

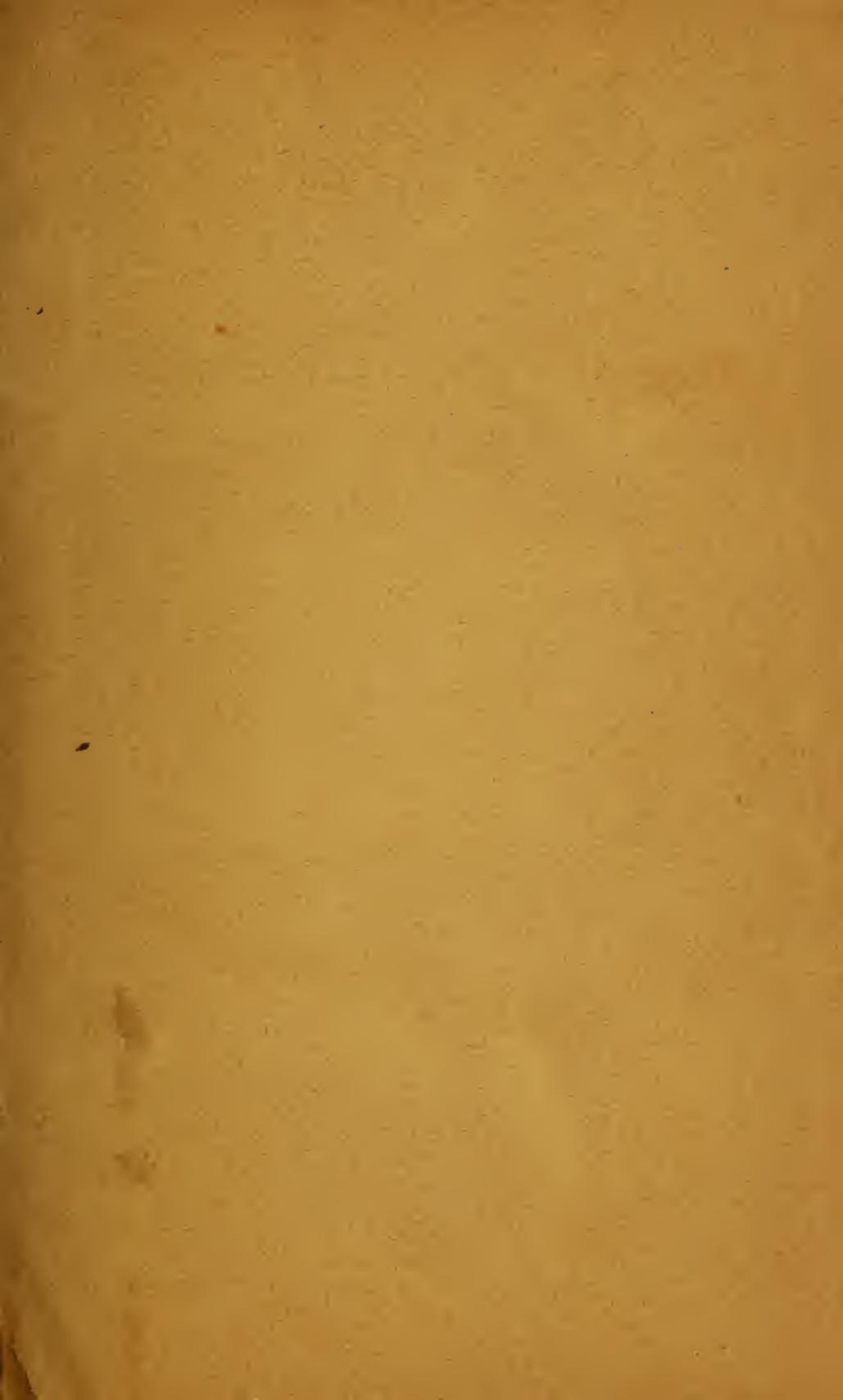
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CONVERSATIONS

74786
Of a Catholic Missionary with Americans,

BY

THE REV. JOHN C. PERRODIN.



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MILWAUKEE: c
HOFFMANN BROTHERS,
413 East Water Street,
1868.

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PREFACE.

Why a new book on religious questions? Because errors, if not new, assume new forms in different climes and ages. The substance of modern heresies is found in old times, as also the substance of our best arguments to vindicate truth; but whilst the devil shapes out old errors, in a thousand forms, to pervert immortal souls, we must not be outwitted by the spirit of lies, but expose and confute its wretched sophistry.

Very little experience is required to be convinced that the best books written in the old world, are not exactly what is needed in the new. As skilful mechanics select tools and methods which are best adapted to their use on this side of the ocean, so have I selected, from different authors, what I think best calculated to remove American prejudices, and the best answers to popular objections. It is not without fear that I publish this little work, not indeed because I apprehend to have it criticised, but because I am convinced that a religious book, to be useful, must possess a high degree of perfection. "It not unfrequently comes to pass," says the learned Mœhler, "that treatises, which would even perhaps merit the epithet of ingenious, tend only to render the age more superficial, and to cause the most important question that can engage the

“human mind and heart, to be frivolously overlooked. “Such sorts of writings are entitled: *Considerations*, “while, in truth nothing objective was, at all, considered but mere phantoms of the brain that passed before “the writer.” (Symbol. pref. p. xii.) With a desire to be useful, particularly to Americans, I have endeavored to be concise, clear and polite. Controversy often leads to verbosity, ambiguity and uncharitableness. Far it be from me to palliate truth in order to please either friends or foes, but the purest zeal is always prudent and proceeds from divine love. A hostile opposition between parties is not zeal but fanaticism. “Let those treat you harshly,” says St. Augustin, “who “know not how hard it is to get rid of old prejudices.” (c. Ep. Fund. c. i.) If pamphlets, which advocate error, are tinged with bitterness and gall, we are not to wonder at it, for bad trees cannot produce good fruits; but truth, which comes from God, is always bright with the heavenly rays of charity. The best books on religion may be ranked as models of christian meekness. This little work will be welcome, I hope, by Catholics, for Catholics, who are well instructed, behold with pleasure the reasons which are the grounds of their faith, as landlords love to behold the titles upon which their rights are founded. “Ordinarily,” says Bossuet, “Catholics neglect too much books of controversy. “Relying on the authority of the church, they are not “anxious to derive instructions from books where their “faith is vindicated, and where they could find means “to bring back to the fold those who are separated from

“us by errors. It was not so during the first ages of
“the church. Polemical treatises, written by the holy
“fathers, were eagerly sought for by the faithful. Con-
“versation being one of the means which the holy
“ghost wishes us to employ to attract unbelievers and
“disabuse the erring, every one endeavored, by such
“reading, to render his own useful and edifying. Truth
“instilled itself by means so sweet, and conversation
“attracted those who might have been imbittered by a
“formal debate; but in order that our polemical works
“may be read, as those of the fathers, let us endeavor,
“as the fathers, to fill them not only with a sound
“orthodox doctrine, but moreover with piety and
“charity, and as much as possible, let us avoid the
“dryness, not to say the bitterness, which is too often
“found in such books.” (Confer. with Claude, Adver-
tishment.)

The title page of this work indicates the plan and means which I have deemed the most natural and the most effectual to lead from rank infidelity to Catholic faith. We call infidels or unbelievers those who deny the revelations of God and the divine mission of Jesus Christ. The worst of all infidels are scoffers who despise every form of religion. Next to them are those who pretend to respect every form of religion, but, in reality, are indifferent to religious truth; some are not ashamed to deny God, and are called Atheists; some deny the spirituality and immortality of the soul, and are called Materialists; some deny the free-will of man, thereby destroying the distinction between good and

evil, and are called Fatalists; the most numerous class of infidels are Deists: they admit the existence of God and a natural religion, but they reject the necessity and the reality of a divine revelation. Universalists, Unitarians, Socinians, Spritualists, Mormons are disguised unbelievers. There are many other free thinkers who are on the road which lead to infidelity, though not formally infidels. It is my task, in this work, to attack each of those forms of unbelief.

CONVERSATIONS

OF A

Catholic Missionary with Americans.

CHAPTER I.

IRRELIGION.

There shall come in the last days, scoffers, walking after their own lusts, and saying: Where is the promise of His coming? (2 Peter's, iii.)

The scoffer's characteristic is a deep hatred of truth and holiness. He is an apostle of impiety, whose maxims we must abhor, for whom we must pray, but with whom it is of no use to reason. To dispute with a scoffer would be a waste of time and a folly, because truth cannot be manifested to men whose mind is not calm, and whose heart is not pure. There are, unfortunately, many scoffers in America. We even read of some downright infidels who built a town in Minnesota. The proprietors stipulated that no church should ever be placed upon the town plot, on pain of the reversion of the land to the original owners. The settlers threatened that any preacher who should dare to

come there, to disturb them with the Gospel, should be hanged or thrown into the river. They danced and got drunk on Sundays, and revelled in all manner of ungodliness. On one Sabbath, they made an effigy of Jesus Christ, and burnt it on the public street. The sink of iniquity, where infidelity had thus thoroughly gone to seed, was called New Ulm. Before another Sabbath's sun had dawned upon this graceless village, the wild Indians assaulted it. The people fled from their dwellings in the greatest consternation, and stout men hid themselves in cellars, wells, stables, and wherever they fancied they could find protection. A few, braver than their comrades, attempted some defence, and even women, it is said, tried to shame the majority of cowards into some degree of strength and courage; but all availed little. The red-skin flood swept over the doomed territory; from one hundred and fifty to two hundred houses, many of them of some pretensions to elegance, were razed to the ground. New Ulm was made a desolation. The dance hall escaped the general wreck, to be used as a place of public worship by the volunteers who afterwards were stationed to hold the place, and within its walls, that Christ was preached, who, so short a time before, had been scorned and insulted there.—(From the *Congregationalist*, 1864.)

It is seldom that a native American will degrade himself by sarcasms and blasphemies. Scoffers are generally the outcasts of Europe, who have, unfortunately, crossed the ocean to defile the virgin soil of the

new world. During the many years which I have spent in the missions, I have not had the sorrow to come in contact with any American who would advocate impiety. The learned DeTocqueville, who has studied with care the institutions of the United States, says in his great work: (*Democracy in America*). "Public opinion pronounces itself in favor of religion. "If the unbeliever does not admit religion to be true, he "still considers it useful. Regarding religious institutions in a human point of view, he acknowledges "their influence upon manners and institutions. He "admits that they may serve to make men live in "peace with one another and to prepare them gently "for the hour of death. He regrets the faith which he "has lost, and as he is deprived of a treasure which he "has learned to estimate at its full value, he scruples to "take it away from those who still possess it." Here is a fact to illustrate the observation of DeTocqueville. During a long and toilsome ride with an eminent American physician, I introduced the subject of religion. The doctor had no creed. He had been a Presbyterian, but he now believed in *no church, could believe no mysteries*. You deceive yourself, did I remark to him. Mysteries you must believe whether you like it or not. Do you not believe in God? Surely, answered he, I see God everywhere. I see God in a blade of grass; I see him in the leaf of a tree. But do you believe that men have sprung up like mushrooms? that the world is eternal? or do you believe that God has created all things out of nothing? In both hy-

pothesis you have a mystery. To tell the truth, answered he, I have no distinct idea on the creation. God and man are mysteries indeed ! We had just arrived at a German tavern. We alighted to warm ourselves, for it was a cold winter's day. There stood around a blazing fire, half a dozen healthy children, who no sooner perceived that a priest had entered their dwelling, than they came in turn to shake hands and ask my blessing. How happy are those people ! exclaimed the doctor as we proceeded on our journey ; I would give all I possess to have their faith ! Surely, for doubt is a violent state of the soul which finds no rest, and therefore no happiness, until it is in the possession of truth.

Having always avoided discussions with scoffers I will end this chapter with a sound rebuke administered by Sam. Houston, of Texas, to a vaunting self-important pettifogger in Northern Alabama. After an eloquent (?) tirade against religion and christianity in general, the attorney wound up with the following: yes, gentlemen, the whole system of religion is one grand humbug, and its votaries are either monomaniacs or poor illiterate deluded beings. It is the poor and unlearned alone who are the most numerous of its disciples. Why is it, I ask, that the poor man is more susceptible than the rich man to religious influences ? One hundred poor men will become converts to the theory, to ten wealthy. Would you have proof ? Look around you ; why is it ? I ask. What say you, stranger, to the interrogatory ? said the attorney turning abrupt-

ly to an elderly, rather distinguished-looking man who sat quietly smoking his pipe in a far corner of the room. "What is the reason? you ask; why, it is "simply because the wealthy are too much occupied "with business, the cares and pleasures of life to give a "thought to religion. They won't take time to give "the subject a serious thought. One said he had a "yoke of oxen that he wished to prove, and therefore "he prayed to be excused; another a piece of land, "etc. The minds of the poor are not thus absorbed "with the trash of the earth, to the exclusion of that "which is priceless. True! God has chosen the weak "and foolish to confound the wise, in many instances; "yet, believe me, not the illiterate alone are so blessed "of God as to be the recipients of His gifts and mercies. "The wisest men, the world has ever seen, have ack- "nowledged his supremacy, and bowed with a willing "knee. Beware, young man, how you sneer at that "which to secure us a Savior, offered up his life as a "willing sacrifice. Did I not know, young man, that "it was through ignorance on your part that you thus "revile, I would exclaim to you in the language of "Paul: O! full of subtlety and all mischief, thou ene- "my of all righteousness, wilt thou not cease to pervert "the right ways of the Lord?"

Ha! ha! ha! interrupted the lawyer, had I known that I had waked up an old methodist preacher, I would have taken "time by the forelock," and "*run in time.*" "I am not a Methodist preacher, sir, I have "not that honor. They are a pious, useful, a revered

“class of people whom I love and respect.” Who are you then? insolently asked the attorney. “Sam. Houston, sir, of Texas.” Had a thunderbolt fallen in their midst, there could not have been a more electric motion in the crowd.

All do not share the love and respect of Sam Houston for Methodist preachers, but all ought to share his contempt of a scoffer, and uphold truths which are the only solid basis of liberty, order and happiness.

CHAPTER II.

INFIDELITY IN GENERAL. SKEPTICISM. FREE THINKING.
PHILOSOPHISM. INDIFFERENCE IN RELIGIOUS MATTERS.

Professing themselves to be wise, they became fools. (St. Paul. Rom. 1., 22.)

Unbelievers and infidels reject Christianity. He who is indifferent says: *True or false, I do not care!* whilst the skeptic remains in doubt or pretends to doubt of the existence of God, or of God's revelations. Those who earnestly desire to know the truth, and to embrace it, are not skeptics—notwithstanding their doubts; nor can we apply the odious name of skeptic or infidel to degenerate Christians, whose life is a shameful contradiction to their creed, but who deny not the truth. There have been at all times, and there are everywhere, weak and wicked people who, seduced by the vanities of the world, distracted by its follies, or carried away by the bad examples and opinions of their fellow-men, blindly follow the wide road which leads to perdition. They, like the skeptics and infidels, avoid thinking of God, to enjoy a false peace of mind. They are on the road which leads to infidelity, but, though deprived of a living faith, they want something else than arguments. They need a man of God to frighten them with the torments of hell, to wake them up, from the lethargy of sin and worldliness, to a spiritual life, by the threats of

a just God, whose love and mercy they cannot forever abuse ; they need a special grace of God to resuscitate their souls by a sincere conversion. As to those who, having once believed, become indifferent, or who having never believed, are too indolent, too corrupt or too worldly to occupy their mind with the study of religion, they may be ranked with infidels. Infidelity is increasing fearfully in the United States.

The first cause of infidelity, which is common to all countries, is pride and iniquity. "*Men loved darkness rather than light, for their works were evil, for every one that doeth evil hateth the light.*" (St. John iii., 19, 20.) There are not a few who are guilty of usury, frauds, divorces and unchaste practices! How many patients are under treatment for what newspapers term *abuse* and *indiscretion*. When the will is wrong, the intellect cannot remain right a very long time. Guilty people naturally desire to persuade themselves that remorse is only prejudices, and by dint of exertions and perseverance, doubts are created, take root, fortify themselves in the soul, so that death itself cannot eradicate them. Many die unable to believe, because faith is a gift of God, which is justly denied to inveterate sinners.

Proud and sensual men, who hate truth, who hate in consequence the high dogmas revealed by God, will soon hate and deny the eternal laws of order, called *moral laws*, for all truths, whether dogmatical or moral, proceed from God, who is truth itself, and are all united in God, as in their source, so that it

is impossible to deny a single truth, however theoretical or dogmatical, without attacking all truths together, because truths are One, as God is One. I repeat it, when the heart is corrupt, the intellect cannot long remain unbiassed and clear; and, likewise, when the intellect is in error; the heart cannot long remain pure, so that the corruption of the heart produces the blindness of the intellect, and the blindness of the intellect produces the corruption of the heart. Hence it is that it often suffices to amend one's life in order to believe what before appeared doubtful. Hence it is, also, that when the heart hates virtue, the intellect hates truth, however abstract or theoretical. It is a fact, beyond cavil, that all far-famed unbelievers have not been patterns of humility and chastity. Study their lives, and you will not fail to discover that every one of them, without exception, has been actuated by pride or sensuality, or by both passions. The shocking pride of a Rousseau, the profligacy of a Voltaire, and the dissoluteness of a Paine, are well known, but, instead of giving examples, I appeal to the conscience of unbelievers, and to the experience of the reader.

The second cause of Infidelity is the confusion of ideas, introduced by the variations and divisions of Protestantism. In every town and village there are meeting houses for discordant sects, where black and white is preached from the same Bible. The Bible, amongst Protestants, has been made a common anchor for religious errors, as well as for religious truth. It is the confusion of Babel. Men are at a loss what to

believe, and the end is doubt or unbelief. Some retain the empty name of one sect or another; they do not refuse the customary payment to the preacher; they even lead their wives to the door of the church; but they think for themselves, according to the Protestant principle. They are Free-Thinkers. Where there are Catholic churches, curiosity may lead some Protestants to go and hear a Catholic priest. What is the result? Old prejudices may be thrown away, but most Americans would as soon go straight to hell as to join the Catholic church. How could they keep the rules of that church!

A third cause of infidelity in America is the turmoil of affairs. The American is a business man. Talk not of religion to a man whose sole care is to make money. His whole soul is absorbed by a new railroad project! His fortune is made! He must hasten to take a patent for a new invention! Talk not to him of religion! Land speculations, mining, oil wells, banking, fishing, factories, foundries, trade, commerce, such is the controlling spirit of America. The temples are not frequented, and the newspaper too often replaces on Sundays the use of Bibles and prayer books.

The fourth cause of unbelief, particular to this land, is a kind of aversion to things spiritual and supernatural. It is thus explained by the learned De Tocqueville. (Democracy in Amer. t. 11.) "Every one shuts himself up within himself, and affects, from that point, to judge the world. The practice which obtains among the Americans of fixing the standard of their judge-

“ment in themselves alone, leads them to other habits
“of mind. As they perceive that they succeed in re-
“solving, without assistance, all the little difficulties
“which their practical life presents, they readily con-
“clude that everything in the world may be explained
“and that nothing in it transcends the limits of the
“understanding. Thus they fall to denying what they
“cannot comprehend, which leaves them but *little*
“*faith* for whatever is extraordinary, and an almost
“insuperable distaste for whatever is supernatural. As
“it is on their own testimony that they are accustomed
“to rely they like to discern the object, which engages
“their attention, with extreme clearness.” He adds:
“Some despairing of ever resolving by themselves the
“hardest problems of the destiny of man, ignobly sub-
“mit to think no more about them. Such a condition
“cannot but enervate the soul, relax the springs of
“the will and prepare a people for servitude.” (Do-
t. 11. p. 22.) Had the learned De Tocqueville visited
America in the days of somnambulists, table-turners,
spirit-rappers, mediums and mesmerists, would he not
have exclaimed: What a change! But no. It was
a feverish excitement which is nearly over. Americans
have already relapsed into the state above described,
and the last state is worse than the first.

A fifth cause of infidelity is the modern system of
education. Religious training, at home and abroad, is
neglected altogether, or quite insufficient. We read
that Diderot, the Atheist, was teaching the Cath-
olic catechism to his daughter. American in-

fidels are more consistent. Besides teaching infidelity by their examples, some raise their children in irreligion, whilst the majority of them attain indirectly the same, by a complete indifference to religion. There are thousands of people, whose very names indicate that they are descended from Catholic parents either from Germany, Ireland, France or other parts of Europe. What are they at present? They have fallen into the abyss of indifference or skepticism. What will their children be? What will the next generation be with skeptic parents at home and schools *a la Girard* at their doors? May God, in his mercy, preserve them from total ruin! The famous Girard College in Philadelphia, may be considered as the model of our present school system in the United States; but what a model! The last will of Girard enjoined: "that no ecclesiastic missionary nor minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said College, nor shall any such person ever be admitted for any purpose, or as a visitor within the premises appropriated to the purpose of the said College." In making this restriction, adds he: "I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a magnitude of sects, and such a diversity of opinion among them, I desire to keep the tender mind of the orphans, who are to derive advantages from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is that all the instructors and

teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that on their entrance into active life, they may from inclination and habit, evince benevolence toward their fellow creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer." Sublime theory! to build without foundation, and base pure morality on naught. It is said that although no clergyman is knowingly admitted within the premises, daily worship and religious instructions on Sundays enter into the course of education. The Bible is read, hymns are sung and appropriate discourses by the President, or some layman selected by him, delivered. This is strange, but literally true. It has been twice argued before the Supreme Court of the United States, that this provision of Girard's will, was at war with the Christian religion, but the Court has established the validity of the bequest. What Judge Story has decided is carried into practice by State Legislators. On account of the magnitude of sects and diversity of opinions, public schools are everywhere established, with a proviso that nothing sectarian shall be taught; but, as all is sectarian where there is no religion or church by law established, this clause strictly means that everything which relates to religion must be excluded from the school room. I defy legislators to define what is sectarian. As in Girard's College, the reading of some kind of a Bible, (a sectarian Bible,) the singing of hymns, discourses

from laymen are not everywhere considered as sectarian practices, but nothing definite is taught, and clergymen who are not skeptics or infidels are out of place in such institutions. All sincere christians are obliged to patronize private schools at their own expense, and to forfeit their share of the school funds and of school taxes. Some persons may call that liberty; but I protest against that measure as an injustice and a violation of the rights of parents and of the true church. Civil society has its rights, but the rights of the true church and of parents are paramount to those of the State. Our Saviour has said: "*He who is not for me is against me.*" Experience teaches that pure religion will not grow spontaneously in the mind of a child, any more than wheat in our fields. What grows spontaneously are alas! weeds, thorns and thistles. The church of Christ is not a dead body. It has a right to be represented in the school room. In christian countries, the teacher is an agent of the parents, of the church and of the State—a noble position! In the United States, his sphere is unhappily confined to profane learning and worldly matters, so that our present system of education practically leads to skepticism and infidelity.

Let not the reader expect to find here a discussion with infidels who are indifferent to religious truths. No! The indifferent may have read the works of Gibbon and Paine or those of Voltaire and Rousseau, but finding that old sophisms and assertions are threadbare, and that new objections are of no avail, he who began

by boasting of his reason, reasons no longer. He does not say, hear my proofs, but I will not hear *yours*. If you insist on any point, his answer is a sneer. Christianity is not worth occupying his lofty mind. He is too enlightened to think of God and serve him! What hope is there of his conversion? None whatever. Fanatics and bigoted heretics have still some strength and life; but the pulse of the indifferent beats no longer. He is dead! By rejecting all truths, he implicitly admits all errors. He has placed himself on a level with brutes, with that difference, that brutes are not to be blamed, because they are brutes, whilst a reasonable being has to annihilate his reason before he becomes a brute, and deliberately stakes his all before the truth of Christianity. What a long struggle against his conscience, against his reason, against his God has been necessary stupidly to lie in that wretched state of indifference to everything spiritual, to everything eternal, to everything except what relates to this short life! He has committed that sin against the Holy Ghost, which shall be forgiven neither in this life or in the life to come. If they hear not Moses, or the prophets, neither will they believe, if one rise again from the dead. (Luke xvi.31.) As to infidels, of all grades, who struggle to show cause for doubts or unbelief, the following dialogues will prove how weak, how frivolous, how palpably absurd are their common maxims and theories.

A wealthy gentleman once brought me designs for a beautiful Catholic Church. Like Girard, who was, at

times, a liberal benefactor to churches, because he considered them as a means to increase the welfare and improve the appearance of the land, my kind visitor manifested a deep interest for the erection of a fine church, near his premises. This is a synopsis of our conversation :

Missionary.—I thank you for your good will, but I am not able to erect so large a church with my limited means.

Gentleman N.—Oh ! we will help you. I will give my share. The richest men of our city are well inclined to help churches. You may rely on three thousand dollars.

Missionary.—How could that be ? Are you not aware that fully two-thirds of our business men have no religion ?

Gentleman N.—They do not belong to any particular church, but they all believe, as I do, that religion under one form or another, is useful in society, and particularly to common people. All religions are good, provided people are sincere in their belief.

Missionary.—The maxim that all religions are good, has a double sense. If you mean, that any form of religion is better than no religion at all, it is true ; but if you mean that there is no religion in the world perfect and divine, it is false.

Gentleman N.—Well sir, I have read a great deal, and I have come to the conclusion that there is truth and untruth in every form of religion, but I respect all sincere believers. I have Catholic servants, and I

must say, that those who attend to their church are the most faithful.

Missionary.—It is a good testimony in our favor. Now, allow me, sir, to state my own convictions. With the exception of a few sophists, all agree that society is the natural state of man ; all agree moreover that without religion society has no basis. If religion is the basis of society, God could not fail, and has not failed to give us a true religion and to make it known by palpable evidences. If there is a true religion it is our duty as well as our interest to have no rest or peace until we find it and embrace it ; and I consider it as evident, that all members of society, without exception, whether rich or poor, high or low, are equally bound to obey the laws of God ; for God has not created common people to be virtuous for the sake of the rich, and the rich to form a privileged class free from religious duties.

Gentleman N.—I cannot dispute your principles. With your permission I will call again some other time.

Missionary.—You will be welcome.

Mr. De la Mennais has confuted more at length that silly device of infidels : that religion is good for common people. “ Philosophers, says he, speak less of “ the dignity of man, or respect it more. What ! It “ is in the name of reason and by extolling her inalienable rights beyond measures, that you coolly condemn “ three-fourths of mankind to be the dupes of imposture. For mercy’s sake, show yourselves more gen-

“erous toward your brethren. Let some rays of that
“light, which shines for you in its effulgence, reach
“their eyes. Do what you please, you cannot leave
“them for ever in the dark. Mind that it requires vir-
“tue, that is, *strength*, to be religious, and nothing else
“than passions, that is, *weakness*, to be incredulous.
“The heart bends with the whole weight of its corrup-
“tion towards unbelief. Do you imagine that you can
“throw religion to common people, and make them be-
“lieve that it is for them a necessary restraint; that
“they will put the bridle in their mouth, and let you
“drive? How pleasant! They would toil and suffer,
“and you would reap. But in your ingenious calcula-
“tion you forget two things, pride and cupidity. Let
“it become once the prevailing opinion, that religion
“is a bug-bear to scare common people, who
“will be common people? and fulfill arduous du-
“ties for the sake of being esteemed a fool?
“Every body emulating high classes, will strive
“to ascend, by throwing off religion, and repeat
“in turn, with a sneer, that religion is good for com-
“mon people. The great will send her down to magis-
“trates, the magistrates to landlords, the landlords
“to mechanics, the mechanics to laborers, the labor-
“ers to beggars—who will drive her away. Like the
“messengers of God, mentioned in Holy Writ, Re-
“ligion, banished from society and expelled from every
“dwelling, will sit on the cold flags of the street, sur-
“rounded by a laughing crowd, without a friend to
“harbor her.

“ I appeal to experience: What has introduced ir-
“ religion in hovels? Reasoning. No, but contagious
“ examples and the fear of appearing credulous. Such is,
“ together with the allurements of vices, the true
“ cause of incredulity. Philosophism must have been
“ exceedingly confident, if it ever entertained the hope
“ of dividing mankind into two classes, the first, of
“ men who should believe for the benefit of phil-
“ osophists who laugh at them; and the second, of
“ men who would acknowledge no duty, besides fol-
“ lowing their natural inclinations, which the former
“ would have to subdue, to fulfill imaginary duties; of
“ men who would ridicule what the former would
“ childishly venerate; so, that, on one side, there
“ would be no restraint, with all that men crave in this
“ world; and on the other side, blind submission to
“ prejudices, with all that men hate and fear, without
“ any compensation, but scorn. What a charming,
“ what a wonderful combination! what a folly! And
“ still it is what some men admire and believe, in pre-
“ ference to truth; but nature, whose laws never
“ change to suit human passions, has once confuted in
“ a dreadful manner, those vain theories which human
“ pride opposes to eternal order. Facts speak loud
“ enough to be heard, by those who are deaf to rea-
“ son.(1.)—[Indifference t. 1. ch. iii.]

Infidels of the Voltairian school are not in general so sweet-tempered as the above skeptic. I will relate a

(1.) The author alludes to the first French Revolution.

conversation with one of them. He had married a Catholic wife ; but the poor woman ! to please her husband, had to keep her Sundays in reading novels and magazines. Her lord had used all his influence at home to make her share his anti-christian bigotry, and used his little influence abroad to propagate infidelity. It was on one of the beautiful steamers which ply on Lake Michigan, that I was introduced to that formidable antagonist. I had the advantage of the position, for when you hear the waves dashing against the vessel, or survey the blue firmament over your head, or behold the deep water under your feet there is something grand and sublime which elevates the soul and inspires religion. After the customary shaking of hands, we conversed as follows :

Infidel N.—I am very glad, sir, to become acquainted with you. You have often passed by my cottage. I will be happy, when you pass again, if you favor me with a visit ; but you must come as a friend and a gentleman, and not as a priest.

Missionary.—A priest, sir, is always a friend and a gentleman. At least he ought to be.

Infidel.—What I mean, is, that you must not come to preach religion in my house.

Missionary.—Have you so much religion that you are afraid of a little more ?

Infidel.—My religion, sir, is to be honest, and to mind my business.

Missionary.—Your creed is rather short. A little christianity would not spoil it.

Infidel.—Christianity ! It was good for dark ages. Sciences and civilization have fortunately made great changes in the world.

Missionary.—They have helped powerfully the cause of religion. A superficial knowledge leads astray, but true science leads men to God and to his church.

Infidel.—Say rather that it leads them to cast off prejudices. Who will believe now-a-days that the world has been created in six days ? Has not geology flatly contradicted the account of Genesis ! Is it not now demonstrated that the unity of the human race is a fable ? If Adam and Eve were white people their children must be white, or nearly so. If they were black, their children must be black, with wool on their head. No, sir, science is not in your favor. Science and revelation contradict each other.

Missionary.—Far from it. Your objections have been often answered triumphantly. (See Answers. chapter vi.) I will lend you, with pleasure, if you call at my house, the works of Baine and Wiseman, and, after reading them you will no longer deny that science leads to God and to his church. But there is a shorter way to settle that question ; it is a well-known fact that all learned men in the world, in America as well as in Europe, have been the true friends and the warm advocates of religion.

Infidel.—Were not Voltaire and Rousseau and Paine and many others very learned men ? All these were not the advocates of religion. Religions, sir, are human inventions. They are useful, no doubt, for the ruling

powers ; but they are nothing else than impostures, devised to rule over dupes and weak-minded people.

Missionary.—(A crowd had gathered around us. I felt indignant and raised my voice.) Voltaire, sir, is no longer an authority, Rousseau was a sophist. Paine was a drunkard, very shallow on divinity. As to the system that religion is a human invention, have you ever thought of the folly that it implies? Can you tell me who has invented religion, where it began, and at what time that wonderful discovery has been made? Have you ever thought of the horrible consequences which flow from that absurd assertion! The first is, that the distinction between good and evil is a human invention; that nothing is criminal except what human law defines to be a crime. The second is, that supreme wisdom consists in calculating the chances of escaping from the clutches of the law. Driven as we are by an invincible desire of happiness, an infidel must necessarily consider as allowed and holy, whatsoever is useful and agreeable. His only care will be to gratify his desires, unless prevented by danger or fear. The notions of justice and duty are no barriers in his way. His only duty is to be happy in this life, his only justice is to lose no opportunity to satisfy his thirst of happiness. Morals, honesty, faith, probity, honor, are nothing but vain unmeaning sounds or prejudices. Liberty, virtue, rights, are handsome words and charming theories, but the human heart is not led by shadows. To induce a man to fulfill duties, often painful and detrimental, strong motives are required. Whosoever

despises religion in his heart, and does not confess that he would rather let the world perish than perish himself; rather let mankind pine in distress and misery, than to endure the pangs of suffering; rather see society crushed to atoms, than to be deprived of gratifying his wishes, such a man is either a liar, or an irrational being. Noted unbelievers, in lucid hours, have confessed those fundamental truths. "I do not admit, (said Rousseau, in his letters to Dalem- bert,) that a man can be virtuous without religion. I have held a long time that fallacious opinion, but I am entirely disabused."

He has written elsewhere against skeptics: "They affirm that truth is never hurtful. I believe it as they do, and it is, in my opinion, a strong proof that what they teach, is not truth." (Emilius, t. iii.)

Infidel.—There is no need of christianity for good morals. If a man violates natural laws, he is instantly punished by remorse; if he trespasses against the laws of the land, we have penal laws to keep order in society.

Missionary.—I deny that remorse, fears and penal laws are a solid ground of morality. (1.)

There are thousands of occasions when laws can be violated in secret, and when religion alone can prevent crime. Remorse is nothing if we do not fear God and the pains of hell. Laws can be defied by force or evaded by cunning. Unless justice, obedience and pa-

(1.) That proposition is proved to evidence in Chap. vi.

triotism are held as sacred and heavenly principles, I cannot believe that the poor will starve and languish in misery, rather than to steal ; that the servant will waste his health and strength to make the rich richer ; that the citizen will open his purse or sacrifice his life for his neighbors and country. Let irreligion prevail and there is no check to vice, no encouragement to virtue, no binding in contracts, no sanctity in oaths, no faith in wedlock, no basis for society. All is confusion upon earth ; the simplest notions of vice and virtue are annihilated ; the fundamental laws of society are trampled upon ; the harmony of political bodies disappears, and the world is nothing but an immense gathering of selfish, cruel, perfidious people, whose only law is force, whose only restraint is weakness, whose only tie is fear, whose only God is *self*. Such is the republic of irreligious people, should error prevail. Hence it is that everywhere, at all times, and amongst all nations, whether civilized or barbarous, indolent or warlike, free or enslaved, religion has been acknowledged as the prop and foundation of laws. Some have made religion subservient to politics ; others have made politics subservient to religion, but all have paid homage to its benign influence. When infidel legislators, during the great French revolution, marked the history of the world with a black spot, and banished religion, its absence was soon felt. The worshippers of reason (fitly represented by a lewd woman carried in triumph) horrified at the sight of crimes and blood, had to hurry to inscribe on the code : “ There is a supreme Being.”

Each individual, as well as society, is in need of religion. Let the cup of sorrow be brought to the lips of an unbeliever (and who is free from sorrows, in this vale of tears?) what has he to sweeten its contents? Speak not to him of patience and resignation to the will of God. No. When life grows wearisome, despair and suicide are his only remedies. Short as life is, he is bound to make it shorter. But is suicide the road to happiness? What does he see beyond the grave! Nothing but nonentity. Does then his soul rejoice at being annihilated, and after so short an enjoyment of life, is there nothing to be expected besides thorough annihilation? Our feelings are a protest against nonentity, and convince us that the last moment of an unbeliever, is a moment of sorrow. Had religion enabled him to subdue his passions, had he lived in hope of a better life, his enjoyments on earth would not have been shortened, and under the pressure of misfortune, christian hope would have revived his weary soul, whilst irreligion has thrown a blast on his happiness forever. Such are the consequences of a system which I term absurd and horrible beyond expression.

Infidel.—Well, sir, you have given us a preaching, but you have not understood my position. I am not opposed to *natural religion*.

Missionary.—Natural religion, sir, is a soft name for irreligion. We must part. (We had reached the port.) If we ever meet again, I will give you another preaching on *natural religion*.

I will now relate a conversation with a good natured infidel, a true sample of a numerous class of American skeptics. I had lost my way in the prairies of the far West. At dusk I reached the woods, and finding a log cabin, I rapped at the door, asking for hospitality. A tall, stout farmer bade me welcome. They had hay for my horse and a room at my service; I felt at home. Well, stranger, said my host, after a hearty supper, I suppose you are a preacher.

Missionary.—Something like it. I am a Catholic priest.

Farmer.—A Catholic priest! I am glad of it! I have heard that there are some Catholic churches in the State, but I never had an opportunity to talk with a Catholic priest.

Missionary.—I thank you for your good will, for there are many people who are not so friendly to Catholic priests.

Farmer.—Oh! sir, I am very liberal. There is nothing like liberty in religion as well as in politics.

Missionary.—Allow me to ask you, in my turn, what church you belong to?

Farmer.—I belong to the big church, sir.

Missionary.—Then you are a Catholic, for it is by far, the biggest church in the world.

Farmer.—No. I belong to no church at all. I have never joined any.

Missionary.—Have you not been baptized?

Farmer.—No sir, never. My parents were Baptists, but they died before I was of age.

Missionary.—And have none of your children been baptized?

Farmer.—No sir. They are now old enough to judge for themselves. They read the Bible and attend meetings on Sundays, when they please; but I give them their free will, for I believe that preaching is all humbug. All preachers are preaching for money.

Missionary.—Whatever may be the case with Protestant preachers, I can assure you that Catholic missionaries are in earnest, and ready to sacrifice their very lives, if necessary, for the glory of God.

Farmer.—That may be, but I have read a great many tracts, and I have there (pointing to a shelf on the wall) the Encyclopedia of Religious Knowledge, and unless they tell enormous lies, the Catholic church is still worse than other churches.

Missionary.—I am aware that the Catholic church is awfully misrepresented, and particularly in the Encyclopedia of Religious Knowledge. That book is a repository of lies and calumnies against the Catholic church. The end of all these calumnies against the old church is rank infidelity, for a man who is neither a Catholic nor a Protestant is, and must be, an Infidel. As you do not believe in the old Catholic church and despise the various sects around you, which are, indeed, human institutions, you have not, nor have your children, any form of worship.

Farmer.—After all, my crops grow as well as those of my neighbors.

Missionary.—Our Lord has said that God maketh his

sun rise upon the good and the bad, and raineth upon the just and the unjust. You are all right, as far as this world is concerned; but we must all die, and then comes the judgment and eternity. If Jesus Christ is God, if he has risen from the dead, if he has established a church, and commanded us to hear that church, how will it be on the day of judgment with people who refuse to hear that church, and who deny the divinity of Jesus Christ?

Farmer.—That is the great point. If Jesus Christ is God; if he has risen from the dead. If—if—These are great problems. Some Methodists, in my neighborhood, affirm that they have seen the Lord, but I have never seen him.

Missionary.—It is not necessary to have seen Jesus Christ to know that he has raised himself to life on the third day, that he has sent his apostles to convert the world, that these have fulfilled their mission, that the church which they have founded is still, and will be Catholic or Universal, to the end of the world. After a long conversation on the vital principles of christianity, my good landlord promised me to make further inquiries on religious subjects. He has kept his word, and through the grace of God, has become a *christian* and a *Catholic*.

Let us conclude that our divine Lord has divinely expressed a great truth when he called his apostles the salt of the earth and the light of the world, since, without religion, the world would be filled with corruption and plunged in darkness. Happy, then, are

the messengers of peace, who are called by heaven to preach and propagate the faith. There is not in the world a nobler institution than the ministry, nor a more beneficial practice than to assemble the people of God on certain days and hours to unfold to them, in a simple and solid manner, the rules adapted to promote the welfare of society and the sanctification of individuals. When orators, in the tribune, with streams of human eloquence, discussed the interests of republics, they had not a greater object in view, I do not say, than the apostles who had to conquer the world to faith, than the least missionary and humblest priest who teaches religious doctrines and duties.

How wicked, on the contrary, how wretched are the proselytes of irreligion, who ridicule as prejudices the most ancient, the most certain and the most undeniable truths; who give sneers and sarcasms instead of arguments, and blasphemies instead of proofs! Be not deceived by their vain erudition. Whatever may be their skill and proficiency in human sciences, as they have neglected the only science which leads to wisdom, they deserve no credit when they attack christianity. Abhor their fatal errors, and, in order to oppose their sophisms, study your holy religion. The more you will investigate it, the more celestial and divine will it appear. Human sciences are the lot of a few, and within the reach of a few, but the science of religion is the science of every man, who has a soul immortal to save and who is called to know God, to love him, to serve him, and, by those means, to obtain

life everlasting. Study it, especially, you parents, whom Providence has appointed to be the first teachers of your children; study it, you christians, who are surrounded by infidel neighbors, that you may contribute to their conversion, and extend the kingdom of God.

CHAPTER III.

ATHEISM—PANTHEISM—TRANSCENDENTALISM.

The fool has said in his heart: There is no God. (Ps. xiii. 1.)

There are hideous sores which a practised physician cannot touch without disgust. Atheism is that hideous ulcer of the soul which saddens and disgusts a philosopher and a christian. By atheism is meant the last state of wretchedness and folly which prompts the profligate to affirm that there is no God. Pantheism is a disguised atheism. Pantheists take also the high-sounding name of transcendentalists. Atheists deny the existence of a Supreme Being. Pantheists and Transcendentalists arrive at the same conclusion by calling *God* all that exists in the universe. Are there Atheists and Pantheists? In other words, can a human being, sound of mind and free from odious sins, become an Atheist? I believe not. But there are, alas! many practical atheists, who live without God, who know God as the philosophers mentioned by St. Paul, and who honor him not. It is not impossible that such men might become so depraved as to wish the non-existence of God, and so stupid as to deny God. Human passions lead to extreme errors. In old times, they have led whole nations to Polytheism. Why not to Atheism? Perhaps, because Athe-

ism being the last of heresies, according to Leibnitz, the last degree of corruption has to be reached before the human mind loses sight entirely of its Creator. Americans are not the advocates of impiety. A certain Laurens P. Hecock, D. D., of Union College, has sullied his writings with atheistical blasphemies, and his flimsy work on Moral Philosophy, has, notwithstanding, been introduced into the central public school of Buffalo. I have also heard it said that such and such persons were *Atheists*, but an avowed Atheist I have met only once, and he was a foreigner. Strange to relate, I met him in a crowd at the ceremony of the dedication of a new church. His face was bloated by excess in drinking. That man, whispered one of the trustees, is an Atheist. I wish the Reverend Father would give him a *cut*. It has been remarked by Addison, (Spectator, N. 185,) "that the zeal of spreading
"Atheism is, if possible, more absurd than Atheism
"itself. They are (*the Atheists*) a sort of gamesters,
"who are eternally upon the fret, though they play
"for nothing. They are perpetually teasing their friends
"to come over to them; though, at the same time,
"they allow that neither of them shall gain anything
"by the bargain." Judging from the hint of my trustee that I had before me one of those wranglers who burn with zeal for the most abominable error, I implored the assistance of Him who is our life and our light and said: Our first duty is to know God, to love and to serve him. It is to fulfill that duty that we are here assembled to dedicate a new church to the service

of Almighty God. As there are axioms in sciences, that is, self-evident truths which need no demonstrations, there is an axiom in theology, and that axiom is the existence of God: but, alas, there are men who do not know God, who do not serve him, who rebel against him; there are even monsters who deny God! The necessity of a first self-existing cause of all things, of a sovereign intelligence to maintain order and harmony in the universe, the testimony of all nations and people, the inward testimony of our conscience, the horrible consequences that flow from Atheism, cannot fail to convince a soul, free from passions that there is a God in whom we live, and move and have our being. This church is a testimony of your faith, a noble monument, etc. The remainder of the discourse related to the ceremony of the day. I was in hope that I said enough to silence the Atheist of the village, but, an Atheist is not easily converted. He came on the evening, with some neighbors, to pour out in my presence, his trite objections to theism. I only give a brief synopsis of his words and of my answers:

Atheist.—It is easy, sir, to explain a mystery by a greater mystery, but, after all, nothing is explained. Your self-existing cause of all things is more impervious to reason than the eternity of the world. As to the order and harmony of the universe, there are enough of defects in it to oblige you to confess that it is spoiled. Why ferocious animals and venomous reptiles? Why excesses of heat and cold? Why hail storms, whirl

winds, floods, earthquakes? Why abysses and volcanoes? Man, the king of creation, is subject to sorrow, poverty, sickness and death. The life of many is rather a curse than a blessing. Original sin, I know, is your boasted explanation of these evils; but why has God created man to sin? and, above all, why are wicked and selfish people far better off in the world, than those who are good and virtuous?

Missionary.—In answer to so many questions, I ask, in my turn, is the existence of light to be denied because there are shadows and blind people. The creation of the world is a fact. Some *Great* philosophers have asserted that man grew up, like a mushroom, but even a mushroom must have its cause and beginning. A self-existing cause is a mystery; a world eternal is an absurdity. With regard to sufferings, to death and to the imperfections of the world, let us not exaggerate. There are more who run away from death, than who pray for a speedy stroke of her scythe. Our wants and infirmities are as many sources of beneficence and gratitude, and a bond of fraternity and brotherly love. From the happiness of the wicked, and the trials of the just, the only conclusion that reason avows, is, that there is a future life, where justice will be done. The rich man, who receives here upon earth the reward of his imperfect good works, will receive, after death, the penalty of his wicked life, and Lazarus, who receives, here below, the punishment of his venial sins and imperfections, shall go after

death into Abraham's bosom. You shall mourn and be sorrowful, says our Saviour to his disciples, and the world shall rejoice, but your sorrow shall be changed into joy, and your joy no man shall take from you. (John xvi.) But why crimes and errors? Because man is endowed with free will. Automata and inanimate objects can only render unto God an imperfect honor. God has willed, and being our Creator, had a right to will, that man, created to his own image and likeness, should worship him in spirit and truth. With liberty comes evil, and with evil comes error and Atheism.

Atheist.—It is unfair to insinuate that Atheists are worse than their adversaries. A man can be honest without being influenced by old prejudices. Our Government is *Atheistical*, and it is the freest and the wisest in the world.

Missionary.—You are not, I suppose, a citizen of our great Republic, but even foreigners ought to know, that the President of the United States and State Governors appoint a day of thanksgiving to Almighty God, every year; that all officers, from the President down to a Justice of the Peace, are required, before they enter upon their duties, to take an oath of office; that jurymen and witnesses are duly sworn by the Court; but what is an oath, but a mockery of God is a nonentity? He who denies God is, by the fact, disqualified from holding any office or place of trust, or giving evidence at Court. When laws can be violated with impunity, a good revolver,

or something of the kind, is the only restraint that a wretched Atheist will not despise.

Atheist.—You would, I fear, shoot an Atheist as a wild beast, or burn him to death, if you had it in your power. It is the consequence of believing in God. That belief engenders Fanaticism, which is infinitely worse than Atheism, as Bayle has proved it. I am in favor of universal toleration, and contend that nothing but Atheism can bring that blessing upon earth.

Missionary.—Had Bayle lived a century later, he would have known Atheism by its fruits. France has been governed, during a few months, by Atheists, and it is well known that a million of Tartars, during as many years, could not have desolated the land with more ruins, nor deluged it with more blood, than a few of those monsters. “Irreligion, says Rousseau, is worse than Fanaticism, in its consequences. It does not spill blood, (it has spilt blood to the horror of the world,) but it prevents the increase of population by destroying good morals. It is, besides, a problem, if philosophy on the throne, would practice that meekness of which it boasts, in its writings.” (Emil, t. iii.) It is no longer a problem. As a true christian, I wish not the death of Atheists, but their conversion. We must pray for all men, even for Atheists, who are at the bottom of the abyss of errors, and, perhaps, of crimes.

Atheist.—Well, pray for me: and he left the room. May God have mercy on his miserable soul.

I have never conversed with pantheists and transcendentalists. Western people are not up to the over-sublime philosophy of Kant, Herder & Co. They call God: *God*. The high-sounding terms of the *Great Whole*, the *great Soul*, the *universal Soul*, *Impersonal Nature*, *Absolute*, etc., are little used on the West side of the Alleghany mountains; but to leave no gap in my book, I will give a few extracts from the work of the Abbe Martinet (solution of great problems,) and from the deep and scientific writings of our best American controversist O. Brownson. The Abbe Martinet concludes his article on that subject by saying, that the system of pantheists and transcendentalists is stupid in theory and execrable in practice. It is stupid in theory, for men are not as they have hitherto had the simplicity “to believe, individuals, really enjoying their personal existence. Their spirit is only one of the manifold forms of the infinite spirit; their body, like all bodies, is only a mere modification of universal matter. In a word, the human race, animals, vegetables, minerals, all various transformations of the divine essence are only forms in which God seeks to contemplate himself, and to study his own nature.

“Unfortunately these formulas, being the first of a first essay, are incomplete; and fail of rendering worthily the divine thought. Hence we see, in the eternal author, a continual effort to modify or perfect his theme. The incessant revolutions of the moral and physical world have no other aim than to establish the supremacy of the idea, by disengaging it from its

“ancient forms, and carrying it out to its fullest mani-
 “festation. If these operations are tedious and pain-
 “ful, if sometimes God in order to erase more quickly
 “a page, which displeases him, casts on it some drops
 “of human blood, let us not weep like men of weaker
 “minds.

“All violent destruction is progress. When God
 “erases so suddenly an ill sounding phrase, it is to write
 “a better one. Who knows if this may not be the
 “last ; if the divine idea, having completely given form
 “to itself, the God-universe may not remain eternally
 “fixed in ecstatic self-contemplation ?

“It is true that, if before this happy epoch, the
 “guillotine, the bullet, or inability to live longer an-
 “nihilate our present existence, it is not easy to see
 “how we can participate in the felicity of the *Great*
 “*Whole* : but, away with selfishness, humanity will
 “then subsist in our descendants. * * * (p. 18 and 19.)

It is the folly of old pagan philosophers renewed. It
 is execrable in practice, for “nothing is so flexible as
 “the morality of pantheism. To make man a portion
 “of the great whole, without personality, is to free him
 “from the responsibility of his actions, to defy all the
 “extravagancies that flit across his mind, and all the
 “desires of his heart, however monstrous they may be.
 “What the ignorant man calls a vice, an evil, a crime,
 “an execrable offence, is, in this system, always a good ;
 “for, in one way or another, it turns to the profit of
 “the whole. Thus a transcendental philosopher would
 “be very much embarrassed if he were asked whether

“ Vincent de Paul or Robespierre deserved the most
 “ from the human race. (p. 21.) * * * *

“ I defy all the worthless libertines in the universe,
 “ united in a general company, under the direction of
 “ Satan in person, to form a code of more complete
 “ licentiousness.

“ Many honest progressive persons, I know, do not
 “ wish for these consequences. They are charmed, in
 “ the new philosophy, by something grand and colossal
 “ which it presents at first to the dazzled mind, by the
 “ fanciful unity which it promises to science, and above
 “ all by the facility it gives to praise every thing and
 “ approve every thing in matters of religion, without
 “ imposing the obligation of practising any thing. In
 “ fact the different religions which have divided and
 “ still divide the world, being formulas, more or less
 “ successful of the *idea*, there is none that has not con-
 “ tributed to progress and which does not claim a share
 “ of our homage; but all of them maintaining their
 “ ascendancy over the *idea*, none has a right to impose
 “ upon us its dogmas, or subject us to its laws and
 “ precepts. * * * * *

“ * * * * * The subtle and inflexible logic of the
 “ passions will certainly reveal to them (to the im-
 “ mense multitude who can only expect in return for
 “ their fidelity to social duties, a morsel of bread,)
 “ what you vainly attempt to conceal in your princi-
 “ ples, that moral constraint is folly, criminality a ridi-
 “ culous fiction, and public prosecution an atrocity;
 “ that our sole duty is to use life generously, and that

“our liberty has no other rule than the length and power of our arms.

“Make this beautiful morality popular, and your Absolute will soon begin to inscribe himself so illegibly; will blot out his characters so often with our blood, that in less than a century the nine millions of fractions of his divine being, which are disporting themselves now, on the surface of the globe, will be re-established in unity—the unity of death.” (Solutions of great problems, chap. vii, p. 22 and 23.)

The reader who wishes a full and philosophical confutation of transcendentalism will find it in the excellent articles of Dr. Brownson, in the 2d and 3d vol. of his quarterly review. In the fourth number for the year 1846, that talented writer says: “The transcendentalist evidently struggles to keep clear of pantheism, and perhaps, for the most part, fancies that he succeeds; but having begun by denying substantial forms, or all real differences of nature, and by affirming the reality of only one and the same nature of all forms, however diversified they may appear, he has rendered success impossible save in appearance, and hardly even in appearance. (p. 422.) Addressing the transcendentalists he tells them: “On your own principles we are Gods as well as you, and have the Great Soul underlying us that you have. If you plant yourself on your Godship, we must plant ourselves on ours. Ours, as you yourselves assert, is the equal of yours. Why then are we to yield to you rather than you to us? * * * * If it is the voice of God, always and

“ every where the same, how can it testify to one thing
“ in us, and to another in you, and why is its denial in
“ you paramount to its affirmation in us.” (p. 431.) I
cannot refrain from copying his beautiful concluding
remarks. “ Dressed up in the glittering robes of a
“ tawdry rethoric or wrapped in the mystic folds of an
“ unusual and unintelligible dialect, it may impose on
“ the simple and credulous ; but to attempt to satisfy
“ one’s spiritual want with it is as vain as to attempt to
“ fill one’s self with the east wind, or to warm one’s
“ freezing hand on a cold winter’s night by holding
“ them up to the moon. Yet, its teachers are the
“ great lights of the age of light, before whom all the
“ great lights of past times pale as the stars before the
“ sun. Men and women, through some mistake not in
“ a lunatic hospital, run after them with eagerness, hang
“ with delight on their words, and smack their lips as
“ if feeding on honey. Our protestant populations, on
“ whom the sun of reformation shines in its effulgence,
“ are moved, run towards their teaching and are about
“ to hail it as the tenth Avater, come to redeem the
“ world. Wonderful teachers ! Wonderful popula-
“ tions ! Wonderful age !

