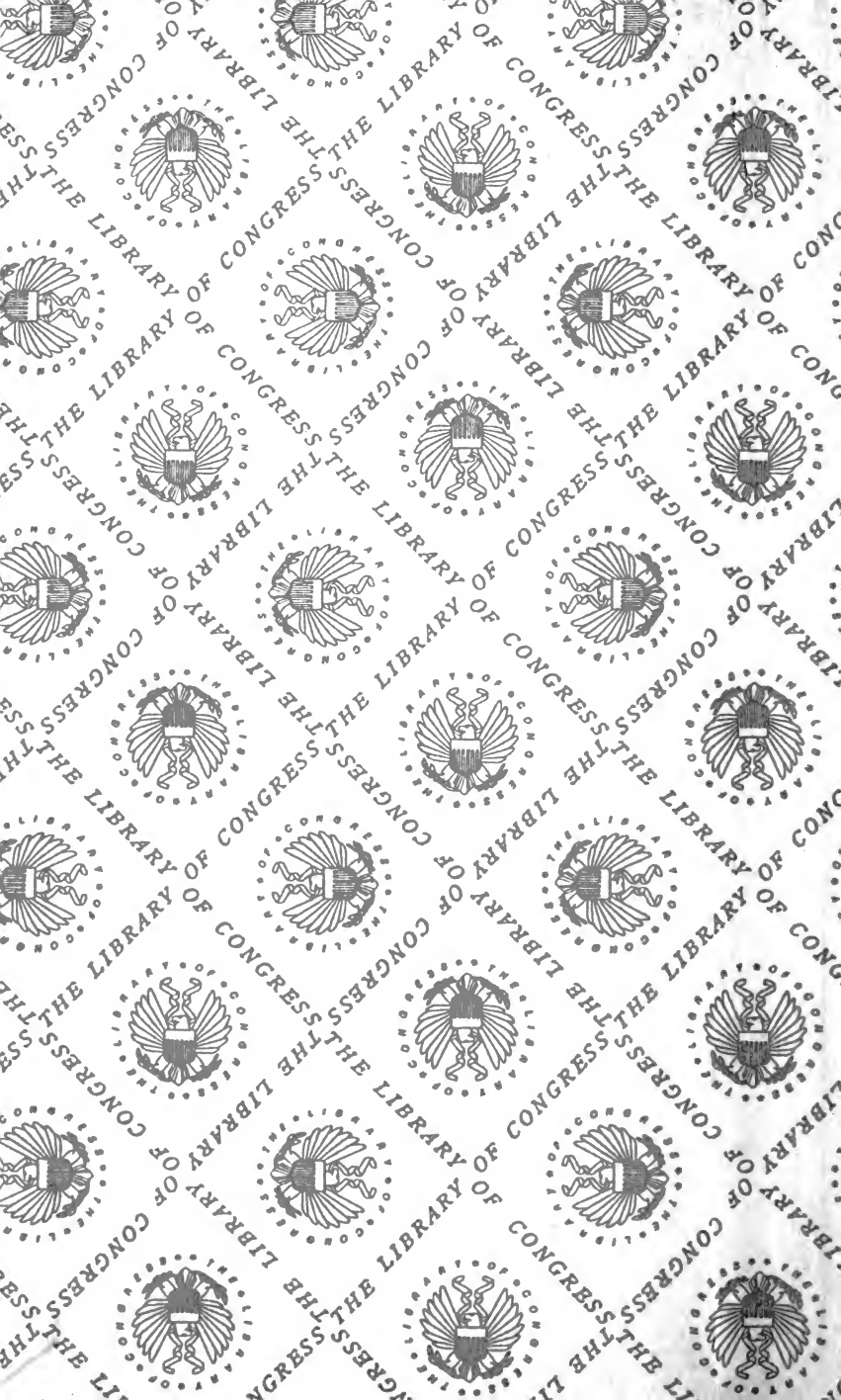
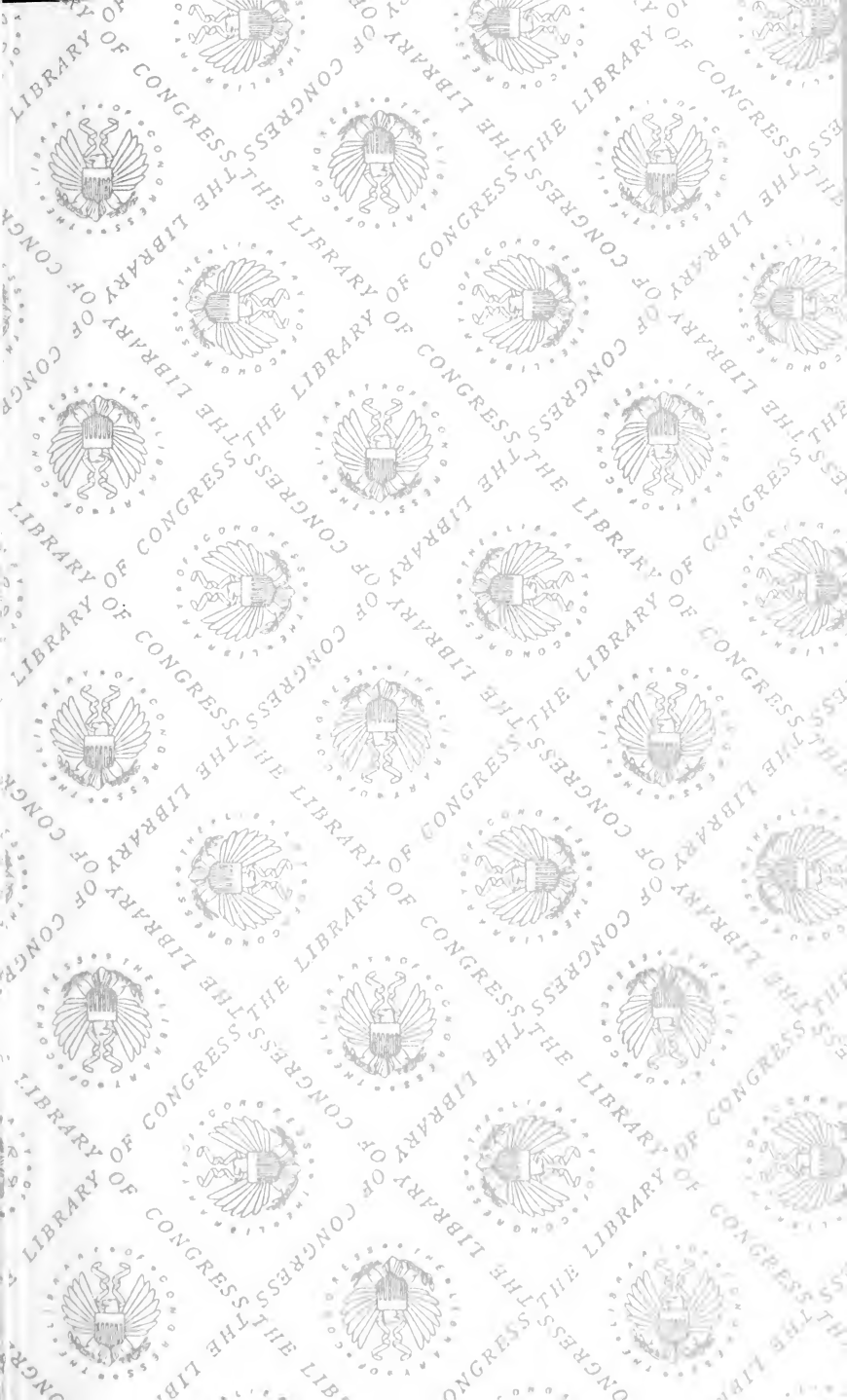
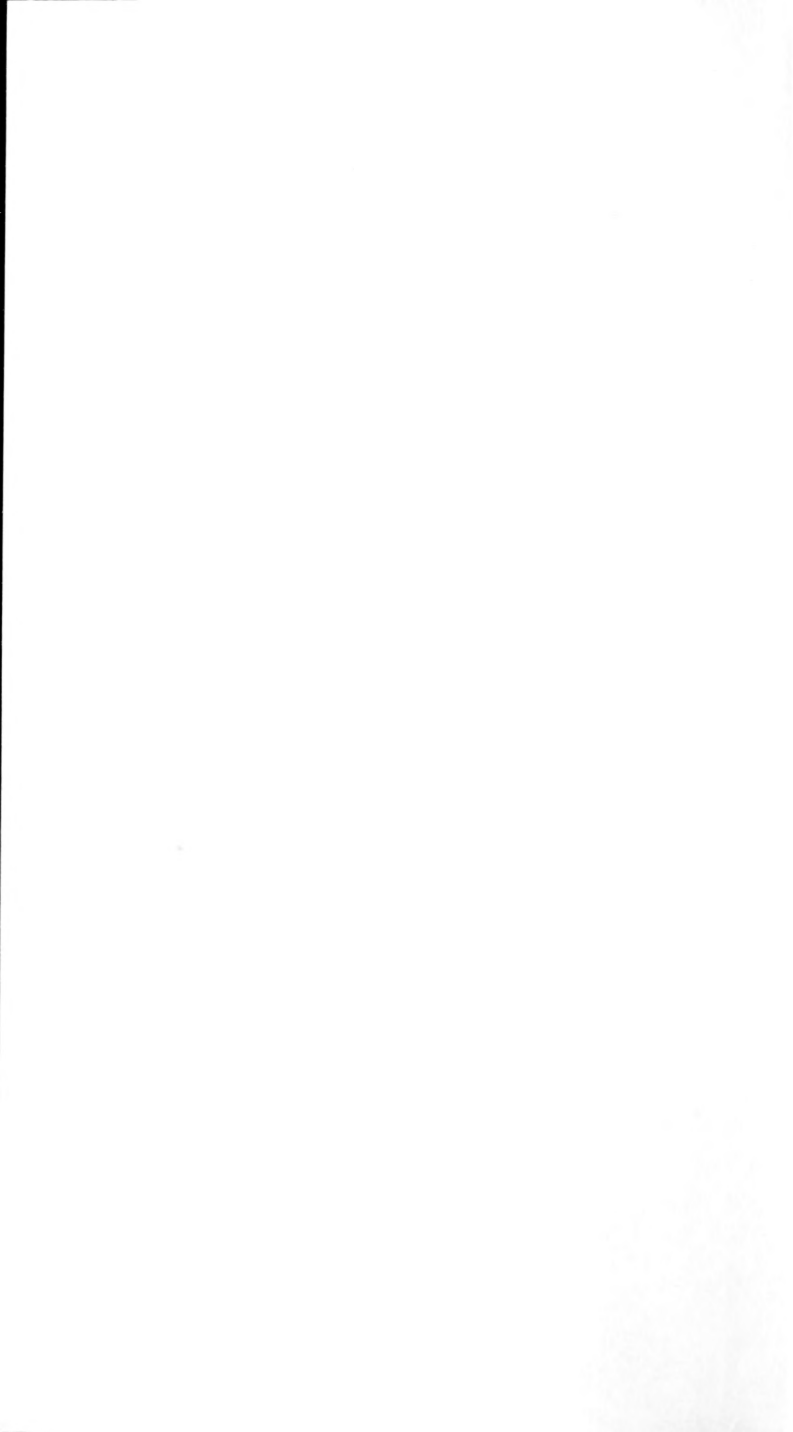


