism on which the authority of the "Church" is founded.

15. In perfect consistency with his claim of "*gospel*"-infallibility, the "theologue" professes to have come into possession of his scheme of "religion," not by a slow and painful induction of principles from reason, but by clutching at once the thing *sent him from "God"*—the "*divine*" science. That intolerance which, by an unavoidably necessary consequence, attends "theology," cannot, in the reason of things, admit of freedom; it is iron-bound on every side. You must receive it as it is, or reject it; it were folly to talk of diversities of opinion in relation to that which is *made absolutely true*, but is utterly *false*. No medium can possibly be assigned between reasoning freely and not reasoning at all; between submitting implicitly to any Church authority, and to none.

16. The mystery-monger,

“————— lyeth sure
In the black cloud of his thick vomiture.”

17. The mystery-preaching, the magical, or spiritual illusions, with which nations have hitherto been deceived, can be managed only in a mist. Reason has at length, in some extent, dispelled it. All the social institutions must now be submitted to her revisal. The growth of a civilization more diffusive must be favoured. The superfluous "laws" of the superannuated establishments of barbarous ages must be carefully removed. They cannot long be held up, even by force. Violent means, beside their being no less unjust than odious, may indeed seem to avail for the moment, but, in reality, they only accelerate the catastrophe they are intended to prevent. It is obvious, therefore, that nothing remains but the sooner the better to resolve upon doing what ought to have been done long ago.

18. The mind, pursuing its search after truth, destroys an insufficient doctrine to construct another which is less so; and at the same time it overturns the institutions derived from them, marching on towards other modes of existence, improving more and more. Such is the labour and object of civilization. Civilization is only the successive development of solutions which arise in the heart of humanity upon the question of its conditions, and which it enlightens and completes little by little, causing the errors which surrounded its first essays gradually to disappear.

19. Everything alters around us in the social as well as the political world; principles and theories, unheard of a century ago, become paramount, and still the "Church" remains the same. Buried in the atmosphere in which they have been bred, the priests see nothing still but a submissive believing world at their feet. Hence their manifest surprise when removed from their own sectarian spheres into the world at large, at finding themselves roughly used by "unbelievers," of the numbers of whom, and of the extent of whose unbelief, they had no previous idea.

20. A sufficient portion of society may have detected tyranny and usurpation, and an extension of numbers will lead to their subversion. A stop will be put to governmental and religious domination. Enlightenment must necessarily precede political melioration, and the established enjoyment of rights. The period of partialism and injustice will be shortened in proportion as legislative rectitude occupies a principal share in the public disquisitions. When the more considerable part of the nation becomes convinced of the flagrant absurdity of its institutions, its "laws," the whole will soon be prepared tranquilly and by common consent to supersede them.

21. In proportion as men become free, intelligent, and virtuous, as the thrones of monarchical tyrants have discovered symptoms of the dry-rot, the altar and the pulpit of Church tyrants catch the disease, and the Bible, flaring upon its communion-bench, becomes an idiot's or a Church-aristocrat's bauble, more to be looked at than looked into; and its shamming advocates are driven back into the dark ages, to drag forth the "testimonies" which have been borne to "the Bible" by men who were professional hirelings, or by

those who wrote under the terrors of "penal statutes," when to have published a word against the "Bible" was death at the gallows or the stake.

22. Does not the fact of the present character of "*Churchism*" tend to support the general truth that those things which priests especially desire to preserve, are, beyond the powers of prevention, doomed and destined to be taken from them? Has not aristocratic "Church" well nigh numbered its days? Has not the "*humpty-dumpty*" almost lost its poise?—and is it not about to be precipitated from the eminence on which it has been "*squatting*," while we bred fools were gaping and gazing at it in a most stupid admiration?

23. What wretched idols, puffed out in black of some fine fabric or other, do men either worship, or, being tired of worshipping (so expensively without fruit), do now rend in pieces and kick out of doors, amid loud shouting and crowing, what they call "tremendous cheers," as if the feat were miraculous.

24. In "*matters spiritual*," what avail sit that a man be dubbed "*doctor*," and that he can cover half a square foot in *pica type* with the list of his degrees and fellowships, arranged as an equilateral triangle, at the vertex set off with an "&c." over and above; and with the parchment of his "diplomas" he could roof his big money-getting God-house in which he holds forth; what avails it? The man is but an owl, of imposing gravity, indeed, robed in his stare-exciting vestments, much revered by the simple dupes of his sect, but to whose dismal hootings no man of sense "hastens eager to listen." From indolence, incapacity, and several other causes, nine tenths of those who are called the "learned"—that is, of those who are in possession of certificates that they have "graduated" at some "College" or other—B. A.'s, D. D.'s, &c.—are mere drivellers or copyists in all matters of thought.

25. There has been one revolution by which monarch-power was shaken off, and there is now pretty rapidly proceeding another revolutionary movement for obtaining a freedom from priest-power, whereby everything (including oath-splutterings, ceremony-idlings, bells and chains), as in the term-day of a great city, when all mortals are removing, has been, so to speak, set out into the street; and many a foolish vessel of dishonour, unnoticed in its own dark corner, has been universally recognised when once mounted on the summit of some furniture-cart, and tottering there, with what is concealed under its dome (as committee president, society-director, or other reverend sir)—slowly urged onwards to its new lodgment and arrangement—itself, alas! hardly to get there without breakage, and finally destined to be thrown to the heap of other refuse. Crowded succession already means quick oblivion; cart after cart moves on, and so the vessels of dishonour, which offend us by their joltings when pushing through the obstruction of some chained street, or by

their inodorous nuisance, or their cracked din when shattered by some tumbling-down temple, will soon afflict us no more.

26. Then the printing press, with stitched and loose leaves, has now come into full action, and makes as it were a sort of universal daylight, for removal and revolution, and for every thing else to proceed in far more commodiously and with far more fair play, yet also far more conspicuously.

27. Before the march of a new era, it sends forth men acquainted with its views to procure it accommodations, but instead of receiving these heralds and listening to their counsels, they are denounced as "demagogues," "disaffected," "revolutionary,"—but time arrives with all her suite, and finding nothing prepared, she makes her lodgments as she can, overturning and destroying far more than would otherwise have been required to make room for them.

28. There comes a time when the mouldering-down of an ill-favoured social system changes into a rushing; active hands drive in their wedges, set to their crow-bars; there is a comfortable appearance of work going on. Instead of here and there a stone falling out, here and there a handful of dust, whole masses tumble down, whole clouds and whirlwinds ascend; torches too are applied, and the rotten lumber easily takes fire: so that what with flame-whirlwind, what with dust-volume, and the crash of falling turrets and steeples, the concern grows eminently interesting; and *vivets*, cries of *speed the work*, encourage the assiduous assailants. Then dust, smoke, vapour pass away and are dispersed, and the regions before us are left in clear outline with all their lights and shadows.

29. That we live on the eve of great changes, which must come, if not with noise and tumult, yet with a gradual, steady, and irresistible progress,—those can hardly be said to think at all who do not discern. The actual invasion of those changes does not depend upon any single man, or body of men; the tide is on its way, and it belongs not to power to say to it, "*stand still*." If "governments" still persist with a blind and insane obstinacy in endeavouring to oppose its wave by a stern and unyielding resistance, the stronger the embankments they raise up against it, the more terrific will be its fury as it sweeps them away, and the wider and more ruinous the devastation which it will spread around it when its triumph shall be achieved.

30. If a nation shall be found upon earth, wherein the tyranny of "*rulers*," the presumption of "*the great*," and the oppression of the people shall proceed in equal progress with the culture of all the faculties of mankind, and both arrive so nearly together at their acmé, that at one and the same moment the eyes of all the oppressed shall be opened, and the arms of all be uplifted for vengeance—then will be executed a severe retribution against every one of "*the mighty*" who has trodden under foot the rights of man, and in the drunkenness of his pride owned no law but the inordinate whims of his passions and caprices.

“ Theirs be the crime !
 Theirs, who, weak and vain,
 Would with links of slavery
 Thought and you enchain,
 Hating most of all the *free* :
 Theirs be the crime !”

31. We have witnessed the dogged determination of “ Church ” to effect its ends. For ages have the divine and reverend order of black-frocks been watching to prevent, defeat, secure, destroy. Can it be supposed that their lynx-eyed vigilance has ever missed an opportunity of mischief, or that they have failed in promptitude to seize an occasion to advance their own ends of grasping and aggrandizement? No, no; they have all along been acting up to their true designation “ children of this world.” But the elements of truth have fought for us, and what shall stand against them? He who runs may now read, that the ignorant, and the abject, and the needy are destined to be raised to comparative equality and content, and that the proud and luxurious “ classes ” of society will be gradually brought down to a due sense of their essential insignificance. We shall yet witness a just depreciation of “ upper-class ” consequence. Aristocratic institutions are profitable to none but genteel coxcombs and idle church-men.

32. Such is the enlightenment of men’s ideas, and such the improved state of society, that at present it is deemed exceedingly preposterous that our ancestors, hardly emerged from Popish darkness, should dictate to us what we should believe.

33. “ Believers ” make a demand on our imagination to which it cannot yield; the forced admission of fiction is attempted, at a time, too, when truth is felt to the mind all-sufficient, and the obtrusion of the other to be an obtrusion of unsubstantial dreams on the steadfast sanctity of nature.

34. Is it justice, is it honour, is it honesty, that will struggle still to keep up in “ sanctity and reverence ” a system of iniquity, deceit, and crime, which its own advocates dared not undertake to defend where a man had liberty to show them how absurd and how wicked it is?

35. All the trick, or “ religion,” that ever was in the world, on the part of those who were not themselves the dupes and tools of others, has never been aught else than a scheming, greedy, grasping at unrighteous gain and tyrannous usurpation of an undue influence over the minds that could easily be cajoled and terrified.

36. Mysterious and unintelligible propositions and doctrines cannot concern the happiness of mankind; why, then, should the public—the “ laity,” as termed by ecclesiastical impertinence—of any country reward priests for “ explaining ” what are acknowledged to be inexplicable, and, to all intents and purposes, nonentities to them?

37. An epoch has now commenced in which the public mind has taken wing towards a nobler flight than it ever attempted before, and the change which it promises forebodes the greatest consequences.

The diffusion of knowledge among men of every condition is now becoming so general, that in half a century the poorer members of society will contain a larger proportion of men who will be able to reason soundly, than, a century ago could have been reckoned in the "higher classes;" and the occupants of modern cottages will soon be better instructed than those of feudal Châtelains or parsonage-houses ever were.

38. Knowledge must ascend from the people until it reach the pulpit. The mists that are gathered round the "summits of society" will be the last to disperse.

39. Education spreads out her establishments powerful and all-comprehensive,—affording the rich prospect of mankind advancing in culture and industry,—whose maxim may be, for every member of the community a fair share in the possession and enjoyment of the stock of good existing in the world, and the liberation of the mind from those fetters which can be broken.

40. All people must in some way or other, be taken into society—be made to see what is going on, to know what has gone on; to learn the sequence of cause and effect, and its use in the guidance of men in life. This, and this alone, can take them out of the dominion of their passions.

41. Were the mental power of the *poor* man properly cultivated in youth,—were his energies properly directed, and his pride engaged in the love of that distinction which arises from the possession of knowledge, how different would be the conduct of thousands who are lost to a sense of their degraded situation, because they have never been elevated above it.

42. In general, man is virtuous and honest in proportion as he is secured in the enjoyment of his nature—equality, liberty, and property;—in proportion as he is robbed of these, his principles are relaxed, and his character debased.

43. That literature, by which prejudice is superseded, has hitherto existed only as the portion of a few. The many have been kept in darkness and deprived of its illumination. For society to succeed to its possession, it will be necessary that the general system of policy shall become favourable; that every individual shall have leisure for reading and reflecting, and that there shall be no commanding or over-weening species of public institution which, having falsehood for its basis, shall counteract his progress.

44. Yet there are those, who view the dissemination of instruction with apprehension, and suppose that it will turn the minds of artisans and labourers from their necessary employments. Neither does the comparison between the happiness and misery, the morality and the vice, of the instructed and uninstructed,—a comparison so much in favour of the former,—destroy the prejudice. That the novelty of instruction gives some inexperienced minds exaggerated notions of their own importance, can easily be imagined; but a habit of know-

ledge will dispel these conceits. The results of education to the poor will be to teach them that there are hardships in life, his share in which it is the duty of every man to endure patiently.

45. History proves that the diffusion of information never was detrimental, and that when the priesthood alone were in possession of learning, "*religion*" was made an instrument of tyrannical authority, and the church usurped all power. Knowledge is dangerous only when it enables the learned few to lead and mislead the ignorant multitude.

46. True and solid glory can only be founded upon humanity, the love of mankind, sensibility, and gentleness of manners. Are men ignorant, and are they full of prejudices? Alas! education, example, habit, and authority oblige them to be so. Men are born not into a free and natural state, but into an artificial world, intersected and divided in all directions by boundary-lines; long appropriated and cumbered by successive heaps of dead matter, deaf or hostile to the claims of intellect or of character. Are they slaves to vice, passion, and frivolous desires? Those who regulate their destiny, the usurpers of "*rule*" over them, the impostors who seduce them, the models which they have before their eyes, produce in their hearts all the vices that torment them. To hate and despise men for their errors and follies, is to insult those whom we ought to pity, and to reproach them foolishly with necessary and unavoidable infirmities.

47. Let us comfort man, therefore, but let us never insult and despise him; on the contrary, let us inspire him with confidence; let us teach him to set a just value upon himself, and to feel his own equality and importance; let us exalt his views, and give him, if possible, that vigour and force which so many causes combine to enfeeble and destroy. True wisdom is bold and manly; it never assumes the haughty and imperious air of superstition which seems to have nothing else in view but to debase and annihilate people's minds. If we have warmth and energy of character, and if we are susceptible of a deep and strong indignation, let us rouse and exert ourselves against those falsehoods and impostures of which our species have been so long the victims; let us boldly attack those prejudices which are the real sources of all human calamities; let us destroy, in the opinion of our brethren, the empire of those priests and "*authorities*" by whom their ignorance and credulity have been abused; let us wage an eternal war with holy superstition; let us vow irreconcilable enmity to that sacred despotism which for so many ages, has fixed its throne in the midst of wretched nations. If we find ourselves possessed of superior knowledge, let us communicate it to others; if we are more intrepid, let us lend to others a helping hand; if *we* are *free* let us point out to others the means for asserting the like freedom; let us endeavour to rid men of their servile and debasing prejudices, and the shackles which opinion has forged will soon fall loose from them. To insult the wretched is the height of barbarity; to refuse to lead the blind, is the height of cruelty; to reproach them bitterly for having fallen into the ditch, is both folly and inhumanity.

48. Let us use all the reason we have, to combat with the sophistries of those who would misdirect us; and the knowledge and liberty we have acquired as the means of attaining more. Let us press boldly on, and do our best to make the period that is before us more illustrative of the advance of popular wisdom, virtue, and freedom, than that which we are leaving behind; opening wider and wider to the view of posterity the prospect of that glorious day, when slavery shall clank no chain, when ignorance shall darken neither realm nor race, when truth and morality shall be exalted on the ruins of fraud and superstition; when Tyranny shall be no more.

49. All the endeavours of the enlightened man should be dictated by the wish to represent the *False*, the *Distorted*, the *Vulgar*, in all their nothingness; to maintain that higher freedom of thought and will, guided by reason, which raise men to their true dignity:

“ So that the good may work, may grow, may profit ;
So that the day of the Just may come at length.”

50. It should be laid down as a maxim, to work by means of ever-renewed exposition and practice of—the continued inculcation of—the *True* and the *Right*. Steady, unflinching perseverance may be practiced by the most humble, and will seldom fail of its end; because its quiet power grows resistless with the lapse of time. The object is, to free reason from the constraint of cramping rules and the extravagance of religious dogmata.

51. Truth must infallibly be struck out by the collision of mind with mind. For a time, the press may be fertile in producing paradox, and powerful in sustaining error, but these will be only diurnals, while the truths that spring up will defy the rigour of season and climate. In proportion as one reasoner compares his deductions with those of another, the weak places of argument will be detected, the notions too hastily adopted overthrown, and when the mind shall be exposed to no sinister influence, correct judgments will be confirmed. All that is requisite in these discussions is, unlimited speculation, unshackled investigation. While we only dispute about the best way of doing a thing in itself wrong, we shall indeed make but a trifling progress; but when we are once persuaded that nothing is too *sacred* to be brought to the touchstone of investigation, truth will advance with a rapid stride. Errors, however long they have reigned, will combat each other; prejudices that have passed unsuspected for ages, will be detected; but in every science the truth discovered will be established.

52. Controversy is itself a great good; it is the awakener of intellect and the scatterer of instruction. Why sink religious sectaries into literary insignificance? Because their precautions against innovation operate to crush inquiry and discussion.

53. The discovery of truth is a pursuit of vast extent. Those lines, which seem at present to mark the limits of human understanding, will, like the mists that rise from a lake, retire farther and farther the more closely we approach them.

54. Reason enters more largely than it used to do into all our pursuits; even those of mere amusement. In the present state of society, the most delightful illusions of the imagination are beginning to be considered childish things, if they do not satisfy that faculty which is now called into such incessant action—our *reason*.

55. In spite of innumerable obstacles, the small bark which is freighted with the germs of much of the knowledge on which social happiness must be based, still goes steadily onwards, provided with all that is needful to secure the ultimate success of the voyage. Knowledge is daily gaining upon the world, and close at hand follows wisdom to turn every fresh accession of it to the purpose of political justice—of social utility. Not what is taught in schools, that dubious kind of knowledge resting solely on authority and rarely producing fruit. True knowledge is of that practical kind which leads to the strengthening of the *reasoning* powers, amongst the great mass of mankind, and renders it a difficult matter to gull them as of yore with the coarse devices which the self-interested, and low-minded among them, whether “*rulers*,” “*priests*,” or “*lawyers*,” have been accustomed to set up. Mankind are still gullible, it is true, but the number of those who can hope to succeed in gulling them, is every day lessening, because a larger amount of skill is required to overreach their extended capacities. Errors are becoming more and more obvious to the increasing light of truth. When ignorance shall disappear from the majority, professional craftsmen will no longer prosper, and misery will vanish. Those who have long lamented the results of ignorance, had they possessed the confidence of their fellows, might have applied the needful remedies; but the unscrupulous charlatan, the priest, has ever enlisted the passions of the multitude in his service. Still the prospect is cheering; numbers now refuse to join the throng who crowd to the temples and worship the senseless idols which authority had set up. The ignorant or designing may still obstruct the pathway to truth, but a view of its embodied form is discovered through the rising ferment.

56. In what else has originated the mighty hue-and-cry against “*unbelief*,” and the exceeding virulence of the “*saints*?” How comes the free exercise of our free thoughts, which should be as free as air, and our free speech as free as our free thoughts, to be so grievous to the “*clergy*?” It spoils their trade; it crosses the path of their ambition. Should men become “*unbelievers*” and act and reason like men,

“*Othello’s occupation’s gone!*”

the black craft would be in danger, the craft that makes men fools to make them slaves, and promises them a “*heaven*” of happiness to reconcile them to a world of misery. With that united cunning and rascality which ever characterize priestcraft, they endeavour to raise the general squeal against the learning with which they cannot compete, and the superior honesty which would employ that learning to free men from the yoke of ignorance and servility.

57. The whole argument, then, of terror and danger which the priests denounce against "unbelievers," is the danger and terror to themselves.

58. These are days when it behoves every man to *think*. The empire of *mind* will soon bear away the rule from all other empires; usage and prejudice, feudal privilege, feudal ignorance, and feudal religion—priestcraft—systems built upon legendary trash, and conventional forms instituted in the nonage of society, must soon yield to those inevitable changes which the right use of reason will effect.

59. The special, sole, and deepest theme of the world's and man's history, whereto all other themes are subordinate, remains the conflict of UNBELIEF and BELIEF. The school of REASON is now every where in strife with the school of AUTHORITY.

60. Ye youthful people of America, weary not in your progress forward! Give yourselves up to no "authority," no *sect-following*. Know that whatever severs us from nature is *false*. The path of nature is that in which you must tread. On all sides there is much to do! See but with your own eyes, and hear with your own ears. Lastly, let not the hostility of man trouble you.

61. If ever there was a time when young men ought to bestir themselves, and pay particular attention to the cultivation of their intellect, it is surely now, when knowledge is triumphantly traversing the length and breadth of our land, exerting its beneficial influence upon man in every condition of life; removing the veil which illusion had cast over truth; dispersing the mists and vapours which had obscured the mental landscape; and triumphing over ignorance when seated most authoritatively and reverently in her temples and strong holds.

62. Everlasting, universal, Nature:—the grandeur, the importance, of such fundamental and leading conceptions, is apparent only to the mind on which they exercise their infinite activity—is apparent only to that free age which has been longingly waited for, in which they come forth at the fit and proper moment.

63. Now do those, who are capable of thriving upon such nutriment, delightfully employ themselves in its cultivation; they have within them the glad consciousness of a luxuriant growth; while men are not wanting who set themselves in instant opposition to such influences, nor others who step in to quibble and cavil at thoughts so far above them.

64. When a man once gets himself involved in false principles, he will find himself bound in adamantine trammels, which will conquer all his efforts to burst asunder, although these errors may have become evident, unless his mind be strong, and his determination undaunted.

65. The first stage of a true enlightenment is, that man should reflect upon his condition and circumstances, and be brought to regard them in the most agreeable light. Then the previously rude and unobservant man, who took every thing for granted, is awakened to an attentive observation of that infinitely extending nature in which he is involved.

66. The emancipation of our race from a state of ignorant debasement and confounding perplexity; the regeneration of high impulses will take place when mankind, by their own efforts, shall have raised themselves to a state of intelligence and freedom that seemed lost to them.

67. A conviction of having, by his own proper exertion and steadfast will, raised himself out of cramping circumstances, and educated himself out of himself; of owing his attainments to himself alone, and of being able to extend and increase these advantages, solely by an unfettered aspiration of the mind, enhances the natural feeling of independence.

68. That bright freedom of spirit, that serene glance into the universe, causes happiness to beam forth from the peace within; but a man, though he enjoy this universal complacency, will, when he sees a *peculiar* doctrine set up, a contracted and contracting "*religion*" preached, have his mind roused even to passion; then does even the peaceful man rise up, grasp his weapon, and go forth against errors which he thinks so fearfully pernicious—against credulity and superstition—against phantoms arising out of the opacity of ignorance;—against reason—abhorring intellect, destroying dogmas—against decrees and "*anathemas*"—against denouncers of heresy, priests of bell, clerical hosts, and against their great common progenitor, the money-making trade of superstition.

69. Science has taught us what "*revelation*," under none of its assumed forms—Moslem, Jewish, or Christian—had condescended to impart, viz., the simple construction of our solar system, and its connexion with the system of the universe:

70. When we reflect on the incomprehensible universe, what becomes of the littleness of Judaism and Christianity, confined to a mere cranny of one small earth? How can the ideas of incommensurability and "*God*" be entertained by the same thought?

71. Why are we not to trace the believer's "*dark supreme*" through the infinite, or as far as intellect and reason can reach? Are our soaring imaginations, acute senses, and the unlimited extent of our mechanical and metaphysical ingenuity, think ye, to be tethered by priests and creeds to a narrow circle?

72. Why should we not let our attentions revert, as they invariably would, if the old inveterate obstacle of "*religion*" were removed, to the road of truth, to points where our sentiments might respond? Respond! Aye—why for ever grate harsh discords? Why not open our mental ears, and allow reason to touch those genial chords which might lead our hearts to vibrate in unison?

73. Is there something in the fact of the necessary eternity, which too greatly transcends the superficial conceptions of the undisciplined mind? Is it the vulgar conclusion that "*common sense*" is alone compatible with the vulgar doctrine, "*everything must have a beginning*," without distinguishing between the finite and the infinite?

74. The faculties of uneducated mind take cognizance only of

general notions ; its decisions are valueless on topics foreign to those it is conversant with, and even on its most familiar topics, viewed under a novel aspect. We must make a vigorous effort to dethrone the host of prejudices which have usurped the place of reason, for it is no easy matter to reject the hasty generalization of *common sense*, which, being acquired during the vagueness of early and desultory speculations, are almost always arranged on the side of error.

75. One of the principal objects of scientific inquiry is, the comparison of different objects, and the formation of general conclusions from those comparisons. To proceed analytically from phenomena to hypothesis, and from the present to the past and future, should be the endeavour of the observer of nature.

76. Truth is the verdict of human reason. All other pretensions to it are only so many avenues to fallacy and superstition.

77. The more that man, by reflecting, extends, enlarges, and generalizes the sphere of his consciousness, the more he elevates himself from sensation to mental conception, and from opinions to convictions ; the more he advances from a mere state of consciousness obscure and imperfect, to an enlightened understanding ; from blind faith to rational knowledge, from individual or finite, to the universal, the necessary, the infinite. It is thus that, guided by a sentiment of truth, of harmony, of analogy, he prosecutes the pursuit of something certain, to which may be referred, and by which may be attested all the points of belief which have attracted his attention. It is thus that he attempts philosophy, at first to satisfy his own mind ; afterwards with a more general view, for the advancement of reason itself, whose object is that which is invariable, absolute, and indisputable.