“ In conclusion, while surveying the mass of ab-
“ surdities and impieties heaped together under the
“ name of Transcendentalism, and which attract so
“ many, and even some of our own friends, whose
“ kindness of heart, whose simple manners, and whose
“ soundness of judgment on all other subjects, com-
“ mand our love and esteem, we have been forcibly

“ struck with the utter impotence of human reason to
 “ devise a scheme which reason itself shall not laugh
 “ to scorn. (P. 438-439.)

Appendix.—The arguments in favor of Theism, are unnecessary as arguments. It is a folly, has remarked Voltaire himself, (about the Antilucece,) to employ artillery against a hovel; but as these arguments may be useful to raise our soul to God, I subjoin them in the form of an appendix :

1. Know ye, that the Lord he is God, says the royal prophet. It is he that has made us, not we ourselves. (Ps. xcix.) When I ask myself this question, which every reflecting man must sometimes ask himself: How came I into this state of existence? Who has bestowed upon me the being which I enjoy? I am forced to answer: It is not I that made myself, and each of my forefathers, if asked the same question must have returned the same answer. In like manner, if I interrogate the several beings with which I am surrounded, the earth, the air, the water, the stars, the moon and sun, each of them will answer me in their turn: It was not I that made you; I, like you, am a creature of yesterday. In short, however, often each of us repeat the question: How came I hither? Who has made me what I am? We shall never find a rational answer to them till we come to acknowledge that there is an eternal, necessary, self-existing being, the author of all contingent beings, which is no other than God. (Milner's End of Contr.) The slow discovery of useful arts and sciences, which

have no monuments to witness their being known previous to the biblical epochs, the avowals of nations and societies, which, notwithstanding their pride, do not claim but a few thousand years of existence, the very configuration of our globe from which inequalities would have long ago disappeared, had it been eternal, in a word, every thing, within and around us, gives testimony to the first self-existing Being from whom all others proceed.

2. Our soul is elevated to God, not only by the necessity of a first self-existing cause of all things, but more pressingly by the necessity of a sovereign intelligence to maintain order and harmony in the universe. Heavens announce the praise of God, and Nature proclaims that there is a Being who is wise in heart and mighty in thought, who does great things and past finding out. Wheresoever we turn our eyes, we behold order, proportion, measure and harmony. Every part perfectly coincides. The earth, the firmament, the sea, the elements, all concur to manifest the existence of an infinitely wise spirit and supreme Lord. From the literary works of a learned man, we conclude to an intelligent soul, from a watch to a skillful mechanic, from a fine picture to an artist, from a palace to an architect; will not, then, the magnificence, the beauty, the harmony of the creation, will not the starry heavens, the fulminating clouds, the boundless ocean, the variegated earth, the so well organized human body, will not those and so many other phenomena of nature strike us with a conviction that there

is an infinitely powerful, wise and bountiful Being who presides over the world! Contemplate the whole universe, those celestial bodies whose distance and volume exhaust the calculations of astronomers, the numberless stars of heaven, the comets, the planets with their satellites; have they ever deviated from their course? And still their relation to each other is infinite, and their proportions immense! From the infinitely great, descend to objects infinitely small! Behold, with the aid of a microscope, animalcules smaller than a grain of sand. They have not only their heads, their eyes, their mouths, their arteries, but they are, in all their parts, as perfect as the elephant or the whale. Behold, with your naked eye, a bird in the air, a fish in the water, an insect on the ground, a flower or a tree; do they not display the power and wisdom of God? Behold your own body. Gallen, after describing that body, exclaimed that he had sung a hymn of praise to the Deity. What would he have said had he been acquainted with the circulation of the blood, and the uses and harmony of the arteries, veins and lacteals? Seized with admiration, we must ourselves exclaim; *Order is Heaven's first law.* Away with the words of chance and accidents. If the world, which is a *vale of tears*, is so beautiful oh! what is Heaven, the land of the living!

3. So striking is the voice of nature, so deep seated in our heart is the belief in God, that whatever sophisms are invented to displace it, our soul rebels against the horrible blasphemy, *there is no God.* The untutored

savage disfigures the idea of God, but he bows to the Deity no less than the most eminent philosopher. Enquire from every people, visit every family, enter into the tent of Arabians, into the cabin of Negroes, into the hut of the Esquimaux, every where you will find the belief of a first Being, the father of all beings.

“An irrefragable proof of the existence of Gods,’ says Cicero, “is that there is not a people so barbarous or a man so debased that has not a sentiment of the Deity. Many, it is true, abused by vicious customs, form to themselves strange ideas of the Gods. All, however, believe that there is a power and a nature divine. Now, it is not an opinion which men have communicated to each other by intercourse, which they have agreed to adopt, an opinion enforced by institutions and laws. In all things, the unanimous consent of people must be considered as nature’s law.” (Cicero, Tuscul, l. 1.)

“It is observable,” says the great historian Rollin, “that in all ages and regions, the several nations of the world, however various and opposite in their characters, inclinations and manners, have always united in one essential point, the inherent opinion of an adoration due to a Supreme Being and of external methods necessary to evidence such a belief. Into whatever country we cast our eyes, we find priests, altars, sacrifices, festivals, religious ceremonies, temples or places consecrated to religious worship. In every people we discover a reverence and awe for the divinity, an homage and honor paid to him, and

“an open profession of an entire dependence upon him
“in all their undertakings and necessities, in all their
“adversities and dangers. Incapable of themselves to
“penetrate futurity, and to ascertain events in their
“own favor, we find them intent upon consulting the
“divinity by oracles and by other methods of a like
“nature, and to merit his protection by prayers, vows
“and offerings. It is by the same supreme authority
“they believe the most solemn treaties are rendered
“inviolable; it is it that gives sanction to their oaths,
“and to that, by imprecations, is referred the punish-
“ment of such crimes and enormities as escape the
“knowledge and power of men. On their private oc-
“casions, voyages, journeys, marriages, diseases, the
“Divinity is still invoked, with it every repast begins
“and ends. No war is declared, no battle fought, no
“enterprise formed without his aid being first implored,
“to which the glory of success is constantly ascribed
“by public acts of thanksgiving and by the oblation of
“the most precious of the spoils, which they never fail
“to set apart as the indispensable right of the Divinity.
“They never vary in regard to the foundation of this
“belief. If some few persons depraved by bad philoso-
“phy, presume, from time to time, to rise up against
“this doctrine, they are immediately disclaimed by the
“public voice; they continue singular and alone with-
“out making parties or forming sects. The whole
“weight of the public authority fall upon them; a
“price is set upon their heads whilst they are univer-
“sally regarded as execrable persons, the bane of civil

“society, with whom it is criminal to have any kind of commerce.” (Rollin’s Ancient History, book x, ch. 3.)

When atheists consider that the greatest and most eminent persons of all ages have been against them, and that not only learned men, but all mankind have agreed on this great truth, they are bound to admit: “either that the idea of God is innate and co-existent with the mind itself; or that this truth is so very obvious, that it is discovered by the first exertion of reason in persons of the most ordinary capacities; or lastly, that it has been delivered down to us through all ages, by a tradition from the first man.

“The atheists are equally confounded, to whichever of these three causes we assign it; they have been so pressed by the last argument from the general consent of mankind, that after great search and pains they pretend to have found out a nation of atheists, I mean that polite people the Hottentots.

“I dare not shock my readers with a description of the customs and manners of these barbarians, who are, in every respect, scarce one degree above brutes, having no language among them but a confused gabble, which is neither well understood by themselves nor others.

“It is not, however, to be imagined how much the atheists have gloried in these their good friends and allies.

“If we boast of a Socrates or a Seneca, they may now confront them with these great philosophers the Hottentots.

“Though even this point has, not without reason,
 “been several times controverted, I see no manner of
 “harm it could do to religion, if we should entirely give
 “them up, this elegant part of mankind.

“Methinks nothing more shows the weakness of their
 “cause, than that no division of their fellow creatures
 “join with them, but those among whom they them-
 “selves own reason is almost defaced, and who have
 “little else but their shape which can entitle them to
 “any place in the species.

“Besides these poor creatures, there have now and
 “then been instances of a few crazy people in several
 “nations who have denied the existence of a Deity.
 “The catalogue of these is, however, very short; * * *

“* * * * I must confess, for my own part, I think
 “reasoning against such unbelievers, upon a point that
 “shocks the common sense of mankind, is doing them
 “too great an honor, giving them a figure in the eye of
 “the world, and making people fancy that they have
 “more in them than they really have.” (Spectator, N.
 389.)

4. To the testimony of the whole world we may add
 a testimony which comes immediately home to a man’s
 own heart, convincing him with the same evidence he
 has of his own existence, that there is an all seeing, in-
 finitely just and infinitely bountiful Master above who
 is witness of all his actions and words, and his very
 thoughts. It is the inward testimony of our conscience.
 Whence does arise the heartfelt pleasure which the good
 man feels on resisting a secret temptation to sin, or in

performing an act of beneficence, though in the utmost secrecy? Why does he raise his countenance to Heaven with devotion, and why is he then prepared to meet death with cheerful hope, unless it be that his conscience tells him of a munificent rewarder of virtue, the spectator of what he does? And why does the most hardened sinner tremble and falter in his limbs and at his heart, when he commits his most secret sins of theft, vengeance and impurity? Why especially does he sink into agonies of horror and despair at the approach of death, unless it be that he is deeply convinced of the constant presence of an all seeing witness, and of an infinitely holy, powerful and just judge, into whose hand it is a terrible thing to fall? In vain does he say: darkness encompasseth me and the walls cover me; no one seeth: of whom am I afraid? for his conscience tells him that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men. (End of Contr.) Will you call that voice of your conscience a prejudice? No, for it is universal and the rankest atheists have not denied that it is a prejudice necessary to the welfare of society.

5. So horrible are the consequences of atheism that atheists are rightly called madmen and monsters. "Men are in need of prejudices," wrote a notorious atheist, "without them all would languish and die, in society." (Correspondence litteraire de Grimm et Diderot.) "If the world," said Voltaire, "was governed by atheists "we might as well be under the immediate rule of those infernal spirits, who are represented as furious against

their victims." (Homelie sur l'atheisme.) The same Voltaire wrote elsewhere: "I would not be the subject of an atheist whose interest it would be to have me pounded in a mortar, for pounded I would be. If a sovereign, I would not have at my court atheists whose interest it would be to poison me, for I should take antidotes to poison every day. It is therefore absolutely necessary, for princes and people, that the belief of a Supreme Being, creator and ruler of the universe, who rewards virtue and punishes crime, be deeply engraved into our minds." (Oeuvres de Voltaire, art. Atheisme.)

"An atheist," said Rousseau, "would rather see the world perish than suffer. He who says in his heart, there is no God, and speaks otherwise, is a liar or a fool." (Emil. t. iii, p. 206.) Oh! how true are the words of the psalmist: the fool has said in his heart: there is no God. Reason is ashamed of his vain systems and theories. We have difficulties to solve—He has absurdities to devour!

CHAPTER IV.

MATERIALISM.

What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul. (Mark. viii, 36, 87.)

We call *Materialists* the infidels who maintain that the soul of man is material, or that the principle of our perceptions and thoughts is not a substance distinct from the body, but the result of corporeal organization. In fewer and plainer words, Materialists deny the existence of our soul, as pantheists deny the existence of God. Dr. Priestley, who has spent the last years of his life in America, has endeavored to reconcile materialism with the christian belief of the resurrection of the dead. His singular theory, however unphilosophical, may at least perplex materialists by showing that their principles do not necessarily imply an exemption from hell after the dissolution of the body. Dr. Priestley is a curious exception to the body of materialists whose aim is to do away with hell and with a future life. "I am amazed," said a great writer, when "I consider there are creatures capable of thought, who, in spite of every argument, can form to themselves a sudden satisfaction in thinking otherwise (who deny the immortality of the soul.) There is something so pitifully mean in the inverted ambition

“ of that man who can hope for annihilation, and please
 “ himself to think that his whole fabric shall one day
 “ crumble into dust, and mix with the mass of inani-
 “ mate beings, that it equally deserves our admiration
 “ and pity. The mystery of such men’s unbelief is not
 “ hard to be penetrated; and indeed amounts to nothing
 “ more than a sordid hope, that they shall not be im-
 “ mortal, because they dare not be so. * * * * *
 “ The wretch who has degraded himself below the
 “ character of immortality, is very willing to resign his
 “ pretensions to it and to substitute in its room a dark
 “ negative happiness in the extinction of his being.
 (Spectator, N. 210, by Hughes.)

Materialists are not numerous in America; at least, they do not trumpet their unbelief. American unbelievers have found a less obnoxious way to get rid of the fear of hell. They are socinians, unitarians, universalists, and as such, they change hell into purgatory or deny its existence altogether. With that consoling delusion, they have no interest to deny the immortality of the soul, nor any motive to contradict the whole world. Still, now and then, some odd infidel will avow that he covets the fate of brutes. I will relate a conversation with one of those geniuses. I was traveling on foot (as a poor missionary) to a new settlement where I had to bless a cemetery, when a stranger kindly invited me to take a seat in his carriage. I accepted with thanks, and thought of Philip, who sat in the chariot of the eunuch of Cundace. The parallel was not very exact either on my side, or on the side of my

benefactor, for I was not a thaumaturgus, and my driver proved to be a rank materialist. After finding the object of my journey Mr. N. remarked :

Materialist.—They have already a large and beautiful grave yard in that township, what is the need of another ?

Missionary.—They have, it is true, a public burial-ground, but it is not blessed and we, catholics, like to bury our dead in consecrated ground.

Materialist.—I have noticed that catholics have every where separate church yards. I would like to know what they gain by it.

Missionary.—We gain prayers for the souls departed, for we believe that it is a holy and wholesome thought to pray for the dead. We believe, moreover, in the resurrection of the body, and naturally desire to have our remains deposited in holy ground until the day of judgment.

Materialist.—For my part I do not believe the resurrection of the body, nor the resurrection of the soul, either.

Missionary.—Dear sir, you advance strange propositions. There is no need of the resurrection of the soul, for it is immortal.

Materialist.—I beg your pardon, but I have read of a physician who had dissected many corpses, and who positively affirmed that he never found a soul in any of them.

Missionary.—There is no doubt of it. The soul had left to appear before God. Our soul being spiritual,

cannot be reached by the scalpel of a surgeon, but the soul is, notwithstanding, a substance as real as our thought is real. It is the principle of our thoughts, of our judgments, and of our motions. I have not, as yet, met with any man who denied that we have thoughts, that we calculate, that we reason. Now, as an effect shows a cause, so do our thoughts and judgements prove that we have a soul, or a substance entirely distinct from material bodies.

Materialist.—Do you really believe that the old system of a thinking substance cannot be modified a little? I am something of phrenologist, and there is evidently such an affinity between the brain and the bumps of the head, that I consider the brain as the origin of our thoughts. The brain is a mysterious machine that produces both our thoughts and motions.

Missionary.—Let us leave phrenology aside. Let it be a science or a humbug, it matters not for our argument. I have indeed strong reasons to believe that phrenology is a humbug, for knowing that the brain floats in water, I don't see how it can affect the cranium any more than a stone in a bucket of water can affect the wood or the side of the vessel, but granting that the bumps of the head are enlarged or depressed by the action of the brain, I will ask you, is the brain spirit or matter?

Materialist.—Nothing but well organized matter.

Missionary.—It is not then, and cannot be the principle of our thoughts. As a blind man cannot see, however concentrated the light may be, nor can matter

be the principle of our thoughts, however well organized it may be. Matter has extension, forms, figures and colors, it can be divided and subdivided; it is by itself motionless and passive, but our thoughts have none of those properties or attributes. Who has ever said that our thoughts are one foot high? one inch thick? if we say a deep thought every body knows that it is a figure of speech called metaphor. Our thoughts are not round or square or triangular; they are not black, red or blue; we cannot take the half, or the third or any fraction of a thought. Finally our soul is a power which we feel to be distinct and independant of all external agents, that power independant and free is our soul, created, as revelation teaches us, to the image of God.

Materialist.—Your philosophy does not harmonize with experience. I rely on facts more than on metaphysics. Every body knows that mental faculties grow, ripen and decay with the body. Let the skull be fractured by a sudden blow, and the brain be pressed upon, the patient lies without sense or feeling. Let the pressure be removed, the power of thought immediately returns. In the phenomena of fainting, the vessels collapse and the loss of sense immediately ensues. Restore the circulation, and the sense is instantly restored. On the contrary, when the circulation of the brain is too rapid, and the organ inflamed, we find that delirium, phrenzy and other disorders of the mind arise in proportion to the inflammatory action. When the stomach is disordered by an excess of ardent spirits, the brain is

also affected, through the strong sympathies of the nervous system; the intellect is disordered and the drunken man has no longer a rational command over himself and his actions. Thought is therefore a quality, or a function of the brain, and as some term it, it is the medullary matter that thinks.

Missionary.—All the facts, which you have enumerated, do not prove your conclusion. They only prove that there is an intimate connection between the soul and the brain, but connection and identity are quite different things. The body is to the soul what an instrument of music is to a musician. The brain, particularly, is the organ or instrument by which the mind operates on matter. How they are connected and in what manner they affect each other, is beyond the reach of our faculties to discover. It is the soul that governs and animates the body by its own will and reason, so that a great philosopher has defined man: a spirit served by organs. The body being a tool and an instrument of the soul, whatever affects the body, as age, sickness, food, etc., indirectly affects the soul. (1.) There is no more identity between the soul and the body than between a musician and his harp. With a harp, well tuned and perfect of its kind, a musician will produce sweet, harmonious sounds, but with a wretched instrument a Mozart or a Bethoven would shock our ears. To complete my answer, I must oppose a few

(1.) If a child had the full use of his reason, a cradle would be his jail. Parents could not exercise their authority. All would be deranged in the world. (Holland, Refl. philos. ch. 7.)

facts, to those which you have adduced. There are thousands of weakly women whose soul is infinitely stronger than their bodily frame; there are old men whose soul remain full of life with a body decayed and shattered; there are instances when thought, love, anger or sorrow produce affections upon the brain, fully equal to those produced by blows or pressure, for example: a letter is brought to a man containing some afflicting intelligence, he casts his eyes upon its contents and drops down without sense or motion. It may be said that the brain is disordered, but what is the cause of the disorder itself? Is it produced by a sheet of white paper and a few black characters marked upon it? No, it is thought that so suddenly agitates and disturbs the brain, and makes its vessels to collapse. Now, this very action of the thought upon the brain clearly shows that the brain does not produce it, but that it is affected by it.

Materialist.—I do not give up. These affections of the brain can be explained by mesmerism or some fluid yet unknown. Animals as well as men are affected by grief, they are capable of gratitude, they have thoughts, memory, volition, and yet you will not, I am sure, contend that they have a spiritual soul.

Missionary.—What is generally granted to animals, is a natural instinct. Whether that instinct is spiritual or not, whether they have thoughts or not, whether they are automatons or not, are problems which have no real bearing on our subject. The difference between a human soul and the instinct of animals is suf-

ficiently striking to preclude all comparison. The most cunning animals do not enlarge their ideas ; they have never invented anything to increase their comfort ; they do not reason. The monkey, for example, has a tongue and cannot speak, he loves heat and avails himself of fires inkindled by travelers, but he never has found the art of kindling a fire or even of throwing wood on it to keep it burning. God, in his goodness, has confided that powerful element to the only being, who, by his reason, can use it with care. A brute can cease to exist, for it is not a free agent, and by obeying the immutable laws of nature, it reaches from the moment of its birth its full perfection ; but man, the king of the world and its priest, (to give glory to God) man reasons, calculates, improves ; man has free will, is amenable to laws. Must we say that the dread and horror which we feel against being annihilated, that the desires and longings after immortality, that the thirst of knowledge and invincible desire of happiness, which we cannot satiate in this world are delusions to torment us ! Must we say that remorse is a folly, the fears of murderers a prejudice, the hopes of the just an illusion, virtue and crime unmeaning words ; that there is no God !! for if the just and unjust fare alike after death, where is the goodness, the wisdom and the justice of God ? Man must be immortal or heaven unjust. (Young's Night Thoughts.) I can hardly believe sir, that you deny a truth which is the foundation of morality, the hope and consolation of the just and the faith of mankind. If there is a doctrine, cruel, bar-

barous, abominable, it is the doctrine of materialists, who tell the weary laborers and slaves who toil hard for their daily bread, suffer and die, it is your lot—it is your end—expect nothing better. Hence all nations, even savages, have believed and believe in a future life. The care which all people have taken of the dead, the solemnity of funerals, the monuments erected over graves, the universal belief of the existence of angels and geniuses, even the superstitious practice to consult and interrogate spirits, are as many proofs that our soul is spiritual and immortal.

I had arrived at the end of my journey, in sight of our new cemetery. My unknown companion informed me that he was a merchant and postmaster at the village of B——, that he was very sorry to drop off the conversation, just when we had arrived at the most interesting part of it (the free-will of man.) We shook hands and I walked to the foot of a cross which stood in the center of the ground. There, alone and pensive, I brought to my recollection scriptural passages which relate to our future destiny. I remembered the words of Jacob: “The days of my pilgrimage are one hundred and thirty years few and evil.” (Gen. xlvii, 9.) Those of Solomon; “The dust return into “its earth, from whence it was, and the spirit returns “to God who gave it. Vanity of vanities, and all is “vanity.” (Eccles. xii, 7, 8.) The consoling words of our Saviour: “The hour cometh, when all that “are in the graves shall hear the voice of the Son of “God, and they that have done good shall come forth

“unto the resurrection of life, and they that have done
“evil unto the resurrection of judgment.” (John v,
28, 29.) “He that believeth in me, although he be
“dead, shall live, and every one that liveth and be-
“lieveth in me shall not die for ever.” (John xi,
25, 26.) I remembered also the words of St Paul:
“I will not have you ignorant, brethern, concerning
“them that are asleep, that you be not sorrowful, even
“as others who have no hope.” (St. Paul, 1, Thess. iv, 12.)
And finally those of St. John: “I heard a voice from
“Heaven, saying to me: blessed are the dead who die
“in the Lord, from henceforth, now, saith the spirit,
“that they may rest from their labors; for their works
“follow them.” (Apoc. xiv, 13.)

Truly is our life a pilgrimage, since we are created
for Heaven; truly are riches, honors, pleasures mere
phantoms and vanity. Here, under the sod, all will
mingle, rich and poor, learned and ignorant, young and
old. Oh! what is the immortality of worldly heroes,
if they have neglected their souls! The only immor-
tality, worthy of a being created to the image of God,
is to be for ever with the blessed, in the mansions of
Heaven. Courage, O my soul! a few years of labor
and sorrow will be succeeded by an eternal reward and
happiness.

CHAPTER V.

FATALISM AND ALL ERRORS AGAINST FREE-WILL.

Before man is life and death, good and evil. That which he shall choose shall be given him. (Ecc'us xiv, 18.)

By Fatalists we understand unbelievers, who maintain that all things happen by inevitable necessity. Materialists are logically fatalists, for a machine, however complicated, cannot be a free agent. The consequence of fatalism is that God is the primary cause of sin, and that punishments are unjust, precisely what is needed to quiet the remorse of a guilty conscience. The most famous of fatalists has been Mohamed. He held, and his followers plainly hold, that whatever hath or shall come to pass in the world, whether it be good or whether it be bad, proceedeth entirely from the Divine will, and is irrevocably fixed, God having secretly predetermined every thing, and consequently man's everlasting happiness or misery, which fate or predetermination it is not possible by any foresight or wisdom to avoid. Long before Mohamed, the Gnostics and Manichees, in order to give a reason of good and evil, had recourse to a divine dualism essentially antagonistic and admitted two Gods, one the author of all good, the other the author of evil. Some modern unbelievers have resuscitated the system of Manes, and to absurdity they have added blasphemy, for the God of Heaven, whom

the ancients revered as the author of all good, they now call the author of evil, and the author of all good, in their system, is Man, whom they deify by asserting that by a series of progressive developments, he will eventually obtain *perfection*. The good friends of Wiclif, Luther, Calvin and Jansenius must not be offended if I remark that free-will is as much annihilated by their systems of predestination, and their views of divine grace, as it is by the system of Manes, Mohamed and Proudhon. Philosophical necessarians and the advocates of "*total depravity*" a Huntington, a Samuel Hopkins, a Priestley and others are not rightly judged by the generality of American writers. American historians and American encyclopedists deal with them too gently. It is, no doubt, because the pilgrim fathers have imported to America dogmas which favor the system of fatalists; but fatalism, far from promoting good morals and advancing catholic truth, destroys both. In writing these lines, I do not forget that St. Augustine was once a Manichee, and that it was he who said: "Let those treat you harshly who are not acquainted with the difficulty of attaining to truth and avoiding error. As to us we are far from this disposition towards persons who are separated from us, not by errors of their own inventions, but by being entangled in those of others." (Contra Ep. Fund. c. 1.)

The free-will of man is the most extraordinary of the divine wonders and will always remain one of our greatest and most fearful mysteries. To reconcile that gift, which is the source of our misfortunes and calamities,

with the infinite goodness of God ; to explain how God and man concur in all good works, how man alone is the cause of sin are questions of the highest order, upon which philosophers and christians of great talents have been bewildered. It may be said, how, then shall we know that we see the light and that others are in darkness? That we are right and others wrong? We know it, from the testimony of our own reason, provided we are free from prejudices and vicious habits ; from the testimony of the majority of men who deserve most credit for their virtues and civilization ; but, above all, from the testimony of the church of God. This last testimony which unbelievers consider as the least, is the greatest, for I shall demonstrate in the next chapter that Jesus Christ is the light of the world, and that his church is the pillar of truth. A serious inquiry concerning free will, and the cause of evil, will go far to demonstrate the truth of revelation, if I succeed to prove that all human solutions are partial, incomplete, and false ; that, what appears at first plausible, is afterward found insufficient, contradictory and absurd ; whilst the Divine solution, based on revelation is alone adequate, consistent and clear. Such is my aim in the following dialogue, which embraces the main arguments against fatalists, and the answers to the chief objections against the free will or liberty of man. The materialist who had brought me to B——, invited me to his house, after the blessing of our grave yard, with a view to continue our discussion. After tea, we stepped into his parlor, and he began the conversation.

Fatalist.—I have been well pleased, sir, with our discussion on the spirituality of the soul. When we parted, you mentioned *free-will*. I am not a great scholar, but I have ideas of my own. I have read considerably on that question of free will and I must confess that the objections made against it have left a deep impression upon my mind.

Missionary.—It seems to me that the reasons in favor of free will ought to have made a still deeper impression, for they are quite satisfactory, and of a nature to convince any impartial inquirer.

Fatalist.—To tell the truth the arguments given against it are fully as strong if not stronger than those given in favor of it.

Missionary.—Let us then come to a fair discussion. It is not necessary to state that there are many things such as a great violence, extraordinary fear, invincible ignorance, that may weaken and impair our liberty. Philosophers and theologians have to make many distinctions which it is unnecessary to enumerate. What I affirm is that we are free in many things, that we are free agents. I will first give my reasons and pause after each of them to hear your reply, you will then give me your own arguments against free will, and I will answer them fairly, to the best of my ability.

In the first place, we feel inwardly, that we are free, for example to walk or not to walk, to stand up or to sit down, to work or to be idle. We can even tell before hand, what we intend to do, to-morrow, next month, or in a year from now. Consult your own

mind and you will acknowledge that you are endowed with liberty of action, as you are endowed with reason. For example, we deliberate whether we shall take a walk or stay at home, we decide as we please. We cannot deliberate whether we shall be happy or not be happy, because nature impels us to seek for happiness, but at the same time we feel that we are free to choose our own means to obtain and enjoy happiness.

Fatalist.—I have a few remarks to make. Whatever we determine upon is the effect of a cause. Throughout all nature, the same consequences invariably result from the same causes. To use a comparison, our soul is like the beam of a balance, it always inclines on the heaviest side. So does our soul. It believes not what it pleases, and does not what it wills, but it inclines on the one side or other by motives and circumstances.

Missionary.—Your comparison is entirely wrong. A balance is passive, the soul is active. This activity of our soul is precisely what you must deny, if you can deny the testimony of your own conscience.

Fatalist.—Well, sir, let that pass. I like to hear your second proof.

Missionary.—My second proof is that virtuous men prefer good to evil, and wicked men evil to virtue. The more sacrifices we make to be good, the more praises and rewards do we deserve, and the farther we deviate from justice the greater our guilt. These are sentiments and ideas which are universal and natural to all men. We may, it is true, make a wrong decision and choose evil; we may be carried away by passion

and led astray. We may be too hasty in our judgments, but remorse follows and gives us no peace. Are not those remorse a testimony in favor of free-will? Are they not a confession that we were free to do otherwise? Are they not a reproach to our own self, for having abused our liberty? Could they even exist if we were not free? No man of sense will maintain that a crime and a misfortune are the same thing, that sorrow and remorse are synonymous terms:—the difference is too palpable to be denied. If I hurt somebody against my will, or even kill a man involuntarily, I will be sorry, very sorry, but I will not feel any remorse, were I to be hanged on a scaffold. If in reckoning, I commit an error to the detriment of my neighbor, and do it involuntarily, I am innocent of fraud, but if I do it knowingly and wilfully it is a sin. You would not, I hope, call it otherwise.

Fatalist.—I might answer that remorse of conscience are an effect of early prejudices. But I am in earnest. I would not like to deal with a man, who would feel no remorse after doing wrong, I confess that remorse of conscience are not prejudices.

Missionary.—Good and true! I thought that you were too honest to uphold the absurd consequences of fatalism. Remorse are not and cannot be prejudices, for sound philosophy cannot call prejudices, what has been believed every where, by every body. I will now proceed. My next argument is the testimony of mankind and of God himself. Laws are necessary for the good order of society, so necessary, that without laws socie-

ty could not exist; but, if man is not a free agent, there is nothing more absurd than laws. If man is not free to obey laws or disobey them, it is a folly to praise and reward him for his obedience, and cruelty to punish him for his transgressions. Our Lord said: Obey the commandments. He has commanded us to pray, and every where have men prayed to God. Our Lord has promised to the good the joys of heaven as a reward, and threatened the wicked with the punishments of hell. How cruel and ridiculous, if we are not free! Laws are not made for trees or animals. To throw a man overboard with a mill-stone tied to his neck and command him to swim, would be a derision! Laws, human and divine, the sanction of laws, rewards and punishments prove therefore the liberty of man. Without free will there is no morality, no holiness, no piety! Men or angels do not praise God more than a stone! there is no binding in contracts, no guilt or shame in crimes, no merit in virtues! Nero was not a monster and Job was not holy! God alone is just and unjust, working good and evil, and is the primary and ultimate cause of sin!! Voltaire himself has justly said that nothing more horrible can be conceived and uttered by a man, who, instead of worshiping God, would worship the devil. (Poeme sur la liberte.)

Fatalist.—With regard to that proof, I cannot do better than to relate the answer of a stoick. A servant, who had done wrong, pleaded excuse on the principle of his master, that all things are necessary. The answer was: if it be necessary to steal, it is also neces-

sary to be whipped, and he was whipped. We, in the same manner punish or reward animals, although they are not free.

Missionary.—The answer of the stoick was witty, but it was not logical. As to animals, I have yet to learn which of them has ever practiced virtue or committed a sin. They are not tried by jury; nor sent to jails, nor decorated with ribbons or crosses. You are not in earnest when you compare yourself to an ox or a mule. I know that some great philosophers have asserted that there is no difference between men and animals, with the exception of dress. I would, on their principles, have a right to reason with them as with my horse, by a free use of the whip.

Fatalist.—A man is a *Man*, I understand it well. Have you more arguments in your favor?

Missionary.—Yes. I have yet to remark that fatalists contradict themselves. They reason; they argue; they beg; they threaten; but of what use are discussions, exhortations, advices and threats if we are automatons? You would not argue with a monkey, with a maniac, with a baby. Fatalists argue with men who have will and understanding, because by the use of their will and understanding men have liberty; and the more perfect is their will and understanding, the more perfect their liberty. There is, now a days, a general clamor for freedom. There is a universal cry for liberty of conscience, liberty of education, liberty of the press, civil liberty. Is not that an acknowledgement that we have free-will? Our whole government is based on popu-

lar will. Our officers are elected by a vote of the people; we call ourselves free, but how are we free if we have not the radical freedom called free-will?

Fatalist.—Our freedom is more of a shadow than of a reality! There is so much wire-pulling at elections, that it is no exaggeration to say that the masses are led by the nose.

Missionary.—You have not a very high opinion of our republican institutions. The fact is that fatalists are not fit for liberty. They have to be ruled by Sultans, and led by Muftis and Grand Viziers, as the Turks. For my part I love freedom and believe in the free will of man.

Let me add that if our actions were necessary, they would all tend to our happiness and to our perfection. It is only a free being who can commit suicide and resist the laws that tend to his perfection; so that disorder and human miseries can only be explained by liberty.

I am now ready to hear your arguments against free will, but for mercy's sake, do not kill me with metaphysical sophisms. I have read volumes of such objections, and I must acknowledge that I have not understood them, or that the writers did not themselves understand what they wrote.

Fatalist.—Be not uneasy, sir, I will not talk for the sake of talking, but give you in a few words some plain and solid reasons against free will. In the first place the system of free will does not agree with the known attributes of God. I believe that God knows

and foresees everything, because his eternal decrees are the cause of all things ; but, if man is free, it is impossible that God could foresee our free contingent actions. He could only guess at future events. Besides, there cannot be two sovereigns in the universe. If God is sovereign, his will is omnipotent ; if man is sovereign in his sphere by being free, God cannot foresee his future determinations, nor oppose his freedom by his omnipotence.

Missionary.—The omnipotence of God and his knowledge of all things are evident truths. The freedom of man is also an evident truth, you contend that the omnipotence of God is destroyed by the freedom of man ; that our liberty is destroyed by his knowledge of all things, and that our freedom renders that knowledge of God, impossible. Let us examine each point separately. The omnipotence of God is not destroyed by the free-will of man, for a just man, by making a good use of his free-will, fulfils the will of God ; but if he abuses his free-will and rebels against God, instantly, by ceasing to be the friend of God, he ceases to be sovereign over creation and nature rebels against him. For example. Men endeavor to build the tower of Babel. God has only to confuse their tongues and they are scattered over the earth.

Our liberty is not infringed upon by the infinite knowledge of God, for what is done freely does not happen because God foresees it (or rather knows it,) but God foresees it, (or rather knows it) because it happens

Our liberty does not render the infinite knowledge of God impossible, because in reality, there is in God neither past nor future. All is an eternal present. God is not older to-day, than yesterday, nor will he be older to-morrow, than to-day. The words foresee and predestinate are not used in heaven. (1.) It is a mystery, or a truth above our reason, but not against our reason or repugnant to it. The system of fatalists on the contrary is repugnant to reason, because it denies the freedom of man, which is attested by the three-fold testimony of each individual, of all enlightened nations, and of the Son of God ; because it makes God the author of sin, and of all our miseries, and because it destroys justice and morality. If fatalists are right there is no God, or there is no sin. Which of these alternatives do you choose ?

Fatalist.—I do not see how you avoid the same consequences, unless you acknowledge two Gods, as the Gnostics.

Missionary.—The christian solution of the origin of sin is not a mere fancy of the imagination, but a fact, as well known as the origin of man. God is absolute perfection and goodness. All that he creates is good ; but he cannot give to creatures all that he possesses (it would make of the creature another God equal to him,) nor can he impart evil which is not in him. He has created us to his likeness, a likeness which attests its derivation from him, and at the same time shows an in-

(1.) How much idle controversy would cease, if philosophers and divines would not waste their time and weary their brains to explain a mystery.

finite distinction between him and his creature. The faculties of man being finite, it was possible that the human will would resist the will of God, and it has happened that the human will has resisted the will of God, and thus was sin or disorder, introduced into the world. Sin is therefore not necessary and essential, but accidental and the work of free will. The effects of sin are ignorance, concupiscence, sickness, famine, pestilence, war, death, the deluge, the confusion of tongues, and the crucifixion of our Lord. Its last effects, when the separation from God is consummated, are the torments of hell forever and ever. The origin of sin is thus explained without an absurd antagonism between two Gods. By this old historical solution, all absurdities disappear, all contradictions are suppressed. God is one. There is no divine dualism and no rivalry between God and man.

Fatalist.—You speak very much like Moses—only, that you have said nothing of the serpent. Our unfortunate father Adam accused Eve: Our unfortunate mother Eve accused the serpent. We have not the excuse of the serpent, but it seems to me that he might have accused his maker who gave him free-will. In plain justice the man who sells poison with a knowledge that it will be used for a bad purpose is nearly as guilty as he who administers it. He is an enemy, says Bayle, whose gift is bestowed with a knowledge that it will turn to the injury of the receiver. I might give other comparisons, but you understand my meaning. To be short, I say that if fatalists make God the author

of sin in a direct manner, you do precisely the same thing indirectly.

Missionary.—Far from us to blaspheme God! We do not make God the author of sin, either directly or indirectly. All the comparisons of Bayle and other skeptics are radically wrong, for man has duties towards his fellow men, whilst God evidently owes nothing to men or angels whom he has created. God has given us free-will for good purposes. He wishes not the death of sinners, but that they may be converted and live. After the fall of Adam, he manifests His mercy by sending a Saviour, who being the son of man and His Son, has atoned for our sins. Through the merits of the Redeemer, he strengthens our weakened free-will by His grace. What more could we ask, what more could we expect? If you say, why has he given me free-will? Why has he created me a man, and not a brute? Why has he created me at all? I answer that we have no right to question God. He has created us for heaven, and if we choose hell, it is our own fault and folly. Shall you blame a father, says St. Theophilus of Antioch, for giving orders to his son, and punishing him if he despise them. God is just and merciful. Although sin is a supreme disorder it is in God's power to bring order out of disorder. Far from restraining the exercise of God's justice and mercy, sin serves to exhibit new manifestations of these attributes. The sovereign evil, was in a manner necessary to procure the sovereign good of the incarnation of the Son of God. During time, the mercy of

God manifests itself more than his justice, but when time will be no more, God will exhibit the fullness of his mercy, in favor of his friends in heaven, and the fullness of his justice in hell against the reprobates. "He that could have transgressed and hath not transgressed, and could do evil things, and hath not done them, he shall have glory everlasting." (Eccles'us xxxi. 10.) To resume in a few words; God is sovereign and man is free. It is a mystery, but to deny one or both of these truths, is contrary to reason, and to divine revelation.

Fatalist.—I will reflect seriously on what you have said. I am thankful for your explanations. I am not so taken up with the things of this world as to be indifferent to what is eternal. I am weary of doubts and feel that it is time to make up my mind.

Missionary.—Do it in earnest. We are in this world to serve God, but we are free to rebel against God. We may choose and must choose between obedience and disobedience, and as a consequence between heaven or hell. He who is not with me, says our Lord, is against me, and he that gathereth not with me, scattereth. (Luke, xi. 23.) I have been reading to-day a passage which elucidates this truth. The author says. "We must be the servants of God or the servants of evil. There is no man whatever, whether he knows it or not, who is not enlisted in this conflict, no one who has not an active share in the responsibility of defeat or victory. All are alike engaged in this struggle; the galley-slave in his chains, and the king upon his

“ throne ; the poor and the rich, the healthy and the
“ sick, the wise and the foolish, the captive and the
“ free, the old and the young, the civilized and the sav-
“ age. Every word that is uttered is inspired either by
“ the world or by God ; and forcibly proclaims, either
“ implicitly or explicitly, but always distinctly either
“ the glory of the one or the triumph of the other. All
“ are constrained to enlist in this strange army in which
“ no substitutes nor voluntary enlistments are allowed,
“ nor any exception made for old age. None among
“ this soldiery may say ; I am the son of a poor wid-
“ dow, or the mother of a paralytic, or the wife of a
“ cripple. All mankind, alike, belong to this strange
“ army. Nor is any permitted to say, that he is not
“ disposed to combat, and it is easy to perceive to which
“ side he inclines ; because, by this very declaration, he
“ plainly betrays his inclinations. Nor can any one
“ declare that he is neutral, because if he wishes to be
“ so, he is already enlisted ; nor can he reiterate that he
“ will continue indifferent, for by these very words, he
“ clearly indicates which side he embraces. Let no one
“ seek to avoid the perils of this war, for he will do so
“ in vain. This war extends throughout space and
“ will last to the end of time. Only in eternity, the
“ home of the just, can rest be found, because then
“ alone the combat ceases. Nor will the gates of hea-
“ ven open to receive any who cannot show that they
“ have suffered in this conflict. Those portals are
“ closed against all who do not here below, bravely

“ fight the battles of the Lord and like him bear the
“ cross. (Essay on Cath. by Cortes, p. 115.)

Fatalist.—Will you have the kindness to lend me that
book.

Missionary.—With the greatest pleasure. We then
conversed on other topics.

CHAPTER VI.

DÈISM. RATIONALISM. SECRET SOCIETIES.

If any man love not our Lord Jesus Christ, let him be anathema, Maran Atha. (2 Cor. xvi, 22.)

This chapter is divided into six articles.

Article 1. Origin and history of Deism.

Infidelity is the ultimate term of religious errors, and catholicity, the term of religious truth. Americans, who are not men to stop halfway, in any direction, will, out of necessity, become sound catholics or consummate infidels. On one side is christianity and catholicity ; on the other side deism and rationalism. Americans will surely adopt and be led, by logical inductions, to one or the other extreme, to the plenitude of truth, or the plenitude of error.

The name of deist and rationalist is now given to infidels who affirm the sufficiency of reason, and of a natural religion ; who reject revelation as unnecessary and superfluous. The first revelation of God to man took place in the garden of Eden, and it is there also that we find the first revelation of the devil and the beginning of infidelity. Ever since the transgression of our first parents, there has been at the bottom of the human heart a secret opposition to truth, because truth restrains our corrupt inclinations, and humbles our pride. That conflict between truth and error, between good

and evil, is a mystery which no human philosophy can explain. When christianity appeared, error and evil had prevailed, perhaps as extensively as at the time of the deluge. There remained outside of Judea, but a phantom of religion. Sensuality was so prevalent, that by a strange confusion of ideas and abuse of terms sensuality and virtue (*voluptas-virtus*) became synonymous. How blind, how deceitful are the writers, who see nothing in the progress of christianity, but natural causes! What had christianity to substitute for the pomps of pagan festivals, to the worship of human passions, to the lax code of morality of heathens, to their old and popular mythology embellished by the verses of the poets, and enlivened by the sculptor's chisel? Nothing but Jesus Christ crucified, an austere worship, a penitential life and an absolute self-denial. Behold people, priests, emperors all unite to crush the enemy of idols. During three centuries, christians are imprisoned, drowned, burnt, beheaded, racked, tortured, thrown to wild animals for the amusement of the multitude, who gather in crowds to see their blood spilt at the public games and enjoy the agony of martyrs. New tortures are invented by lascivious tyrants, against virgins and infants. But lo! the executioners are weary. The world is converted and the Roman emperors adorn their diadem with the cross.

How has christianity conquered? How has it overcome so much hatred and power? By a passive resistance and a supernatural fortitude. To the brutal outward persecution of pagans, succeeds the persecu-

tion of sophists, for the power of truth, however, irresistible on the intellect, does not prevent the opposition of a perverted will. Although struck by evidence, man remains free to rebel against his own conviction, and to deny what is undeniable. Dreadful liberty! which is a palpable proof of the corruption of our nature, and at the same time the reason of the trials which religion has to withstand. Always agitated by storms it is her destiny, as that of man, never to enjoy upon earth a perfect peace. Pride, avarice, lust, all passions combine to wage a fierce war against her. "Remember my word, said Jesus Christ, the servant is not greater than his Lord, if they have persecuted me they will also persecute you. (John x, 20.) Heresy, at times weak and timid, at other times arrogant and audacious assumes every form, employs every means to destroy her dogmas, but the church, unchangable in her doctrines sees sect after sect, expiring at her feet. A spirit of independance and ambition creates divisions and schisms in her bosom, but new conversions console her for the loss of disobedient children: proud potentates assail her rights and boldly attack her divine hierarchy, but notwithstanding their violence and cunning, her government subsists, victorious and unchanged amidst the vicissitude, and fall of crowns and empires. Is the contest over? No. The enemies of the church, unable to batter the walls of the house of God, now seek to undermine its foundation. Divided on every point, they unite to destroy the basis of all truth, which is the authority of the church. Their cry is first, reformation.

Then it is, Progress, Philosophy, Liberty! Destruction follows destruction. The supremacy of the Pope, the Episcopacy, the sacraments, the old and new symbols of faith, the immortality of the soul, all is reformed and disappears. Melancton, who had witnessed the first disputes of protestants had foreseen with terror, that no truth, no dogma would be respected by innovators. (Lib. iv, Ep. xiv.) The founders of protestantism were agitated by presentiments of atrocious wars of opinions: Good God, exclaimed Melancton, what tragedy will posterity witness * * *! (Hist. of Var. b. v.) But Luther had given the fatal impulse. The right of inquiry or the sovereignty of reason in matters of faith, called by the first reformers, the holy evangelical liberty, was visibly working the destruction of the Gospel. One century later, the poison of Deism was circulating freely in the veins of reformers. Some protested and sought for a remedy to check the evil, but in vain. The tree was bearing its fruit, and was suffered to grow. It may be said that infidelity abounds as much in catholic as in protestant countries: witness the *Illuminatis* of Bavaria, the *Carbonaris* of Italy, the *Socialists* of France! Now, let the reader mark the difference. When a catholic becomes a Deist, he abjures his principles, but when a protestant does the same, he follows his own. Infidelity springs out of the very roots of protestantism; it is a natural and necessary development of its doctrines, it differs from the latter, not in essence but in degree, so that Lutherans, Socinians, Deists and Atheists are not four, but one enemy and their systems

are only a gradual and systematical progress of errors.

History corroborates the same conclusion. Jurieu, himself a protestant, relates that the refugees in Holland, after the revocation of the edict of Nantes were plotting against christianity. (Tabl. du Soc. l. 1, p. 5.) The testimony is not equivocal. Protestantism has never ceased to supply recruits for the war against revelation. Bayle was a protestant, Rousseau, born a protestant has only carried to a greater length than Calvin, the protestant principle. The most noted English Deists, from whom Voltaire and his disciples have borrowed their anti-christian knowledge were all protestants, full-grown protestants.

The first protestant country has been also the first to harbor anti-christian principles. In the German protestant churches, we see men holding important offices “ in the church, pastors of congregations, superintendants of consistories, professors of theology, who not only reject the authority of the symbolical books, and disavow almost all those catholic dogmas which the Lutherans and Calvinists had hitherto retained, but openly assail the divine inspiration of the scriptures, deny the integrity and authority of a large portion of the old and new testaments, allegorize the prophecies and disbelieve and sometimes even ridicule the miracles recorded in the Bible. These opinions, professed more or less openly, carried out to a greater or less extent, were once held, by an immense majority of protestant theologians, and even despite of a partial reaction, are still held by the greatest part. Yet

“ they, nevertheless retain their functions and dignities
 “ in the protestant church. They are thus enabled to
 “ propagate their doctrines with impunity; those prot-
 “ estants who protest against their opinions, still com-
 “ municate with them *in sacris* and when any attempt
 “ has been made to deprive them of their offices, it has
 “ been invariably unsuccessful. Against their orthodox
 “ opponents they invariably appeal to the right of free
 “ inquiry, which is the fundamental principle of the re-
 “ formation and on protestant ground, the position
 “ they take up is perfectly impregnable. * * * * *
 “ The vampire of rationalism, while it cleaves to the
 “ bosom and sucks the life blood of the German prot-
 “ estant church, mocks with a fiend-like sneer her im-
 “ potent efforts to throw off the monster, efforts which
 “ will never be attended with success, till the aid of the
 “ old mother church be called in. (Symbolism. memoirs
 “ of Moehler, p. 27 and 28.) The German literature of
 the 18th century as a whole, if not always hostile, was at
 least entirely foreign to the spirit of christianity. In
 1834, Dr. Strauss a teacher of theology, at Tuebingen,
 in a book entitled, the Life of Jesus, concentrated in
 one focus all the blasphemies and sophisms of rational-
 ists, and found admirers. In 1841, Bruno Bauer, licen-
 tiate at the university of Bonn, surpassed Strauss him-
 self, and avowed the pantheistic views of Hegel. One
 half of the two faculties of Greefs-walde and Koenigs-
 berg, declared in favor of his infamous book.

“ The famous theory of Semler, says Mr. Rose in
 “ his work on the awful declension in the Lutheran and

“ other churches, became the most formidable weapon
“ ever devised for the destruction of christianity. We
“ may add, (says the author quoted below) that it was
“ the most impudent theory ever advocated by men pro-
“ fessing still to be christians, and one the avowal of
“ which can scarcely be accounted for on the ground
“ that as, because of their interest, it was not conven-
“ ent for these teachers of theology and ministers of
“ the German churches to disavow christianity alto-
“ gether, it was devised and maintained in order to con-
“ nect the profits of the christian profession with sub-
“ stantial and almost undisguised deism. Thus the
“ chairs of theology and the very pulpits were turned
“ into the *seats of the scornful*; and where doctrines
“ were at all preached, they were too frequently of this
“ daring and infidel character. It became, even at last a
“ negative good, that the sermons delivered were often
“ discourses on the best means of cultivating corn and
“ wine, and the preachers—employed the sabbath and
“ the church in instructing their flocks how to choose
“ the best kind of potatoes, and to inforce upon them
“ the benefit of vaccination. (1.) Undisguised infi-
“ delity has in no country, treated the grand evidences
“ of the truth of christianity with greater contumely,
“ or been more offensive in its attacks upon the pro-
“ phets, or more ridiculous, in its attempts to account,
“ on natural principles for miracles. Extremes of
“ every kind, were produced, philosophic mysticism,

(1.) In America protestant neologists do not talk of potatoes, but they change their pulpits into rostrums of politics.

“pantheism and atheism.” (Encyclop. of Religious Knowledge, art. Neology.) The facts are fairly stated but what was the cause of the evil? The author of the above article speaks of scarcity of Bibles! ignorance of Greek and Hebrew! decay of piety, contempt for the authority of the divines of the reformation and of the subsequent age! Why does he not say, for the sake of sense and truth, contempt for the divine authority of the catholic church?

In England, Edward Herbert, Baron of Cherbury, who died in 1648, may be styled the patriarch of Deism, as he first reduced Deism to a system. His symbol contained five articles. Blunt added two more articles, but others came who reduced the creed to less than one article. Lord Ashly, afterwards Earl of Shaftesbury, who died in 1713, had already reached the extremes of infidelity. We find in 1718, a weekly paper entitled the *Free Thinker*, published to advocate Deism and infidelity. Toland, Collins, Tindal, Morgan, Chubb, rank among the champions of the sect. Bolingbroke who died in 1751, prostituted his rare talents to the same cause. He resolves all morality into self-love, as its first principle and final centre, thus making each man a *Supreme Being*. Gibbons and Hume, the great historians, are decidedly hostile to christianity, whilst Robertson is barely neutral. Leland, Bergier, Baruel, Robison and Kett, abundantly prove that the poisonous plant of infidelity, which has produced such dreadful effects of late years on the continent of Europe, was transported thither from England, and that it was pro-

duced, nourished and increased to its enormous growth by that principle of private judgment in matters of religion, which is the very foundation of the reformation. (See Milner's end of controversy, Let. viii. art. iii.) There is now a reaction in England, by the *Ritualists* towards catholic doctrines, whilst fat, aristocratic, spiritual and temporal Lords naturally sink deeper and deeper into the abyss of indifference and materialism, and applaud Colenso.