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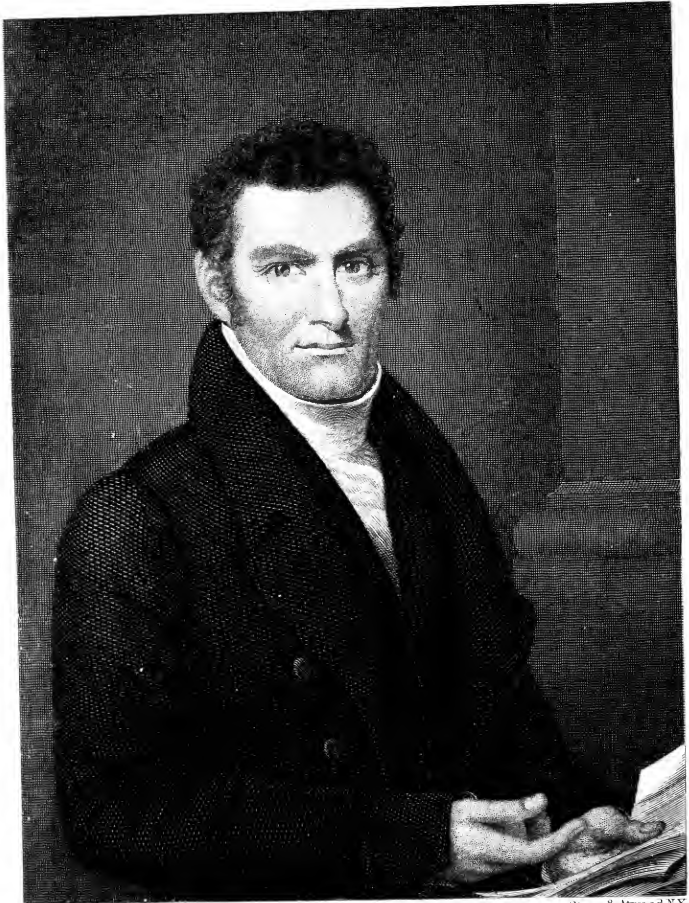






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Story & Atwood, N.Y.

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Bennet, James Arlington

A

**NEW REVELATION
TO MANKIND,**

DRAWN FROM AXIOMS,

OR

SELF-EVIDENT TRUTHS IN NATURE,

MATHEMATICALLY DEMONSTRATED

**"God never communicated a falsehood to any man, on any subject,
human or divine."**

BY

JAMES ARLINGTON BENNETT, M.D., L.L.D.

AUTHOR OF SEVERAL SCIENTIFIC WORKS.

Price One Dollar.

**NEW-YORK:
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PREFACE.

THE author has not written one line of this little work from any bias or prejudice lurking in his mind, but from the strongest conviction of the truth of every part and of the whole. He was born, baptized, and confirmed in the Protestant Episcopal Church, and if there be any prejudice of education left, which he thinks there is not, it is on the side of Christianity as a special revelation from God to man. But feeling himself fully responsible to God for his actions, his conscience will not permit him to say any thing contrary to his best judgment, after so long and close an examination of the subject. Until he was 45 years of age, he was wholly unable to emancipate himself from the force of his early education, but could not remain longer in mental bondage, and concluded that if the whole world should run after shadows, he would from NATURE'S REVELATIONS, deduced from *observation* and *experience*, endeavor to obtain the substance.

He feels that he has refuted Doctor Chalmers in his great Treatise on Christianity, as to the *credibility* of his witnesses, the writers of the New Testament, and therefore invites and bids defiance to all clerical critics.

THE AUTHOR.

Copy of a letter from the Hon. Henry Clay on the subject of the author's new work on "POLITICAL ECONOMY, designed for the use of Schools:"

ASHLAND, 14th Nov., 1851.

DEAR SIR—I return your manuscript on Political Economy, which I have read with great interest, but take the liberty to suggest, that you amend the article on Banking, by a greater degree of liberality, as banks are extremely convenient as well as necessary to commerce. Your work, as a whole, however, is excellent, and its principles, if acted on, must prove of great national benefit. As regards the modes of discussions, I deem it a new organization of the science and well adapted to the genius of our institutions. It will make an excellent school book.

With great respect,

I am your obed't servant,

H. CLAY.

DR. J. A. BENNET.

NOTE.—The author intends to publish the work to which this refers.

INTRODUCTION.

ARGUMENT ON THE FIRST PHILOSOPHY BEFORE THE SUPREME JUDGE, BETWEEN DR. CHALMERS AND DR. BENNETT.

Doctor Chalmers having read to the Court his great Bridgewater Treatise, for which he had a solid reward, Doctor Bennett rose, and in an extremely meek and impressive tone, bowing to the Bench with great reverence, said, May it please this Supreme Court of Heaven and Earth.

The *prisoner at the Bar*—The *human* race having been *indicted* by men, for the very solemn crime of violating the *Law of God*, as attempted to be proved by my opponent—the arguments that have been made by him, although extremely ingenious, do not establish the truth of that indictment.

His great historical research and logical powers have enabled him to show in glowing terms some evidences of the truth of his case, as it appears on the surface, but his whole argument, as to the credibility of his witnesses, appears to me like a newly picked flower which blooms for a time, but soon fades away, for want of the nutriment which the root, from which it was taken, had supplied.

I, therefore, assure this most Honorable Court that

I deem the *prisoner at the Bar, mankind*, to be not quite innocent of the charge brought against him, but not as guilty as the indictment expresses, at least so far as my learned opponent is able to establish his guilt.

I shall first lay before this Court and my learned opponent, certain theorems, or established truths in natural history, which are admitted by all men—and then shall demonstrate the following twenty-four Propositions, from Axioms, Theorems, and Corolleries, on logical principles, after the manner of Euclid's Elements of Geometry, admitting no authority but nature, as presented to mankind. I shall use in these demonstrations, as proof, nothing from hearsay, nothing from the writings of any man that ever lived or wrote since the human race was placed on this globe, nor any thing from mere *belief, faith or hope*, without the most certain testimony. I may, however, allude in the sequel to the opinions and practices of men in ancient and modern times, with their motives and actions, and their influence on society, but not in the demonstrations of my twenty-four Propositions, which I claim as a kind of "*hoven organum*," in the "*First Philosophy*."

T H E O R E M S .

RECEIVED BY MEN AS ESTABLISHED TRUTHS.

1. All things on the earth are subject to the laws of gravitation, cohesion and motion.

2. Every *effect* has a *cause*, and every *cause*, but the *final one*, is an effect to its *proximate cause*.

3. All animals living on the land are supplied with members, organs, and functions suited to air and earth.

4. All animals living in the waters are supplied with members, organs and functions suited to the waters.

5. Animals suited to the earth and air cannot live in the waters.

6. Animals suited to the waters cannot live on the land or in the air.

7. Plants and vegetables that grow and live on the land cannot grow and live in the water.

8. Plants and vegetables that grow and live in the waters cannot grow and live on the land.

9. All animals of the same kind are governed by

the special laws of their nature, from which they never depart.

10. All plants of the same kind are governed by the special laws of their nature, from which they never depart.

11. No animal can live on land, in water, or air, without a certain degree of *heat* suited to its nature.

12. No animal or vegetable life could exist on this earth in a natural state without the permanent heat of the sun.

13. When man, by his *reason*, can discover a *design* in *any thing*, he is *compelled* to admit that there is a *designer*.

14. There is a *manifest design* in the *suitableness* of land, air and water to the animals and vegetables which live on or in them.

COROLLARY : There is therefore a *designer*.

A X I O M S .

1. Man exists, of which existence he is conscious from external and internal impressions.

2. To *be*, or *exist at all*, implies *life* of some kind, in contra-distinction to nonentity.

3. Where there is *life*, there is *motion*.

4. Where there are *life* and *motion*, there is *power*.

5. Where there are *life*, *motion* and *power*, there are *intelligence* and *will*.

6. Man possesses *life*, *motion*, *power*, *intelligence* and *will*.

7. Man did not produce himself.

8. From *nothing*, *nothing* can arise.

9. Nature is something.

10. Nothing can be given where nothing is possessed.

11. The elements of all things which exist partake of the nature of the source from which they spring.

12. What ever thing inheres in another is essential to it.

13. Man being finite cannot comprehend infinity.
 14. God is infinite.
 15. Space is infinite.
 16. Nothing can change its form, remain in or go out of apparent existence, independently of the first cause which brought it into existence.
 17. God is absolute. His will is law.
 18. God and his attributes which inhere in him are self-existent.
 19. The Creator must possess more power than the thing created.
 20. Nothing is independent of God.
 21. *Motion* implies *life* of some kind.
 22. A thing must exist before it can move.
 23. Nothing in existence can move unless it be put in *motion* by the proximate or remote cause of its existence.
 24. A thing cannot move where it is not.
 25. God never did nor ever will reveal or communicate a falsehood to any man, in relation to any matter human or divine.
- Scolium.*—He left man in such a state as enables him, from observation and experiment, to find out the secrets of nature, and God's will as far as necessary.

Arguments before the Supreme Judge.

PROPOSITION I.

Does God exist as a living Intelligence ?

DEMONSTRATION.

Axiom 1.—Man exists, of which existence he is conscious from external and internal sensations, or impressions.

Scholium.—Man's consciousness has never been denied, nor do self-evident truths admit of demonstration.

Axiom 2.—To *be*, or *exist* at all, implies *life* of some kind, in contradistinction to nonentity.

Axiom 3.—Where there is *life* there is *motion*.

Axiom 4.—Where there are *life* and *motion* there is *power*.

Axiom 5.—Where there are *life*, *motion* and *power*, there are *intelligence* and *will*.

Axiom 6.—Man possesses *life*, *motion*, *power*, intelligence and will.

Axiom 7.—Man did not make himself.

Corollary.—There must then have been a *cause*

antecedent to man, from which man sprung. This cause men call *Nature*.

Axiom 8.—From nothing, nothing can arise. *Ex nihilo, nihil fit.*”

Axiom 9.—Nature is something.

Axiom 10.—Nothing can be given where nothing is possessed.

Corollary.—Nature, therefore, must possess at least, *life, motion, power, intelligence and will*; all of which we find in man. Nature, consequently, is but another name for God, from whom man sprung. God, then, exists as a *living intelligence*.

This proves a mind anterior to our race,

From which man sprung and gave him here his place.

There is therefore no *special revelation* necessary to show to mankind that God *exists as a “living intelligence.”*

And so of all the following propositions, according to their nature. This proposition is admitted even by the savage race as the Great Spirit.

Here then is a logical proof of the existence of God as a living intelligence, without the aid of any *supernatural revelation*, or written authority on Earth.

PROPOSITION II.

Does matter exist, and were its elements created?

DEMONSTRATION.

Scholium.—It is shown in the first proposition that man exists, as an identity.

Theorem.—Man is *matter* in his present form, therefore, matter exists.

Scholium.—Bishop Berkeley denied the *existence of matter*, founded on an ingenious *sophism*, drawn from Locke's doctrine of *ideas*, but man's *consciousness*, which has never been denied, proves the Bishop's doctrine to be false.

Axiom 11.—The elements of all things that exist partake of the *nature* of the *source* from which they sprung.

Corollary.—The things themselves, therefore, must necessarily partake of the nature of their elements. All things sprung from God and exist in him; therefore, all things in the universe partake of his nature. The elements of matter, consequently, existed with God from all eternity, which were brought into form by his *will* and *power*.

Scholium.—The *ultimate elements of matter* originating in God are to man's mind as immaterial and incomprehensible as space or God himself.

Conclusion.—The ultimate elements of matter, therefore, were not created, and being co-eternal with, and inhering in God, are an attribute of his Being.

PROPOSITION III.

Is matter essential to God?

DEMONSTRATION.

Axiom 12.—Whatever thing *inheres* in another is essential to it.