78. If all is in motion and in labour in the interior, as all is in motion and labour on the outside of the globe, we arrive at a result of the highest importance, since it seems applicable to infinite existence ; and there is thus obtained a most powerful proof of the great principle of universal instability—a principle superior to the great rules which we are accustomed to regard as exclusively constituting the laws of nature, and by the aid of which we see beyond the longest and apparently most perfect periodicities of our solar system ; a principle which appears to govern the universe even in its minutest parts, which continually modifies things, alters and displaces them insensibly and irrevocably, and leads them through the immensity of ages to new ends, which science cannot assuredly penetrate, but of which it may at least boast of having foreseen the necessity.

79. What, indeed, are all the motions of the planets ?—what are their progressions, their stations, their retrogradations, their revolutions, their nutations, but so many movements in the larger molecules of the universe ?

80. It is only because the universe is infinite and eternal that everything remains in equilibrium.

81. Viewing the permanent, but knowing how to trace it in the midst of change, we recognize motion as the true element of the

universe. A chain extends into unending time, fruit succeeding to blossom, one effect following out another, in boundless, rich, productive continuity.

82. It is only by a philosophical education that men can be easily trained to the use of general terms and comprehensive propositions, and can be provided with the means of forming those observations, on which the most ennobling of all the state of mental consciousness depends.

“ ————— ’Tis known
That when we stand upon our nature’s soil,
Unobserved by such objects as oppress
Our active powers, those powers thereby become
Strong to subvert our anxious qualities ;
Thus swerve distemper from the busy day,
And make the vessel of the big round year
Run o’er with gladness.”

“ ————— Our life is turned
Out of its course, wherever man is made
An offering, or a sacrifice, a tool
Or implement, a passive thing employed,
Or brute mean, without acknowledgment
Of common right, or interest in the end ;
Used or abused as selfishness may prompt,
Say, what can follow for a rational mind
Perverted thus, but weakness in all good,
And strength in evil ?”

ADDITIONS TO CHAPTER VIII. PART II.

I.

“ O, ceremony, shew me but thy worth !
What is thy toll ? O, adoration !
Art thou nought else, but place, degree, and form,
Creating awe and fear in other men ?”

“ ————— Oh place ! Oh form !
How often dost thou with thy case, thy habit,
Wrench awe from fools, and tie even wiser souls
To thy false seeming !”

1. Amongst the many gross and palpable delusions resorted to for the purpose of blinding and prejudicing the public mind, there is none more disgusting to common sense and just feeling, than the contemptible practice which insinuates itself into all the orthodox literary and scientific writings, of referring constantly to the bible-fables—universe-creation, man’s apple-tree fall, god-vindictive drowning, Babel tongue-confusion, &c. &c.—as so many indisputable bases of truth.

2. The sole principle on which all subjects are to be treated, is the belief that the Jewish traditions—“ the muddy fountain of everlasting nonsense”—are “ divine oracles.” The silly legends of creation and destruction, adopted from the Israelitish superstitions, are made the foundation on which the fabric of our ideas is to be built up.

3. The satisfaction derived from pursuits in the field of literature, is qualified with the mortification of finding that every subject is

treated in a manner constraining it to accord with the "religious faith" of the day: our pains taken to acquire knowledge by studying the contents of books, are defeated and disappointed by our discovering that their chief aim is to strengthen the edifice of *church-craft*.

4. A learned and profound philosopher of a former age has declared, that there are no greater flatterers of those in power, than "clergymen." Had this writer lived in the present time, he would have found the objects of clerical devotion not a little varied; for the great body of the order are now engaged in supporting the most foolish and most mischievous prejudices. He would have seen how intensely they are occupied in nourishing the flame of religious bigotry; how sedulously they bend the whole of their energies, their industry, their talents, and their erudition, to the recovery of every element of social discord, which in the lapse of time, and by the progress of liberal knowledge and manners, had fallen into oblivion. This object they pursue under a thousand varied disguises. The shape of history, romance, poem, and light essay, and we may add the inviting one of biography, have been successively assumed for the purpose of more securely effecting the desired end.

5. The memoirs of priests and prelates are all made to bear one conspicuous mark of resemblance in the zeal and pertinacity with which they recommend to the admiration or acquiescence of mankind all that had been done, and taught, and "established," by the church; so as thus to maintain the lucrative reverence for priest, bible, and bell.

6. The Church-ridden press is managed so as to be a means of representing none as RESPECTABLE, unless they lend themselves to the upholding of the consequence of the priest—the nucleus of aristocracy.

7. Tracts are stereotyped, showing the peculiar acceptability to "heaven" of affectedly mortified and aggrieved spirits, and hypocritically sour and sanctimonious faces.

8. We have "Discourses on the Evidences" and "Bridgewater Treatises," endeavouring with smallest result, to make it probable that such a thing as "religion" exists.

9. The man of sense who dares to join the conspiracy against his species is not more disgusted with the knavery than by the dupery by which he is surrounded. There are certain common-place bases upon which all questions must be decided, and the pert self-sufficiency with which the confiding multitude repeat them as undeniable truths, is at least as provoking as the easy impudence of the ordained rogues, who themselves scarcely take the pains of concealing the machinery of their phantasmagoria, or of even affecting to believe the doctrines they preach.

10. A more base fraud could not be practised than that of arrogating the designation, "divine truth," for the falsehoods and nonsense that form the stock in trade of the black gown-order.

11. Nothing can be more likely to move an ingenuous mind to indignation, than to see those who, from indolence or indifference,

are secretly sceptical to all "religion," yet joining in the vulgar cry of "infidelity" against those who will not *profess* to ascent to what they do not believe.

12. The opposition, and even the personal abuse of the ignorant bigot and fanatic may be borne, for they are, at least, consistent; but can the honest feelings be commanded, when worldly, intriguing, hollow-hearted men array themselves against reform, and affect a concern for prejudice and antiquated errors which, in their hearts, they despise?

13. The effect, indeed, of inveterate habits is not capable of being repealed at a word; prejudices and passions, we know, cannot be got rid of in a day; great obscurity and contrariety of opinions often linger over a subject in a sort of twilight, which the defective or temporary systems of former periods usually leave behind them when they disappear.

14. Liberality makes a large allowance for educational feelings and habitual mistakes; but deceptive attempt, false reasonings, and perverted facts, are only to be dealt with by direct and plain exposure.

15. Oh shame! who are those that are truly contemptible, and must feel themselves to be so, but those who truckle to a lie; who keep it up to impose on others without even the poor apology of being imposed on themselves, and who *must* say so, or *must* seem so, *must* connive, and *must* be silent, that thieves and liars may reign and prosper?

16. Is it not better, a thousand times better, to shut ourselves for ever in a garret, with the few authors who have dared to write after their conscience, than be compelled eternally to wear a mask, to associate without sympathy and to bow the head to successful imposture and triumphant folly? What worse companion can we have than the sycophant who will not trust his own reason, or who, beholding the truth, belies his own conscience to avoid the malice of those who live and fatten on the popular lie?

17. The little that is to be got by contending when the favor or the frowns of "the great" can so easily supersede the strongest arguments founded upon reason, is a consideration that may dispose many sensible minds to keep their sentiments to themselves, and to acquiesce under many inconveniences in their present situation, and wait with patience for that desirable season when the mists of prejudice shall be dispelled and way made for the free course of truth and righteousness by the removal of overbearing authority and of the corrupt influence of policy.

18. The moral debility and disorder induced by the early engrafted vice of superstition, is apt to remain when the core of the disease seems to have been eradicated; and 'tis long ere the reasoning faculty, after having conquered its freedom from the usurpation of imposture, can exert itself vigorously and act upon the perception of its duty.

19. There is now, however, a growing disposition in the world,

among the intelligent part of it at least, to prize truth and veracity ; to look with disdain on all artifice, disingenuity, and disguise ; to regard the business of life no longer as an affair which demands unre-mitted intrigue and perpetual deceit ; to consider the great interests of humanity as not requiring to be supported by ignorance and superstition ; to believe that suppression and concealment can be of no service, except to the few at the expense of the many ; and that every important question should be freely and boldly examined.

20. It is owing to the progress of knowledge that human conduct and human happiness have made that improvement which the comparison of the present with the past time displays. If we can but succeed in the increase and diffusion of knowledge, we shall witness a far more rapid advancement. We have every motive, therefore, which can actuate the breasts of men animated by the love of their fellow-men, to stimulate our exertions in the great work of education.

21. Pursuits which partake of science afford pleasures within the reach of those who are almost in any circumstances. Every one may be placed within the reach of moral and intellectual gratifications, whereby they may be rendered healthier, happier, better in all respects—an improvement which will not be more beneficial to them as individuals than to the whole body of the commonwealth.

22. This mental revolution may best be effected by a wise education, that is, by an early intellectual and moral cultivation of the rising generation, preventing superstition and hereditary error from having access to the mind ; and for doctrinal creeds and empirical tuition, we must substitute instruction in sensible science.

23. The human mind, stored by means of the study of proper subjects, with just and worthy ideas, will possess a faculty of reflection that shall form a source of delight to which millions in every age have been perfect strangers.

24. A harmonious union of man with nature, and a spirit of peaceful communion with the universe, are generated by the researches of science.

25. The minds which we endeavour to enlighten, we must gradually familiarize with those clearer conceptions, and endeavour to fill their hearts and understandings with a lively interest for truth.

26. To endeavour to raise human character in the moral and intellectual scale of being, is one of the most honourable and laudable employments in which the human exertions can be engaged.

27. In this age of base, blind, and blundering quackery, when ignorance, folly, and “ *orthodoxy* ” seek to deprave the young ; let every man who wishes to do his heart good, promote a system of education at once rational in its principles, powerful in its machinery, and rapid in its effects ; may it become the model of hundreds of others all over the land, till presumption and superstition be ousted from their many strong holds, and wise art lend her aid in gradually extending and enlightening the intelligence of the people.

28. Enlightened men should be spread over the country as instructors, instead of formal pedants and miserable fanatics who issue from their seminaries to bewilder that people, who, in spite of all manner of cant and hypocrisy practised with regard to them, are beginning to see their way.

29. Rational education—the spreading of truth—these are the great instruments of good to mankind. For these let us toil; for these let us excite others to toil; and let it be set up as a mark at which every philanthropist should aim—not to pass out of the world without having performed for the cause of knowledge and freedom whatever it is in his power to perform.

30. Let every manly and just heart set itself vigorously to the accomplishment of its task, in rending the veil of superstitious ignorance which the artful priesthood have drawn over the country.

31. As the corner-stone of the temple of Freedom—as the only foundation on which it can rest—we are for knowledge, acquired by all means and obtained at all hands; nor are we likely to conclude that that can be made a prop of the superstition, without which not even the liberty of conscience can exist.

32. In all their interest, intellectual, moral, and political, men require to be instructed, and the necessity of mental and moral science is founded in this very want of man's nature.

33. Priestley wrote, nearly in the following words:—A sense of political and civil liberty gives to man a proper feeling of his own importance and rights; and it is the foundation of his exercising a free, bold, and manly turn of thinking unrestrained by the most distant ideas of control. Being free from all fear, he has the most perfect enjoyment of that personal conduct—the use of his reason and expression of his sentiments—which is his due.

34. It is the natural effect of accumulating experience, to extend the field of man's free and unfeared agency; no limits confine human enterprise but those which exist in the nature of things.

35. Integrity is the portion and proper good of him who loves liberty.

2.

1. The reason why truth is shewn to men in general almost in vain, is this;—they judge of it not by any conviction which it leaves on their own minds, but by the impression which is made upon them by the tone of those, with whom they associate; they do not consider the truth in their own hearts, they only adopt the notions entertained by others.

2. As those books are calculated to sell best, which flatter prevailing opinions and support vested interests, so few publications contain the whole truth and “nothing but the truth.” Original thinking is subdued by deference to existing authorities.

3. Prejudice, selfishness, and vanity, not unfrequently combine to

resist improvement, and often engage no inconsiderable degree of talent in drawing back, instead of pushing forward, the machine of science. Men do not like to descend from the stations they formerly occupied, to take lower grades in the scale of intellectual enlargement, and then enmity is likely to be directed against methods by which their vanity is mortified and their conceit or consequence lessened.

4. The covetuous man fears for the safety of his possessions, and thinking laws and civil institutions not sufficiently compulsory he gets highly alarmed, and wishes to keep, at least, religious fears and hopes, for the sake of his own security, in credit as long as possible; he willingly pays his share for teaching doctrines to his fellow men that may keep them still more in awe. But again, man finds his fellow men act the hypocrite like himself, pay also their shares to the same purpose, profess one thing and do another, and are as cunning as himself. Is any one so simple as not to know that all the fine religious hopes and fears do not affect the actions of men?

5. There are always great numbers who, from habit, indolence, indifference, or fear, are the determined supporters of what is "established," whether in practice or opinion.

6. To these the constitution of the universities, so entirely subjected to the church, has added a numerous and "learned" phalanx, interested to preserve the old systems, and to resist all truth, which might endanger their "authority," disturb their repose, or what is a stronger motive, affect their pockets or annul their patents. Universities are the fastnesses, from which error and prejudices are latest in being expelled. The "Clergy" are ever found ranging themselves, as "spiritual" Janissaries, around the thrones of absolute power.

7. The free play of intellect proving injurious to monopolies of power and wealth, and to the selfish privileges of professional superstitionists or "religionists," governmental oppression has always been opposed to the advance of knowledge, and it has either limited or neutralized inquiry. The age has not yet arrived when the pursuit of moral science may be perfectly free; and its advancement has hitherto been determined by limits prescribed by tyranny, or by prejudices inculcated by pulpit-craftsmen, and operating directly or insidiously so as to say,—“thus far thou mayst go, but no farther.”

8. One might infer, from practice, that the object of "government," instead of being the common-weal, was the supporting of "the interest of the Church," and to suppress the free expression of truths that might operate in exposing "religious" imposture. "Sacred" deception must be protected by "government."

9. Literary institutions in general are close corporations very unfavourable to originality of thought and to the advance of knowledge beyond the prescribed and beaten track. They are usually governed by ancient authorities and by prejudices of the education of the senior or leading member. Hence having a certain weight

with the vulgar, they impede the march of genius; they are jealous of all "innovations," and guard with vigilance the "faith." Thus they give countenance to ignorance, and serve as engines to keep knowledge within the limits prescribed by "established" and ecclesiastical power. All old and pampered institutions hate novelty, and tremble lest their monopoly should be shaken.

10. Universities are favourable only to the propagation of the notions of the previous age or ages, and to the perpetuating of professional, or paid-for opinions. They preserve the studies and cast-off opinions which were enacted at the era of their foundations, and usually proscribed all discussions and free inquiry into their accuracy. In collegiate education, changes of system do not keep pace with the general improvements; so that the students do not acquire the knowledge of their own age, but only the notions of a previous age, or of the tutors' tutors.

11. With respect to the adopting of new opinions or the discovery of truth, we must be indebted, in the last resort, either to books or to the oral communications of our fellow-men, or to the ideas immediately suggested to us by the phenomena of man or of nature. The two former are the ordinary causes of a change of judgment; minds of a superior class only are susceptible of hints derived straight from the external world, without the understanding of other men intervening and serving as a conduit to the new conceptions introduced. The two former serve for the education of man, and enable us to master, in our own persons, the points already secured, and the wisdom laid up in the great magazine of human knowledge; the last imparts to us the power of adding to the stock, and carrying forward the improvements of which we are susceptible.

12. All that men have devised, discovered, done, felt, or imagined, lies recorded in books, wherein whoso reads may find it and appropriate it.

13. Without records, knowledge is personal and evanescent, while, by those means, the knowledge of one generation is added to that of another, and it accumulates by a law of acceleration.

14. To attempt bringing the minds of men to the same level, to bestow upon all an equal delicacy of perception, or the same accuracy of judgment, would be as chimerical as the wild project of universal fraternity. The nature of man does not admit of absolute modes, and his best destiny seems to be an indefinite approximation to perfection which he can never attain. No hope of perfectibility can be indulged. Events will continue in future ages, as in times past, to revolve within a certain orbit. The storm of passion cannot be allayed by any magic of words; the bitterness of opposition cannot be sweetened by any dictates of philosophy; yet surely, by stating the principles upon which men and nations may appreciate ideas that seem capable but of one single value, some prejudices may be diminished and some animosities appeased. Did not the endless diversity of human disposition make language as various and caprici-

ous as itself, or could greater precision be used in exhibiting character, some healing assimilations might be hoped for among the jarring opinions of mankind.

15. The most advantageous situation in which men can be placed seems to be that in which they are surrounded by superable difficulties. Where there are no difficulties, there is no stimulus to exertion; where the difficulties are insuperable, there is no hope of success.

16. In the absence of difficulties, natural or fictitious, which are great enough to awaken the intellectual powers, and sufficiently superable not to depress hope, the facilities which allow the mind to take repose, and invite the senses to enjoyment, are the promoters of luxury. It is not, indeed, to be expected that, where circumstances have guaranteed easy prosperity, and customary formalities habituated a congregated display, "religion" will soon resign its place to reason, or that rich and "very genteel" persons will readily turn aside from the luxury of artifice and forms, to embrace the austerity of thought.

17. Those efforts of the mind are most healthful and vigorous in which the possessors of talents administer to themselves, and contend with the difficulties and obstacles that arise,—

“ ————— Throwing them aside,
And stemming them with hearts of controversy.”

18. The struggle after knowledge is full of delight; it is a fine thing to remember that we have gained it by our own energies. The intellectual chase brings fresh vigour to our pulses, and infinite palpitations of a strange and sweet suspense. The idea that is gained with effort affords far greater satisfaction than that which is acquired with dangerous facility. We dwell with more fondness on the perfume of the flower that we have ourselves attended, than on the odour of that which we cull with carelessness and cast away without remorse.

19. The strength and delight of knowledge depend upon the impression which it makes upon our own minds. It is the liveliness of the ideas that it affords which renders research so fascinating; so that a trifling fact or deduction, when discovered or worked out by our own brain, affords us far greater pleasure than a more important truth obtained through the exertion of another.

20. The most valuable part of every man's education is that which he receives from himself, especially when the active energy of his character makes ample amends for the want of a more finished course of study.

21. How many minds—almost all the great ones—were formed in secrecy and solitude, without knowing whether they should ever make a figure or not. All they knew was, that they liked what they were about, and gave their whole mind to it.

22. Excited mental activity operates as a counterpoise to the stimuli of sense and appetite. The new world of ideas, the new views of the relations of things, the physical properties and mechanical powers disclosed to the well-informed mind, present attractions which,

unless the character is deeply sunk, are sufficient to counterbalance the taste for frivolous or corrupt indulgences; and thus, in the end, a standard of character is created in the community, which, though it does not invariably save each individual, protects the virtue of the mass.

23. Instances have frequently occurred of individuals, in whom the power of imagination has, even at an advanced period of life, been found susceptible of culture to a wonderful degree. In such men, what an accession is gained to their pleasures! What delights are added to their perceptions! The mind of him who had lost, in vulgar occupations and frivolous amusements, his earliest and most precious years, awakening, as if from a trance, to a new existence, becomes introduced to the most interesting aspects of life and nature; the intellectual eye is "purged of its film," and things the most familiar and unnoticed disclose charms that had been invisible before; the same objects and events which had been beheld with indifference, occupy now all the powers and capabilities of the intellect; and the contrast between the present and the past serves only to enhance and endear so unlooked for an acquisition.

24. The greater number of the more pleasing expectations conferring the greater degree of happiness, it will necessarily follow that the scale of happiness will ascend in proportion to the degree of intellect; and he who possesses the greatest share of the latter will succeed to the largest share of the former; unless, indeed, that superiority of intellect is powerfully counteracted by extraneous habits; because, the more enlarged is the intellect, the more extended is the circle of expectation, since the intellectual man has not only the ordinary topics of hope and aspiration, his sensual enjoyments, and the amusements of the mass of mankind, to look forward to, but he possesses also the peculiar energies of genius and talents, which are a never-failing source of the most pleasing anticipations.

25. If men would forsake their luxuries, their ostentatious follies, their deadening superstitions, and would lend all their energies to the improvement of society, it is impossible to calculate the degree of proficiency to which humanity might attain. Let the philanthropist, let the patriot, let the wise and honest man chose understanding as his portion; let him, as he values every thing that is dear in life for himself and his posterity, take his stand and stem the torrents of folly and knavery that would engulf his country and the world in degradation and ruin.

26. Amid the differences that exist in the distribution of property, and the mental weakness and terrors inseparable from ignorance, those who would for one moment confer vantage-ground on the enemies of knowledge and freedom—on a perpetual conspiracy of "*priests*" to monopolize these in their own persons, and trample under foot the rest of the race—are not the friends of humanity.

27. The ministers of "religion;" have been the instruments of oppression and the tools of tyrants for ages. By paralyzing mens' minds;

by depriving them of senses, courage, and freedom; by blinding them with ceremonies and "mysteries;" by rivetting them down in ignorance,—they have fostered and encouraged every demoralizing vice among the people, in order that, by enervating their minds, and burying them in mental death, they might trample upon them as men, and make them subservient to their own mercenary craft.

28. No one but the "religious" persecutor wreaks his vengeance on involuntary, inevitable, compulsory acts or states of the understanding. Reasonable men apply to every thing which they wish to move, the agent which is capable of moving it,—force to outward substances, arguments to the understanding.

29. Let it ever be remember that popular ignorance is barbarity, and that the learning of the few is despotism, if used to abuse the people.

30. The imposition of "creeds," forms, and "days of worship," precludes investigation, and entails lies and abuse from generation to generation; so that a reformation can hardly take place, and men obtain their rights to think and act freely, without struggle and exposure to violence and defamation. If the emoluments of "Churchman" be considerable, the temptation to prevarication is irresistible. Who among the thousands of the "clergy" can be supposed such fools as to believe all the articles and doctrines to which they subscribe?

31. Never besides was it contrived to amass together such a contradictory jargon as that heterogeneous jumble which constitutes "divinity," and the "sacred" lies that are pulpited forth as "revealed truth." Those who seek to divert themselves with the history of the most barbarous superstitions such as would be laughed at by the lowest African tribes, have only to peruse the "holy Bible."

32. Many of the Bible narratives can only tend to excite ideas the worst calculated for a female breast; every thing is called roundly by its name; and the annals of a brothel would scarcely furnish a greater choice of indecent expressions. Yet this is the book which young women are recommended to study, which is put into the hands of children, able to comprehend little more than those passages which but too frequently inculcate the first rudiments of vice, and give the first alarm to the still sleeping passions.

33. It will be said,—"If all men be brought up slaves to superstition, why not make use of their weakness to inspire them with respect for the laws?" Is it then the superstitious who respect the laws? On the contrary it is they who violate them. Superstition is a polluted source whence issue the many evils and calamities of the earth. The most atrocious villain may be rigidly devout.

34. When licentious "religion" triumphs over the heart and affections of the *criminal*, there is no limit to the most savage ferocity, nor to the wildest excesses of the basest and bloodiest passion. "Leave the world" when and how he may, the "gates of heaven" are open to welcome the "pious" wretch, and the "bliss of paradise" sheds

a "glorious and inviting light" over the gloom of his fanatical imagination.

35. It is not only by the atrocious "religious" *tyrant* of political government and "church" that the blood of the freeminded and well-informed has been shed in torrents, but fanaticism, in its blind zeal to effect what it deems a "godly" object, has trampled under foot the most sacred rights of citizens.

36. Philosophy and natural truth might as well be preached to a drunken man, or to the dead, as to those who are under the instigation of "religious" passion.

37. We learn the humiliating lesson,—how dreadful an insanity "non-religion" is; what desperate havoc it makes in the brain; and how entirely and for ever we must take our leave of reason, sobriety, truth, honesty, and independence, or to any expectation of them from any man, when once that cruel disease has seized upon his mind.

38. As the views of philosophy become more comprehensive, as the judgment acquires greater nervosity and confidence, as the light of science shines around us with a broader and more clear effulgence, the narrow prejudices of our forefathers gradually glide along to oblivion. As wisdom advances, the power of the corrupt few must continue in the same proportion to retrograde and become less noxious.

39. Those "wholesome prejudices" that bind the thoughtless to the "religion of their country," will, indeed, lose their influence; and the mysterious but overwhelming charms of bigotry and superstition will, in a great degree, sink to rise no more.

40. There is a time coming when men will not endure injustice, because their fathers have suffered worse. There will be a time when the hoary head of inveterate imposture will neither draw reverence nor obtain protection.

41. The hatred of the "theologians" may still be dreaded at Madrid and Lisbon, but among ourselves that hatred is comparatively impotent; the reproach of "impiety" is no longer regarded with horror; and every accusation of that kind becomes more and more ridiculous, and is considered but as an expression of "religious" rage and malice.