In France the fear of the stern Louis XIV, checked infidelity for a while. Under the weak and profligate regency that followed his reign, impiety raised its head and boldly attacked religion. Toussaint gave the signal by his book, *Desalarurs*, which Mœmed christian France, but greater scandals soon threw into oblivion that first scandal. A man endowed with extraordinary talents, but depraved, persuaded himself that his glory would remain incomplete as long as there remained a worshipper of Jesus Christ. His incredible activity, and his deep hatred of christianity soon placed him at the head of the infidel party. Being weary, (as he said himself) of hearing that twelve men were sufficient to establish christianity, he resolved to prove that one man would be sufficient to upset it. He found however that associates were needed, and from the numerous tribe of his admirers and disciples, he chose Dalembert and Diderot and contrived, to enlist in the same cause, Frederic II, King of Prussia, who wished to be thought a philosopher. The royal adept who had protected their clubs and colony at Cleves, at last threw

them off in disgust, and even wrote against them. To carry on their purposes, they formed secret societies, assumed new names, and employed an enigmatical language. If we look into some of their books expressly written for general circulation we find anti-christian doctrines, sometimes exposed in all their naked horrors, but oftener surrounded by sophistry and meretricious ornaments. Their grand encyclopedia was converted into an engine to propagate their errors. By pretending to have nothing in view, but the enlargement of sciences they engaged the ministers of the Court of France in their favor. "A number of impious and licentious pamphlets were scattered, (for sometime none knew how) by a secret society formed at the Hotel D'Holbach, at Paris, of which Voltaire was elected honorary and perpetual president. To conceal their design, which was the diffusion of their infidel sentiments, they called themselves Economists. The books that were issued from this club, were calculated to impair and overturn religion, morals and governments. As soon as the sale was sufficient to pay the expenses, inferior editions were printed and given away or sold at a very low price, circulating libraries of them were formed and reading societies instituted. While they constantly denied these productions to the world, they contrived to give them a false celebrity through their confidential agents and correspondents, who were not themselves always trusted with the entire secret. By degrees they got possession nearly of all the reviews, and periodical pub-

“ lications, established a general intercourse by means
“ of hawkers and pedlars, with the distant provinces,
“ and instituted an office to supply all schools with
“ teachers ; and thus did they acquire unprecedented do-
“ minion over every species of literature, over the
“ minds of all ranks of people, and over the education
“ of youth, without giving any alarm to the world.
“ Lovers of wit and polite literature were caught
“ by Voltaire, men of science were perverted and
“ children corrupted in the first rudiments of learning
“ by Dalember and Diderot. Stronger appetites were
“ fed by the secret club of Baron Holbach ; the imag-
“ ination of the higher order were set dangerously
“ afloat by Montesquieu, and the multitude of all ranks
“ was surprised, confounded and hurried away by Rous-
“ seau. Thus was the public mind in France completely
“ corrupted, which, no doubt, greatly accelerated the
“ dreadful events which have since transpired in that
“ country. (Encyclopedia of Rel. Knowledge, Art.
“ Philosophists.) The latest irreligious and blasphem-
“ ous production of infidelity, in France, has been the
“ ‘ Life of Jesus’ by the atheist Renan. It has de-
“ lighted the Jews, and may be classed with a similar
“ work of Strauss or rather with the Mormon Bible.

Amongst so many infidels, John James Rousseau, born in Geneva, deserves a particular notice. His works are not unknown in America, and although they lose half of their prestige, by translation, they are dangerous to an unguarded reader. When Rousseau takes the side of truth, he is logical, eloquent, often

sublime, but when he opposes revelation he is sophistic, paradoxical, and falls into gross inconsistencies which the finest style and the cutest subtleties cannot disguise. The only difficulty in confuting his errors, (it may be said, all errors) is to reduce them to something precise and definite. When that is done, all is done. It is only when error assumes a thousand different forms, and by dint of flights and evasions, escapes the grasp of logic, that it is dangerous and perplexing. The great art of Rousseau is ambiguity and deceit. He concedes a thing, and then cunningly retracts his concession, he suddenly turns around, passes from one proposition to another entirely different; blends error with truth; ascribes to his adversary ridiculous arguments, which he blows down, as a child his palace of cards; when arguments fail him, he fascinates with round periods and elaborate phrases and by the charms of words produces an illusion which bewilders the mind. No man has ever made such a winning use of words. Without any thoughts of his own, he gathers and embellishes old fictions, and inebriates the soul with the seducing maxims of a vain philosophy, which undermines all truths and leads to absolute skepticism. I have given a short sketch of the effort of infidels in Europe, to crush christianity, because it is from the old world, and particularly from England, (1.) that America is supplied with an anti-

(1.) The established church of England has immense revenues. The cadets of aristocratic families enjoy a large share of that immense wealth. Hence, on account of large incomes, many temporal Lords, who are indifferent to religion, prop up the establishment. A percentage of that immense wealth is annually spent to print tracts, and convince dupes that the *Pope is Antichrist*, that *Catholics are idolators*, that *they burn the Bible*, etc., etc. English people may be led astray for a while; but there are too many scholars and honest souls in England to despair of their conversion. In spite of calumnies, the gouty parliament church will be crushed to death.

christian and anti-catholic literature. It has been already stated (in the second chapter) that passions, religious dissensions, the turmoil of affairs, aversion to things supernatural and a vicious school-system favor in North America, the growth of infidelity. The wisest men are led astray. Benjamin Franklin, the American sage, who tried in vain to dissuade Thomas Paine from publishing his *Age of Reason*, was himself swept away by the torrent, in the society of atheists. One is amazed to read in his life, that ten years before his death, and one month before the death of Voltaire, those two old men kissed each other as intimate friends. Besides the shallow slanderous and obscene book of Paine, we find a deistical company established at New York in 1801, with one Elihu Palmer at its head. They published a weekly paper, *The Temple of Reason*, and clothed infidelity in the dress of vulgar ridicule, the more effectually to destroy in the common people, all reverence for sacred things. Among the disciples of this school, deism has led, as usual, to the most disgusting atheism. That the number of infidels is already very great in the United States, may be inferred from the fact that an editor of a newspaper in New York lately published to the world, that he had spent thousands of dollars to establish a religious paper, and failed; but on going to the other side (the infidel side) he succeeded. The prevalent form of infidelity in the United States is deism. There are thousands and perhaps millions of Americans, who assume the name of some protestant sect, but who are in reality, nothing more or less than

deists. They believe in God, but virtually reject the revelation of God. They do not believe in the divinity of Jesus Christ; they do not call the Blessed Virgin Mary, the Mother of God; they merely range our Saviour a little higher than Confucius or Mohamed. Some maintain openly, that there is no need of revelation from God; that our reason is the criterion of truth; that mysteries are nonsense; others maintain that the proofs of christianity are not evident; they want new signs in heaven, new miracles, new lights, and they conclude that the wisest plan is to profess outwardly the religion in which we have been born and educated, or any form of religion which is fashionable; there are not a few who call bigotry and fanaticism any firm adhesion to this or that creed; they blindly follow and obey some worshipful Master of secret lodges, a Grand Sire, a Grand Orient, or such leaders, whilst they upbraid the successors of the apostles with the odious epithets of spiritual tyrants, enemies of civil and religious liberty, progress and the sciences!

I have to confute all these errors. It would take a large in-folio to condense and refute the false assertions of Deists, to point out their contradictions, to expose their sophisms, to describe the fatal results of their unbelief, and unfold the unanswerable arguments in favor of christianity; it cannot be expected that I will follow them through a labyrinth of errors, for I must be short; suffice it to say that if a vain science and human eloquence, if the charms of poetry, and a fascinating style, if wit and sarcasm, if cunning and lies, could

prevail against truth, there would be no longer any church or christianity on earth; but our Lord has promised to be with his apostles, all days, even to the consummation of the world. The substance of our answers to the main objections and common assertions of Deists will be found in the following discussions.

Article 2. Insufficiency of reason and necessity of a divine revelation.

The following conversation took place with two Americans, A—— and B——, in front of a beautiful church, which had been erected at a great expense. I met the two gentlemen at the door of the church which they had visited, no doubt, through mere curiosity. I knew them. A——, had refused to sell land for a church, remarking that he would rather have a jail near his house than a church. B——, had often grumbled at the exemption of church property from taxation. I bowed and said:

Missionary.—Gentlemen, how do you like our church?

Deist A.—It is beautiful, very beautiful; but it is a pity to spend so much money to no better purpose.

Deist B.—Yes, give us instead of churches good school houses and strong jails, and our country will prosper without any parallel in the world.

Missionary.—Gentlemen, the world is bad enough as it is; but without churches, (that is without religion,) thieves and murderers would be so numerous that jails could not hold them. Schools are good for children, (that is good schools,) jails are necessary, to shut up malefactors, but churches are necessary for all, for young

and old people, in order to prevent evil and encourage virtue.

Deist A.—You must not be offended at my remarks, for I have said the same thing to Mr. Wood-head, (a protestant minister.)

Missionary.—So much the worse, as it shows that you have no religion at all.

Deist A.—Oh! I believe in God and in natural religion, and so does my friend B——, but I wish indeed that the time may come when every body will be his own priest, and when reason and common sense will rule the world.

Missionary.—As you speak of reason, let us reason awhile. (We sat down.) Do you really believe that reason alone, that is reason unaided by revelation, is a sufficient guide in religious matters?

Deist A.—Certainly. Reason is the noblest prerogative of man. With his intellectual power, man has made himself independent of every thing, except his creator. By the discovery of general principles he has measured the earth and discovered the laws that regulate the solar system. He has even conquered time and space. By the means of useful inventions, such as the art of writing, printing and photography, the use of steam power, the wonderful telegraph, the microscope, the telescope, etc., etc., humanity advances slowly towards perfection. With regard to religious matters reason leads us to God, and tells us sufficiently what is true and false, and what is right and wrong. There is, assuredly nothing more unreasonable than to

give up our reason. To give up our reason, without reasons, is folly. Your church, I am told, reprobates the use of reason in matters of religion, but I am not to shut my eyes and believe blindly incomprehensible dogmas, and mysteries, on the word of men who are no more infallible than myself; nor be ruled and frightened by impostors, who are no more sent from heaven than the last of their fold.

Missionary.—Who ever told you that the catholic church reprobates the use of reason, knows very little of catholic divinity. Although faith is a gift of God, reason is not on that account cast aside. Reason and faith are never conflicting together, no more than the light of a candle and the light of the sun are conflicting. What all true christians really hold, is that reason must know its limits. On the supposition that God makes his holy will known to men, we, his creatures, are bound to hear him. You are not, I hope, one of those who deny the possibility of revelation.

Deist A.—I believe that there is no need of revelations. He, who tells me, give up your reason, humble your reason, outrages God who has given me that reason to use it to the best advantage. Let men enlighten my reason, convince my understanding, if I am wrong. I am ready to yield; but if a man pretends to speak with authority, as messenger of God, I wish him first to show his credentials, and produce his papers.

Missionary.—We may come to an understanding. I agree with you that we are not required to give up our reason, and moreover that they who claim to be the

messengers of God must fairly show that they are sent by heaven ; but, on your side, you must not exaggerate the strength and power of reason, nor place man above his Creator. During many years and centuries people and philosophers have been plunged in darkness, on the most essential truths. Their morals and worship were accordingly wretched. We have been, from our infancy, so familiarized with the Gods and Godesses, and the obscene or cruel practices of Greece and Egypt, that we are not shocked, as we ought to be, at the strange aberrations of the human mind, during thousands of years. Had not heathens reason to guide them ? And where has reason alone abolished idolatry or reformed morals ? No where, either before or after Christ.

Deist B.—Notwithstanding all errors, there remained the essence of natural law. By a judicious selection of the laws and maxims of heathens it is easy to produce a perfect code of morality, for example, the epic poem *Telemachus*, written by one of your Bishops, contains truth and wisdom nearly equal to that of the Gospel.

Missionary.—There is no doubt that ancient philosophers have admitted many truths ; but it may be doubted if they have discovered any. The first revelation transmitted from father to son, and afterwards the revelation of God to the Jewish people may have enlightened them, especially as they were all fond of travelling. It was not very difficult for Fenelon to make a good choice of wise lessons for his *Mentor*, for he found it ready made in the Gospel. It is easy now-a-days to

travel from Europe to the West Indies ; but it was a hard undertaking for Columbus. If Rousseau and other deists are infinitely superior to Celsus or Plotinus, they owe it to christianity. The high ideas God, His providence and justice, on our nature, duties and destinies, which are now universally known, are christian dogmas unknown to heathens. Besides it may be said that the truths which pagan philosophers admitted, were as lost in a heap of errors, not only on the great truths which are the basis of virtue, such as the existence and unity of God, the liberty of man, the immortality of the soul ; but even on the most essential principles of morality. Nor, are we to wonder that ancient philosophers have been so blind, when infidel philosophers of our days, although enlightened by revelation, fall into atheism and pyrrhonism. The shocking prevalence of errors and crimes, wherever christianity is unknown is a strong proof that revelation is a blessing. The more we study the degradation of heathens, the more necessary does revelation appear.

Deist A.—I am sorry that it is so late, I would like to hear you on that subject. If I do not intrude too much upon your time, I will call again.

Missionary.—Entirely welcome, but before you leave let me give you some papers which I have at your service. I beg you to read them.

I went to my room and gave them the following passages of good authors, which relate to the insufficiency of reason and the necessity of revelation.

Pagan Philosophers. (Opinion of Lucian.) Menip-

pus had read Homer and Hesiod. Being disgusted with the scandalous adventures of their Gods, he addresses himself to philosophers; but he soon discovers that he has fallen from bad to worse. I found among “ them, he says, so much ignorance and uncertainty on “ the most necessary truths, that I thought common “ people incomparably wiser than any of them. In “ fact, some held up sensuality as the sovereign good, “ the only one to be coveted; and others held that we “ must despise pleasure, and work and toil and suffer “ courageously. Some wanted me to attach no value to “ gold and silver; others maintained that silver and gold “ were real goods. It was still worse when they came “ to discourse on the universe. All their talk was “ about atoms, vacuum, incorporeal substances and “ other inconceivable things: but what perplexed me “ the most, and what seemed to me very strange was, “ that each framed his sophisms so artfully, that if one “ proved that a body was warm, and another that the “ same body was cold, I did not know what to think, “ nor what to answer. What besides, disgusted me “ above all the rest, was the contradiction which I ob- “ served between their maxims and their conduct. He “ who declaimed against riches, was lending his money “ at usurious interests, and exacting good pay for every “ thing. He who despised glory, was anxious to be “ praised for all he did; almost every one publicly cen- “ sured sensuality, and in secret indulged in it to the “ utmost.” (Lucian’s Dialogues, Menippus and Philo- nidas.)

Do, (opinion of Hermias.) Hermias, (a christian) says in his sharp and witty satire: "I ask them what is our soul? Democrites tells me, it is a fiery substance; Heraclites, it is motion; Pythagoras, it is a number that has motive power; Hyppon, it is a chemical water; Critias, it is blood; others, it is a vapour from the stars, the element of elements, etc. Each has his say, and none has truth. But what is the destiny of that soul? Some make it immortal, and some mortal; some prolong its existence for a time, and others reduce it to atoms; some send it into the body of brutes; some will have it to pass successively in three different bodies, and others make it roam for three thousand years. Thus, with some I am immortal and I am overjoyed. Then, alas! I am mortal, and I feel sorrowful. I am, in turn, atom, water, air, fire, and then I am nothing of the kind, but I become a fish, a reptile, a wild beast, a quadruped, and when I see men, I do not know if I must call them men or wolves, or dogs, or oxen, or snakes, or birds, or phantoms, or —. Finally, Empedocles for the sake of variety, makes me a shrub. So much do I learn from philosophers the great oracles of wisdom. (Hermias, *Irrisio*, *Philos.*)

Modern Philosophers. (Opinion of J. J. Rousseau) I consulted philosophers, I read their books, examined their different opinions, and found them all arrogant, self-conceited, dogmatical. Notwithstanding their pretended skepticism, they ignore nothing, prove nothing and laugh at each other, and this last point,

“ common to all, seemed to me the only one upon
 “ which they were all right. They attack boldly, but
 “ in self-defence they are powerless. If you examine
 “ their reasons, you find them all arrayed for destruc-
 “ tion; if you count the voices, every one is reduced
 “ to his own.” * * * * *

“ Under the haughty pretext that they alone are en-
 “ lightened, true and sincere, they subject you, imperi-
 “ ously to their magisterial decisions, and boldly give you
 “ as the true principles of things, the incomprehensible
 “ systems which are the creation of their brain. By
 “ upsetting, destroying and trampling upon what is
 “ venerated by mankind, they deprive the afflicted of
 “ the last consolation to their misery; they free the
 “ rich and men in power from the only restraint to
 “ their passions; they eradicate from the human heart
 “ the remorse of the wicked, and the hope of the just
 “ and they boast, notwithstanding of being the bene-
 “ factors of the human race. Never do they say, is
 “ truth hurtful to man. I believe it, as they do, and it
 “ is in my opinion, a strong proof that what they teach
 “ is not truth.” (Emilius, t. iii. p. 25 and 181.)

Corruption and blindness of heathens. When I see
 the Greeks, with their absurd theogony and their Gods,
 “ who are guilty of adultery, rape, theft, etc., when I
 “ see the Egyptians adoring goats, monkeys, cats, cro-
 “ codiles and even the onions and leeks of their gardens;
 “ when I see the Romans consulting their sacred birds
 “ on the destinies of battles, raising statues to their
 “ God, *Crepitus*, (a *filthy wind*, which I cannot name)

“ dedicating altars to *Fear*, and building temples to
 “ *Fever* ; when I see the Persian prostrated before fire,
 “ and rubbing his body, in order to be purified, with
 “ the dirty fluid secreted by the kidneys of oxen ; when
 “ I see the Indians of Asia, remaining for months on
 “ one leg, with his arms extended, his head down, or
 “ sitting on sharp nails and dying happy, provided he
 “ holds the tail of a cow in his hands ; when I see the
 “ dupes of sorcerers and diviners consulting the dead,
 “ and addicted to a thousand extravagant and absurd
 “ superstitions ; when I see them worshipping their
 “ Gods by scandalous debaucheries and by horrible sac-
 “ rifices, for which they immolate their fellow men and
 “ even their children, I say : Where is reason ? (Let-
 tres de quelques Juifs par Guence, t. 2.)

“ Every where the people are in the deepest igno-
 “ rance and philosophers in error and doubts. Let us
 “ draw a veil over that humiliating picture of human
 “ blindness, so often represented by others, but whilst
 “ turning our eyes away from that sorrowful object, let
 “ me ask you : Why so many errors amongst people
 “ so wise, and so much wisdom amongst the Hebrews !
 “ Is it not because other nations had no other guide
 “ than the dim and vacillating light of reason, whilst
 “ amongst the Hebrews, a superior reason had dispelled
 “ darkness and banished incertitude ? (Do. t. III. p.
 5.)

“ Two philosophers have devised laws for Greece.
 “ Plato and Aristoteles. Fearing an excess of popula-
 “ tion they are not ashamed to seek for a remedy to

“ that evil, in the destruction of children, before their
 “ birth. How many murders of that kind are com-
 “ mitted yearly in China, Japan, etc? (Do. t. III, p.
 46.)

“ Pagan legislators instead of preventing prostitution
 “ have encouraged it. In those days of superstition and
 “ corruption, it was accounted a religious practice.
 “ Amongst eastern people, Phœnicians, Lyrians, Baby-
 “ lonians, etc, a number of harlots were attached to the
 “ temples of Baal-peor, Venus, Priam, etc., who prosti-
 “ tuted themselves in honour of their Gods and God-
 “ esses. The Greeks, themselves were not free from
 “ those religious infamies. The temple of Venus at
 “ Corinth, had for its part, not less than two thousand
 “ of them. The price of prostitution was offered to
 “ the Gods, and it was its main source of wealth. (Do.
 “ t. 3, p. 131.) * * * There is something more
 “ shameful. A crime which we would think too de-
 “ grading for the outcast of the human species, became
 “ common in those climes. Sodoma had given the ex-
 “ ample of it. In Greece the poets celebrated it, Phi-
 “ losophers eulogized it, and legislators dared not to
 “ punish it. Rome imitated those disorders, and that
 “ crime was seen clothed in purple, on the imperial
 “ throne. What were the sacred woods? * * * * *
 “ The laws of Sparta, says Montesquieu, not only took
 “ out natural feelings from the heart of parents, but
 “ modesty and decency from the hearts of virgins. (Do.
 t. III, p. 136.)

Do. Feasts of Bacchus. “To these ceremonies others

“ were added, obscene to the last excess, and worthy of
“ the God who chose to be honored in such a man-
“ ner. The spectators gave the prevailing humor
“ and were seized with the same frantic spirit. Nothing
“ was seen but dancing, drunkenness, debauchery and
“ all that the most abandoned licentiousness can con-
“ ceive of gross and abominable. And this, an entire
“ people, reputed the wisest of all Greece, not only suf-
“ fered, but admired and practised ; I say an entire
“ people, for Plato, speaking of the Bacchanalia, says
“ in direct terms, that he had seen the whole city of
“ Athens drunk at once. Livy informs us that this
“ licentiousness of the Bacchanalia having secretly crept
“ into Rome, the most horrid disorders were commit-
“ ted there under cover of the night and the inviolable
“ secrecy which all persons who were initiated into
“ these impure and abominable mysteries were obliged
“ under the most horrible imprecations to observe. The
“ Senate being apprized of this affair put a stop to
“ these sacrilegious feasts by the most severe penalties.
(Rollin’s Ancient History, Book x. ch. iii.)

Do. Apotheosis. “ Amongst polytheists, there have
“ been sophists superior to their religion, amongst us,
“ no philosopher, let him be ever so wise, has raised
“ himself above the standard of christian morality. A
“ socrates honored the memory of the just, but the
“ pagan religion offered to the veneration of men, bri-
“ gands, whose bodily strength was the only virtue,
“ and who were famous only for their crimes. If good
“ kings have occasionally received the honor of the

“Apotheosis, Tiberius and Nero have been honored
“also with priests and temples.” (Chateaubriand,
Genie du Christ. ii, p. 224.) The same writer observes
that christianity is virtue suffering on earth, and poly-
theism, the worship of crimes and opulence.

Modern paganism of infidels. “The world has often
“witnessed the apotheosis of individuals: such was, in
“fact, the origin of paganism; but, by being deified,
“man ceased to be a man. Transformed by opinion
“into a more perfect being, man changed its nature,
“and tradition upheld the belief of a supreme God, in-
“finitely elevated above those inferior deities. On the
“contrary, it is man, as an abstraction, or humanity it-
“self, that modern philosophists have deified to the exclu-
“sion of any superior being. Man has worshiped him-
“self as Man. Finding in his pride and concupiscence,
“something infinite, he has made them both the sole
“object of his worship. He has adored his pride
“under the name of reason, and adored it under the
“emblems of sensuality, because licentiousness of
“appetite is, if I may say so, the pride of the flesh,
“as pride is the sensuality of the intellect; and as
“there are no crimes or vicious habits that do not
“necessarily flow from those two mother-passions,
“when man acknowledges no other authority, no other
“law, no other God than reason, in order to have it
“fully represented, he had to find all vices and crimes
“personified in a living being, and that horrible idol he
“has found in the haunts of prostitution. In fact, what
“better image could there be of absolute error, which

“annihilates truth, than a harlot whose corruption destroys virtue, individual, family and society. Let it never be forgotten! Reason, whose beneficent reign, so long extolled and promised, was to change the world into a land of peace and happiness, that powerful reason obtains at last a complete dominion. Men proclaim her divinity and her altars are ruins, her hymns are songs of proscription; her priests are executioners, her worship is death and the hope of her worshippers, *Annihilation*.

“Doctrines have a hidden virtue, a secret force for evil or for good, which at first unknown is revealed by effects. That alone ought to prove that man is not created to frame his belief, but to receive it from Him, who can neither deceive nor be deceived; for if reason alone had to decide as a judge, man, who is so often led astray by false appearances and the sophisms of his mind, would perish a thousand times a victim of his vain reasonings, before he could discover the truths adapted to his nature and necessary for his conservation; for these truths astonish and confound him, even when he knows them perfectly and believes them firmly. Here is a subject of deep meditation to a reflecting mind. The instrument of an ignominious death, the cross is raised amongst people and it stops the effusion of blood and inspires men with celestial meekness. The cross is broken, and a symbol of sensuality raised in its place and soon blood flows in torrents, men turn mad and frantic, and the first sacrifices offered to the obscene idol are

“hecatombs of human victims.” (De la Mennais, *Essai sur l’Indifférence*, t. 1, c. xi.)

Insufficiency of reason. De’l’ocqueville, on the subject of religion, says: “This is, then, the subject on which it is most important for each of us to entertain fixed ideas, and unhappily it is also the subject on which it is most difficult for each of us left to himself to settle his opinion by the sole force of his reason. None but minds singularly free from the ordinary anxieties of life, minds at once penetrating, subtle and trained by thinking, can even with the assistance of much time and care, sound the depths of these most necessary truths; and indeed, we see that these philosophers are themselves always enshrouded in uncertainties; that at every step the natural light which illuminates their path grows dimmer and less secure, and that in spite of all their efforts, they have as yet only discovered a small number of conflicting notions on which the mind of man has been tossed about for thousands of years, without ever laying a firmer grasp on truth, or finding novelty even in its errors. Studies of this nature are far above the average capacity of men, and even if the majority of mankind were capable of such pursuits, it is evident that leisure to cultivate them would still be wanting. Fixed ideas of God and human nature are indispensable to the daily practice of men’s lives, but the practice of their lives prevents them from acquiring such ideas. The difficulty appears to me without parallel. Among the sciences there are some which are useful to the mass

“ of mankind, and which are within its reach ; others
 “ can only be approached by the few, and are not culti-
 “ vated by the many, who require nothing beyond the
 “ more remote applications ; but the daily practice of
 “ the science I speak of is indispensable to all, although
 “ the study of it is inaccessible to the far greater
 “ number.” (Democracy in America, t. ii, p. 21.)

Do. “ I would ask if there exists any man who can
 “ exactly define what reason is ! or who can tell why
 “ he is endowed with it, or in what way it is useful to
 “ him, and what are its limits ? Nevertheless this is
 “ but the letter A of this alphabet. (Essay on cathol.
 by Don J. D. Cortes, ch. x.)

“ The most glorious mystery of the incarnation of
 “ the Son of God, is the only title of nobility which
 “ mankind can claim. * * * * * When I consider
 “ the blindness of his understanding, (of man) the
 “ weakness of his will, the shameful desires of his flesh,
 “ the ardor of his concupiscence and the perversity of
 “ his inclinations, the misery of man is so great and
 “ his intellectual indigence so lamentable * * * *
 “ that the meanest reptile which I trample under my
 “ feet would seem less despicable to me than man. *
 “ * * * * * What surpasses my comprehension
 “ and astonishes me is, that any one should suppose
 “ that it requires a weaker faith to believe in the in-
 “ comprehensible mystery of the dignity of human na-
 “ ture, than to believe in the adorable mystery of God
 “ made man, in the womb of a virgin, by the power of
 “ the Holy Ghost. It only proves that man always re-

“ mains subject to faith, and that when he seems to
 “ reject its teachings, in order to follow his own reason,
 “ he only abandons that faith which is divinely mysteri-
 “ ous, in order to embrace what is mysteriously absurd.
 (Do. Chapt. viii.)

Necessity of faith. “ Reason is to our soul what the
 “ eyes are to our body, but would not our eyes be use-
 “ less organs unless there existed between them and
 “ the objects which strike our sight a luminous body,
 “ which causes the effects of vision? Could we admire
 “ the beautiful scenes of nature, if the sun refused its
 “ light? Even so, we could not perceive spiritual ob-
 “ jects if the sun of justice would not enlighten our
 “ soul; the human intellect could not understand the
 “ invisible things of God, if God himself had not, from
 “ the beginning diffused his eternal light through the
 “ world, if he had not communicated it to holy men,
 “ to patriarchs and apostles who have faithfully trans-
 “ mitted us the heavenly revelation from age to age;
 “ if Jesus Christ, the plenitude of truth, the life and
 “ the light of the world, was not always present in the
 “ midst of his disciples, in that visible church, with
 “ which although himself invisible to our mortal eyes,
 “ he has promised to remain forever, by his holy spirit.

“ It is that church, always enlightened by the sun of
 “ justice which is the luminous body that enables us to
 “ see heavenly truths; it is on her authority that we
 “ have received them; it is on her permanent authentic
 “ and solemn testimony that we believe the holy scrip-
 “ tures, the *Book of God*, which she hands to us as such,

“ and which she alone has the right to explain, because
 “ she is necessarily infallible, being led by the spirit of
 “ truth. Your Bishops, my Lords, (he addresses An-
 “ glican Bishops,) do not teach a different doctrine, and
 “ there can be no christianity on other principles.
 “ When the apostle St. Paul invited us to weigh in the
 “ scale of reason, the credibility of the proofs, which
 “ he had adduced to establish our belief, it means sim-
 “ ply that we must look in order to see, that we must
 “ open the eyes of our soul which are our understanding
 “ or intellect in order to understand the science of salva-
 “ tion, that science which the low sensual man consid-
 “ ers as folly, because it can be understood only by the
 “ spirit.

“ This explanation, so simple, shows that reason en-
 “ lightened from above acquires a supernatural preroga-
 “ tive, a higher name, a title which expresses her power.
 “ It becomes Faith. Faith elevates us above this earth ;
 “ by faith our mind conceives the object of our hopes
 “ and obtains a demonstration of heavenly things. This
 “ view of the words of the apostle entirely explodes
 “ the ideal system of Luther and Calvin, who set up
 “ reason as the only interpreter of the Bible, not per-
 “ ceiving that they move in a vicious circle, and com-
 “ mit an egregious blunder. They pretend that the
 “ eye must see without the intervention of a luminous
 “ body, and what is impious, they attribute to man
 “ what belongs only to God. They call reason the
 “ light of the soul, whereas it is only its eye, for Jesus
 “ Christ alone is the light which enlightens every man

“ coming into the world, it is through him, and through
 “ his church, which is his body, that reason can know
 “ the supernatural truths which he is come to reveal
 “ unto men who were plunged in the thick darkness of
 “ error and sin. Sublime mysteries! which would
 “ never have entered into the mind of man, if the Lord
 “ had not revealed them, if he had not left, when he
 “ ascended up to heaven a bright luminary, through
 “ which light is reflected on all the hearts. I mean,
 “ the apostolical church, which alone enlightens all hu-
 “ man reasons.” (Lettres sur l’Italie par DeJoux. t. ii,
 p. 12.)

After some weeks M. M. A—— and B——, came according to promise. They were accompanied by Mr. C——, whom they introduced to me as their friend, and whom they perhaps considered as a powerful advocate of Deism. The usual forms of politeness being over Mr. A—— said without further ceremonies.

Deist A.—I have read, sir, with considerable attention the papers which you have handed us. What is historical is clear, but the last article is rather too philosophical for my understanding. Whether reason is the light of our soul, or its eye is not evident. I maintain still and believe that there are natural truths, of religion as of science, which we can know in a natural way, as there are objects which we can see by the plain light of the sun, without artificial light or the use of a microscope.

Missoinary.—Let us not dispute on complicated questions of metaphysics, but plainly admit what is evident

to all men. The disputes on the source of vision, as those on the origin of ideas are not necessary to arrive at a knowledge of practical truths. Let it be granted, as you maintain it, that we can by the proper use of reason arrive at the knowledge of some religious truths, the main questions remain unanswered, viz: can reason alone, that is reason unaided by revelation, arrive at the knowledge of all necessary religious truths, and form a religion with which reason itself will be satisfied? and secondly, in case that God clearly reveals a truth, is it the right for reason, to reason with God? I have already produced historical facts and arguments which go far to prove the insufficiency of reason. If I now establish the more important fact that God has in deed revealed a religion. I hold it to be the duty of reason to confess the right of God, to bow reverently and to believe.

Deist A.—Reason, however, imperfect it may be, is our only guide, and the only faculty which God has given us to discern truth from error, and good from evil. It is our only light to judge of the credibility of pretended revelations. To believe with a blind faith is irrational, it is the folly of enthusiasts and fanatics.

Missionary.—It was already a trite argument in the days of Manes, at the end of the third century, that catholics swallowed every thing, and acted as if they despised the benefit of human reason, and were afraid to examine and distinguish between truth and falsehood. The Manichees claimed the right to examine doctrines, and to consider whether they were true, sound and

genuine. With them revelation was the servant of reason and not its mistress. They as all modern infidels, inverted the natural order of investigation. Our reason being finite, is a poor judge of doctrines. To assert that we may pass a judgment on the truths revealed by God to pronounce them worthy or unworthy of our belief, is worse than folly, it is a blasphemy and a kind of idolatry. It is the worship of our reason. What are we to reason with God? Truth and wisdom is between the two extremes of enthusiasm and rationalism. What is evidently absurd we must reject; the proofs and evidences of revelation we may investigate, (that is not above the strength of reason) but when convinced that God has spoken, we must believe with a firm faith, because God can neither deceive nor be deceived. That is not blind faith, but a reasonable faith. It is what we do in the daily transactions of life. If we have a law suit, we employ a good lawyer; if we are ill, we send for a good physician, if we have to cross the sea, we look for a staunch vessel commanded by competent officers. After making a choice we entrust to those men of skill and experience our fortune, our health and our life. In the same manner, knowing our ignorance on religious subjects, and the weakness of our reason, let us see that the guides who offer themselves to pilot us to heaven be worthy of our confidence, that their mission be as clearly divine as the mission of Jesus Christ and his apostles, and having found such guides, let us rely on their guidance.

Deist A.—Your comparison, sir, makes up my point.

Every body has a right to be his own lawyer, his own doctor, his own captain. Why not give every body the right to be his own priest?

Missionary.—What you call *right*, is called by others, presumption. It may be your right to go to sea, alone, in a skiff, without chart or compass, but I would call it a *folly*, and I would not, venture to embark with you.

Deist A.—If I understand your meaning, the proper use of reason is to shut our eyes to internal evidence, and to believe on authority without reasoning, for example you would have us to judge of a lecture by the qualifications of a lecturer. I cannot agree to that, I claim the right to reason with my lawyer, doctor or captain, and, if I ever choose a minister, with my minister also.

Missionary.—Men, however learned, are fallible. It is your right to reason with them. A lecturer, however renowned, is liable to mistakes. His lectures are public property and may be criticized without injustice; but the word of God is not to be corrected or criticized. If men prove that they have an ordinary or extraordinary mission from God, I repeat it, it is our duty to believe, even as children, because God is truth, and because men who are the messengers of God, who prove their mission (as the apostles have done it) cease in that quality to be fallible. Jesus Christ is not a philosopher who came to reason with men and left them free to judge, and to receive or reject his words. He is true God, and true man, *Emanuel*. After establishing his authority by miracles and prophecies, he has

sent his apostles, with the fullness of his power, saying: "Go and teach all nations; behold I am with you, all days, even unto the end of the world. (Matth. xxvii, 19, 20.) "He who heareth you, heareth me; and he who despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me." (Luke x, 16.)

Deist C.—I will adopt your own principle. As you are not opposed to apply the test of reason to the mission of Jesus Christ and his apostles, you leave me a strong foot-hold.

Article 3. Natural religion.

Deist B.—My friend C—— surrenders his reason too easily. With your permission, gentlemen, I will take the floor (he stood up) and explained what I consider the right use of reason with regard to religious opinions. I reject and despise no religion. Christianity and all forms of religion are good and useful institutions; but my firm conviction being that there is truth and untruth in every form of religion, the right use of reason is to choose sound principles for ourselves, without condemning those who honestly follow the religion in which they have been born and educated. The Supreme Judge will, no doubt, be more lenient to errors which have been inculcated by parents, than to errors of our own choice. (Emilius, t. iii.) He resumed his seat.

Missionary.—Errors, sir, remain errors whether they have been inculcated by parents, or of our own choice. I do not know of a more blasphemous and more absurd

principle, than to say with Rousseau : that a child is never wrong in following the religion of his father, and that it is an unpardonable presumption to profess a religion different from that in which we were born. It is elevating error, the impure source of sin, on a level with truth, the mother of virtue. How can it be an unpardonable presumption, for a reasonable being, to use his reason on the question which is to decide his eternal destiny ? If religion is an affair of geography ; if birth and education are the only things to be taken into consideration, it follows that the apostles were fools ; that missionaries, who follow their noble example, are not wiser. He who advances such principles must say, with Chubb, that by passing from one religion to another, there is no more advantage gained than by putting off, for example, a blue dress, to put on a red one. (Chubb's Posthumous Works, vol. ii, p. 417.) On that principle, it is right to remain a mussulman in Turkey, a catholic at Rome, a budhist in Asia, an idolator in Congo. Is that reason ? To maintain as you do, that there is truth and untruth in every form of religion is a shocking blasphemy against our Saviour. The christian religion is from God, and being divine, it is pure and holy, without errors or blemishes, in harmony with the perfections of God, and the aspirations of enlightened reason. To be hostile or indifferent to it is, not only a folly, but a misfortune, a crime, a wicked rebellion against God, which neither birth nor human laws, nor shallow reasonings can justify or excuse.

Deist B.—I am not hostile to the christian religion. I call myself a christian and sincerely confess that there is not a religion which embodies more clearly the natural truths which reason avows. What I reject in christianity and in all religions, are mysterious tenets and vain forms introduced by men. Religion does not consist in superstitious practices and unmeaning words. God requires to be worshipped in spirit and in truth, which is the worship of the heart. As to genuflexions, decorations and forms they are mere accessory signs. What does it matter if we kneel or stand up, or where we pray? God is every where and knows all things.

Missionary.—Why do you not speak your mind outright? Why do you not say, in plain words, that all forms of religion are folly? That we have no need of ceremonies, of exterior or public worship? That every one ought to be his own priest, as your friend would have it? You have, surely, a very cheap religion; a religion that will save dollars, if it does not save souls! With your natural religion there is no need of pews, of donation parties, of perquisites for ecclesiastical functions; nothing is needed for churches or ministers; nothing for altars, pulpits or bibles; Rabbis and Lamas, priests and preachers are all alike. You must view them as cheats and useless drones. If ceremonies are unnecessary, the wisest is to have none at all, and to soar, by unbelief, above simpletons and fools!

Deist B.—I do not see what the world would lose by that course, provided we retain the essence of religion.

Missionary.—The world would lose all religious prin-

ciples, and with the shell, lose also the kernel. Your natural eclectic religion is in reality the destruction of all religion, and religion being the basis of society, the destruction of order and justice. The majority of people have not the necessary qualifications nor the time to be philosophers; as to the happy few who have time, talents and wealth to become the luminaries of the world, their variations, contradictions and their own confession ought to convince any impartial mind that they are, like other mortals, in need of a higher authority than reason. Words and sentences are not a religion. Religion consists of dogmas and principles of morality expressed by worship, and worship is naturally expressed by signs, as thoughts are expressed by words. Deists, who have no exterior worship, have in reality no religion. What dogmas do they hold? what fixed principles of morality do they receive? All ancient and modern philosophers who have relied solely on the light of reason, have argued on rights and duties until they arrived at the negation of all principles. A few sophisms, so natural to passions, will suffice to silence reason, to lull conscience, and to decorate crime with the mask of virtue. The aberrations of Bolingbroke, of Lord Chesterfield, of Rousseau, and of too many others are well known. The first squarely denies that God can be offended by man, and consequently rejects all pains or rewards in a future life; the second was not ashamed to advise his son to commit adultery, as an antidote to the low debauchery so common to English gentlemen, (see his letters,) the third admits modi-

fications and exceptions to the law of continency. (Em. t. iii, p. 280.) Man being prone to evil constantly aims at conciliating duties with passions and finally makes passions the rule of duties. There is not a religion in the world, be it the religion of Indians or Hindoos, that has not a code of morality, superior to that of deists. The former at least, cultivate the virtues which maintain order in families and society, and do not reject the pains or rewards of a future life. They have, it is true, spilt human blood on the altars of their idols, but since human victims have been immolated to the Goddess Reason, Deism has not the advantage, even on that score, unless it be shown that it is sweeter and more becoming the dignity of man to be butchered in honor of the Goddess Reason, than in honor of the Sun or of Jugernaut.

Deist B.—The natural religion has preceded all others. You will not deny that it has been the religion of mankind from the days of Adam to the days of Moses. The natural religion being the oldest and the first, how can you affirm that Deists have no religion?

Missionary.—What I affirm is that there never has been a natural religion, in the sense of Deists, or in other words, that God has not left Adam and Adam's children without revelations. He has instructed our first parents, spoken to their descendants, to the patriarchs, to Noah and Abraham: When people forgot or rejected the ancient traditional religion, he has spoken more solemnly to Moses and given him a written law; finally he has sent his only begotten Son, Jesus Christ, who has instituted the church to be forever the pillar of truth.

The patriarchs expected the Messiah; they offered sacrifices; they had a defined form of worship. Their religion was natural, as the mosaic religion, as the christian religion is natural, because it was conformable to the nature of God and man, and suited to the wants of humanity, but it was not natural in the sense of Deists, viz: that man had framed it by the lights of his reason. When truth is known, reason can feel and even demonstrate it, but experience and a careful observation of what men have done in all times, in all places and under all circumstances, abundantly prove that reason has never reached the plenitude of truth, without a supernatural light from above.

In the preceding answer, I have alluded to the contradictions of deists, and to their immoral principles. Here are proofs.

Contradictions of Rousseau on Religion.—"Their revelations degrade God, they add absurd contradictions to mysteries, they render man proud, intolerant, cruel, instead of establishing peace upon earth, they desolate it with fire and sword." (Emilius, t. iii. p. 133.) And further on. "I consider all partiucular religions as useful institutions, etc. (Do. p. 184.) It is an unpardonable presumption to profess a religion different from that in which we were born; and hypocrisy, not to profess it sincerely," (Do. p. 195.)

There is not much usefulness in revelations which degrade God, etc., etc. * * * * And one is at a loss to make out how it can be a duty to receive them and an unpardonable presumption to reject them!

Do. *On Dogmas and Morals*. "There are dogmas which every man is bound to believe. (Do. p. 187.) "Without faith, there is no real virtue." (Do.)

Elsewhere he affirms "that moral duties are the only thing essential." (Do. p. 196.)

Do. *On Reason and Conscience*. "Reason alone teaches us to know good and evil. Conscience which makes us love the one and hate the other, although independent of reason cannot be developed without her." (Do. t. ii. p. 263.)

"As soon as reason makes us know what is good, our conscience makes us love it. It is that sentiment which is innate." (Do. t. iii, p. 75.) Let it be observed, *en passant*, that what Rousseau calls an innate faculty is called by Bolingbroke a *fantastical illusion*. "Too often reason deceives us; we have, alas, acquired a right to reject it; but conscience never deceives us, it is the true guide of men, etc." (Do. p. 98.)

"Conscience, conscience, divine instinct * * * * * without thee, I feel inwardly nothing that can raise me above the brutes, except the unhappy privilege of falling from errors into errors by means of a loose understanding and unprincipled reason." (Do. p. 114.)

He discards reason and appeals to reason. Conscience never deceives and it rests upon reason which deceives. It cannot be developed without reason, which we have a right to reject!

Do. *On the authority of fathers, etc.* We have seen above that it is an unpardonable presumption to pro-

fess a religion different from that in which we were born. Elsewhere he says: "Do we seek sincerely
 "after truth, let us give nothing to the rights of birth,
 "and to the authority of fathers and pastors, but let us
 "recall to the examination of conscience and reason
 "what they have taught us in our infancy." (Do. p. 139.)

Do. *On reason.* He sometimes, like all philosophers, degrades reason below the instinct of brutes, and sometimes extols it as the supreme arbiter of faith.

"The grandest ideas of the divinity come from reason. See nature; hear the voice that speaks inwardly.
 "Has not God told everything to our eyes, to our conscience, to our judgment?" (Do. p. 132.)

And still he dares not affirm that our soul is immortal! (Do. p. 80.) "Since the more knowledge
 "we have, the more mistakes we make, the only means
 "to avoid error is ignorance. Do not judge and you
 "shall not err. It is the lesson of nature and reason." (Do. t. ii, p. 156.) Sublime use of reason, indeed!

Countless contradictions might be quoted from Voltaire, whose innumerable errors, lies and sophisms are a lasting dishonor to his memory. Let it suffice to remark that it is impossible to reject all truths, and therefore impossible for a deist not to fall into gross contradictions.

"No rationalist school denies all catholic dogmas at once, for which reason all those schools are condemned to inconsistency and absurdity; it is impossible to escape this inconsistency and absurdity, with-

“out the absolute acceptance of every catholic dogma,
“or without denying them all with so radical a nega-
“tion as would result in nihilism.” (Essay on Catho-
licism, by Don. J. D. Cortes, l. iii, ch. 7.)

The following article from the memoirs of Mœhler, is a striking illustration of the pernicious effect of error :

“There is always the closest connexion between the
“doctrinal and ethical system of any sect. In con-
“formity with their frightful dualism, we see the an-
“cient Gnostics alternate between the most extravagant
“asceticism and the wildest lust. The Arians, by
“denying the divinity of the redeemer, had narrowed
“and choked up all the channels of grace, and were
“accordingly ever remarkable for a low tone of morali-
“ty. The reformers of the sixteenth century, with
“their doctrine of justification, swore eternal enmity to
“all the heroic virtues of christianity, and effectually
“dried up that mighty stream of charity which had
“fertilized and embellished our European soil and cov-
“ered it with countless institutions, formed to glorify
“God and solace, sustain and exalt humanity. The
“rationalist, who, far outran the early reformers in ex-
“travagance and blasphemy of teaching, outstripped
“them also in the licentiousness of their moral code ;
“for, what was more natural than that, they who had re-
“vived the principles of paganism, should revive their
“morals also ? Accordingly, the theologians Doder-
“lein and Caunabich, among other things roundly as-
“sert that fornication is blameless, and is not interdict-

“ ed by the precepts of the Gospel. Every branch of
 “ theological learning was subjected by degrees to the
 “ potent dissolvent of these subtle chemists, till, at last,
 “ after the process of evaporation, a substance less chris-
 “ tian than Mohammedanism was found as the residuum.

“ These doctrines of unbelief, taught by the im-
 “ mense majority of the protestant clergy, penetrated
 “ by degrees among all classes of the laity, and led to
 “ the general neglect of the divine service, to the per-
 “ version of youth in the establishments of education,
 “ to the desecration of the Sabbath, the fearful multi-
 “ plication of divorce, and to general demoralization.”
 (Symbolism. Memoirs of Mœhler, p. 34.)

Article 4. Divinity of the christian religion.

Mr. B—— remaining silent, Mr. C——, resumed the conversation.

Deist C.—I must assure my friend B——, that I have not surrendered my reason. Far from it. I am willing to adopt the principles of the Rev'd gentleman, to cut short with arguments, being well convinced that revelations cannot stand the test of reason. I freely admit that Jesus Christ has been an extraordinary man; that he has been crucified unjustly; that his advent and ministry have been, in the main, a blessing to mankind; but his divinity and the divinity of his religion is not, and cannot be proved. I do not wish, sir, to hurt your feelings. I am not a scoffer, but I cannot believe against my convictions, and I repeat it: No revelations can stand the test of reason.

Missionary.—Be not afraid, sir, to hurt my feelings.

Make the best arguments in your power. I will, on my side give you a brief outline of the evidences of the divinity of the christian religion, and answer your objections to the best of my ability. It is my duty to sow the seed of christianity, but its growth is the work of God.

When the disciples of St. John the Baptist asked our Saviour: Art thou He that art to come, or do we look for another? Jesus said: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them, and blessed is he that shall not be scandalized in me. (Matth. x.) It is unnecessary to relate any miracle in particular, you have read the Bible. If you do not receive the old and new testaments as inspired by the Holy Ghost, or canonical, you must at least, admit them as authentic records of history. They are certainly as authentic as the works of Homer, Tacitus or Cicero. The facts related in the Bible cannot be controverted. What can be your ground for remaining incredulous?

Deist. C.—To be short with you, I have no faith in miracles. The very nature of a miracle is a problem that puzzles philosophers and divines. We do not know the laws of nature sufficiently, to affirm that a fact is supernatural or a miracle. (1.) Ignorant peo-

(1.) There are some infidels who deny the possibility of miracles on the ground, that natural laws are eternal, immutable, necessary. They are *fatalists* (confuted in chapt. 5.) Rousseau himself confesses that it is impious and absurd to ask if God can perform miracles. (*Lettres de la Montagne*,

ple find a miracle where a philosopher sees nothing more than a natural phenomenon. In old times people were not capable to form right judgments upon extraordinary phenomena. They believed in devils and witchcraft. A juggler's trick was a miracle. Imposters had fair play. Now, that men are more enlightened, miracles are rather scarce. All we know from the miracles of Jesus Christ is hear-say, and facts are too remote from us to be fairly investigated. Until I see a miracle with my own eyes, I will trust to my reason and explain facts by natural principles.

Missionary.— I expected some answer of the kind. Granting that our ancestors were not as enlightened and civilized as we claim to be, their ignorance does not impair the strength of their testimony. Although they had not spectacles, they had eyes to see, and ears to hear and common sense to guide them: now, the right use of their senses and common sense is all that is required to judge of a miracle. Take, for example, the preservation of Adrach, Misach and Abdenago from the fiery furnace, the flames mounted above the furnace nine and forty cubits, that was a plain fact, the three children walked in the midst of the flames, praising and blessing the Lord; not a hair of their body was singed

3. Lettre, p. 94.) But, alas! for him, is it less impious and absurd to deny the reality of miracles by sophistry, ridicule and deceitfulness? He advances, for example, that we must know *all* the laws of nature before we can be certain of a miracle! On the miracle of Elias, recorded in the 4th book of Kings, ch. xviii, he says with an unbecoming levity: "If *Mr. Rouelle*, (a noted juggler) had been there, Elias would have been outwitted." (*Lettres de la Mont*, iii, p. 99.) He repeats a hundred times that the miracles of Jesus Christ have not been performed nor given as a proof of His mission, as if he had not read the words of our Lord, in St. Matth. ch. x, St. Luke, ch. v, and so many other appeals to his miracles.

nor their garments altered, another plain fact. Nabuchadnezzar and his whole people were enlightened enough to discover and publish to the world, that there is no other than *God*, who can save in this manner. (Daniel, iii.) Take the resurrection of Lazarus, the whole miracle consists also of two plain facts; the first that Lazarus was really dead; he had been four days in the sepulchre and was stinking; the second that he came to life at the command of our Saviour, and that he lived, common sense told them that such an event was above the ordinary laws of nature or a miracle. Let Hume or Rousseau bring forth a volume of metaphysical reasonings, all their quibbles and cavils do not lessen the weight of the testimony of eye witnesses. Examine under every aspect the resurrection of Jesus Christ. The testimony of the apostles is unimpeachable. The apostles have seen Jesus Christ risen from the dead, they have eaten and conversed with him during forty days after his resurrection. They could not have been deceived and they had no conceivable motive to deceive. Some men, it is true, have died for their opinions, but no man ever died to uphold a lie, which he knew to be a lie; and to imagine that twelve men would agree to cheat themselves and cheat the world is too great an absurdity to be asserted by a man who boasts of his reason.

Deist C.—The testimony of half a dozen of ignorant men will not make me believe that Jesus Christ is risen. The Jews were the best and the most competent judges of the case, and their unbelief is more than suffi-

cient to counter balance the testimony of the apostles.

Missionary.—I beg your pardon sir; when you talk of a half dozen of witnesses, you forget that our Saviour was seen by more than five hundred brethern, at once. (1 Cor. xv. 6.) With regard to the apostles, I want a full dozen and one over, by counting St. Matthias and St Paul. As to the Jews, I would remark that a million of naughts are not worth a unit. Pride, prejudices and interests blinded many of them, and they believed not, but notwithstanding prejudices and passions, the world has been converted. A century after the death of Jesus Christ the Roman empire was full of christians, and christianity had penetrated where the Roman eagles had never been carried. Remember, on one side, the moral state of idolaters all over the world, and their complete degradation. Remember, on another side, the nature of christian dogmas and precepts, the cruel persecutions of Nero and other tyrants, and you will be forced to confess that it required an infinite power to substitute the austere morality of the Gospel to the dissolute manners of the gentiles and the high dogmas of christianity to the loose theories of sophists. To the eyes of a true philosopher the miracle of the conversion of the world is more striking than the resurrection of a dead body, and the word which reanimates a corpse, by recalling it to life, is not more wonderful than the word which reanimates nations, by recalling them to a spiritual life. Add to these miracles the supernatural fortitude of martyrs; the fulfillment of the prophecies delivered to the Jews, in the person of Jesus

Christ ; the fulfillment of the prophecies of Jesus Christ and particularly of his prophecy of the destruction of Jerusalem and of its temple, and you will hear inwardly a voice that will tell you, like our Lord to Thomas : be not incredulous but faithful, and may you exclaim with Thomas : My Lord and My God !

Deist C.—I have some remarks to make on prophecies, but I have not done with miracles. The witnesses of miracles are men. He who relies on his reason is not at the mercy of fallible men who perhaps have been deceived, and who perhaps have an interest to deceive. To whom has God spoken ? To men. How do you prove it ? By miracles. But how do you prove miracles ? By the gospel. And who have written the gospel ? Men, always men, a human fallible testimony ! (Emilius t. iii.) I am not the first who has rejected miracles. At the very beginning of the church, there were learned men who denied their reality, and there have been of late professed christians who have explained them away. Why should I believe one party in preference to another ? Besides, how can we distinguish a true miracle from the tricks of impostors, from the prodigies so common amongst heathens, from the fabulous wonders recorded in the legends of dark ages, but especially from the works of the devil ? For in your system, the devil can work miracles and imitate the works of God. Finally, why are there no miracles in our days ? Is it not that people are now too enlightened to call "*miracle*" whatever is strange and mysterious, as mesmerism or spirit-rapping ?