Corollary.—It is proved in the last proposition that the elements of matter were not created, having existed in or with God from all eternity; *matter*, then, whether *elementary*, or in its *present state*, is not only an attribute of, but inhering in him, is essential to his being.

Scholium.—Whether matter as we now see it, or in its elementary state, existed with God from all eternity, or not, it must from Axiom 11, partake of his nature, having sprung from him, and is consequently *essential* to his being.

See Axioms 8 and 10.

The import of the word *inhere* is thus shown: Water is composed of two gases, viz., Oxygen and Hydrogen. These gases *inhere*, and consequently neither of them will make water without the other.

Experiment.—Take a gill of water and subject it to the poles of Voltaic Electricity, and you will decompose it into two glass vessels, the one containing the oxygen and the other the hydrogen gas, both invisible to man; then mix them in one large glass vessel, and pass through them an electrical spark, and your *gill of water* will trickle down the sides of your glass vessel; take it up and measure it. It therefore can be said that oxygen and hydrogen gas *inhere*, and are essential to each other to make water.

PROPOSITION IV.

Was infinite space created, and is it essential to the being of God?

DEMONSTRATION.

Axiom 13.—Man being finite cannot comprehend infinity.

Axiom 14.—God is infinite.

Axiom 15.—Space is infinite.

Corollary.—God and space being equally infinite, must *inhere*, being of equal eternity. Space, then, being an attribute of God, was not created, yet is essential to his being.

Scolium.—As *space*, *matter*, and *life*, are essential to man, so they are essential to God from whom man sprung, and of whose nature man partakes.

PROPOSITION V.

Are the ultimate elements of matter the same as space ?

Theorem.—God and his attributes, which exist with and inhere in him, are self-existent, space being a unit and matter being divisible, ad infinitum, their ultimate elements are therefore the same. Space to man being the negation as things now exist.

Scholium.—*Immateriality* is but an idea, which does not *exist* but in our minds ; it is but the *absence of materiality*, the same as darkness is the absence of light, or silence the absence of sound. Matter by division becomes immaterial as regards *our appreciation* as much so as space, but not as regards its *existence*. The universe, in space, is *material*, inspired by the life, spirit, and wisdom of God.

PROPOSITION VI.

Does God specially govern and direct Universal Nature?

DEMONSTRATION.

Axiom 16.—Nothing can change its form, remain in, or go out of apparent existence, independently of the *first cause* which brought it into *form* or *existence*.

Theorem.—God being absolute, his *will* is *law*.

Corollary.—The *laws* of God cannot be resisted, therefore, the *will* of God cannot be resisted.

Axiom 17.—*Rest* through infinite space, implies *nonentity*, as regards matter. Inertia is but an idea.

Corollary.—God is *life* and *action*, and mediately, or immediately, proximately, or remotely, directs and governs all worlds throughout infinite space, and all beings therein.

Scolium.—With God there is no *past* or *future*. The whole universe and all matters transpiring therein, is but *one act* of God. *One eternal now!* Therefore God specially governs.

PROPOSITION VII.

Can any thing material or immaterial in existence be annihilated?

DEMONSTRATION.

Theorem.—It has been shown in the preceding proposition, that the ultimate elements of matter and space were not created, they being *inherent* in God.

Corollary.—It follows, of course, that God will not annihilate anything that is essential to his *being*, whether it be material or immaterial, in man's view; therefore nothing can be lost or annihilated. The *ultimate elements* of all *consumable* things is heat, or caloric.

Scholium.—Things may change in form to man's senses, but the element remains the same. This is seen also in the animal and vegetable kingdoms in *reproduction*.

Theorem.—The *elements* of all things *inhere* in God, therefore, nothing can die the death of *annihilation* while God lives. Note.—All animal and vegetable bodies have their ultimate elements in heat, or caloric.

ILLUSTRATION AS TO THE DIVISIBILITY OF MATTER.

Scholium.—It is found by computation that the matter, as far as known, in the solar system, including the sun with all the planets and comets, bears to a globe of space, having the sun for its centre, and extending out half way to the nearest fixed star, (Sirius) the small ratio of but *one to six hundred of millions of millions of millions* of cubic miles. Thus expressed in figures:

As 1 is to $600,000,000,000,000,000$.

To afford some remote idea of the distance of the fixed star, Sirius, from the sun, astronomers say that if the earth should go off on a tangent and travel at

its present rate of about 60,000 miles per hour, in a direct line, it would not reach the star Sirius, in less time than 14,500 years !

Now, if the *unit* of matter in the solar system, referred to, were to lose its cohesion, or centripetal force, and be distributed equally throughout the above-named globe of space, it is clear that its *elements* would be so fine as not to be appreciable by the human mind, and could not be distinguished from space itself. Yet this would not be annihilation.

This will of course apply to infinite space and worlds.

PROPOSITION VIII.

Are all things possible to God ?

DEMONSTRATION.

Axiom 18.—The creator must have more power than the thing created.

Corollary.—God cannot, therefore, make any thing, or being, equal in power to himself.

Theorem.—Nothing is independent of God.

Therefore the elements of matter or space, being his attributes, and *inherent* in him, he cannot destroy without affecting his being, but he can change their forms as visible facts in creation show.

PROPOSITION IX.

Does darkness or cold exist as positive qualities ?

DEMONSTRATION.

Theorems.—*Matter exists. Light and heat, which are matter, exist.*

Scholium.—*Darkness and cold are merely the absence of light and heat, they are therefore mere sensation, or negations. They are merely changes discovered by our senses. When we touch a body colder than ourselves, we feel a privation of heat, which gives the sensation, through our nerves, of what we call cold. When light ceases to enter the eye and affect the optic nerve, its absence gives the sensation we call darkness.*

Darkness and cold, then, are mere changes in our sensations, and do not exist in fact. We are conscious only of the changes, but not of the existence of cold or darkness.

PROPOSITION X.

What is life and the cause of it?

DEMONSTRATION.

Axiom 19.—*Motion, intelligence, and will, always imply life.*

Theorems.—*There are three kinds of life: 1st. Mineral life, as perceived in gravitation or cohesion, and motion, for these properties are actions.*

Axiom 20.—*Motion implies life of some kind.*

Scholium.—*If a man holds me fast, and will not let me go from him, I cannot deny that he is acting. When the earth holds me on her surface, neither can*

I deny that she is acting. So of cohesion which keeps bodies together in small masses, or lumps. These actions, then, prove that there is a certain kind of life in minerals. See Axiom 2. The earth, too, as a whole "*moves.*"

Theorem.—Secondly. Vegetable life also shows action and motion, as in the growth and vegetation of plants. These two kinds of life, as far as we know, are void of *intelligence* and *will*.

Theorem.—Thirdly. Animal life, connected with a nervous system of greater or less perfection, which shows itself by voluntary motions, as we call them, under the influence of a *will*. See Axiom 6. This is the most perfect of any.

Scholium.—The immediate cause of animal life is organization, the functions in which are stimulated by the oxygen, or vital principle derived from the atmosphere, or water. This is proved by the fact that if we deprive the animal of that vital air he will die. [NOTE.—Air is composed of oxygen and azotic gas, water of oxygen and hydrogen gases. *Theorem.*—The azotic and hydrogen gases are but diluents of the vital air, oxygen.] Without it, no animal can live one hour, and some, as man, not five minutes. The food of animals only supply the constant waste in the action of the animal body, for no part of the body is ever at rest from its conception in the womb until it dies. Nor even then, for it is converted into gases after death, until the whole again is reduced to its elements.

With regard to the perceiving principle in animals, I must leave that matter to other propositions, in which, *intelligence*, *will*, and *immortality* will be discussed.

Life may be compared to the burning of a candle supported by oxygen, which also supports flame, and which keeps in full action until it is all consumed; leaving nothing but heat. But God is the pure ultimate fountain of *life* throughout all worlds.

God's spirit pure that shines in me and you,
As shines a *sun beam* in a drop of dew!

TO GOD.

“Thy chains the unmeasured universe surround,
Upheld by *thee*, by *thee inspired* with *breath*,
Thou the beginning with the end hath bound,
And beautifully mingled *life* and *death*!
As sparks mount upward from the fiery blaze,
So *suns are born*, so worlds spring forth from thee,
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of *heaven's bright army* glitters in thy praise!”

PROPOSITION XI.

What is motion and the cause of it?

DEMONSTRATION.

Axiom 21.—A thing must *exist* before it can move.
(See *Axiom* 1).

Axiom 22.—Nothing can move unless it be put in

motion by the proximate or remote *cause* of its *existence*.

Theorem.—Motion is the action of a body changing its place from one point of space to another, or, it is the constant tendency to any one point, as in cohesion, attraction or gravitation.

Axiom 23.—A thing cannot move where it is not.

Theorem.—There is nothing in nature quiescent.

Corollary.—The whole creation, visible and invisible, being but *one* act of God, without regard to past or future, in that act he moves all worlds and all things. What man calls cohesion, gravitation, or electricity, are but God's agents as regards motion.

Scholium.—Man's ideas of past, present, and future, grow out of the point he occupies in time, and have no relation whatever to past or future with God.

Every globe in infinite space is in motion. The stars or suns in their centres and the world that revolve round them.

The ancients undertook to prove that there was no such thing as motion by the following

SOPHISM.

Does a thing move where it is? The answer is no. Then does a thing move where it is not? The answer is again no. Then if a thing neither moves where it is, or is not, there can be no such thing as motion.

PROPOSITION XII.

What is power and the cause of it?

DEMONSTRATION.

Theorem.—Power cannot be exerted without a *will*.

Corollary.—If power could be exerted without a will, it would be *independent* of God, which is impossible.

Definition.—Power, then, is the bringing into being or form, and putting in motion anything material or immaterial. It is the cause of expansion, contraction, cohesion, gravitation, and all motion.

Theorem.—The *will* of God exerted is the same as the *power* of God exerted, but the *modus operandi* of God's *volition* we know no more of than we do of God himself.

Scholium.—That man's brain is an Electric battery subject to his will, there can be but little doubt. Man's whole system is kept in being by stimulants. The oxygen, received in respiration, gives him heat, and stimulates his heart and brain, and electricity from his brain stimulates his muscular system through his nervous system, and causes motion under the direction of his will or soul, or the will of God acting in him.

PROPOSITION XIII.

What is knowledge, or the cause of it ?

DEMONSTRATION.

Axiom 24.—Man is a sentient being.

Scholium.—The philosophy of the human mind

having its foundation in this proposition, I must consider very briefly, indeed, a mere outline.

1. The general anatomy of man.
2. The nature of the *perceiving principle*.
3. Memory.
4. The understanding.
5. The judgment, and
6. The reasoning faculty.

THE ANATOMY OF MAN.

The foundation of man's person consists of about 248 bones, large and small, which give support to the soft parts, and which are each covered with a membrane called the periostium, to which the muscles that move the body and its members are attached in pairs. The system of the bones is called osteology.

To enable the muscles, which are susceptible of contraction and relaxation, to put the bones in motion, we find a set of long white fine chords proceeding from the brain and spinal marrow, to the muscles in all parts of the body, and terminating in extremely fine fibres all over the surface. To these anatomists have given the name of *nerves*, or the nervous system, which are the servants of the *ruling power*, the *will*.

These nerves, with the brain, constitute the *sentient being*, whose *perceptive* and ruling power is seated in the *sensorium commune*, where they meet in the brain. In this nervous system, as a whole, resides the animal being, for the other animal functions only tend to

keep the nervous system and brain in a healthy condition.