42. A spirit of justice, of freedom, has been extending itself, and has shaken old political institutions; while, at the same time, a spirit of fearless investigation and minute examination into the necessary conditions and operations of nature have broken down old doctrines, and created entirely a new mind.

43. This new mental condition has been continually gaining strength, as those whose judgments were blinded by antiquated prejudices and long-established customs dropped into the tomb, and as the new mental shoots, more or less tinctured with the new sentiments, sprung up to occupy their place.

44. Let those, who are grown rusty in their absolute forms, enter-

tain a childish fear of that moment when just philosophic views shall burst upon them, and in the feeling of age or of weakness, fancy they must perish in the fresh and impetuous stream of brighter and more liberal times.

45. The world, however, is not yet so enlightened as it boasts, and fanaticism and hypocrisy can still hold millions in thrall, and make fools of other millions.

“ Yet, yet, degraded man, th’ expected day
That breaks your bitter cup is far away ;
Craft, wealth, and fashion, ask you still to bleed,
And ‘ holly’ men give ‘ scripture’ for the deed !”
* * * * *

“ Still the cursed creed, which despots all adopt,
While, o’er their table of communion, words
Of blood are written—Tyranny’s gospel—
‘ The world’s a prison, and mankind mere slaves.’”

46. One impostor still reigns paramount—that plausible opposition to novel doctrines subversive of ancient dogmas—doctrines which, probably, shall one day be as generally established as at present they are “ religiously” decried, and which the prejudices of “ churches,” on sectarian bodies, oppose with all their cumbrous machinery ; but artificial machinery becomes impeded and perplexed in its movement when worn out by the friction of ages.

47. Nor is it the unintelligent and exceedingly weak-minded alone who are visited by the religious palsy of the mental faculties upon any approach to the mysteries of *creedism*. Men, the shrewdest in every other respect, who, in the reading of any ordinary instrument that might affect their claim to real estate, would not let a syllable escape their criticism, will read their “ Bibles” with their eyes shut, and any meaning, or no meaning, will do for *that* that any man may put on it, so that they may be but sufficiently sure that he will not say anything to shake “ *our most holy faith.*”

48. One of the most arduous and useful researches of mental philosophy would be to explore the subtle illusions which enable minds to satisfy themselves by mere words, before they deceive others by payment in the same counterfeit coin.

49. Priests love “ religion” for their own advantage. As the author of “ Zillah” so truly says, “ Establishments endure longer than opinions ; the Church outlasts the faith which founded it ; and if a priesthood has once succeeded in interweaving itself with the institutions of the country, it may continue to subsist and to flourish long after its form of worship is regarded with aversion and contempt.

ADDITIONS TO CHAPTER IX. PART II

1.

“ Custom, that tyranness of fools,
 That leads the learned round the schools
 In magic chains of forms and rules—
 My genius storms her throne !
 No more, ye slaves, with awe profound,
 Beat the dull track and pace the round—
 Loose hands and quit the enchanted ground !
 Knowledge invites us each alone !”

1. Why should the want of physical courage be marked with infamy, and the absence of moral courage be regarded with complacency? If nations be weak and credulous, will the cowardice of individuals abate the evil? The credulity which renders mankind ductile in error, is equally available to lead them to the adoption of truth; and if all who hold rational opinions would manfully own them, and would teach what is right as perseveringly as the base and corrupt hold forth what they know to be wrong, they are numerous enough to enforce respect, and change the current of public opinion: in all times and among all nations the Republic of thinkers—this interior republic, if we may so speak—has existed, and has been the solace of those generous spirits who have dared to run counter to popular error.

2. The only true and noble intrepidity is that high moral courage which impels a man, when he is called upon by duty, to encounter disgrace or death without flinching—which leads him to disdain life when it can only be purchased by the sacrifice of a principle.

3. To be independent, it is not merely sufficient to be endowed with the feelings of duty and justice as principal motives; these must also be combined with indifference about the opinion of others when unjust—with courage and perseverance, in order to resist all difficulties and obstacles, and attend only to the aim, and to think of the necessary means.

4. It argues a clear and worthy spirit when a man is able to disengage himself from the opinion of others so far as not to let deference towards customary wrong ensnare him to act against the dictates of his reason. But the generality of the world have been, hitherto, so far from walking by any such maxim, that it has been almost a standing rule “to do as others do.”

5. The enthusiasm which leads forward the advanced guard of opinion, but rarely allows an observance of what is merely prudential; and the high-minded votarist of truth shrinks from whatever assumes the aspect of compromise as from degradation.

6. What is termed liberality is so purely the power of seeing clearly and judging sagaciously concerning the actual state of society, its wants and its means, that able men must be liberal men sooner or

later; the ablest men will not wait for the pressure of exigences; there is something in the nerve, and sinew, and circulation, of a man of genius, that forces him on with the age, and leaves him no power of election.

7. Liberality of sentiment is an essential or distinguishing ingredient in the character of a worthy or great mind.

8. The man who is able to rise superior to the errors of his day, deserves a higher meed of honour than he who merely excels in those attainments which are sanctioned by the popular suffrage, and are the objects of popular admiration.

9. All men are bound in duty to examine the subject of truth; to embrace what may appear to them to be *fact*, and to profess what they have so embraced; and, however differing from the "religion" of the day the sentiments so professed may be, no man ought to suffer any inconvenience on that account. To demonstrate truth can never be dangerous, and it is the noblest performance of duty in all men to attempt the discovery of its pure source.

10. Every man ought to possess a disposition freely and impartially to inquire after truth, wherever it is to be found, and to the utmost of his power to encourage the pursuit of it in others.

11. As, by the exercise of our rational faculties in searching after truth, we are not only likely to arrive at it, but to improve in the love of it—in candour and openness to conviction—and are disposed to submit to its influence; so, in proportion as we give up the exercise of our understandings, and resign ourselves to the conduct of human authority, truth loses its charms and its influence over us; we become blind to its clearest evidences and brightest characters, and are thus prepared to be led into the most absurd superstitions.

12. Without some degree of philosophical incredulity, and some disregard to authority, no old established errors can be corrected, or newly-discovered truths be adopted.

13. In proportion as knowledge clears the sight and promotes an active degree of self-reliance in mankind, it renders them less tractable to assumed or perverted authority.

14. We should always observe this rule: to stick to common sense against the world; and whenever a man would persuade us of anything contrary to that, never to be moved by any tricks or fetches of sophistry, let him use never so many.

15. May not *that* man be said to philosophize best who best reduces science of every kind to the principles of common sense?

16. True science is that which teaches us how to increase our enjoyments by making the most of the productions of nature.

17. The only solid science, the only permanent gratification of rational curiosity, is acquired by a patient investigation of sensible relations, and by the most watchful attention to the passing succession of natural events.

18. Facts, however accurately ascertained, may be thrown together so as to present a chaos of heterogeneous and unconnected

elements, confounding the imagination, rather than enlightening the understanding. Facts form the only foundation upon which sound principles can be erected; but in enabling us to judge of the future by the past, facts are of little value until they have been arranged and generalized, and subjected to that inductive process which extends individual experience throughout the infinitude of things, and imparts to human knowledge the character of science.

19. The province of rhetoric, whether meant for an influence on the actions, or simply upon the belief, lies amongst that vast field of cases where there is a *pro* and a *con*, with the question of right and wrong, true or false, distributed between them. Whatsoever is certain, or matter of fixed science, can be no subject for the rhetorician. When it is possible for the understanding to be convinced, no field is open for rhetorical persuasion. Absolute certainty and fixed science transcend and exclude opinion and probability.

20. From the very nature of physics, they form a branch of human knowledge susceptible of receiving gradual consistency; successive labours undermine every part of the temple of science that is not founded upon the solid rock of truth; and while the discoveries of one generation are condensed into the elements of learning for the next, great and permanent additions are made to the domain in which the intellect of man can expatiate.

21. It is alone upon an intimate knowledge of the intellectual functions of man that the philosophy of the human mind can ever become an interesting object to science; and he who is ignorant of the structure on which they depend, must involve himself, when attempting to teach others, in mazes of the deepest obscurity.

22. The philosopher, in his endeavours to emancipate the understanding from the shackles of superstition imposed and riveted by interested and unprincipled hypocrites, and to guard it against the effects of credulity, not only inculcates a knowledge of physical causes, but assigns to moral principle its true human source.

23. Material science, useful and beautiful as it is, must derive its fullest lustre from its subservience to moral science; and moral science, in its turn, may supply new principles to physical research and important aids to its prosecution. The natural gradation, the true proportion of all the sciences, must be understood before the value of any one can be estimated; and nature, not prejudice, must be the demonstrator.

24. How many crimes would be prevented were the physical health studied with relation to the mental and moral! How much suffering would be saved were the mental and moral health studied with relation to the physical!

25. Clear, exact, and certain knowledge, is the commanding motive, the steady and sure impulse to do what is right.

26. Propriety of conduct and agreeable manners being the main supports of social and individual happiness, morality must of course be the great interest of mankind.

27. In general, we find mere moral principles of such weight, that in our dealings with men, we are seldom satisfied with the fullest assurance given us of their zeal in "religion" till we hear something of their moral character.

28. We naturally desire, and feel it right, that truth should be spoken to us, that justice should be done to us, that humanity should be shown to us; nor will our enlightened conscience, or the sense of right in our minds, when not perverted by superstition or vitiated by hatred, suffer us, without the inward pang of self-disapprobation, to be guilty of falsehood, injustice, and inhumanity.

29. As to "atheism," it can have no effect at all towards the setting up of a false species of right and wrong; it cannot be the cause of estimating any thing as fair, right, or deserving, which is the contrary; but it is certain that, by means of "religion," many things the most naturally and morally horrid and inhuman—such as *innocence suffering to atone for guilt*, &c. &c.—come to be received as "sacred," i. e. even more than excellent, good, and laudable in themselves.

30. Creed-born God-Almighty-superstition, so long considered a fundamental principle—having for it every thing that can make a prejudice deep and strong—prescriptive *authority*, vulgar consent—taught in the first lessons of the nurse, and taken for granted in all the exhortations of the priest—to remove which, is to break innumerable associations and give a powerful shock to the mind;—yet even this prejudice, strong as it is, cannot stand in the great day of the deliverance of human reason.

31. Let us reflect upon the happy state of a truly enlightened Republic, where the majority at least had attained to the full use of their intellectual powers, and no longer allowed others to think for them, nor gave themselves up to an irregular play of obscure fancies and feelings, but considered for themselves what it was incumbent for them to do as men and citizens, and distinctly perceived their rights and the duties which followed from their social relations; and how it behoved them to subordinate every other end to the highest end of humanity—that of a progressive increase in moral perfection. In such a state, all true mental cultivation, all arts and sciences, must stand in universal esteem; "religion" would hardly be known but by name, bigotry and fanaticism having fled before the light of philosophy. True moral principle would be received by every individual with conviction; its improving and consoling power would be felt by every heart, and its sacred laws observed by all.

32. Contrasted with such a state, the actual picture of society might be given. A people amongst whom an ancient belief and ancient formalities, which priest-power had enforced on many generations, have now, by the partial exercise of our mental liberties and by the force of attainments made in science, become disputed or ridiculous; a state in which partial enlightenment entirely disturbs the true judgment of human affairs; in which the noblest feelings are paralysed and the heart chilled towards everything free and natural; where a

vain rancy of sectarian conceit and distinction had dissolved the most sacred bonds that unite man to man—leaving the mind susceptible of nothing but a narrow selfishness disposed to war with every thing that does not flatter the idol of a perverse and ignorant taste. In this state, the earlier dark representations of the imagination have now grown contemptible, without having been replaced by clearer conceptions.

33. Our fathers, it would seem, lived in the twilight of the world, when the decaying tree stump, or the mis-shapen rock, assumed inspired forms; when every blast whispered of mystery, and every foot-fall sounded unearthly; when there was just light enough to awaken curiosity, but not sufficient to gratify it:—but our lives have fallen in the full meridian radiance, when fairies and phantoms disappear, and when mists and mysteries melt before light, less romantic indeed, but more trust-worthy.

34. The great influences which most powerfully operate on the human race—at once developing individual character, and carrying forward the progressive improvement of the species—are those of nation, climate, physical condition or temperament, and lastly of tradition in its most comprehensive sense, as including that common heritage of feelings, opinions, and knowledge; of arts, usages, and institutions, which descends, modifying and modified, through successive generations, bringing the spirit of the past to act on the present and the future, and giving to men of the remotest ages and nations an interest in each others' improvement and happiness. Laws and governments, arts and inventions, are all swept along this broad stream of tradition.

35. The formation and developement of individual character depend on the feelings, the opinions, and usages that have been handed down from former generations, and these constitute a necessary link in that vast traditional chain which connects the universal history of the species. Man is educated by man. His body moulders in the grave, and his name soon becomes a mere shade upon the earth; but his thoughts and character, long after he himself is forgotten, incorporated with that traditional heritage which passes from generation to generation, perpetuate their influence on the future destinies of his race.

36. Man, indeed, in the course of his moral and intellectual developement requires for his higher perfection the aid and co-operation of circumstances; and the civilization of society may place at his disposal more abundant instruments of artificial good. The seeds of improvement are all within him—speech, memory, and reason; but when he has once fallen below a certain grade of culture, they seem incapable of fructifying, till some external stimulus has been applied—till an accession of arts and usages, brought down upon them by the wide stream of tradition, leaves behind, as it were, a rich and fertilizing soil, which shortly quickens them into life.

37. The feelings of mankind have assumed every divarication of

form that could subsist under the varieties of climate, external circumstances and organization; every where, however, the happiness of life does not consist in a stimulating multitude of thoughts and sensations, but rather in the relation which these thoughts and sensations bear to the solid and inward enjoyment of our existence, and that of all we identify with it. Nowhere does the rose of human bliss blossom without thorns; but that which springs up amidst these thorns is, every where and under all shapes, the fair though short-lived flower of human happiness. Millions are living upon the globe, who know nothing of the artificial refinement of our modern states, and yet are in the healthful enjoyment of their minds and bodies and the happiness of their hearts and homes.

38. Father and mother, husband and wife, sister and brother, friend and fellow-man—these are the ties of nature, and in these relationships must we find our happiness.

2.

1. To discover *truth*, is professedly the aim of all; let us pursue the path that seems the most likely to lead us to its true source, with ardour, but not with animosity; and if we are convinced that we have been happy enough to find it out, let us not insult those who, in our estimation, may have been less successful.

2. Let not the freedom of inquiry be shackled. If it multiplies contentions, it exercises the charity of those who contend. If it shakes for a time the *belief* that is rooted only in *prejudice*, it finally settles the *knowledge* that rests on the more solid basis of *conviction*.

3. Truth possesses charms which an honest and good heart finds it difficult to resist; it forces into its favour a sound and refined judgment; it sooner or later brings a wise and exalted mind into its interests.

4. The passions may for a time seduce, example may mislead; but truth at length penetrates the cloud, and, in an honest heart, occupies the place of all the trifles which had previously allured or amused it. Wearied through running for a long time after a shadow and chimera, we wish for something certain and real. Only a feeble and superficial mind can remain till the last under delusion.

5. A noble theme is,—the gradual changes in public opinion; the utter annihilation of certain false notions, like those of “witchcraft,” “astrology,” “spectres,” and many other superstitions, the hideous progeny of imposture begot on ignorance and by audacity on fear. The days also of “inspiration,” like those of chivalry, have passed away.

6. There is sufficient evidence that objects of the highest importance to mankind, on their first appearance, were slighted and condemned. Posterity smiles at the ineptitude of the preceeding age, while it becomes familiar with those objects which that age had so contemptuously rejected.

7. All the discoveries made within the last-century were ridiculed and treated with disdain by our forefathers; yet, at the present day, there are many who are equally embittered by prejudice and hostile to all those improvements proposed to us, and which will in all probability, be adopted by our children.

8. Time is the tardy patron of truth, or knowledge. Time, that great and bloodless revolutioner, has effected, through the medium of opinion, many beneficial changes. Penal "laws" of the most atrocious kind, were, at no distant period past, the best means of "propagating the faith." The man who dared to be rational, and aspired to be free, was tortured and murdered.

9. When science and philosophy are diffused through any country, the system of superstition there prevailing is subjected to a scrutiny from which it had previously been exempt,—and opinions spread which imperceptibly diminish its influence over the minds of men. A free and full examination is always favorable to truth, but fatal to error. What is received with implicit "faith" in ages of darkness, will excite contempt or indignation in an enlightened period.

10. Philosophers—reasoners—have been called "unbelievers;" but unbelievers of what? Of the fictions imposed on the imagination; of "divinities," "demons," "spiritual powers,—the invisible or supernatural fry;—of "miracles," "prophecies," "mysteries," and an endless variety of "religious," or unnatural follies. These "sacred" impostures they have detected and despised; but they have always bound their hearts to truth and nature

11. What is it the priest would "punish" in a "heretic," "infidel," or "unbeliever"? The "audacity" of the man who would enjoy his natural rights; who should "dare" think for himself; who will listen to his own reason rather than "believe" in the dogma of the "church."

12. When men have unhappily been born and bred to slavery; they are so far from being sensible to the degradation of their life, or of that ill-usage, indignity, and misery they sustain, that they even admire and boast of their own condition, and carrying their views no farther than those bounds which are early prescribed to them, they look upon Tyranny as a natural ease, and think mankind in a sort of dangerous and degenerate state when in possession of free thought and speech:

"The wrongs by tyrants' craft contrived,
By villains' boldness perpetrated,
By coward-slaves borne tamely, and, oh shame!
Praised and perpetuated by hirelings."

13. The human mind is slow in learning the meaning of the "principles of mental liberty." Ages after ages have men stupidly been proceeding with comparatively small improvement, and have submitted to the suffering of oppressions and miseries almost indescribable; all for want of adopting them. When brought to light, these principles have been opposed and rejected by the sordid class who profit by

upholding secular institutions. When we shall see them acknowledged as the sources of human action, and the rules of human conduct, then shall we behold mankind in direct march towards virtue and happiness.

14. Our ancestors had very little knowledge of mental privileges, when no doctrines were allowed to be preached or published, but such as supported superstition and "*church*" intolerance; when priests had direction of the pulpit and the press, restraining both to keep the people in ignorance and slavery. We live in somewhat better times now that the *Press* at least is partially emancipated.

15. The value of mental freedom and knowledge of truth begins to be appreciated as standing closely connected with the welfare of society; and it is found impossible for that man to love his country, or his fellow men, whatever may be his pretensions, who is the patron of ignorance and intolerance. It has been ascertained from indisputable fact on the one hand, that all who are the friends of man are opposed to priestcraft and "spiritual oppression;" and, on the other hand, that all who are enemies to unfettered civil and mental freedom, are in the same proportion enemies to mankind, and hostile to the welfare of society.

16. Every degree of submission, beyond that which it is necessary that each individual should pay to such laws as secure the benefit of the whole community, is derogatory to the dignity and interests of men, and can proceed only from ignorance which deprives those who thus meanly submit of the power of discerning what is good, or from depravity, which renders them indifferent to its enjoyment.

17. Tyrants are the produce, not the creators of slavery. Tyranny is primarily an effect, not a cause. It proceeds from the vices and follies of the *many* who permit the few to assume an "authority" over them. The despot, indeed, acts a part that is more in harmony with nature than that of his subjects. He, at least, aspires to elevate himself, while those become the artificers of their own infamy. "Governments" govern too much; the fault is with the "*subjects*."

18. If a tyrannous government is a just object of detestation, what must those be who submit to it? Can we say that the multitude who might have prevented the growth of this political monstrosity, and who, if not utterly degraded, might still overthrow it, are proper objects for no sentiment but compassion? And will no horror, no indignation, be mingled with the pity which we feel for them?

19. When we consider circumstances, we are at a loss whether to be the more indignant at the indecent knavery of the assuming priesthood, or at the doltish stupidity of the victims.

" ————— 'Tis only thou,
 Accursed superstition, canst accord
 Thy aids to Tyranny, for which alone
 State-craft has fostered thee; for which alone
 She guards thee with the penalty of "laws,"
 Endows thee, pampers thee, and seems to bend
 (Mocking herself) in reverence to thy nod;
 For this, imperial rapine shares with thee

Her gaudy spoil, and else, insatiate sway ;
 For this, with trappings decks thy fabling fanes,
 With incense fumes them, and with offerings loads ;
 Then bares her arm, and brandishes the bolt,
 And calls ' blasphemers ' all who dare to doubt
 Thy mystic dreams and lying oracles."

* * * * *
 " ————— Thou, Reason, thou,
 Whose genuine inspiration in our hearts
 Makes revelation of the sole true faith ;
 Whose attribute is pure philanthropy,
 Unlimited by sect, or rank, or tribe,
 Tint of a skin, or colour of a creed,
 'Tis thou art the ' *blasphemer*, ' whose free voice
 The juggler fears, and superstition hates ;
 For thou wouldst mar their traffic. Thou hast need
 Of neither ' priests ' nor ' altars ; ' need 'st not buy
 The ' *way to heaven* ' with ' *prayers* ' of pampered drones,
 Who preach up abstinence, with luxury gorged."

20. The first and immediate effect of "religious" restrictions and ceremonies universally is, to produce a prostration of spirit, and an implicit submission to "authority" and ascendancy ; and the very act of chaining down attention to a slavish and mute acquiescence in a routine of antic observances and "*divine service*," naturally cramps the mind of man, and produces false associations in respect to the relative importance of duties.

21. If any one criterion were to be taken of the measure of national morality, it would be the value allowed to truth—to moral liberty. In proportion as truth is sought and appreciated, the virtue of mankind increases.

22. Mental liberty—free reason—is one of the greatest enjoyments of life ; without it life itself is a burden, rather than happiness ; for, what is every other enjoyment when this is taken away ? If the citizens be prohibited the free exercise of their capacities, deprived of their natural rights, what are they better than mere machines ?

23. As all men have a right to their senses and limbs, and may use them in what manner soever they please, that is not injurious to society, so they have an equal right to profess opinions, or observe or not observe "religious" practices, according to their own views and inclinations ; and no man can interrupt or restrain them without involving himself in the crimes of encroachment and persecution.

24. Those who claim the unmolested independency and improvement of their minds, cheerfully allow the same benefit to all mankind, as belonging to their natural constitution, as existing wherever man exists, as a right of which no man can be deprived without the worst kind of usurpation and violence.

25. The man who interests himself in the cause of truth must have a mean opinion of its sacredness, if the very consciousness of having done nobly does not supply him with courage, and give him that simple unostentatious firmness which shall carry immediate conviction to the heart.

26. The world, though insolent and rash attackers, are cowards ;

they will yield to those who stand firm. Perseverance, provided it be free from absurdity, will succeed at last. To give way is to confirm and secure persecution. Why should we regard calumnies? Why should we fear pulpit denunciations? We know whether our intentions are good; we know what is the degree of our strength; we know the depths of those fountains of truth from which our mind draws its resources. If we are conscious that all is right, why be silenced or fear? The scorn of the dull, the foolish, the ignorant, and the mercenary, is but the signal of their own worthlessness and of our triumph. The worldly are the basest of mankind. Independence and disinterestedness of spirit are among the most admirable and elevated of moral qualities. They encourage the exertion of our faculties without exhausting them; while a pusillanimous awe of those who endeavour to assume a jurisdiction over us which does not belong to them, debilitates us and paralyzes our efforts.

27. The abhorred thing which weighed on us and our fathers like an incubus, the terrific and fearful "Jehovah"—the horrid Jewish juggernaut—surrounded by dark waters and thick clouds, having lubberly horns coming out of his hands, emitting fumes from his nostrils, and flames from his mouth, scattering burning coals with his feet, whose eyes were as a flame of fire, out of whose jaws went a sharp two-edged sword, whom blood alone propitiated, who at once crushed, besmeared, and consumed us, has been stricken and is become like chaff of the threshing-floor.

28. Conceited, selfish, grasping, tyrannical "religion" is exposed in the turpitude of its character;—monstrous in its objects, false in its principles, and wretchedly mischievous in its tendencies. The rational faith is expressed in a short creed,—"*belief in the natural world.*"

29. The people never will again bow down at the shrine of a mute spirit-idol; no matter of what ancient reverence it may be—no matter how profound and solemn the mysteries with which it was wont to be cultivated and surrounded—no matter how deeply hoary superstition may have sanctified all its precincts. In the stern realities which furnish forth the world of thought, there is no longer a spot "*tabooed*;" there is no longer fane or shrine held in blind unsearching reverence. Knowledge has brought us back to the fitting and natural state of things; all the monstrous productions of the successive struggles from night and ignorance, to the bursting forth of the grand intellectual light of wisdom, science, and power, have crumbled into dust. The antique barriers which impitiously and tyrannically divided mankind into castes have been all swept away; the institutions and the policy which lent them strength, and enabled them to hem in and bear down hopelessly the hereditary multitude of bondsmen, to whom neither knowledge, nor valour, nor honour, was permitted, have been all laid prostrate. The edifices, military and ecclesiastical, which were the gigantic symbols of the system, and of the state of society and of mind under that system, may remain, but

the thought and the spirit, the feeling and the soul, which animated them are fled: the vast meteor of despotic tradition waxes dim before the enlarging orb of human reason. The press has been gradually achieving all this; it has been working as a subtle solvent, still going on and onwards amidst difficulties and dread opposition, until at last it has dissolved the frame of the antique policy of states and altered the whole aspect of the social system.