Missionary.—I must pay you the compliment that you have pretty well ransacked the objections of infidels against miracles. You spoke in the first place of *men, a human fallible testimony*. Now, do you reject history because you have not been a witness of past events? We know the deeds of Alexander, of Mohamed, of Washington by the testimony of fallible men. How do you know that Jesus Christ lived in Judea some nineteen centuries ago? Is it not by the testimony of fallible men? But the same testimony which we rely upon to believe historical facts, is equally reliable on the subject of miracles, for miracles and the power given by Jesus Christ to his apostles and to their successors are historical facts which cannot be denied. But they have been denied and explained away, and you say, in the second place whom shall I believe?

I answer, that you will know whom to believe and what to believe by comparing the depositions of witnesses. When the Jews, in order to deny the resurrection of our Lord, said that the guards fell asleep and that the apostles stole the body of our Lord, does it not strike you that it was a miserable subterfuge? And when Jews and Pagans said that our Saviour and his apostles performed miracles by magical power, is your reason satisfied with that answer? The known fact they could not deny, in their days, because they were too public and too well attested. They could not admit the whole truth, without becoming christians, so, they tried to explain them by a ridiculous unknown power. When neologists in our days boldly account for them by a

still more ridiculous ingenuity they hardly deserve an answer. When they tell us, for example that Core, Dathon and Abiron were swallowed up, because Moses had previously undermined the earth, that the miracle of feeding the five thousands of people in the desert, is resolved into the opportune passing by of a caravan with provisions of which the hungry multitudes were allowed to partake according to eastern hospitality; that Christ's walking upon the sea, is explained by his walking upon the sea shore; and St. Peter's walking on the sea, only means swimming; that the miracles of healing were the effects of fancy operating favorably upon the disorders; that Ananias and Saphira died of fright; that our Saviour had only fallen into syncope, etc., etc. Our only answer is, you are not in earnest or you have lost your reason. You ask, in the third place how can we distinguish true miracles from juggler's tricks, from heathen prodigies, from the works of the devil? The tricks of jugglers are confined within a narrow circle. It is easier to distinguish true miracles from them, than to detect counterfeit money. The prodigies of pagans were only fictions of poets destitute of tangible testimony. Pagans themselves, as Cicero, treated them as fabulous, and no reasonable answer has ever been given to the fathers of the church who have exposed in their writings their absurdity and the frauds perpetrated by the priests of idols. With regard to legends of middle ages, I agree with you to reject every thing which is not according to sound criticism. There remains the power of the devil.

We know from the teaching of the church and from the universal testimony of mankind that there are spirits and demons who play an important part in the affairs of the world ; but their power is limited. God alone is omnipotent. Not a hair can fall from our head without his will. Now, God being holiness and truth, it is obvious that He will not permit His creatures to be deceived in his name by impostors or devils. We find that the magicians of Pharaoh imitated the three first miracles of Moses, as far as evil was done, but they could not do any good and were soon forced to exclaim to Pharaoh: this is the finger of God! If reason tells us to guard against imposture, it does not tell us to reject true miracles, because there are impostors and devils who endeavor to deceive by false prodigies. You ask, in the fourth place, why are there no more miracles? By reading a correct church history you will find that your supposition that miracles have ceased is gratuitous. We find miracles in every age of the church, for example, when the tyrant Hunneric, in the fifth century, had the right hands of the members of a whole congregation chopped off, at Typassus in Africa, and their tongues cut out to the root, because they opposed arianism, was it not a miracle that they spoke as perfectly as they did before that barbarous act? It is a well authenticated fact which is not disputed by Mosheim himself, and if you think that people can speak without a tongue, history further relates that two of these men having sinned with harlots, they instantly lost that miraculous power of speech. When

saints are canonized by the church, a strict investigation is made of miracles which they have performed. It is no humbug as deists and protestants so lightly assert. But, supposing that there are no more miracles, those recorded in the old and new testaments, are enough to confound infidels. When a tree is newly planted, in a dry soil, it is watered until it has taken root in the ground, but when it is firmly rooted, it needs only for its growth the usual rain and dew of heaven. In the same manner, miracles were needed at the beginning of the church to establish the mission of Jesus Christ and his apostles, but the church is now firmly rooted and defies storms. When I hear a deist proclaiming that he would turn a Manichee, if he would see a miracle, and another that the sight of a miracle would render him crazy, I understand the words of Abraham who said: "They have Moses and the prophets; if they hear not Moses and the prophets, neither will they believe if one rise again from the dead." (Luke xvi.) Deists have now more than Moses and the prophets. They have Jesus Christ and the apostles; neither will they believe new miracles if they shut their eyes to the evidence of the miracles related in the new testament.

Deist C.—I must confess that you have worked a revolution in my ideas. There is something in miracles. If you are not tired with me, I will now express my doubts concerning prophecies. I do not deny the possibility of prophecies; but on reading the prophets, I have observed that they speak in ambiguous terms as the oracles of heathens; they are fond of allegories

and parables; they use a mysterious language and sometimes perform strange actions to astonish a credulous people. When Daniel, for example, speaks of seven weeks and sixty-two weeks, and the half of a week, his way of reckoning looks equivocal and unintelligible. With regard to the celebrated prophecy of the ruin of Jerusalem, in the new testament, there is nothing that a cute philosopher or a deep politician could not have foreseen and foretold, for the Jews hated the Romans, and it was natural that they would rebel and be destroyed.

Missionary.—I am aware that Americans are not fond of parables and allegories. They use plain language. I even wonder that they have relished the proverbs of Franklin. It is an old saying that we must not dispute about taste. If the prophets have accommodated their words and their ways to their times and to the taste of their fellow-men, they deserve no blame, for we all know that eastern people, and even our wild Indians, are fond of images and use a figurative language. As to ambiguity and double-meaning, there is nothing of the kind in prophecies. The prophets spoke candidly and forcibly and were understood. When the prophet Daniel predicted that from the going forth of the word to build up Jerusalem again to its destruction there should be seventy weeks, he spoke plainly, for the Jews had besides the week of seven days, a week of seven years. Seven years made a week of years and after seven weeks of years or seven times seven years they celebrated their grand jubilee.

Seventy times seven years, or four hundred and ninety years, or seventy weeks of years, were therefore synonymous expressions. The destruction of Jerusalem and of its temple predicted by the prophet Daniel and more explicitly by our Saviour, was not, as you suppose, an event that could have been calculated by human foresight. Read attentively the prophecy and its fulfillment, as related by historians, some of whom are arians and pagans, and you will acknowledge that none but a down right skeptic can deny that the prediction of the ruin of Jerusalem and of its temple was a true prophecy, and its accomplishment a true miracle. The christians, who were forewarned by our Lord, fled in haste at the sight of the army of Titus to Pella, and were saved. The temple was burnt in spite of Titus. When, in the middle of the fourth century, the apostate Julian attempted to rebuild that temple, in order to disprove the prophecy of Daniel concerning it, (Daniel ix) he dug out the old foundation, (not a stone remained upon a stone as predicted,) and then tempests, whirlwinds, earthquakes and fiery eruptions convulsed the scene of the undertaking, maiming or blasting the thousands of Jews and other laborers employed in the work and rendering the completion of it utterly impossible. In the meantime, a luminous cross, surrounded with a circle of rays appeared in the heavens, and numerous crosses were impressed on the bodies and garments of the persons present, so that many were converted. These prodigies are strongly attested by almost all the authors of the age. That miracle alone

would prove to evidence the divinity of the christian religion.

Deist C.—I am pleased with your answers, but I cannot drop the discussion so soon, for there are other objections against christianity which I consider unanswerable. As it is now late, let us adjourn to some other day.

Missionary.—Yes, come again, and I will do my best to answer your objections. Before you leave, let me add another proof of the divinity of the christian religion. It is that the whole life of our Saviour has been a pattern of every virtue, a continual practice of benevolence. All his miracles have been so many blessings and his doctrine is so conformable to reason that no miracles or prophecies ought to be needed to have it universally received. Instead of detaining you any longer I will lead you a few pages which I have selected from the work of De la Mennais. (Essay on Indifference.) The writer has been censured for displacing spiritual authority, but his works, and particularly the first volume, contain many beautiful articles on christianity, some of which I have translated. I beg of you to read them at your leisure.

Deists A, B, C.—We will. Good night.

I gave them the following pages, in which that celebrated author shows first, that christianity has settled authority and liberty on a solid basis, and perfected (I might say, created) international law. Secondly, improved legislation. Thirdly, reformed morals and manners. (In justice to De la Mennais I must inform the

reader that the first part is only the substance of his article, which is excellent, but too long for my purpose.)

The christian religion maintains order in society, because she alone shows the origin and reason of authority and duty. (De Bonald. Divorce Diss. Prelim. p. 42.) What is authority? but the right to command, which implies the duty to obey; but he who commands is above him who obeys, and so much above that we cannot imagine a greater superiority. All rationalists make man the slave of his fellow-men, because they cannot, on their principles, establish a lawful authority. Their starting point and ours is that all men are created equal. Power is then derived from God, according to the christian principle, or the basis of power and authority must be brutal force, superior talents, or a wilful cession of our natural rights. It is evident that force does not imply authority; force is the power to compel the weak; authority is the right to command; from the power to compel, results the necessity of passive submission; from the right to command results the duty of obedience. There is an immense difference between those terms. To confound them one must change the meaning of words and say that the wind, in blowing down a tree, exercises a right, and that the tree in falling down fulfills a duty. Force, being a physical power, maintains order in the physical world, because it is directed by the wise laws of the creator, but it produces disorder in the moral world, because in the hands of free and imperfect agents, it may be abused by ambitious and wicked intriguers. Besides to make

force the source of authority is to degrade man below the brutes, who are led by instinct to resist brutal force, but if man has not the right to resist brutal force he is less than a brute, he is a machine. (Supposing that there are only two men in the world, if force constitute a right, the weaker may bring a mastif to his aid. Will that change the nature of things and give him a right?)

Are superior talents a better title to authority? No. Angels, by their nature, are above men, but strictly speaking, we owe no obedience to angels. Let a seraph appear under a sensible form, is there a reason to obey him? I perceive no right on his side, nor duty on ours, because created beings are naturally independant of other created beings, so that if the highest of celestial spirits, from his own accord and without any title but his will, would dictate laws and subject men to his domination, I would see in him nothing more than a tyrant, and in his subjects nothing more than slaves. How much more true when man arrogates to himself a dominion over men, his equals, by right, and often superior to him by reason and virtue. Is there a more iniquitous, a more insolent pretension, a more abject slavery? Rousseau was right when he said that it takes a long alteration of sentiments and ideas to call deliberately our fellow-man, master. (Contrat Social, l. iv, ch. 8.)

Let us now come to the third theory that power is derived from a wilfull cession of natural rights. (1.)

(1.) The new world has rare opportunities to see societies formed and constituted. New territories are organized into sovereign States and Com-

Individuals cannot give what they do not possess. No individual having authority in himself, authority cannot be communicated by a vote. Besides, supposing that individuals bind themselves to obedience by a cession of their natural rights, I do not see, on the principles of infidels, what will bind unborn children and future generations, to reject their agreement, and what will give stability to their government. In reality, infidels cannot even bind themselves and find a sanction to their social contract, for self-love or interest being their only motive of submission to authority, let that interest cease and the objection to submit is at an end. Under whatever aspect we may view that ideal and fictitious social contract, it is nothing more than placing one's force at the disposal of other men, but we have seen that force is not authority. Force can only lead to despotism or anarchy. Hence that opinion is not only false but anti-social.

The wisest heathens have not understood authority. Many of their rulers commanded their subjects to worship them as God. In polite Greece, people talked much of independence and liberty, but the whole land was covered with slaves. They imagined to be free, when they saw under them slaves more abject than

panies, (almost sovereign in the wilderness,) enter into agreements and compacts, in order to reach safely the mines of Idaho or the shores of the Pacific. The principle, that the majority rules, and that civil authority is derived from the people, is universal in America. Americans are not however denying the christian principle (which is also a principle of natural law,) that authority comes from a higher source, from God himself. They therefore mean that authority comes from God, through the people. There are, no doubt, unbelievers who discard religion, and who make the people the source of power. Their opinion is false and antisocial: it is moreover blasphemous, for it makes people, *God*.

themselves. Not only did they sell or exchange men for vile animals, they had them murdered, to diminish the number of *slaves*, and to habituate youth to the shedding of human blood; they degraded them by drunkenness, to give lessons of morality to children. They were themselves the abject slaves now of a despot and then of a jealous capricious and insolent multitude. The sum of their history is a tissue of crimes, miseries, seditions, plots, proscriptions and massacres.

Amongst the Romans the same errors worked in time the same effects. Revolutions and anarchy succeeded wars. Some leaders of factions came to transact with other leaders for the life of a friend, of a relation, of a brother. They speculated on proscription. At last, weary of dissensions they tamely submitted to a military despotism. A few monsters fed and fattened on that people who had conquered the world. It is then proved by reasoning and experience that without the christian principle of *authority* there is nothing to be found but tyrants and slaves under absolute despotism or revolutions and crimes, in anarchy.

Religion elevates man without inspiring pride. She says not you are your own master, but says: the only Being who has a legitimate and natural power over you is the infinite Being who has created you. His will is your law, and your happiness is to know and serve him. It is also your liberty, for liberty is to obtain your end without obstacles. Your end is perfection. Obey and be free. Where the spirit of God is, there is liberty. (2 Cor. iii.) When Jesus Christ came in-

to the world, man was the slave of man. By promulgating the eternal truth : *All power comes from God*, (Rom. xiii.) authority and obedience are clearly defined. Power stands on a solid basis, and inspires veneration and love. Man can obey without ceasing to be free, or rather he is free because he obeys. Tertulian in his Apologetic says : I am free, I have no other master than God almighty and eternal, who is also the master of Cæsar. (Tert. Apol. c. xxxvii.) From that sublime idea of power, the only foundation of moral obligations, flows the duty of obedience and social order. Authority is justified, obedience ennobled, and one must dread to command as he must glory in obeying. The noble empire of conscience replaces the tyranny of passions. Religion by concentrating all private interests, in one common interest, makes use of them to maintain order. By uniting the present to the future life, she frees our heart from affections to vanities, which it so ardently covets, and substitutes for hatred a general spirit of benevolence, making *love* the characteristic of christianity. Love is the end of all precepts—the abridgment of the law. Not to love is to renounce christianity, it is to separate ourselves from the kingdom of Christ, a society of love, in order to join the kingdom of *hatred* of which the spirit of pride is the monarch. Not only will a christian obey lawful authority, but love it, because it comes from God, and represents God in society ; and this love ascending from the subjects to the rulers, descends again from the rulers to the subjects, in streams of incessant blessings and becomes the sur-

est guarantee of the stability of governments and of the prosperity of nations. They are united by a powerful mutual trust, which is the source of security and devotedness. The same principle keeps order also in the family, a small society by itself. "I bow my knee, says St. Paul, to the father of our Lord Jesus Christ of whom all paternity in heaven and earth is named." (Eph. iii. 15.)

In all countries, where christianity has been introduced, it has remodeled and refined society; and as soon as it has disappeared, people have relapsed into a barbarous or semi-barbarous state. Christianity had formerly civilized a part of Asia and Africa. Fifteen centuries later it made *men* of the Antropophages of the new world, and by the wonders that it has operated in Paraguay, one might judge what the whole of American Indians would have been under its influence, if treacherous and cruel politicians had not wrested from the hands of religion, those infant tribes, which she had led to order, by means of truth. Whilst philosophers, with science and power on their side, at the head of twenty-five millions of men, in one of the richest countries of Europe (France) have realized nothing but anarchy, poverty and misery, a few poor priests, penetrating with a wooden cross in their hand, in wild regions inhabited by savages, have erected, by the sole power of truth and virtue, a republic so perfect, that our imagination would not have dreamed of any thing so marvelous. One might think that some fortunate children of Adam had escaped the maledic-

tion of our race, to enjoy, in peace and innocence, the happiness of the just in the delightful garden of Eden. God permitted that, at least, once, religion could form a people to social life, without obstacles, to show, by a striking and undeniable proof, that in her dogmas and precepts are contained all truths really useful to men, and that it leads to the complete happiness of which his condition is capable on earth.

Montesquieu, who is rather hostile than friendly to christianity, has acknowledged those truths. "While Mohammedan princes, says he, are incessantly murdering or murdered, religion, amongst christians, renders princes less timorous and conquerors less cruel. The princes rely on their subjects, and subjects on their princes. Truly wonderful! The christian religion which seems to have no other end than our future felicity, renders us happy in this very life."

"It is the christian religion, which, notwithstanding the extent of the empire, and the peculiarity of the climate, has prevented the establishment of despotism, in Ethiopia, and carried in the midst of Africa the morals of Europe and its laws." * * * * *

"If we remember, on one side, the continual murder of kings and leaders, Greeks or Romans, and on the other side, the destruction of people and cities by those leaders, a Thimur, a Gengis-Kan, etc., who have devastated Asia, we shall confess that we owe to christianity certain public rights in governments, and international rights in wars, for which mankind cannot be too grateful. It is this international right

“ which causes that, amongst us, victory leaves to the
 “ conquered those gréat things, life, liberty, laws, and
 “ always religion, if one is not wilfully blind.” (Esprit
 des Lois, l. xxiv, ch. 3.)

Heathens did not love each other, and hated strangers. Extermination was their horrible rule of war. Every thing belonged to the conquerors, land, liberty and life. Humanity was a feeling unknown to the Romans, they had not even a word to express it, for the word; *Humanitas*, meant only politeness and amenity. After a bloody victory, gained by Germanicus over the Germans, some of those unfortunate people, climbing on trees, sought in their branches a refuge against the furor of the Romans. The grave Tacitus coolly relates that it was fun to hit them with arrows, *per ludibrium figebantur*. One needs not to go farther than the first book of his annals to find several atrocities of the kind, related with the same apathy. The Roman army fell on a sudden, in the middle of the night, upon the Marses, who were fast asleep after the excesses of a festival. Neither age nor sex inspired pity. On the following year, the war was renewed and Germanicus, says the same Tacitus, implored the soldiers to kill every body. *No prisoners!* said he, they are of no use to us. To end the war exterminate the whole people! (Tacitus Annals, l. ii. ch. xxi.)

The christian religion draws no distinction between a stranger and a fellow citizen, not even between friends and enemies. It commands us to see a brother in our fellow-man, and is naturally opposed to slavery and has

abolished it wherever it has prevailed; but when interest, together with bad doctrines, kept alive an eternal enmity amongst people, when they recognized no belligerent right except the horrible right of extermination, to reduce into slavery was a favor: to kill was justice, to reduce into slavery was the mercy of heathens. Happy was the conquered, when avarice protected their lives with chains and manacles! Short sighted philanthropists of our days loudly condemn all wars as unjust. Experience proves that their silly declamations are as vain as their theories. Christianity does not declaim. It prays for peace and establishes it by removing the causes of strife. When self preservation obliges people to fight, it makes humanity, the first law of war. Religion penetrates into camps and on battle fields, to banish from them hatred and cupidity; to check the abuse of force; to soften victory and shelter the weak under her shield. It blunts the edge of the sword, when it cannot force it back into the scabbard, and pours oil on the wounds which it cannot prevent. History relates a striking contrast between Heathens and Christians. The emperor Constantine, before his conversion, amused the people by throwing to wild beasts, in the amphitheater, the generals who had been spared to adorn his triumph. Pagan panegyrists eulogized that barbarous custom. After his conversion, Constantine offered and paid a sum of money for every enemy who was captured alive, (Des changements etc. Par Naudet, t. ii, p. 54.)

If you say that christian nations have been guilty of

atrocious deeds of cruelty, it does not help the cause of philosophism. Such deeds are its shame not ours ; for they always proceeded from some errors expressly condemned by religion, or from a contempt of her maxims, contempt which is in reality nothing else than unbelief. It is wrong to condemn christianity because its doctrines have been sometimes discarded, or deny that it renders men meek, merciful and humane, because, by ceasing to be christians, some have become hard-hearted and cruel ! Let it be moreover remarked that devastations and massacres, which fill up the annals of ancient people, were entirely according to their rules of war, whilst amongst us, those acts of cruelty, are in violation of our laws. It cannot be denied, besides, that they are infinitely more scarce than amongst heathens, and the deep horror which they inspire is itself a proof that public opinion has entirely changed.

2d. The christian religion has not worked a less complete and happy revolution in legislation, than in public rights and international law. Legislation is no longer the dictate of mere force, its object is no longer to promote the interests of individuals ; its aim is to establish justice which is the interest of all ; but justice, being order according to God's will, the laws of christian nations are the expression of the will of legitimate power, and it follows that every member of society must obey that will, as the will of God, for he *that resisteth power, resisteth God.* (Rom. xiii, 21.) In this manner, all social truths flow from that grand truth, that all power comes from God, and the fundamental principle of the

political order, is also the fundamental principle of legislation. We obey the laws for the same reason that we bow to constituted authorities, and the doctrine which gives stability and mildness to power, gives also strength and perfection to civil laws. We do not admire enough the wisdom and beauty of christian laws. They express so perfectly the true relations between social beings that this very conformity with our nature prevents us to be struck with their perfection, as we ought to be. When all is in its place and in perfect harmony reflection alone will make us wonder. The simplicity of order conceals its grandeur. The sight of a living body produces no marked impression ; let us behold an automaton, suddenly we are struck with admiration. Our mind ought to go beyond the mere outward forms of governments. Ancient legislation tended to oppress the weak ; our own leaves no kind of weakness unprotected, and we are not astonished at it, because of the perfect conformity of laws, with natural equity. It is, however, certain that religion alone has been able to give, and that she alone is able to perpetuate this their noble characteristic.

All right to make laws emanates from God. On other principles, I see nothing but force and arbitrary wills ; nothing but slaves and tyrants. Interest takes the place of justice. If laws are made by men and derive their force from men, we can only hate them. Legislators have to conquer hatred by flattery and condescension. Hence the agrarian laws among the Romans and all the laws that oppress the weak. The best laws

being the most opposed to passions, public security must be guarded by sheer force, and conscience being of no avail, fear must supply its dictates. When force is considered as the ultimate reason and resource of power, men lose all ideas of justice and virtue. The laws of ancient people and particularly of republics, were consequently partial and oppressive. Slavery, in oppressing a weak class of people, favored the pride of the free citizens. Poligamy and divorce, in oppressing the weak sex, favored the pleasures and the caprices of the husband; the horrible laws against debtors, in oppressing the poor, favored the cupidity of the rich; the right of life or death granted to parents in oppressing the weak child, favored the avarice and other passions of the father, the head of the family. A man came to be the master of millions of people and his will the only law.

A bad tree cannot produce good fruit. As soon as legitimate authority is discarded, all is tottering, all is in disorder. The clearest truths become problematical. What is more evident than the natural equality of men? And still reason during twenty centuries has founded society upon the slavery of a part of its members, and has not even thought that it was possible or advisable to abolish slavery! Humanity owes that great blessing to religion. I quote again from Montesquieu. He says: "Plutarcus, in the life of Numa, has remarked that in the times of Saturnus there were neither masters nor slaves. In our days, christianity has brought back that age." (*Esprit des Lois*, l. xv, ch. 8.) Let it

not be forgotten that ancient philosophers, so prolix in vain theories, never dreamt to raise their voice in favor of universal freedom. They have not even expressed a desire of it. Human wisdom contemplated without emotion or surprise, the oppression of man. The wisest, being themselves insensible to their own degradation, remained stupidly indifferent to a more miserable servitude. It was necessary that wisdom itself should descend upon earth, to inspire men with the desire to be emancipated. To become free, it was first needed that man should believe in freedom. The dignity of man was so little known, that human beings were valued at a price, were bought and sold as vile animals, and to abolish that infamous traffic the Son of God had to be sold for thirty pieces of silver. That abominable sale has been the price of our redemption. Reasoning, far from freeing man, would forever have riveted his chains, since by discussions on social order, Rousseau himself argues the necessity of slavery. (*Contrat Social*, l. iii, ch. 15.) If such ideas have been entertained in the eighteenth century, shall I believe, that the reason of pagans would have inspired men with a more generous opinion!

The family is the type of civil society. No family, no society. But polygamy and divorce, which is the worst kind of polygamy, destroys the family, oppresses the mother, oppress the child, and introduce anarchy in the domestic circle. It is religion alone that has proclaimed the indissolubility of the marriage-tie; and even after having known the principle, and a long while ob-

served its admirable effects, reason, enlightened by christianity but protesting against it, has again chosen to transform marriage into a simple contract, into a lease, at the expiration of which innocent children are bereft of one parent and alas! too often of both of them.

Is there a crime more unnatural, than the murder of a child by his father, or a more barbarous action than the exposition of innocent children condemned by passion to be born and not to live? Still the laws of almost all ancient people permitted the destruction and murder of children. It is yet the prevailing practice in many parts of the world. Let reason argue for and against the practice, calculate the interest of a State already overcharged with inhabitants, the burden of parents, the advantages to the child who is spared so many sorrows and perhaps so many crimes, I doubt not that reason, if avarice sharpens a little her logic, will pronounce the shortening of a troublesome life a lawful deed, nay, a work of humanity. Let it not be supposed that I deal in fictions. Whole people have applied those reasonings not only to infancy, but to old age, and they do not in fact, materially differ from those advanced by Rousseau to justify cruelty against the offsprings of libertinism. Eternal thanks be given to christianity who considers a child, that is thrown away as a useless and worthless being, as the image of God, sacred to the eyes of religion. He who ridicules that holy religion owes perhaps his very life to her fostering care. Who knows, but that for christianity, unnatural parents

would not have drowned him in a river, as it is done in India, or exposed him on the public highways, as in China, to be devoured by animals or thrown into a dung cart with the mud and filth of the streets. Let it be known to men who call themselves wise, because they despise truth, and deep thinkers, because they can arrange a sophism, let it be known that baptism has saved more children than war has destroyed lives; and yet, scurrilous philosophists are not ashamed to rank baptism with idle superstitions, and to laugh at a sublime institution, which, in a mere political light, is the greatest of blessings and a master piece of humanity!

The meekness and equity of our penal laws, their severe impartiality, the infinite precautions of legislators to prevent mistakes in their applications, are also the admirable effects of the spirit of christianity. The christian religion alone has taught man to respect man. Rationalists and Heathens despise Him. That is what made Tertulian exclaim, when he reproached the persecutors with their ferocious disdain of humanity: *O man, so great if you knew your dignity!* (Apol. ch. xlvi.) The barbarous pagans, besides enslaving man, trifled with his life and with his blood. If a citizen was murdered at Rome, all his slaves were put to death; if the master was accused, they were tortured. How different are our laws! If a king is anointed, he has to take that solemn oath; "I swear to observe and to cause to be observed justice and mercy in every judgment, that the almighty and merciful God may have mercy on

“me.” Severe equity, meekness, duty, the reason of duty, the precept, its sanction, all is included in that oath.

A characteristic of the christian religion is to teach without reasoning. She says: Do this and you shall live. (Luke, x, 18.) Jesus taught with authority, for he was God. * * * * Reason, without a guide, can only lead to doubts and errors. What would happen, for example if the right to hold property would be submitted to the scrutiny of reason? What would not be said, what has not been said to demonstrate the nullity and injustice of that right? Philosophists, I want no shining periods, but a plain answer. Which title is the clearest and the strongest, the law of God that says; ‘you shall not covet your neighbor’s house, nor his field, nor his ox, nor anything that belongs to him.’ (Deut. v, 21.) Or a law based on the reasonings of Ráynal, Diderot or Rousseau on the origin and foundation of property? (1.)

3d. Good morals are a complement to good laws. Pagans themselves said: What are laws, without morals? Of what use is a code, if religion does not prompt the heart to love order? Besides, laws only forbid certain private and public wrongs, without commanding any virtue. That beautiful part of legislation

(1.) In the beginning of the world, we are informed by Holy Writ, the all bountiful creator gave to man “dominion over all the earth, and over the fishes of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth. (Gen. i, 28.) This the only true and solid foundation of man’s dominion over external things, whatever airy and metaphysical notions may have been started by fanciful writers upon this subject. (Blackstone’s Comm. Book, ii, ch. 1.)

which regulates the whole man, his most secret desires and his most fleeting affections is the exclusive privilege of religion. How many crimes are ignored by human justice? How many wicked practices are tolerated? Religion tolerates no disorder; she forbids the very thought of evil, and commands us to be perfect as our father, who is in heaven, is perfect. (Math. v. 48.) It is truly wonderful that, whilst she humbles human pride by the sublimity of her precepts, and checks presumption by the sight of a higher and higher perfection she sustains the hope of penitent sinners, by the immensity of the mercy of God, and banishes despair from their hearts. As to philosophism it takes away the hopes of the just. Where is the unfeeling man who has not admired the beauty of the gospel's morality! What purity and what depth in its precepts! What perfection in its counsels! What a touching love of man! What heavenly sweetness and inexpressible unction in the simplicity of its maxims! Some violate that law, but to deny its excellence is impossible, unless it be by a wretch who has lost all notions of holiness. Its fruits are peace and happiness. She fosters union, consoles the afflicted, prevents or repairs the evils of nature and society, and if men, by obedience, would only consent to be happy, she would change this world into a heavenly paradise.

See now, how christianity obliges men to be happy. It does not present an abstract theory or a fanciful type of virtue that pleases the imagination, but disheartens the weak, by its sublimity; it offers to our sight

virtue itself and perfection in the person of Jesus Christ, God and man; and, adding to the precepts a sanction of infinite consequence, it opens under the feet of the wretched sinner the dark abyss of hell, that land of eternal torments and despair, and offers to the just an infinite reward in heaven. No rewards, no punishments that are not infinite, are worthy the goodness and justice of God, or strong enough to maintain order, since the hope of a sovereign good, or the fear of a sovereign evil are too often ineffectual to control the allurements of our senses and the cravings of passions. On this point, as on all others, the eminent superiority of the christian religion over philosophism, is indisputable. When philosophists talk of duty, that word has no meaning in their mouth, for they cannot do so much as to give a clear definition of duty. But supposing that they have demonstrated the reality of virtue, what is virtue without a sanction? It is a phantom. Which are the motives that will induce a man to sacrifice every thing to virtue, even happiness? I listen to religion and understand her when she speaks of eternal punishments and rewards. Such motives and reasons are of an infinite consequence; my reason is convinced, my heart is moved. But where is the heaven of philosophists? Where is their hell? Where is the immortal palm of the just? Let it be seen, and perhaps, then, I will strive for it. But away with nonsense? What is dishonor, (their pretended penalty, if I listen to passions)? What real good can I lose by it? How can the opinion of men affect my being? Will dishonor take away

my health, my riches, my sense of pleasure, my independence? The fear of dishonor is nothing if I do not fear it; and should I be so pusillanimous as to dread it, it can be avoided, as it happens every day, by hiding my guilt under the veil of secrecy. But, if I escape the eyes of man, I cannot escape *conscience*. Remorses are then the penalty of sin. That is more serious. Let us see. Granting, that remorses of conscience are not a prejudice, (as asserted by many philosophists) or that it is a prejudice, that cannot be extirpated, it remains certain that being placed between a pleasure which I covet, and a remorse which I dread, the choice between crime and virtue is an affair of sensation. If the desire is too strong, I fall; if fear predominates, I resist; but I deny that a single passion will ever be subdued by the mere apprehension of remorses for violating abstract laws of order. Let us conclude that philosophism can only oppose vain restraints to crime. I add, that it can only offer chimerical rewards to virtue. What does it promise? A name, which I am not at all certain to enjoy; a fame and reputation which are indifferent to the wise and which cannot heal one sorrow; and even that promise is without a guaranty, for who can assure me that virtue will not bring insult, sneers, hatred and persecution upon my head? Examples are not wanting of good men who have reaped no better fruits from their fidelity to painful duties. As a compensation for fame, I am reminded of the joy that accompanies the good testimony of conscience. What derision! The joy of poverty, of hunger, of thirst, of

sickness, of bodily afflictions, of agony of soul; the joys of dungeons, of scaffolds, of misery destitute of hope! I do not know what to compare to that joy, unless it be a similar joy, which some pretend to be derived from the barren contemplation of order, in the system of fatalists. What consolation is the beauty of a machine, to a man who is crushed between its wheels? And yet, philosophism has no stronger motive to prevent evil and encourage virtue. Being destitute of principles that require the sacrifice of self-interest to virtue, a sacrifice which is the essence of virtue, it has stupidly asserted that virtue and self-interest are identical. If happiness necessarily followed the practice of duty, men guided by their feelings, would, no doubt, necessarily be virtuous, in order to be happy, but there is nothing more evident than the very reverse of that order of things, and religion who has the fullness of truth, does not hide it from her disciples: "that if our hopes are confined to this life, we are, of all men, the most miserable." (1 Cor. xv, 19.)

The interest of a christian is to gain heaven, at the cost of whatever toils and sufferings he may have to endure in this life. As to those who expect no heaven, they have only one interest, which is to be happy in this world, cost what it may. Now, happiness does not consist in resisting our desires and inclinations, in enduring privations and death for the felicity of others, without any hope of reward. Can it be the interest of the poor to remain in want, when he can so easily appropriate to himself a part of the superfluous

share of the rich? But he endangers his life or his liberty by stealing. I understand you. To live and to be free is a greater interest than to satiate his hunger. Therefore, if he has a certainty of escaping death or the jail, the other interest remaining without equipoise, will constitute a different duty. Take away the sheriff, and morality changes. His presence, or the fear of his grasp is the spring of all duties; but that powerful moralist cannot reach all cases. The greatest part of secret disorders which slowly undermine society or disturb its harmony, as avarice, cupidity, egotism, ingratitude, calumny, sensuality are not within its line of duty. I doubt if he can prevent the seduction of your wife or daughter. When the heat of passion, and a certainty that sin will remain unknown will combine, it is well, but I fear of little use to say that our true interest is to reject the allurements of pleasure. Is it also our interest to give up habits, ease, property, family and country, all that is dear to our hearts, for the benefit of our fellow-men, or the welfare of the state? A comparison of the virtues of unbelievers with those of christians, does not show, so far, that the principle of self-interest is in any way preferable to the christian principle. I am at a loss to discover in self-interest the reason of the greatest sacrifice that society can exact from its members, and which a man can make to his fellow-men, viz: the sacrifice of one's own life. All interests here below are subordinate to the supreme interest of life. He who gives his life, gives every thing, even hope. Before I concede that philosophists can reach that sub-

lime degree of virtue which consists in sacrificing their lives, let them show me in nihilism an interest that can make up for the loss of all interests; let them show me in the cold dust of the grave, in a lifeless corpse, that shall never rise again, the reward of the most heroic devotedness.

Sophisms do not destroy the reality of things. Self-interest cannot be so blended with public interest, as to preclude all opposition between the two. In a thousand cases the good of society will require that I suffer poverty, that I consume my strength and waste my health by hard work, to enrich my neighbors; that I restrain my desires, inclinations and affections, in a word, that I suffer and die. Until it is demonstrated that misery, sufferings and death are in themselves better than riches, pleasure and life, it will remain false, evidently false, that self-interest, separated from the fear of future punishments, and the hope of future rewards, is the rule of duty and the foundation of morality. If there existed a country where that doctrine universally prevailed, the most horrible confusion would replace order, and its inhabitants ought to fly in haste from that unhappy land where crime would reign arrogant and remorseless under the name of virtue.

If you wish to divide men, to create hatred, to stimulate egotism, cupidity and all passions, call into play self-interest. If you wish on the contrary, to unite the members of a family or of a State, to promote harmony and brotherly love, see that every one's interest be identified with his neighbor's welfare, and that all seek the

public good. Such is the spirit of christianity, and no people or society has existed without more or less abundant participation of that spirit and of the truths from which it emanates. Its total extinction amongst a people, would be the death of that people, as its perfect development is its life. To sacrifice every thing to self-interest is the natural inclination of man, because man naturally prefers himself to every thing else. The principle of self-interest is therefore essentially opposed to the principle of duty, so that a man who has no other principle of action than self-interest is essentially anti-social, abnegation of self by each member of society being the first condition of its existence. Religion, which is a society between God and man is therefore based on the sacrifice of God to man and of man to God. Human society is likewise based on the mutual donation or sacrifice of man to man or of each man to all men, and the welfare of society essentially requires such a sacrifice. The evangelical doctrine of self abnegation, so shocking to nature is merely the expression of that truth, and the promulgation of that grand social law. Hence it is that, among christian nations, every public function is associated with the idea of devotedness or consecration. Sublime idea ! which religion has rendered so familiar that it scarcely excites our attention. We enjoy the blessings of christianity, as we enjoy the blessings of nature. The more they are grand, numerous and incessant, the less they astonish our mind and move our heart. Do we like, however, to know the difference between our social state

and that of pagans, let us hear Jesus Christ himself. There is more truth in one of his sentences, than in the dissertations of all the philosophers of the world. Jesus, calling his disciples, said to them: "you know that they who seem to rule over the gentiles, lord it over them and their princes have power over them." Thus, on one side, is the show, I might say, the shadow of power, and in reality, the tyranny of force; on the other side is abject servitude; consequently the features of pagan society are absence of authority, brutal force and slavish submission, instead of obedience; but, adds our Saviour "It is not so among you, but whosoever will be first among you, shall be the servant of all, for the Son of man also, is not come to be ministered unto, but to minister, and to give his life a redemption for many." (Mark x, 42, 45.)

Here all is changed. Power established for the interest of all, becomes a duty; and obedience, a right. To reign is to minister and the sovereign is only the first servant of his people. The higher his position, the more laborious his ministry; and whilst there is not a member of society who has not the right to be ministered unto, he alone, deprived of the privilege of obeying and sacrificing his life, as the son of man, to the happiness of his fellow-men, remains among freemen a slave of order and of his own people. Such is the christian society.

The spirit of love and sacrifice incessantly militates, more or less successfully as faith is more or less active, against the pernicious principle of self-interest. The

entire forsaking of that interest is the soul of religion and of political institutions, and nothing in states is lasting and truly social that does not rest on that basis. Self-abnegation is the first condition of all christian authority. There are but few men who can bear that burden. Image and source of all power that preserves social order, the royalty of Jesus begins in the poverty of a manger, grows and toils in fatigues and anxieties, gathers occasionally a few palms, is cheered with fleeting acclamations from the crowd which are soon followed by maledictions and cries of death, sinks in agony in the garden, is insulted in the pretorium and finally is nailed to a cross with a diadem of thorns on its head, where it expires blessing its executioners, on the mountain which crowns the valley of Topeth.

It is the lot of narrow minds to be struck with the faults of individuals and to overlook the general spirit of institutions. The accusations against the nobility and clergy proceed in a great measure, from that narrowness of mind. Is there, in all antiquity, any thing that can be compared to the hereditary consecration to the public good of some families and certain classes of citizens, in the honorable functions of the priesthood, the magistracy or the militia? Consecration so entire, sacrifice of man to man so perfect, that nothing is excepted, neither rest nor domestic enjoyments, nor property nor life. You may judge from a single fact of the revolution which religion has worked on that subject. The severe Brutus practiced, sword in hand, the most horrible usuries in his provinces without a blemish

on his reputation ; amongst us a statesman, who would thus degrade himself by selfishness, could not escape a note of infamy.

We have seen, a few years ago, philosophism supplanting christianity and deluging society with horrible crimes. It has not created surprise because nothing is more easily conceived than the fall from good to evil, or the depravity of the human heart ; it is the tendency of our nature. Eighteen centuries before, christianity victorious over philosophism, had introduced all virtues into society, and never had such a prodigy astonished the world, for the passage from evil to good, and the exertions of a people to rise, from dissolution and anarchy to the perfection of order, is evidently above nature. Hence pagans could not, at first, understand any thing of christian morals. They beheld with surprise and were in a manner scandalized at the sublime disinterestedness, perfect union, universal benevolence, and sweet and at the same time severe morality which contrasted so strangely with their vices. Virtue was a frightful mystery to them. A secret anxiety estranged them from the disciples of Jesus Christ of whom the holy scriptures give in a few words such a wonderful account : “ And the multitude of the believers had but one heart and one soul ; neither did any one of them say that of the things which he possessed any thing was his own ; but all things were common to them.” (Acts iv, 32.) The world, stupefied at that sight, became alarmed ; reason, destitute of faith, could not soar so high ; men whose sole motive

of actions was self-interest, were forced to impute secret crimes to christians in order to explain their public virtues. It was partly to confute those odious accusations, and to explain to pagans the origin of the virtues which they calumniated that Tertullian published his admirable Apologeticks: "I appeal," says he, "to your own records; is that thief, that murderer, that sacrilegist, that seductor inscribed as a christian on your registers? And when christians, as such, are brought before your tribunals, is there one found guilty of such crimes? The jails and the mines are filled with your own people, it is on your own people that wild beasts are fattening, and it is amongst your own people that the host of criminals destined to public games are recruited. There you see no christian or he is only a *christian*. If he is charged with another crime, hold it for certain that he is not a christian."

"We alone, therefore, are innocent, and it is no wonder, since innocence is for us a necessity, yes a necessity. Instructed by God, we know virtue perfectly, it being revealed by a perfect master, and we practice it faithfully, by order and under the eyes of an awful judge. As to you, it is by men that it is taught and commanded; you cannot, therefore, know it as we do, nor practice it as we do, you want everything—the plenitude of truth, and the necessary sanction of duty. Of what avail is the wisdom of man to show what is truly good? And what his authority to command it? The former is as easily mistaken as the latter is de-

“spised. Which is in fact the most excellent law, the
 “one that says ; you shall not kill, or the one that forbids
 “even anger? Which is more perfect, simply to for-
 “bid adultery, or the very concupiscence of the eyes ;
 “simply to forbid evil actions, or even wicked words ;
 “simply to forbid injuries, or even the revenge of inju-
 “ries? You must know, besides, that what favors virtue
 “in your laws, is borrowed from a more ancient law, the
 “law of God. What is the authority of human laws
 “which man evades, by concealing his crime, or violates
 “heedlessly or willfully? How short are human penal-
 “ties which cannot extend beyond life? As for us,
 “persuaded that we shall be judged by God who sees
 “all things, and that our punishment shall be everlast-
 “ing, we are the only men who sanction virtue, because
 “we know it perfectly, because there is no darkness
 “thick enough to conceal crime, because its punish-
 “ment is not only long but eternal. We fear the sover-
 “eign Being, who is also to be feared by the judges of
 “the men who fear him. We fear God, and not the
 “proconsul.” (Tert. Apol. c. xlv.)

If philosophism has more effectual motives, let it
 speak, if not, let it be silent, and allow religion to reign
 in peace over society, which she alone can organize and
 maintain in order. Notwithstanding the boasts of pride,
 the hand of man is too weak to hold the sceptre of the
 moral world. Never, at the voice of reason, and by
 authority of human laws have there been virtues, like
 those described by Tertulian. “We do good without
 acception of persons, because we do it for ourselves,

“ expecting our reward, not from man, whose gratitude
“ and praises we disdain, but from God who has com-
“ manded us universal love. Every action, word, de-
“ sire or thought that can hurt our neighbors are forbid-
“ den. * * * * Whom could we hate, since we are
“ commanded to love our enemies? Whom could we
“ offend, since we are forbidden to take revenge upon
“ our offenders, not to share their malice? Be yourselves
“ our judges. How often do you pursue christians,
“ through blind prevention or to obey the laws? How
“ often, without waiting for orders, and through mere
“ hatred, does not a furious rabble stone our persons, or
“ set fire to our houses? In the fury of bacchanals,
“ the dead themselves are not spared. Their corpses
“ are exhumed from their tombs, those sacred asylums
“ of death, and their remains already mangled and
“ mutilated, are outraged, torn to pieces and wantonly,
“ scattered. Have we ever retaliated that infernal
“ hatred which pursues its victims beyond the grave?
“ A single night and a few torches would suffice to
“ avenge our wrongs, but God forbid that our divine
“ religion would have recourse to human means to re-
“ venge itself, or that it should regret to be tried by
“ persecutions! * * * * Being indifferent to honors
“ and glory, your public assemblies have no attraction
“ for us. We renounce your feasts, because of their su-
“ perstitious origin. We have nothing to do with the
“ extravagance of the circus, the obscenities of the thea-
“ ter, the barbarity of the Arena, and the frivolity of the
“ gymnasium. We are united into one body by having

“the same faith, the same discipline and the same hope.
 “We meet to besiege God by our prayers. That vio-
 “lence pleases him. We pray to God for the emperors,
 “for their ministers, for all powers, for all men, for
 “peace, for the postponment of the end of the world.
 “We meet to read the scriptures, from which we draw,
 “according to our wants, lessons and light. That di-
 “vine word confirms our faith, strengthens our hope,
 “increases our confidence and fortifies our fidelity to dis-
 “cipline and to divine law. * * * * * Elders pre-
 “side, they obtain that honor, not through bribery
 “but by their merits. The things of God are not
 “sold for money. If we have a kind of treasure, its
 “source is pure and is not a shame to religion. Every
 “one furnishes a small amount monthly, or when he
 “pleases, if he has the will or the means to give. There
 “is no tax and all offerings are voluntary. These holy
 “deposits of piety are not squandered in banqueting and
 “rioting, but applied to feed and bury the poor, to re-
 “lieve destitute orphans, aged servants, or the victims
 “of shipwrecks, and if there are christians, condemned
 “to the mines, exiled or imprisoned, for the cause of
 “God, religion opens her hands in their behalf.”

“There are nevertheless people who calumniate us
 “for these works of love. ‘See how they love each
 “other,’ do they say, for our enemies hate each other,
 “‘see how they are ready to die for each other,’ as to
 “them they would rather cut each other’s throat. As
 “to the name of brother which we give to our fellow-
 “members, they denigrate it, no doubt, because amongst

“them the names of relationship are only lying ex-
 “pressions of love. We are also your brethren by
 “natural ties, nature being our common mother, but
 “you hardly deserve the name of men, because you
 “are bad brethren. How more truly brethren and
 “worthy of that name are those who acknowledge the
 “same father who is God, and who being delivered
 “from the same darkness and born to truth, contem-
 “plate the light of the spirit of holiness. But perhaps
 “our fraternity is held as illegitimate because it is not
 “a comedy, or because we divide as brethren, what
 “among you divides brothers. When the hearts and
 “feelings are united, earthly goods are common pro-
 “perty. Hence all is common amongst us, with the
 “exception of our wives. What we claim as our own,
 “is the only thing that others have in common. They
 “make an exchange of the rights of marriage, accord-
 “ing to the example, no doubt, of their wise men, of
 “a Socrates among the Greeks, of a Cato, among the
 “Romans, who ceded to their friends their lawful wives
 “to raise children from strange fathers! Was it
 “against their will? I know not; but what regard for
 “chastity could those wives entertain, when their hus-
 “bands cared so little for them. Shameful examples of
 “Grecian wisdom and of Roman gravity! A philoso-
 “pher and a censor to be the promoters of prostitu-
 “tion!” (Tert. ch. xxxvi and xxxvii, etc.)

In tracing a portrait of virtues, so sublime, so humble,
 so pure, so touching Tertullian appeals to the testi-
 mony of pagans. He bids them defiance and challenges

them to belie him if he advances aught that was not publicly known. In our days, philosophists not daring to dispute a fact which is attested by history, have endeavored to make it a proof that the rapid propagation of the gospel is an effect of natural means. In order to deny that christianity has been divinely established, they are obliged to confess that it brings forth divine virtues. (Gibbons and others.) During three thousand years, in the midst of human miseries, men have never thought of relieving suffering humanity. We do not find in ancient history the least vestiges of institutions in behalf of the poor. Never has philosophy or paganism dried up a tear. Although commiseration is a natural instinct, and because it is a natural instinct, it is dried up by reasoning. Seneca calls it the defect of a weak soul. Do not lament with those who lament, was the lesson of Marcus Aurelius, and the common doctrine of the Stoics. The wise, says Virgilius, does not commiserate the poor. "*Ne que ille aut dolui miserans inopem, aut invidit habenti.*" What a contrast between that cold egotism and christian charity! On the contrary, the greatest miracle of christianity, is to make us feel pain for sorrows which are not our own, and that miracle will not be denied, because, if the heart is not impressed by it, the eyes, at least, will bear testimony to its reality. Come and follow the footsteps of that religion of love. Count, if possible, the blessings which it pours, with full hands, upon mankind, and the works of mercy which it inspires and which she alone can reward. In the third

century, during a plague which desolated a part of the empire, pagans abandoning their relations and friends, hurried away to escape by flight the contagious disease. The christians, who were then so cruelly persecuted, took care of all sick people, whether faithful or idolaters, and took revenge, as christians revenge themselves, by sacrificing their lives to save their enemies. How many such examples are narrated in the history of the church! So many blessings put idolaters to shame. The Emperor Julian wrote to Arsaces, his pagan pontiff in Asia: "Is it not shameful that the Galileans feed our poor besides their own?" Christianity has not degenerated with age. Its annals are filled up with services of all kinds, which it has rendered from age to age to humanity. The same spirit of love which has brought forward so many prodigies, in the first centuries, continues to operate wonders in our days. Who does not remember with a deep emotion those Spanish monks, who, in Malaga, a city desolated by pestilence, went from street to street, inviting with the sound of a bell, those who needed their services to call them in. Almost every one of them died a martyr of charity. But let us pass over examples so numerous that they would fill up volumes; let us say nothing of a Borromeus, a Belzunce, a Vincent of Paul, who in calamitous times fed all provinces, whose immense charity extended beyond the seas to the shores of Madagascar and the forests of New France, who seemed to have taken upon himself the task of relieving all human miseries, that extraordinary man who has forced our

age to believe in virtue; let us consider only permanent institutions and the general and lasting blessings of religion.

Those solitary asylums of innocence and penance, which people will learn more and more to respect, those houses of refuge for misfortune, those magnificent palaces for poverty, who has raised them but religion? Victorious for a while philosophism has leveled them to the ground. Human reason has spared nothing of what faith had created in behalf of humanity. How profusely multiplied were those useful and so eminently social institutions! Their number, almost infinite, equalled the number of our miseries. Here the daughter of St. Vincent of Paul waited on the infirm old man, dressing his disgusting sores and talking of heaven; or by a supernatural feeling, becoming a mother and still a virgin, she warmed the foundling in her bosom; moreover, the hospital sister, nursed and consoled the sick helpless poor, and sacrificing herself, spared not by day or night, the most tender cares; there the religious of St. Bernard, dwelling at the summit of the Alps, shortened his own life, to save from death the traveller lost in the snow. Elsewhere you might see the brother of holy death by the side of a death-bed, solacing the last moments of a dying man; or the churchyard brother burying his last remains. By the side of the brave knights, those praying soldiers, who almost alone protected Europe for a long time, from Mohammedan invasion and barbarism, by their side you might see the brother of mercy surrounded as a conqueror with the captives,

whom he had, *not enslaved*, but freed from slavery, by exposing himself to a thousand dangers and untold hardships. Priests and religious of all orders, sundering the dearest ties by a superhuman virtue, were seen (as they are now seen) journeying to remote lands and joyfully suffering martyrdom, with no other hope or desire than to reclaim from ignorance, crime and misery, men entirely unknown to them. After fecundating with the sweat of his brow our barren hills and deserts, the laborious Benedictine, retired in his cell, cultivated the field, not less barren, of our ancient history and legislation. Education, preaching, missions, all kinds of useful works, were the part of the Jesuit. His zeal embraced all and carried all to completion. The humble Capuchin would make his way from parish to parish, to help the weary pastor in the discharge of his holy functions, or shutting himself up in dark dungeons with the victims of human justice, would speak to them words of hope and peace. A minister of hope, he followed the criminal to the gallows, sharing his agony, animating his courage, fortifying his heart against the terrors of death and the stings of remorse, and he rested not until he had deposited the victim of inexorable human justice to the feet of the tribunal of the God of mercy. From that sorrowful scene let us pass to a more lovely and consoling sight. Behold the brother of christian doctrine teaching to children the elements of letters, arts and sciences, and the more precious doctrines of duties, speaking of God with unction and preparing youth for happiness, by training

them to virtue. Let it not be forgotten. Religion is *the only true education of people*. Without religion man knows nothing of what society and he himself have the greatest interest that he should know. He remains ignorant of the duties and of the end of man, and in Academies, Gymnasium and Universities he becomes paralyzed with a brutal indifference to duties, which is worse than the state of savages. Religion civilizes a people. She feeds the poor with truth not less than with bread, she enlightens and raises his intellect, and the least advanced child at her school is more of a philosopher than boasting wise men who have no other guide than reason, and can confound by the simple answers of his catechism and by the sublimity of his doctrine, the proudest reason. It was a plan worthy of materialists to substitute evolutions to instructions, to deprive youth of the highest and most important lessons, and to call that an improvement on the old system of education.