The circulation of the blood from the heart through the arteries, and back again to the heart through the veins and lungs, is called the *sanguiferous system*. And which gives not only nutriment but stimulus to the whole man, by imbibing 2lb. 8oz. of oxygen in 600 cubic feet of air in 24 hours, and which oxygen gives the blood the red color, and by its stimulus keeps up the action, or pulsation of the heart, the animal heat being kept up to its standard 98° Fahrenheit, by this respiration.

The digestive or nutritive system commences in the mouth and stomach, from being acted on by a liquor called *gastric juice*, it passes into the intestines along with bile from the liver, and is there prepared in the shape of kile or milk, for it is white, to be taken up by a set of capillary vessels with mouths, called the lacteals, and carried into the thoracic duct and subclavian vein to the heart, where it mixes with the blood, but does not get its red color until it passes through the lungs, where it is *vitalized* by the oxygen of the air.

The brain and nerves if detached from the other parts of the body, would present a most wonderful animal.

In this nervous system the five senses are placed.

1. Sight. 2. Hearing. 3. Smell. 4. Taste. 5. Touch, or Feeling.

We may compare these five senses to five windows,

placed round a house, in which a man stands, and through which he may discern what is going on without as well as within; for if there were no person or *perceiving principle* within, the windows would be of no use whatever.

OF THE PERCEIVING, OR DISCERNING PRINCIPLE.

That this perceiving principle does not arise from any *special* organization is clear from the fact, that it is possessed by animals of all classes, from the slightest organizations, up to man; but still it may be said that it may arise from any organization, and that the *perceiving power* may be in proportion to the perfection of the organization. To the latter I object. Because an organized being is *matter*, and it is to be shown that matter, *per se*, can perceive or think.

It may be again said that as the *thinking principle* tires by exertion, it must be *material*, and somewhat of the nature of a muscle, and that, therefore, not only *perception* but *thought* are the result of organization.

To this I again answer, that it is not the *thought*, but the *function*, or organ, acted on by the *thought*, that tires and requires relaxation. Every muscle in the body may be extremely tired, while the mind remains in the highest vigor and activity.

It seems, then, that this *perceiving, thinking, willing* principle, is *something* superadded to the organization, and has its seat in the brain, where all the

nerves of the body come together, and by which means it perceives what is going on in the external world. The body was designed for its use, and not *it* for the use of the body. The mind was designed for the government of the body, and not the body for the government of the mind. Yet their connection is as mysterious as the connection of God with the universe, and are, perhaps, designed for the use of each other.

That man's mind thinks in connection with matter, is a *fixed fact*, and as man sprung from God and partakes of his nature, it is perfectly logical to say that God also *thinks* in connection with matter. The soul may think in connection with the elements of matter.

In consequence of the powerful action which galvanic electricity has on the muscles through the nerves, it has been suggested by the chemists, that the brain is a galvanic battery, the electricity from which is used by the will to put the muscles in action. Even were it so, it is no more than the use made by the *will*, or soul, of the thighs, legs, and feet, to carry the body over the ground. The mind uses various means to accomplish its objects. When a dead man, whose organization remains perfect, can be brought to life by galvanic electricity, we shall admit that it can *compel* the *soul* to return to the body, if it be not the soul or essence of life itself.

We are quite sure that we both *think* and *feel*,
So what we sprung from must be *thinking* still.

But suppose it could be established that the *perceptive* power, and the whole mind and soul of man are

material, and that God himself is *material*, it would not destroy the wisdom and power of the Supreme Being, nor abstract a particle from his goodness, glory, or duration. It might clash with the current dogmas of theology. That would be all. It has already been shown that *materiality* and *immateriality* are of equal eternity. That infinite space and matter are attributes of God, inhering in him, and of equal eternity with him.

There is the strongest proof that mind thinks in connection with organized matter, as in man, but there is no proof whatever that mind thinks unconnected with matter. The human mind may admit, but not conceive such a thing. If the external world did not possess a spirit and matter, it is doubtful whether man's mind could comprehend them at all.

But it may be asked, how comes it that the moment in which the most perfectly organized animal loses its blood, through the oxygen of which the whole system, including the brain and nerves, are stimulated, it ceases to *perceive* or think? Or which is the same thing, when the vital air is denied access to the blood through the lungs?

Now although the nervous system in man may remain perfect, with all his nutritive functions, in perfect order, yet without the stimulous, or presence of the *vital air*, he ceases to be a *sentient being*, and his body will, almost immediately, run to putrefaction and decomposition.

There is then no more perception, no more memory, no more judgment, no more reason, or will !

The oxygen, then, is the actual *proximate* cause of *life* in every animal, and when that has left, life has *left*, with all the intellectuality of man. But remember that animal life is not the perceiving principle in man.

This is one of the strongest arguments imaginable that the thinking principle of man is the soul, and that God has fixed a certain point in the animal economy at which the soul will remain no longer in its tenement, whether it be immortal or not.

But, if the soul die with the body, then, the only immortality which men and other animals have to expect will be in their *issue*, their posterity, so long as that posterity may remain in connection with this globe. Well, even this is a great favor from the ever living, wise Father of all. All things which have had a beginning will result in their ultimate elements.

But all my arguments are founded on the soul and body of man being emanations from God, and as regards their ultimate elements are of an equal eternity with him.

OF THE FIVE SENSES, OR THE INLETS OF KNOWLEDGE.

The elements of man's knowledge are not acquired by any voluntary acts of his own, for while his senses are exposed to the external world, he is *obliged* to see, hear, smell, taste, and feel, and this too before he can

reason on the nature of any of those things presented to his observation.

1. *The Sight.* Were this the only sense now possessed, he could never know that anything he sees really has an existence, as the external world would be a mere picture presented to his vision, from which the optic nerve receives nothing but reflected light, which is discerned and remembered by the *perceiving principle* within. From this sense alone man could have no knowledge of distance or proof of the existence of an external world. He would remember a beautiful picture, but that would be all. This is called an *idea*.

2. *Hearing.* By this sense *alone*, the intonations which disturb the atmosphere, would be perceived, by which we would suspect that there were something in existence besides ourselves, but would have no certainty. Assisted by sight we would have a little more certainty of an *external world*, as in the case of a thunder shower, &c. Here then is another *idea* of which the perceiving principle takes cognizance.

3. *Smell.* By adding smell we only discover the difference or existence of odours in the air, which give another *idea*.

4. *Taste.* The sense of taste is of a similar nature with smell. It discovers to us the flavor of things improper or necessary to us for the support of the body.

5. *Feeling, or Touch.* This sense, which is the mother of the other four senses, gives us together with

them a certainty of an external world as well as of our own identity.

Man is a sentient being, whose knowledge of the external world begins in his mother's womb, from the sense of touch or pressure to which he is confined, until he comes into the world. Yet it is possible that he may taste the liquor amni in the womb and hear loud sounds before he is born.

It is very clear that all we know of the external world is derived through the medium of these five senses, for there does not appear to be any intuitive knowledge of the external world, or even of ourselves, without them, no more than there is in a tree.

The *perceiving principle* is seated in the brain, at the extreme point of the nervous system, or what is called the *sensorium commune*, or the centre of sensation, from which position it discovers from a multitude of nerves, all bodies that impress or touch them internally or externally. This *perceiving principle* is the soul of man, or of all animals, if they have souls to claim that kind of immortality that man claims.

SIGHT.

When I look out and view the sky,
What pleasure fills my heart;
I think my bliss can never die,
Nor reason see, why I should sigh,
Or from this world depart.

HEARING.

You should not boast—your vision bright
 Will into darkness turn ;
 Your brightest day must end in night,
 While *sounds* I'll *hear* with much delight
 When thou art in thy urn.

SMELL.

I'd sooner have the glorious breeze,
 With odor fill'd from toast,
 Or from good beef, or good old cheese,
 Or honey from the comb of bees,
 Than *sights* or *sounds*—ye boast.

TASTE.

When smell and hearing pass with grief,
 And sight is very dim,
 I'll still enjoy my roasted beef,
 And good old wine, to give relief,
 Or gratify my whim.

FEELING.

Children dear, I'm glad to see
 Each happy in his place,
 As you must all depend on me,
 And in me truly happy be ;
 As God may give us grace.

OF MEMORY.

This is an original faculty of the soul which must remain with it when it leaves this gross body, otherwise the soul as an *identity* could not be immortal, on

Christian principles, or live after the dissolution of the body; and on the principle of justice could neither be rewarded for matters done or left undone in the body, of which it has no knowledge. If this be not so, the soul dies with the body and returns to the element from which it sprung, to be absorbed in Deity. This, I think, was one of the doctrines of the stoics.

The soul, at all events, while connected with the body, must be a *living* spirit, to be able to discern the external world; for it retains nothing but the figures and colors of things presented to it as shadows, which in fact are spiritual representations to a spirit. So that whether the soul or perceiving principle discovers an external object by the sight, hearing, smell, taste, or touch, still it retains nothing but an *idea*, from the sensation, which is immaterial or spiritual, as it has absolutely no substance, no more than empty space.

On this ground Bishop Berkeley argued that there is no external world. But the Bishop forgot his sensations; for had he knocked his head against the corner of an iron stove, he would have been convinced to the contrary. When the Bishop gave his farm to Yale College, in Connecticut, did he believe it to be a reality or not?

Corollary.—It follows, then, that the soul, or *perceiving principle*, while connected with the body, must be a spirit, which perceives, thinks, and remembers things that are spiritually shown to it, through the medium of the senses, but it cannot be shown that this

memory remains after the dissolution of the body. This is a mere matter of hope.

The perceiving, thinking, willing principle, or soul, must partake of the nature of Deity, as proved by Axiom 11, or it would not be able to perceive or discover the utility, fitness, or beauty of the works of the great and good Father of all.

THE UNDERSTANDING.

This is the same faculty of the mind as comprehension, which is original in the soul. We first perceive, then remember, next comprehend, or understand what is perceived, which is treasured up in the memory from which we form a judgment, either from intuition, conscience, or knowledge previously acquired.

THE JUDGMENT.

Judgment is an original faculty of the soul. In this faculty the *comparing* lies, as to magnitude, quantity, quality, truth, falsehood, &c. And from a series of such judgments arises what we call

REASONING.

The subject of Reasoning embraces the art of logic, which would make a book of itself.

1. I perceive the sun and moon. 2. I remember their forms and some of their qualities. 3. I judge

by comparing their effects that they are not of the same nature. And from this single judgment I may go on to reason thus. The sun and moon give light, but I feel no heat from the moon, yet I do from the sun. Therefore I *conclude* that the sun is fire or a heated body, but that the moon is not. This is reasoning from my sensations, which are the only evidence I have of the facts.

“What can man reason but from what he knows?”

This line from Pope is what any man can see or say.

2. By my consciousness I find myself here, I feel quite certain that I did not make myself. I discover that I perceive, think, and remember, I therefore conclude that a cause anterior to my existence, must have sent me here. And from these data I go on to reason about that cause.

REASONING BY ANALOGY.

Our moon gives its reflected light to benefit intelligent beings on this earth, whose sense of sight can perceive and appreciate light. The planet Jupiter has four moons revolving round him. I therefore conclude, by analogy, that Jupiter must be inhabited by intelligent beings (there is nothing formed in vain,) to receive the benefit of the light of those moons. See the demonstration of Proposition 1st.

Mathematical reasoning is the most certain, yet even here it must be founded on self-evident truths

or theorems to have any just weight with rational beings.

Moral reasoning is founded mostly on our assumed notions of what the will of God is, drawn either from God's revelation to all men, through nature, or from what is *assumed* as *special revelation*, to some particular individual of the species, or from *both*.

There is no certainty, whatever, in the conclusion drawn from any premises, not founded on self-evident facts or theorems, that no man can refute.