30. It is a long process to disseminate the truth amongst a whole nation. The men who are aggrieved by it must have time to grow accustomed to it; the young who receive it eagerly should have time to grow into men; the old must arrive at their season of retirement. In short, if the grain is not sown until harvest time, where will be the crop?

ADDITIONS TO CHAPTER X. PART II.

I.

1. All the changes that are hourly and gently going on in spite of us, and all those which we ought to make in order that violent severances of settled relations may not be effected, instead of filling us with a thoughtless and preposterous alarm, should be gladly hailed as salutary reform.

2. The great stream of life is perpetually flowing on; all things around us, with ourselves, are in ceaseless motion; and we vainly imagine to preserve our relative position stationary among them, by merely getting out of the current, and standing stock-still on the margin.

3. The desire of knowledge spreads with each effort made to satisfy it. The sacred thirst after science is becoming epidemic, and we look forward to the day when an acquaintance with the properties of matter and of mind shall no longer be deemed the distinction of a few superior minds, any more than being able to read and write now constitutes, as once it did, the title to scholarship; when the human countenance shall beam with the expression of sentiment, of intelligence, of moral worth, and of liberty, instead of remaining shrouded under the veil of ignorant conceit, doubtful mystery, fearful dependence, and hypocritical affectation of enjoying an imputed sanctity.

4. The precepts of knowledge are with difficulty extricated from error; but, once discovered, they gradually pass into maxims and practice; as, to-day, the common mechanic may equal in science, however inferior in genius, the friar whom his contemporaries feared as a magician; so, the opinions which now startle as well as astonish us, may be received hereafter as acknowledged principles, and pass into ordinary conduct.

5. What effects have been produced upon morals by lighting up the torch of reason and searching after knowledge? Happily some barbarous prejudices have been banished. Wills are no longer void which leave nothing to the church; churches no longer serve as

sanctuaries for assassins; and men will never again desert their helpless families to join the banners of the mad crusader.

6. Conceptions and positions most distinctly comprehended, and adopted with the full conviction of their truth, are not to be compared, as to their intensive power, with notions and opinions adopted solely upon authority or from a mere prejudice in favour of antiquity. A man of firm principles will not allow himself to be induced by example, by the love of imitation, by praise, or by the censure or derision of others, to give up his practical conviction and the maxims adopted upon pure reason.

7. In reply to the simplicity or cunning of those who, being interested by a lucrative profession, or not having experienced the feelings of satisfaction and confidence supplied by the attainment of certainty in their knowledge of the physical economy of the world, and who are not sensible of virtue as being itself a means of happiness—who are not aware of the sufficiency of those necessary motives existing in their sensible relations to impose moral restraints from evil and yield inducements to propriety, without being influenced by the unnatural fears and hopes relating to some mysterious thing imagined to exist beyond moral possibility,—and of those who resort to the plea that it is desirable not to disturb the faith of the ignorant who derive support from their religious faith and reliance, even though their trust were but superstition,—we rejoin, that the same plea would always have served in excuse for perpetuating the darkest and grossest species of devotion, and would apply as well even to the case of happy hallucination enjoyed by the lunatic, whom to deprive of his illusion and restore to his senses, would be not less cruel than the supplying reason to the fanatic.

8. There is that in the naked perceptions of truth which is far more wholesome and invigorating to the mind than in all the glowing colours of fancy, however allied with self-flattering illusions.

9. There is an enjoyment in the convictions that are founded on assured principles, far beyond the most overweening notions and illusory rhapsodies; for mystery, doubt, and uncertainty, hang heavily even on the ecstasies of the fictitious. Under the influence of knowledge and moral improvement, the intellect is a great power for the happy guidance of human life; and where these have not been wanting, the highest talent has been found in the happiest men: so generally united are genius, virtue, and felicity.

10. As every quality which is useful or agreeable to ourselves or others is, in common life, allowed to be a part of personal merit, so no other will ever be received where men judge of things by their natural and unprejudiced reason without the delusive glosses of superstition.

11. If philosophy awakens in man a sense of his true condition and duties; if it fills him with strength of mind and courage to elevate himself above the pleasures and adversities of life, so as neither to be enslaved to sensual enjoyments nor depressed by their loss; if

it purifies our inclinations, tames our passions, and submits our desires to the guidance of reason; if it thus secures peace of mind, it undoubtedly contributes to the true and lasting happiness of mankind.

12. Philosophy not only makes a man acquainted with himself as a sensitive, intelligent, and moral being, subject to wants, but it also supplies him with precepts for attaining the various enjoyments of his nature. It tends to the acquirement and preservation of happiness by correctly defining its conceptions, and fixing the value of every kind of gratification in proportion as it adds to the sum of our well-being upon the whole of our existence. It shows the great advantages of mental pleasures—those of a cultivated understanding, of a good, benevolent, and noble heart, and of a refined imagination and taste,—in comparison with indulgences that merely delight the senses; because the former are more within our power, and may be longer enjoyed; neither do they tire, or excite disgust by satiety.

13. Philosophy teaches us to regulate all our endeavours after happiness according to a rational plan, partly by a carefully calculating prudence, and partly by a wise subordination of our self-love to the *laws of morality*.

14. The lights which philosophy affords can alone guard against the various errors to which he is exposed who chooses mere feeling and example for his guides. This determines according to the eternal principles of practical reason upon the rights and duties of men in their mutual relations.

15. The strict laws of morality, derived from practical reason itself, alone render true virtue possible.

16. It ought to be written on the tablets of our hearts, in characters not to be effaced by ambition, avarice, or pleasure, that the only sure and certain happiness is a consciousness of our own rectitude. All peace and joy is the gift of virtue, and there is no applause in the world worth having unless it is crowned with our own.

17. There is, perhaps, no condition from which a man conscious of his own uprightness cannot derive consolation; for it is, in itself, a consolation for him to find that he can bear that condition with calmness and fortitude.

“Happy the man! Alone thrice happy he

* * * * *
Whose courage from the deeps of knowledge springs,
Nor vainly fears inevitable things.”

18. The external circumstances which, by opposing man to natural evils, elevate and exalt his character, produce a very contrary effect when they act through his misconceptions of their fancied mysterious causes. Of physical evil the senses can judge with precision, and the individual, measuring his sufferings by his powers of resistance, acquires courage through the consciousness of internal strength; but between man and the intangible and inscrutable agents with which fear and ignorance people the universe, to “ride the whirlwind and direct the storm,” there is no comparison. An intimate feeling of

feebleness and prostration debase and degrade him; and there is nothing so absurd and revolting that he will not attempt, in the anguish of his despair, to appease the phantom with which he cannot contend

19. Instead of creating ideal deities of all their fears and fancies, mankind should regard each other as the sole objects of interest and sympathy.

20. Loathers of reason, proscribing those who impart *irreligious* knowledge, arrogate a privilege for their own notions to be held in supreme respect, and would force all others to adopt them.

21. What can be more honourable than labours devoted to the cause of mankind?—to brave the present censures of men for their future benefit?—to bear with the arrogance of those who weigh in the shallow scale of their meagre knowledge the product of arduous thought?—to struggle against the prejudice and bigoted delusion of the bandaged and priest-fettered multitude, to whom, in our fond hopes and aspirations, we trusted to give light and freedom, seeing that the enslaved minds we would have redeemed from error and misery clank their chains at us in ire—made criminal by our very benevolence!

22. When we are informed how an infinite universe, morally denying itself to comprehension, *can* be comprehended by mind—how universally existing races of material beings that possess the attribute of perpetuity could be produced from previous nonentity—how mental faculties which result from material conformation could have existed as nothing, and from nothing have conjured into existence an order of being extending beyond the possibility of moral conception—and how light could be spoken up by some *spirit* that had eternally until a moment, about six thousand years ago, been groping on the face of the waters in darkness—when, indeed, we shall have lost our common sense and our present knowledge, we may possibly become the dupes of the ministers of reigning superstitions; but while, with our present opinions, as simple moralists, we enjoy redemption from sublunary fears; while we find every natural inducement to entertain in our hearts the purest and sincerest aspirations for excellence, and are disposed to discharge every moral and social duty as worthy citizens; while we find enough to exist, in our domestic and civil relations, for the exercise of all our capabilities of affection and devotion; while our liveliest interest is engaged in the legitimate province of man—the cultivation of science, and our exertions occupied in endeavours to abate the incidental evils of life by modifying and directing those circumstances which arrive home to our actual concerns with that prudential address which is seldom wanting of efficacy,—we shall possess our minds in all innocence, and peace, and comfort, totally regardless of all notions connected with the unnatural and senseless fictions of theology, nor a moment disturbing ourselves about that inevitable termination of our ideal functions which insensibly shall close the fleeting period of our con-

sciousness, and without wasting a moment in making vain preparations for an illusory ascension to join celestial choirs above.

“Taught half by reason, half by mere decay,
To welcome death, and calmly pass away.”

23. What possible problem can mankind have to solve but one? How to make themselves conjointly as happy, and for that purpose, as noble-minded, as virtuous, and as intelligent as they can, during the short term of their existence.

24. A cultivated mind lives with gratification and dies with solace, in proportion to the liberal affections which it has exercised, the solid good which it has achieved or endeavoured to accomplish, the sound knowledge and sentiment which it has communicated, the beauties of the pages it has read with perfected taste, and the excellencies of nature and art which it has comprehended.

25. Opulent and nervous intellect replenishes and invigorates the head, as strong and generous sentiment vivifies and improves the heart.

26. No importance attaches to opinions exterior to the essential mind and being. Pure morals, warm hearts, good tempers, fond or generous sympathies, rich understandings, practical virtue, salutary action, or utility,—these are the real treasures and delights of human existence.

27. We should never forget that to be useful in life is the business of life.

28. Who is it, that is placed out of the reach of the highest of all gratifications—that of exercising the generous affections, and that cannot add to his own happiness by contributing something to the improvement, welfare, or enjoyment of others?

29. Leisure, if well used, is the happy privilege of appropriating, at the choice of our own discretion, and according to the best, highest, purest, wisest suggestions of our hearts and understanding, the measures of the swift span of mortal existence—of stamping on hour, day, month, and year, as they fleet by, acts of self-chosen, virtuous endeavour—bright labours of useful and yet noble thought.

30. The grand characteristic, not only of wisdom, but likewise of sanity, in the individual, is,—he continually refers to the fruits of his past conduct for his guidance in the present and the future.

31. The penalties of nature bring their solace in their necessity; but what shall console for the falling off from principles of genius and sensibility?

32. The last wretchedness of a vicious man is, by habit, to become insensible to remorse.

33. The first advantages which philosophy promises, are, a just sense of the rights of mankind—humanity, and a sociable disposition; from which advantages singularity, sectarian and dissimilar manners, will entirely exclude us. Let us beware lest those peculiarities by which we hope to excite their admiration, should expose us to the contempt and ridicule of mankind.

34. Really fine manners reside in benignity of heart and ease of deportment, the consciousness of desert and the absence of all pretension—to which must be added that facility of speech, emotion, and deportment, which is never coarse, seldom ungraceful.

35. The last touch of perfection in civilization, is a just appreciation of the truths of nature.

36. The sages of the earth, to whom the book of nature and life is outspread, are estated with intellectual riches and rank, and become the teachers and lights of the world.

37. Were it not for the few wise, and discerning, and benevolent spirits of successive ages who know truth and teach it, there is no ground to believe that information, attainable only by the understanding, would ever have been so generally diffused as to influence the mass of a nation.

2.

“Hypocrisy and custom make their minds
The fanes of many a worship now outworn.”

1. We have fallen upon one of those occasional crises in the history of mankind—one of those periods when an eagerness, if not a necessity, for a change in their situation seizes on many nations; the philosopher may observe an agitation among the human species approximating to that which the instinct of the lower animals inspires in them at the approach of some convulsion of the elements, or at the eve of some planetary phenomenon.

2. A deep movement agitates the universal mind, though as yet no one can foresee the exact issue; only that heavings and eddyings, confused and conflicting tendencies, work unquietly everywhere; the movement is begun and will not stop, but the course of it is yet far from being ascertained.

3. Looking out on the long and many-coloured array of ghostly domination and licentious religionism, as it stretches its line across plains and hills, we discern movement; but it is the stir of retreat. Encampments are breaking up, barriers are trampled upon, standards are furled, the clarion of dismay is sounded.

4. The present is a period of transition and universal scepticism, when the older beacons which aroused the devotional feelings of mankind have substantially departed, and have left only shadowy resemblances in their stead.

5. Nothing more remarkably distinguishes the religious state of mankind in our times, as compared with any other eras concerning which history enables us at all to form an opinion, than the air of dotage which belongs, without exception, to every one of the leading superstitions of the nations. In comparing the present and the past religious conditions of all classes of the human family, it is quite manifest that the dimness and the incertitude, and the terrors of extreme age, have come upon all their superstitions. All the old

idolatries have become superannuated, and are decaying with age. The force of the fanaticism they once engendered is spent. There have been times when, if some were on their wane, others were in full vigour, or just starting forth from their cradle with giant strength. During the lapse of the last four-and-twenty centuries this has been the case in each period. In each there was one or more forms of religious imposture which very firmly grasped the minds of the nations that were its victims. Although our knowledge of the human race is now incomparably more extensive and accurate than ever has been heretofore possessed, we can descry in no direction a young, and hale, and mantling religious delusion, such as threatens to become invasive, or which attracts the eyes of mankind by the signal proofs it is giving of its sway over the imagination, and over the turbulent passions of our nature. The contrary is the fact, and it is so in every zone. It is conspicuous that the "*demons*" are holding the reins of their power with a tremulous hand; they are less the objects of terror, and are less often, and less largely, propitiated with human blood and human sufferings! The spirit of counsel and might has left them; the spirit of adventure and of bold assumption has also departed. It seems as if there were neither concert nor courage in the halls of "spiritual" dominion. The priest is less a despot than he was, and more a mercenary; yea, and symptoms have appeared, even among the "reverend" classes, of incredulity and reason.

6 The fact will hardly be disputed of the now antiquated and infirm state of every existing priestcraft. Not only is every extant form of "religion" ancient—most of them immemorially so—but every form is imbecile as well as old; or, if we would seek a phrase that should describe the present condition of "religions" universally, we find it in the expression, "*The superstitious errors of mankind are now antiquated and in their dotage.*"

7. The decrepitude of superstition has been rapidly accelerated of late; the powers of its life have sunk apace, and mortal symptoms have appeared in quick succession. Dare we so far penetrate futurity as to add, "*It is ready to vanish away?*"

8. There are those who, in looking abroad upon mankind at the present moment, would indulge the belief that, as ignorance is disappearing, the instinct of "religion" in the human mind is wearing out; that the habit of worship—of mental prostration—is about to be obliterated; or that an age or more to come shall see nation after nation renouncing both the forms and the substance of its regard to fancied "invisible powers."

9. Superstition may gradually fade away by shades, and it is not improbable it may entirely vanish, ceasing to be an object of interest further than as furnishing a singular trait in the moral history of the species,—

"Flown, like the nightmare's hideous shapes, away,
Full many a horrible worship, that, of old,
Held o'er the shuddering realms unquestioned sway.

10. There is not an old profession that has not worn out its forms ; yet so many persons have an *interest*, or a prejudice, in preserving them, and so much delusion is solemnly kept up respecting them, that there will scarcely be a change without a struggle, in spite of the obviousness of the public advantage.

11. We trust and believe with exulting confidence that the days of national ignorance are numbered—that its fate is written in the firm resolves and consolidated purposes of those real benefactors of their species, who acknowledge no principle of union, no ties of affectionate respect, so strong as that which binds them in the common determination to scatter far and wide the benefits of useful knowledge.

12. We may calculate on all the arts of professional mystery-mongers being enlisted into the service of “established” nonsense and trickery ; with a religion-characterizing horror of all innovation, the contest between intellect and ignorance will be conducted on the principles approved by scholastic and hereditary pretenders ; cunning and timidity, the colleagues of ignorance, will be called to aid the “church” in her hour of danger and tribulation, and a “holy alliance” of these sublime confederates, supported by subsidies from prosperous self-interest and pompous formality, may enable “religion” yet to drag on a languid existence.

13. But surely the day will come when irrational opinions, canting “creeds,” and professional humbug, shall be done away with and scorned by common consent. We are not visionary enough to expect it in our time ; but the tide of information and science *will* sweep them away. Facts and reasons have been promulgated which may require time to apply to general practice, but their working is sure. The mass of discarded folly will then only remain as a museum of distortions for the antiquarian or the philosopher, who would tell what man *has been*.

14. Fanaticism and the tyranny of theocratic opinion has become moderated by the force of enlightenment. This may not appear public, for while all read, all are silent ; still, however, when the slightest occasion to exercise a polemical judgment on disputed points presents itself, the anxiety which exists to examine and learn is immediately displayed.

15. This era of ours, the clashing elements of this most distracted and divided age, may indeed be likened to fabled old chaotic era of world-confusion, and world re-fusion ; of blackest darkness succeeded by a dawn of light and nobler day-spring. To the heart that is faithful to reason let no era be a desperate one.

16. The progress of education is an encouraging feature in the present state of society. The increasing spread of knowledge will be the best security to the *many* for protection against the politic arts, and the oppressive “government” of the *few*. Education and violence are ordinarily inconsistent ; education is the power of knowledge, far more efficient than the power of mere force.

17. Not until the knowledge of natural conditions shall have

become generally diffused, and men shall be morally informed, will there be a successful political revolt from civil wrong, and despotic authority and rapine, under the name of government, cease to be perpetrated.

18. When, from the diffusion of science, natural motives for the practice of social justice and adherence to social order shall be acknowledged, and the maintenance of just social institutions shall be generally established, "religious" illusions and "religious" forms and authorities will cease to be recognized. The understanding sound morals will render superfluous the arts of delusion; fictions, which could only be adopted during an imperfect civilization, will be superseded; men will be guided by reason instead of submitting to fear; and the dominion of truth, unmixed with error, will be erected on the ruins of priest-systematized superstition.

19. Men, by apprehending the inseparable connections between causes and effects, upon which all their capabilities, their intellectual and moral powers depend, will be furnished with motives sufficiently powerful to elevate them above the grovelling sensualities and senseless superstitions of a vicious and fearing age, and will be induced to exercise themselves in habits of thought and reflection, either in the acquisition of knowledge, or in those ordinary avocations of life by which they are likely to place themselves beyond the reach of poverty and distress, and so enjoy their life in health, prosperity, and peace, together with reason and understanding.

20. In proportion as men shall become better acquainted with *things*, they will naturally think less about *persons* and *authorities*.

21. The great and striking difference which marks the intellectual conditions of earlier and later nations, and which characterizes the two leading eras of civilization, is, that the former abounded in "religion," the latter in *reason*. Reason has been increasing, while "religion" has every day been losing the influence which it once had in ruling the concerns of men. The social movement carries us every day farther and farther from the dazzling and vaporous region of imagination into the positive domain of reason and fact. Veracious philosophy, separating pretence and illusion from realities, removes the false glare and semblance of truth with which church-craft had covered her web. Society, in its progress, passes through two stages—one of faith and dogmatism; the other of incredulity, revolution, and justice.

22. That such will continue to be the "march of intellect," cannot well be doubted. The triumph of truth will arrive at that period when the judgments of men generally, as is the case now only partially, shall have attained the ability to decide on every subject submitted to them according to its moral merits; the true test will be that of sense or nonsense, just or unjust, true or false; and the dogmas of original supernaturalism will then be no longer a matter of "*faith*."

23. "Religion" generally has abounded in proportion to the wants

and demands of society; where there has been much ignorance and mental debility, there has been much "*faith*"—much reverence for, and servility to, the priest; on the other hand, where there has been a strong and enlightened reason, the motives for propriety of conduct have been sufficiently apparent, without being goaded by priest-taught hopes, fears, and habits of superstition—of "religious" delusion. The "*mysteries of godliness*" are now well understood by the intelligent; the ignorant alone continue to "*believe and tremble.*"

24. The present is an age of facts—of prose, not of poetry; and though many there be who still prefer the fanciful and dazzling combinations which peculiarly belong to periods of ignorance and superstition, yet that which is, is inevitable; and that which is inevitable must be necessary. Far lookings into the past and into the future have enlightened men's sight; so many changes of fleeting time—glimpses, too, of the eternity these rest on, which knows no change—will lead to broad and certain views.

25. The infinite mode of being—the universe—must be even because it is, as there can be no idea of time *a priori*: the infinite is the necessary,—

"————— Strong necessity,
Which keeps the world in its still changing state."

26. Fifty years hence, will not the understanding of men be capable of perceiving the simple ground on which must be rejected the monstrous dogma of "*deity*"—of an imaginary "originating" or "creating" "*spirit*"—the fearful abstraction of "*Almighty*" power; and will they not perceive that as infinity and eternity are necessary attributes, the material universe to which alone these attributes can apply, and which refuses itself to moral comprehension or supremacy, must exist of necessity also?

27. The obvious incomprehensibility of the universe deciding the fact of its moral non-comprehension—of course, its pretended infinity-comprehending, moral-impossibility-performing "God" ("God Almighty," "Father which art in heaven," "dying Redeemer," the whole chatter-prayer list)—falls to shatters and nothing.

28. Half a century hence, as what sort of fools will those individuals be viewed who shall formally attend "divine service," to hear a black-gowned drone solemnly "hold forth" on the doctrines of "vicarious sacrifice," "imputed sanctification," and "justification by faith?"

29. Will not men be then sensible that the only species of moral fear, to which humanity is socially subject, is the apprehension of those natural and civil inconveniences and calamities that necessarily result from imprudence, folly, and vice?

30. Who that has revolted from real tyranny, and renounced all awe of the actual tyrant, will be so morally stupid as still to crouch before imaginary "divine power"—awe-smitten, bow in "adoration" of an abstract notion of all that is supremely despotic?

31. Time presses onward; manners and customs change; institutions become modified, some ripening in the course of ages, and others falling to decay; but the great principles, of *true* and *good*, of politics and ethics, of public and private morality, are fixed and immutable—fixed as the mode of the universe.

32. The same chain embraces the physical and moral worlds, binds the past to the present, the present to the future, and the future to eternity; man finds himself in the midst of a number of beings who resemble himself, and among whom he is counted as unity; he is united to humanity; his reason acquaints him that his life is only the link of a series, without beginning or end; he is placed by two sides in contact with infinity, the series is eternity.

33. The continuity of human life is maintained by the rapid succession of generations from age to age, and which are perpetually transferring from hand to hand the concerns and duties of fleeting life.

34. The ample field of life should be filled with pleasure, with advantage, and with usefulness.

35. Every day of our existence consists of term and vacation; and the perfection of practical wisdom is to interpose them one with another, so as to produce a perpetual change, a well-chosen relief, and a freshness and elastic tone, which may bid defiance to weariness.

36. We would all, both individuals and societies, be free from the evils which mankind is heir to; but we must not be hurried away with this desire, but controul it with the stronger effort of a will made wise by a knowledge of the necessity of the conditions of natural existence. Death is only a necessity of nature, and consequently not an evil.

37. Nature is not the sport of whimsical “demons,” nor should humanity be the subject of unearthly terrors. It is enough for men to die without being disturbed by fancies of “gods” and “devils;” and it requires no prodigious stretch of the understanding to include, under the phrase of “makers and lovers of a lie,” all who, on pretence of “religion,” would prolong men’s “faith” in what the current of human experience proves to be far removed from the truth.

38. He who has discovered that, as the joys of life are unsubstantial, so are its woes supportable; who is contented with the absence of corporeal and mental pain, and the presence of some enjoyment; who loves his own species well enough to be placable to folly, and not to be inordinately censorious even of vice; who is reconciled to death, life’s necessary succession, and is superior on principles of knowledge, to posthumous apprehensions—he bids fairly to sketch the character of a wise man.

39. We only begin to know how to live when we know how to measure ourselves with objects, how to proportion our attachment and our application to their importance. It is thus we avoid too great an indifference for some things, and too great an ardour for others.

40. The wise man's kingdom is his own breast ; or, if he ever looks farther, it will only be to the judgment of a select few, who are free from prejudices, and capable of imparting to him solid and substantial truths.

41. The wisest nation is that which makes the most of its country. Industrious nations have always been the most moral ; the immorality of idle nations has always been great.

ADDITIONS TO CHAPTER XI. PART II.

ABSENCE AND RETURN.

In revisiting those from whom we have been long separated, it is cheering to find that no change of feelings has taken place ; that the same eager aspirations after what is good and great still animate them ; that they still cherish an undying hatred of oppression, an unquenchable sympathy with virtue ; that their perceptions of whatever is just and true are now, as always, ardent, and their forthreachings after excellence as sincere.