I would never end, if I attempted to relate, even summarily, all the services which the catholic clergy has rendered to civil society. It was certainly a grand idea to place by the side of the ministers of laws and justice, ministers of moral and charity and to make a public officer of the man of mercy. Enter into private dwellings, interrogate the heads of families and they will tell you how much they owe to that admirable institution. How many enmities ended ! how many couples, relatives and fellow citizens, reconciled ! how many victims of vicious habits reclaimed ; how many wrongs

redressed, iniquities prevented, pains alleviated and secret miseries relieved! Do you know what a priest is in reality, ye who hate him or revile him? A priest is by office, the friend and the living providence of all who are afflicted, the consoling angel of the sorrowful, the defender of the poor, the prop and protector of the widow, the father of the orphan, and the repairer of all the evils and disorders which are caused by your passions and wicked doctrines. His whole life is but a long and heroic sacrifice to the happiness of his fellow-beings. Is there one among you, who would consent to exchange all domestic enjoyments, all pleasures and worldly riches, which other men so ardently covet, for obscure labors, painful duties, heartrending and often loathsome functions, with no reward in this world, for so many sacrifices, except sneers, ingratitude and insults? You are fast asleep, and already has the man of charity begun, before sunrise, his works of benevolence. He has helped the poor, visited the sick, dried up the tears of misfortune, or brought tears of penance from the eyes of a repenting sinner, instructed the ignorant, fortified the weak, and confirmed in virtue, souls agitated by the storms of passions. After a day filled up with deeds of mercy the evening comes but not rest. When pleasure calls you to theatres and festivals, a messenger arrives in haste to call the minister of God. A christian is dying, and perhaps dying from a contagious disease. It matters not. The good shepherd shall not let one of his flock die without consolations, without awaking his faith, hope and charity, without

praying at his side, the God who died for him and who gives him, in his last moments a pledge of immortality in the sacrament of his love. Such is the catholic priest, not such as your hatred, pointing to a few scandalous exceptions, odiously represents him, but such as he is in reality in your midst and every where. Yes, religion is to-day, what it has always been. There are fewer holy christians, but christians are the same. The purest virtues, worthy of the first ages of the church, still do honor to christianity. I need no other proof of it than the pious associations and useful establishments which a holy and enlightened zeal creates every day. How many men and women of all conditions, nay how many young men, doing good in secret, according to the lesson of the gospel, spend in visiting and helping the poor the time which you waste in frivolous amusements, or which you perhaps pass away in insulting the holy religion which inspires that admirable devotedness! I am aware that you do not know them, but they are known in hospitals, in prisons, in obscure hovels where their name is blessed. The charitable lady is well acquainted with the path that leads to the dwelling house of a poor family, and if you do not meet her the reason of it is best known to yourself. But I will explain that reason, for it is of importance to have it understood. It is because your cold reasonings and your apathetic philanthropy tend to the entire destruction of the last remnant of humanity. When christianity is on a decline in a community, very soon its people, unfriendly to misfortune, conspire against all who are

in distress. Thousands of pretexts are invented to avoid charity. To give alms to mendicants, is to favor idleness and vagrancy. Is a man hungry? Is he naked? Let him work. But he is an old man. At all ages, there are means to earn a living; but it is a child. Take care not to raise him in idleness; vicious habits cannot be counteracted too soon; but it is a mother of a numerous family; she says so, perhaps it is a lie. Before they donate the munificent sum of a cent they must take informations, and have no time to do it. Another is in search of employment, he is willing, nay anxious to work, but cannot find an employer. Perhaps he has not made proper inquiries, his application is noted down, but nothing is given for fear of bad example. As a general rule, whosoever asks must be mistrusted. To hear such folks is to promote disorder, countenance laziness and encourage hunger. Without resorting to the expedient of Galerius, who ordered all the poor of his empire to be gathered in old ships, and sunk into the deep, a smiling philosophy attains nearly the same end with its scientific systems and philanthropic institutions. It calls to its aid physical sciences to obtain by chemical analysis the secret of some food so cheap that avarice can offer it without loss to the hungry. It calculates with accuracy the exact degree of privations that a man can endure, and has discovered at last, how to keep a skeleton alive with the least quantity of food, so much does it dread the luxury of commiseration! Happy, yes happy the poor, if they had only to groan under that hypocritical sham of relief, but

a more cruel treatment is their doom. In order to free the eye of the rich from the annoying sight of poverty and their ears from hearing its groans, the poor are cast out of society and shut up between thick walls. After losing all earthly goods, they are deprived of liberty, and treated as criminals because they are paupers; and some are not ashamed to praise that horrible inhumanity as a master piece of administration! Oh! if you are unmerciful, at least be not barbarous. Open the doors of your philanthropic prisons. What do you fear? Their inmates will not ask so much as the crumbs that fall from your tables, to prolong their wretched existence. They only ask from you to die near the place of their birth, and to see once more the fields which they have tilled for you and which they can till no longer; what they ask is what nature has not refused and which you do not refuse yourself to superannuated animals. Learn it from your grand Master. "*The poor you have always with you.*" (Matth. xxvi, 2.) Do what you will, the poor you have always with you, to prevent you from hardening your hearts, to disturb the fatal repose of opulence, to awaken the feelings of commiseration and pity; you have always the poor, that virtue may never cease; you have always the poor to represent the human race, so poor, so miserable that a thought of pride in a child of Adam is an enigma eternally inexplicable to reason. You have always the poor, but you have also and always will have a religion to console them. I have recalled a part of its blessings. They are great and manifest to the world. How is it

that a religion so favorable to mankind can have men for enemies ; that so much love does not subdue hatred ! Alas, the cause of that hatred, is her beauty, and the perfection of the gospel. Passions are frightened at the sight of arduous duties, and they deny that she has done good, because she commands the doing of good.

There is not a sophism more common than to make christianity answerable for all the crimes that are perpetrated by christians. There have been religious wars, therefore christianity commands the spilling of blood. There have been thefts and murders ; therefore christianity does not prevent stealing or murdering ; there are bad priests, therefore christianity is a cloak to hide wickedness. Now, be in earnest, is morality a phantom and a source of calamities ? If you say that it is, I understand that you accuse religion ; but if you say that it is not, then answer your own objections or I will retort them victoriously against morality. It is surely no great proof of a lofty mind to repeat obsolete declamations which only deserve our disdain and contempt. See how Montesquieu crushes the sophist Bayle : “ To say that religion is not a repressing motive because it does not always repress, is the same as to say that laws are not a repressing motive. It is not sound reasoning to gather in a large book a long list of the evils which religion has caused, unless one enumerates also the good which she has done. If I related all the evils which civil laws, monarchies and republics have produced in the world, I would say frightful things.” (Esprit des Lois, l. xxiv, ch. 11.)

What is not abused by men? They abuse the food which preserves their life, the strength which we have received for exertion and labor, the gift of speech, thought itself, sciences, liberty and life. They abuse God himself. Shall it be said that God and all things are pernicious, and that nothing that exists, is good? The wars, massacres and nefarious deeds, of which religion has been the pretext, are so little her own crimes, that to prevent the effect, it would have been sufficient to increase the energy of the pretended cause. A few more degrees of faith would have secured the triumph of virtue and religion. What is a thief, a murderer, a miser, a bad priest? It is a man who has no faith, or a weak faith since he succumbs to a passion that faith would have controlled. He is a rebel who is condemned to death by religion, if he does not repent. He is an unbeliever in practice, if not in theory, a logical atheist or the most illogical of christians. There is not therefore a single crime that is not chargeable to unbelief. It is unbelief that produces them all, even those that are imputed to christianity. It is unbelief that has brought forth the St. Bartholomew, and that held the knife of Ravailac. As soon, therefore, as prejudices and sophisms are laid aside, there remains nothing on the account of religion but countless blessings. She alone maintains order in society by giving a reason of power and duties, by perfecting laws, by purifying morals and by uniting all the members of the social body by the ties of brotherly love.

Article 5. Objections of deists.

A whole month had passed away and M. M., A., B. and C. had not made their appearance. They had probably taken time to read the above pages and to prepare their objections. They came at last, and after the usual forms of politeness, I began the conversation.

Missionary.—Gentlemen, are you convinced that the christian religion has been very beneficial to society?

Deist C.—Mr. De la Mennais is a good lawyer. He has pleaded his cause remarkably well. It strikes me, however, that he gives credit to christianity for improvements which can be ascribed to other causes. Reason by developing itself, the progress of sciences, and mutual intercourse between nations, have no doubt contributed more than the christian religion, to the civilization of the world. What is good in the christian religion is precisely what reason suggests and avows.

Missionary.—I have already stated, and it is a fact known by experience, that christian nations alone have progressed and become civilized. The Chinese are this day what they were two thousand years ago. The Mahommedans of our days are not more enlightened than their ancestors, nor are the Indians of America or the Negroes of Africa advancing one step. Is their reason asleep? If reason has been developed, if sciences have progressed, if nations fraternize it is the work and the glory of the christian religion. I compare deists to the detractors of Columbus. After the discovery of America, they insinuated that it was not such a wonderful achievement as was represented. You

know the answer of Columbus. In the same manner after christianity has enlightened reason and marked out the straight road to arrive at truth, Deists, who are benefited by the discovery, unjustly claim as the work of reason what is exclusively the work of religion.

Deist C.—It cannot be denied that there are beautiful things in the christian religion, but it cannot stand the test of reason. Her mysteries and dogmas are incredible; her history of the creation of man and of the world in general is contradicted by geology and other sciences; the fall of man, and the unity of language and of the human race are irrational; the divisions among christians are so radical and so inveterate that they will never cease, unless there comes a new revelation from heaven; the works of benevolence which are her glory are counterbalanced by atrocious wars and cruel persecutions. The most numerous part of the christian body to which you belong, is generally represented by historians as keeping their people in ignorance to enslave them and arrive at universal domination. The very book, which you call the word of God, is so replete with falsehoods and contradictions that I cannot imagine how sensible men can receive it as inspired by God. By the side of useful maxims we find maxims leading to fanaticism and melancholy, to rebellion and abject slavery. All this and much more than this is as clear as daylight.

Missionary.—I have read all your objections and a great many others in our treaties of divinity, for it is our practice to give without deception, the answer of

our opponents to our proofs and to quote their very words. If you ever read our books, you will find in them neither lies, nor calumnies, nor forgeries, nor misrepresentations. Would to God that our adversaries who call us bigoted, prejudiced and ignorant would follow our example and be themselves honest and sincere ! But we cannot expect figs from thorns. I now come to your objection, for the sake of precision and order, allow me to take each point separately, you began with mysteries. Mysteries being truths above our reason, which God has revealed, and our reason being not infinite, we have no cause or right to protest against them.

Deist C.—Mysteries, sir, are not only incomprehensible dogmas, they are *contradictions, absurdities, nonsense*, *One cannot be three, and three cannot be one.* If the Son of God, is substantially the same with the father and the Holy Ghost, redemption resolves itself into self atoning for self. Mysteries convey no idea to our mind: to teach a mystery is like speaking an unknown tongue, like speaking Greek or Hebrew to a child. If there be such thing as a revelation it ought to enlighten our reason, instead of perplexing it more and more by incomprehensible enigmas. Will I believe that the order of nature has been interfered with, by miracles, merely to confuse our natural ideas of things with useless and irrational tenets and to introduce a blind faith, instead of evidence. I stand by the principle that reason is a gift of God, and that what contradicts reason is not from God. These are my views on mysteries.

Missionary.—If your mind is free from mysteries you

form a glorious exception to the rest of mortals. As there is an alternation of sunshine and darkness in the physical world and a limit to our vision, so there is light and shadow in the sphere of truth and a limit to our reason. We are all surrounded with mysteries. Atheists, Materialists, Deists, Skeptics not less than christians have their mysteries. Hear what Addison says of atheists: "I would fain ask one of those bigoted infidels, supposing all the great point of Atheism, as the casual or external formation of the world, the materiality of a thinking substance, the mortality of the soul, the fortuitous organization of the body, the motion or gravitation of matter, with the like particulars, were laid together and formed into a kind of creed, according to the opinions of the most celebrated atheists: I say, supposing that such a creed as this were formed and imposed upon any one people in the world, whether it would not require an infinitely greater measure of faith, than any set of articles which they so violently oppose. Let me therefore advise this generation of wranglers, for their own and for the public good, to act at least, so consistently with themselves as not to burn with zeal for irreligion and with bigotry for nonsense." (Spectator, N. 185.)

Every thing is a mystery to a skeptic, for he doubts every thing and believes nothing, not even his own existence. Deists are not without mysteries. Is not the creation of the world, out of nothing, a mystery? Is not man himself a mystery? Is not God a mystery? One notorious deist has written: "I affirm them (the

“attributes of God) without understanding them, and
 “after all it is affirming nothing. * * * * The more
 “I endeavor to contemplate the infinite Being, the less
 “I conceive it, but the less I conceive it the more I
 “adore it.” (Emil. t. iii.)

In affirming nothing, one thing remains affirmed, viz: *that God is a mystery!* When you advance that mysteries are contradictions, absurdities, nonsense, you forget that thousands and thousands of noble intellects have believed and revered those mysteries. In order to assail them, you are obliged to distort and falsify our doctrines; for you are aware that we never maintained that three persons in God are one person. There are three persons in God, distinct, yet equal, and but one God. The trinity, the incarnation of the Son of God, the redemption and all mysteries are therefore above our reason, but not against it or contrary to it. There is no contradiction whatever. Nor do we require any man to give up his reason, but we require the ignorant and the proud to give up their pride and acknowledge their ignorance. A blind man, born blind, cannot see the rain-bow, nor the shades of colors, but should he, notwithstanding the testimony of mankind, deny the existence of colors and of the rain-bow, his blindness would not excuse his oddity. Now, we have more than the testimony of men, we have the testimony of God of the existence of truths which are obscure and incomprehensible in our present state of existence. “It pleased God,” says St. Paul, “by the foolishness of preaching, to save them that believe.” (1 Cor. i, 21.) The

wisdom of the world is mere folly, and what worldly people call foolishness and nonsense is true wisdom. Mysteries, far from being dry, abstruse, idle and unprofitable words are the never failing spring of truth, gratitude and love ; far from being unmeaning words, an unknown tongue or vain riddles to perplex our reason, they are the foundation of faith and piety. The roots of a tree, the foundation of a house are hidden in the ground, invisible to the eye, but a tree cannot stand without roots, nor a house without a foundation, and the deeper are the roots, the firmer is the tree. Do what you please, you cannot get rid of mysteries. Reason, by rejecting our christian mysteries, only plunges itself into still greater darkness, to swallow absurdities.

Deist C.—If I must admit mysteries, at least you will not require that I believe falsehoods. Moses tells us that the world was created in six days, and the Bible makes it only some thousand years old. Without being a Geologist and an Astronomer, I have read enough to be convinced that the narration of Moses does not harmonize with natural sciences. The discovery of ancient fossils, of unknown animals, the strata of the earth, the chronology of Egyptians, Chaldeans, Indians and Chinese, the ancient Zodiacs discovered in Egypt, all prove the great antiquity of the world. I would not find fault with Moses for adopting the usual forms of language, as when he said : “That the sun stood still,” but there is no excuse for erroneous statements and historical blunders. The conclusion is obvious. The whole of the narration of Moses is a fable.

Missionary.—You must admit that the narration of Moses is grand in its simplicity, and infinitely more reasonable than the absurd cosmogonies of pagan philosophers. You must admit also, that all nations acknowledge a beginning. Neither Geology, nor Astronomy, nor Chronology refutes the narration of Moses. All the productions of infidel scholars and antiquarians cannot weaken the authority of the sacred historian. In the first place, Moses, in relating the momentous events of the creation and of the first ages of the world, had in his favor, divine inspiration, the annals and traditions of his family. Four persons, viz: Levi, Isaac, Sem and Mathusala, fill the whole space between the father of Moses and Adam. Amram his father had lived many years with Levi; Levi had lived 33 years with Isaac; Isaac had lived 50 years with Sem; and Sem had lived 90 years with Mathusala who had lived 263 years with Adam. Those patriarchs had plenty of time to converse together and learn the history of the world and of their own family. In the second place, there is nothing in the first chapter of Genesis to prevent geologists from building systems upon systems to sustain their theories or conjectures. From the beginning mentioned by Moses to the first morning you may count millions of years, or you may translate by epoch, the word which has been translated by *day*; or you may admit one or two or three creations anterior to the one described by Moses.

Deist C.—But on what ground can you admit more than one creation?

Missionary.—I do it to give you time for the *Mastodons*, for the formation of mountains, for the arrangement of the strata of the earth and for all future discoveries of geologists. It is certain that God created angels before he created man. That creation not being related by Moses, we are at liberty to suppose more than one creation. It is my right to meet opinions with opinions, but plain facts are not to be met with opinions. After reading carefully the objections of rationalists based on old zodiacs and astronomical observations, I find that our opponents generally suppose, first, that all astronomical knowledge had been swept away by the deluge; secondly, that it took thousands of years to discover the famous period of 600 years at the end of which the position of the heavenly bodies is the same as at its beginning; thirdly, that the zodiacs found in Egypt were made in Egypt. Christian astronomers naturally suppose on the contrary, first, that the children of Noah did not lose their memory during the deluge; secondly, that twenty years of observations, which are easily made under the cloudless sky of Chaldea, would show a deviation of one-thirtieth of a day; forty years—a deviation of two thirtieths; sixty years—a deviation of three thirtieths of a day, and so on, so that after thirty times twenty years, or 600 years we have thirty thirtieths, or a whole day, and phenomena recur as at the beginning of the period. They suppose thirdly and give pretty fair proofs, that the Egyptian zodiacs of Denderach and Henne have been imported from Chaldea. With different premises, their conclusions also differ

from those of the deists, and the Bible stands vindicated.

The boasted antiquity of Egyptians, Indians and other asiatic nations does not rest on a better foundation than the system of geologists and the vain theories of anti-christian *savans*. All modern writers, now agree, says Rollin, that the thirty dynasties of Manetho are not successive, but that many of those kings reigned at the same time, and in different countries of Egypt. The twenty thousand years of their Gods and demi-Gods and heroes, are thus easily reduced to the standard chronology of Moses. The chronology of Chaldeans may be brought to the same standard by reducing the Chaldean Sari, which Berosus makes 3,600 yaers, to 3600 days, (1.) or ten years of 360 days each, (the year of Chaldeans and according to some authors the antediluvian year.) I need not disprove the pretended antiquity of Indians and Chinese, for the better we know the sacred books of Indians, the more fabulous and absurd do they appear, and it is now certain that nothing is reliable of all the Chinese annals previous to the year 800 before Christ. To base reasonings on such books is unfair. Read them through, and you will perhaps acknowledge if not the divinity, at least the superiority of the bible.

Deist C.—I have not read any of them and do not care for them. What I object to is the narration of Moses. Take the deluge. I cannot believe its reality. Supposing that the ark of Noah was a larger vessel than

(1.) As Doanus the 6th Chaldean King of Berosus is said by Africanus to have reigned 99 years, and by Abydenus and Apollodorus, *ten sari*, that hypothesis is not improbable. (Duclot, Bible vengee, t. i, p. 183.)

the Great Eastern, how could there have been room for all kinds of quadrupeds, birds and reptiles, with a supply of provisions for a whole year? How could Noah build that vessel and gather every kind of animals from the four corners of the world? It must be some great inundation that has given rise to that incredible story of a universal deluge.

Missionary.—I have read the calculations of Le Pelletier, a merchant of Rouen, who demonstrates that the ark of Noah could hold all the animals to be saved in one story, and all the provisions requisite for their support in another, with plenty of room for Noah and his family. The ark being thirty cubits high, (more than fiftyfeet) instead of two stories, you may divide it into three, besides the space between the first floor and the keel. The dissertations of Buteus (*De Arca Noe*) and of Wilkins, protestant bishop of Chester, establish the same fact. The largest animals live in water. As to other animals Le Pelletier observes that of the one hundred and thirty kinds of quadrupeds, there are only six larger than the horse; of the one hundred and thirty kinds of birds, there are not many larger than the swan; of the thirty kinds of reptiles, it is unknown how many could live in water. You ask: how could Noah build the ark? I answer: as all large vessels are built. How could he gather all kinds of animals? That would hardly puzzle a Barnum; but it was easier for Noah than for Barnum, for it is the opinion of learned men that before the deluge, there was a continual spring upon earth, and that animals could

live in every part of the world ; but supposing that a miraculous interposition of providence was needed, you will not deny that nothing is hard or impossible to God. The deluge is a fact attested by the study of nature and by the almost universal tradition of people, so that unbelief on that point is inexcusable.

Deist C.—There is a greater difficulty involved in the history of the creation. When I reflect upon the origin of sin, and think that God hates sin and permitted it ; that God foresaw the transgression of man and that man is said to have disobeyed voluntarily ; that God is infinite, and that a creature so finite and so insignificant that man can offend him ; that the first offence of man, with so many extenuating circumstances, has been visited with such dreadful punishments, I am completely in the dark : but the fall of man and the transmission of sin which you call “ original sin ” is the climax of injustice and inconsistency ! Who can reconcile the goodness and the justice of God with the transmission of sin from the guilty to the guiltless ? How could unborn children be accomplices of Adam and Eve ? In what sense can harmless and helpless little babes be guilty of sin and be pardoned or regenerated by baptism without any knowledge of the whole transaction ? All that is not only above reason but against reason.

Missionary.—The origin and transmission of sin, are great mysteries, but infidels who deny sin and the transmission of sin, have to believe something infinitely more incomprehensible than the catholic dogmas. They have to believe that there is no difference between good and

evil, that we are not free and responsible agents, that God himself is the author of sin, a blasphemy that leads to atheism. By rejecting the biblical solution of the origin and transmission of sin, man is a more incomprehensible mystery than original sin itself, for a man is a compound of good and evil. Reason alone could show that such cannot have been his first state. If man is born guiltless and pure, I ask in my turn, why so much ignorance in his soul? so much weakness in his body, so many infirmities and so many tears! Why famines, pestilence and wars which equally afflict the old and young? If we have not shared the guilt of Adam, why do we share his penalty and his miseries? How is it that we cannot help loving what is good and true and that we are bent towards what is false and evil? How is it that man is just, holy, generous, magnanimous; and that man is also unjust, unholy, cruel, hypocritical and selfish? Revelation alone explains the enigma. The first man is Adam as God has created him, the image of God endowed with supernatural justice; the second man is Adam vitiated by sin, whose corruption is transmitted with life from generation to generation. "The flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to another so that you do not the things that you would." (Gal. v. 17.)

Being the image of God, our soul is intellect and love. A virtuous man thirsts after knowledge and truth. He not only delights in what is good, useful, heroical, but he is ready to sacrifice himself for his

fellow-men and for the glory of God. Let conscience speak, let charity prompt his heart, he does not hesitate, he does not calculate. He goes amongst savages, to enlighten them with the light of the gospel ; he descends into dungeons with culprits and murderers to console and convert them ; he gives, if needed, his blood and his life and suffers martyrdom to prepare by a unanimous testimony the triumph of truth ; he despises what is terrestrial and transitory ; he avoids the frivolous and sensual pleasures of the world, holds his passions in check and controls his very thoughts ; his only joy is to please God and to do good, his only sorrow, to see God offended, and his brethren afflicted. In him the spirit has triumphed over the flesh. But alas ! the flesh lusteth against the spirit and too often triumphs over it. By the flesh man is bent towards the earth. He craves physical enjoyments, truth becomes hateful to him, he attacks it in himself, in his mind, in his heart, in his conscience ; he attacks it in others. His intellect is encompassed by darkness, but he finds no rest because truth is eternal and knocks again and again, although in vain, at the door of his heart. Such is man as the scriptures represent him, as we daily see him ; a fallen creature designed by God, to be an angel with a body ; but alas ! depraved by sin, and too often a brute with a spiritual soul.

The traditions of all ancient people wonderfully coincide with the dogma of the fall of man. Cicero testifies that philosophers imagined that our soul had sinned in a previous life, before it was incarcerated into a body.

Voltaire himself confesses that the fall of man is at the bottom of all ancient theologies. (Philos. de l'hist. ch. xvii.) The Ate of Homer, the Ophiogenes of Pherecides, the Typhon of Egyptians, the golden age of the poets, have had their origin in the ancient traditions of the world on the fall of man. But how can infants be guilty? Because Adam was individual and species, representing a man and the human family. By his fall he was deprived of that original justice and grace, and of all the privileges with which he was endowed, and, being despoiled of all, he remained entirely destitute. There is a solidarity between him and his last descendants. We are born ignorant of one ignorant, weak of one weak, infirm of one infirm, mortal of one mortal, rebellious of one rebellious. Our reason is not shocked at the solidarity of families and of States. When parents lose their property, the children lose it with them; when States contract a public debt, unborn citizens are not exempt from responsibility. We are ashamed of the faults of our parents and ancestors, and glory in their glory. All that is a transmission of misfortunes and advantages, a solidarity which explains, although imperfectly, the catholic view of original sin. As members of the human family, without being the accomplices of Adam, we share his sin, his penalty, and his misfortune. I do not deny, after all, that the sentence passed in the person of Adam, against all generations of men, past, present and future, is a most incomprehensible dogma, but when people insolently reproach God for our common condemnation in the person of our

first parents, it argues bad faith, or shameful ignorance not to mention that if we have been condemned in the person of our representative, we are also saved by the merits of a substitute, our Lord and Redeemer Jesus Christ. The law of mercy, which has worked our redemption, through Jesus Christ, is the complement and explication of the law of justice, as St. Paul expresses it; "by the disobedience of one man, many were made sinners, so also by the obedience of one, many shall be made just," and also; where sin abounded, grace hath abounded more. (Rom. v. 19, 20.)

Deist C.—The difference between the sin of Adam and the atonement of Christ is as big as a mountain. If one is lost by the fall of Adam, we are all lost, all doomed to hell, without exception, whilst the redemption is only partial and conditional. The majority of mankind will never be benefited by it. There are whole nations who have never heard anything of the necessity of baptism. To be punished eternally for the sin of Adam and Eve, for the neglect of parents, and in millions and millions of instances, for invincible ignorance is not the dictate of justice and equity. A number of progressive christians, Baptists, Unitarians and Universalists, have already adopted the liberal views of rationalists, and the day is not far distant, I hope, when men will be regenerated without baptism.

Missionary.—I am at liberty to deny that any man will be doomed to hell, for the guilt of original sin. It is certain that the reward of heaven will be the exclusive reward of christians, but the ultimate destiny of unbap-

tized children, or of adults who observe the natural law, is a matter of opinion. God can, no doubt, without injustice confer on his creatures, lesser or greater blessings as he pleases. On the ground that unbaptized children shall possess a natural happiness, (and that ground is not destitute of reasons and authority,) your objections against the goodness and justice of God, because children remain unbaptized, either through neglect or invincible ignorance, is without foundation. God is just and good to all, and infinitely good to the elect. If you reflect that all christians, millions and millions of them, whether Latins or Greeks or protestants, with the exception of a handful of Baptists, and a few semi-infidels, who deserve not the name of christians, all agree that baptism is a sacrament which forgives original sin, and makes us children of God and of his church, you will come to the conclusion that those whom you call progressive christians are progressing indeed, but alas, their progress is downward!

Deist C.—I have more palpable objections to the narration of Moses. The unity of language, before the confusion of tongues and the unity of the human race, are two points which are at variance with undeniable facts. Compare the noble Caucasian with the jet black African, the red man of America with the yellow Mongolian or brown Australian. It is impossible to admit that they have descended from one stock. I cannot acknowledge as a brother the dwarfish Laplander or the filthy Hottentot. Besides our continent is an island. When Europeans discovered it, it was

thickly settled by a race of men unknown to the world, some of whom were in a wild state and others on the road to civilization. Those people had not travelled over lands and seas from the plains of Shinar, and cannot be the descendants of Adam and Eve.

Missionary.—The diversity of languages is not a reason to disbelieve or even to doubt the antediluvian unity of language. Would you assert that Germans and Spaniards are a different race because they speak different languages? Your remarks against the unity of race because of the variety of colors, is more plausible but equally groundless. I have heard it asserted that negroes are nothing more than orang-outangs, so much is our reason blinded by interest and prejudice. When a Cuvier, a Buffon, a Blumenbach and a host of learned men attest the unity of the human race, and class as varieties or species the men who resemble each other by forms and colors, that testimony is not to be despised especially by men who prefer science to revelation. Some travelers have indeed asserted that they have found people whose anatomical formation differed from that of other men, but closer observations have proved that they were deceived, and that some intended to deceive. It was the case with the Prussian envoy, Peter Kolbe, who having spent his time in drinking and smoking, gravely filled up his memoirs with fictitious accounts about the Hottentots. Each man differs, in many things, from his fellow-man. Because some men are lymphatic and bilious, sanguine or nervous, because some men have red hair and beard

and others black or auburn, it does not follow that they are not brethren and sometimes brothers. But why and how came those differences? I answer with the writers on natural history, that the climate, food, modes of life, disease and other unknown accidental causes have produced them by degrees. The Albinos, who are white, come from negro parents. The same Moors, who have invaded Western Africa and Spain, have become blacker in Africa and remained white or rather brownish in Spain. Let me add that God may, if he please, form new species of man, green or blue without interfering with the unity of our race.

With regard to our continent of America, it is the opinion of a Russian Savant, (Mr. Krachenimicow,) that Asia was formerly contiguous to North America. It is, at least, certain that the two countries are not far distant from each other, and that islands in summer and a bridge of ice in winter, facilitate the passage from one continent to the other. It is besides a pretty well settled fact that America was known in remote times. Wrecks of Chinese junks have been found on the coast of California, and in the Columbia river. Contrary winds and storms may also have thrown vessels, and even light skiffs, on the American coast. In 1731, a small boat, loaded with wine, arrived from Teneriff to St. Joseph de Oruno, with five men who looked as skeletons. (*Hist. de l'Orenoque par le pere Gumillo, t. ii, ch. 31.*) It is not then impossible that people from Asia and Africa may have been thrown by stormy weather, on our shores. Whatever may have been the origin of our Indians, it

cannot be doubted that they have not a great antiquity. (The Peruvians only counted twelve kings up to the time of their conquest.) The number of Indians was at first greatly exaggerated, as their easy conquest alone would prove. Some of them were not without a knowledge of the deluge and of the confusion of tongues. It is therefore evident that the red man cannot be repudiated by his pale brother; Indians are descendants from Adam and Eve, and instead of sending armies to destroy them, religion and humanity plead in concert for their improvement and their conversion to christianity.

Deist C.—The books of Moses are not the only part of the bible which enlightened reason has criticized. The other books are so full of objectionable passages that a number of liberal christians are coming nearer and nearer to our opinion concerning the bible. People will soon wonder that it has ever been received as the word of God. Out of thousands and thousands of contradictions and blunders, which learned men have pointed out, I will quote but one, which is evident to any man who can count ten. The gospel of St Mark says that our Saviour was crucified at the third hour, and the gospel of St. John says at the sixth hour. Is not that a contradiction? It is no wonder that those who believe with a blind faith, refuse to apply the rules of criticism to the bible and to religious questions.

Missionary.—I admit that many protestants, who are tossed to and fro, by every wind of doctrine, are fast losing their human belief in the inspiration of the

Bible. It is the inevitable effect of their false principle of private interpretation, but whilst the accession of rationalistic protestants swells the ranks of infidels, the conversion of conscientious men swells also the number of christians. It is in vain that the silly copyists of a Voltaire or a Strauss revile the Old and New Testaments, all the contradictions and follies which they wish to find in the sacred volume disappear when the original text is fairly quoted and translated, and when ancient languages and manners are understood. Bad faith in quotations and a superficial knowledge are the true causes of all sarcasms and blasphemies. The whole Bible has been so often and so fully vindicated against the attacks of infidelity, that unbelievers who despise it, deserve to be despised. Let us take the example which you have quoted. The change of a numerical letter for another is not impossible; but there is no need to have recourse to an error of copyists to explain the alleged discrepancy; we have only to know that ancient people had two ways of dividing the day. Some divided it into four parts or hours, and others into twelve parts or hours; the third part according to the former began at noon, the sixth hour according to the latter corresponded to the same time. There is, then, no contradiction at all. Rousseau, himself a deist, could not shut his eyes to the beauty of the gospel, and has written eloquent pages in its praise. In profane histories, remarks Massillon, man is every thing; in the Bible God rules the world; hence it is that the friends of God love the Bible, and that worldly people hate it.

We adjourned our conversation to a fortnight. When they came again, Mr. C., continued his objections on other topics.

Deist C.—I take it for granted that Moses was correct, but I have a number of other objections, and begin with a conclusive argument, based on the divisions of christians. The christian body is composed of Catholics, Protestants and Greeks. I cannot be a catholic, I cannot be a protestant, I cannot be a Greek, I must therefore remain a deist. I cannot be a catholic. How could I. All protestants represent your church as the “Whore of Babylon,” the Pope as anti-christ, the catholics as idolaters, who worship the Blessed Virgin Mary and the Saints, who burn the Bible and believe gross absurdities. I have been taught that catholics are superstitious, ignorant, deceitful and intolerant. I do not now believe all these charges, but I believe, with protestants, that the catholic church has fallen into many errors and wicked practices. I cannot be a protestant, for I see the protestants divided and subdivided into hundreds of sects. They have in every town and village half a dozen or more of meeting houses, where the gospel is preached and the Bible explained in a different way. Protestants pay ministers to explain the Bible, and still they pretend to believe that the Bible is clear and so clear that every body can understand it. Their ministers desecrate the pulpit with political harangues, and their aim to create a sensation is rather than to promote piety. I cannot be a Greek for the Greeks are inconsistent, and their creed and practices are liable to

the same objections as those of catholics. It is plain that all christians are wrong, and that the founder of christianity has uttered a false prophecy when he said : *the Gates of Hell shall not prevail against the church*. Believing as I do that protestants are right, or nearly right, in their charges and recriminations against your church, and eastern churches ; believing also that protestants have not logic and truth on their side, I must be a deist, nothing more or less than a deist.

Missionary.—Your conclusion is according to all the rules of reasoning, but although logical in form, it is false, because the premises are false. Dissensions and heresies are, alas ! a great cause of unbelief. The letters of Missionaries in Hindoston and other lands show that idolaters and Mohammedans take the same advantage as you do of the dissensions of christians. Hence our Saviour, who foresaw the dreadful effects of schisms, prayed at the last supper ; “ *that they may all be one as thou father in me, and I in thee ;* ” “ *that they also may be one in us, that the world may believe that thou hast sent me.* ” (John xvii, 21.) The falsehood of their reasoning, and of yours, consists in the groundlessness of the assertion that the catholic church has become so corrupt as to cease to be the true church. The words of our Saviour are not only a prophecy, but a clear promise of divine assistance. When he sent his apostles he said : “ I am with you, all days, even to the consummation of the world.” (Matth. xxviii, 20.) Protestants who endeavor to justify their schism by clamoring that the old church had fallen, thereby acknowledge that the old

church (the catholic church) was the true church before it fell, for it is evident that the old church stood erect and sound before the pretended fall. If they believe the words of Jesus Christ and of the Bible, as they pretend to do, they are bound to confess that the true church cannot fall. It is built on a rock, and neither wind nor rain can shake it from its foundation. Their dream of a fallen church is therefore anti-scriptural and blasphemous. As to you and other deists who doubt the words of Jesus Christ, we can easily prove, on other grounds, that our Saviour has not lied, but that the enemies of the old catholic church have lied, that they lie, preach lies, print lies, circulate lies, and shamefully calumniate the spouse of Christ. It is a lie that we worship the Blessed Virgin, or the saints, that we burn the Bible, that priests forgive sin for money, that we are intolerant, ignorant, superstitious, etc., etc. I refer you to our catechisms, to the excellent work of Dr. Milner, (the end of controversy) to the quarterly review of the learned Brownson, and to all our books of controversy. Protestants have paved the way for infidels. They have rebelled against the church, and calumniated that church by which we know the Redeemer. Infidels have improved on their sophisms and calumnies, and protested against Jesus Christ by whom we know God; but neither protestants nor infidels can change the plain words of our Lord, who, after having established his mission by miracles and prophecies, said to the apostles: "All power is given to me in heaven and in earth: Go, ye, therefore, and teach all nations; baptizing them

in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you, all days, even to the consummation of the world." The constitution, the rights, the privileges, the visibility, the indefectibility, the infallibility and the triumphs of the church, all is contained in these last verses of the gospel of St. Matthew, and in these momentous words of our Lord.

Deist C.—One of your principles, which I greatly admire is to believe what has been believed every where, by all and in all times. On that principle deists alone are in the right, for Greeks and protestants being in array against catholics (say one hundred and fifty millions against two hundred millions) you will not pretend that you have a sufficient majority on your side to retain the name of catholics.

Missionary.—Our principle ought to be dear to every American, for it is the same principle on religious matters which is advocated in politics, that the majority rules; (1.) and that principle has a double weight on religious matters, because it is not only the dictate of reason but the positive institution of our Lord. If you are true to that principle, it will lead you to christianity and further on to catholicity. Catholics agree with Greeks and with protestants (who are not infidels) in adoring Jesus Christ as true God and true man. The

(1.) The majority of Bishops cannot teach error, and the majority of christians cannot believe errors. The words of our Lord: the gates of hell shall not prevail against the church, clearly imply *active infallibility* in teachers, and *passive infallibility* in the faithful.

few lurking infidels, who assume the name of christians, are too small a minority to be counted. If you admire our principle, be consequent and avow yourself a christian. After confessing the divinity of Jesus Christ you will study his words and easily find out his church and his doctrines.

Deist C.—I cannot do it, sir, for your church is far from being what you claim her to be. Above all other denominations, she has been an enemy to liberty and freedom, to knowledge and progress. My motto is: liberty and progress. I am for universal freedom, and universal liberty; liberty of conscience, civil liberty, liberty of the press, liberty of education, liberty of association, natural and political liberty as ample and perfect as compatible with the public good. Liberty and knowledge walk hand in hand. Where ignorance prevails, there is superstition and despotism, but where knowledge is fostered and flourishes, there is liberty and progress. As fogs and darkness are banished by the bright rays of the sun, so are superstition and arbitrary power expelled by the glorious beams of liberty. Never! Never will I join a religion and a church which does not promote liberty and progress.

Missionary.—Your objection, sir, reduced to simple terms, means that christians, and catholics particularly, have neither knowledge nor freedom, and more than that, it means that they relish ignorance and slavery. You are full of the idea that infidels are far ahead of christians in this respect. Allow me to say, that it is just the reverse. Infidelity leads to despotism and

slavery, because it cannot give the reason of power and obedience. It leads to disobedience of God, and to hatred, and, when it is advantageous, to violating the laws of the land ; but true liberty being impossible without obedience to just laws, it follows that infidels are incapable of promoting liberty. Truth, says Jesus Christ, shall make you free. (John viii, 32.) Jesus Christ, and He alone, is the light of the world and its Saviour. Although his kingdom is spiritual, he has laid the only possible foundation of liberty, equality and fraternity, which have been moral and christian virtues long before they became political axioms. The Son of God has been made man and came to preach the gospel to the poor, and to raise all men, without distinction of persons, to the dignity of children of God. The church which he has founded to continue his great work, is, by its nature, the friend of liberty, of popular rights, and of progress. All that infidels now boast of, is not an effect of their reasonings, but the effect of the lessons and examples of our Divine Lord, and of the maxims propagated by his church. Civilization is the work and glory of the church as demonstrated by Balmes, Nicolas and so many other eminent writers.

Deist C.—We differ as day and night. To avoid confusion I will examine article after article and begin with individual liberty, as opposed to slavery. It is an undeniable fact that your church has tolerated slavery every where, and that it has manifested very little sympathy for the black race, during our great struggle for the emancipation of slaves.

Missionary.—What is undeniable on the subject of slavery, is that humanity owes thanks to the christian religion for the abolition of slavery. Before the advent of our Lord, all philosophers misunderstood natural liberty. Aristoteles squarely maintains that a father cannot be unjust to his children nor a master to his slaves. At Lacedemon, slaves were not allowed, in any case, to claim the protection of laws. At Sparta, unoffending slaves were often murdered, merely to prevent their increase and to accustom youth to the art of war. The laws of pagan Rome were still more barbarous. At the coming of our Saviour, one half of the world was enslaved by the other half. Our Lord, it is true, did not as some fanatics, who claim to be his ministers, urge the slaves to rebel against their masters, but he gave to the slave and to the master equal rights in his church, and redeemed them all by his blood, and as his religion gained ground, slavery disappeared, without civil wars and bloodshed. Voltaire, the greatest enemy of Jesus Christ and of the Popes, is himself compelled to say of Pope Alexander, III: “That Pontiff is entitled to the gratitude of all Europe,” and why? because that Pope proclaimed in the name of the third general council of Lateran, in the year 1179, that “all christians ought to be free from bondage.” Indeed from that date may be determined the decline and gradual extinction of serfism, which is now at an end even in Russia. If pride, avarice and other passions still stifle in a few half christian countries the sentiments of nature and religion, the horrors of slavery, are, at

least, mitigated by the laws of the church. After Pope Alexander, I must not omit the great St. John of Matha and his noble monks, whose whole lives were spent in toils and labors to ransom captives and slaves.

With regard to the emancipation of Southern slaves, our brave catholic soldiers have shed their blood and won their share of laurels, as every where, but it matters little, as the avowed object of our civil war was not, at first, the liberty of slaves. It is still a problem whether the aim of our highest politicians was the emancipation of the black race, or the promotion of their own interest. Be that as it may, it is a gross error and a shameful calumny to assert that the christian religion is opposed to the liberty of slaves. "There is neither Jew nor Greek, says St. Paul, there is neither bond nor free, there is neither male nor female, for you are all one in Christ Jesus." (Gal. iii, 28.)

Deist C.—I cannot gainsay your proofs on the subject of slavery, but if there is any thing clear in history, it is that your church has persecuted. She has never countenanced and understood religious liberty. Her laws, her liturgy, her annals, all breath intolerance and a wicked spirit of persecution. It is of no use to *dodge* the question by saying, that protestants have persecuted, even worse than catholics. Their wrongs do not lessen your wrong. Quakers, Moravians, and Baptists are a glorious exception; but that such a small number of christians would form the only exception to the numberless crowd, is the shame of christianity. Yes, christians have persecuted; I can make it appear as clear as

day light. The American Encyclopedia of Religious Knowledge concludes its article on "persecution," by these words which I have noted. (He took his notes which he read with great emphasis.) "Popery we see, "has had the greatest hand in this mischievous work. "It has to answer also for the lives of millions of Jews, "Mohammedans and Barbarians. When the Moors "conquered Spain, in the eighth century, they allowed "the christians the free exercise of their religion, but "in the fifteenth century, when the Moors were over- "come and Ferdinand subdued the Moriscoes, the de- "scendants of the above Moors, many thousands were "forced to be baptized or burnt, massacred or banished "and their children sold for slaves, besides innumerable "Jews who shared the same cruelties, chiefly by means "of the infernal courts of the inquisition. A worse "slaughter, if possible, was made among the natives "of Spanish America, where fifteen millions are said to "to have been sacrificed to the genius of Popery, in "about forty years. It has been computed that fifty "millions of protestants, have, at different times, been "the victims of the persecutions of the papists and put "to death, for their religious opinions. Well, therefore "might the inspired penman say: etc." I do not mind what the inspired penman says, but facts are facts. If you object to that authority, I can produce testimonies from your own historians, as Lingard, Waterworth and others, who acknowledge that religious intolerance became a part of the public law of christendom. Every body knows that there have been crusades, with indul-

gences, not only against Mohammedans and Infidels, but against heretics and against Kings and Emperors. Finally came the abominable tribunal of the Inquisition with all its horrors. Who has not seen portraits of *auto-da-fes* and *santo-benitos*? Well might Addison write: (He took again his notes.) "These disputants "convinced their adversaries with a sorites commonly "called a pile of faggots. * * * * * In a word the "application of whips, racks, gibbets, galleys, dungeons, "fires and faggots in a dispute, may be looked upon as "a popish refinement upon the old heathen logic." (Spect. N. 239.) I have given you evidences which might fill a volume. Will you now ask me to become a christian, if christianity is a Moloch that requires human victims? or to join a church that punishes the errors of the mind with fire and sword? When you argue with protestants you tell them, "you have done worse" or "you owe us more than we owe you, cancel your bond." That sort of reasoning is well enough as an offset between catholics and protestants, but I am a deist, and I say if catholics have done wrong, and protestants have committed a greater wrong, there is wrong on both sides, and I remain a deist. I have been very long, but you may retaliate in your answer.

Missionary.—It is no wonder that you hate our church, if you believe that she breathes a spirit of cruelty and murder, and I do not wonder that you earnestly entertain that false opinion, as all infidel writers and most protestant controvertists seem to vie with each other in

the vehemence and bitterness of the terms by which they endeavor to affix this most odious charge of cruelty and murder on the catholic church. This is, says Dr. Milner, (End of Contr. L. 49) the favorite topic of preachers to excite the hatred of their hearers against their fellow-christians; this is the last resource of baffled oratorical hypocrites. What is done in England is done in America. Infidels naturally treasure up all the invectives of those blind zealots against the catholic church, and then by a sudden flank movement, they return the same invectives against heretics, and conclude that christianity is a Moloch that requires human victims. There is not a greater and a more palpable lie against the christian religion. The spirit of christianity is to suffer persecution and to love all men without exception. "I say to you," says our Lord, "not to resist evil, but if any man strike thee on the right cheek, turn to him the other also." (Matth. v, 39.) The beautiful parable of the good Samaritan; the rebuke of our Saviour to his disciples James and John, who had asked: "Lord wilt thou that we command fire to come down from heaven and consume them." (Luke ix, 52.) His order to suffer the cockle to grow until the harvest. (Matth. xiii, 30.) His express declaration that his kingdom is not of this world. (John xviii, 36.) His words to St. Peter to put again his sword in its place. (Matth. xxvi, 52.) His own death on the cross between two thieves, such are the obvious marks of the spirit of christianity. During three centuries millions of christians have died the holy death

of martyrs and never talked as our modern dogmatizers of the rights of conscience and of the rights of revolution. It is the glory of the christian religion that it has not been established, like the religion of Mohammed, by the power of the sword, by cruel wars and torrents of blood, but by the power of truth and a passive resistance to persecutions. After kings and emperors had embraced christianity, we find, it is true, laws enacted against heretics, we find wars against heathens and infidels, crusades against Mohammedans, crusades against manicheans and against wicked kings and emperors, we find the tribunal of the inquisition and much intolerance which is deprecated by catholics, perhaps more than by deists and philanthropists. Our best historians have not denied that catholics have too often retaliated injuries, and that in time of ignorance and general confusion, there have been princes, emperors, monks and bishops who have lost sight of the spirit of christianity. The members of the catholic church are not impeccable. As there are thieves and drunkards who violate the laws of God, there are also hypocrites and fanatics who have not the spirit of the church. Persecutions arise from the depravity of human nature, and deists and atheists when in power have themselves turned persecutors and contradicted their system of universal toleration. In order to pass a correct judgment on past events, we must not forget that infidels and heathens at the time of Charlemagne were barbarians entirely different from the noble Saxons of our days; that the mohammedans under Soliman and

Saladin were not the tame and weak mohammedans of the nineteenth century under Abul Azis; that the heretics of the middle ages had no resemblance to our liberalized dissenting friends of a modern turn of mind. Before condemning our ancestors and judging them harshly, it is well to examine if toleration was possible, and if we, under similar circumstances would have practiced toleration. It is always possible to die and to give up one's life and property: but are we bound in strict justice and equity to heroic deeds of absolute perfection? To suffer martyrdom is a sublime example of forbearance. When governments are persecuting the church, it is a virtue and a duty to imitate the first christians, but if a mob or a party of fanatics persecute their fellow-men, without a shadow of spiritual or temporal authority, is it likewise a virtue or, at least, a duty to surrender to them all our rights as men and citizens? No American will maintain that it is. In fact, Americans are doing precisely what Charlemagne and what the Popes are blamed for, by ignorant fanatics and prejudiced writers.

Our government after trying by all means to conciliate Indians, after sending peace commissioners, interpreters, and teachers, to maintain peaceful relations, if all endeavors to stop their depredations fail, our own government is forced to send troops to tame them by force, and it sometimes happens, that white men become, through a spirit of revenge, as savage as the savages themselves. What are the Mormons in comparison to Manicheans and Albigenses, for their polygamy is not

anti-social as the principles of Manes, and still our armies have been sent against the Mormons. Do we persecute Heathens and Mormons? Are we intolerant? you answer No, we only claim our rights and vindicate the supremacy of the law. Well, our ancestors were not sufficiently refined to draw the nice distinction between religion and politics, which justify our government, but they, notwithstanding, have acted on the same sound principles, and they have volunteered against savages or enthusiasts whose actions and principles would have destroyed religion and society. When I read in old historians that the pagan saxons of Germany had repeatedly devastated the empire of Charlemagne, with fire and sword, that after being defeated three times and submitting at discretion, they rebelled again and again, and fought during thirty-three years, I do not find it intolerant nor impolitic in that emperor, to urge the introduction of christianity amongst those barbarians. (Bergier, t. x, p. 167.) The crusades against Moham-medans, have been ill concerted projects, but they have worked a happy revolution in Europe, and weakened the tremendous power of the Crescent which threatened the subjugation of all christian countries. Now, the Turks, not only tolerate christians, but the Sultan is a better friend of the Pope than many christian Kings and Emperors. How is it that St. Louis, King of France, and Richard King of England, took the cross against the Turks, and that lately Napoleon III and Queen Victoria became the allies of Mohammedans? Because the Turks are no longer dreaded and no longer

enforce the anti-social maxims of the Koran. With regard to heretics, protestants, who have need of ancestors, have made them as white as snow, and the Popes, as red as scarlet. Unfortunately for them, history cannot be recast to suit their purposes. Facts remain facts. Whenever the church has sanctioned and urged the execution of laws against heretics, history shows that they were something worse than deluded beings whose only crime consisted in holding opinions different from those of Rome. When in 1215, the council of Lateran, which was in reality a congress of christendom, urged it on temporal Lords to exterminate heretics, those heretics were not only the enemies of christianity but of human nature, infinitely worse than the Latter-day Saints. Even Mosheim does not deny the shocking violation of decency and other crimes of which the Albigenses, brethern of the free spirit, etc., were guilty in the thirteenth century. The decree of the council regarded only the *prevailing heretics of that time*. (See Milner's end of controversy, letter 49th.) When in 1401, the statute *De heretico comburendo*, was passed in England; the preamble sets forth that divers unauthorized preachers go about * * * * * *daily committing enormities too horrible to be heard*. (See Lingard, vol. iv, p. 261.) Extreme evils require extreme remedies. Temporal princes have often exceeded their just authority, but the church has never provoked nor advocated violent measures against peaceful men. The Waldenses, for example, have been unmolested for two hundred years, and would never have been molested had they not, at the instigation

of Calvinists, become turbulent and seditious. Hundreds of heresies, mentioned by the fathers of the church have died a natural and peaceful death. Finally we must bear in mind that the primary object of the church is the salvation of souls. Her mission is not to correct in a hurry and in a miraculous way, political errors; the direct and first object of her mission is not to reform on a sudden the state of society, and improve in twenty-four hours the laws and policy of civil communities, but to lead us to happiness in the next world. The church inculcates divine principles of justice and charity, and leaves it to men gradually to improve their forms of government and their laws.

Deist C.—I cannot see much justice in the Spanish Inquisition, nor much charity in handing over to tyrants poor heretics to be burnt. If I am not mistaken, that barbarous tribunal was instituted by a Pope, jointly with the King of Spain. The judges, executers and spectators, being all fervent catholics, your church has to assume the whole responsibility of roasting heretics. The vain ceremony of begging for their lives, was a mere farce that rather aggravates than excuses your guilt. He who looks at a picture of an *Auto-da-fe*, with a crucifix in front, and silly monks in procession, and behind them innocent culprits with the *santo-benito*, is horror stricken and pities the fanatics who had lost so far the use of reason, as to burn their fellow-men, and glory in deeds of devilish atrocity.

Missionary.—Be not frightened, dear sir. There remains nothing of that dreadful Spanish Inquisition, but

horrible caricatures, roughly cut to delight the bigots who prefer those images to those of Jesus Christ and his holy mother. I confess that Spanish people have never handled heretics with kid gloves. In the earliest days of the church, St. Ambrose and St. Martin refused to hold communion with two Spanish Bishops who had interfered with the capital punishment of Priscilian. Granting that the Spanish people have carried the principle of self-preservation to extremes, and that the Spanish Inquisition has been all what infidels and protestants represent it, Spain is not the whole church. To conclude from particulars to general, is a sophism. But, the head of the church is implicated! Impartial history denies it. Let me read for you a few lines from a pamphlet entitled, "*Facts against Assertions*" published by one of our learned Bishops, to put down prejudices: He says: "The inquisition as it was carried
" on in Spain during the reign of some of her kings,
" has been purely royal. The constitutional charter
" was published in 1484, not by the Pope, but by the
" king. The king, and not the Pope, appointed the in-
" quisitor general. With his consent alone were the
" inferior officers of that tribunal nominated; the coun-
" sellors acted, not as ecclesiastical, but as royal judges.
" Hence, did the committee of the Cortes, which dis-
" solved this tribunal in the year 1812, make the fol-
" lowing declaration in their report: 'The inquisition
" is a purely royal instrument. It is entirely in the
" hands of the king, and any mischief which might
" result from it, must be attributed to the ministry of

“the crown.’ The same document further states :
 “ ‘The inquisition was in its commencement required
 “and established by the King of Spain, under *perilous*
 “*and extraordinary circumstances.*’ ” * * * * The re-
 “porters conclude that : “circumstances having changed
 “the inquisition becomes useless and should be dis-
 “solved.’ I ask now, did the Pope or any other Bishop
 “oppose its abolition? But let us for a moment in-
 “quire which were those causes or extraordinary cir-
 “cumstances that justified Spain in the adoption of such
 “measures as the inquisition? It is a historical fact
 “that Judaism and Islamism had so deeply sunk their
 “roots into the soil of Spain, that the cultivation and
 “protection of the national plant became more and more
 “endangered, nay, would have been soon entirely op-
 “pressed by the weight of the exuberant growth of
 “these latter destructive powers of despotism and su-
 “perstition. The great question, then, was, says Le
 “Maistre, (a truly great and deep writer,) whether the
 “nation would continue its Spanish character and inde-
 “pendance, or whether Judaism and Islamism should di-
 “vide the spoils of those provinces, and therein exercise,
 “unrestrained, the fearful principle of superstition, des-
 “potism and barbarity over the lives and rights of the
 “people. The Jews had well nigh become masters of
 “Spain, and between the high blooded Castilians and
 “the degenerated sons of Israel, no good feeling exist-
 “ed. The hatred was mutual and often carried to ex-
 “cess. The Cortes cried aloud for the adoption of
 “measures against the latter. An insurrection broke

“ out and dreadful slaughter ensued. The danger in-
 “ creased daily, and Ferdinand, in order to save the
 “ country from utter ruin, supposed that it was indis-
 “ pensably necessary that the inquisition should be es-
 “ tablished, etc. Thus was, this soon abused tribunal
 “ established in Spain, under circumstances too, which
 “ seem to justify there, much more than any where else
 “ the well known political axiom, that, great evils, and
 “ especially violent attacks leveled at the body of the
 “ State, can never be prevented or repelled, but by
 “ measures equally violent. If then, the civil power
 “ in adopting this constitution, judged it necessary for
 “ its own safety to render it severe, is it fair, is it just
 “ to make the church answerable for such severity? It
 “ became, as a State engine, thus severe, but as an
 “ ecclesiastical institution, never; for, I ask, if such were
 “ the spirit of the church, why has not the same inqui-
 “ sition been established in Rome itself? Why did
 “ not a censorious world ever hear of such horrors being
 “ exercised at the central seat of the church itself?
 “ Was it not perhaps in the power of the Pope to tor-
 “ ture and burn heretics? Let every reasonable man
 “ of justice and truth, but answer this reasonable ques-
 “ tion, before he undertakes to foam and vociferate
 “ against the inquisition.” (Facts against Assertions,
 p. 39 and 40.)