Reasoning founded on faith or belief in what other men may have written or said where the object is to *govern man's actions* or form his conscience, can have no just conclusion, unless the things themselves are first established as facts.

The Jewish writings state, that the sun and moon stood still at the prayer of Joshua, for the space of a whole day, that the soldiers of that warrior might have light to slay their neighbors! Now this story is believed by many well-meaning men, on the ground that every thing in the Old Testament must be true; which ground my learned opponent has not attempted to prove even in regard to the New Testament.

It is an easy matter, to show, from our present knowledge of astronomy, that such a circumstance never happened. That the laws of nature and gravitation were never suspended to gratify any mortal. (See Theorem 1st). The writer of that Jewish legend believed the earth to be fixed. That the sun, moon and stars revolved round it in 24 hours, according to

the notions of Ptolomy, that the diurnal motion of the earth stopped for 24 hours, the ocean would have rushed over the land and settled Joshua's affairs in quick order. But the impudence of such a story is only equalled by its absurdity. Just think of calling on the Almighty to suspend the laws of motion to enable one set of *grass-hoppers* to kill another set of grass-hoppers! "But to crowds belief." Yet the old women in breeches will reply—"O! it was a *miracle*."

To man all creation is a *miracle*. But where is the evidence that God has ever altered his established laws of cohesion, gravitation, or motion, for the praying, cursing, or swearing of all the Christian, Anti-Christian, or Jewish generals, or other men, on earth? What God does in his *single act*, in his *eternal now*, is from his own good will and pleasure, for his own wise purposes, wholly irrespective of man.

REASONING BY SYLOGISM.

All *murderers* are wicked men.

Nero, the Roman emperor, was a *murderer*.

Therefore, Nero was a wicked man.

In this syllogism it is assumed from history that Nero was a murderer, which may not have been the fact, but still the *conclusion* is *logical* on the assumed premises.

The following is a *sophism* in logic.

If, when you tell the truth, you say you lie, you lie.

But you say you lie when you tell the truth.

Therefore, in telling the truth, you lie!

Intelligence, or knowledge, then, is the soul's acquaintance, through the nervous system, with all things in the visible creation, including matters of *true* history and science drawn therefrom by the reasoning faculty, and the laws of association. But reasoning by analogy, separate and apart from revelation, that because we live as *sentient beings* in this world, that therefore we will live so in a future world, is extremely vague and *inconclusive*. By the same kind of reasoning from analogy, we may say that there are quite enough sentient beings to occupy all the worlds in infinite space, without sending earth's inhabitants across the mighty gulf, to reside on a strange soil, and in a climate, perhaps, not fitted to their use. The Christian faith is, that we shall rise from the dead, take our bodies, and live again on this or a new world.

PROPOSITION XIV.

Is man's will free?

God's will is free to do every thing consistent with his nature and being. Man sprung from God and partakes of the nature of the source from which he sprung, (Axiom 11); therefore, man's will is free to do all things consistent with his nature and being.

"Yet gave me in this dark estate
To know the good from ill,
And binding nature fast in fate,
Left free the human will."*

* I give these lines only to show that other men have thought as I do, but not as authority.

That is, as free as man's *ruling* passion will permit, uninfluenced by special divine ruling power. God's law is not only that man's will be free as to muscular actions, the same as that of any other animal, but that man's corporeal system shall have but a short duration in its present form, and that man, like a cat, is just such a creature as to mind and body as God designed him to be.

Man was not doomed to share eternal night,
A little darkness, but a *mighty light*.

Like leaves on trees, the race of man is found,
Now green in youth, now withering on the ground.
Another race the following spring supplies—
They fall successive, and successive rise;
So generations in their course decay,
So flourish these when those have passed away.

Illustration from Pope's Homer.

God does nothing without design—nothing at random—nothing by chance—but has fixed a regular series of causes and effects, from himself to the smallest atom in infinite space.

Scholium.—The law of pro-creation, with its machinery, never would have existed, had God designed man's body should be immortal in this world. This globe would not hold one millionth part of the persons that have lived on it for the last 6000 years. Men were designed to change their form and state, whatever new form they may hereafter take. He is in the hands of his Maker, who is ever acting, and must sub-

mit. But it is quite clear that "*the fruit of the forbidden tree,*" did not bring death into this world with all its woe.

Theorems.—All inferior laws and inferior powers, must of necessity submit to the superior. The whole mineral, animal, and vegetable kingdoms, must submit to the laws of gravitation and motion. The moon is kept in its orbit by the superior power of the earth; and all the primary and secondary planets and comets, by the superior attractive power of their respective suns in infinite space, and they again are governed by the mighty power and will of the Omnipotent Deity!

Deo Optimo Maximo!

If a man fall into the ocean, his body must be lost, if not rescued. If an earthquake sink a city beneath the level of the sea, all bodies heavier than water must go down. All the prayers of all the men that ever lived will not save them from their fate. Now, where is the freedom of man's will in these matters, more than that of a horse?

God knows no evil—all to him is good,
And would to man if rightly understood.

The *decree* of God has *slain* all who have died since the first man was made, about eighty-five thousand millions of men, women, and children! Man counts death an evil, but it is no evil with God. It is as natural and agreeable to God's law for man to die as to be born. The *fear* of *death* has been given to man for the preservation of life. In these matters men have no freedom of will whatever.

Well then, how far is man's will free? To say that it is just as free as God designed it to be, is no answer, but to say that it is free enough to enable him to obey those moral and physical laws inherent in man's nature, is an answer. Let us then first see what power man has over the organs, functions, and members of his body.

1. His will has no power over the circulation of his blood.
2. Nor over the digestive organs.
3. Nor over the secretion of the bile.
4. Nor over the secretion of the urine.
5. Nor over the secretion of milk.
6. Nor over the secretion of semen.
7. Nor over respiration only in a slight degree.
8. Nor over menstruation in woman.
9. Nor over hearing, unless he stops his ears.
10. Nor over smelling.
11. Nor over tasting.
12. Nor over sight, excepting in closing his eyes.
13. Nor over feeling.
14. Nor over the growth of his body.
15. Nor over the growth of his hair, or nails.
17. Nor over the healing of a wound.
18. Nor over sudden pleasure.
19. Nor over pain.

So as to these, man is under the mediate or immediate government of the *will of God*. He therefore has not only no freedom, or will, or power in these matters, but in fact, being a mere machine, he is denied any will whatever as to the government of these functions.

The freedom of his will then as regards man's physical frame extends only to its influence on his muscular system. He can move the muscles of his eyes, eye brows, nose, mouth and face generally at his will, of the diaphragm in breathing, of the thighs, legs and feet, in giving motion to the body, and of his arms, hands,

and fingers in the performance of all kinds of labor, and all other matters to which their use may be applied. Had man power over all his animal and vital functions, he would need no physician.

A horse or an elephant, has just as much freedom of will over the muscular system possessed by each of them, as man has over his. If the elephant only possessed a vocal language and human hands, he would no doubt be as susceptible of mental culture as man himself. For he is a vastly more reasoning and reasonable creature than one half of mankind.

Man's will has very little freedom in any matter which relates to the support of his person. When, in ordinary circumstances, he is extremely hungry or thirsty, he will rush at a piece of roast beef, or drink of water, without exercising any choice whatever. The same as any of the inferior animals. The imperious demands of his nature compel him to act. In fact, in this and such cases his will is not free. When he starves himself to death, or otherwise commits suicide, his will is governed by the motive that induced the act, and although the motive may appear to him reasonable, it is insanity. It is useless to say that the act of the will is the act of the whole soul, because the act of the soul is the act of the will urged on by a motive behind it.

Now this is exactly in accordance with the nature of the freedom which man possesses for the soul, that acts without a rational *motive* in an idiot, or an insane person, and is not accountable to any law for his act.

Now let us enquire what is behind the motive which urges man's will or soul to action.

He has a moral sense inherent in his nature, aided by his sympathetic nerves, or rather a susceptibility of forming a sense of justice and truth from the pleasure and pain derived through his nervous system. Those acts or things which give him pleasure he esteems good, and desirable ; those which give him pain he deems bad, or evil. These are merely names arising from his sensations. Yet, as he advances in knowledge, they form a standard in his mind of right and wrong.

They produce in the solitary man, a desire for what gives him pleasure, and an aversion to what gives him pain. From pleasure and pain, arise hope and fear, joy and grief, love and hate, peace and anger, and in the social man in addition, malice, revenge, pride, emulation and ambition.

From one or all of these contending passions in man's soul, the desire of obtaining some fancied good, or the avoiding of some fancied evil, or the gratification of some passion, whether right or not, is the foundation of the motive which acts on his will or soul, when he puts his mental or muscular system into action. It is a motive, sane or insane, behind a motive. Every crime against nature's laws is committed from false motives.

How to govern and regulate these passions God has given him *caution*, *judgment*, and *reason*, with the sense of justice above alluded to ; whether innate or

acquired. But when the ruling passion arising from self-love is encouraged, or the passion of revenge, which is a false motive, man will act on them; the influence of judgment and reason being set aside, man's will is not free when his reason is not able to govern his passions, for whatever he himself may think of his mind he is at the moment insane.

Here we have, then, just such a creature as God intended man to be. For he gave man sufficient sound reason to govern his passions.

“ Govern your passions with a firm endeavor,
Weather impatience, then I'll call you clever.”

Man's passions are to be brought into subjection to the law of nature, or when known to the special will of God by directing them from youth, up to their legitimate ends, which are his own happiness, and that of all creatures living. Man's will then, is not in all cases free. Man is a machine moved by a living power.

PROPOSITION XV.

What is the ultimate element of man's body?

DEMONSTRATION.

All animal matter is derived from the same element. A tallow candle which is made from the fat of an ox, is composed of carbon and hydrogen. The spermacetti candle, which is made from the sperm of a whale, is also carbon and hydrogen. All animal matter is com-

posed of carbon and hydrogen. The gas which gives us the flame, light, and heat, is *carburetted hydrogen*, and if wholly consumed will result in nothing but heat or caloric.

The element, then, from which all animal matter, including man, is derived, is caloric, or heat.

If the body of an ox, or a man, be subjected to destructive distillation, excluding the air, the result will be carburetted hydrogen gas, and this gas, when brought into contact with oxygen gas, the supporter of flame, will, together with any residuum, be wholly consumed, the final result being caloric or heat. Here are chemical facts.

After one or two hundred years, or less, the human body, interred in the earth, will have wholly disappeared in the shape of gases, which arise to the surface and mix with the air, and nothing will be left but a small quantity of lime, (carbonate of lime) which harden the bones; and this lime is highly combustible, as is proven in the Calcine or Drummond Light. So that the element of all animal matter, as well as vegetable, is heat, or caloric. Caloric is opposed to gravitation and cohesion, and is unconfined and imponderable, yet when in the form of flesh it has weight.

If you steep the thigh or arm bone in weak acid for 24 hours, the lime will be removed, and the fleshy part, which retains the shape of the bone (the *os femeres*) may be lapped round your arm.

Moses made quite a mistake when he said that men and animals were made out of the earth, or *slime* of

the earth. He has made many other mistakes also, as facts in astronomy, geology, and chemistry prove. If God had told Moses anything concerning the creation of the world, or of man, he would have told him the truth, (here my opponent nodded his logical head,) and man should give credence to the facts in nature, in preference to the legends of the Mosaic philosophy.

Scholium.—The philosophy of Aristotle maintained its ascendancy in the Schools and Colleges from the time of Alexander the Great to the time of Lord Bacon, when the “Novem Organum” swept it out of existence. Is it, then, to be wondered, that the Philosophy of Moses, which pretends to be inspired, should blind the multitude? The Old Testament has, however, many truths and wise sayings.