ADVANCED VIEWS.

1. In the history of human knowledge an individual sometimes appears, who, concentrating the labours of past years, and placing himself in advance of the philosophy of his age, grasps, with a natural magnificence of thought and intellect, views which affect the "religious" opinions of his contemporaries.

2. Now and then a liberal-minded person will arise, above the vulgar prejudices, who will follow the impressions of nature engraven upon his heart, and revolt against those laws which are repugnant to reason and philanthropy.

ALGEBRA.

Mr. Friend pointed out to the learned of Cambridge, that their "*negative quantities*" in algebra were not only nonsensical and useless, but actually prejudicial to science. Of course the learned professors would not consent to be untaught, to unlearn, to give up their acquired ignorance, and to learn sense ; but at the Mechanics' Institute algebra is now taught without "negative quantities."

AMUSEMENT AND THOUGHT.

1. The habit of dissipating every serious thought by a succession of agreeable sensations is as fatal to happiness as to virtue ; for when amusement is uniformly substituted for objects of moral and mental interest, we lose all that elevates our enjoyments above the scale of childish pleasure.

2. Uninstructive amusement may be afforded for a moment by a passing jest or ludicrous anecdote, by which no knowledge is conveyed to the mind of the hearer or the reader ; but the man who

would amuse others for an hour, must tell his hearers something they do not know, or suggest to them some new reflection upon the knowledge they have previously acquired. The more the knowledge bears upon their pursuits, upon their occupations, or upon their interests, the more attractive it will be, and the more entitled to be called useful.

3. The earlier years of man should make provision for the latter; perpetual levity must end in ignorance; and intemperance, though it may fire the spirits for an hour, will make life short and miserable. Youth is of no long duration, and in mature age, when the enchantments of fancy shall cease, and the phantoms of delight dance no more about us, we shall have no comforts but in the knowledge we have acquired and the means which may remain to us of doing good. The most dreadful of the evils of age is, to count our past years by our follies, and to be reminded of our former luxuriance of health only by the maladies which riot has produced.

APOSTACY.

If the usual march of conviction be from believing more to believing less—then apostacy, from whatever to whatever creed, is always so far a merit, that it implies inquiry and the exercise of private judgment.

ARISTOCRACY.

The aristocracy occupy themselves exclusively about the mere ceremonials of behaviour; thence a pleasing though imposing manner, which is compatible with a mind essentially and grossly vulgar.

ARMIES.

1. In the prodigious efforts of a veteran army, beneath the dazzling splendour of their array there is something revolting to the reflective mind. The ranks are filled with the desperate, the mercenary, the depraved; an iron slavery, by the name of subordination, merges the wills of a hundred thousand men in the unqualified despotism of one; the humanity, mercy, and remorse, which scarcely ever desert the individual bosom, are sounds without a meaning to that fearful, ravenous, insatiable monster of prey—a mercenary army. Long service in the ranks of a conqueror turns the veteran's heart into marble; his valour springs from recklessness, from habit, from indifference to the preservation of a life, knit by no pledges to the life of another.

2. The longest list of evils—the happiness of the greater number destroyed to gratify the appetites of the small number of privileged, and those the most unworthy—may be ascribed to the preponderating oppression of physical force, concentrated in the hands of those who have the direction of standing armies at their disposal; and in proportion as the force of regular armies has been neutralized and kept in check by either the actual or virtual operation of a superior strength in the hands of the community, has been the degree of

safety, honour, freedom, and all other good things which has fallen to the share of those in whom is the real fee-simple of the interests of society. And if the countries in which the ratio is greatest may be considered as occupying the highest place in the scale of human improvement, it seems to follow that the one in which the proportion should be none at all, or in which the mass of the community was disarmed, would present the lowest depths of comparative degradation.

ASSOCIATES.

1. The mind contracts or expands according to intellectual intercourse. Live with people who have but few ideas and frivolous habits, and some assimilation of character is inevitable; associate only with your own fraternity, and bigotry of one kind or another will be the consequence. Nothing more contributes to maintain our common sense than living in the universal way with multitudes of men.

2. Nothing tends more to open the understanding and enlarge the mind of a young man just entering on life, than an opportunity of observing the manners and tracing the prevailing current of thought in classes of society different from his own: it will be found the most efficacious antidote to that narrow bigotry and those exclusive modes of thinking which seldom fail eventually to impair the understanding, by circumscribing its exercise and expansion.

ATTEMPTS.

“ ‘ If I do this—what further can I do?
 ‘ Why more than ever. Every task thou dost
 Brings strength and capability to act;
 He who doth climb the difficult mountain’s top
 Will, the next day, outstrip an idler man.
 Dip thy young brain in wise men’s deep discourse—
 In books—which, though they daunt thy will awhile,
 Will knit thee, in the end, with wisdom.’ ”

There is room enough in human life to crowd almost every art and science into it. If we pass “no day without a line.” visit no place without the company of a book, we may with ease fill libraries or empty them of their contents. Those who complain of the shortness of life, let it slide by them without wishing to seize and make the most of its golden minutes. The more we do, the more we can do; the more we know, the more we shall know; the more busy we are, the more leisure we shall have. If any one possesses any advantage in a considerable degree, he may make himself master of nearly as many more as he pleases, by employing his spare time and cultivating the waste faculties of his mind. While one person is determining on the choice of a profession or study, another shall have made a fortune or gained a merited reputation. While one person is dreaming over the meaning of a word, another will have learned several languages. It is not incapacity, but indolence and indecision that prevent us.

ATTENDANCE AT HOUSES OF WORSHIP.

Of all men, the wicked are the most scrupulously punctual in their attendance at places of worship; for, though good men may absent themselves from such public haunts, bad men never can; for the outward show of devotion is an indispensable monument of the game they have to play in the world.

AUSTERITY.

That remorseless inflexibility of character which led martyrs to the stake for their religion—that is to say, for nothing at all; and which enables a man to maintain the consistent obstinacy of a bad heart, is the result of the utmost conceivable degree of weakness of understanding.

AVARICE.

“Many things,” says Holberg, “are only accountable by supposing man an idiot. The passion of avarice grows uniformly more griping and sordid with age; over-thriftiness turns to avarice, avarice to fraud, and fraud to robbery; and thus the oldest rogue becomes the greatest.”

BACON.

In the thirteenth century, an appeal from the authority of the schools, even to nature itself, could not be made with impunity. Bacon, accordingly, incurred the displeasure both of the university and the church; and this forms one of his claims to the respect of posterity, as it is but fair to consider persecution inflicted by the tyrannical and bigoted as equivalent to praise bestowed by the liberal and enlightened.

BENEFITS.

To love those whom we have benefited is almost as natural a process of the human mind as to hate those whom we have injured.

BIGOTRY.

1. How limited is the range of thought when the mind is labouring under the sentiment of “religious” awe! Wherever the solemnity of fear has diffused itself, men are alarmed at hearing any doctrines at variance with their habitual impressions, and their wishes are usually pointed to an unanimity with their own familiar views; they startle at anything which tasks their understanding or suggests doubts of the infallibility of the creed they are trained to repeat.

2. As every bigoted individual believes himself infallible, places contradiction in the rank of offences, and can neither esteem nor admire anything in another but what resembles something in himself; so every bigoted nation, in like manner, never esteems in other nations any ideas that are not analogous to its own, and every contrary opinion or custom is a seed of contempt.

3. The man who differs from me in “religion” is a “deist” and an “infidel,” though, very probably, the appellation has no con-

nexion with truth ; but this is a matter of no consideration at all with the bigot.

“ BLESSED IMMORTALITY.”

In the symptomatic fever, named hectic, a morbid cause vivifies every pleasurable feeling which can possibly connect itself with a favourable prognosis. And if we grant that this delusive hope of an immediate state of convalescence arises indiscriminately in the breast of the consumptive patient, what reason is there that an expectation equally extravagant should not extend to a fancied state after death ; that scenes connected with the prospect of a “ blessed immortality ” should not rise before the patient with all the vivid colouring that a hectic affection is capable of imparting to the images of fancy ; or that spectral impressions of “ angel-visits,” incidental to a morbidly-excited state of hope, should not alike be cherished by the good man as by the slave of vice ? The truth is, that the “ guardian-spirits,” who honour the bed of dying patients with their visits, adopt a line of conduct never to be depended upon for consistency. As harbingers to “ heaven,” they show the same readiness in offering their services to sinners as to saints. This fact still continues to meet with confirmation from many modern superstitious narratives, the subjects of which are the visible tokens of “ salvation,” and “ beatific visions ” enjoyed by the most dissolute and abandoned of human beings at their hour of death.

BONDS OF PREJUDICE.

Whoever confines himself to conversing with one set of companions cannot avoid adopting their prejudices, especially if they flatter his wide. Who can separate himself from an error, when vanity, the companion of ignorance, has tied him to it, and rendered it dear to him ? It is the philosopher alone who contemplates the manners, customs, “ religions,” and the different passions that actuate mankind, who can become almost insensible both to the praise and satire of his cotemporaries ; can break all the chains of prejudice, and examine, with modesty and disinterestedness, the various opinions which divide the human species.

CHARITIES.

1. Nothing can be clearer than the natural direction of charity. Would we all but relieve, according to the measure of our means, those objects immediately within the range of our personal knowledge, how much of the worst evil of poverty might be relieved.

2. For one man to interfere with another’s charities is always delicate—nay, dangerous ; for how can the person who comes to me to solicit my aid to some poor family, whose necessities he wishes to relieve, know either my means or the claims that lie already upon me, and which I am doing my best to discharge ? Yet am I to apologize to him for not drawing my purse-strings immediately at his solicitation ?

Am I to explain how it happens that I cannot comply? He is not entitled to hold such a colloquy with me. Yet, if I simply say, "Sir, I must refuse your petition," he probably condemns me as a heartless miser, and among his friends does not abstain from hints on my selfish character.

"CLERGY."

Dean Swift wrote—"I never saw, heard, nor read, that the clergy were beloved in any nation where Christianity was the religion of the country."

CONCEIT.

A well-meaning man, when he gets a wrong idea in his head, is the most consummate of nuisances. His consciousness of intending all for the best makes him stubborn in the wrong. He cannot conceive his honesty can be absurd, any more than his perseverance through thick and thin can be often but another shape of obstinacy, that no experience can soften, or of sullen self-will that nothing in the shape of reason can guide.

CONDENSED LITERATURE.

1. There is no literary activity more useful than that which renders useless the voluminous writers of former ages, by selecting their information, condensing their arguments, and picking out their characteristic passages.

2. An era is fast approaching when no writer will be read by the great majority, save and except those who can effect that for bales of manuscript that the hydrostatic press performs for bales of cotton, by condensing that matter into a period that before occupied a page.

3. All the domains of science and literature have yet to be mapped out, as it were, before the popular mind can range over them with ease and freedom. We are arrived at that period of civilization when it is impossible to remain contented with heaping more bricks and straw upon the enormous heap of old materials. The piles of antiquity must be re-sorted, the rubbish thrown out, the profitable stock well *compacted*. In an improved state of society, men will apply themselves, not to multiply books, but to gather together knowledge. The lumber of letters will be left to perish, or be preserved only in one or two public libraries for the gratification of a few harmless antiquaries. The main part of mankind will be content to drink of the essence which will be carefully prepared for them; and whilst they abundantly slake their thirst for knowledge, they will go about their active duties with vivid hopes and vigorous intellects, and with that conscious equality which distinguishes the free citizens when knowledge is the common possession of every condition of mankind

COPERNICAN SYSTEM.

I. Copernicus stands at the head of those men who, in modern ages, bursting the fetters of prejudice and authority, established truth

on the basis of experience and observation. The new doctrine was advanced by him with great caution, as if from a presentiment of the opposition and injustice which it would experience. At first, however, his system attracted little notice, and was rejected by the greater part even of astronomers. It lay smouldering in secret, with other new discoveries, for more than fifty years, till, by the exertions of Galileo, it was kindled into so bright a flame that it alarmed the Church, as it threatened the existence of every opinion not founded in eternal nature. The sensations which a view through the telescope must have communicated to the philosopher who first beheld it, may be conceived more easily than expressed. To the immediate impression made upon the senses, to the admiration excited, was added the proof which, on reflection, was afforded of the close resemblance between the earth and the "celestial" world, the "divine nature" of which had been so long and so erroneously contrasted with the ponderous and gross substance of our globe. The earth and the other planets were now found to be bodies of the same kind, and consistent views began to be entertained of the material universe. The great barrier to philosophic improvement which had been reared by the separation between "terrestrial" and "celestial" substances, and between the laws which regulate motion on the earth and in the "heavens," was now entirely removed; the earth and the infinite world were reduced to the same condition, and the same rules of interpretation became applicable to universal phenomena. Principles derived from experiments on the planetary system became guides for the analysis of the universe, and men were now in a situation to undertake investigations and arrive at conclusions which the most hardy adventurers in science could not before have dared to imagine. Philosophers had ascended to the knowledge of the relations which pervade universal nature—time and space; and the light thus struck out from physical objects darted its rays into regions of moral inquiry. When men saw opinions entirely disproved which were sanctioned by the authority of the "divines," they began to have true conceptions of the necessary conditions of the eternal and infinite existence, and the magic circle by which the "priest" had contrived to circumscribe the liberty of the philosopher disappeared; men were made acquainted with the natural order which connects together the most distant regions of space, as well as the most remote periods of duration.

2. For the sake of undeceiving those who are disposed to believe that "*power*" can subdue truth, the sentence pronounced by a council of seven high-priests of the Christian church—Cardinal theologians—ought never to be forgotten—viz., "That to assert that the earth is not immovable in the centre of the world, is false and absurd, and, considered *theologically*, erroneous, heretical, and contrary to the testimony of '*Scripture*.'" Was this the act of hypocrites, who considered "religion" as a state-engine?—or the act of bigots long trained in the art of "*believing*" without evidence, or even in opposition to it?

CREATIONISTS AND ETERNALISTS.

The creationists fancy themselves frail in their nature, and fallen from the "original" perfection of their race; they hold all their weaknesses for sins, and look to their "religion" as a means of reconciliation with "God." The eternalists recognize nothing but the underived universe, their necessary nature; they desire to become nothing else than what they are, and only wish to ennoble the inclinations that actually belong to them, and embellish them by cultivation. The first place their whole reliance on a "Mediator," from whom they expect "supernatural" assistance; the others rely on their own natural faculties as fully competent to the attainment of good, and only require information from the more instructed among themselves. Those fancy in their "sacrament" deep "mysteries," and approach them with a dread of which they know nothing. The creationists figure to themselves a heaven and a hell, resurrection, in wonderfully varied colours; the naturists do not conceive for a moment of the continuation of their personality; far less can they reconcile the notion of a place of torment with moral goodness.

CRIME OF THE HEART.

Errors or caprices of the temper can be pardoned or forgotten; but a cold, deliberate crime of the heart is not to be washed away.

CRUELTY.

1. Liberty and justice are in all men's mouths, while not one in a thousand can be brought to lend a willing ear when it is proposed to strike at the root of that cruelty of disposition which makes of men tyrants and oppressors.

2. If we were to detail the worst propensities of example-corrupted man, disgusting as they might be, yet the one most eminently offensive would be cruelty—a compound of tyranny, ingratitude, and pride; tyranny, because there is the power; ingratitude, for the most harmless and serviceable are usually the objects; pride, to manifest a contempt of the weakness of humanity. Killing everything and cruelty are the common vices of the ignorant; and unresisting innocence becomes a ready victim to prejudice or power.

CUNNING.

Cunning is the wisdom of uncultivated man; wisdom itself, being a power of anticipating remote combinations, can only be a consequence of knowledge. Hence the involuntary disgust so frequently produced by the sharpness exhibited by illiterate people of strong natural capacities: it almost always assumes the selfish form of cunning.

DEATH.

1. People form the most fearful conception of "the last struggle," the "separation of the soul from the body," and the like; but this is all void of foundation: no man certainly ever felt "what death is,"

for it is nothing; and as insensibly as we enter into life, equally insensible is its cessation. The beginning and the end are here united. We are taught by experience, that all those who ever passed through the first stage of death (death itself), and were again brought to life, unanimously asserted that they felt nothing of dying, but sank at once into a state of insensibility.

2. Let us not be led into a mistake by the convulsive throbs, the rattling in the throat, and the apparent pangs of death, which are exhibited by many persons when in a dying state. These symptoms are painful only to the spectators, and not to the dying, who are not sensible of them. The case here is, as if one, from the dreadful contortions of a person in an epileptic fit, should form a conclusion respecting his internal feelings: from what affects us so much, he suffers nothing.

3. The result of the observation of many a closing scene in various climes, leads to the conclusion that death is envisaged by those with the least horror whose lives have been least influenced by superstition or fanaticism, as well as by those who have cultivated literature and science with the most ardour.

DEVIL.

1. Shocked at the idea of making what they are pleased to call "God" the author of evil, the pietists are forced to vindicate his goodness at the expence of his power, and raising up another or a rival power, which they term the "devil," they make him the cause of all moral evil, while the said God is only the author of good.

2. Christians so firmly believe themselves to be tempted by the fascinations of the "devil," that although we may talk to them till we have tired our hearers and ourselves, they continue to retain this belief as an article of faith.

DIALOGUE.

Dialogue is naturally monotonous, and consequently tiresome; the questions and answers of the interlocuters become at last fatiguing, and one is often vexed to find that an argument which ought to be followed up and sustained, is interrupted by some interrogation very little to the purpose, and which only serves to mortify the reader.

DISCUSSIONS.

Discussion, when well regulated and kept within proper bounds, and the object of which is to place subjects in their proper light, is the most useful mode in the world for the investigation of truth.

DISHONOURABLE SUBMISSIONS.

It is no unusual thing for persons whose imaginations are excited to rush into causeless quarrels, and then to make discreditable retreats from them.

DOUBT.

1. In the minds of some people a strong prejudice appears to exist against that state of the understanding which is termed *doubt*. A

little reflection, however, will convince any one that, on certain subjects, doubt is as appropriate a state of mind as belief or disbelief in others. There are doctrines, propositions, facts, supported and opposed by every degree of evidence, and many among them by that degree of it, of which the proper effect is to leave the mind in an equipoise between two conclusions. In these cases, either to believe or disbelieve would imply that the understanding was improperly affected, and doubt is the appropriate result which there can be no reason to shrink from or lament.

2. Doubt is the key of knowledge ; those who do not doubt will never examine ; and those who do not examine will never *know*, but remain in perpetual ignorance.

3. The vulgar are commonly very positive, thinking themselves possessed of absolute certainty in almost everything they think they know : this happens from their weighing their evidences singly. But the contemplative use themselves to compare the judgments as well of their senses as of their understandings, which they frequently find contradictory ; therefore they abound in doubts that never enter into the head of a common man, which has occasioned doubt to be reckoned the avenue to philosophy. The use of doubt is to prevent hasty decisions, and lead to something more sure and certain than we could have attained without it.

DRAMA.

In the words of Blair—"Dramatic poetry has been deemed among all civilized nations a rational and useful entertainment. Tragedy is, or ought to be, a mirror in which we behold ourselves and the evils to which we are exposed ; a faithful copy of the human passions with all their direful effects, when they are suffered to become extravagant ; and comedy, as a satirical exhibition of the improprieties and follies of mankind, does a real service to the world by polishing manners, promoting attention to the proper decorum of social behaviour, and, above all, by rendering vice ridiculous.

EDUCATION.

The proper object of education is truth, not the particular opinions of any men or set of men. Its aim should be not to load the memory, but to exercise the reason. It is not alone a code of particular practices, but an examination of general principles which is wanted to form the early character of youth—to habituate it to weigh the consequences of actions—to understand and to feel the hidden sources of the just and the unjust, the really efficient motives that make one line of conduct preferable to another. Upon the whole, it may be safer to leave the young mind an absolute blank, than to fatigue it with catechismal maxims, and to make it an acquiescent receptacle for moral dogmas which it is forbidden to question.

ECCENTRICITY.

The world is indebted to any man who will take the trouble to

deviate from the beaten track in any way. That eccentricity is a good thing and beneficial to the public is evident from this;—that an eccentric character is always odious to, and spoken ill of by the priests, who are unanimous in the opinion that the ignorant notions and the abuses by which they exalt themselves can only subsist so long as men blindly adhere, without change or investigation, to the customary prejudices and practices. There would be no “religion” if men were so “eccentric” as to examine and reflect for themselves.

ELECTION.

1. John Wesley says, “One in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated! The elect shall be saved, do *what they will*; the reprobate shall be damned, do *what they may*.”

2. “Reverend” sophists, or “reverend” ignoramuses preach the “damnation” of the main number of their fellow-men. The idea of a “*bloody atonement*” to “satisfy” the rigidity of the *letter* of their Bible-god’s justice with regard to an elected few, however susceptible of being mystified for the delusion of the thoughtless and weak-minded, is surely too absurd to be listened to by the rational and disinterested. Unengendered, “supreme, and omniscient being” begot a mediating son, and ordained that this engendered man-god should be sacrificed as an “*atonement*” for the redemption of the forfeited souls of a *few* of his created men. Huzza!

ENLIGHTENMENT.

1. If we understand by enlightenment, sound instruction in all that is important to man; clear conceptions and the removal of all erroneous and confused notions, enabling him correctly to comprehend the economy of his existence, that he may view it in its true light, and justly estimate every object that lies within his sphere; then, there is no doubt, that reason must be considered as the source of true enlightenment, so long as it remains faithful to the eternal and unchangeable order of all truth, which lies in human nature and its relations.

2. When we call a person enlightened, we mean to say that he has freed himself from the influence of prejudice, of inherited, untried, opinions and habits, and of obscure feelings; and that he makes it his maxim to admit nothing but what is accurate and perspicuous, to reduce everything to clear and distinct conceptions, and to determine solely by these his judgment and actions.

3. Enlightenment does not extend to everything that can be known by man. We ascribe it to him who has an unprejudiced and distinct knowledge of all that it is essential for him to know in order to attain his entire satisfaction.

EROTIC FANATICISM.

1. When persons of deep feelings and glowing imaginations will, and act, hate and love, it is always done with excessive fervour; thus

it is as well in religious as in social life. The foundation of this lies in the preponderance of their inferior powers of mind, in comparison with the higher; that is, in comparative strength of feeling and imagination over reason and understanding. Their religion becomes, by this means, entirely symbolical and sensible. Like as in children religious representations are usually more symbolical and sensible than in grown up persons whose judgment is more mature. Even those persons, therefore, who think themselves nearest to the spiritual kingdom, and who imagine that they can so entirely spiritualize themselves as to enter into union with their famed "God," are commonly most ruled and deceived by their sensible nature—namely, feeling and imagination. Their prayers have more of the senses in them; their hopes of eternity, and their love to God and Jesus, have more of the senses. Far from exhibiting that pure spiritual veneration and worship, which are distinct and exempt from everything of sense, they act towards the fancied sublime object of their love with all the manifestations of an earthly tenderness; they speak of him, whom they fancy they are addressing, with such sweet and endearing epithets as remind us more of what is common upon earth than of anything that could be fancied "celestial" or immaterial. Nay, instances are not uncommon, that such a supposed religious love has degenerated into real fanaticism or madness, uniting the wild emotions of a suppressed carnal instinct with the phrenzy of an imagined holy inspiration.

2. There is little or no hope of overcoming these aberrations, because instruction is in vain addressed to intellects which have been long overruled by the imagination and the feelings.

"ETERNAL TORMENTS."

1. Watson was so foolish as to think he described this fancied horror thus:—"Oh, eternity! If all the body of the earth and sea were turned to sand, and all the air up to the starry heaven were nothing but sand, and a little bird should come once in a hundred thousand years, and fetch away in its bill but the tenth part of a grain of all that immense world of sand, what an inconceivable number of years would be spent before that vast world of sand would be fetched away! Yet, if at the end of all that immense period of time, the sinner might come out of hell, there would be some hope; but this word *ever—endless—eternal—breaks the heart!*"

2. Young, too, has given us the very words in which he supposes the "soul in hell" would put up its petition:—

"Grant me, great God, at least,
This one, this simple, almost *no* request—
When I have wept a thousand lives away,
When torment has grown weary of its prey,
When I have raved ten thousand years in fire—
Ten thousand thousands—*let me then expire.*"

3. In the seventh book of "Paradise Lost," myriads of miserable

men and women are represented as plunged into perpetual and unmitigated "hell-flames,"

"————— that sparkling glazed
Up to the iron roof, whose echoing vault
Resounded ever with dolorous groans
Of the sad crew beneath."

"Vain cry! the unmitigated furies urge
Their ruthless task, and to the cauldron's edge,
With ceaseless toil, huge blocks of sulphur roll,
Piled mountains high, to feed the greedy flames."