What is related by the author, whom you have quot-
 ed, of the treatment of Moriscoes and Jews under Fer-
 dinand, is not true, but were it true, whosoever has a
 country and loves his country, must acknowledge that

it is unfair to institute a parallel between the tolerance of the invaders of Spain and the intolerance of victorious natives, as if the latter had no more right to their native land than a race of strangers, who held it without a title. If a miscreant of the old school who clamored : *rather Turks than papists* had written those lines, I would not find it strange, but a man who hates intolerance ought not to lie and misrepresent the noble Spanish nation, to imbitter inveterate prejudices. Having disposed of the Spanish inquisition, I must now remark that the general inquisition as recognized and regulated by the church, was a step towards progress. Its object was to blend together justice and mercy ; but the existence of a mixed tribunal generally displeased bishops, magistrates and people, and at the present time, the friends and enemies of the church excepting the Czar of Russia, have, at last, done away with the laws of the Old Testament, the law of fear, to adopt in full the law of grace, which is a law of love and liberty. I must also remark that the intercession of the church, in behalf of culprits, was not *a farce and a vain ceremony*, as you asserted. The conduct of St. Ambrose and St. Martin was not hypocrisy. When Pope Leo the Great, writing about the Manicheans, who prohibited the matrimonial connection, and subverted all laws, human and divine, said : “ that the ecclesiastical lenity was content, even in this case, with the sacerdotal judgment and avoided all sanguinary punishments,” (Leo. Epit. ad Turib.) he was in earnest. The truth is that it was a solemn declaration, on the part of

the church, that she claims no power to punish heretics otherwise than by ecclesiastical censures, and that she abhors the effusion of blood. According to the very dictates of canon law, so adverse is the church to the spilling of human blood that no one can be promoted to holy orders, nor exercise the duties of ecclesiastical orders, who has ever been an accomplice in the death or mutilation of any human being, although such acts had taken place either on the occasion of a just war, or under the circumstances of a judicial proceeding. I will give you an example. In 1338, the spiritual Lords of England departed from the house, observing that in obedience to the canons, which forbade the clergy to interfere in judgments of blood, they could not remain. (Lingard's *England*, t. iv, p. 177.) The church has always taught, with Tertullian, "that it does not belong to religion to force religion." (Tert. ad Scapul.) In 525, Pope John went in person to Constantinople and obtained from the Emperor Justinus a mitigation of the laws against Arians. (Fleury, l. xxxii, n. 5.) Although it was to avoid persecution from the tyrant Theodoric, King of Italy, the condescension of the Pope is not the less remarkable. In her councils, the church has made a clear distinction between spiritual penalties, which are the sanction of her laws, and temporal punishments, which the civil power alone has a right to inflict. In the third council of Lateran, under Alexander III, (the same Pontiff who is entitled to the gratitude of Europe) the last canon reads thus: "The church, as says St. Leo, although rejecting sanguinary punishments, does not

refuse to be helped by the laws of christian Princes." (Fleury, l. 73, n. xxii.) In 1415, the council of Constance in condemning John Huss of heresy, declared that its power extended no further. (Session xv.) If a few men have disgraced christianity, a host of true christians have shed a lustre of imperishable brilliancy on our church, as a Fenelon, the meek Archbishop of Cambrai, a St. Francis of Sales, Bishop of Geneva, a Hennuyer, Bishop of Lizieux, a Cardinal Pole, a Bartholomew of Olmeda, a Chancellor Lhopital, a Cecil Calvert and so many others. On this side of the ocean, the virtuous Lascasas and his noble band of zealous missionaries would alone retrieve the honor of Spain and of religion. When the foolish encyclopedia writer, whom you have quoted, impudently asserts that *fifteen millions of natives are said to have been sacrificed to the genius of popery in about forty years*, he speaks as if the Spanish had crossed the sea to establish christianity, sword in hand. All honor to Columbus, who was a hero and a holy man, but it cannot be denied that the first Spanish adventurers who reached America, were mostly the outcasts of society, convicts and malefactors, who came to the new world in search of gold. After murdering Indians they ended by murdering each other. Did they, forsooth! sacrifice each other to the genius of popery? Washington Irving, who has investigated Spanish history as thoroughly perhaps as any other man in North America, gives us a far different account. Hear what he wrote: "The laws and regulations for the government of the newly discovered countries

“and the decisions of the council of the Indians on all
“contested points, though tinged in some degree with
“the bigotry of the age, were distinguished for wisdom,
“justice and humanity, and do honor to the Spanish
“nation. It was only in the abuse of them by indivi-
“duals, to whom the execution of the law was intrust-
“ed, that atrocities were committed. It should be re-
“membered also, that the same nation which gave
“birth to the sanguinary and rapacious adventurers gave
“birth likewise to the early missionaries like Lascasas,
“who followed the sanguinary course of discovery,
“binding up the wounds inflicted by their countrymen;
“men who, in a truly evangelical spirit, braved all kinds
“of perils and hardships, and even death itself, not
“through prospect of temporal gain or glory, but
“through a desire to ameliorate the condition and save
“the souls of barbarous and suffering nations. The
“dauntless enterprise and fearful peregrinations of
“many of those virtuous men, if properly appreciated,
“would be found to vie in romantic daring, with the
“heroic achievements of chivalry, with motives however
“of a purer and far more exalted nature.” (Irving’s
Columbus, vol. 2, p. 326, Ap’x Ed., N. Y., 1831.) In-
stead of taunting us with the deeds of miscreants, it
would be more just, more honorable and wiser to study
the lives of our priests and missionaries. Let deists
look at the vow of the disciples of Peter of Betan-
court, who have covered South America with hospitals
and done so much for the spiritual and corporal wel-
fare of Negro-slaves and Indians. It runs thus: “I,

brother N, make a vow of poverty, chastity and hospitality, and oblige myself to attend the sick who are poor though they may be infidels and attacked with contagious disorders." Can tolerance and charity go farther! I will not review the other calumny of the encyclopedia writer on protestant martyrs. If protestants have suffered, they may blame themselves. They have been not only intolerant but vandals, plunderers and rebels to their respective governments. The learned Bergier defies protestants to mention so much as a town, in which their predecessors, on becoming masters of it, tolerated a single catholic in it. (*Traite Historique et Dogmatique de la Religion*, t. x, sec. xiii.) Rousseau who was educated a protestant, says that "the reformation was intolerant from its cradle, and its authors universally persecutors." (*Lettres de la Montagne*, p. 49.)

But what need of words, says Dr. Milner, to disprove the odious calumny that catholics breathe the spirit of cruelty and murder, and are obliged, by their religion to be persecutors, when every one of our gentry who has made the tour of France, Italy and Germany, has experienced to the contrary, and has been as cordially received by the Pope himself, in his metropolis of Rome, where he is both Prince and Bishop, in the character of an English protestant, as if he were known to be a zealous catholic. (End of Contr. let. 49.) American tourists can bear testimony to the same fact. If they pass through France and enquire, they will hear that the government of France pays a salary not only

to catholic Priests and Bishops but to Protestant Ministers and Jewish Rabbis. Even a deist must find it *extremely liberal* to pay ministers to preach the divinity of Jesus Christ, and other ministers to deny it. The United States pay no ministers; France pays them all, so that both countries treat all ministers alike. If you claim that our republic has adopted the wisest plan, I neither grant nor deny it. Our system is an experiment which has never been fairly tested. There are in fact, in the whole world, but two countries where error and truth have full liberty of action, viz : the United States, in the new world, and Belgium in old Europe, that system is therefore an experiment, and experience better than theory, will test its wisdom or folly. The tree will be known by its fruits.

As a catholic, I rejoice that the first and best friends of religious liberty, have not been infidels and protestants, as generally supposed, but catholic Bishops, and eminent catholic statesmen. Already in the fourth century, St. Hilarius, Bishop of Poitiers, spoke as an American would speak, "Let us be allowed, he wrote, to deplore the calamity and the folly of our age, when men believe that God is to be protected by man, and the church of Christ, by the secular power. O Bishops, who believes such a thing, I ask you, what means have the apostles employed to preach the gospel? What arms have they called to their help, to preach Jesus Christ?" (Hilarius contra. Aux.)

Amongst Emperors, Valentinian, Gratianus and Anastasius Discorus, advocated liberty of conscience.

Valentinian is praised by Ammianus Marcellinus, for giving liberty to all and not forcing every body to adopt his religion. He wrote to the Bishops assembled in Illyria, that he believed their decision, but would not molest those who refused to subscribe to it, that it might not be said that they obeyed the Emperor rather than God. He was not, says Pluquet (*Dict. of Heresies Art. Arians,*) considered as a heretic, or an enemy to the church. In modern times, Henry IV, King of France, and even Mary, Queen of England, granted liberty of conscience to their protestant subjects. It is true that the latter has persecuted in the last years of her reign, but she has notwithstanding the honor to have tried the system of toleration in advance of either protestants or deists.

If we come to the new world, we find that Maryland was truly the "Beacon rock" of civil and religious liberty. Before Roger Williams, and long before William Penn, Cecil Calvert, or Lord Baltimore, a catholic proprietary of Maryland, proclaimed perfect freedom of conscience to all. Let the friends of civil and religious liberty but read the oath of the Governor of that Colony, and then say whether catholics deserve to be held up to popular odium. Although I have been already too long, allow me to read it over. The oath was this: "I will not by myself or another, directly or indirectly, trouble, molest or discountenance any person professing to believe in Jesus Christ, for or in respect to religion. I will make no difference of persons in conferring offices, favors or rewards for or in respect to

“religion, but merely as they should be found faithful
“and well deserving, and endowed with moral virtues
“and abilities: my aim shall be public unity, and if any
“person or officer shall molest any person professing
“to believe in Jesus Christ, on account of his religion,
“I will protect the person molested and punish the of-
“fender.” This is truly in keeping with what the
catholic colony of Maryland was intended for, by its
brave, noble minded and magnanimous founder. It
was the refuge of all that were oppressed and perse-
cuted in the wilderness of America itself. Even Rob.
Baird does to truth so much justice as to pay a tribute
of respect to him by saying: “We cannot refuse to
“Lord Baltimore’s colony the praise of having estab-
“lished the first government in modern times, in which
“entire toleration was granted to all denominations of
“christians, this, too, at a time when the New England
“Puritans could hardly bear one with the other, much
“less with papists, when the zealots of Virginia held
“both papists and dissenters in nearly equal abhorrence,
“when in fact, tolerance was not considered in any part
“of the protestant world due to Roman catholics.”
(Religion in America, B. ii, ch. 5.) After a happy
but short existence, this beacon of religious and civil
liberty became extinct. And how? By whom? Was
it by a bull of the Pope? No, but by order of
Clayborne, the commissioned creature of Oliver Crom-
well. To resume in a few words, it is certain that
Jesus Christ has given no order nor pretext to sanction
intolerance; that the first christians suffered persecu-

tion and never retaliated; that when the church has availed itself of material force, it has done so in self-defence; and that it has never claimed but positively disclaimed the right to persecute infidels or heretics.

Deist C.—The burning of John Huss and Jerome of Prague by the council of Constance, the persecutions by the bloody Queen Mary, the St. Bartholomew, the savage edicts of Louis XIV against his Huguenot subjects are historical facts, which cannot be reconciled with a sincere love of religious liberty.

Missionary.—It would be easier to eradicate Canadian thistles from North America than to extirpate inveterate prejudices from the hearts of unbelievers. The stereotype accusations against the church, which you bring forth, have been answered as often as made and proved to be misrepresentations, but some have eyes and do not see, and some like Pilate, ask: What is truth? and do not wait for an answer.

The council of Constance did not burn John Huss, nor Jerome of Prague, nor any heretic. It condemned heretical and anti-social doctrines, and positively declared, as I have already stated, that its power extended no further. The civil authorities, (not the church,) dealt with those men as with notorious rebels, fomentors of seditions and accessories to the death of peaceful citizens. Protestants and infidels who make martyrs of such men, and call *history* their lying romances have only to read the review of Fox's book of martyrs, or any catholic historian to be convinced that our adversaries have shut their eyes to the true character of their heroes.

With regard to Queen Mary, she deserved less the title of *bloody* than good Queen *Bess*, for the very priests massacred by Elizabeth alone, equal or outnumber the whole of the victims under Mary. (Waterworth Reformation, p. 242.) But granting that she has been guilty, we can at least show that Cardinal Pole, said "that pastors ought to have bowels, even to their straying sheep; that Bishops were fathers and ought to look on those that erred as their sick children and not for that, to kill them." (Burnet, t. ii, p. 467.) We can show that Alphonso di Castro, King Philip's confessor preached before the court of Mary that her cruel proceedings were contrary, not only to the test, but to the spirit of the gospel. (Lingard's England, t. viii, p. 107.)

The atrocity of the massacre on St. Bartholomew's day, must be imputed to the unprincipled Catharine de Medicis, who alternately favored Catholics and Huguenots, as it suited her ambition, and to the revengeful Charles IX. Immediately after the murder, the King issued a proclamation in which he said; "that whatsoever had happened, had been done by his express order, not through religious animosity, but to defeat the execrable plots of Coligny and his adherents." (Thuanus, l. iii.) That savage villany was contrived without the participation of a single individual of the French clergy, and no body of men, was more forward to declare against it, when known, than the clergy. According to an account published in 1582, and made up from the returns of the ministers themselves, in the different

towns of France, the whole amount of victims was seven hundred and eighty-six; but were it reduced to *one*, it was a shame! The writer of the *Encyclopedia of Religious Knowledge*, (art. *persecution*,) states that according to Thuanus above thirty thousand protestants were destroyed in the massacre, or as others affirm above one hundred thousand. Such is protestant history! What he says of the joy of Pope Gregory XIII, of a solemn mass, of a jubilee, of firing the cannon of St. Angelo, of bonfires, etc., etc., is a pure calumny, for the truth is that the King of France deceived the Pope by representing that he had narrowly escaped from a dreadful conjuration, and Rome rejoiced at that supposed escape, and not on account of the horrible deed, which was not yet known out of France. Such is protestant history? Let me add that Pope Gregory XIII, repeated with tears in his eyes, "who can assure me that innocent people have not perished?" Such was the rejoicing of the father of the faithful.

The same writer ends his lying article on the revocation of the edict of Nantes with these words: With these scenes of desolation and horror the popish clergy feasted their eyes!!! The revocation of the edict of Nantes, was a mere political measure. Louis XIV, was not of a nature to expose himself to the fate of Charles I. The memoirs of the Dauphin, father to Louis XV, deserve to be read as an apology to the severe measure against the Huguenots of France. After relating what France had suffered during seven consecutive reigns, he says: "If the Prince has not the

“right of commanding the conscience, he has that at
“least of providing for the safety of the State, and of
“chaining down fanaticism, which threatens to intro-
“duce anarchy and confusion. * * * * * Success
“attended the wisdom of the measure; and though it
“should seem, if credit were given to the infuriated de-
“clamations of some of the Huguenot ministers, that
“the King had armed one half of his subjects, to
“slaughter the other half, yet the truth is that every
“thing passed to the greatest satisfaction of the King,
“without the effusion of blood, and without disturbance.
“The greatest number made their abjuration. The
“most seditious, stunned by this vigorous blow, showed
“themselves the most tractable of all, as to those who
“were more tenacious of their erroneous tenets, they
“left the kingdom and took away with them the seeds
“of all our civil wars.” (Proyart’s life of the Dau-
phin.) If afterwards some Huguenots were put to
death by the hangman, or the Kings dragoons, this
happened in consequence of their mutinous conduct,
and only in some particular provinces where the Hug-
uenots committed the greatest enormities and most
horrible devastations, as the same memoirs and other
historians testify. Maimbourg, for example, a French
historian, in his history of Calvin says: that the Hug-
uenots burnt or destroyed not less than twenty thousand
churches, and put to death a million of their fellow sub-
jects, without trial, without authority, often in the most
excruciating tortures, and strange to relate, the Calvin-
ists, and their off-springs, the puritans and congrega-

tionalists are the loudest to hollow that the woman who sat upon a scarlet colored beast, has steeped her hands in the blood of sixty-eight millions five hundred thousand human beings! They are like thieves, hollowing thieves! to deceive honest people; and in order to leave no objection unanswered, you may apply the same remark to what Addison says of *popish sorites*.

“If the Huguenots of France, says Brownson, had demeaned themselves as loyal subjects, if they had been contented with holding and practicing their heresy for themselves, and had suffered catholics in their neighborhood to practice unmolested the true religion, the State might have permitted them to damn their souls, as they insisted on doing; but when they abused the liberty secured to them by the edict of Nantes to disturb the peace of the State, to persecute catholics, to sack and burn catholic villages, to destroy catholic churches and convents, to murder women and children, or carry them away captive, it was the right, it was the duty of the civil authority to intervene and reduce them to subjection. * * * *

“We are not friends to severity, and we are perfectly well aware of the folly of trying to force men into heaven. God himself forces no man to receive his bounty, but leaves all men to the freedom of their own choice, subject only to the penalty of eternal damnation for choosing wrong; but we should be wanting in common sense if we did not recognize the right and the duty of the civil government, when heresy and infidelity undertake to propagate them-

“selves by carnal weapons, by fire and sword, to intervene, and by physical force if necessary, to coerce them into peaceable subjects and harmless neighbors.” (Brownson’s Review, Jan. 1852, p. 26.)

Deist C.—You cannot fully convince my mind, unless it is shown that your church has given up her infallibility. Protestants who acknowledge no infallible tribunal, nor any other judge than the Bible, cannot long retain the bloody tenets of bigotry and superstition. The Bible will not burn or kill any body. Fallible men and fallible churches can use no compulsion, without a flagrant contradiction: an infallible church cannot fail to use it, and is essentially intolerant. Your dogma of an infallible church is the true source of fanaticism; with your dogma, there is no forbearance of errors, no hope of improvement, no liberty. Hence the present Pope, (Pius IX,) with all his good qualities, is not one *iota* more liberal than his predecessors, for example: he openly declares in the appendix to his encyclical of 1864, “that the Roman Pontiff cannot and ought not, to reconcile himself and agree with progress, liberalism and modern civilization.” (N. 80.) He condemns the most evident propositions, such as these; “the church has not the power of availing herself of force, or any direct or indirect power.” (N. 23.) “The church must be separated from the State, and the State from the church.” (N. 55.)

Missionary.—Fallible men may become indifferent to truth, and being indifferent, despise and *tolerate* truth, but inference to truth, which is the greatest crime after

atheism, can lead to nothing higher than apathy. Where there is no check to errors and vice, there is no security, and human passions, self-interest or an infernal fury may, at any time, change fallible men, who judge for themselves, into tigers.

An infallible church cannot tolerate error and sin, so as to be indifferent to holiness and truth, but the right of truth and holiness do not conflict with the dictates of benevolence and mercy. God, who hates sin and error, maketh his sun shine upon the just and the unjust, and has commanded us, to suffer the cockle to grow among the wheat until the harvest, and to love our enemies. Such are, the true principles of the infallible church, intolerance toward error and sin, but tolerance and charity toward the persons who are blinded by error or enslaved by sin. Infallibility, instead of being the source of fanaticism, is a pledge of universal benevolence and true liberty. Kill errors, but love men, said St. Augustin. All our Popes have been the true friends of religious liberty, and the illustrious pontiff, Pius IX, in opposing modern licentiousness and the latest forms of irreligion, is, like his predecessors, the prop of social order and true liberty. His last proposition, for example, is nothing more than what common sense would suggest. It is not an order to have church and State united, as in England, but a simple condemnation of visionaries who maintain, what is impossible, viz: that the church and State *must* be separated. The church and State are independant of each other. We have always drawn a distinction be-

tween the two powers, but although the temporal and spiritual power, are, by divine institution, distinct and independent, it is their duty and interest to help each other, and, in fact they cannot be entirely separated. It is easy to say, let the church mind spiritual things, and the State temporal affairs ; in reality, that theory would destroy church and State, for the citizen has a soul, and the christian has a body. The true basis of the civil power is not brutal force, but justice and order, which irreligion would destroy, and which false religions but imperfectly promote. A church to exist as a church, must have an outward organization. A church purely spiritual would be an impalpable chimerical nothing. The church, therefore has need of the State, and the State of the church. Those truths are not denied in our republic. Without having an established church, (thanks be to God !) we have laws to protect all churches and religious meetings ; laws to exempt ministers of the gospel from serving on juries and from working on high roads ; we have chaplains in the army ; chaplains to pray in Congress and in State Legislatures, we have days of thanksgiving and prayers, we have sunday laws which, some of our German citizens find stringent enough, etc. Our free government agrees therefore, in practice, with our wise Pope, Pius IX, and in truth it has been more just and liberal towards our church and religious institutions, than many Kings and Emperors of the old world. We ask for no privilege, but give us fair play, and the cross, which has triumphed over idols in spite of gibbets and dungeons, will triumph

over heresies, without the use of fire and sword, and, if needed, in spite of these.

Deist C.—You have made a more successful attempt to reconcile the views and tenets of your church with our improved notions of religious liberty, than I expected. You have facts and arguments in your favor; but besides liberty of conscience, there is civil liberty. I like to know how you will reconcile history with the aim of your Popes and hierarchy for arbitrary power and universal domination. Eminent jurists, as Blackstone, eminent historians as Hume and Burnet, all protestant writers represent your Popes as cunning, crafty old men, who have long sought to concentrate all civil and ecclesiastical power into their hands. For that purpose have they absolved subjects from their oath of allegiance to their sovereigns, and excommunicated and deposed Kings and Emperors, who refused to bend their knee to the universal monarch. Instead of favoring democratic and republican institutions, they have discountenanced and disconcerted every where the efforts of patriots who sought to throw off the yoke of tyranny. They have condemned secret societies, whose aim is freedom. In a word freedom and liberty increase, as it were in a ratio to the decrease of the power of the Pope.

Missionary.—The reproaches against the church and its Popes on the subject of civil liberty are the shame of jurists and historians, who were naturally prejudiced against the Popes, because they were fed and fattened with spoils, stolen from the catholic church. I protest

against their testimony and appeal to facts. I must first remark that the christian religion is at home under a free government, and will not die under the most despotic rule, because the church is not a kingdom of this world, but a spiritual kingdom into which all are admissible, and which is designed, by its founder, to be compatible with all forms of government. All our Saviour is recorded to have said in regard to governments is, "render to Cæsar what is Cæsar's and to God what is God's." Christians have obeyed, without murmuring, the tyrants who persecuted them, but it is a folly to think that they are not thankful to God for the blessing of a free government and that they do not appreciate it. In theory and in practice the church has all ways endeavored to combine the security of life, honor and property with the greatest amount of personal freedom. You may consult Suarez, a Jesuit of Granada, whose works on laws and divinity are not inferior to any in the world, and you will not find fault with his views on civil government. He says in the second book of his great work on law, that "certain canonists held "civil magistracy to have been conferred by God on "some prince, and to remain always in his heirs of "succession, but that such an opinion has neither au- "thority nor foundation, for the power, by its very na- "ture, belongs to no one man, but a multitude of men, " * * * * * and the reason is evident, since all men "are born equal, and consequently no one has a politi- "cal jurisdiction over another nor any dominion. * *

" * * * Nor did political power begin to exist, till

“many families began to be collected into one entire
“community. Hence as the community did not begin
“by Adam’s creation, nor by any will of his, but by
“that of all who formed it, we cannot properly say that
“Adam has naturally a political headship in such socie-
“ty, for there are no principles of reason from which
“this could be inferred, since by the law of nature it is
“no right of the progenitor to be even king of his own
“posterity.”

So much for theory. As to practice we find in his-
tory that civil liberty progressed as the church pro-
gressed. The feudal system, with all its imperfections,
was progress. Guizot (a protestant) remarks “that the
“federative system is one which evidently requires the
“greatest maturity of reason, of morality, of civilization
“in society to which it is applied. Yet, we find that
“this was the kind of government which the feudal
“system attempted to establish, for, feudalism, as a
“whole, was truly a confederation. It rested on the
“same principles, for example, as those on which is
“based at the present day, the federative system of the
“United States of America. It affected to leave in the
“hand of each great proprietor all that portion of the
“government, of sovereignty, which could be exercis-
“ed there and to carry to the sovereign or to the gene-
“ral assembly of barons, the least portion of power,
“and only this, in cases of absolute necessity.” (Civil-
ization in Modern Europe, Lect. iv, p. 98.)

The great defect of the feudal system was, that petty tyrants from their fortified castles (whose remains

are seen all over Western Europe) were continually at war with each other; but it remains true that the federative system, though theoretically the most simple, is in practice the most complex, and that it has led to better forms of government. Republics have not been unknown in what is wrongfully called dark ages. The republics of Florence, Pisa, Brescia, Ragusa, Sienna, the flourishing republic of Venice, the free communities of Flanders, the republic of Switzerland, have played important parts in history. Spain had enjoyed much freedom until the reformers abridged the liberties not only of northern kingdoms but of other countries, as it can be shown by indisputable facts and testimonies. In England the great *Magna Charta* of English freedom was established as early as the year 1215. Guizot, the learned minister of state, says: "There is hardly one " who does not know the origin of the free institutions " of England, how in 1215, a coalition of the great " barons, wrested *Magna Charta* from John, but it is " not quite so generally known that this charter was " renewed and confirmed from time to time by almost " every King. It was confirmed upwards of thirty " times between the thirteenth and sixteenth centuries, " besides which new statutes were passed to confirm " and extend its exactments." (Lect. xiii.) Yes, it is an established fact that every important feature of a free government, popular representation, trial by jury, exemption from taxation, without the consent of the governed, habeas corpus, and the great fundamental principle, "that all temporal power emanates from the

people, have been firmly established in catholic times, and that we have not to thank heresy or infidelity for their discovery. The *Magna Charta* of England with the trial by jury and the habeas corpus is the very basis of all our institutions in these United States, and we are therefore indebted for our liberties, as are the english people to a cardinal Langton, to catholic barons, and to the catholic yeomanry of Runny-Mede.

Instead of quoting a long list of christian and catholic statemen, soldiers, merchants, etc., either natives or foreigners, who have helped to secure our independance, one testimony is sufficient. It is that of the great Washington. In an address to the Roman Catholics in the United States of America he says, amongst other complimentary words: "As mankind be-
 "comes more liberal they will be more apt to allow
 "that all those who conduct themselves as worthy
 "members of the community, are equally entitled to
 "the protection of civil government. I hope ever to
 "see America amongst the foremost nations in exam-
 "ples of justice and liberaltiy, and I presume that your
 "fellow-citizens will not forget the patriotic part which
 "you took in the accomplishment of their revolution
 "and the establishment of their government, or the im-
 "portant assistance which they received from a nation
 "in which the Roman Catholic faith is professed," etc.
 (Dated March, 1790, and signed George Washington.)

But the Popes have aimed at arbitrary power and condemned every effort of patriots against tyrants! Another blunder and misrepresentation! When a

Bolivar, the Washington of South America, when other heroes and founders of republics asserted their independence, have they been excommunicated by the church? When the French clergy swore obedience to Louis Phillip, and then to the republic, and afterwards to the empire, have they been excommunicated? The best answer which I can give you is a passage from the Boston Quarterly Review. The talented writer says: (N. xvii, January, 1842, p. 13, 14.) “The church labored with untiring zeal and perseverance “from the first century to the fifteenth and successfully “laid the foundations of all that society now is. Dur- “ing the greater part of that period, by means of its “superior intelligence and virtue, it ruled the state, “modified its actions and compelled its administrators “to consult the rights of man, by protecting the poor, “the feeble and the defenceless. It is not easy to esti- “mate the astonishing progress it effected for civiliza- “tion during the long period called by narrow-minded “and bigoted protestant historians, the dark ages. “Never before had such labors been performed for “humanity. Never before had there been such an im- “mense body as the christian clergy, animated by a “common spirit and directed by a common will and “intelligence to the cultivation and growth of the mor- “al virtues and the arts of peace. Then was tamed the “wild barbarian and the savage heart made to yield to “the humanizing influence of tenderness, gentleness, “meekness, humility and love; then imperial crown and “royal sceptre paled before the crozier; and the repre-

“sentative of Him who had lived and toiled, and preach-
“ed and died in obscurity, in poverty and disgrace
“was recognized and made himself felt in the palace
“and the cottage, in the court and the camp, striking
“terror into the rich and noble, and pouring the oil and
“wine of consolation into the bruised heart of the poor
“and friendless. Wrong, wrong have they been who
“have complained that Kings and Emperors were sub-
“ject to the spiritual head of christendom. It was well
“for man that there was a power above the brutal
“tyrants called Emperors, Kings and Barons, who rode
“rough-shod above the humble peasant and artizan;
“well that there was a power even on earth, that could
“touch their cold and atheistical hearts and make them
“tremble as the veriest slaves. The heart of humanity
“weeps with joy when a murderous Henry is scourged
“at the tomb of Thomas A. Becket; or when another
“Henry awaits barefoot, shivering with cold and hunger
“at the door of the Vatican.

“Aristocratic protestantism which has never dared
“enforce its discipline on royalty or nobility, may weep
“over the exercise of such power, but it is to the ex-
“istence and exercise of such power that the people
“owe their existence, and the doctrine of man’s equali-
“ty to man, its progress.

“All that the church has really done for humanity,
“was done during what was termed the dark ages. It
“then laid the foundations of modern civilization, breath-
“ed into it its humane and gentle spirit and animated it
“for an uninterrupted career of peaceful conquest. It

“ was then, it established schools and universities, found-
 “ ed scholarships and prepared for a system of universal
 “ education. It emancipated the slave, declared all men
 “ equal before God, raised the bare-footed friar to the
 “ throne of christendom and made the rich sinner dis-
 “ gorge his misbegotten wealth, to feed the poor he had
 “ robbed and to serve the interests of humanity. Chil-
 “ dren as we are of what is called the reformation, and
 “ which was nothing but a rebellion against the church
 “ and the establishment of insurrectionary government,
 “ we are too prone to forget the benefits of the church,
 “ and casting a veil over its struggles and its labors of
 “ love, we would fain make it appear that there was no
 “ light in the world till protestantism was born, and no-
 “ thing done for humanity till a German monk dared burn
 “ the papal bull. But all that has been done since, is but
 “ the development of what was done before. He is an
 “ undutiful son who curses his own mother and no good
 “ can come of him.”

But have not the Popes condemned secret societies ?
 Yes, and with great justice. Secret societies are not so
 secret but the Popes can weigh with great accuracy the
 good and evil of such associations. The Popes have
 never condemned their friends. If the members of
 secret societies have been condemned, it is because they
 are unfriendly to the true religion, and therefore un-
 friendly to order and liberty. You may read at leisure
 our reasons for rejecting secret societies. (I gave him
 a copy of a conversation with a free mason, which is
 found at the end of this chapter.)

Deist C.—I will read those papers. My next objection to your church is your opposition to the liberty of the press and to the diffusion of knowledge. Where your church has full power, not a book, not even the Bible can be printed or read without the permission of what you call, *spiritual superiors*. Why do you not follow the advice of St. Paul, who in exhorting the faithful to receive what is good, and reject what is bad, allows them to judge for themselves? The reason is obvious. It is because ignorance leads to a blind submission, and a blind submission to ignorance, as a cause and effect of each other. The liberty of the press is the palladium of our liberties. A church which does not recognize the rights and liberty of the press may suit despotic governments, but it is at war with our free institutions. No American can join it.

Missionary.—You cannot be more opposed to see the press under the thumb of the powers that be, than many of our best catholic members. “Liberty of the press! (said Count De Montalambert in his great speech at Brussels, in 1863.) That is to say publicity, that is to say intellectual and moral, literary and scientific, political and social life. * * * * *

“Publicity is the weapon of the weak; it is the refuge of the oppressed; it is the check upon the strong, upon the wicked, upon liars. In democratic society, it is the supreme guarantee, one that no other can replace, the only substitute for all those which ancient society found in the hierarchy of ranks, in the independence of conditions, in the empire of traditions.

“For us catholics, who are in the minority in so many modern States, and who, even where we are the majority, have neither its rights nor its strength, it is the first of our wants. Liberty of the press, is liberty to complain, and complaint when it has publicity to help it, is the ram that batters down the walls of citadels and dungeons. Yes, however oppressive the law, however violent popular prejudices, complaint armed with the right of speech and pen, will overcome them. It was the liberty of the press, aided and guided by the public speaking, which after thirty years of endeavor, wrested catholic emancipation from the bigotry of protestant England. After ten years of struggle, they won liberty of education under the French republic.”

The illustrious speaker said at the same time: “God forbid that I should disguise the abuse of the press, or that, I should demand, as some do, its absolute impunity or unlimited liberty? I am not even one of those who believe that good books, or good newspapers can repair all the mischief done by bad books or bad newspapers.” All wise and sensible Americans will share the opinion of Montalembert. The press, like all good things, may be used for evil purposes. During our late civil war, the United States did not allow the press to print the philippics of traitors; when druggists sell a poisonous substance, they are obliged to label it *poison*; when parents provide their children with books, they have a natural right to keep away from their houses immoral and irreligious

books. Now, if a State, for its self-preservation has a right to prevent the printing and spreading of treasonable articles, if legislators, for the preservation of human lives, have a right to prevent the free sale of poison, if parents for the welfare of their children, have a right to a censorship over the books which are put into their hands, how much more has the church of God, whose duty it is to save immortal souls, the inalienable right, divine and human, to forbid, even under the pain of ecclesiastical censures, the use and reproduction of immoral and heretical books! you are aware that the church does not interfere with the press in worldly matters, and you are not rightly informed when you assert that no book, not even the Bible can be read or printed without permission. There are millions of books and millions of Bibles which are not under the ban of the church. I know that men of talents and learning have asserted that, in the primitive church, the censure of books was restricted to their use in public reading, (Van Espan) or that it was not to interdict their use, but to warn the faithful to be upon their guard in reading them, (Fleury's Discourse on the jurisdiction of the church,) but supposing that those authors are not mistaken, (1) and that St. Paul allows the faithful to judge for themselves, it remains certain that all immoral and

(1.) St. Liguori, in a dissertation on that subject, proves clearly that, not only the public, but the private use of bad books has been prohibited at all times; that Pope Gelasius has prohibited them under penalty of *Anathema*, that the words of Hormisdas to a Bishop, whose duty it is to feed his flock and examine books, do not apply to laymen; that the passage of St. Paul, *try all things*, related to new prophecies as shown by the context, and finally that all the reasons of Van Espan, Fleury and others, are nugatory.

irreligious books are a nuisance, and that their condemnation is not only useful but necessary, at least, as a warning for the guidance of the illiterate. "Let nothing tempt you to read bad books of any kind, wrote "Anon. It is better not to read at all than to read "bad books. A bad book is the worst of thieves; it "robs us of time, money and principles." (Sander's new fourth Reader, p. 81.)

And in the next lesson, we read: "Throw the book "into the fire (bad book,) whatever name it may bear "on the title page. Throw it into the fire, young man, "though it should have been the gift of a friend; young "lady, away with the whole set, though it should be "the prominent furniture of a rosewood book-case." (Do. p. 82, from Southey.) As error and immorality cannot enhance the cause of liberty, but tend to its destruction, I conclude that the laws of the church against bad books are wise, and therefore favorable to the true spirit of liberty.

Deist C.—I must insist on the great ignorance of your people, for it is the natural effect of christian principles. The gospel blesses those who believe without seeing, that is, with a blind faith. St. Paul reprobates philosophy. Pope Gregory went farther by condemning the study of grammar, and another Pope farther still, by casting Galileo in prison, because his system of astronomy did not agree with the scriptures, but the world moves in spite of anathemas. The dark ages have not been called *dark* without reason, for the monkish mania had established in those days the reign of

ignorance and stupidity; but we have no need to go as far as the dark ages to find a personification of ignorance; look at our Irish population, the most of them are a disgrace to our land; look at catholic countries. Your Priests and Bishops are well educated, for it is their interest to possess knowledge, the more effectually to retain their power; the higher classes have also good colleges and universities, for their benefit, and furnish now and then an illustrious name, but the laity, that is the people, or the vast body of the lower class remain illiterate and ignorant. Your church discourages public schools, or at most, encourages only sectarian schools, where profane knowledge is sacrificed to the teaching of catechism and prayers. Hence, the common people are still as ignorant as in dark ages, and remain the slaves of superstition and despotism.

Missionary.—I have already remarked that unbelievers fancy that they alone are rational, learned and refined. They, in unison with protestants, loudly boast that they alone are enlightened and free. I remember a remark of Dr. Brownson which deserves attention. He says: "Many is the fledgeling philosopher or philanthropist who fancies the world is rapidly advancing, because he has learned something to-day of which he was ignorant yesterday." Sometimes we fancy we are making discoveries, when we are only learning what the scientific take it for granted every body knows." (Brownson's Review, Jan., 1847.) With infidels, to be a christian is a mark of ignorance, to believe on the strongest evidence is blind faith, to

pray is superstition. Such is the inward feeling and outward exclamation of every infidel. Were it true that christians are even more ignorant than you represent them to be, it would not justify infidelity, for if God can tolerate ignorance upon earth, without ceasing to be God, I do not see why God's church would cease to be the true church because, forsooth, some of its members would remain artless, rude or illiterate. The aim of the church is to lead her members to heaven, where they shall know all things, and surely people may go to heaven without the knowledge of arts and sciences. The cultivation of arts and sciences does not necessarily elevate and improve the moral man. The Egyptians and Greeks, with all their knowledge, were the most stupid of people in regard to religion, and the most debased in regard to morality. Spiritual perfection and holiness is within the reach of simple peasants and savages, as well as within the reach of scholars, and the former may have a closer communication with God than proud philosophers. The humble author of the *Following of Christ*, tells a great truth when he says: It is not learning that makes a man just and holy, but a virtuous life that makes him the friend of God. * * * Vanity of vanities! and all is vanity except to love God and serve him alone. (Book i, ch. 1.) But, although ignorance is not a crime, I admit that it is an imperfection, and that to foster it is wrong and sinful; but I contend that infidels utter a great calumny and give a proof of very little learning when they abuse Jesus Christ, St. Paul, our Popes, our Monks and our church

in general, as if they were intent on keeping the people in ignorance and vassalage. When our Saviour blessed those who believe without seeing, he only condemned the stubbornness of unbelievers, who blind themselves with sophisms and are infinitely worse than Thomas; when St. Paul condemns the wisdom of the wise, and says, that it pleased God, by the foolishness of preaching, to save them that believe, (1 Cor. i, 21) his meaning is not equivocal. He meant that philosophers were fools because they made a bad use of their reason, and our modern philosophers are not a whit wiser; when Pope Gregory blamed Didier, Arch-Bishop of Vienna, because he spent his time in teaching grammar, he did so, not because he reprobated grammar, but because an Arch-Bishop has more important duties to fulfill than those of a school teacher; when Galileo was imprisoned it was not on account of his astronomy, but it was to gratify a mean impulse of revenge; granting that Galileo was imprisoned unjustly, ought we not to say with Chateaubriand, that it is a mere shadow in a flood of light. Have not St. Hilary, Nicholas V, Leo X, and so many other Popes, done enough for arts and sciences to put to shame the detractors of the Popes! With regard to Monks, I can hardly forgive learned men, who have suffered themselves to be carried away by hatred and prejudice so far as to apply to the ignorance of middle ages the epithet of *monkish* ignorance, as if the monks had been the cause of the ignorance which was occasioned by the invasion of Europe by barbarians. The monks were an

exception to their age, and were the learned men of their days. When in the sixth, seventh and following centuries, hordes of barbarians devastated the old Roman Empire and annihilated arts, sciences, ancient languages, books, monuments, every thing, the friends of order and learning had no alternative left but to be carried away by the torrent of confusion, the result of wars and anarchy, or to retire in deserts and solitudes, there to enjoy peace for prayer and study. As persecutions had been the cause of the multiplication of monks in Egypt and Eastern countries, endless disorder greatly contributed in Western Europe to the increase of monks. Hidden in deep forests, on the summit of mountains, or in lonely valleys, those good and holy men spent their time in a routine of prayers, work and study. They transcribed precious books which they saved from the clutches of vandals, and it was in their libraries that the works of ancient authors were found at the revival of letters. The use of the Latin language, in the liturgy of the church has also contributed to the preservation of that language. It is no wonder that monks and ecclesiastics became rich, influential and powerful. They were the only friends of learning and virtue. The poor people, oppressed by ignorant and haughty tyrants, had no advisors and protectors, excepting monks and ecclesiastics, and it being then impossible to found hospitals, asylums, academies, or to raise work-houses and manufactures, churches and monasteries, where charity was concentrated, naturally became the recipients of the liberal donations of a grateful people. The pomps of the

christian worship and the decoration of churches have also contributed to keep up a taste for useful and liberal arts. Barbarians, who used grease and rank butter as a hair tonic, who dressed in the untanned skins of animals, had no taste for ornamentation, but the churches continued to be embellished with precious metals, with statues and paintings. Although the rules of proportion were almost forgotten, all was not lost. The solid structure of churches built in those days, and their lofty spires are a proof of genius; their grand designs, notwithstanding their defects, the gothic ornaments, notwithstanding their oddities, had at least the good effect of keeping alive some knowledge of architecture, sculpture and painting. As to letters, he who has seen the polyglot Bible of Ximenes, or the stupendous works of Benedictines and other monks, needs no other proof to be convinced of the wickedness and folly of men, who wantonly accuse all the monks of sloth and ignorance. We have, in our days, a number of religious men and women who devote themselves to the education of youth. It is true that we do not consider the popular system of schools as a model system. We believe that, to instruct the mind without training the heart to piety, does not lead to virtue; that to improve the heart, does not interfere with the improvement of the mind, and that education, to be perfect, must embrace the improvement of the whole soul, the intellect and the will, the heart and the mind. Americans of high standing, are not blind to the fundamental defect of our school system. Bishop Whitehouse of Illinois, for example, in a speech

in the Norwich Cathedral, England, in 1867, said that our popular education, unless largely supplemented, as it is, by religious efforts outlying and around it, could only create a nation of infidels, (cheers,) and added: "There is a testimony on this point to which I refer with shame. It is, notwithstanding the poor means of their people, the true and honest stand on the subject of religious education, which is taken by the Roman Catholic church. (Add to this, that notwithstanding our poor means we forfeit our share of school funds and are taxed to support secular schools, as the Irish are taxed to support a church which they abhor.) The Roman Catholic clergy, refusing all compromise, have steadily gone on all over the land, building their schools and their colleges, and they associate with them every thing likely to make them not only permanent and valuable, but also attractive to the young and rising generation; thus fulfilling in that way, on their side, the duty they owe to their principles, to the church of which they are members and the claims of God upon them. And on the other hand it is to be remarked, what has been the effect of the existence of these institutions amongst the population around them and in a country like America? Have they been repelled or received? Unfortunately we have had to *mourn* over the fact that we cannot keep our sons and daughters out of these institutions, and wherever good and sound education is wanted, our people send their children there without regarding its connection with the peculiar institution

“ which characterizes that church. (If catholics give a good and sound education, Bishop Whitehouse need not *mourn*.) “ Our national schools are all secular, and “ thus we are compelled to feel, to our own disadvantage, that education to be right must be education of “ the church.” (Reported by the *Guardian*, and copied by Chicago Times, Nov. 25th, 1867.)

The forced praises of our catholic schools, by the protestant Bishop of Illinois and your own observations must convince your mind that we are not far behind the age in the United States. With regard to other lands you may consult impartial statistics, and you will find to your surprise, that Rome has more public schools, in proportion to its population than Boston, and that there are more Irish people in Ireland, who can read and write than there are English in Great Britain, who know their letters. Why then the hue and cry against Irish people? The celtic race is as noble a race as any in the world. The men are strong and the women well formed and healthy, because they are pure. Driven away from their homes by brutal oppressors, they are willing to earn a living at the sweat of their brow. It is a credit to the Irish race and a wonder that there are so few of them in our prisons. In estimating the honesty of a people one must take into account the number and violence of temptations. A man who has partaken of a bounteous meal, is not apt to steal a loaf of bread, but he, who is hungry may covet it and steal it. The true honest man is he who works hard for his daily bread. On that principle all honor is due to the

celtic race. Whilst intelligent infidels become horse thieves, counterfeiters, burglars, robbers and usurers, the Irish build our railroads, dig our canals, and accept of any work, rather than to steal. But they are ignorant! Not at present. As to old people they have an excuse in their favor. During hundred years, from 1695 to 1782, school masters were transported, and also printers and book-sellers. "My dear old father, (says "Geraldine) who is still alive and fast approaching his "ninety-ninth year, boasts to this day of having got "his learning as he got his whiskey, both illegally. Ca- "tholics beyond the age of fifty, (now eighty-five,) read "and write illegally; they got their learning in spite of "the laws at home, or they smuggled it from the con- "tinent. But never shall it be forgotten, to the glory "of Ireland it is recorded, that in the cause of litera- "ture and science, as in the more holy cause of religion, "she has suffered persecution; and can her sons forget "that there was a time when the youth of other coun- "tries flocked to her renowned seminaries and colleges! (Geraldine, vol. ii, p. 81.) Ireland can make up a long list of generals, statesmen, poets and orators of a superior order, and she can now count a number of eminent men of Irish origin in the old and in the new world. For centuries it has been the aim of England to brutalize and debase the Irish race, and to exterminate it and kill it as Cain killed Abel, but England has failed. The confiscations of Elizabeth, the butcheries of Cromwell, the conquest of William, and the penal enactments of the Georges, each and all have miserably fail-

ed in effecting their purposes. The Irish are alive in spite of the edicts of English Pharaohs. They will have their *Moses*: the time will come when their oppressors will have to respect and treat their fellow citizens as their equals, or the Saxon glutton will have to find in some other part of the world a pasture for his sheep and bullocks. Let me further remark that if an Irish girl is weak enough or an Irishman ambitious enough to purchase esteem at the cost of religion, all on a sudden Pat becomes a *gentleman* and Bridget a *lady*. Is not that a sign that the main cause of anti-Irish prejudices is the strong attachment and sublime devotedness of the Irish people to the religion of St. Patrick? I wish to have justice done to Ireland, but should I fail to remove your false opinion, remember that the church is universal or catholic. If you have any more objections, although it is very late, I will hold out until your ammunition is exhausted.

Deist C.—My ammunition is not quite exhausted. The extraordinary power of your Popes, your anti-social tenets with regard to heretics, the awful disclosures about your convents and nunneries, the secret oath of jesuits, are objections which have enough of weight to deter an honest man from joining your church.

Missionary.—You now assail me with grape shot. As our aim is to arrive at the knowledge of truth, I beg from you to avoid that mode of warfare, and to state each article separately. To begin with the first article, tell me what do you mean by the extraordinary power of our Popes?

Deist C.—I mean that if your Popes should command you to overturn our government, and tell you that it is the will of God to have it new modeled, you would be bound to obey his orders.

Missionary.—Instead of answering myself, let me read for you the plain and clear answer which the Rt. Rev. England, Bishop of Charleston, S. C., has given to this objection, as far back as 1826, in the Hall of the House of Representatives at Washington. His discourse was published at the request of twenty-one members who were present at its delivery. The Bishop said: “A political difficulty has been sometimes raised here. If this infallible tribunal which you profess yourselves bound to obey, should command you to overturn our government, and tell you that it is the will of God to have it new modeled will you be bound to obey it? And how then can we consider those men as good citizens who profess to owe obedience to a foreign authority which has excommunicated and deposed sovereigns, and which has absolved subjects and citizens from their bond of allegiance?”

“Our answer to this is extremely simple and very plain: it is that we would not be bound to obey it, that we recognize no such authority. I would not allow to the Pope or to any Bishop of our church, outside this Union, the smallest interference with the humblest vote at the most insignificant balloting box. He has no right to such interference. You must, from the view I have taken, see the plain distinction between spiritual authority, and a right to interfere

“in the regulation of human government or civil con-
 “cerns. You have in your constitution wisely kept
 “them distinct and separate. It will be wisdom
 “and prudence and safety to continue the separation.
 “Your constitution says: that Congress shall have
 “no power to restrict the free exercise of religion.
 “Suppose your dignified body to-morrow attempt-
 “ed to restrict me in the exercise of that right,
 “though the law, as it would be called, should pass
 “your two houses and obtain the signature of the
 “President, I would not obey it because it would
 “be no law, it would be an usurpation; for you can-
 “not make a law in violation of your constitution;
 “you have no power in such case. So, if that tribu-
 “nal which is established by the Creator to testify to
 “me what he has revealed, and to make the necessary
 “regulations of discipline for the government of the
 “church, shall presume to go beyond that boundary
 “which circumscribes its power, its acts are invalid,
 “my rights are not to be destroyed by its usurpation,
 “and there is no principle of my creed which prevents
 “my using my natural right of proper resistance to
 “any tyrannical usurpation. You have no power to in-
 “terfere with my religious rights; the tribunal of the
 “church has no right to interfere with my civil rights.
 “It is a duty which every good man ought to discharge
 “for his own and for the public benefit, to resist any
 “encroachment upon either. We do not believe that
 “God gave to the church any power to interfere

“with our civil rights or our civil concerns. Christ
“our Lord refused to interfere in the division of the
“inheritance between two brothers, one of whom re-
“quested that interference. The civil tribunals of Ju-
“dea were vested with sufficient authority for that
“purpose, and he did not transfer it to his apostles. It
“must hence be apparent that any idea of the Roman
“Catholics of this republic being in any way under the
“influence of any foreign ecclesiastical power or indeed
“of any church authority in the exercise of their civil
“rights, is a serious mistake. There is no class of our
“fellow citizens more free to think, and to act for them-
“selves on the subject of our rights than we are, and I
“believe there is not any portion of the American
“family more jealous of foreign influence or more ready
“to resist it. We have brethren of our church in every
“part of the globe, under every form of government ;
“this is a subject upon which each of us is free to act
“as he thinks proper. We know of no tribunal in our
“church which can interfere in our proceedings as
“citizens. Our ecclesiastical authority existed before
“our constitution, is not affected by it ; there is not in
“the world a constitution which it does not precede,
“with which it could not coexist ; it has seen nations
“perish, dynasties decay, empires prostrate ; it has co-
“existed with all, it has survived them all, it is not de-
“pendent upon any one of them, they may still
“change, and it will still continue.”

Deist C.—That answer is very good, but we can

hardly trust your word for your principle that “no faith is to be kept with heretics” is enough to nullify all your pledges and boasts of loyalty and liberality.

Missionary.—The infamous imputation that catholics held or hold “that it is lawful to break faith with heretics” only shows the wrecklessness of our enemies. “Far from being an article of the catholic faith, (answered the doctors of the university of Alcola to the queries of Mr. Pitt, in 1785) it is so utterly repugnant to its tenets that she could not have believed it possible that there should exist any person who would dare to impute to catholics anything so iniquitous, had she not learned from the sacred scriptures that the same Pharisees who heard our Lord openly commanding to give to Cæsar the things that are Cæsar’s, afterward led this very crime to his charge; we have found this man perverting our nation and forbidding tribute to Cæsar. The devil who moved their tongue to utter such falsehoods, has never desisted from perverting others in the same manner.”

I might quote the authentic declarations of the catholic universities of Paris, Louvain, Valladolid, Douay, Salamanca, and the Brief which Pope Pius VI, addressed to the Bishops of Ireland in 1791, to define the true catholic doctrine and remove every ground of prejudice, but it is unnecessary, for the world knows that England after a long, slow and full inquiry has been forced by evidence to acquit catholics and repeal her penal laws. After a verdict, so reluctantly given, he

who is more stubborn than an Englishman and renews the old slanders must be destitute of honesty and common sense.