The writer distinctly remembers that in his own father's house, more than fifty years ago, it was said that no man had any right to think freely on the Bible. “That a free thinker was an *infidel*, and that an *infidel* was a *devil*!” No doubt that there are a great many good, pious men, who think so now. God has denied no man the right to investigate his works, much less the writings of his fellow-man, no matter what may be the pretensions of their authors. I challenge every man's criticism to this brief work, and am quite willing to be corrected when wrong.

The velocity of light is about twelve millions of miles in a minute. There are fixed stars or suns, so remote from this earth in infinite space, that even at that rate their light has not yet reached us! The

matter in all the globes in our solar system, congregating at the velocity of light, had it come from a globe of space, the semi-diameter of which should reach half-way from the sun to the nearest fixed star (Sirius), could not reach here in less time than eight months. Yet Moses tells us that all was made in six days, to give his seventh day divine authority, which in fact is nothing more than a wise and good civil institution, like any other wise and good civil institution among men, and should be obeyed by the people.

God, who takes 9 months to bring a child to maturity, and 21 years to complete the growth of his person, and 40 years more to mature his intellect, would not be very likely to hurry the mighty work of infinite creation, or of this earth, through in six days of our time.

Scholium.—Caloric, or heat, being unconfined, fills infinite space, and *inhering* in God, and of an equal eternity with him, is most unquestionably an attribute essential to his being.

The ultimate element of man's body, and all animal matter, is caloric, or heat.

PROPOSITION XVI.

Is the soul of man, as a living intelligence, immortal?

DURATION, OR ETERNITY.

Was there a *belt* that could contain
 In its vast orb the earth and main,
 With figures on it crowded o'er,
 Without a cipher in the soar;

And could your laboring thoughts assign
 The total of the crowded line :
 How scant the *sum*, the *amount* how vain,
 To reach duration's endless chain !
 For when ten millions more are done,
 Unbounded age has just begun !
 The element of mortal man,
 Although a *mite*, in God began ;
 From endless age that man can't name,
 In God, the element's the same,
 And must be so while ages roll,
 For of him comes the human soul ;
 And when it *tires* on earth to roam,
 It rests in God its ancient home.

DEMONSTRATION.

This is the most difficult question that was ever presented to man.

Moses never believed or taught it ; Zeno, the chief of the stoic sect, doubted it ; Socrates, and his pupil Plato, Pythagoras, and even Cicero, only hoped it.

But Christianity, through its messengers or writers, announces it as a fact which we are called on to believe. We are assured that " life and immortality are brought to light in the Gospel."

However this may be, I will not take their authority without an investigation of the subject to see what can be proved by natural reason.

Paying no regard to the mode which God took to make the first man and woman, or the first men and women, whether they were raised from the *ovem* and *semin*, in a jelly, in the torrid zone, and grew up to

maturity as they now do from the womb, or were made full grown men and women, which is much more likely, with the powers of reproduction, it would be useless to inquire, as in either case man has been produced by a mind and power antecedent to his own.

Inasmuch as God has given the power of reproduction to the animal and vegetable kingdoms, it is a perfectly just inference that men, animals, and plants, are *immortal* in their *issue* on this earth, as long as the earth and sun may remain, for as many as can get a living.

The time will no doubt come when no increase in number can take place, yet if the earth be *eternal*, men in the *flesh*, (not all,) must be *immortal* in their *issue*. One generation may die, but the next will supply its place.

The plan of new beings springing out of the old ones, is wise and good, for it is the only mode it seems in which such immense numbers of beings could be permitted to enjoy the life which God has given on a world of limited capacity like this. If a man had no other *identity* after his change, the hope that he may have it in his posterity is no small consolation, and on this principle most men are anxious for the perpetuity and well-being of their issue.

Sexual intercourse and reproduction, clearly prove that men and women were never designed to live beyond a limited time on this earth; the story, therefore, of *original sin* having "brought death into the world, with all its woe," is but a chimera of the imagi-

nation, or romance of Milton. If God had intended the first pair, or pairs, to be immortal in their persons on this earth, it is not at all likely that he would have made them of different sexes, with the organs of reproduction. Man is, therefore, just such a creature as God designed him to be.

But the immortality which Christians are looking after is the union of soul and body, at the "*Resurrection of the Dead.*" This leads me to consider man from his first conception in his mother's womb, to the time of his birth.

RACES OF MEN.

(The celebrated Doctor Parr, states, in regard to the Negro, that he forms "the *link* between *man* and the *brute.*" This he undertakes to prove from the manner in which his head is attached to the spine, at the foramen ovalia, from the thickness of the Negro skull, and the small quantity of brain contained in it, in comparison to that in the white man and other races. From the manner in which his spine is attached to the pelvis, from the length of the os calcis or bone of the heel and mode of walking. The monkey, he states, is but one grade below the Negro—as seen in Africa).

The above was written by the Doctor at a time when the British were in possession of slaves, but although the Negro differs from the white man and other races, yet he is not so low in the scale of being, as Doctor Parr would wish to make us believe.

That he is a variety of the human race there is no doubt, but whose inferiority to the white man as to his intellectual powers is quite as manifest. The *rete mucosum*, or black matter between the cutis and cutis vera, proves that the Negro is a distinct race, ab initio, from the beginning. The slavery of the mind is a much greater curse than the slavery of the body.

To produce one sentient being, two souls and bodies are deemed necessary by the Maker of man. The germ of the new being is fixed in both sexes, for one sex cannot reproduce without the aid of the other.

It is well known that the male semen is a fluid, but physiologists are not decided whether the female semen, is a fluid or an ovium, or egg.

In all reproduction which takes place out of a womb, as in fowls, fish, &c., eggs appear to be the production of the female, but when a foetus is conceived and matured within the body, fluid semen only would appear to be necessary, and eggs wholly unnecessary.

What are called the ovarie and fallopean tubes in woman are extremely analagous to the testes and urethra in man, and there can be no doubt that the female semen, in the act of coition, is passed through them into the womb, where it meets the male semen. Both then adhere to the fundus or other part of the uterus, which they inflame, and which brings on a flow of blood from the mother, forming the placenta from which the foetus is suspended by the umbilicus, in a *cist* not bigger than a pea.

There must be a flow of semen from both sexes

which causes the pleasurable sensations in the act of coition, which sensations are given to induce to the act of coition for reproduction.

Here then is the embryo of man's being, whose ultimate element is caloric, or heat, to which is annexed a *perceiving, thinking principle*, either generated with the body, or specially infused by God, in utero gestation, at the time of "*quickenig.*"

As the copulative act between the sexes is partly a voluntary embrace, in which mind and body are exerted to their greatest extent under the influences and powers vested in both sexes by God, and as the new being in the womb is made perfectly independent of its mother, excepting as to the nourishment derived from her blood, it is a certainty that the soul and body proceed from and partake of the nature of its parents, who had the vital principle from God in them from their first parents.

All nervous communication between the foetus and its mother is wholly cut off, there being no nerves in the umbilical cord through which the mother's blood flows to it, her respiration vivifying the blood for its use, the new being therefore received in the act of coition all the vital and other property which belong to its nature. No will of the mother or fright can affect the foetus in utero directly. If she miscarry, it is an effect produced on the womb by causing it to contract and expel both foetus and placenta.

Then we must admit that the power of procreation in multiplying new beings is inherent in our nature and

is the will and law of God, for we cannot bring ourselves to conclude that God has left his work so incomplete as to be *obliged specially* to *infuse a soul* into every new being which the promiscuous intercourse of mankind should offer, many of which are destroyed an hour, a month, a year after conception, and of which thousands are idiots.

If the soul then be *immortal* as an *identity*, its *immortality* must arise from the vital principle infused into the first parents of the human race. Can man think and will unconnected with matter?

God is the proximate or remote cause of all things, from whom all things sprung, and of course nothing can die while he lives, but that the bodies of hundreds of millions of beings which have evaporated from their graves are destined to arise and form a union with the intelligent souls which they once had, is not proved or attempted to be proved by my learned opponent on the credibility of his messengers.

An insane woman threw herself into a glass furnace, in England, of immense heat. The attendant instantly looked in and saw a black spot, but on his turning round and looking in again, the fire was as bright as ever, not even her smoke was left. Will God perform the miracle of uniting her soul and body in accordance with the Christian hope? Or will she be an exception? Nothing was left of her but caloric, which cannot be destroyed. It is as infinite as God, and therefore must be one of his attributes. "The Almighty is a consuming fire."

From the first man and woman, or from as many different pairs as God made, there have sprung within six thousand years, about eighty thousand millions of human beings, who have lived and died in that time! About nine hundred millions of human beings, the present population of the earth, die in every 33 years, and somewhat more are reproduced. About 75,000 young and old die every day.

Now, suppose we take the average population of this globe at 1000,000,000, for the next 5000 years, which is under the fact, in every century, then, three thousand millions will die. Should the earth last for five thousand years more, the number of souls that must have lived and died within eleven thousand years, would be above sixteen millions of millions of millions! 16,000,000,000,000. Extend this to one million years!

This will be quite an imposing host of "*good and evil*" men and women, to find bodies out of carburetted hydrogen gas, or its ultimate element caloric. There is nothing, then, to establish the resurrection of the body, but hope and belief in the doctrines of my opponent's messengers. Here the learned Doctor nodded the affirmative.

A SPIRITUAL BODY.

If the soul of man, which embraces *perception, comparison, memory, judgment, reason, and will*, shall ever be united to any body after the dissolution of its

present tenement, it will probably be to one composed of the elements of matter, and which must be material and sentient, for although to man's senses it would be invisible, it must still be in part material.

Now, then, for a rational proof of the immortality of the soul, as no other proof short of *special Revelation* can be given.

It has been already proved that the elements of matter are essential to, and *inhere* in God, who has life, intelligence, will, and power. That the elements of all things that exist partake of the nature of the source from which they sprung. That man's whole body is composed of heat, or caloric, with a little lime, &c. That man sprung from God, and consequently partakes of his nature; his soul being co-eternal with God as an element. That God thinks in connection with matter as an attribute. That God is immortal. That man also thinks in connection with matter as an attribute, and partakes of the life of God, his element being fire. That God is a *spirit*, or *intelligence*, whose attributes are space and matter, the elements of matter being as incomprehensible to man's mind as space itself. Therefore man's thinking principle, if united as a special identity to the element of his body, fire, as in God, can never die while God lives. The soul of man according to this is immortal. And this is all the proof I am able to urge of its immortality.

Here, then, is the spiritual body announced in the New Testament, and which, if admitted, must add

strength to Christian faith, it being the only aid I can lend my learned opponent on this subject.

So far as natural reason can reach the assumed *Divinity* of the *Saviour*, on the principle here laid down, everything is in favor of his having been *especially begotten of God*, (which is no more a miracle than man's first creation,) for the express purpose of giving sanction to the laws of nature, or will of God, to which Christianity comes nearer, notwithstanding the imperfection of its messengers, than any other system ever promulgated in the world. What Christ has said and done, is no doubt true, but some things his disciples and others have said of him, according to my opponent's messengers, which we have strong reason to doubt. My erudite friend, Dr. Chalmers, will admit that Judaism, Stoicism, and Platonism, have been brought into the Christian system, and the zeal of Christian writers has caused them to insert matters, which I need not here name, in the Greek Testament, that are not truths.

But all this, with all the legends and errors of Moses and the Jewish writers, cannot upset nor *invalidate* the beautiful system of morals taught by Christianity, "whether they have been specially revealed or discovered by man."