"All these, the accursed brood of sin, were once
The guilty pleasures, the false joys, that lured
Their sensual votaries to the infernal pit:
These their fell mother, watchful o'er her work,
With eye that sleep ne'er closed, and snaky scourge
Still waving o'er their heads, for ever plies,
To keep the fiery deluge at its height,
And stops her ears against the clamorous din
Of these tormented, *who for mercy call
Age after age, inviolored and still denied.*"

"Our Saviour" at the sight of these agonizing wretches, is described as drawing from his soul

"————— a sigh of natural pity,"

but this, it seems was a transient sensation, for soon,

"————— his human sympathy gave place
To judgment better weighed and riper thoughts
Congenial with the godhead."

4. From conception such as this, the mind shrinks back with horror, and incredulity alone can soothe the pain it suffers.

5. If it were fact, it would be horrid to dwell upon the idea of this "divine truth"—"hell torments;" in reflecting that the far greater part of the human race should liquefy in "infernal hell fire" through everlasting ages.

6. However, as an old lady remarked to her son Jack, after hearing a reverend black-coat preach a swash-pulpit sermon, describing the terrors of God, devil, and hell torments, "*it is to be hoped it's not true.*"

7. In Blackwood's "*Noctes Ambrosianæ*," the shepherd is thus made to satirize slyly the divine doctrine of eternally agonizing:—"I never fan' any pain like that o' the tick dollaroose. Ane's no accustomed to a pain in the face. You've no idea how sensitiv's the face. Cheeks are a' fu' o' nerves, and the tick attacks the hail bunch o' them, screwin' them up to sic a pitch o' tension, that you canna help screechin' out like a thousand ools, and clappin' the pawms o' yer hands to yer distractit chapt, and rowin' yoursel' on the floor, on your groof, wi' your hair on end, and your een on fire, and a general muscular convulsion in a' your sinnies, sae piercin', and searchin', and scrutinizin', and diggin', and howkin', and tearin', is the pangfu' pain that keeps eetin' awa' and manglin' the nerves o' your human face divine, draps o' sweat pourin' down to the verra

floor. Only think o' the tick dollaroose in a man's face continuin' to a' eternity! or even for only a few millions o' millions o' ages!"

8. All punishment which is to revenge, rather than correct, must be morally wrong. What moral or warning purpose can eternal tortures answer? Oh! forsooth, monstrous old fabulous "God" has an orthodox pleasure therein.

FEUDAL AGE.

1. When we recollect the havoc, massacres, and spoliations produced by the incessant turbulence and rapacity of feudal ruffians—and the history of Europe has been a record of little else—it is impossible to repress a melancholy smile at the perverted ingenuity which would represent the state of the wretched victims of such disorder as superior to that of the modern artizan.

2. The wretched attempts of Cobbett, in his "History of Catholicism," and of Southey, in his "Sir Thomas Moore," to exalt ages of darkness, ignorance, and barbarity, into equality with, or even preference to, the manifest improvement of modern times, simply because a large portion of the mass of humanity lay mentally prostrate before power and priestcraft, would be truly disgusting, if the astonishing complacency with which their nonsense is submitted to the world did not merge anger at their sophistry into amazement at their self-delusion. The *beau ideal* of Dr. Southey implies a nation governed by a few croziered priests and well beneficed subordinates of a single creed. The doctor undervalues every species of knowledge which is not obtained through the Church catechism.

FREE PRESS.

It is a remarkable illustration of the value of a free press, that even in those respects in which it would seem, to the short-sighted, most formidable to the interests of mankind, it has proved the most beneficial. Although prejudice would dread, and the priest affect to dread, the power of the press over public tranquillity and private character, as a peril to overbalance all its advantages on the side of liberty and justice, experience proves that the nations and periods which have enjoyed the greatest latitude to the expression of opinion, have presented the smallest amount of insurrections and revolutions.

FREE-THINKING.

A great deal of invective has been levelled against free-thinking; but thinking can never be too free, provided it is just.

FRIENDSHIP.

1. It is painful to find the character we have loved fallen from excellence to guilt; but how far beyond the bitterness of such pain is the discovery that we have loved one who never deserved our affection!

2. Perhaps there is no pang so acute as that which seizes us when we suspect that we have been totally deceived in a person's worth as

in his affection ; in proportion as we have exalted the object, our imagination aids reason in degrading him ; and having erred first in believing the subject perfect, we err again in imagining him completely vile.

3. A rational, free-minded man, tied to nothing but truth, is so rare, that I almost worship such a friend.

GIBBON.

“ He shaped his weapon with an edge severe
Sapping a solemn creed with solemn sneer ;
The lord of irony—that master-spell,
Which stung his foes to wrath, which grew from fear :
They doomed him to the zealot’s ready hell,
Which answers to all doubts so eloquently well.”

1. A candid mind impressed with the love of truth, and anxiously seeking its attainment, cannot but be struck with Mr. Gibbon’s plausible professions of respect for Christianity. “ Why,” would such a one ask, “ did he not avow his convictions honestly and openly ? Why this continued mixture of sarcastic scorn and hypocritical reverence ?” The reason is obvious. Every “ unbeliever” dares not encounter the inconvenience, which a direct opposition to vulgar opinion might occasion him.

2. The distinguishing excellencies of Gibbon are—first, his almost unrivalled erudition ; and second, his incomparable power of collecting and arranging events. He knew better than any other historian how to make a complicated series clear and intelligible ; when to narrow, when to expand the stream of his narration—what to dwell on, what to discard.

GOSPEL-RECEIVING PROSPERITY.

When, in spite of abuses, some degree of prosperity and happiness has been obtained by a nation, a fallacy is practised by the upholders of existing falsehood and corruption, to eulogize the system that has been submitted to, and to give to it the credit of having given birth to the good effects, although those prosperous results may have encountered nothing but obstacles and prevention in such a system. In this case the fallacy consists in representing, defending, and supporting, in the character of an indispensable cause of the acknowledged prosperity, the sinister and corruptive influence in question. “ Whence,” asked an inquirer of a high-priest of that nation which professes to outshine in virtue and knowledge all surrounding nations—“ whence is it that we are to look for the true cause of this glorious pre-eminence ?” “ Look for it ?” answered the priest, “ Whence shouldst thou look for it, blind sceptic, but in the copious stream of divine blessings poured down upon us through reception of faith in the blood of Christ ?”

HISTORY.

1. The histories of monarchies, of tyrannies, of chivalry and clanship, of Mahometanism and the Christian Church, of the revolutions of empires, are little else than a tissue of crimes, exhibiting

nations as if they were so many herds of ferocious animals, whose genuine occupation was to tear each other to pieces, and to deform the earth with mangled carcasses and seas of blood.

2. It is a cruel mortification, in searching for what is instructive in the history of past times, to find that the exploits of conquerors who have desolated the earth, and the freaks of tyrants who have plunged nations in misery, are recorded with minute and often disgusting accuracy; while the discovery of useful arts, and the progress of the most beneficial branches of commerce, are passed over in silence, and suffered to sink into oblivion.

3. It is a whimsical instance of the blindness of men to things immediately adjacent, that they prefer groping into antiquity for questionable proofs of our forefathers' manner of thinking and acting, to deriving their instruction from existing nations in a state of civilization parallel to that of our ancestors, at the periods when they are thought so worthy to be our models.

4. There is not one abuse, one intolerance, one remnant of ancient barbarity and ignorance, existing at the present day, which is not advocated, and actually confirmed, by some vague deduction from the bigotry of an illiterate chronicler, or the obscurity of an uncertain legend. It is through the constant appeal to our ancestors that we transmit wretchedness and wrong to our posterity; we have made no sanction to abuses so powerful as history, and no enemy to the present like the past.

HUMAN INNOCENCE.

One of the most obvious views which are presented to us by man in society is, the inoffensiveness and innocence that ordinarily characterize him. Society, for the most part, carries on its own organization. Each man pursues his proper occupation, and there are few individuals that feel the propensity to interrupt the pursuits of their neighbours by personal violence. When we observe the quiet manner in which the inhabitants of cities, and, in the country, the frequenter of the fields and the high-roads, pass along, each engrossed by his private contemplations, feeling no disposition to molest the strangers he encounters, but, on the contrary, prepared to afford them every courteous assistance, we cannot in equity do less than admire the innocence of our species. There are a few men in every community that are sons of riot and plunder, and, for the sake of these, the censorious throw a general slur and aspersion upon the whole species. When we look upon human society with kind and complacent survey, we are more than half tempted to imagine that men might subsist very well in clusters and congregated without much coercion; and, indeed, criminal laws are made but with a view to prevent the ill-disposed few from interrupting the regular and inoffensive proceedings of the vast majority.

IMPROVED JUDGMENT.

The man often covets to read again a book which delighted his

early years ; he endeavours to procure it, he succeeds at last, and then wonders that it entertains him no longer. "My taste," says he, "is become more refined."

INSTABILITY.

Versatile feelings and an unstable nature are characteristics often leading to results as fatal as those consequent on the indulgence of violent and evil passions.

INTELLECTUAL FASTIDIOUSNESS.

There are those who are turned aside from the career they might have accomplished by a visionary and impracticable fastidiousness. They can find nothing that possesses all the requisites that should fix their choice—nothing so good that should authorize them to present it to public observation, and enable them to offer it to their contemporaries as something that we should "not willingly let die." They begin often, but nothing they produce appears to them such as that they should say of it, "Let this stand;" or they never begin, none of their thoughts being judged by them to be such as to merit the being preserved. They have a microscopic eye, and discern faults unworthy to be tolerated in that in which the critic himself might perceive nothing but beauty.

JURIES.

At an early period, many more than twelve might constitute a jury, and it was not necessary for each man to concur in the verdict delivered, it being only required that twelve of the number should agree in opinion. But when, in course of time, it came to pass that, for the sake of convenience, only *twelve* men were summoned, still the original rule, requiring that number to agree, was adhered to ; and thus the present customs have gradually been introduced—customs whose existence is not only derogatory to reason in its improved and improving state, but which must inevitably give rise to deliberate and daily perjury.*

KIND OFFICES.

Since trifles make the sum of human things,
And half our misery from our foibles springs ;
Since life's best gifts consist in peace and ease
And few can save or serve, yet all may please ;
Oh ! let the ungentle spirit learn from hence,
A small unkindness is a great offence.

LAW OF CONTINUITY.

1. Nothing passes from one state to another without passing through all the intermediate states ; and this is regarded as a principle in philosophy which tests the consistency of theories, or of sup-

* Is it not more probable that, at the institution of juries, the principle recognised was that a man's guilt or innocence should be so evident that no man should be visited with punishment when any one man out of twelve, selected fairly to try an individual, was not convinced of the guilt or innocence of the offender? —
EDITOR.

posed law of nature, and the agreement of their parts with one another.

2. Leibnitz considered this principle as known *a priori*; because, if any *saltus* (jump) were to take place—that is, if any change were to happen without the intervention of time, or the natural process, the thing changed must be in two different conditions at the same individual instant, which is obviously impossible.

3. “Doctor” Samuel Clarke, in his dispute with S’Gravesande regarding this law, exhibited an insolence and irritability well in character when the temper and wit had been sharpened in the school of Christian theology.

LEIBNITZ.

The inclination of Leibnitz to those reasonings which proceed, or affect to proceed, continually from the cause to the effect, sometimes misled him in the study of nature. The “attributes of the deity” were the axioms of his philosophy, and he did not reflect that an argument which sets out with a most profound respect for the “supreme being” usually terminates in the most unwarrantable presumption. These reasonings from “first causes” are always ingenious, but nothing can prevent the substitution of such “causes” for those that are physical and efficient, from being one of the worst and most fatal errors.

LITERATURE.

1. As every advance in the path of science leads to the knowledge of some fact; so, in the fields of literature, at every new step we meet with agreeable evidence of high capacity and unexpected cultivation; and as our knowledge widens, so will our philanthropy; taught to esteem, we soon learn to love, our fellow men.

2. Literature, like commerce, best flourishes under the auspices of liberty; and the wider the expanse over which the inquirer can travel, the less liable is he to be betrayed by ignorance or misguided by prejudice.

LONGEVITY.

Life is long enough as it is. Why this vain longing for longevity? Why seek to rob life of its melancholy moral, namely, its transitoriness—and why deprive flowers, grass, dew, smoke, vapours, clouds, and bubbles of the poetry and passion now inherent in their names and nature, as natural emblems of the destiny of man?

LYING.

A man will pass better through the world with a thousand open errors upon his back, than in being detected in *one* sly falsehood. When one is detected, a thousand are suspected.

MATHEMATICS.

1. By the mathematics, we are taught to weigh the earth, to scale the skies, and to calculate the motions of the heavenly bodies with such

precision, that a lucid point, to be seen but once in three quarters of a century, like Halley's comet, can be expected almost to an hour, nay, even met on its way from the depths of infinite space, and by optics keen singled out among myriads of telescopic stars, weeks before it could be discerned by ordinary sight.

2. In the present age of experiment and deduction, the custom of trying every subject by the standard of truth is become so general, that, of course, the mathematics are much more studied than formerly. The obvious tendency of this study is, to beget a habit of attention; to furnish a method of close and demonstrative reasoning, by which the mind may be delivered from prejudice, credulity, and superstition. By accustoming us to examine, and not to take things upon trust, and by giving us a clear and full knowledge of the condition of the universe—its attributes of infinity and eternity,—it frees us from the mean and narrow thoughts and apprehensions which ignorance and religion always generate. In former times, the wily politician, aided by priestcraft, succeeded in causing mathematicians to be considered as enemies of the "church." To the barbarous system of tyranny shrined in the name "religion," these studies are indeed most powerful adversaries; but can that pursuit, the aim of which is truth, and in the investigation of which a steady adherence to the *correct* is essential, be inimical to morality? Certainly not; on the contrary, the sciences must ever be the friends of morality, inasmuch as the study of them calms the passions, restrains the wildness of the imagination, and purges the mind from error and prejudice, and possesses an immediately practical importance towards the benefit of social life and liberty.

MANŒUVRERS.

It is rarely that a cold and selfish heart is accompanied by extensive views and an enlarged intellect. The manœvrer, engrossed by the cunning of detail, has no thought for the wisdom of the complex, his scope is a succession of paltry temporary objects, each of which, in its turn, absorbs his whole attention, and is pursued without reference to its relative importance or to the influence which the means employed in its attainment may have on the future. He sacrifices character to win some dishonest trifle, and parts with a friend on the slightest expediency. Conscious too of the artifice of his combinations and the falsehood of his pretences, he cannot inspire a conviction that he does not feel; and the caution and circumspection which attend all his movements becoming infectious, beget an instinctive suspicion in the mind on which he wishes to operate.

MAXIMS.

1. General maxims are, in the conduct of life, what routine is in certain arts: situations in each constantly arise which require something beyond them.

2. Though a maxim may not apply to the peculiar circumstances in which a man finds himself placed, yet the general principles of

morals are not to be despised because their application is not immediately seen

3. The best maxims appear to be those which possess something of the homely sense of the proverb combined with the refinement of a philosophic truth.

MECHANICS.

1. There are many things in mathematics, particularly in what are called the branches of pure science, perfectly true in theory, but which fail altogether in the diagram.

2. Out of ten machines, or engines of art, which are exhibited, and against which no solid exception could be raised as to their sufficiency to produce the intended results—eight or nine at least would fail, when attempted to be brought into operation. There may be some obstacle in the process for which no principle could provide against *a priori*; and the successful operations of mechanics have had in them a portion of fortunate coincidence which was independent of all science and previous calculation.

3. Ninety-nine out of a hundred fine inventions, some little peg or screw is sure to render useless. Patentees heed not the little ground-springs which sap their edifice, and bring its glories about their ears.

4. It is not uncommon to find considerable practical talents combined with comparatively feeble powers of speculation. The habit of looking at present expedients, and forming hasty conclusions from superficial appearances, seems to incapacitate some men for raising their views to remote consequences, and tracing the operation of general principles. Their incapacity for mere intellectual processes, except those of the simplest sort, is, in truth, as remarkable as the occasional awkwardness of the philosopher in the active pursuits of life.

MEMORY AND JUDGMENT.

1. Without memory there can be no knowledge; and without judgment there can be no use of knowledge. If the memory does not retain, the mind is empty; if the judgment does not discriminate, the mind is confused. Judgment, without memory, has no objects, or facts, upon which to exercise its powers of discernment; memory, without judgment, preserves only a mass of uncombined and indiscriminate discordance.

2. He who reads without memory or discernment, will not be able to think, without which it is impertinent to read; nor to act, without which it is impertinent to think.

METAPHYSICAL SPECULATIONS.

The necessity of being intelligible, at least to all persons who join superior understanding to habits of reflection, and who are themselves in constant communication with the far wider circle of intelligent and judicious men, which slowly but surely forms general opinion, is the only effectual check on the proneness of metaphysical speculations to degenerate into gaudy dreams or a mere war of words.

MODELS

At first sight a well-constructed model presents a perfect representation of the disposition and proportion of the parts of a machine and of their mode of action. Misled by the alluring appearance, one is apt to suppose that the performance of a model in all cases commensurates with that of the machine which it is formed to represent. Ignorant of the inaccuracy of such an idea, too many mechanics and workmen waste their time and their abilities on contrivances, which, though they perform well on the small scale, must from their very nature fail when enlarged. Were the mode of computing effects better understood, we should see fewer crude and impracticable schemes thrust on the attention of the public.

MONITORIAL SYSTEM OF INSTRUCTION.

The applying the superior knowledge of the abler and more advanced pupils to the instruction of the rest, is a method which has not its cheapness alone to recommend it. It developes, in its application to the minds of the young, new principles of action and new motives to exertion peculiarly adapted to operate upon them; it diffuses fresh life and system into the business of learning—banishing languor and listlessness, and substituting cheerful labour and love of application for weariness and dislike of instruction; and lastly, it is equally applicable to small schools as well as to large, and to many of the highest branches of education as to the lowest.

MORALISTS.

Good sense, caution, sobriety, and perpetual reference to convenience and practice, are the invaluable qualities of a moralist. It is necessary for man to be influenced, not by his own transient opinions and hasty passions, upon the tendency of every particular action, but by those fixed and unalterable rules which are the joint result of the informed judgments, the natural feelings, and the embodied experience of mankind.

MORAL RETRIBUTION ATTENDING SLAVERY.

Among the terrible reactions produced by the slave-trade, none is perhaps more merited or more evident than the dissoluteness of morals, and ferocity of disposition, which it creates among the people who are concerned in it. The cold-blooded calculator of profit and loss, the prime agent in the unhallowed traffic, feels its influence but in a remote and subordinate degree. It is when we cast a view on those who are placed immediately within the sphere of its action, that we perceive its deteriorating effects; their morals, their tempers, their airs, and their very countenances confessing its malignant influence. The softer sex, more especially, are transformed by it into cruel tyrants. When you mix in female society, you look in vain for the cheerful play of features which indicates a sweet disposition; in vain you listen for the harmonious tone of voice which is mellowed by the habit of associating with one's equals.

MYSTERY.

Mystery is a being of magical power in theology, a reconciler of absurdities, and the inseparable companion of priestcraft, fanaticism, and superstition. Her mantle is a pall, and she wears an amulet of dead mens' bones. She detests such words as reason and common sense, and calls them "carnal;" she deems it presumption to utter them along with her "peculiar doctrines," which are a tissue of paradoxes, contradictions, and impossibilities: she would exclude them from all pious vocabularies. Over the weak, the ignorant, and all whom the prejudices of custom and education have subjected to her control, she exercises a tyrannical domination. But men who know and dare to assert their rights, will neither be silenced nor spell-bound by her terrors. Bursting into the unhallowed circle which she draws around her, with the light of reason and truth, they dispel the mists in which she is shrouded, and expose her impositions to the scorn they merit.

NATURAL HISTORY.

1. All the natural objects that surround us are the subjects of natural history, and much of the improvements and enjoyments of civilized life are founded on our knowledge of animals, vegetables, minerals, and fluids. The endless variety of subjects which it embraces, and the peaceful nature of the pursuit, render this study not less interesting and agreeable than it is useful. Every animal or insect that presents itself, a few plants which may be gathered anywhere, a shell or a pebble that may be picked up on the sea-shore, suffice to afford the naturalist subjects of reflection, and an ample fund of intellectual enjoyment.

2. Natural history is becoming an important part of education; and the soft rising beams of its morning are silently and steadily creeping into the *nooks* and *corners*, dispelling the dark mists of bigotry, superstition, and error, and leaving light and loveliness in their room. When this knowledge shall have spread broadly over all parts of society, the rotten props of old established follies will have gradually wasted away, and the dens and strong-holds of mysticism will be cleared away with those masses of filth which ages have been piling together. No more then will children be abused by being forced to repeat—" *begotten upon the virgin by the holy ghost,*"—" *he descended into hell,*"—" *he rose again,*" &c. &c.

NATURAL STUDIES.

1. Upon this sensible scene of existence, is it possible for an intelligent being to look without a desire for knowledge? There is no need for explaining how the desire to understand these objects should spring up in the mind; its own faculties are sufficient explanation. There would be more occasion to explain by what means that natural desire is so often suppressed and defeated of its natural growth and capacity.

2. In all times, we find that one strong passion of powerful and

aspiring minds has been the desire of natural knowledge. And, erring as men's opinions were under the religious despotism to which they were subjected; limited and imperfect as their ideas must have been under the circumstances of an education calculated to pervert and lead astray the mind from the world of nature, and to impose on its faculties the senseless task of acquiring the notions about a fictitious "divine" world; still the facts which were exposed to their senses were of such overpowering interest, and took such strong hold upon their speculation, that the desire of such knowledge has been most strong in the most illustrious men, and a proficiency in science has been the highest distinction of recorded names.

3. The pursuit of natural studies is not a painful labour imposed upon unwilling minds, like as with religion, piecing together with effort the notions forced upon them, in order to attempt the forming of some reasonable scheme out of its category of unnatural dogmas. In men of genius, we find a mind touched with delight by the realities disclosed, and led on by it to continued investigations. Men that have distinguished themselves, have given themselves up to such pursuits all life long, often without being influenced in any degree by the love of fame or any other reward than the simple and sublime satisfaction yielded by the study itself; for there are feelings of rapture which naught but science can afford, hours of secret and overflowing delight—the triumphs of gratified research. The whole character or temper of the mind is affected by such happiness, for though there is no mind that is incapable of kind and benevolent affections, yet there are many in which that disposition is perverted by bigotry. The study of nature tends greatly to subdue in the mind all those disturbing affections which destroy its native benevolence, and disposes it to renew its sensibility to the joy of mild and calm affections, rendering that sensibility ever more true and exquisite.

4. These studies lead us at once into the actual world of nature; they take us out of the conflict of ordinary life—out of all its uneasy desires and fears, its irritating recollections; out of all its agitating restless tumult into the midst of calm, beautiful sublime order. What is become of the little, anxious, disturbing jealousies of the mind, to him whose life is in his eyes, who stretches his sight into the abyss of space and pursues the infinite worlds in their eternal revolutions? What is become of the contractedness, the inhumanity, the superstition, the foolish illusions about fancied supernatural existences, or objects of worship of him whose knowledge is advanced deep into nature?

5. The taste of one may lead him to explore the expanse beyond the boundaries of mere sense; another's to examine and to analyze the conformation of a worm. However apparently trivial the minuteness of many of the objects of natural history, they cannot be insignificant. They are removed, indeed, from that common sort of importance by which things are apt to be measured in their ordinary reference to human life; but the moment they appear, as

to the naturalist they do appear, to open up to his eyes an insight into the world of life; the moment he can dare to say that he begins to trace the processes by which the natural species are pushed into being, and exert their transient energies in connecting the former with the succeeding links of the eternal lineage, from that moment their importance is immense and invaluable. The entomologist, with his microscope, dissecting a fly, and the astronomer watching through his telescope the motions of bodies a million times our earth's diameter, and ascertaining the universal order of planetary movements—both are employed in one and the same work; both have occupied in nature the faculties of their intelligence, and have endeavoured, to the best of their means, to explore and comprehend some small portion of the infinite universe.

6. To all the free students of nature there arrive the same rewards—viz., some portion of calm and satisfactory enjoyment. The moment they have begun to examine, they have begun to look into a world of interest; they have begun to look upon the structure of those objects which, in least and in greatest, have one character; they have begun to read in the book of that science which solves the knowledge of the entire conditions of their being—the science of the invariable and necessary modes of the infinite perpetuity. Whatever its own troubled disposition, the human spirit, impressible by such discoveries, is subdued under the presence of these thoughts; its feelings change to a pure and more generous temper; it is tranquillized and absolved from suffering, from ignorance, from doubt, from uncertainty, from superstition.

7. In watching a plant, in ascertaining its growth and habits, how slowly it expands from day to day; from month to month its progress is observed, till its complete run of action is disclosed. The naturalist fixes the interest of his mind upon that which proceeds so calmly under his eye, and his mind itself takes a tone of quiet and measured thought as it extends its recollections over that slow and quiet progress which he has seen, and its reflections over that progress as slow, and quiet, and continual, which pertains to and is the necessary condition of his own existence; he sees everywhere motion; in all, life; in all, the continual fulfilling of the functions of inevitable and infinitely existing nature in its uniform tenor.