Deist C.—You deny every thing: you will no doubt deny the immoral practices which are said to be common in nunneries and convents; but I believe the proverb: where there is smoke, there is fire.

Missionary.—The proverb has its exceptions. Our Saviour has been traduced by hypocritical Pharisees and carnal Jews. There was enough of smoke but no fire. We have a number of Pharisees in our day, who dread not to lie and calumniate to gratify their selfishness and malignity. The notorious Brownlee, who sought the intimacy of a Mrs. Patridge to form a league with her and Mary Monk, two prostitutes, to injure our catholic institutions, belonged to that set of pharisaical fanatics. “I have not the least fear of pledging myself, (wrote Dr. M’Clelland, in the Journal of Commerce, October 1840,) that I could in ten days obtain five hundred letters from private correspondents (who would be perfectly willing to have their names published,) declaring that they would believe Dr. Brownlee’s declarations under no circumstances whatever.” Mind that it is a fellow preacher who thus denies the veracity of the impudent author of “*Awful Disclosures.*” Honest protestants are ashamed and rebuke those vile impostures. In 1854 a similar document appeared (“*Mysteries of a Convent,*” by a noted Methodist preacher, Philadelphia, T. B. Peterson.) the New York Inde-

pendent, (Presbyterian) reviewed it as follows: "A
 "miserable pamphlet, on miserable paper, containing a
 "miserable story, miserably conceived, and miserably
 "told; and yet without the cleverness of fiction, fitted
 "only to suggest evil, to do mischief, whose end it is
 "to be burned." Calumnies will never cease, but thanks
 be to God, we have now the means to counteract the
 evil and give publicity to truth.

Deist C.—It is possible that individuals may lie and
 misrepresent your church; but when friends and foes
 agree, there can be no misrepresentation. The guilt of
 Jesuits has not been exaggerated. All protestants re-
 present the Jesuits as a dangerous body, bound together
 by a secret oath, whose aim is to render themselves
 masters of the world, who lengthen the creed and
 shorten the decalogue, who teach that the end justifies
 the means, whose morality is as elastic as india-rubber.
 Catholic Princes, who have banished them from their
 dominions, have viewed them in the same light, and
 one of your Popes, in suppressing their order, has sanc-
 tioned the general opinion of the civilized world.
 Their restoration only proves that your Popes are *Jes-*
uits who approve or condemn, as it suits their interest
 and policy.

Missionary.—If the Jesuits were half as dangerous
 and wicked as represented by their enemies, the ap-
 probation of their order by our church would almost
 justify your unbelief, but instead of being what they
 are represented by protestants and infidels, the Jes-
 uits are truly the followers of Jesus Christ crucified. I

say with Montalembert, a distinguished Peer of France, “when looking beyond the surface of things, I have “seen in the world and in history, that in every coun- “try, from Paraguay to Siberia, every persecutor of the “church, from the Marquis Pombal to the Emperor of “Russia, all degrees of errors from atheism to Jansen- “ism, were arrayed against the Jesuits, in a universal “conspiracy of proscription, when in the religious “struggles of our day, I have beheld the same symp- “toms, though on a smaller scale, oh! then I have said “within myself, there must be in these men something “holy and mysterious, which explains the motives to “the marvelous union of enmities so different; there “must be in this instinct of hatred, ever so manifest, “something which indicates that it is thus they reach “the very heart of the church. Behold, then, the rea- “son of my becoming an advocate and admirer of the “Jesuits, after having been their enemy. And thanks “to heaven, in this step I have not been alone.” (Speech of Count Montalembert in the Chamber of Peers, May 8th, 1844.)

The Jesuit’s secret oath, and *secretæ monita*, are of a piece with other forgeries of the enemies of the church, with the pretended *Papal anathemas* of Tristram Shandy, with *Hogan’s curse*, with the pretended book: *Tax of the sacred Roman Chancery*; and other fraudulent evidences, which are exploded by every scholar and honest man; but ignorant sectarians consider nothing too bad to be credited or circulated when it concerns the Pope, the Jesuits and the “Romish Church.” The channels

of history have been corrupted, and the press perverted to heap upon our church abuse and obloquy, so that it now takes an uncommon degree of instruction and courage to rise above party spirit and prejudice.

The Jesuits know no other oath than this: Are you ready to renounce the world, all possession, and all hope of temporal goods? Are you ready, if necessary, to beg your bread from door to door for the love of Jesus Christ? Yes, answers the candidate.

“Are you prepared to live in any country in the world, and in any employment whatsoever, in which your Superiors may judge you would be most useful, for the greater glory of God, and the salvation of souls? Yes.

“Are you resolved to obey your superiors, who hold in your regard the place of God, in all things, except what your conscience tells you would be sinful? Yes.

“Do you feel yourself generously determined to reject with horror, and without exception, all that men enslaved by worldly prejudices love and embrace? And do you wish to accept and desire, with all your power, what Jesus Christ loved and embraced? Yes.

“Do you consent to wear that habit of ignominy which He wore? Suffer like Him through the love and respect for Him, opprobrium, false testimony and injuries without, however, giving any occasion to them? Yes. (Constitution of St. Ignatius, p. 44.)

Such is the “secret oath” of the Jesuit. Such his vow. And truly, I dare exclaim with “The Edinburgh Review,” never did human lips pronounce a

vow more religiously observed, or pregnant with results more momentous! This and this only is the mysterious spring which from its very commencement, has sent forth such truly Apostolic men, to the most distant—yes, to the most inaccessible parts of the world; this is the secret spring why missions were established in Asia and Africa, in North and South America; this is the secret spring that leads us to understand why Jesuits could encounter all dangers, and why many died martyrs of their zeal.

Sublime vow! To renounce everything for the greater glory of God and the salvation of souls! It is no wonder that they have against them the world and the devil. The disciple, said Jesus Christ, is not better than the master—if they have persecuted Me, they will persecute you. The disciples of a Luther and a Voltaire may criticise the casuistry of Jesuits! Their enemies may seek in the nature of their doctrines and in the excess of their ambition the cause of the hatred of Protestants to their order, and the reason of their expulsion from Catholic kingdoms, and of their suppression by Clement XIV; but impartial history will, in time, settle the fact that the wonderful exertions of Jesuits to check irreligion, have been the true cause of the hatred of a Calvin and a Voltaire; that their unrelenting zeal against the errors of Jansenists and the scandals of worldly ecclesiastics have been the true cause of the witty satires and charming obloquies of the learned inmates of Port Royal, and of several members of the clergy; that their noble firmness in re-

proving adulterous kings, as did a Father Sacci and a Father Bourdaloue has been the true cause of the hatred of a Charles III of Spain, of a Louis XIV of France, of a Madame de Pompadour and other Herodias; with regard to their suppression by Clement XIV, that proceeding does not imply that the society was guilty. It was a question of expediency, says Dr. Brownson, of which the Pope was the legitimate judge. And it does not "become us to accuse his judgment. We honor his memory, and we honor also the society." (Brownson's Review, July 1853, p. 416.) (1.)

The hatred of the enemies of Jesuits is too savage, to be from God. Hear what Calvin said: "The Jesuits who are our greatest enemies, must either be killed, or, if it cannot conveniently be done, at least be banished, or at least be destroyed, by heaping lies and calumnies upon them. (Maur, Schenkl, Inst. Juris. Eccl. Landish, 1830, t. i, p. 500, quoted by Alzog. hist. univ. de l'Eglise, t. iii, p. 364.) Diderot was for strangling the last Jesuit with the bowels of the last Jansenist. (Correspondence Generale, t. 58, p. 109.) We find the same spirit, the same infernal hatred in reviews, encyclopedias, pulpit and stump harangues. It is the hatred of the devil against God. Men of good will appreciate the heroic labors and superhuman virtues of the sons of Loyola. I love to read the candid praises awarded

(1.) We do not like, (says Dr. Brownson,) Cretineau Joly's work, for it sacrifices Clement XIV., to save the society of Jesus. This work, (of Augustin Theiner,) sacrifices the society to save the Pope, or rather the Crowns of the Bourbon family. We think it better if a sacrifice must be made to sacrifice the Crown and save both the Pope and the society. (Ib.)

to Jesuits by learned Americans, as for example, the following, by Charles Rau, of New York City, who says: "I cannot conclude these introductory remarks, "without saying a few words in favor of the Jesuits. "Whatever we think, as protestants, of the tendencies "of that order, we cannot but admit that those of its "members who came as missionaries to America, de- "serve great credit for their zeal in propagating a "knowledge of the countries and nations they visited "in the new world. To the student of American "ethnology particularly, the numerous writings of the "Jesuit fathers are of inestimable value, forming, as it "were, the very foundations upon which almost all sub- "sequent researches in that interesting field of inquiry "are based."

"The missionaries and discoverers whom the order "of the Jesuits sent forth, were for the most part, not "only possessed of the courage of martyrs, and of "statesmanlike qualities, but likewise of great knowl- "edge and learning. They were enthusiastic travellers, "naturalists and geographers; they were the best "mathematicians and astronomers of their time. They "have been the first to give us faithful and circumstan- "tial accounts of the new countries and nations they "visited. There are few districts in the interior of "America concerning which the Jesuits have not sup- "plied us with the oldest and best works, and we can "scarcely attempt the study of any American language "without meeting with a grammar composed by a Jes- "uit. In addition to their chapels and colleges in the

“wilderness, the Jesuits, likewise erected observatories, and there are few rivers, lakes and mountains in the interior which they have not been the first to draw upon our maps.”

“With this well deserved eulogy, which is quoted from Mr. J. G. Kohl’s recent work on the discovery of America, I leave to Father Bægert himself the task of relating his experience among the natives of Lower California.” (Smithsonian Report, 1863, p. 357.)

Deist C.—I thank you sir, for your instructive conversation. I assure you that I will seriously reflect upon the answers which you have given me, and study in earnest the catholic religion. We parted good friends.

Article 6. Secret Societies.

I will end this long chapter, with a conversation on the subject of secret societies. All the members of secret societies are not avowed deists, but the tendency of those societies is unbelief, indifferentism and irreligion. God must be worshiped in spirit and in truth, but men are not pure spirits: The soul is united to a body. Hence our natural inclination for outward ceremonies, processions, festivals, decorations and signs; hence the substitution, by people who are alienated from the spirit of christianity, of human institutions to the ordinances of God; hence the prevalency of Odd Fellows, Good Templars, Masons and other societies, in States where religion has no pomp and almost no life.

A young man, highly gifted by nature with the

finest qualities of body and soul, a graduate at the highest schools, rich and yet of steady habits, had won the heart of a protestant young lady. He desired to be married according to the rules of the catholic church to please the old folks, (his parents,) who were sound catholics; but he was too well instructed not to know that there were impediments to his marriage. He came alone to state his case and have a confidential talk with me. Sir, said he, I desire to be married and my parents will take it hard, if I do not comply with the rules of the church, but I fear, that I cannot do it.

Missionary.—I have heard something about your intended marriage; I am glad to see you, for you can give me more correct information than any body else. What is the *difficulty*.

Freemason.—The whole difficulty is that I have made up my mind to marry a protestant young lady, and that I have joined the society of Freemasons. How will that go?

Missionary.—Not very well sir; mixed marriages are very seldom happy. There are so many such marriages that prove to be a curse, and so many children deprived in consequence, of religious instruction that it is our duty to prevent them, if possible. The church hates and forbids them; but if they cannot be prevented, we have to inquire if the protestant party has been baptized, (for there are some protestants who are not christians for want of baptism,) and if the protestant party is willing to have all the children baptized and raised in the catholic church.

Freemason.—There will be no trouble on that subject, for Mrs. X. has been baptized in the Episcopal Church, and she is well inclined towards the Catholic religion. She will not refuse to subscribe to your conditions.

Missionary.—There remains the second difficulty. It is in your power to make it all right by giving up your connection with secret societies, by going to your duties and doing penance as a faithful child of the church. Your good parents have no doubt told you that you were wrong in preferring secret societies to the great society established by Jesus Christ for the salvation of the world.

Freemason.—My parents are indeed as much opposed to secret societies as you can be, but it is all prejudice. I know from experience that secret societies are useful or at least harmless.

Missionary.—Be candid with me. Let us inquire into the good and evil of secret societies. If I convince you that the amount of good is greatly exaggerated, and the amount of evil truly serious and alarming, you will, perhaps, acknowledge that the prejudice is on your side.

Freemason.—The Masonic Fraternity would not have stood for thousands of years if it upheld anything radically wrong. It is a society older than the church. When the great temple of Salomon was erected, it was already flourishing, and it now extends its ramifications all over the world.

Missionary.—I have read with attention and care the

different accounts given by learned men of the origin of Masonry, but only find opinions and conjectures. It may be that some secret societies of the kind were organized at a very remote period. The Pagans initiated in the mysteries of Eleusis, (not very creditable to wise men,) formed a secret society: The Manicheans, still worse and more dangerous, were also a secret society. The Templars, who, after rendering great services to the church, fell into disrepute, and perhaps dissoluteness, and whose order was abrogated and suppressed, continued, no doubt, to exist as a secret society. There has always been and always will be a holy society of the friends of God who walk in open daylight, and side by side, an ungodly society of the enemies of God, who walk and work in secret and darkness, because their chief leader is the Prince of Darkness. The supposed antiquity and great number and power of Masons is not a proof that the society produces good fruits. Does it produce good or bad fruits? That is the question.

Freemason.—It produces the best of fruits. It is a benevolent society. We help and assist each other. Union is strength. Is a member disabled by sickness or prostrated by a reverse of fortune, his fellow members fly to his rescue; is he in distress or misery, he has only to make himself known, and he is relieved at once. Is a member snatched away by death, his widow and children are cared for. What better fruits can you wish for?

Missionary.—Charity, pure and true, must be univer-

sal. It must extend to all men, initiated or not initiated, because all men are created to the image of God. Every body who is in distress has a right to be relieved. See the catholic church! how more beautiful and heroical are her charities! The hungry is fed, the thirsty has drink given him, the naked is clothed, the prisoner is visited, the slave is redeemed, because what is done to the poor is done to Jesus Christ; her missionaries go to christianize and civilize barbarians and savages; her sisters of charity, in hospitals, treat all sick people without exception, as they would treat a brother; orphans have asylums, repentant sinners, houses of refuge, poor children, gratuitous schools. He must be blind who does not see that all the sham-charities of philanthropists are as nothing when compared to the genuine and divine charity of the church. If you want to secure an income to relations or friends, there is no need of secret societies for that purpose, for we have every where Life Insurance Companies, and Accident Companies, with ample capital and reasonable rates of premiums. Now, what other advantage do you find in secret societies.

Freemason.—Another great advantage is to have friendly meetings of brethren who enjoy themselves in their lodges without being disturbed by intruders. It is surely better to spend a few hours in social entertainments, than to mix with the crowd in saloons and grog shops.

Missionary.—I hate saloons and grog-shops. They are the ruin of young men and families; but it is evident that a man can avoid those places, without being

a Mason. I do not object to clubs of select friends who meet for social enjoyment. A good porter with or without a sword, may keep out intruders, but granting that masonic banquets are a pleasant thing and in that respect harmless—what other great good do you find in masonry.

Freemason.—It is a capital thing for a man of business. Men who appear outwardly rich and trust-worthy are often cheats and bankrupts. The true standing of men is best ascertained in secret societies. It is almost a necessity to be affiliated to such societies in order to succeed in business, for a business man must know the true standing of his debtors and customers.

Missionary.—A man who is not ashamed to deceive his fellow-men, will, I fear, entertain very little scruple to deceive his fellow-masons; for *initiation* and *oaths* do not impart justice and grace; but were you to gain the whole world, what will it avail you, says our Lord, if you lose your soul?

Freemason.—If I lose my soul! I do not see why a man would lose his soul by associating with the most respectable men of the land, for none are admitted as members except good and honest men, who are known and tried before they are initiated. To be a free and accepted Mason, and in fact a member of any well organized secret society, is an evidence of a good moral character that raises a man above the level of common people. It gives him, at once, an honorable stand and position in society, and *this* is an advantage too precious and too real to be denied.

Missionary.—Infidels who despise the humble faithful as common people and simpletons, will exclaim one day: We fools! What hath pride profited us? (Wisdom v. 8.) Freemasons are apt, like Infidels, to think themselves wiser and more honorable than the crowd who acknowledge no worshipful Master, except the Supreme Being. They may pride themselves with the praises and good testimony of the Fraternity, but what is the testimony of all worldly-wise, compared to the testimony of the church. The church has condemned them, excommunicated them and branded them as her enemies. We may be called fools, for our Saviour himself has been treated as a fool and a Barrabas has been preferred to Him. He has been crucified, but He is risen from the dead and will live for ever, and there shall be no end to His Kingdom. All other societies will have an end and pass away. The world will pass away, but the Word of God will not pass away.

Freemason.—You are very hard against Freemasons. There are Priests and Bishops who entertain better views. Some of them even are members of our Fraternity. We have also a great many Protestant Ministers initiated. Protestants are more liberal, and, I think, wiser than the old Popes, who dread us. They are not afraid of secret societies, and wisely avoid to interfere with them.

Missionary.—You know that there has been a Judas, among the twelve apostles, who sold his master for thirty pieces of silver. It is no wonder if there is now

one Judas, even out of every twelve. The opinion of protestants is of very little value, for they are on the wrong track. We cannot expect figs from thorns. It is seldom that pirates attack pirates. The evils of secret societies are however such that even some protestants reprobate them. For example, at a congregationalist meeting held at Ottawa, (Illinois,) May 28th, 1866, Dr. Edward Beecher, brother of Henry Ward Beecher, read a report on the subject of secret societies, in which he discussed at considerable length the subject, and at the close of the report read a series of resolutions which involved the positions advocated. The resolutions denounced especially the secret society of Freemasons, and recommended that temperance and other associations for benevolent and moral purposes, should discard the element of secrecy, and *the resolutions were adopted.*

Freemason.—What are then, the great evils of secret societies? I have been a member of the Masonic order for a number of years, and stand pretty high in the scale of degrees, and I assure you that not a word is spoken derogatory to religion, nor anything said or done against public order and morals. The affair of religion is left to the conscience of each member.

Missionary.—I will say nothing of the political influence of Masonry, nor of injustices which are apt to be committed when a jury of Masons has to decide a case between a brother Mason and a stranger, (I could relate a few instances, but it would not be prudent,) I will not examine, if political honesty and common jus-

tice are or are not endangered by secret societies ; I confine myself to the moral and religious evils of such societies. I do not wonder that open hatred and fanatical rancor do not manifest themselves in our free republic, even in private lodges, for we are ruled by public opinion, and public opinion is not for irreligion and fanaticism on this side of the ocean ; but it is not the case in other parts of the world. Look, for example, at the famous, or rather infamous Garibaldi, who is deified and called *the Son of God* by his blind admirers. He is the head and leader of rank infidels, and nothing has made him more conspicuous than his intense enmity to the church and to the Vicar of Jesus Christ. His religion and the religion of his associates is, as they say, the religion of science, of reason and of genius, precisely the IRRELIGION of Voltaire. Well was he described by the Frenchman, who said : that he has the heart of a lion and the head of an ass. The church has not condemned secret societies, merely because they are secret, for secrecy is sometimes useful and necessary ; but because they are in some places, directly, and every where, indirectly hostile to governments and to the church, because they require a rash and illegal oath ; because they unjustly assume the right to punish, even with death, traitors who betray their secret, because they appoint, without a shadow of authority, chaplains and officers to perform *ex-officio* religious ceremonies which the ministers of God alone have a right to perform. Here are four specific charges which I will explain in a few words :

1st. You think it is all right in the United States, because every member is at liberty to choose his religion. As citizens of the same republic, we must live at peace with our neighbors, as members of the human family, we must love all men, without exception, but at the same time we must hate error and sin; but he who chooses for his bosom friends, and binds himself by oath, to an intimate friendship and brotherhood with Heretics, Jews, Mohammedans, Heathens, Deists and Atheists, (1.) does not show much hatred to error and sin, but rather shows himself indifferent to all religions.

2d. For a lawful oath there must be necessity and justice. There are two powers who can authorize the administration of an oath, the civil and spiritual powers. It is therefore unlawful for secret societies to administer oaths to their members. Besides, he who swears, knows absolutely nothing of the real and ultimate object of secret societies, an apprentice being as much in the dark with regard to the secrets of the Grand Master, as a slave with regard to the secrets of his master. A Freemason is therefore a mere instrument and a tool, and ceases to be free, from the moment he swears a kind of allegiance to a worshipful Master, who is perhaps a shrewd man whose God is *self*.

Freemason.—The object of Masonry is known to its members. It is the promotion of liberty and the hap-

(1.) The King of Prussia, wanted to exclude Jews from his lodges, and some Parisian lodges, to exclude atheists; but Jews and atheists retain their standing and grades in the fraternity. Every body who reads newspapers, may have noticed those facts.

piness of mankind. Its officers are trustworthy, for none are raised from one degree to another without deserving promotion.

Missionary.—Beautiful theories and fascinating illusions! I doubt not that there are members who exert themselves a great deal and flatter themselves that they advance towards freedom and happiness, when, in reality, they retrograde. It reminds me of the adventure of Perry, who retrograded in spite of good intentions. He, with a number of Esquimaux, had started for the North Pole. Dogs and sledges were driven forward. When, however, the sun broke through the mist, so that the latitude could be taken, it was ascertained that the expedition had unwittingly been carried backward several degrees. A floating field of ice, drifting in a southerly current, was the surface on which they seemed to advance. The heads and leaders of secret societies, the Grand Orient, the Omnipotent who have reached the thirty-third degree are powerful enough to form, like God, undercurrents to promote their designs; but alas! they are not, like God, perfect and infallible!

3d. It is wrong for Masons to despatch traitors with arsenic or a dagger, without trial, without the sanction of magistrates, and in a manner infinitely worse than *Lynch Law*, for the execution of the victims of *Lynch Law*, is at least a public act, but the execution of a masonic traitor is nothing more or less than assassination. It is of no use to pretend that traitors have consented to their horrible death, by taking the Masonic oath. That

is no excuse, for a man is not at liberty to pledge his life, nor a man as man, at liberty, under any circumstances, to murder his fellow-man. Life is sacred. God alone who gave it, has a right to end it.

Freemason.—We have not at present any such objectionable provisions in our Lodges, that is all changed.

Missionary.—I am glad to hear it. It is a great improvement. All the signs and insignia of masonry are certainly not worth the life of a man. It may be troublesome to alter them, but they are not of divine institution and there is no sacrilege in changing the whole system: What is really a sacrilegious act, and a mimicry of holy functions, is, for men who are not the ministers of God, to bless corner stones, oil, salt and cement, to bury the dead and perform religious ceremonies without a divine mission or lawful ordination. Chaplains and deacons, made by men, ceremonies ordained by men, rituals compiled by men, without authority from God, and designedly to set at naught the church of God, its ritual and ceremonies are visible proofs of a shocking rebellion against spiritual authority. It was the sin of Core, Dathan and Abiron who have been swallowed up by the earth for their audacious impiety. And these are the men who laugh at our church vestiments, and decorations of churches, the very pious masons who attach the greatest importance to the minute decoration of their lodges, to the number of stars and candles, to the color of the tapestry and to the form and size of the apron and scarf!

I have said enough to justify the condemnation of

secret societies by the church, and I beg from you, as a well educated young man and a catholic, to withdraw from the society of misguided men who will perhaps be excused before God, when you will be condemned. We are in a free land, and ought to act as free men, without fear. It is not so much for the sake of your good parents, that I entreat you to do right, than for your own sake. Do it, to obtain God's blessings in this world, and to save your immortal soul.

The young man went away sorrowful, as the young man of the gospel who had inquired into the way of perfection. He heeded not my words, and soon contracted marriage before a justice of the peace. How true, alas! that members of secret societies are lost to religion! May the prayers of his good parents obtain his conversion.

In conclusion, I will observe, with Dr. Milner, (End of controversy, Letter 50,) that we have not a metaphysical evidence or a mathematical certainty of the truth of Christianity in general, but we have a moral evidence of the first quality. With all the miracles and the other arguments by which Christ and His Apostles proved this divine system, it was still a *stumbling block to the Jews*, and folly to the Gentiles, (1 Cor. i, 23.) In short, there is light enough in it to guide the sincere faithful, and obscurity enough to mislead the perverse unbelievers, according to the observation of St. Austin, because, after all, faith is not only a divine illustration of the understanding, but also a divine and yet voluntary motion of the will. Hence, if

in traveling through this darksome vale, as Locke I think observes, God is pleased to give us the light of the moon or of the stars, we are not to stand still on our journey, because he does not afford us the light of the sun. * * * At all events, it is wise to choose the safer part, and it would be madness to act otherwise when eternity is at stake. The great advocates of Christianity, St. Austin, Pascal, Abbadie, and others argue thus in recommending it to us in preference to Infidelity. * * *

It remains, my dear friends and brethren, for each of you to take his and her part: but remember that the part you severally take is taken for eternity! On this occasion, therefore, if ever you ought to do so, reflect and decide seriously and conscientiously, dismissing all worldly motives, of whatever kind, from your mind—for what exchange shall a man receive for his soul! (Matth. xvi, 20.) And what will the prejudiced opinion of your fellow-mortals avail you at the tribunal where we are all so soon to appear, and in the vast abyss of eternity, in which we shall be quickly all engulfed! Will any of them plead your cause at that bar? And will your punishment be more tolerable from their sharing in it?

CHAPTER VII.

SOCINIANISM. UNIVERSALISM, ETC.

Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels. (Matth. xxv, 41.)

Article 1. General remarks.

Socinians are the disciples of Faustus Socin, who in the seventeenth century, renewed the errors of Arius, and added new blasphemies to the blasphemies of Arians. The epitaph, which his friends inscribed on his tomb, deserves notice, it reads: "Luther has unroofed Babylon; Calvin has demolished its walls; F. Socin has dug up its foundation." By substituting the word *christianity* for Babylon, it is impossible to sum up in terser words the progress of infidelity. There are very few men, at present who call themselves Socinians. For some reason or other they prefer the names of Unitarians, Antitrinitarians, Universalists, Humanitarians and Restorationists. Unitarians reject the mystery of the Holy Trinity, which is the basis of christianity. They are more properly called anti-Trinitarians. Universalists are Unitarians who assume that name to express their belief in the final holiness and happiness of the whole human family. Humanitarians are a branch of Universalists, who reject the divinity of Jesus Christ, and believe only in his humanity. Restorationists, are another branch who maintain that there will be some kind

of hell, after death, (something like our purgatory,) in opposition to the main body of Universalists who have no hell at all. The difference between those infidels and deists, is that deists reject every revelation as a fable, whilst Universalists speak apparently with respect of the Bible, of Jesus Christ, of his divine mission, and of his church, but in reality annul revelation by rejecting every article of faith, as the Trinity, the incarnation of the Word of God, the redemption of mankind, the divinity of Jesus Christ, original sin, the necessity of divine grace, the existence of spirits, and the sanction of moral laws, which is hell. This last article is the rallying point of the disciples of Socin. To sin with impunity is the aim of all infidels and heretics. Materialists, Deists, Atheists, lay down different premises from those of Universalist, but their object and their conclusion are the same. Take away the fear of hell and the desire of Materialists to be annihilated like brutes, and the zeal of Universalists to spread their errors is incomprehensible and inexplicable. It is strange, and yet true, that a large amount of money is readily contributed in the United States and elsewhere to advance the cause of Universalism. I say strange ! for with a settled belief of hell's eternal punishments, I understand that it is an act of religion and charity to spare neither toils nor expenses to reclaim wretched sinners from their evil ways, and from eternal perdition, but with the belief that all men shall be saved, it is a waste of time and money to erect churches, to endow universities and to support useless ministers. So much

zeal is not for the salvation of men, (salvation is a sure thing, in the system of Universalists,) it is not for the propagation of an abstract truth, (very few men part with their money for such a consideration,) it is not to counteract any bad effects of remorse and fear, (remorse and fear do not lead to disorder and sin,) what is then the cause of so much zeal? I dare not assert that it proceeds from a satanic desire to corrupt good morals and promote licentiousness; I can hardly suppose that men are so wicked, but I dare assert that it springs from a latent desire to lull anxieties and banish well grounded fears, by adding the weight of numbers to shallow proofs and flimsy reasonings.

Universalists claim, (without right,) that Jesus Christ and His Apostles and several of the Christian Fathers are on their side. During the dark ages they lose track of their society. Very dark ages, indeed, when all men feared God! At the time of the Reformation they reappear with Servetus and Socin. They now boast, not without cause, that every Protestant Theologian of Germany is a believer in the final salvation of all men. In England, not a few of the dignitaries of the Established Church, a Hoadley, a Balguy, a Chillingworth and others have been and are still Socinian Infidels. In the United States the number of Universalists is increasing yearly. Puritanical New England, in particular, is the hot-bed of modern Socinianism. Calvin burnt Servetus, the Antitrinitarian, and now the disciples of Calvin adopt the principles of Calvin's victim, without ceasing to praise his iniquitous

judge ! Universalism has a regular organization in the United States. It has its General Convention, State Conventions, numerous associations, literary institutions, magazines and newspapers. Eminent writers, as Joseph Priestley, Hosea Ballou, Balfour, William Ellery, Channing and others have done all that talents and learning can do to extinguish the fires of hell and shorten eternal punishments ; it is not in the power of man to change the word of God, any more than to change the course of the Sun. A particular feature of Universalism, is that its members cleave to the Protestant body, and that Protestants, consistently with their principles cannot refuse them the hand of fellowship. When in 1808 the Socinians published what they termed an improved version of the New Testament, Protestants exclaimed that it mangled and misrepresented the original text, perverted the meaning of the most important terms and explained away all that is available in the doctrinal system of Christianity, that it outraged every principle of sound biblical criticism ! Very true ! But the right of each individual to explain the scriptures by private interpretation, implies the right to translate them to the best of one's abilities. Every condemnation of a Protestant by another Protestant is a condemnation of their fundamental principle and a confession that something more is required to understand the scriptures than human science and the light of individual reason. In our days, the Pan-Anglican Synod has condemned Bishop Colenso, and the decision of Protestant Bishops may be enforced by the parliament

and armies of England, but force will never constitute a right. The English parliament has no more right to define orthodoxy, and determine what is and what is not the word of God, than it has to alter the rules of logic, to legitimate a contradiction, or validate a sophism. To grant in theory the right of private interpretation and to deny it in practice, is supreme inconsistency; to claim authority in religious matters, after discarding authority, is unjust, illogical, absurd! I make those remarks to warn the reader not to consider the following discussions with Universalists as a complete refutation of their errors. These errors and all errors can only be completely refuted by proving that the rule of faith and criterion of truth is not reason alone, nor the Bible alone, nor both together, but the divine and infallible authority of the Church in matters of religion. I have proved the insufficiency of reason, (Chapter vi, Art. 2,) for the insufficiency of the Bible and the divine authority of the Church, I beg the reader to read the great work of Dr. Milner, entitled: *The End of Religious Controversy*.

Article 2. Anti-christianity of Socinians and Universalists.

I met three Universalist ministers, on one of the floating palaces of the Mississippi. They were going to a State convention, and talked much of organizing their ministry and raising it to a higher literary standard. Being a listener, I judged from their words that one belonged to the old Socinian school, another to the school of Humanitarians and the third to the branch of

Restorationists. See the Quakers, remarked one of them, they are not making any progress, they are losing ground, because they have no regular ministry. A church without ministers is like an army without officers, like a ship without a captain and crew, like a flock without a shepherd. They had previously advanced so many unchristian propositions, that I felt it my duty to interfere, and respectfully remarked :

Missionary.—I agree with you that ministers are necessary, but, gentlemen, if ministers are necessary, what becomes of the great principle that the Bible alone is the rule of faith ? The Bible and nothing but the Bible is the protestant motto.

Universalist A.—The Bible, sir, is a very good book, but to have it rightly understood, there must be a body of learned men who devote their time to its study, there must be ministers to guide illiterate people, and regular preachers, whose duty it is to see that it be explained and understood according to the rules of sound criticism and the dictates of enlightened reason.

Missionary.—That is almost the catholic principle.

Universalist A.—Are you a catholic ?

Missionary.—Yes sir, a catholic priest.

Universalist A.—I suppose you hold fast to the eternal damnation of accursed sinners and poor benighted heretics ?

Missionary.—Yes, and I hold fast to the divinity of Jesus Christ, to the infallibility of his church and to all the doctrines which she holds and teaches, because her founder Jesus Christ could neither deceive nor be

deceived. This is my creed and according to your system of religion, I cannot be damned for it.

Universalist A.—We firmly believe in universal salvation, but if any body could be damned eternally, those who preach eternal damnation ought surely to be the first to swim in their imaginary lake of fire and brimstone.

Missionary.—To return you the compliment, I think that Universalists stand the best chance to test the reality of the never dying worm and of the horrible lake described in the scriptures.

Universalist A.—Do you think that Universalists are worse than other people?

Missionary.—Yes, for other sects retain more or less truth which Universalists reject *in toto*. Other sects believe in the divinity of Jesus Christ, and retain baptism. Universalists, having no baptism, are not Christians, and with regard to Jesus Christ, they respect Him no more than Mohammedans and Jews. Other sects believe in hell, and have therefore a sanction to human and divine laws. Universalists believe not the reality of hell, and have consequently no check to the perverse inclinations of our nature. Other sects believe the inspiration of the Bible; Universalists consider it as a mere record of past transactions which is not itself the word of God: other sects have a ministry, presbyters, elders or bishops, whom they consider of divine institution; Universalists have a ministry of purely human origin. What are Universalist ministers, but lecturers who have no more mission from God than Mormon Bishops or Mohammedan Sheiks?

Universalist A.—You reason on the old notion that consecration with grease or oil is necessary to qualify a minister of the gospel. We have exploded that principle, and hold that every society, religious or political, has a right to elect officers and make regulations and laws for the good government of its body. *Vox populi, Vox Dei.*

Missionary.—On that principle Mormon Bishops, Mohammedan Sheiks and Indian Jugglers have as much right to the title of Reverend as Universalist ministers.

Universalist A.—No, sir, societies which do not adhere to the truth cannot give any authority to their ministers, although duly elected. Such societies stand like States which have rebelled against their lawful government. All their proceedings are unlawful and null; but societies who adhere to the truth, like our associations, who maintain the pure and saving doctrines of Christianity, confer all necessary powers on their ministers by a regular call or election. Congregationalists advocate the same principle.

Missionary.—If I understand you rightly, the rights and powers of ministers are derived from the society which elects them to the dignity of preachers, as the powers of civil magistrates are derived from the election of their fellow-citizens, and that election to be lawful and effective must be made by a society which adheres to the truth.

Universalist A.—Exactly so. *Vox Populi, Vox Dei.* It is a practice sanctioned by enlightened reason and by the practice of early Christians.

Missionary.—Dear sir, neither does reason nor does the practice of early Christians establish that ministers receive any power by the vote of laymen. As to your society, far from adhering to the truth, it rejects every truth, and every fundamental article of Christianity. I understand that a society of men have a right to elect their civil magistrates, who are the servants of the people; but a society of men cannot constitute a man to be a minister of God, or an officer of God. It is God Himself who must appoint him and send him. A minister who cannot show that he is sent by God, is nothing more than a lecturer who delivers his opinions on the Bible as a heathen philosopher on ethics. Reason tells us, moreover, that it is not proper that people should make and unmake a minister, because the minister, instead of being the guide of the faithful, would, like civil officers, remain the servant of his people, be guided by them, court their applauses, flatter their prejudices, be deaf, dumb and blind to their errors and sins—in a word, fear them as a menial fears his master. If the people can strip a minister of his title of *Reverend* and of his *diploma* of preacher, eloquence becomes human and zeal is at an end. To argue, reprove and thunder with a holy freedom, a minister must feel and let the people know that he holds his authority from God. No! his authority is not to cease because the people, like the Jews, may cry: Crucify him, crucify him!

A system which debases the ministry and renders it servile, crouching and impotent cannot have been sanc-

tioned by Christ. Read the scriptures from St. Matthew to the apocalypse, read the annals of the church, from the days of the apostles to the days of Socin, and you will not find a passage nor bring forward a single fact to countenance the supremacy of the people in religious matters. The Bible and the practice of early christians clearly show that the authority of ministers is derived directly from God, without the intervention of man. When our Saviour said to his apostles: All power is given to me in heaven and in earth, go ye, therefore teach all nations. (Matth. xxviii.) As my father has sent me, I also send you, (John xx,) the apostles received their power and mission from him. We read in the acts of the apostles that Paul and Barnabas, (not the people or congregations,) ordained priests in every church. (Acts, xiv, 22.) When St. Paul gave directions about the choice of ministers, it was not to the people of Ephesus that he wrote, but to his beloved disciple Timothy, who was Bishop of that city: it was not to the Cretans, but to his beloved disciple and companion Titus, that he gave commission to ordain priests in every city. (See his epistles to Timothy and Titus,) Frequently, it is true, the consent and the suffrages of the people were asked for the election of the persons to be ordained. This was an act of condescension on the part of the Bishop and a wise precaution, the use of which is not altogether discontinued in the church, but this previous choice was never deemed either essentially requisite or sufficient of itself, nor can a single instance be adduced to the contrary. It is

therefore manifest that the right to invest ministers with spiritual power belongs not to the people, and that the exercise of such a right by any human power is a sacrilegious usurpation of authority.

Universalist A.—It matters not if we preach by human or divine right, provided we preach the truth. That is the essential point.

Missionary.—Indeed, gentlemen, you are far from preaching the truth. When you boast that your society adheres to the pure and saving doctrines of christianity you assert what every sectarian society asserts, and your proof is like theirs, an appeal to the Bible which every one understands in his own way, It is the old saying: Orthodoxy is my Doxy. We have clearer marks of truth, viz: Unity, holiness, catholicity and apostolicity of our church. The church which is one, holy, catholic and apostolic is the true church, the pillar of truth, and therefore our infallible guide. He who does not hear the church will not long adhere to the truth. He will soon deny the divinity of Jesus Christ, and finally deny the authority of God; and if consistent, fall into absolute skepticism. But were it true that a man without authority from God, could preach the pure doctrines of christianity without a mixture of error, by usurping the functions of lawful ministers, he would sin like Core, Dathan and Abiram, whose fate you know.

Universalist A.—You talk like an old Jesuit. You do not take into account the laws of progress and the advancement of the human intellect. The Apostles and their immediate successors, lived in an age when

truth could not be fully developed and understood. Faith is perfected as reason progresses, and takes the ascendancy. The bible, to be fully understood, must be explained according to the rules of a sound criticism and learned exegesis. The letter killeth, but the spirit giveth life.

Missionary.—There is more sense to talk like an old Jesuit than like modern transcendentalists. Their ideas of progress are absurd and anti-christian. As God created Adam and Eve and all things “good,” so has he given us a revelation complete and perfect, and as man can only disfigure the human body by trying to perfect it, in the same manner we could only disfigure the revelation of God by what you call human improvements. Religious truth is the same to-day as yesterday—unchangeable as God. To assert that reason can perfect faith, is to place man above God, a folly and a blasphemy! If the revelation of God is perfect and complete, it admits evidently of no other progress than to make it known and believed; if imperfect and incomplete, God alone, and not man can add to it and perfect it. To assert that it was complete, but imperfectly understood by the apostles is a clear denial of God’s words, who said to them, “when he the spirit of truth shall come, he will teach you all truth,” (John xvi, 13,) and also “I am with you, all days, to the consummation of the world.” Now, the Holy Ghost, the spirit of truth, has come down upon the apostles on the day of Pentecost, and they were filled with it, and they began to speak with divers tongues. (Acts, ii, 4.) Reason

tells us, besides, that the nearer we go to the source, the clearer the stream. Protestants themselves, without exception, had the good sense to acknowledge that primitive christianity was pure and perfect. On the supposition that errors, corruptions and innovations had disfigured the primitive faith and worship, the protestant system is not absurd. They considered christianity as a perfect and beautiful body made hideous by sores and leprosy, and naturally called it an improvement to cure that body and restore it to its original forms and beauty. However mistaken and wrong, they at least had not the effrontery to assert that man can improve the gospel, or recast it to suit the present generation. If you mean by your learned Exegesis, your progress and your advancement of the human intellect that the word of God has different meanings, according to times and places, I merely think and say that your progress is backwards, and has a downward tendency: it is a progress toward heathenism.

Article 3. Fundamental error of Socinians and Humanitarians. Denying the divinity of Jesus Christ.

After a few minutes of silence, Universalist B——, a humanitarian, said:

Universalist B.—There are two extremes to be avoided, which are equally false and dangerous—Infidelity and Superstition. Your great error is to believe too much. Your whole system of Theology is built on a false basis. You begin with the inconceivable dogma of the Trinity; then comes the Incarnation of the Word, the Atonement, the Church, Purgatory and

Hell. You worship Jesus Christ as God, and next to Him you rank the Pope and his bishops as partakers of God's infallibility. Would to God! that you would throw off your Trinity, and cling to the unity of the Deity, and the whole superstructure of human doctrines raised by the dry scholastics of the dark ages would fall to the ground!

Missionary.—We all believe in one God and cling to the unity of the Deity. As to the Church with its infallibility and prerogatives, it stands firm and unshaken even on your principles. Do you not believe that Jesus Christ was infallible?

Universalist B.—Yes, we believe firmly in his divine mission and saving doctrines.

Missionary.—If you believe that Jesus Christ had a divine mission, I have only to prove that he has given to His Apostles and to their successors the gift of infallibility, as he has given them the power to forgive and to retain sins. Read the last verses of the gospel of St. Matthew. There is nothing clearer. Our Saviour says: "*All power is given to me in Heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.*" There you see the Trinity which you deny; there you find baptism which you reject; there you find the Apostolic succession which you controvert, a succession which is expressed also in

the words: "As my Father has sent me, I also send you." (John xx. 21.) There you find infallibility promised to them and their successors, so that the gates of Hell shall not prevail against the Church; there you see the indefectibility of the Church, "*I am with you all days even unto the consummation of the world.*"

Universalist B.—Jesus Christ was infallible in explaining the law, but he was not infallibility itself. Infallibility proper is the prerogative of God. In order to prove that Jesus Christ delegated infallibility, you must prove first that he was God, and it is clear, from the Scriptures, that our Lord never meant to be worshiped as God.

Missionary.—I see that you are a Humanitarian and a Deist rather than a Christian. Your own fellow-preachers disagree with you, and you disagree not only with them, but with the great majority of Protestants, with the Greek Church, and with the Catholic Church. Protestants, Greeks and Latins all adore Jesus Christ; all believe that He was true God and true man; all agree that the Bible has no rational meaning, and is unintelligible on any theory which denies to Jesus Christ a real humanity on the one hand, and a real and personal divinity on the other. All agree that Jesus Christ can only be true God, by being One Person of the Trinity made man for our redemption.

Universalist B.—The number of opponents adds nothing to the nature and weight of arguments. The immense number of heathens will not excuse their idolatry. Sound logic weighs the reasons and princi-

ples of a system without counting the number of its advocates. A clear passage of the scriptures is worth a hundred texts of a doubtful meaning, and is a superior authority to the opinion of a million of men. Now, what is clearer than this passage: "My father is greater than I."? (John, xiv., 28.)

Missionary.—I beg you to remark that I have not adduced the universal testimony of Christians as a philosophical argument, but as a proof which derives its force from the positive words of Jesus Christ. Our Saviour having promised that the gates of hell shall not prevail against the Church, (Math. xvi., 13,) he who rejects the unanimous belief of Christendom, implicitly admits that Jesus Christ has not fulfilled his promise, and that the gates of hell have prevailed against the Church, and that admission implies the shocking impiety that Jesus Christ has lied!

The passage of Scripture which you have quoted, and all other passages quoted by Humanitarians, relate to Jesus Christ as man. As son of man, Jesus Christ could say: *My father is greater than I*: but, as God and Son of God, he said: I and the father are One. (John x, 30.) When you read in the Scriptures: "The word was God. (John, i. 1.) "All things that the father has are mine. (John, xvi, 15.) "The Jews crucified the Lord of Glory. (1, Cor. ii., 8.) All things were created by him, and in him, and He is before all, and by him all things consist. (Col. i, 16-17.) And so many other passages which cannot be explained away without having recourse to the most licentious

criticism: When you consider that Jesus Christ was announced not as a Cyrus, or a John the Baptist, but from the beginning of the world; that the Jewish nation has been raised to be the guardian of the promises of God, concerning his advent; that prophets after prophets have renewed that heavenly promise; that heathens themselves sighed after his coming, that angels announced his birth, that he showed in his youth a superhuman wisdom; that he performed miracles, not with a borrowed power, but as ruler of the world; that nature was convulsed at his death. When you consider all this, you must confess that, if we are idolaters, it is God himself who is the cause and the author of our error and crime, by granting to Jesus Christ so much power and glory, and inspiring the sacred writers of the Bible with expressions which oblige us to adore him. You must, moreover, despise as idolaters the holy martyrs who have shed their blood for his sake; for it is an undeniable truth that these men, when accused of adoring Jesus Christ crucified, never said: You are mistaken, *we adore him not*. No, they adored him, and heroically sacrificed their lives for his glory; and in so doing, those noble martyrs only obeyed the precepts of Jesus Christ, who commands us to love him more than our brothers or sisters, and more than ourselves; but as God alone has a right to our life, if Jesus Christ is not God, you are wrong to call him good: you must call him a *tyrant*. If Jesus Christ is not God, you cannot call him holy, for he has forgiven sins and delegated to his apostles

the power to forgive sins : instead of calling him holy, you must call him, with the Jews, a *blasphemer* ! If Jesus Christ is not God, you cannot even admit his divine mission, for the end of all revelations is to have the true God known and adored, but if Jesus Christ has only replaced one form of idolatry by another form, and if, instead of worshiping in spirit and in truth, we are dupes and simpletons who adore a man, his mission has been vain, and you must call him, with Deists and Infidels : an impostor. As you profess to believe that Jesus Christ was good, holy and divinely sent, for our salvation, may God grant you, in his mercy, to be consistent and to confess not only his *humanity*, but also, *his divinity*.

Universalist B.—Your idolatry is harmless. I condemn neither Gentiles, Jews nor Christians ; for their differences are all in *forms*. There is none in *idea*. The idolatry of christians is less stupid, than that of heathens. It will be replaced in time, and begins to be replaced by a more reasonable worship, the worship in spirit and truth of Unitarians.

Missionary.—Instead of saying that the idolatry of christians is less stupid than that of heathens, you might well say that it is less stupid than the unbelief of Humanitarians. He who condemns neither Jews nor Gentiles, might as well say that he does not condemn the devil, and affirm that all will fare alike in the next world.

Article 4. Another fundamental *error* of some Universalists. Denying hell.

Universalist B.—I do not reject your consequence. I believe in universal salvation. The mission of Jesus Christ is abortive on any other plan. Universal salvation! that is the only doctrine consonant with the perfections of the deity, worthy of the character of Christ, in harmony with the scriptures and in accord with the feelings and desires of our soul. I hold that a full and perfect retribution takes place in this world, that our conduct here below cannot affect our future condition, and that the moment man exists after death, he will be as pure and as holy as the angels. This is my firm conviction and my hope.

Missionary.—Your ideas of universal salvation are so enlarged, that your own friends cannot swallow them. Mr. C——, for example, (a Restorationist,) is not prepared to subscribe to your strange propositions, that a full and perfect retribution takes place in this world that our conduct on earth cannot affect our future condition and that death makes us as pure as angels.

Mr. C.—I agree perfectly with my Rev. friend on the essential points of universal salvation. There is no breach of fellowship between us, nor alienation of hearts and affections, on account of trifling differences of opinion in regard to the duration and extent of punishments.

Missionary.—Did I not hear you say, a while ago, in your conversation with Mr. B——, that a just retribution does not take place in time, that the conscience of the sinner becomes callous and does not increase in the severity of its reprovings, with the increase of guilt;

that men are invited to act with reference to a future life ; that if all are made happy at the commencement of the next state of existence, they are not rewarded or punished according to their deeds ; that if death introduces them into heaven, they are saved by death, not by Christ ; and if they are made happy by being raised from the dead, they are saved by physical and not by moral means and made happy without their agency or consent ; that such a sentiment weakens the motives to virtue, and gives force to the temptations of vice ; that it is unreasonable in itself and opposed to many passages of scripture ?

Mr. C.—I retract nothing of what I have said. I do not share the opinion of my Rev. friend, and believe that there are penalties after death.

Missionary.—You have certainly good reasons to differ from your friend, and I should think reason enough to refuse him the hand of fellowship. The existence of hell is not a trifling opinion, as you intimated, but a momentous question. I make very little difference between a man who denies God, and one who denies the justice of God. If I had five dollars in my pocket, I would not travel alone with either of them. That man may talk of justice and honesty, but it is all bombast. The Deist Rousseau had more honesty, better principles and a greater respect for christianity than many Rev. preachers who undertake to explain the Bible and who translate it as Scarron did Virgilius. The Deist Rousseau, after relating what Chardin says of the bridge called by Mohammedans *Poul serrho* and of the fear of

Persians to be stopped by their accusers, at this side of the bridge, wisely remarks: "Shall I believe that the idea of that bridge which causes the reparation of so many injustices, never prevents any? If those Persians were deprived of the idea, and persuaded that there is no *Poul-serrho*, nor any thing of the kind, where those who are injured will have justice done them after death, is it not evident that the wicked would delight at being relieved of the obligation of appeasing those poor people! It is therefore false that that doctrine would produce no evil, and therefore, it is not true. Philosopher, (let me say Universalist,) your moral laws are charming, but, please, show me their sanction. Cease, for a moment, to talk at random, and tell me candidly what you put in the place of the *Poul-serrho*." (Emil. t. iii.) It is idle to talk of remorse, what are the remorse of a man who has nothing to fear beyond the grave! It is idle to talk of rewards and punishments in this life. Experience shows that the just do not fare better and not even as well in this world, as the wicked. It is a fact so apparent that philosophers generally make it a premise to conclude that our soul is immortal. The same fact is divinely expressed in the gospel. "Amen, Amen, I say to you, says our Lord to his disciples, that you shall lament and weep, but the world shall rejoice." (John xvi, 20.) "There was a certain rich man, says our Lord, who was clothed in purple and fine linen, and feasted sumptuously every day; and there was a certain beggar by the name of Lazarus,

who lay at his gate full of sores, desiring to be fed with the crumbs that fell from the rich man's table, and no one did give him. Moreover the dogs came and licked his sores. And it came to pass that the beggar died, and he was carried by the angels into Abraham's bosom, and the rich man died and he was buried in hell: and he cried, father Abraham have mercy on me * * * * * for I am tormented in this flame. And Abraham said to him, son, remember that thou didst receive good things in thy life time, and likewise Lazarus evil things, but now he is comforted and thou art tormented. (Luke xvi.) Here is a sinner who received good things in his life time, and a friend of God who received evil things, until they both died. I defy universalist ingenuity to reconcile that parable with their system, and particularly with the principle that a full and perfect retribution takes place in this world. When I read such passages, I cannot help to conclude that such men as H. Ballou, Balfour, Parker and company, are worse infidels than Deists and Mohammedans.

Article 5. Another fundamental error of Universalists. Denying the eternity of hell.

Mr. B. remaining silent, Mr. C., Restorationist, said:

Universalist C.—I admit that there are penalties after death, and that punishment in the next world is right and necessary; but I hold fast to universal salvation and protest against the cruel dogma of *eternal* punishments. The arguments of my friend B., in

favor of universal salvation, remain intact, thank God. You have answered none of the reasons which support our main doctrine.

Missionary.—I will do it now ; but before refuting your darling theory, I have to remark that you change Hell into Purgatory. When Luther began to declaim against the Church, an old woman who had listened to a violent harangue against purgatory, hastened home to her husband and said: I have news to tell you, they have suppressed Purgatory! They are fools, said the husband, if they wanted to suppress any thing, they ought to have suppressed hell. Now, you come to the point. You are reforming the Reformation. You suppress hell and reintroduce some kind of a Purgatory. (1) Your friend B., in the name of progress goes further and suppresses both hell and purgatory, but I fear that his theory will not suppress sin nor promote virtue. I will now do justice to the arguments of your friend B. All the reasons which he has brought forward are his assertion that your doctrine harmonizes with the scriptures, with the perfections of God and the wishes of man. I claim the scriptures on my side.

Universalist C.—How can you claim the scriptures! They show that God has created only to bless, that God

(1.) The souls in purgatory are holy souls, but not entirely pure. They shall be saved, yet so, as by fire. (1 cor. iii. 13.) The dogma of purgatory is perfectly consistent with the doctrine that death shall seal the ultimate destiny of man, for the reward of Heaven is secured to the souls that are detained in purgatory. Restorationists place indiscriminately in hell all the souls that are excluded from Heaven, but their hell, not being ETERNAL, is nothing more than Purgatory.

is infinitely benevolent, infinitely good, infinitely merciful, that Christ our mediator, has atoned for all men. Punishment is then a discipline, a mediatorial work, perfectly consistent with mercy. There is no reason to suppose that the probation of man is confined to the present life. It will extend through the mediatorial reign that shall not end until Christ shall have delivered up the Kingdom to the Father, after all sinners shall have been led to a change of heart and repentance.