I have said that God thinks in connection with matter. Was not the person of Jesus Christ matter? Did not God think in connection with him, and live in him, if he be the divine being claimed? I ask those who believe in the *Divinity* of the *Saviour*.

The truth, too, of that great mystery, the Trinity, may also be shown thus :

1. God, the Father, is the spirit, life, and soul.
2. God, the Son, is matter, by which (of which) all things were made.
3. God, the Holy Ghost, is the operation (or motion) proceeding from the spirit (life) and matter. The Father and Son.

So that spirit, matter, and motion, being of equal eternity, they *inhere*, and are essential to each other. They are, therefore, but one God. The supreme mind, matter, and motion, cannot be separated, they have ever acted together as one.

Now, whether this be the doctrine of Socrates, or Plato, or Zeno, or of Christianity, it is equally true.

In addition, then, to natural reason, we have direct revelation, if my opponent's testimony be good, through the *Saviour*, that the soul of man is immortal, proved only, however, by the assumed credibility of the messengers. But the *proposition* of the necessity of a special revelation is yet to be considered, by which I intend to show that there is no reliable, legitimate testimony whatever, in either the Old or New Testaments, which goes to prove any *Special Revelation* to any individual among men, of what God's will is, other than what is revealed through natural reason, to all philosophic minds, excepting the testimony of *living witnesses*, who truly believe in the Divinity of the Saviour, and who have received the *Comforter*, the

paraclete, as a ratification of their faith. But even this will be accounted mere animal feeling.

We know of no intelligence unconnected with materiality, even God himself. Christians must admit this, for they believe that *Divinity* and *humanity* were united in the Saviour. Socrates and Plato taught that God and the universe were united, which I think I have proved. We have the idea, also, in Pope, when he says,

“Whose body nature is, and God the soul.”

Plato held to three great principles in the universe, viz.: *Spirit*, *Matter*, and *Motion*. The Christians have them in the Trinity.

This does not invalidate the truth of any principle in Christianity, founded in the law of nature, which none will deny is the law of God. But my object is to prove all things by reason, by induction, and when it agrees with special revelation, it will confirm Christians in their faith. But there is nothing, as a living intelligence from eternity to eternity, immortal, but God.

None will presume to think that God has the shape of man, with members like his. All things are made to suit their respective places. This globe needs no legs to carry it round the sun. It does not require limbs to be able to think. Birds have wings; fishes, fins; whales, tails; yet no doubt they all think, so that man's immortality will not depend on his shape

in a future state, as God's wisdom does not depend on his shape, whatever that may be. But at all events the thinking principle of man, which is the soul, cannot die while God lives; his soul is, therefore, as an identity immortal, whether on this world or elsewhere. The elements of the soul existed with God from all eternity.

SPIRITUAL MANIFESTATIONS.

I have already shown that space and matter were not created, but that they are attributes of, and inhere in God. That they are of equal eternity with him, and essential to his being. That God thinks in connection with them. That the elements of matter are quite as incomprehensible to man, as infinite space, or God himself. Those, therefore, who believe in the Divinity of Jesus Christ, in fact that he is God the Creator of all things; that is, the power and intelligence that brought all things into form, from elements that existed with him from all eternity, must admit that when in the flesh he thought in connection with matter, for he is admitted to have been a Very man, as well as the Very God. But it has been shown that the element of man's body is caloric heat, or *fire*, which last is nothing more than concentrated caloric, and which fire is material. God, then, is just as likely to think in connection with the element as with the body itself.

And, as the elements of man partake of the nature

of the source from whence they sprung, Axiom 11, which is God, it is a fair inference that man's soul when separated from his present body, thinks, as an identity, with the elements which compose matter, *for his nervous system is for no other purpose than that the soul, or perceivung principle, should, through it, acquire knowledge of the eternal world.*

On this view of the subject all our deceased friends are, no doubt, among us and around us, and are able to commune to our souls such matter as they may think proper, separate and apart from the *trash* that is usually announced by silly impostors, as Spiritual Manifestations.

THE HEAT IN MAN'S BODY.

The medium heat in the human body is 98° Farenheit. The head is counted by anatomists one-eighth of the whole person, so that if we multiply 98° by $8=784^{\circ}$; if therefore the heat in the remaining seven-eighths of the person were all in the head, it would consume it in less time than it takes me to write this paragraph. It would immediately go off in flame.

As regards these matters I am prepared to see ignorance look on them "With brute unconscious gaze."

PROPOSITION XVII.

Do original or innate ideas exist or inhere in the soul of man?

DEMONSTRATION.

All knowledge is acquired through the medium of

the senses, yet the archetypes of all ideas received through them must have existed in God, and necessarily exist in man's soul, which sprung from God and partakes of his nature.

Corollary.—Man's soul must, therefore, possess within it, in a latent state, the ideas of all things in the visible world, which are shown to the perceptive faculty or soul, as light brings out all things in the visible creation. Did not the ideas of all things that exist in the visible world preëxist in man's soul, it is doubtful whether they could be perceived at all, for he perceives nothing but their representatives, or forms, colors, &c., but which appear as matters well known to him.

PROPOSITION XVIII.

Do natural and moral evil exist as positive qualities ?

DEMONSTRATION.

It is quite clear from the volume of Nature spread open before us, and from the history of animal and vegetable life, and of man in particular, that God's main design was the greatest degree of possible *good*, pleasure, and happiness to all.

The idea of good and evil arises from pleasure and pain growing out of our nervous system. If a man breaks my leg I feel great pain, and call it evil, but it is equally an evil, in the same sense, if broken by accident, for the pain will be just the same. Where there is no sensation, there can be no pleasure or pain, and

consequently no idea of good or evil. Death to man appears to be a great evil, because our pleasure in life is much more than our pain, and our love of life makes us deem death a great evil.

The same nervous system which gives us pain gives us pleasure, and as the pleasure is God's main design, the pain is but its opposite, the same as darkness is the opposite or absence of light, the light being the positive quality or main design. So of death, which is only the shadow of the main design, which is life. Were men immortal in their persons, they might know no pain. God has made nothing independent of himself. He wisely keeps the power in his own hands. Death is, therefore, no evil, but the result of man's organization, and of course an absolute relief from the infirmities of age. To die is just as natural as to go to sleep, or to be born.

There are opposites in all nature. Cold is a non-entity, the opposite of heat the positive quality. Yet, although a man may be frozen to death, cold is no evil. The temperature of our bodies is 98° Fahrenheit, yet it might have been that of fish, 40° . He can suit beings to an atmosphere of flame. The sun may be inhabited. Unless there be a very peculiar atmosphere around the planet Uranus, which is more than 3200 times farther from the sun than this earth, the cold there must be extremely great. Yet it is no doubt inhabited by sentient beings. A man's head is counted to be one-eighth part of his body. If the heat in the other seven-eighths were added to his

head, it would be 784° , which would destroy it in less time than it takes me to write this sentence. Caloric is an expander of all bodies, and is the opposite of gravitation and cohesion.

Concentrated caloric would destroy not only men but a world. Yet caloric is no evil, but on the contrary a positive good, for of it man is composed, and without it we could not exist.

Destruction by fire, only reduces animal and vegetable bodies to the original element from which they sprung.

The ultimate element of water itself is caloric. Water is composed of oxygen and hydrogen, either of which, when separate, can be consumed, the result being caloric.

Volcanoes, earthquakes, pestilence, which arises from certain states of the air, men call evils, but with God they are no evils, nor were they created as such. What sweet is there in nature without a bitter?

All men may see that what *God wills* is right,
A little darkness, but a mighty light!

As regards moral evil, the arguments are exactly the same. The chief aim of the Almighty is manifestly moral good. Behold the influence the spring of the year has on all creatures! What joy, pleasure, hope, happiness! Behold the excessive pleasure of infants, and the pleasure of all beings who obey the laws of nature, which are the will of God.

Who can pass along without seeing the beautiful adaptation of the earth, water, air, and heat, to the beings who reside on it to enjoy them.

When man disobeys the law of nature, pain of body or mind, or both, must follow. This he calls an evil. If a man kick me on the shin I feel the pain, and instantly conclude that if I kick him that he will feel a similar pain, our nervous systems being alike. My judgment comes in then, and tells me that I should do unto others as I would have others do unto me.

Moral evil, then, bears the same relation to moral good, that the shadow does to the substance.

There's moral good, but evil that we call
Is but its shadow, here attending all;
God knows no evil, all to him is good
And would to man, if only understood.

Everything in nature has its opposite. The sun cannot shine on both sides of this world at the same instant. Neither are all things possible, as for instance, this earth cannot be where it now is, and at the other side of the sun at the same moment. *Motion* is the *act* of a *will* possessing power and intelligence, but its opposite, *Rest*, was never created, and in fact is a mere negation. God is infinite, the universe is infinite, and in motion.

Motion can never cease so long as the cause, God, exists. One of the axioms of natural philosophy is, that a body once put in motion, will move forever in a right line, if not attracted by some other body. All

things are directed by the Almighty will, and for the best. Neither natural or moral evil, therefore, were ever created as positive qualities. They are mere negatives, the opposite of natural and moral good, as above stated. They are the shadows attending the substance.

But if one man kills another, is that a moral evil? Yes, (to man, but not to God, for *he* slays all,) he did it in the absence of the moral good. God never made him for the purpose of killing his fellow-man, as this he reserved to himself.

God slays all living mortals here on earth,
He takes the lives of millions at their birth,
He sweeps the earth of every living thing,
From meanest wretch to him that rules as king.

And in all this there is no evil.

Who gave man authority to slay millions of animals who never did him any harm, for the use of his body? There is nothing in man's constitution or frame which shows that he was designed to live on animal food. His teeth and hands show to the contrary. The teeth of all the omnivorous and herbivorous animals, show that they were not designed to live on animal food; whereas, the teeth and claws of lions, tigers, cats, &c., the carnivorous animals, clearly show that they were designed to live on animal food.

The nature of each race is fixed by God, from which it cannot depart.

“Pussy will be pussy still.”

'Tis just so with man ; you may by reason, moderate, control and direct to some extent, the powers of his mind, but his nature, without making him a fool, and controlling all his intellectual powers by superstition, cannot be changed ; nor even then, for if this should happen in one man, or one generation of men, or 100 generations, the next man or generation of men, left to himself or themselves, will think for themselves, if the directors of the baneful influence shall have disappeared. The children of pious men are nearly always wicked.

Darkness is the absence of the light,
A mere *negation* which we call the night ;
Just so is *evil a negation* too—
The opposite of good in me and you.

PROPOSITION XIX.

Does such a place as hell exist ?

DEMONSTRATION.

I have no wish to lessen the fears of men who are unwilling to subject their passions to the law of nature. Yet I feel bound to follow truth and reason notwithstanding my argument may clash with the commonly received notions of the times.

God is infinite. All things exist in God. Therefore, if hell exists it must exist in God : which is too absurd to be admitted by rational beings.

God fills all space, and made all things ; if hell, therefore, exists, he must have made it.

It is an axiom that the elements of all things that exist, partake of the nature of the source from which they spring, so that if hell exist, it must have sprung from God, and therefore it partakes of his nature; which is so absurd that we must reject his Satanic Majesty's dominions altogether. Pluto was the god of hell.

Hell and purgatory were invented by the heathens at the Council of Nice, at a time when men believed that the earth was an extended plane, and had no motion, and that the sun, moon, and stars, moved round it in 24 hours: it was very easy to conceive that there was some place for punishment under it. Such has been man's ignorance in old times.

Nature shows that God is love, not as a passion, but as a quality, and if he did not approve of the general conduct of the human family, he would no doubt strike the entire race from existence. There can be no reward for that kind of obedience which is induced by fear of punishment.