8. Advert too to the avocations of him who watches the courses of animated life; looking at all the living kinds, regarding their happy play, their busy occupation; the young rejoicing in their sensations; the conduct of those who fulfil the imperative exigences of their being—supplying their wants and seeking their gratifications, as having contrivance and reason—discerning some resemblance to the intelligence of man! To see all this must needs speak to his sympathy, for it touches in him the very sense of his own human condition, and must always breathe something like a tenderness of affection into the deep and serene calm of contemplative thought.

9. In order to taste the pleasures derived from the study of nature,

it is not necessary that we should be skilled in the construction of every plant, or in the anatomy of every animal we behold. The only condition which nature réquires, as the price of the gratification and mental improvement which her works can so abundantly yield, is simply a moderate attention to the ample volume she unfolds to man.

10. What is requisite for enjoying these studies is not always genius—is not always high intellectual capacity. It is interest and delight in nature; it is the unsophisticated mind that is alone indispensable. We know the names of those who have brought talent into the study of nature, but we know nothing of those nameless numbers who have brought nothing to it but their own ardent affections, and have gained nothing from it but their own peaceful happiness,

11. The great importance of a sound logic, in the investigation of every department of human knowledge, is nowhere more evident than in natural philosophy; for much depends upon a correct determination and sound development of the conception of nature; nowhere is it more important than here to know what are the requisites to a complete, accurate, and safe experience; what are the conditions of its possibility, according to what principles true inferences may be derived from these considerations, and by what means errors may be guarded against.

12. We owe it solely to philosophy that so many fabulous tales, superstitious notions, and deceptions of all kinds have been banished from natural history.

13. Philosophy has a most decided influence on the cultivation of all those sciences and arts by which the mind is formed, the heart ennobled, and life sustained and refined.

14. Knowledge in general expands the mind, exalts the faculties, and opens innumerable sources of mental enjoyment. The moral good which results from the acquisition of knowledge is chiefly this—that by multiplying the mental resources, it has a tendency to exalt the character, and, in some measure, to correct and subdue the taste for gross sensuality.

OATH-EXACTING.

1. Be his “religious creed” what it may, and however important his evidence to the case at issue, a witness must either be “sworn” on the “new Testament,” or his testimony be lost to the parties concerned and to the public. Another ridiculous or mischievous feature is, that while legal witnesses are screwed up by the process of oath-torture to a painfully precise observance of what they know or trow on the question at issue (which upon the nerves of most men has a withering and suppressing influence), the hired advocates who are opposed to them are not “sworn” at all, but are allowed licentiously to indulge in all sorts of prostitute finesse—falsehood, chicanery, and deception.

2. A “learned” but unsworn counsel shall know that he gains a

cause for a guilty individual by cunningly plugging up the fountain of information; or shall "let slip the dogs" of falsehood, in order to hunt down truth, as soon as the kiss is impressed on the leather and the arena thrown open for the display of his gladiatorship. In such conduct he shall glory, while guilt triumphs and innocence is left to repine, because, forsooth, it brings up his own talent to the foreground: as if it were right that the end should be subservient to the means, and the chief object of law proceedings was not the administration of justice, but an exhibition of the abilities of the bar-advocates. Meanwhile, the presiding magistrate shall be fully aware of these things—this villany—and, deaf to the demands of justice, shall acquiesce in such conduct, and shall call it "*performing his duty.*"

3. Is anything meant by an oath more than a serious asseveration? Many judges—such having their hocus-pocus (*hoc est corpus*) phrases, as well as priests, conjurers, and physicians—regard the ceremony as a mere effusion of cabalistic mystery, little better than a mountebank's trick-word; or rather it becomes in law what those mystical dogmata are in religion, which are purposely indistinct, intentionally unintelligible to the multitude—stopping-points of *awful* alarm and obscurity: dark and *dreadful* curtains before which the superstitious "swearer," or admitted member surrenders his common sense on demand, and acknowledges by his act that he is mystified; meanwhile, the hierophants and ministers both of law and "religion," hood themselves in official forms; and crafty deceptions and baffling intricacies supersede the fair and simple reasoning of unbiassed minds, and shut out intellectual daylight precisely when it is most wanted. It is but too common with magistrates, as with priests, when they arrive with their votaries at the curtain of the *penetralium*, to suppress further inquiry by exhibiting a mystic ceremony; an outward and visible sign which shall leave the invisible thing, or nothing, signified, shut up in its "ark," just where it was before the inquiry was made.

OCCUPATION.

Nothing is so painful to a well-constituted mind as the total absence of employment. Wherever man may be placed, let him have opportunity to labour, and his rest shall be sweet; and his thoughts, accommodating themselves to his circumstances, shall, in like manner, gain vigour from his bodily exertion.

ORDER.

1. That mind only can enjoy serenity, which, added to virtuous intention, has the sober and tranquillizing habits of order; and which, willing at all times to partake of pleasure, has the patience first to inquire what is the cost and what the consequence.

2. One of the first principles of order is to learn to be happy at home. It is in domestic retreat that every wise man finds his chief satisfaction.

“ PARADISE.”

A perpetual dream there has been of “paradise,” and some luxurious lubberland, where the brooks should run wine, and the trees bend with ready-baked viands; but it was a dream merely, an impossible dream.

PERMANENCY OF THE UNIVERSE.

From the nature of the case itself, we find ourselves utterly precluded from every other supposition, and adopt the conclusion, the undoubted conviction of the fact, that mankind have existed completely and eternally—complete in bodily form, complete in *faculties* of understanding, however deficient in knowledge, complete in language. Varieties of stock and varieties of language existed in periods indefinitely remote, indeed ever existed, because without them no single phenomenon respecting them could be accounted for at all. It is not harder to believe that races eternally had their subdivisions both in form of body and in tongue, than to believe the whole human race to have actually arisen out of the loins of a single pair, and in the term of a few years to have varied into all sorts of colours and languages. We believe the *natural* in preference to the “*miraculous*.” We cannot rest satisfied with the pretended explanations which have been given of the existing divarications from the marvellous six-thousand-years-ago unity. It is only by involving them with eternity that we can satisfactorily view man’s existence and faculties. In this we are subject to the same necessity that weighs upon us when we attempt to examine the “origin” and properties of other objects around us; their relations to one another, and the conditions of their being we can only observe in their effects; but why they are such as they are and no other than they are, are questions that can only be asked absurdly, when we consider them identified with the necessary eternity and infinity of the universe of natural things. To assume one single man and one “*primæval*” tongue, from whom all the different races of men and their languages were derived, is for the convenience of “religion”—for the convenience of the priesthood. The objects of science are the facts which do exist, historically developed in the evident world.

PERSECUTION.

Cruelty never succeeds so well as when, by exciting mirth, it destroys compassion.

PERSEVERANCE.

Those who have any intention of deviating from the beaten track of life, and acquiring a reputation superior to names hourly swept away by time amongst the refuse of fame, must add to their reason the spirit to persist in their purpose, and the habit of vanquishing obstinate resistance by persevering attacks.

PHILOSOPHY.

Ludovicus Vives, one of the most intelligent writers of the six-

teenth century says—"The truth is, that these scholastic philosophers are less acquainted with nature than husbandmen and mechanics. They have framed a nature of their own, which they honour with the name of the metaphysical world ; and if any man has a turn of mind averse to the study of real nature, but adapted to the pursuit of these visionary fictions, they say he is possessed of a sublime genius. The topics upon which they spend the whole force of their ingenuity, are of a kind at once the most puzzling and abstruse, and the most trifling and useless. Intention and remission, formality, quiddity, and other abstract notions, furnish innumerable questions to exercise their subtilty. Not content with considering properties and relations as they subsist and are perceived in natural objects, they separate the former from the latter, and by this artifice transform them into universal notions, which they consider as real entities, and make use of them as substantial principles. This literary barbarism prevails not only in metaphysics, but in physics." Instead of attempting to distinguish the real differences of things, and to deduce clear conclusions from certain principles, in order to enlarge the boundaries of human knowledge, they employ all the powers of ingenuity, and all the arts of sophistry, to obscure the principles of science and to mix truth with fallacy.

PHILOSOPHY OF STEWART, BROWN, ALISON, &c.

The shepherd, in the "*Noctes Ambrosianæ*," is made to express his opinion of the reputed philosophy of these gentlemen in the following terms :—"Yon explanations and theories o' Tammas Broon's, and Mr. Dugald Stewart's, and Mr. Alison's, and the lave, seem at the time the volume's lyin' open afore you, rational eneuch—sæ that you canna help believin' that each o' them has flung down a great bunch o' keys, wi' a clash, on the table, that'll enable you to open a' the locks o' a' the doors o' the temple o' natur. But, dog on't! the verra first lock you try, the key 'll no fit! or if it fits, you canna get it to turn roun', tho' you chirt wi' your two hauns till you're baith black and red in the face, and desperate angry."

POMP OF ROYALTY.

1. The sumptuous dress, the lengthened train of guards and attendants, the ceremonies of courts, are all instances of that mental puerility which is the characteristic of nascent civilization. In more manly governments these toys and rattles are laid aside, and the public business is conducted in plainness and sobriety.

2. The observance of pompous ceremonies, in nations, as in individuals or associated bodies, is a proof of stagnant intellect. None but the vain, the idle, and the useless, will afford the waste of time necessary for enacting such pageants ; the "great," therefore, or those in possession of customary or feudal prerogative, have always been the grand conservators of such abuses of time, taste, and good sense.

3. In despotic governments, all is absurd form ; and kings them-

selves, as Caraccioli, minister to Ferdinand, King of Naples, said, are but ceremonies.

POPULARITY.

1. Dr. Chalmers thus speaks of it :—" It is gaze, noise, stare, and animal heat, besides a tribe of other annoyances which it brings round the person of its victim. It has its head amongst the storms, and its feet on the treacherous quicksands, with nothing to support the agony of its tottering existence but the precarious hosannas of a drivelling generation."

2. How truly worthless are either the praises or execrations of the unthinking and superficial multitude.

PRAYER.

Prayer will probably in time be exploded or become obsolete ; and, as mind advances, more direct and efficient habits of contemplation and self-communion be substituted instead thereof. A capability of wholesome abstraction from local and personal interests may be acquired ; reason may obtain the means of concentrating its energies ; the feelings and the fancy may become amalgamated with the judgment—and thus from the willing of *impulse* approximate towards the wiser willing of *duty*. Prayer, proceeding from the tame subjugations of mere superstition and trained habit, might wear the stones out without effecting any important or practical results. The time may be approximating when none but the most abject and superstitious of religionists will think of enforcing " prayer " as a duty

PRECOCITY OF MIND.

A common result of application too early induced, is impotence of perseverance. Children seek in change of topics the relief which they are not allowed to find in change of employment ; if they may not shift the real scenery without, they shift the ideal scenery within ; the habit remains, and hence the prematurely accomplished are usually unstable in their pursuits. The ages of solicitous education are not proportionally fertile in excellence.

PREJUDICE.

A froward propensity to be angry with those who question the validity of our principles, or deny the justness of our conclusions in any matter relating to philosophy, policy, or " religion," is an infallible mark of prejudice.

PRESENTIMENT.

What we call a " presentiment " is nothing more than a fine tact by which one spirit, unconsciously divining the secret affections or anticipations of another, decides upon the probability of his future actions.

PRINCE EUGENE.

When Whiston applied a prophecy of the " revelations " to him, the prince politely thanked the expositor, but protested he could not

bring himself to believe that St. John had him in view when he wrote the "Apocalypse."

PRINTING.

In considering the consequences of this invention, says Sir Walter Scott, I read, with certain augury, the most awful and portentous changes. When I reflect with what slow and limited supplies the stream of science hath hitherto descended to us; how difficult to be obtained by those most ardent in its search; how certain to be neglected by all who regard their ease; how liable to be diverted, or altogether to be dried up, by the invasions of barbarism; can I look forward without wonder and astonishment to the lot of succeeding generations, on whom knowledge will descend like the first and second rains, uninterrupted, unabated, unbounded; fertilizing some grounds and overflowing others; changing the whole form of social life, destroying kingdoms, and overthrowing religions.

PRINTING BY STEAM.

(*Leigh Hunt's Apologue.*)

During a wonderful period of the world, the kingdoms of the earth leagued themselves together to destroy all opposition, to root out, if they could, the very thoughts of mankind. Inquisition was made for blood. The ears of the grovelling lay in wait for every murmur. On a sudden, during the great hour of danger, there arose in a hundred parts of the world, a cry, to which the cry of the blatant beast was as a whisper. It proceeded from the multiplication-creature, which had already turned the cheeks of the tyrants palid. It groaned, and it grew loud; it spoke with a hundred tongues; it grew fervidly on the ear, like the noise of a million of wheels. And the sound of a million of wheels *was* in it, together with other marvellous and awful voices. There was the sharpening of swords, the braying of trumpets, the neighings of war-horses, the laughter of solemn voices, the rushing by of lights, the movement of impatient feet—a tread as if the world were coming. And ever and anon, there were pauses with "a still small voice," which made a trembling in the night-time; but still the glowing sound of the wheels renewed itself, gathering early towards the morning:—and when you came up to one of these creatures, you saw, with fear and reverence, its mighty conformation, being like wheels indeed, and a great vapour. And now the vapour boiled, and the wheels went rolling, and the creature threw out of its mouth visible words, that fell into the air by millions, and spoke to the uttermost parts of the earth. And the nations (for it was a loving though a fearful creature) fed upon the words like upon the air they breathed:—and the "rulers" paused, for they knew their masters.

PURITY OF MIND.

"All that polluted life's first source,
Will float along its downward course;
And dark will be each future year,
Unless the spring of life is clear."

QUOTATIONS.

1. It is not easy to quote happily, and, according to Bayle, there is not less invention in the just and happy application of a thought found in a book, than in being the first author of its expression. The art of quotation requires more delicacy in the practice than those conceive who can see nothing more in a quotation than an extract.

2. The wisdom of the wise, and the experience of ages, may be preserved by quotation. It is against the nature of things to pretend that in a work to prove and clear up facts, an author should only make use of his own thoughts, or that he ought to quote very seldom. We risk a worse expression of an opinion that we find felicitously expressed. Too open and generous a revelation of the chapter and the page of the original quoted, has often proved detrimental to the legitimate honours of the quoter. Let future quoters make their original researches of authorities, rather than they should appropriate my quotations; for the quoter is never quoted: he who yields up his authorities seldom becomes one.

RELIGION.

“Religion,” which, without satisfying the reason, appeals only to the imagination and the feelings, can only force the really intellectual portion of the community into scepticism.

RELIGIOUS TRUTH.

As “religious truth” means for each religionist his own convictions on subjects out of the reach of experimental proof, Christians could not fail to sanctify all their most virulent passions under the name of “*faith*.” Persecution was let loose by the church against those who defended their “truth”—their orthodoxy—their own convictions,—human blood was shed in torrents; while those who murdered the honest and sincere supporter of his own opinions, his own *faith*, raised exultingly their ensanguined hands to “*heaven*,” fancying themselves very much applauded by “*god*” for having destroyed his enemies.

RELIGIOUS PERSECUTION.

To extinguish opinions in which large bodies of men can be brought to concur, extirpation is the only persecution which can be successful, or even not destructive of its own object. Extirpation is conceivable, but the extirpation of a numerous sect is not the work of a moment. Perseverance in such a process for a sufficient time, and with the necessary ferocity, is happily impracticable. Rulers are mortal; shades of difference in capacity, character, opinion, arise among their successors. Aristocracies themselves, the steadiest adherents to established religions and revered principles of rule, are exposed to the contagion of the times. Higher causes are in action for this same purpose. Even if pity could be utterly rooted out, and conscience struck dumb; if mercy were smothered, and fellow-feeling with our brethren were extinguished—even in this direful state, the infirmities,

nay, the vices of men—indolence, vanity, weariness, inconstancy, distrust, suspicion, fear, anger, mutual hatred, and hostile contest, would do some part of the work of the exiled virtues, and dissolve the league of persecutors long before the conscientious could be exterminated. The flagrant inconsistency of all religious intolerance is a poison in its veins.

RELIGIOUS EXCLUSION.

When once a particular system is surrounded by a bulwark of prejudice, when once its defenders have brought the majority to believe that the rejection of it is a mark of depravity and perdition—what but the name of liberty is left? The obstacles to inquiry are as real, and may be as powerful, as in the neighbourhood of the inquisition. The multitude dare not think, and the thinking dare not speak. The right of private judgment may thus, in a Protestant country, be reduced to a nullity. It is true that men are sent to the Scriptures; but they are told, before they may go, that they will be driven from the church on earth and in heaven, unless they find in the Scriptures the doctrines which are embodied in the popular creed. They are told, indeed, to inquire for themselves; but they are also told at what points inquiry must arrive, and the sentence of exclusion hangs over them if they happen to stray, with some of the best and wisest men, into forbidden paths—into “heresy.” Now, this “Protestant liberty” is, in one respect, more irritating than Papal bondage. It mocks as well as enslaves us. It talks to us courteously as friends and brethren, whilst it rivets our chains. It invites, and can charge us to look with our own eyes, but, with the same breath, warns us against seeing anything which orthodox eyes have not seen before us. Is this a state of things favourable to free inquiry?

RELIGIOUS NOVELS.

It is quite common now to mix up novels and “theology,” which is much like January and May. Not only is it unnatural and in bad taste, but it spoils both the novel and the sermon, for novel-readers skip the latter and load it with execration as a nauseous cheat and discordant intrusion.

RETARDED SCIENCE.

1. With all who make a proficiency in the sciences, founded on wise and delicate observation, it unavoidably happens that much of their knowledge perishes with themselves, and much of the light collected by a long course of experience and observation becomes completely extinguished.

2. The experienced eye, the power of perceiving minute differences and fine analogies which discriminate or unite the objects of science, and the readiness of comparing newly observed phenomena with others already treasured up in the mind,—these are accomplishments which no rules can teach, and no precepts can put us in possession of. This is a portion of knowledge which every man must acquire for

himself, and which nobody can leave behind as an inheritance to his successors.

3. The perpetual accumulation of knowledge among civilized men, is continually retarded by the fact that considerable portions of the science that grows up, must also perish with the individuals.

RETIREMENT.

An attachment to solitude is the surest preservation against the ills of life.

RETROSPECTS.

There are few persons, however fortunate, who can look back through the period of their life, and not feel somewhat of disappointment in the retrospect; few persons whose fortunes the world envy, to whom the token of past time, suddenly obtruded on their remembrance, does not awaken the mortification of hopes destroyed and wishes deceived, which that world has never known: we tell our triumphs to the crowd, but our own hearts are the sole confidants of our sorrows.

REVERSES.

Of all changes, that from affluence to dependence is one which, while it most imperatively calls for assistance, yet makes that very assistance a task of the utmost delicacy.

REVOLUTIONS.

Every independent nation, even when it does not possess free institutions, has, to a certain extent, a remedy for its own evils within itself: that remedy is a severe, but necessary one, revolt. The liberties of all countries have been laid in such revolts. When misrule reaches a certain point; when human life, disjoined from human happiness, loses its value,—a rising takes place, new forms, new officers, are demanded, and a new course begins to be run. Even the dread of such revolutions, the knowledge that they are possible, forms a strong check on the tyrannical exercise of authority.

REWARDS AND PUNISHMENTS.

If, through hope merely of reward, or fear of punishment, a man be incited to do the good he hates, or restrained from doing the evil to which he is not otherwise in the least degree averse—there is, in this case, no virtue or goodness whatsoever; his good conduct is intrinsically of as little worth as if he acted in his natural way, when under no dread or terror of any sort. There is no more of rectitude in such reformation than there is meekness or gentleness in a tiger strongly chained, or innocence of mischievousness in a monkey under the discipline of the whip.

RICH MEN.

The man who is born rich, and continues so through life, never knows mankind, never knows what the world is made of. Haunted from his cradle to his grave by the lies or the flatteries of parasites,

he grows old without experience, lives without imbibing the philosophy of life, and, kept ignorant and enslaved by his deceivers and his passions, he dies in his leading-strings. While he hugs himself on his superior advantages, he exhibits that fat stupidity and gross ignorance concerning what it imports men most to know.

RICHES.

It is not a small benefit that philosophy confers on human happiness by placing in a clear light the vanity of certain imaginary advantages. Thus it exhibits the extreme folly of sacrificing all the independence, the joys, and tranquillity of life, for the sake of amassing inordinate wealth; or of wasting strength, time, and almost every true enjoyment, for the sake of ambition, show, or fame. The injury which attends this folly can only be surpassed by the extent of that moral depravity which too often springs from it; for nothing is more certain than that the depravity of taking imaginary advantages for real, and means for ends, not only destroys the very possibility of true happiness, but generates a host of vices destructive to every germ of what is good and noble in the mind, and more hostile to virtue than even the most unrestrained sensuality; for sooner or later, sensuality restrains itself; whereas the propensity to strive after the means and to forget the end, predominates the more the longer it lasts; and the mind, governed by deeply rooted prejudices and passions, finds it more and more difficult to return to nature and truth in its judgment on the value of things and in the direction of the will. How much then does philosophy contribute to the morality and to the happiness of mankind, by teaching us, whatever we do, always to preserve the consciousness of a rational intention.

RIGHT TO PROPAGATE BELIEF.

To have the right of believing, without having the right to propagate our beliefs, is no more a right than is possessed by every human being, even under the most cruel and despotic government. Liberty of thought can never be denied by oppression, but only liberty of action; and the moment we are deprived of the right to propagate our opinions, we are enslaved.

“SABBATH.”

In all countries in which Calvinism has ever had a footing, it would seem that the suppression of all cheerful feelings is deemed essential to the due observance of the “Sabbath-day.”

SECTS.

From the moment that a sect exists, all the individuals that compose it are made answerable for the errors and faults of each of them. The necessity of remaining united obliges them to suppress truths which would hurt men whose suffrage or adherence is useful to the sect. They are obliged to form in some sort a body of doctrine, and the opinions which form parts of it, adopted without examination, be-

come, in the long run, real prejudices. The possibility of improvement is excluded; for it is the evil of sects to admit of no change. All that is *professed* must be stuck to, and all that is proposed of true and useful for adoption, even if recommended by the most enlightened men of a nation, is rejected without examination. The abuses, the standing errors of every kind, have for defenders that large collection of proud and *mediocre* men, the violent enemies of everything that possesses *eclat* and celebrity. Scarcely does a truth appear, when those whom it would injure brand it with the name of a sect already odious, and are sure to prevent its obtaining a hearing.

SERVING OTHERS.

It is melancholy to reflect how often the warm impulses of kindness grow chilled by the prospect of a wearying perseverance; and how many causes for repentance arise out of the violation of laws which we have imposed upon ourselves. The truth of this observation is constantly exemplified by the patronizing propensity which is the property of every good-natured unthinking person who may happen to be endowed with means or influence. Promises are made without regard to the difficulty of performance, or the capacity of the object; and hopes are raised of which the disappointment has many a time depressed a life, which would otherwise have been contented and happy, into sorrow, discontent, and even death itself.

SIMPLE AIRS.

A manifestation of enjoyment of the simplest yet the most fascinating shape that any succession of musical sounds can take—namely, a complete melody, is surely evidence of a taste for music, rude and unenlightened though it be. This produces a desire to hear others of the same kind. A learned and elaborate harmony is played; the melody is missed, because it is interwoven in the mass, not brought out from it; and the uninstructed ear finds a musical noise which does not captivate because it is not understood, and the will being piqued, it is disliked: qualities that we cannot appreciate, our self-love counts as defects.

SOLDIER—RECIPE FOR MAKING ONE.

First catch the creature, in any manner which may be readiest. After the animal is caged, he must be broken-in: cut off his shaggy locks, wash him at the pump, burn his savage costume, and put on him the orderly trappings of the other creatures with whom he is to pull in concert. Then place him in a press, turn out his toes, toss up his chin, punch in his anterior projections, hang dead-weights from his arms, and at the word *march*, give him an impetus in a forward direction, and at the same moment make him hold up his right leg at an angle of 45° with the horizon; make him perform the same *pedævre* with his left leg, repeat it with his right, and again with his left, until he nearly faints; when his progress grows unsteady, give him a kind of half blow on the side of the head, a smart push with a

cane, and a shake of the whole body, under pretence of setting him in the right line. When you have accustomed him to submit to be shoved about to your heart's content, fasten a black collar about his neck, which will cut his chin unless he keeps his eyes off the ground, and then send him to his kennel, or barrack, to his bread and water, or to wash his shirt, brush his harness, or pipe-clay his leggings, until the time shall come round again for the wheel and square, eyes left, and spine stiffened. Forbid the animal to pair; consider him without kindred; teach him to cut all ties of blood, heart, or soul; teach him that his officer is his god, and that his word is his law; that his body, strength, power, and life are his keepers' property, and that when they bid him go into fire or water against an "enemy," to shoot, cut, or thrust, to charge, fall, or run—that it is his duty to obey: obedience must be his sole idea.

SPONTANEOUS PRODUCTION.