Missionary.—Your supposition that there shall be a state of probation after death, and universal repentance is unscriptural and gratuitous. I refer you to the text of the Ecclesiastes, chapter xi, verse 3d. It says: “If the tree falls to the south or to the north, in what place soever it shall fall, there it shall be.” Therefore, will the state of the soul after death, be unchangeable. A soul that departs this life in a state of grace, shall never fall from grace; as on the other side a soul that dies in a state of mortal sin, shall never be forgiven. The door will be closed against the foolish virgins, and to the day of salvation will succeed a night in which no man can work. (John, ix, 4.) That does away with your forced conversion after death and settles the question. All our reasonings cannot extend the effects of the benevolence and mercy of God, beyond the time marked out by his word. The eternal duration of the torments of hell is so clear in the scriptures, that all linguists of any note, catholics or protestants, agree that the words of ancient languages which we translate by the words, for ever, eternal, everlasting, literally means *endless*.

When these words are used improperly for a limited duration, there is always in the context, or in the nature of the subject, something to indicate that they are not used in their proper or literal sense; but when God has chosen the same terms to express the duration of future punishment which he employs to express the duration of future felicity; when we read of a fire that shall never be quenched, of a worm that shall never die, there is absolutely nothing to justify a deviation from the natural, obvious and literal sense. See, moreover, the description of the last judgment by our Lord. (Matt. xxv.) The son of man shall separate one from another as a shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left, and these shall go into everlasting punishment, but the just into life everlasting. It is not said, the goats shall have a second probation, another trial, a further chance; they will be forced to repent, but *they shall go into* everlasting punishment. Add to this the universal belief of the fathers, for it is false that any of the Fathers have upheld the doctrine of Universalists. The unanimous teaching of all the Churches is not only a strong presumption in our favor, but the decision of an infallible authority, since our Lord has promised that the gates of hell shall not prevail against the Church. Finally, remember that everlasting punishments, terrible and awful as they appear, are not too strong a motive to subdue our wicked inclinations, and you will cease to weaken the neces-

sary sanction of laws. Men are bad enough with the fear of hell; how much more wicked would they be should you succeed to banish fears and remorse by your new-fangled theories and alluring sophistry!

Universalist C.—No sophistry, sir! The meaning of scriptures cannot be that God is cruel, that he has implanted in our heart an infinite and innate desire of happiness, which cannot be satiated either in this life or in the life to come, that He has created us to His image and likeness, to torment us during all eternity!

Missionary.—I have seen your reasons keenly expressed by a Wisconsin Senator. He remarked that Universalists believed that God was too good to damn anybody, and Unitarians, that they were too good to be damned. (The question was: does the change of name of Universalist into that of Unitarian, involve a change of religious belief.) When I hear Pantheists asserting that we are a part of God, or Spiritualists affirming that our soul is an emanation of the Great Spirit; or Universalists maintaining that we are all in Christ as we were in Adam, it comes to the remark of the witty Senator, that *we are too good to be damned*. You are not, I hope, a Pantheist who denies the personality of human beings, or a Materialist who denies that man is a responsible agent, or an Infidel who denies the words of St. Paul, that neither adulterers, nor thieves, nor murderers can enter the Kingdom of Heaven. Now, is God too good to damn anybody?

(Here a German raised his voice and said in broken English:)

“I have mein frau and mein kinder. Me not punish them for everlasting; me not burn them for their sins, and Gott, sure, be better than me.”

Well, sir! exclaimed Mr. C., you have the testimony of an upright, unprejudiced Teuton. *Vox Populi, Vox Dei.*

Missionary.—Stop a while Mr. C. Well, my friend, (addressing the German,) suppose that your good wife would betray you, and when you go home that you find her in the act of adultery, what would you do?

German.—It can't be, sir, she is a good woman. No, sir.

Missionary.—But, suppose it would happen, what would you do?

German.—By Gott me kill her and kill him.

Missionary.—And would not that be an everlasting punishment, as everlasting as man can make it. Now, suppose that your children would try to murder you!

German.—It cannot be, sir, they be goot childer, very goot; no sir.

Missionary.—But supposing that they turn bad and do it, would you give them your farm, and love them as before?

German.—Me could not, aber mein Gott, dat won't sein; no sir.

Missionary.—I hope it will never happen. I only want you to see that love can be changed into hatred by atrocious crimes. Now, if men, if a husband, if a father can punish in their anger, those whom they love so tenderly, how much more will God, who is justice

and holiness punish those who violate his laws, who mock him, and who would, if possible, dethrone him ! When a court martial sentences a traitor to be shot, or a judge sentences a murderer to be hanged or imprisoned for life, they make the penalty as long as human power can make it, and we do not find it unreasonable. On the same principle God must punish sinners forever, if their sins remain forever, and having proved that no repentance is possible after death, the sins remain forever, and so will the penalty of sin last forever.

Universalist C.—Say what you please, sir, I cannot reconcile an eternity of torments with the perfections of God. There is no proportion between the short duration of sin and its endless punishment. The doctrine of universal salvation satisfies reason, but your cruel dogma of an implacable God, who damns forever his own creatures who can do him no real injury, and whom he could save without detriment to his glory, that inconceivable hatred alienates more people from Christianity than all other absurdities and incomprehensible dogmas.

Missionary.—God knows perfectly, and we know, though imperfectly, the malice of sin. God knows what he has done for sinners, the measure of graces which he has given them and the length of time he has waited for their repentance. We know moreover that he has sent us his only begotten Son, to warn us and to be our model, our mediator and redeemer ; that God is infinite, and that sin, however short

in duration, has, because it is a rebellion against God, an infinite malice; that the damnation of men is not chargeable to God, who wishes the salvation of all men, but to the perverted will of sinners who abuse their liberty. With regard to infidels, let them avoid evil and do good, let them love God and their neighbors, and they will soon love Christianity. They have certainly good reasons to fear hell and wish annihilation, but they have no reasons to blaspheme God, because he is just and holy.

The dinner bell put an end to our conversation. I could not perceive any good results from it. The reverend gentlemen had made up their mind to twist the Scriptures into a confirmation of their errors, but a Missionary must, like St. Paul, be instant in season and out of season (2 Tim. iv. 2,) and is a debtor to the Greeks and to the barbarians, to the wise and to the unwise. (Rom. i, 14.)

“Socinians, says Bossuet, who like Indifferents, “praise above all things, holiness of life, and the narrow path of good morals widen, amazingly, the road of salvation, by dooming to perdition and to the loss of eternal life, habitudinarians only!” Socin, himself, has not been ashamed to say: “that the murderer or homicide, who is judged worthy of death and incapable of enjoying eternal life, is not he who has killed one man, or committed one act of homicide, but he who has contracted the habit of so great a crime.” (Soc. in Cap. iii. 1, ep. jo., etc.) “There is nothing so much inculcated in his works than this

“ doctrine. It is also the opinion of the greatest number of his disciples, and amongst others of Crellius, one of the most celebrated. The question is not to save from damnation those who truly and sincerely repent; there is not a word about that, in all their discourses, and every body knows that all sins, however enormous, malicious and numerous, can be forgiven in that way; the question is to find an excuse to sin, in sin itself: and, behold, what has been asserted on this subject by Protestants, who pride themselves, above all others, of adhering to sound morality. You see how relaxed they are on this point: On others they are rigorous, to extremes, etc. (Bossuet 6, advert. to Protestants, N. cxiv.)

Since the days of Bossuet, the disciples of Socin have only fallen deeper and deeper into the abyss of infidelity and irreligion.

CHAPTER VIII.

MESMERISM—SPIRITUALISM.

Dearly beloved, believe not every spirit, but try the spirits, whether they be of God. * * * * * He that is not of God, heareth us not. By this we know the spirit of truth and the spirit of error. (1 John, iv, 1 and 6.)

Mesmerism and Spiritualism have attracted, of late, considerable attention. The reader will perceive, at a glance, that I do not take the word *Spiritualism*, according to the definition of Lexicons, but in the sense of people who believe that they communicate with departed spirits. Before I analyze Spiritualism, I must say something of Mesmerism, because there is some analogy between Mesmerism and Spiritualism, and because some mesmerists, extending beyond limits, their boasted power of animal magnetism have been hostile to religion. The analogy between Mesmerism and Spiritualism consists in this: That both the Mesmerist and Spiritualist hold, or at least pretend to hold communications with spirits; the difference is this: that Spiritualists converse with spirits out of the flesh, or divested of their bodies; whilst Mesmerists converse with spirits in the flesh, or still united to a body, but rendered eminently active and supremely intelligent by deadening the senses through the influence of animal magnetism. Mesmerists have not introduced a new religion, perhaps, because spirits in the flesh are

not supposed to go beyond the moon and stars, and being confined to this world, cannot tell what happens in the next. Without introducing a new religion, some Mesmerists have flattered themselves with the idea of destroying the old one, by the discovery and possession of a focus of light, which they thought, would enable them to explain away the visions of prophets, the extacies of saints, the possession of men by wicked spirits, the miracles of Jesus Christ and his apostles; in a word, every thing supernatural. After numberless experiments, men are not much wiser nor healthier than formerly. Mesmerists have performed no miracles, and the evidence of the miracles and prophecies related in the Bible remains in full force. The church has condemned the use of animal magnetism in all cases, when good morals and piety are endangered, but Mesmerism itself is not condemned, and men of science remain free to investigate and study the mysterious agent called *animal magnetism*.

Having prefixed these few remarks on Mesmerism, on account of the infidel tendencies of some Mesmerists, I now come to the subject of Spiritualism.

What is spiritualism? It is the religion of people who converse with departed spirits. The members of the fraternity who have the honor to converse with spirits are called *Mediums*. There are different ways to coax the spirits to come and converse with Mediums. Sometimes the members of a spiritual circle surround a table and keep their hands upon it until it moves. That is table-turning and spirit-rapping. Sometimes they

hold their hands together in a dark room ; but all will be better defined and explained when spiritualists will have made a ritual and a prayer book, and erected meeting houses of their own, for their error is so new that everything has to be created. Meanwhile they meet, (chiefly in large cities,) in public halls or school houses. Their form of worship is not unlike that of Protestants. It consists of one or two hymns, a short prayer, a passage from the Bible—a sermon or lecture by a speaker who is moved and called trance-speaker—another hymn, whilst a collection is taken—and finally a blessing by the trance-speaker. There is, occasionally, as an appendix, an address from some sisters who do not mind the advice of St. Paul, to women, to be silent. And why would they ? for they claim to be inspired as well as St. Paul ! Spiritualists have no creed. What need have they of a creed, since they communicate directly with Heaven ! They fancy that the time will come when there will be no exterior worship, no ministers, no Bible. Then will the Holy Ghost enlighten every soul directly, or indirectly by created spirits. They want no exotic, no stereotyped form of belief, no religious ideas imported from Asia or Africa. All must come from Heaven through the Holy Ghost and ministering spirits. It is painful and shocking to hear Mediums, (sometimes young and bold females,) advocating Pantheism, Fatalism, Libertinism and every kind of *isms*, and uttering, without a blush, the grossest blasphemies against Jesus Christ and his holy mother. They generally praise every church as being good, un-

til we have something better. They praise particularly the Catholic Church, because she holds communion with departed spirits, but their end and their aim is the destruction of all religions and of all moral principles. Are spiritualists in earnest? Are they so blind as to believe that Mediums converse with spirits? There is no doubt that the desire to commune with relations or friends who have passed into another world, is often so powerful as to affect, in some degrees, the reason of those who have suffered losses by death. This desire is probably the reason why many persons rush to pretended Mediums in hope of finding some means of communicating with their friends across the distant void. Others, when all medicines have failed, apply to Mediums as a last resource, and as they pay *cash*, for consultations, they are, I should think, in earnest. There are, besides, some wretched people, who desire so ardently to unsettle the universal notions of right and wrong, and whose conscience is so rotten, that they welcome every mountebank and impostor who knows their weakness. They are certainly blind and wilfully blind. Should they consider that Mediums have never cured any body, that examples are not wanting of famous Mediums, who, after working wonders, have ended by swindling the dupes of their new revelation out of their earthly currency, that a number of unfaithful wives or husbands have become entirely carnal by Spiritualism, they would understand that most of those dishonest and lecherous Mediums deserve to be consigned to prison or to bedlam.

Is Spiritualism merely an imposture! or is the devil at the bottom of it? There are Spiritualist Lecturers and Mediums who make money by forming here and there spiritual circles and by telling their experience of the spirit world, who afterward turn *state evidence* against Spiritualism, and find it more profitable to lecture against the new humbug, and prove that it is all imposture, tricks and legerdemain. The roguery of the *Davenport boys*, and of many other Spiritualists, is now evident and has been exposed to the world; but is it all humbug? Is not the devil at work? I have read of many instances when the presence of a good christian, who would bless himself with the sign of the cross, drove away, or at least, kept away the spirits. No answer could be obtained, or if forced to answer, the spirits would confess that they were *demons*. I have not a sufficient evidence of the truth of those facts, and granting that the facts are fairly stated, it is possible that a skillful operator merely wanted to frighten credulous people and attract notoriety. One thing is certain; it is that *spirits* or Mediums lie, and lying is the devil's characteristic. If inquiries are made about men who had no principles of morality, they are never in hell; they are happy, and ascending from one sphere to another. The answers of spirits lead to indifferntism in religious matters. Jews or Christians, Methodists or Catholics, Deists or Atheists, all are on their way to eternal bliss. The answers on human events are like the oracles of heathens, sometimes strikingly correct on past events, which the devil

may know, sometimes entirely at variance with truth. The answers on future events, which the devil can only guess at, are always ambiguous. It is not improbable that the devil is allowed fair play particularly in large cities, which are more corrupted than Sodom and Gomorrhah, and where there is a debauched public sentiment upon all questions of law and the duties of man to God and to his fellow-men. A number of facts establishes moreover, that the power of the devil is greater in idolatrous and infidel lands than in christian countries, where the prayers of the just ascend the throne of mercy. Indian jugglers can beat all our spiritualists. Instead of table-moving and rapping, their lodges move and stuffed animals walk around their camps and obey their orders. These are curious facts, well attested by holy missionaries who relate what they have seen, and who have nothing of the old woman on their brain. Some of the feats of Chinese and Mohammedan jugglers puzzle our savans and philosophers. We read in the gospel of many persons possessed by the devil; we read in Tertulian and other holy fathers that the name of Jesus Christ silenced the oracles of heathens and chained the power of the wicked spirits. The holy name of Jesus is not pronounced with faith by spiritualists. Let them invoke that name, let them make the sign of the cross, without mockery, and they will, I am sure, cease to be duped, by lying spirits. Infidels may laugh and call us simpletons, but the devil is cute. He holds them in his nets, and to keep them quiet, he cheats them out of their

wits, and makes them believe that there is no devil. I do not affirm that there is any direct intervention of satan in the doings of spiritualists, but I affirm that the devil is at work in persuading them to advocate and propagate the most dangerous form of superstition and unbelief.

Out of many conversations which I have held with spiritualists I will relate only one which I have heard between a medium and a methodist preacher, and which I continued after the departure, (I might say the discomfiture) of the protestant minister. It took place in a railroad accommodation car. Everybody knows that people generally stand face to face in accommodation cars, and that the rate of speed is the reverse of lightening trains. Travelers are thereby prone to sleep or to talk. The methodist preacher, a good looking gentleman, stood by the side of the spiritualist, a female medium, highly gifted with conversational powers and unceremoniously asked if she was a member of the methodist church. No, sir, said the medium, I am a spiritualist. Then followed a long talk on getting religion, on the change of heart, on the parable of Lazarus, etc., etc. Finally the spiritualist said: I want a medium between God and man, and the only reliable *mediums* are spirits in communication with spirits.

Methodist Preacher.—We have the Holy Bible. That is our Medium to know God and his saving truth.

Spiritualist.—The Bible is a holy book, but it is nothing more than a book. It is abused by every preacher

who boasts that he preaches the word of God, when in reality he preaches his own opinions as heavenly truths. The Bible is mute. It will never change its shape to answer our doubts. I want a living Medium between God and Man.

Methodist Preacher—(with a long sigh!)—My dear sister I am sorry, extremely sorry, that you make so little of the Bible, that dear book that enlighteneth every understanding, and which our dear Saviour has commanded us to search.

Spiritualist.—I think as much of the Bible as you do, but I am tired of listening to preachers who tell me to search the scriptures, and who give themselves as Mediums between God and Man to explain what God has written. You are not a Medium, no preacher is a Medium, and what I want is a living Medium between God and Man.

Methodist Preacher.—Our dear Saviour, our dear Lord is the Medium that you want.

Spiritualist.—Our Lord was a medium in His days. He has proved it by miracles and prophecies; but he is now in Heaven, and preachers are not new Messiahs. What Mediums are men who pretend to preach in his name! I have as much right to preach to you as you to me. (That was plain language and strong argument.) Confess that you are not a Medium and you will be forced to acknowledge that spiritualism is the best religion, the simplest religion, the most rational of all religions. (I was tempted to interfere and to add that it was also the cheapest religion; but

on second thought, I kept *incognito*, to hear the end of that strange controversy.)

Methodist Preacher.—You have no warrant from the scriptures that spirits communicate with men. It is all illusion.

Spiritualist.—I beg your pardon, sir, the Bible is clearly on our side; but if you wish to argue from the scriptures, let me ask you can you show me in the Bible that Methodist preachers, that Baptist preachers, that Presbyterian and Congregationalist preachers, that Episcopalian and Universalist preachers, that any preachers have a right from God to twist the Bible into a confirmation of their favorite theories and human creeds, and to place themselves as Mediums between God and man?

Methodist Preacher.—It is an unfortunate thing that there are so many divisions and variations in the christian world. That evil comes from a want of piety. Let us pray to the Lord, and pray with fervor, and the Lord, in his mercy, will enlighten his elect. Holiness and piety, such are the signs and the marks of truth. Holiness and piety are the seal by which we know the true ministers of God and the true ministers of His church.

Spiritualist.—That is all cant and hypocrisy. The Pharisees thought themselves more perfect than their neighbors, but our Lord has rebuked their pride and preferred the publican to the men of long prayers. Do you think that Methodists are the only christians who pray? The only christians who are holy? If you

think so, let me tell you that it is—I will not tell what. You have no right to condemn your neighbors who make use of the Bible, to the best of their abilities, as well as Wesleyan Methodists. Protestants are all right or they are all wrong. They are not all right, since they hold contradictory doctrines, one affirming what the other denies. They are, therefore, all wrong, and we must have new revelations to know the true religion. That new revelation has come at last through the ministering spirits who converse with us, to let us know the truth and the whole truth.

Methodist Preacher.—Your confession that your revelations are new is precisely what condemns you. What is new in religion is not true, and what is true is not new.

Spiritualist.—On that principle, your own creed is equally false, for it is quite new. It goes no further than John Wesley. On that principle, all protestants are condemned, for they are not older than Luther and Calvin. Your principle is the axiom of Jesuits, which leads to Romanism. I believe, for my part, that God enlightens us as he pleases, and when he pleases, and I am thankful to him that he has at last manifested his will through spiritual Mediums.

Here the conductor shouted M. M. Junction, and the Methodist preacher left us. As the train moved on, I considered it my duty to occupy the seat of the reverend gentleman and to fight the Spiritualist Medium on Catholic principles. I had not to wait long before Mrs. M—— opened her mouth. Are you a minister of the Gospel? said she.

Missionary.—Yes, Madam, I have listened with great attention to your discussion with our good friend, and I must say that you have held your ground admirably.

Spiritualist.—I am death on all ministers. I do not mean to offend you, but I feel, and I must say frankly and openly that ministers do not understand the scriptures better than other people. Some have a good share of learning, but learning does not establish a privilege in their favour. The more I reflect upon it, and upon the prejudices and divisions which disgrace christianity, the more I feel the necessity of living mediums between God and man.

Missionary.—There is a deep fund of philosophy in your remarks. I agree with you that we need living mediums, which I call a living authority. You are right in throwing the whole set of Protestant preachers overboard. They have no mission from God. They are mere lecturers who create divisions and subdivisions amongst christians, instead of propagating truth, and promoting unity. They are wolves in sheeps' clothing, and false prophets who have not entered through the door.

Spiritualist.—I judge from your words that you are not a Protestant minister. May I enquire if you are a Mormon missionary or a Universalist preacher?

Missionary.—Nothing of the kind, thanks be to God. I am a Catholic Priest, and as such, I claim to be such a medium as you look for, a living medium between God and man.

Spiritualist.—Are you indeed one of those men who claim to have the power of forgiving sins ?

Missionary.—As men, we beg forgiveness for our own failings, but as ministers of God, lawfully ordained, we have received the power to forgive sins. Jesus Christ exercised that power, to the great scandal of the Jews, and he has given it to his Apostles and to their successors. There is nothing plainer or more explicit than that in the whole Bible.

Spiritualist.—I like to know upon what ground you claim to be the successors of the Apostles, and by what right you forgive sins. God alone has the power to forgive sins, and he alone can give that extraordinary power.

Missionary.—The Apostles have unquestionably received the power to forgive sins, without ceasing to be men. To answer your question, I have to prove that the Apostles had successors in office. If the Ministers of the Catholic Church are the lawful successors of the Apostles, divinely sent to continue the work of the Apostles as the Apostles were divinely sent to continue the work of Jesus Christ, all other *Mediums* besides those appointed by Jesus Christ and then by the Apostles, and in the course of time, by the lawful successors of the Apostles are *Mediums* between the devil and man, instead of being mediums between God and man.

Spiritualist.—I have read the scriptures throughout, and I do not recollect to have found anywhere that the Apostles were to have successors. Where do you find that strange doctrine ?

Missionary—The word strange would better apply to your doctrine of spirit-rapping and to all the doctrines of innovators who endeavor to remodel Christianity. The Catholic doctrine is the old doctrine, the doctrine of the immense majority of Christians and the doctrine of the Bible. To confine myself to the scriptures, let me refer you to the words of our Lord, who said to his Apostles: “As the Father has sent me, I also send you.” (John xx, 21.) Weigh his words. Was not our Saviour sent to send men with power to preach, to baptize, to forgive sins, and above all to consecrate bread and wine into his body and blood? The Apostles were therefore sent, even as Jesus Christ was sent, to send men with the same power. Our Saviour has said moreover to the Apostles: Go teach all nations; I am with you, all days, even to the consummation of the world. (Matt. xxviii. 20.) But how could our Saviour be with his Apostles, all days, even to the consummation of the world, if they were not to have successors in office? The acts of the Apostles show us accordingly Paul and Barnabas ordaining priests in every church? (Acts xiv. 22.) The Epistles of St. Paul to Timothy and Titus, establish the same doctrine. With regard to the fact that the ministers of the Catholic Church are the lawful successors of the Apostles, it is as easy to trace their spiritual genealogy, as far as the Apostles, as it is to reach the roots of a tree by going from the leaves to the branches, from the branches to the trunk; and from the trunk to the roots.

Spiritualist.—I have seen what you call the Apostol-

ical tree. Heretics are represented by withered branches separated from the trunk. It is an ingenious way to express the pretensions of your church, but you know that all protestants are a *unit* to proclaim that the whole trunk was rotten, and that nothing was sound, except the roots. They vindicate the separation from the old church, on the ground that it had fallen into gross errors and wicked practices, and that the ministers of that church had lost their power, by falling into superstition and idolatry, and countenancing all the abominations predicted by St. John in the Apocalypse. They call your Church the whore of Babylon and your Pope and his Bishops Antichrist.

Missionary.—I have often conversed with infidels, who follow up to its last consequence the argument of Protestants, and who conclude that our Savior was an imposter. If the premises of protestants be true, the conclusion of infidels is undeniable. Our Savior has clearly foretold and promised that the gates of hell shall not prevail against his church. If his church has fallen, he falls with it; but if Jesus Christ be God, and the Bible the word of God, the world will pass away, but his word will not pass away. The wind may blow, the waters may fall, but his house will stand, because it is built on a rock. He who believes the divinity of Jesus Christ, and you confessed, at least, that he was a true Medium, between God and man, he who believes that the Bible is the word of God, must be blind or impudent to contradict Jesus Christ and to deny what he reads: that the gates of hell shall not prevail against

his church, that he will be with his apostles, all days, even unto the consummation of the world, and that the church is the "pillar of truth." Those who suppose that the ministers of the church can lose their power, ought to remember that the ministry is the salt of the earth and the light of the world: It is, says the great Bossuet, with the ministers as with our eyes. If our eyes are sore, they may be cured; but if the eyes are entirely gone, if the sight is lost, God alone, by a miracle, can restore the blind to the enjoyment of light.

Spiritualist.—That is precisely what we need and what we look for. All ministers have failed, and we look for light, in the revelations of spirits, who communicate with us, through the mercy of God.

Missionary.—You forget that Jesus Christ has promised to be with his apostles all days, even unto the consummation of the world. Should your spirits manifest themselves, in a visible manner, as bright as the sun, I would say they are wicked spirits and demons and nothing else. The Church of Christ is to last forever. He who does not hear the Church shows thereby that he is under the influence of bad spirits. (1 John. vi, 6.)

Spiritualist.—I thought that Catholics favored our religious views. I liked your communion of Saints, and the principle that the true church is guided by the Holy Ghost; but it now seems to me that you make your Pope and Bishops superior to the Holy Ghost, and that you account for their infallibility by virtue of

their office in the church. God alone is infallible, and to know his will I prefer to rely on the guidance of spirits than on the definitions of men who have never crossed the threshold of life.

Missionary.—I hope that you will study the Catholic doctrine; you perhaps misunderstand and certainly misrepresent the origin of infallibility. Our Pope and Bishops derive their infallibility from the perpetual assistance of the Holy Ghost, according to the promises of Jesus Christ. “He who hears you, hears me;” said our Lord, “He who despiseth you, despiseth me, and he who despiseth me, despiseth him who has sent me.” (Luke x. 16.) The more you will investigate the sublime prerogatives and divine privileges of the Church, the more apparent it will become that your Circles and Fraternities are not the work of God, and that your *Spiritualism*, instead of leading to God, leads to the extinction of good morals and to downright infidelity.

The Spiritualist had arrived to the end of her journey. On leaving the cars she had the kindness to wish me a pleasant journey and comfortable quarters in the land of spirits. Being now alone, I reflected on the strange form of error introduced by modern *Spiritualism*. I wondered at the deceits of the spirit of error who, at times, seeks to persuade worldly people that death is the end of man as of brutes; and at other times transforms himself into an angel of light, to lead men to irreligion and libertinism by a superstitious communication with him, through fantastical spirits

As in ancient times, deluded Pagans were deceived by false oracles, in our days, misguided people, who reject the authority of the Church of God, are duped by new *Sibyls* under the name of *Mediums*. Materialism is too abject, too irrational, too repugnant to the nature of man to satisfy the human heart and intellect. What is matter, cold, senseless, motionless, lifeless matter without spirit? The beautiful body of Adam was but a corpse and a statue until God breathed life into it and animated it with a soul created to his own image and likeness. Our soul is a spirit, and that spirit, to enjoy happiness, must be in communion with God, the spirit of holiness and truth. But alas! there are created spirits, who have rebelled against God, their creator, and who are not of God. "Dearly beloved," wrote St. John, "believe not every spirit; try the spirits whether they be of God. He that is not of God, hear-eth us not." (I. John, iv.) "This is the criterion of Catholic truth, "to hear the church." When the Holy Ghost came down upon the Apostles, under the form of cloven tongues, as it were, of fire, he changed those men who could not pray, who could not suffer, who could not understand the words of Christ, into saints, doctors and martyrs. The same Holy Spirit vivified the church. Without the Paraclete, the church would be a lifeless body, as the body of a man without a soul, but through the vivifying light and graces of the Holy Ghost, the church is one and holy. He who hears the church is in communion with God, with holy angels, with the saints of Heaven, with all holy spirits who are

of God; "but he who *hears us not*," says St. John, "is not led by the spirit of truth, but by the spirit of error." (St. John, iv., 6.)

May that Holy Spirit of holiness and truth enlighten our understanding and strengthen our will, and as early christians by their prayers and holiness, silenced the oracles of Pagans, (1.) the holiness and prayers of true believers will, in our days, silence and conquer "our adversary, the Devil, who goeth about as a roaring lion, seeking whom he may devour." (1. Pet. v. 8.)

(1.) For proofs see Rollins History, Book X, Chap. III of Oracles.

CHAPTER IX.

MORMONISM, SOCIALISM, IRRELIGIOUS PHILANTHROPISM.

Know also this, that, in the last days, shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, * * * having the appearance of piety, but denying the power thereof. Now, these avoid. For of this sort are they who creep into houses and lead captives silly women loaden with sins, who are led away with diverse desires. (2 Tim. III. 1, 2, and 5, 6.)

The late Archbishop Hughes, in his introduction to the work of the Abbe Martinet, entitled Religion in Society, describes with his well known masterly tact, the modern, crafty stratagems of unbelievers to propagate errors. "Whoever, says the deep writer, has "paid any attention to the more recent wanderings of "the human mind, must have observed that within the "last quarter of a century, the system which the spirit "of error had previously adopted in making war on "truth, has been entirely changed. Formerly its advocates were in the habit of appealing sometimes to "scripture, and at all times to human reason, in support of its destructive theories; but the defenders of "truth pressing closely on its march, possessed of equal "ability and a better cause, had exposed its fallacies "and made it clear that both scripture and reason with "one voice repudiated its bad principles and false doctrines. Hence the change of tactics. At present the

“appeals to scripture and to reason are few and feeble. “The advocates of error, who would regard it as a “merciful dispensation if religion were once for all “banished from the thoughts of men, have learned to “disguise their enmity, and to speak of religion “with affected hypocrisy and expansive hollowness. “To attack the Holy Scriptures, they have discovered, “would be to sound the alarm. To appeal to reason “for support, would be to expose the thread-bare con- “dition of their hopes, as well as their cause. Hence, “the actual phase which the spirit of error presents at “this moment, in its mode of warfare against God “and man, is different from anything that it has hither- “to exhibited. It now stoops to cajole, to flatter, to “enlist, to conciliate and bring into coalition with it- “self the mere sensual faculties, susceptibilities and “passions of our poor fallen nature. Having lost its “cause before the high tribunal of public reason to “which it had formerly appealed, it would now accept “a favorable verdict from the low animal feelings and “propensities by which man, especially when he in- “dulges them, is most nearly assimilated to the brute “creation. It elevates the sentient faculties above “the intellectual, the lowest attributes of our nature “above the highest, which it treats with indifference, “or affects to ignore. It confines its zeal to the con- “dition of man in his present state and adjourns the “question of his eternal future. It sheds bitter tears “of sympathy over the miseries to which God, (that “is, if it admits such a Being,) in the actual economy,

“has left him exposed. It insinuates and proclaims
“aloud, where it can do so with impunity, that, in
“providing for the temporal well being of man, re-
“ligion has proved recreant to its mission, and society
“has abused and betrayed its trust. In contrast with
“the actual inequalities and sufferings which afflict our
“race, it spreads out before us its embellished and tempt-
“ing theories of society organized on new and imaginary
“principles. The family, the school, the guild, the
“state, the church, all and each must be remodeled in
“strict accordance with the wants, the wishes, the
“complex tastes, the sympathies, the varied suscepti-
“bilities and special aptitudes of men and women in-
“dividually considered, as they shall be found in this
“Paradise regained” which the spirit of error is pre-
“paring for the future abode of humanity. Yes, all
“‘humanity,’ no Divinity. A God, a Christ, Redemp-
“tion, Revelation, Grace, Sacraments, a blessed and
“beautiful connection between man’s present condition
“and his future state—these the spirit of error treats,
“in the present day, with courtesy or silent indiffer-
“ence or ill disguised contempt. It does not quarrel
“with its dupes for believing and hoping in them all.
“To do so, would be at variance equally with its policy
“and its politeness. But to mitigate the strictness of
“human and divine laws, to build palaces for the future
“abode of the working classes, where hovels now
“stand; to hold out to them gilded promises of warm
“clothing in winter and light dresses in summer, to
“abridge their hours of labor and augment its compen-

“sation ; to economise thus abundant leisure, during
 “which ‘humanity’ may play on the piano and improve
 “itself by reading reviews, novels and newspapers ; to
 “anticipate and provide for a broad margin in domestic
 “and social manners on the central and dividing line
 “of which *like* shall meet *like* by sympathetic affinity
 “and mutual attraction ; in short, to dazzle the eye and
 “seduce the heart of the suffering portion of our race
 “by a cruel, because visionary, exhibition of such re-
 “sults which cannot be realized, and which, in many
 “respects, would be execrable if they could, is the
 “latest and actual system of warfare against both God
 “and man, which is now being proclaimed and carried
 “on by the spirit of error and its living, speaking and
 “writing agents and advocates.

“There is much low, mean cunning in this system.
 “It erects humanity into the idol, and calls upon men
 “to reverence, worship and adore their own fallen na-
 “ture. It does not mention the fact, that, in this
 “worship, the priest and the Deity are one and the
 “same. The former swings the censor, it is true, but
 “the fragrance of the burning incense reaches only his
 “own nostrils, for he is ‘humanity.’”

“God and Revelation, the Church, the Scripture,
 “and even reason, though not specially proscribed, are
 “left out, or considered as topics of sheer indifference
 “in this new complex heresy, emanating not so much
 “from the wandering of the human mind as from the
 “passions of the human heart. It is known in differ-
 “ent countries by different names ; and the several

“schools into which its advocates are divided are contending as to which will have the honor of giving it ultimate stability of form and dimensions.”

The monstrous growth of Mormons in the United States, the astonishing diffusion of antisocial Socialism in the old world, and the open and secret machinations everywhere of deluded revolutionists to reform religion and society, are striking evidences of the correctness of the observations of the illustrious Archbishop. There is nothing new under the sun. It is the old war of passions against truth, but never before has the appeal to passions been so direct and more open than in our days. Seek first the kingdom of God and his justice, says Jesus Christ. Seek first the things of this world, its joys and glory, says Anti-Christ, and with him all heathens, infidels and heretics : and alas ! this appeal to passions renders useless the plainest demonstrations and the most pressing arguments in favor of truth. It has been proved by a number of sworn witnesses, that the founder of Mormonism was an impostor and an infamous liar ; that the *book of Mormon*, published in 1830, was nothing else than a romance written by one Solomon Spalding, about the year 1813, which a certain Rigdon, a printer, had copied by stealth, and which became by mysterious processes, the *Mormon Bible* ; it is beyond doubt that Brigham Young, who assumed the leadership of the Latter-Day Saints, after the tragical death of Hiram and Joseph Smith, is a traitor to his government and country, and that his Mohammedan doctrines on marriage are

more barbarous than the doctrines of carnal Jews, and wild Indians. But Mormons are blind, hopelessly blind, because they are the slaves of low sensual instincts. We may apply to them the remarks of the learned Moehler concerning the Gnostics :

“There are certainly few,” says Moehler, “who have “studied the Gnostic errors, that are not seized with the “deepest astonishment how their partisans could possibly deem their whimsical opinions the fantastic “forms of their demonology, etc., to be Christian, “Apostolic doctrines, and many among us, perhaps, “believe that we could, in a single hour confute thousands, of them by the Bible, and bring them back to “pure Christianity. So confident do they feel in their “superiority, that they were even disposed to accuse “their opponents of a want of dexterity, because they “did not succeed. But when once a peculiar system “of moral life has been called into existence, should “it even be composed of the most corrupt elements, “no ordinary force of internal proof, no conclusion of “ratiocination, no eloquence is able to destroy it. Its “roots lie mostly too deep to be pervious to mortal “eye. It can only perish of itself, become gradually “exhausted, spread its rays and disappear ; but as long “as it flourishes, all around is converted into a demonstration in its favor. The earth speaks for it, and “the heavens are its warranty. They are, as it were, “enchanted and scales cover their eyes.” (Moehler’s Symbolism, p. 355.)

A few words on the wealth of Mormons, on the place

of their birth, and on their peculiar form of government, will not be out of place, and without interest and significance in this chapter. The Mormons are now rich, and it is said that Brigham Young, their leader, can drop dollar for dollar, with any sovereign of Europe. It is asserted and believed by many people that much of that wealth has been got up by rapine and murders; that Brigham Young has been guilty of robbing U. S. soldiers of their pay at Council Bluffs, on the Missouri river, and that he has afterwards robbed and murdered a number of emigrants across the plains, by his *Danites* or emissaries, disguised as wild Indians, but, in justice to the Mormons, it must be stated that the great wealth of the false prophet and of his people, can be accounted for by natural causes and legitimate means. The land emigration to California brought hundreds and thousands of teams as far as Salt Lake, and the poor Gentiles on reaching Utah readily paid large amounts of money to exchange worn out mules, oxen and horses for fresh animals. After a few months those same worn out animals were again in good condition and exchanged with great profit for living carcasses. The emigration to Montana and Idaho has, moreover, given to the Mormons an opportunity to sell their grains and provisions at fabulous prices. As God rewarded formerly the old Pagan Romans for their natural and imperfect virtues, it is just that he would now reward in this world, the deluded followers of Joseph Smith for their few good deeds.

With regard to birth, the Mormons are mostly

Swedes, Danes, Norwegians and Scotch ; next to them, in number, are Germans, Swiss and Americans. They had only with them in 1866 three Italians, two French, and one brother of Don Quixote. The women are also mostly from Scandinavia, Germany and Switzerland ; Mexico and the United States have supplied the Saints with a considerable number of wives. Italy had furnished eight, Spain two, and Greece one. Not one French woman has ever joined the Mormons. It may be further remarked that a great many of Mormon converts were tailors and shoemakers in the old world.

The Mormon form of Government is half Mohammedan, half Christian. Their discipline is rigid and their policy a perpetual *martial law*. Brigham Young is King and Prophet, more independent in his territory, than Indian Chiefs in the wilderness. He defies the United States. "I have no fear," said he, (as reported in his own newspapers,) "of Franklin Pierce removing me from office and saying that another man shall be Governor of this Territory. We have got a Territorial Government, and I am and will be Governor, and no power can hinder it until the Lord Almighty says : "Brigham, you need not be Governor any longer, "Then I am willing to yield to another." In 1857, troops were sent to Utah, under Colonel Johnston, but the expedition ended in a clever Yankee trick, played on *Uncle Sam* by the shrewd Mormon Vermonter, Brigham Young. The Saints agreed to build barracks for the United States soldiers, and to supply

them with provisions, and the United States Treasury has paid the bill!

If Brigham Young had founded his Holy Zion in Asia or Africa, there would be no more need of confuting his errors than those of Confucius or Mohamed. But he lives in the United States and his extraordinary genius and rare talents to gain disciples from every race and language are a pretty sure foreboding that his Kingdom will not end without a severe struggle with the Gentiles, unless God, in his mercy, call him soon to an account. A missionary priest will now and then, meet with some adept or agent of the false prophet. The following conversation with an Elder of the Holy Zion embodies what Mormons generally reply to the Gentiles who attack their peculiar religious and social theories. That Elder of the New Dispensation was an eccentric fellow, who amused himself with telling his neighbors that he had been in heaven and hell, and in Purgatory, and that he could unravel everything about the next world. I met him in a blacksmith shop. There, said the blacksmith, (an Irishman,) our Reverend Pastor is coming, will you have a talk with his Reverence? Oh, yes, said the Mormon. As I went in the good blacksmith grasped my hand, saying at the same time I am very glad, sir, to have your Reverence face to face with a Mormon Elder. I will make you acquainted with Mr. X. He boasts that he knows more about the next world than any living human being.

Missionary.—I have been informed that we had a Mormon in our settlement, but I could hardly believe it.

Mormon.—I hope, doctor, that you are not afraid to have a Mormon in your neighborhood. We may disagree on some points which relate to the world, but we agree on the state of souls, in the next world. We believe, with your church, that there is a purgatory besides Heaven and Hell.

Missionary.—So, you believe in Purgatory! May I inquire how you make out your proof that there is such a place in the next world?

Mormon.—I can easily prove it. I have no need of scriptures. Supposing that I would die on a sudden, I believe that I am not so wicked as to be thrown headlong into hell, but I confess that I am not so perfect as to go straight to Heaven. Where, then, will you send me, except to Purgatory or some place like it?

Missionary.—I fear that you will be detained there a very long while, and perhaps fare worse; for Mormons stand a better chance to go with Mohammedans than with Christians.

Mormon.—You speak so because we advocate polygamy, but Mormons, after all, treat women far better than the generality of men who revile our institutions.

Missionary.—I do not see how you make out that point.

Mormon.—You are aware that in every State of the Union when a man is tired of his wife he procures a bill of divorce and sends her away. Would it not be fairer and more honest to have two or more wives and support them, than to turn one away as an outcast, to

take another? You are aware also that in every city, of any size, there are public women who live a wretched and miserable life. Policemen or constables will now and then pounce upon them to exact a fine or rather a tax of ten or twenty dollars for the benefit of the corporation, and after fleecing them unmercifully, turn them loose in the streets to continue their trade. Would it not be wiser and more honorable if men who want more than one wife, and if men who have no wives, would marry in earnest those forlorn creatures, and marry as many wives as they can support and raise children for the church and the State? It is the glory of Mormons that they discountenance debauchery and the shameful traffic of prostitution.

Missionary.—Your reasoning does not prove your assertion. Divorce is a great evil; Prostitution is a greater evil, but Polygamy remains notwithstanding an intolerable iniquity. A woman cannot be happy if she does not possess the whole heart of her husband. Jealousies and strifes are inevitable in a harem. But leaving aside natural considerations against polygamy, we have the clear and positive law of our blessed Lord Jesus Christ. To disobey that law is an open and wicked rebellion against God.

Mormon.—God who had permitted polygamy in the old testament, may, no doubt, authorize it, (1.) and

(1.) Long before Brigham Young, the Anabaptists of Germany maintained and practiced polygamy. John Bockhold, a tailor of Leyden, the prototype of Young, who proclaimed himself King of Sion, and who during a certain time, was really sovereign of Munster, married eleven wives at a time, at the motion of his supposed interior spirit. (Mosheim Eccl. Treat. by Maclaine, Vol. 4, p. 452.)

The great! reformers Bruce, Luther and Melancthon allowed the Land-

has, in fact, authorized it, by a new revelation, to correct the evils of our age. King David and the good patriarchs of old times were certainly not guilty of any rebellion against God.

Missionary.—There has never been since the advent of our Lord, and never will be anything like a new revelation or a new dispensation. The gospel of Jesus Christ is to last forever, and our Lord has promised to be with his Apostles, all days, even to the consummation of the world. He has perfected what was imperfect in the old testament, consecrated the indissolubility of the bond of marriage and abolished forever polygamy.

Mormon.—You do not believe that God has made new revelations, to our prophets, but I believe it firmly and those revelations will stand in spite of armies, and of the whole world.

Missionary.—I wonder at your zeal for Mormonism. Jo. Smith or Brigham Young have never performed miracles, like Moses or the Apostles, to prove their mission. It has been demonstrated by sworn witnesses, that Joseph Smith deserved no credit, and that he did not himself believe what he asserted. To talk plain language, the Mormons are dupes, who are imposed upon by shrewd leaders, and you are yourself too clever not to laugh at the credulity of your Teutonic converts.

grave of Hestia, Philip, to have two wives at the same time ; “*for the salvation of his body and soul and for the glory of God !*” says the document signed by them. (The document may be seen in full in Bossuet’s *Hist. of Variations*, Book VI.)

Mormon.—Well, doctor, you are prejudiced against us. It is a personal affair and a matter of conscience. Every body has a right to his own convictions, and must be guided by them.

Missionary.—As far as you are individually concerned, Mormonism is a personal affair, but I am afraid that it will become, in time, a national affair of a serious nature. Adieu.

I left with a sorrowful heart on seeing the blindness of men who can be led astray by such a humbug as the Book of Mormon.

After the Mormons had been expelled from Nauvoo, in Illinois, a colony of French Socialists, under the leadership of Cabet, established itself on the premises of the prophet. Socialism has not yet taken root in America, and died with Cabet. Americans are too wise to dream that perfect equality is possible on earth, or that a man can be free, by establishing overseers to control his labor and regulate his household. The greatest folly that has entered into the brain of man is to abolish property, as a means of promoting liberty and equality. The Socialists' problem of liberty, fraternity and equality, is to constitute society on monastic principles. It supposes more religion in society than there is in a cloister, and an infinitely greater abnegation in the President of their Republic than in the prior of a convent. Hence they all foolishly assert the perfectibility of man. Monks in monasteries hold their property in common; they own, individually, nothing. Order, liberty and happiness are not incompatible.

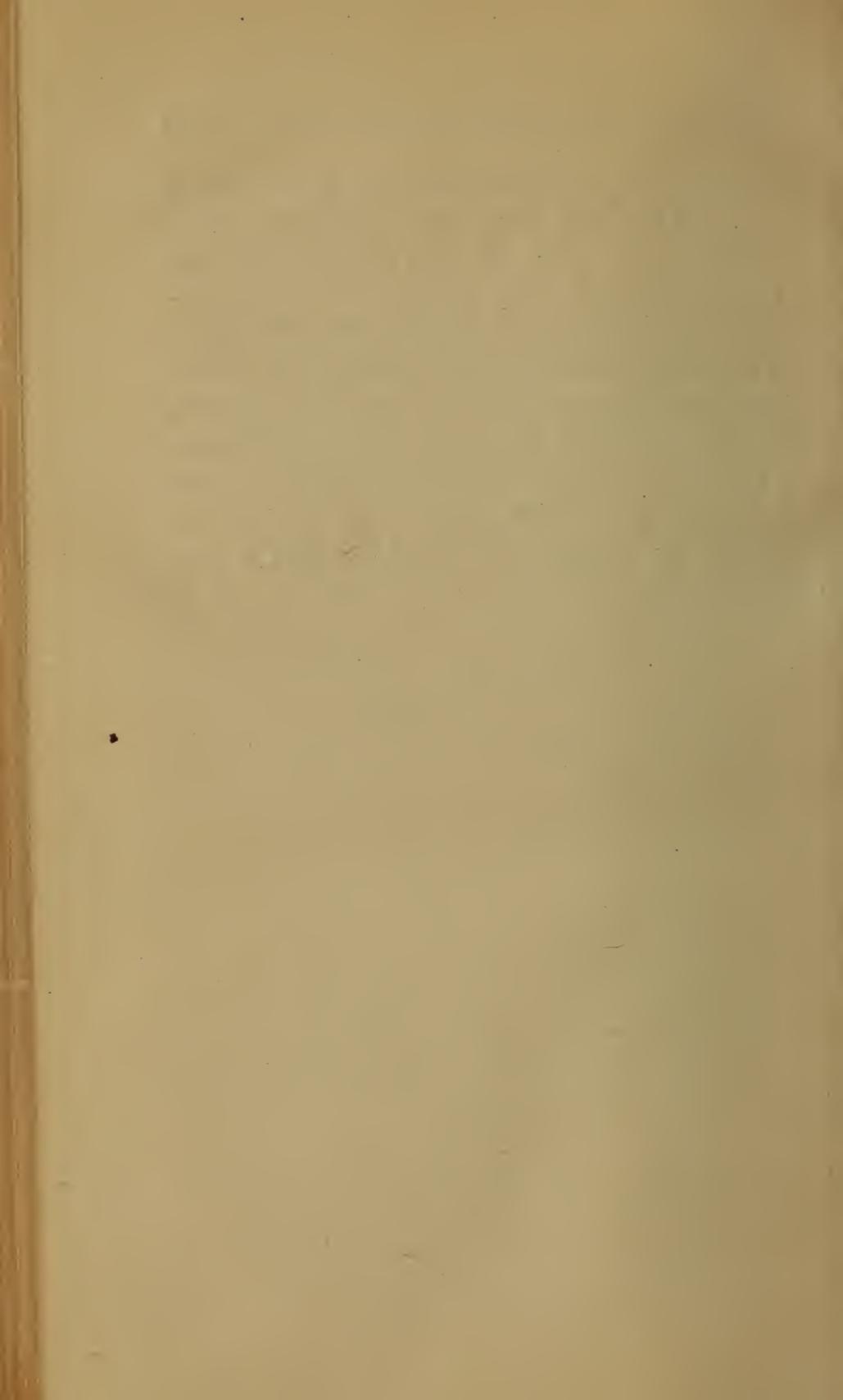
with their voluntary poverty and religious obedience as long as a true christian spirit animates the whole community, but even monks, who have renounced the world, would soon taste the bitter fruits of anarchy and despotism, if they degenerated from the holiness of their vocation. Socialists, who have no religion, and who, like Deists, base order on self-interest, could not enjoy peace for one hour in their Utopian Republic. Their theory is beautiful, their calculations are perfect, their promises magnificent, but they forget that man is full of passions which religion alone can control. Instead of liberty, they would introduce the most horrible slavery; instead of equality, the most shocking inequality; instead of fraternity, hatred, murders and civil wars. Christian Philanthropy, which is Charity, is the source of all good; the spring of liberty and fraternity: Human philanthropy, infidel and antichristian philanthropy is an empty bubble. In its vain endeavors to improve mankind, to change the world into a heavenly paradise, and to regenerate society, it has never produced and never will produce anything better than ruins, revolutions and bloodshed. He that is not with me, is against me, says Jesus Christ, and he that gathereth not with me, scattereth. (Luke xi., 23.)

CONCLUSION.

We have seen that God has created us to his own image, that we may know him, serve and love him with our whole heart; and that he has manifested His holy

will, through His only begotten Son, Jesus Christ, true God and true man. Infidelity is therefore a folly, a misfortune and a crime. It is a folly, because reason is ashamed of the vain systems and weak objections of unbelievers; it is a misfortune, because religion alone can give us as individuals and as members of society true happiness, in this and in the next world; it is a crime, because God is our Lord now and forever. Woe to the proud Lucifer who rejects his word and rebels against him! "Whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. (Matth. xxi. 44.)

THE END.



ERRATA.

On Page	21,	Line	11,	Read—	“ with this ” instead of “ with that.”
“	21	“	22,	“	“ nor ” instead of “ or.”
“	35	“	12,	“	“ but even than the ” instead of “ than the.”
“	44	“	23,	“	“ de’fy ” instead of “ defy.”
“	48	“	5,	“	“ as remarked by ” instead of “ has re- marked.”
“	61	“	26,	“	“ too rapid ” instead of “ to rapid.”
“	71	“	16,	“	“ or the other according to motives ” instead of “ by motives.”
“	84	“	10,	“	“ to oppose to ” “ instead of “ to substitute for.”
“	91	“	14,	“	“ <i>Des Maurs</i> which saddened ” instead of “ <i>Desalarurs</i> which Moemed.”
“	105	“	5,	“	“ the Indian of ” instead of “ the Indians of.”
“	107	“	3,	“	“ gave to the ” instead of “ gave the,”
“	118	“	15,	“	“ explain ” instead of “ explained.”
“	146	“	13,	“	“ less diffident ” instead of “ less timorous.”
“	148	“	7,	“	“ were ” instead of “ was.”
“	152	“	26,	“	“ destroy—oppress ” instead of “ destroys— oppresses.”
“	162	“	2,	“	“ without a more ” instead of “ without more.”
“	173	“	18,	“	“ there the hospital sister.”
“	173	“	20,	“	“ farther, the religious ” instead of “ there the religious.”
“	183	“	29,	“	“ treatises ” instead of “ treaties.”
“	188	“	11,	“	“ besides divine inspiration.”
“	192	“	13,	“	“ as man ” instead of “ that man.”
“	192	“	13,	“	“ of Adam ” instead of “ man.”
“	207	“	3,	“	“ to the hatred of ” — “ to the violation of ” instead of “ violating.”
“	217	“	18,	“	“ executioners ” instead of “ executors.”
“	226	“	25,	“	“ believe ” instead of “ believes.”
“	235	“	7,	“	“ love of truth ” instead of “ right of truth.”
“	235	“	8,	“	“ does not ” instead of “ do not.”
“	271	“	2,	“	“ <i>Mss.</i> ” instead of “ <i>Mrs.</i> ”
“	275	“	9,	“	“ the worldly-wise ” instead of “ all worldly- wise.”
“	283	“	6,	“	“ <i>Socius</i> ” instead of “ <i>Sociu.</i> ”
“	283	“	11,	“	“ “ “ “
“	285	“	19,	“	“ “ “ “

CONTENTS.

Preface,.....	3
CHAPTER I.—Irreligion,.....	7
CHAPTER II.—Infidelity in General; Skepticism, Free- Thinking, Philosophism, Indifference in Religious Matters,.....	13
CHAPTER III.—Atheism, Pantheism, Transcendentalism,..	37
CHAPTER IV.—Materialism,.....	57
CHAPTER V.—Fatalism and all Errors against Free Will,	67
CHAPTER VI.—Deism, Rationalism, Secret Societies,.....	83
Article I.—Origin and History of Deism,.....	83
Article II.—Insufficiency of Reason and Necessity of Divine Revelation,.....	97
Article III.—Natural Religion,.....	118
Article IV.—Divinity of the Christian Religion,.....	127
Article V.—Objections of Deists,.....	181
Article VI.—Secret Societies,.....	269
CHAPTER VII.—Socinianism, Universalism, etc.,.....	283
Article I.—General Remarks,.....	283
Article II.—Anti-Christianity of Socinians and Uni- versalists,.....	287
Article III.—Fundamental Errors of Socinians and Humanitarians : Denying the Divinity of Jesus Christ,.....	295
Article IV.—Another Fundamental Error of some Uni- versalists : Denying Hell,.....	300
Article V.—Another Fundamental Error of Univer- salists : Denying the Eternity of Hell,	304
CHAPTER VIII.—Mesmerism, Spiritualism,.....	313
CHAPTER IX.—Mormonism, Socialism, Irreligious Phil- anthropism,	331
Conclusion,.....	344

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