Francis Redi was one of the philosophers who had a principal share in overthrowing many errors proceeding from a blind attachment to ancient notions, especially that of the generation of animals by means of putrefaction. His experiments were considered as decisive in proving that no production of animal or vegetable life takes place in circumstances where the access of ova is debarred.

STONE-TOADS.

Notwithstanding the numerous instances on record, apparently well attested, of the vitality of these reptiles, under the joint additional singularity of exclusion of air and privation of food, it is clear, from experiments that have been made, that the commonly received belief that they can exist in blocks of stone and stems of solid wood, is perfectly false. It is concluded that there was a want of sufficiently minute and accurate observation in the accounts frequently reported. In the cases of toads, snakes, and lizards that have occasionally issued from cavities in blocks of stone broken in a quarry, or from butts of trees, no examination could possibly be made previously to the reptile being discovered in the hollow part by breaking the mass, and then it is too late to ascertain whether or not there was any hole or crevice by which the animal may have been enabled to breathe, and also have been supplied with abundance of insects.

"SUPREME BEING."

First disprove infinity; prove the universe to be finite and comprehended; and then we may be consistently called upon to consider the subject of admitting, or believing in, a "supreme being."

SUSPICION.

The excess of distrust is peculiar to weak minds. It characterizes those whose understanding is but little developed. The least suspicious are the men of genius, the learned, and the scientific; so true is it that cultivated minds and enlarged intellects acquire a moral superiority over ordinary men, whom therefore they need not fear.

SWIMMING.

“ I cannot forbear observing,” says Mr. Dalton, “ on the absurdity of those who remark that all people might swim, and that it is only from fear or ignorance of the art that some fail in the attempt. When we see that some persons are heavier than water, and others 8 of that weight, it would be just as plausible for a piece of deal to upbraid a piece of lignum vitæ with the inability to swim from fear or from want of skill in the art, which the deal considered of easy acquisition.”

TEMPERANCE SOCIETIES.

The whole system of temperance and tea-total societies is but a new edition of monasticism. The monk retired from the world, rather than “ use as not abusing it;” and the anti-whiskey man runs from “ blue ruin” and its sister spirits, rather than resist the intemperate use of them. Both are indolent ways of overcoming evil and ruinous passions.

THIRST FOR APPLAUSE.

So close is the connection between all that is noblest and all that is weakest in human nature; so nearly allied is the honest love of fame to the most contemptible vanity—that the wisest and the best are content to accept the spurious currency of applause. With all their fortitude, they cannot wholly resist the pleasure which the “ puff of a dunce” may afford, nor always bear up against the depression consequent on unmerited neglect.

TIDES.

Though the sun has above twenty million times more matter than the moon, yet being four hundred times more remote, it therefore exerts three times less influence in raising the tides. While the ocean swells out both under and opposite to the sun, it turns another trebly more protuberant spheroid towards the moon. These elevations, differently combined, produce the variable heaving of the waters which constitutes the general tide.

TITHES.

1. Priests have no right to be paid by a portion of the people upon the *patent of doing a duty* for them which they do not do, and which the people do not desire them to do; they should be paid by that portion of the people for *whom* they do that duty, and by none others.

2. “ Religion,” *politically* speaking, should be considered as nothing but a profession, or a business: every man who calls for the assistance of a priest of any sect or sort, has a right to pay him for the time and trouble which he requires from him, just as he would fee his doctor or attorney for their services; but certainly the man who does not make use of a “ clergyman,” has no more right to support one, than a person who always goes bare-foot would have to be charged by a shoe-maker for boots and shoes which he had never worn.

3. Grotius says—"If a priest seizes upon the property of others, under whatever name or pretence of religion, for a supposed prescriptive right, he transgresses against the fundamental laws of society."

TOLERATION.

1. Dr. Wardlaw says, and the saying is honourable to himself and useful to the world,—“It is a truth that men *ought* no longer to submit to be led, and it would be a joyful truth, if truth it were, that they are *resolved* no longer to be led blindfold in ignorance. It is a truth, that the principle which leads men to judge and treat each other, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidences of their opinions, is a *vile* principle. It is a truth that man should not render account to man for his belief.”

2. The very word *toleration*—seeing a right to tolerate supposes the existence of a corresponding right to restrain and coerce—is a term which, in such an application of it, no language ought to retain; men should be as free to think and speak as they are to breathe.

3. Legal restraint and suppression have invariably had the effect of giving tenfold prevalence to the dreaded truth; and measures of coercion, whilst they have made hypocrites of thousands, have never made, and never can make, one genuine convert to the cause of error.

TRAVELLING.

“————— Dream at-home,
If you would still have visions haunt you,
Trust me, if once abroad you roam,
That mar-all, truth, will disenchant you.”

TRINITY.

Orthodox “religion” requires of us, upon pain of eternal “damnation,” to believe that there are three “gods” (it would be just as true to say, with the ancient heathens, there are thirty gods), and, at the same time, upon pain of “damnation,” to believe in one “god,” and that these three “gods” are one “god.” Alas! alas! for the incalculable injury that has been done to man’s welfare by the incomprehensible effusions of systematized bigotry.

UNPROFITABLE TALENTS.

1. In real life it is no unusual thing to meet with men seemingly accomplished for the greatest undertakings, clear in thought and dauntless in deed, still meditating mighty works, and urged by all motives and occasions to their performance,—whose existence is, nevertheless, one unperforming dream; men of noblest, warmest affections, who are perpetually wringing the hearts of those whom they love best; whose sense of rectitude is strong enough, and whose understanding is wise enough, to amend and instruct a world, while their acts are the hapless issues of casualty and passion.

2. The turbulent, the discontented, the restless, the fickle, and the capricious, however talented, rarely fail to live in uneasiness, inces-

sant struggle, precarious circumstances, and contempt; and in their declining period of life, they often suffer all the hardships of abject poverty.

UPSTARTS.

It has been often observed that people who obtain unexpected dignities or elevations, are jealous of the distinction to which they have been raised, and rigorously exact such marks of homage as assure them of their eminence, while those who have always been accustomed to them, from having been born to exaltation, either receive them as a matter of course, or are quite indifferent to their omission.

USING TALENTS.

There hardly appears to be any medium between a public life and a private one. He who prefers the first must put himself in a way of being serviceable to his fellow-men, if he has a mind to be of any consequence among them; nay, he must not refuse being in a certain degree even dependant upon some men who already are so. If he has the good fortune to light on such as will make no ill use of his humility, there is no shame in this; if not, his ambition ought to give place to a reasonable pride, and he should apply to the cultivation of his own mind those abilities which he has not been permitted to use for the service of others.

VICARIOUS SACRIFICE.

What can be so monstrously contrary to common sense, and common rectitude, as that the personal righteousness of one man should be placed to the credit of another man who is personally unrighteous; John is flogged because Thomas told a lie, in order that Thomas might escape with impunity:—this is virtually the doctrine of the fanatical fools who are called “evangelicals.”

VICIOUS ALLUREMENTS.

Temptation lies in wait for youth at every turning and by-path; but when youth starts with the design of voluntarily entering her fatal snares, the toils are wound about the prey with treble strength, and rarely, if ever, is it disentangled.

VISITS.

The design of many people in visiting, is not to better one another but to spy out and make faults, and not to amend them; to get time off their hands; to show themselves in their fine clothes; and to recommend themselves to the mutual contempt of each other by a plentiful impertinence.

VULGAR ERROR.

1. The discovery of active molecules obtained from substances which could not possess animal vitality, as glass, flint, &c., overthrow all reasoning founded on the doctrine of vitality, or the hypothesis that all matter has life.

2. When mineral substances, insoluble in water, are reduced to powder and suspended in water, one kind of motion will be progressive, the particle always advancing forward more or less rapidly, and changing places with the neighbouring particle; another kind will be a vibratory action, in which the particle, seems rapidly to oscillate backwards and forwards about an axis nearly vertical; at other times the particle will advance, then recede, then advance, and in that manner oscillate, moving at such times over a space equal to a half or a whole diameter, two or three complete vibrations occurring in a second. With particular substances, linear arrangements of particles are frequently observed, the appearance then resembling a twisting or vermicular movement.

3. It is confounding the distinctions which divide animals from each other, to affirm that an integral part of a quadruped, having been reduced to utter inertness, should revivify itself, acquiring a head with its complete organization to control its movements, and a mouth whereby to receive its sustenance: for a hair taken from a horse's tail to spring to independent existence and become a water-serpent, is too monstrous and absurd to admit of belief. If it be possible for one quadruped to produce snakes, another may; and if snakes, why not other and more monstrous forms of existence?

4. The order which prevails in the infinite world proves that every thing acts by an immutable process which has been the same eternally, and forbids the revolting idea that inert matter springs to life in odious and degraded shapes, remote from its generic descent.

5. Generic life, or order, being eternal, can never be revealed as a first principle.

WAR.

1. War has means of destruction more formidable than the cannon and the sword. Of the thousands and tens of thousands that perish during the course of a campaign, a very small part ever feel the stroke of an enemy; the rest languish in tents and ships, amidst damps and putrefactions, victims, of hunger and cold, pale, torpid, spiritless and helpless, gasping and groaning, unpitied among men, made obdurate by long continuance of hopeless misery, and are at last whelmed in pits, or heaved into the ocean, without notice and without remembrance. By incommodious encampments and unwholesome stations; by want of nutritious food, and by exposure to the inclemency of the severest climates, where courage is useless, and enterprize impracticable, fleets are silently dispeopled, and armies sluggishly melted away.

2. If the old system attempted to reduce the soldier to a mere automaton, the new one reduced him to a mere atom, for the only principle from which it never deviated, was an utter disregard of human life and human suffering.

WASTED CONTROVERSY.

Human life is too precious to be wasted on men whose lungs are

of brass, who blot whole reams of paper with verbiage and scandal, and whose consciences are under no visible restraint of truth or charity.

WRITERS.

The lesser ability in writing may be attended with the greater power, as an ordinary writer will use to pick and broach sentences more on a level with the comprehensions and more soothing to the prejudices of readers, than a person of deeper views. The *best* instructor is not likely to be most willingly listened to; in fact, the way to be most extensively popular is, to flatter prejudice, encourage vanity, and please the ear by the harmonious resoundings of easily understood common places.

YIELDING OF SELF.

Howard, the philanthropist, said—"our superfluities should be given up for the conveniences of others; our conveniences should give place to the necessities of others; and even our necessities should give way to the extremities of others."

YOUTH.

1. If the mind is not cultivated in early life, we lose an opportunity of intellectual improvement which no study in a later period, can repair.

2. He who neglects to use his reason in youth may be pretty sure of becoming a mere driveller before his hairs are gray.

 ADDITIONS TO CHAPTER XII. PART II.

1.

"O woman! lovely woman! nature formed thee
To temper man; we had been brutes without thee."

1. Life is too short to be long in forming its more tender and its happier connections.

2. To a young man, whose feelings are fresh and as yet unblunted by worldly experience, there is a charm even in the most unimpassioned intercourse with the other sex. Woman! How vast a charm is comprized in the narrow compass of a word! In this single abstraction, unconnected, it may be, with any individual reality, are united all man's purest dreams of happiness, all his brightest conceptions of imaginary beauty and loveliness.

3. Love is the best provision for all comfort—to soothe the brow of care—to heal the heart of affliction—to adorn the dullest and gloomiest scenes of the great drama of life.

4. Even the pursuits of wisdom, and the discoveries of science, engrossing as they are, and often delightful, are inefficient to take the sting from life, changing its burthen to gladness; this is left for

the affections; and the best form of affection, from the excess of its sympathy, is love.

5. If there be one hour in which we feel only the time being—in which we feel sensibly that we live, and that those moments of the present are full of the enjoyment, the rapture of existence—it is when we are with the *one* person whose life and spirit have become the great part and principle of our own.

6. She who marries an idler, who will hang upon her society till he is wearied, and then seek recreation elsewhere, has not so many chances for happiness as the wife whose husband is compelled to tear himself from her company for his duties, and gladly returns to it for his enjoyments.

7. Women of strong tempers always govern their husbands; women of strong minds influence them. A man's sole refuge against an illtempered wife is to run away from her, which he generally does when he can.

8. Oh! ye women, who have the ill-luck to be married to fools attempt not to reason with your partners; expect not to fascinate, and despair of persuading them. Wit, grace and understanding, are only influential with men of feeling and intellect; to such arms the sensible and clever never fail to yield: the only chance you have with a fool is to subdue him.

9. Foolish husbands are always jealous of their authority, and fearful of being supposed to be ruled; once launched into an opposition, they persevere in spite of conviction, because they think it does not become their dignity to be less wise than a woman.

“——— And this is woman's fate—
All her affections are call'd into life
By winning flatteries, and then thrown back
Upon themselves to perish: and her heart,
Her trusting heart, filled with weak tenderness,
Is left to bleed and break!”

“——— Ah! there are some
Can trifle, in cold vanity, with all
The warm soul's precious throes;—to whom it is
A triumph that a fond devoted heart
Is breaking for them;—who can bear to call
Young flowers into being, and then crush them!
Affections trampled on, and hopes destroyed,
Tears wrung from very bitterness, and sighs
That waste the breath of life!”

10. It has been the lot of some to witness more real tyranny and self-will exercised under the form of excessive devotedness than under any other.

11. As ambition may be considered the chief passion of men, though in a much larger and more general proportion, is its contemptible corruption, vanity, the governing principle of women. In them, its operations are so palpable as to render unnecessary those fine and difficult analyses which are frequently required to trace the actions of men, through various processes and modifications, up to

the simple motive. The constitutions of many girls may have contained originally the germs of those gentle and virtuous affections which are proper to their sex, but they are early rooted out to make room for exotics, and are choked by the growth of those noxious plants. Pride is substituted for love; dissimulation for sincerity; and vanity, the only weed that is indigenous to the soil, is trained and watered until it arrives at maturity, and becomes the prolific parent of many vices. The prevailing system of education violently turns nature from its course, and has separated, by an impassable barrier, the natural from the artificial character of the sex.

12. Upon what love is, depends what woman is; and upon what woman is, depends what the world is. There is not a greater moral necessity than that of reformation in female education. The boy is a son; the youth is a lover; and no man should think lightly of the elevation of character, and the extension of happiness which woman's influence is capable of producing, and ought to be directed to the production of, in society.

“ Woman, with whom we ever find
Our highest happiness combined—
Must she be will-less—thoughtless—all
Which men, for their good pleasure, call
Feminine?—Or shall she arise
And learn with us to scan the skies;
O'er meads and mountains with us roam,
And bring progressive science home;—
Search with us, knowledge life to bless,
And thus make exquisite man's happiness?”

2.

1. Delightful as the feelings of love may be, yet there is not a less satisfactory theme in the world for being treated in the abstract. To philosophize upon love would be equivalent to an attempt to compress the atmosphere in the grasp of the hand. It eludes the mind at every turn, and after all, it is reducible to a single expression; “*I love*,” is all that can be said in words on the subject; the rest must be expressed between the lovers themselves, and however interesting their thoughts and their language may be to each other, they will be very indifferent to the mass of mankind.

2. Who shall say that it is a selfish feeling which looks in another's eyes to read one's own happiness, and holds another's welfare more precious than one's own? What path in after time will ever be so pleasant as that one walk which delayed on its way, and yet ended so soon? What discoveries of the wise, the witty, the eloquent, will ever have the fascination of a few simple words, or of the still but delicious silence which they broke?

3. Can the friendship of man, however ardent and sincere, be compared with the idolatry with which women give up soul and body to the man consecrated by their virgin affections? Friends may

share danger, nay more, their purses; they may give their aid, their counsel, and their pity; but they cannot sympathize: no, it is the woman who loves, she alone can soothe, watch with exhaustless affection and patience, endure the waywardness of mind and the vexatious absurdity which arise from sickness and sorrow.

4. Coquettes and flirts, male and female, are heartless; they substitute the ambition of conquest for an amiable wish to please; they prefer the triumphs of vanity to the happiness which accrues from mutual attachment; admiration and flattery are their food. The male coquet is ordinarily ten times worse than the female; because in general he does not stop at the mere stealing away the affections, but forms baser projects. A time comes to those of both sexes, when it would be bliss indeed to have a pure and immutable attachment, but the lost opportunity can never be regained. Then come those marriages for spite! your marriages of necessity, either of prudential circumstances, or to avoid being an old maid, or an antiquated bachelor, a solitary being deprived, in the vale of years, of the only solace for care of every kind, the only drop of real sweetness which nature mixes in our cup—that is, the society of lovely woman.

5. There are many women in whom the affections and moral sentiments predominate, for the developement of affection and sentiment is more quiet and unobtrusive than that of passion and intellect, and less observed; it is more common too and less remarked; but in women it generally gives the prevailing tone to the character, except where vanity has been made the ruling motive.

6. Characters in whom the affections and the moral qualities predominate over fancy, and all that bears the name of passion, are not when we meet with them in real life, the most striking and interesting, nor the easiest to be understood and appreciated; but they are those in whom in the long run, we repose with increasing confidence and with ever new delight.

7. A propensity to religious enthusiasm is often the accompaniment of an early susceptibility to love.

8. When people are married, the change in their circumstances is so great that they sometimes flatter themselves with the expectation of a wonderful transformation of character, both in themselves and in those with whom they have paired. The man fancies, perhaps, that however ill-tempered he has hitherto shown himself, he can never be out of humour with the charming creature who has trusted her happiness in his hands, and she is equally flattered by the hope that her influence will diffuse perpetual sunshine through his disposition, and as it regards herself, that although she has been but an indifferent daughter, nobody will surpass her as an excellent wife. In short, a complete conversion of all unpleasant qualities is to be accomplished, and clouds and tempests are to be kept at an eternal distance. When the illusions of fancy and intoxications of passion, however, are over; when the transient motives for restraint and contentment are gone, both characters will appear in their true colours. Some habits, it is

true, may be changed, but the general qualities still remain, to disturb and embitter, or, on the other hand, to soothe and sweeten domestic life.

9. When people understand that they must live together, they learn to soften by mutual accommodation the yoke which they know they cannot shake off. To be sure, if people come together in marriage with the extravagant expectation that all are to be halcyon days—the husband conceiving that all is to be authority with him, and the wife that all is to be accommodation to her—every body sees how this must end; but if they come together with a prospect of happiness, they must come with the reflection that, not bringing perfection in themselves, they have no right to expect it on the other side; that having respectively many infirmities of their own to be overlooked, they must overlook the imperfections of each other.

10. A bad temper, in a woman, poisons all her happiness, and “turns her milk to gall,” blights her youth, brings on premature, fretful old age; palls all her enjoyments, banishes her friends, and renders her house comfortless and barren. Far different is the ripe, rich harvest of a home, made bright and happy by the sweet temper and mild deportment of an amiable woman, who, if afflictions cross her husband abroad, he finds comfort and consolation in his home, is happy in a companion whose temper is like the silver surface of a lake, calm, serene, and unruffled. An amiable temper is of inestimable value in the sum of domestic happiness, because, with that alone, the whims of a cross husband may be subdued, many vices overcome; the boisterous may be tamed, the unruly conquered, and the fretful tranquillized.

11. Wives and their husbands ought in prudence to forget their offences to each other as soon as may be. Life is too short, and conjugal tranquillity too uncertain to admit of dwelling long upon subjects of irritation.

12. The world has been very negligent in the education of daughters; their care is laid out entirely upon the sons; and, as if women were a distinct species, they leave them to themselves without any helps, without thinking that they compose one half of the world; that the two sexes are necessarily united together by alliances; that the women make either the happiness or the misery of the men, who, if reasonable themselves, always feel the want of having their wives so too; that they are a great means of the rise and ruin of families; that they are entrusted with the education of the children in their early youth—a season of life in which they receive the liveliest and deepest impressions. In nothing therefore are people so much mistaken as in the education they give to young women; they merely design them to *please*, they give them no instruction but for the ornaments and graces, they flatter their self-love, they give them up to effeminacy, to false opinions; they give them no lessons of virtue and resolution. Surely it is not reasonable, or rather it is downright folly, to imagine that such an education should not turn to their prejudice.

13. The whole education of females—and by education is meant every lesson of their lives from the cradle to the grave—developes their vanity; and it seldom happens that as a compensation for this, they are placed in situations which can give vigour and independence to their self-approbation. The infancy of females is allowed to linger amid debilitating trifles, which prolong their childhood beyond the years of youth. Their toys are dolls, their ambition finery, their study dress; and they are taught to anticipate on puppets the coquetry which they afterwards display upon their own persons. By words and actions, and examples, their constant lesson is, that to please and dazzle is their province; to captivate their right. These lessons are soon applied to practice, and the love of admiration is fomented by the flattering tributes it receives. A wider intercourse with society enlarges its activity, and every homage paid to their charms, every compliment, every wish to please them, every attempt to gain their affections, every sigh, every vow, every prayer, adds fuel to the flame. It is difficult to be thus idolized, and not to be vain. The only thing, which, at such a period of their lives, can modify the sentiment, is the love, the approbation of a man of sense.

14. Never yet was there a woman really improved in attraction by mingling with the motley throng of the *beau monde*. She may learn to dress better, to step more gracefully; her head may assume a more elegant turn, her conversation become more polished, her air more distinguished; but in point of *attraction* she acquires nothing. Her simplicity of mind departs, her generous confiding impulses of character are lost; she is no longer inclined to interpret favourably of men and things; she listens without believing, sees without admiring, has suffered persecution without learning mercy, and been taught to distrust the candour of others by the forfeiture of her own. The freshness of her disposition has vanished; hard lines are perceptible in her very soul, and crows' feet contract her very fancy. No longer pure and fair as the statue of alabaster, her beauty, like that of some painted waxen effigy, is tawdry and meretricious. It is not alone the rouge upon her cheek and the false tresses adorning her front, which repel the ardour of admiration; it is the artificiality of mind with which such efforts are connected that breaks the spell of beauty.

15. There is a trifling disposition, too common among the female world, which makes youth ridiculous, maturity insignificant, and old age contemptible.

16. He who would endeavour to call in question the ability of the sex to rise to moral or mental excellence, should be considered as a villain who grounds his assertion on the triumphs he has obtained over their innocence, or as a fool whose ignorance of the subject is made manifest by his opinion.

17. Moral prejudice is not stronger in one sex than in the other, provided women see and hear for themselves as men may. But this is not permitted to one woman in a hundred. The ninety and nine

are shut up at home; are instructed to believe in morals as in religion, what the priest preaches, and to feel horror for any "heretical" doctrines, even before they learn what they are. Some of them, in their simplicity, do feel that horror, and almost all are compelled by vulgar opinion to *affect* it.

18. Man seems to have made a law that the woman shall not share with him any public honours; let her but appear beyond the pale of domestic life, and he instinctively drives her back with obloquy and foul charges: it is an unanimous proceeding; but is there no hope of remedy?

19. That women do not rise to a better condition, and strengthen their minds to a greater pride, is frequently their own fault and the fault of men—that is to say, a vice in the organization of society. It is by exercising them in the moral and intellectual sciences; by giving to female education, in its widest sense, a greater resemblance to that of the male sex, by alluring women, or at least allowing them to come over to the thoughts and business of men; by assimilating their minds to minds that are stronger, that this end may be obtained.

20. As mental civilization is the highest condition of male society, so is it that of women; and history shows that they never stand upon so noble a footing, and never feel their own importance and value so much, as when they have been gently pressed forward in the career of social improvement, and that man himself never reaches so noble a state as when he lends his helping hand to his weak and amiable companion.

" Who can then such knowledge lend,
As to them a light might show,
When they cannot comprehend
All they wish to know?
Who shall guide them as they walk?
Who shall teach them as they talk?"

21. The prevailing manners of an age depend, more than we are aware of or are willing to allow, on the conduct of the women, this is one of the principal things on which the great machine of human society turns. Those who allow the influence which female graces have in contributing to polish the manners of men, would do well to reflect how great an influence female morals must also have on their conduct. How much then is it to be regretted that women should ever sit down contented to polish, when they are able to reform—to entertain, when they might instruct.

" Women are ever masters when they please,
And cozen with their kindness; they have spells
Superior to the wand of the magician;
And from their lips the words of wisdom fall
Like softest music on the listening ear—
O, they are matchless in supremacy!"

22. How repugnant is it to our best feelings to hear the hackneyed instances repeated of the evils women have brought upon the earth

from the fabled "*creation of the world*" to the period of our own useless existence! The Bible "mother of mankind" is abused for having when a pretty girl, devoted "*all*" her posterity to "sin misery, and death," by her commission of the "first act of disobedience" to the divine commander, when tempted by that fabled horned snake to eat a sweet apple. Milton wrote the following trash, in ridicule, it is to be hoped :—

" Oh! why did God,
 Creator *wise*, that peopled highest heaven
 With spirits masculine, create at last
 This novelty on earth, this fair defect
 Of nature, and not fill the world at once
 With men, as angels, without feminine,—
 Or find some other way to generate
 Mankind? This mischief had not then befallen,
 And more that shall befall, innumerable
 Disturbances on earth through female snares!"

THE END.

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