All punishment for sin, if any, is in this world. The passions of the body and mind are the cause of sin, and if punished at all, it must be inflicted on the body and mind that committed the unlawful acts.

God never made man to send him to a place of torment. Does it follow, that because there is a God there must be a devil? Is it consistent with the wisdom, goodness, justice, and mercy of God, that he should make angels whom he must have known would rebel against him, if they did rebel? that he would be

obliged to make hell in which to confine and punish them? Why, a prudent and just man knowing the fact would act more wisely. My design is to vindicate the wisdom and justice of God against such silly imputations.

Eternal punishment is not proved in the New Testament, neither is it consistent with justice.

PROPOSITION XX.

Does God require man's worship and prayers?

DEMONSTRATION.

It is quite clear that God requires nothing of men but what will benefit themselves, for anything which man can do or say cannot benefit the Almighty, of whose power and glory man can have no conception, yet of whose attributes we may judge.

But then, being conscious of our ignorance, weakness, and dependence on God, we are induced spontaneously to give him worship and adoration. If we pray, it is to ward off some evil or obtain some good.

When, as children, helpless and uninformed, we pray to our earthly father for what we feel we need, or think we need, this sentiment we transfer to our heavenly Father when we arrive at maturity.

If I pray to the Governor of a State for a favor, the prayer can be of no possible use to him. If he grant the request, the benefit is altogether mine.

But, although God does not require either our worship or prayer as a benefit to him, yet both are of great benefit to man himself, and no doubt, on that

account, pleasing to God. Both tend to keep the mind and heart in a state of humility suited to piety, which is a sentiment in man's nature, and which sentiment, when it is not tainted by superstition, is of the highest benefit to the human family.

The prayers, however, of all mankind would not keep your house, when on fire, from being consumed, if you did not attempt to extinguish the flame; nor keep a man from drowning who falls into the middle of the Atlantic ocean. Nor would all the prayers of all the Jew leaders, prophets, priests, or kings, stop, for one hour, the earth from turning on its axis.

It is very clear that God will not alter any thing in the range of his eternal laws to gratify all the prayers of all mankind. Humility and resignation to the will of God, are the true ingredients for the mind of mortals.

“Thy will be done,” with reverence say the prayer,
And leave the rest to Heaven's almighty care!”

The following may be deemed *Revelation* from the light of Nature :

1. From a sense of gratitude to the all-wise God, whom, by reason, we know exists, we feel bound in deep humility to *adore* and *worship* him as the parent from whom we sprung, and in whom we live and move and have our being, and who has so admirably suited our minds and bodies to the beautiful creation by which we are surrounded, and of which we are a part,

that we may be happy if we will, but not because we think our *worship* can be any benefit to him.

[NOTE.—It is quite clear that if we did not partake of God's spirit, we could not perceive the adaptation of His works to the purposes intended.]

2. From our conviction that God governs the infinite worlds that have sprung from his will and power, that he directs the affairs of the human family, of nations, of communities and individuals, as the Father of all, we feel it our duty, as dependent children, humbly to pray to him for what we think we need, with the same feeling and faith that children ask favors and protection from their natural parents, not taking to ourselves any merit for so doing, knowing that our prayers can be of no benefit to him. As children we have hope and faith in our common Father.

3. Believing the soul of man to be a portion of the Divine Essence, we feel it to be as much our duty to supply it with wholesome mental food, by the acquisition of all knowledge suited to its capacious nature, as we do to supply our bodies with nutritious materials for the support of animal life.

4. We hold, therefore, that the enlightenment of the human mind in every department of knowledge, is of the first importance to the well-being and happiness of the human family, and that the means of instruction should, if possible, be equal to all.

5. From the pain of mind and body which we feel when injured by another, we are admonished to do unto others, as we would have others do unto us. This is

a duty of man which required no special revelation to teach.

PROPOSITION XXI.

Is man born with an innate moral sense of right and wrong?

DEMONSTRATION.

The example given by Paley, in his Moral Philosophy, of a son having betrayed his father to his enemies, to be decided on by a person who did not know the relation that they bore to each other, is not at all a fair one.

The true question is this. If a man of 21 years of age, who had never seen a human being, or other animal, should see one man slay another in his presence, would an innate sense of right and wrong, tell him that the act was wrong?

But suppose, instead of one man having killed another, it was one bull that killed another, whether this circumstance would make any difference in his feelings?

What would this supposed man know about death? He could have no innate knowledge that *he* had to die, and therefore, although he saw a change in the man, or bull slain, yet it does appear to me that it would look rather as sport to him to see the tragedy enacted. It may be asked, where were his sympathetic nerves? I answer, that he has a susceptibility by a set of nerves called sympathetic, but then their

sympathy is formed by education. Man has passed from a savage to a civilized state by culture, education, and knowledge. The American savages at this day delight in scalping and killing men. They have no more mercy or feeling than a cat or tiger in seizing and slaying its pray. I conclude that there is the susceptibility of an original moral sense of right and wrong in man's soul, whether this man's judgment determines the question or not.

But such has never been the case, as our first parents came together as a pair and possessed sympathetic nerves, to sympathize with each other, and to have affection for each other, and which sympathy would immediately form a moral sense of right and wrong in each, supposing them to be made as adults, with regard to injuring each other, and this kind of moral sense is common to all animals, for those of a kind will seldom injure each other. There can be no doubt that every man has a moral sense formed by the time he arrives at the years of discretion, or passes into what is called the age of responsibility, according to the instructions and associations he may have had. Yet it may be rendered extremely obscure by vicious habits.

Man's soul, with all its original faculties, is derived from God, who infused into it his own likeness, as regards mental operations, and as his Maker's knowledge of right and wrong, as well as his justice, is stamped on him, man, therefore, has in him the *susceptibility* of acquiring a sense of right and wrong, from the womb.

But this is all which is fully formed by education, and as in the savage, so far as regards enemies, and in the civilized man as regards inferior animals, may become extremely obscure. An infant can have no moral sense until it acquires knowledge enough to judge.

PROPOSITION XXII.

Is man responsible to God for his actions?

DEMONSTRATION.

The first man and every man has been brought here without the smallest will or wish of his own, and it certainly follows, without any want of *reverence*, that God is bound in justice to afford him the means of supporting life, either directly or through man's action, and which God has most bountifully done.

But for what purpose has God placed man on this earth? We can see none but his own pleasure and glory; yet there must be some wise design, some wheel in the machinery of creation, which man touches, although we are not able in our present state of knowledge to discern it.

Then on what principle should Adam and Eve have been responsible to God for their actions, having made no request or agreement with him, having made no promise on their part, to perform any act as a return for being brought into existence? Moses to the contrary, notwithstanding.

We, their descendants, have made no compact with

our earthly father, either, through whose agency we are brought into being, without our will or wish; yet we *feel* that as children depending on him for support and protection, that we are responsible to him for our actions.

Is life a blessing, as it must have been with our first parents? If it is not, then we are not responsible to God for our actions. But what man is there under ordinary circumstances, who does not wish to *live*? And who is there under the enjoyments of life that does not dread death?

Then, if we deem existence or life a blessing, we should be *grateful* for it to him that gave it; and the strongest inference possible is, that we should use it in accordance to what we deem to be the will of God. Responsibility for our actions is, therefore, clearly indicated.

But of what benefit is it to God that we should obey his laws, which are the laws of nature? Feeble creatures of a day, like man, can render the Almighty no possible return or aid, nor can his obedience be of any use to God. Who, then, gets the benefit of obedience or the punishment of disobedience?

Man himself. God has placed a *monitor* in man that gives him punishment when he disobeys what he deems to be God's law, which *monitor* gives him pleasure when he does acts in accordance with what he deems to be God's will.

Now, then, if man persists in those acts which the *monitor* tells him, by the pain he receives, according

to the conscience he may have formed, are breaches of God's law, he must expect that his accumulated transgressions are not pleasing to his Maker, and that, therefore, he is responsible for his conduct. But if a man be so constituted that his reason is so weak as not to be able to govern or direct his will or passions, he is not responsible for his actions to God or man, and still he may not be quite an idiot or fool. This is justice. What his punishment may be is quite another question, whether it be pain of mind, or shortening of the duration of his life, or infliction of disease on his body, or the depriving him of a posterity, or punishment in a future state, I shall leave to my opponent, Dr. Chalmers. We say, however, that it is not *that death* which takes all mortals out of the world, for *that* God made inherent in man's nature.

But if there be punishment in a future state, it cannot be eternal, for that would be inconsistent with the justice of God himself. "*God is love,*" and regards his offspring with too tender a care to consign him to a place of "*fire and brimstone,*" for doing what God knew when he made him he would do, to be tormented to all eternity! Think of God sending a portion of his own spirit, which man's soul is, to eternal damnation! I should sooner believe that the soul dies with the body, than to swallow such a superstition.

No human law, not founded on the eternal principles of justice, is binding on any man's conscience or actions, although he may be bound by arbitrary,

despotic laws in human society. Justinian says that "Law in *general* is a *rule* of action proceeding from a superior having a right to command, and directed to an inferior bound to obey : of which authority on one hand, and obligation to obedience on the other, the foundation, or *principle*, is the good of him to whom the rule is directed."

But as to municipal law, he adds, "Gracio justa, jubens honesta, et prohebens contraria." To favor justice and honesty, and prohibit the contrary.

It is to the ultimate interest and happiness of man himself to obey all laws founded in justice, whether human or divine.

Again. If there be punishment in a future state, it cannot be man's body alone that will suffer, for that was under the imperious command and direction of his soul, so far as it was able to govern the passions, being but the tenement in which the soul resided ; consequently, if any part of man shall suffer, it must be the thinking principle itself, united, perhaps, to a refined matter, or the elements of matter, which must be sentient. Nothing can think unconnected with matter in some form, as has been already shown.

PROPOSITION XXIII.

Is man the only reasoning animal on earth ?

DEMONSTRATION.

Before we can come to anything like a correct decision on this proposition, we must institute an inquiry,

not exactly into a comparison between the anatomy of man, with that of other animals, but between his habits and faculties, and theirs, and

1. We must draw the line between what is called instinct and reason.

Instinct, in all animals, is as gravitation, or cohesion in matter. It directs them without any act of their judgments or wills, being impelled to the act by an inherent force regardless of consequences—it is the act of God. On the contrary, *Reason* contrives means for the accomplishment of ends in view.

An infant acts by instinct when it seizes on its mother's breast, immediately after it is born, and nearly all its acts are *instinctive* until it begins to compare one thing with another, and until it becomes capable of judging of their difference. It obeys the calls of nature from instinct, not knowing anything of the consequences of disobedience.

The inferior animals all do the same thing, and if they did no more, we must conclude that they are guided wholly by instinct, but we do know the contrary to be the fact in all those which man has had a fair opportunity of examining.

Man has the power of perceiving the external world. So have the other animals. Man has *memory*; so have they. He can distinguish between the persons of other animals; so can they. Men have attachments and aversions; so have they. Men have a greater regard for their own race than they have for other animals; so has each particular race of animals, excepting the dog in

the society of his master. Man has a nervous system, and feels pleasure and pain; so have all the other animals, which also feel pleasure and pain. Man is influenced by fear; so are they. Man has five senses, sight, hearing, smell, taste and touch, or feeling, through which he receives knowledge from the surrounding creation; so have they. Man lives by receiving food into his body; so do they. Man inhales the oxygen from the atmosphere, to stimulate his blood and give it vitality; so do all land animals, and the inhabitants of water receive the same thing from that fluid. Man has pride and ambition, or emulation; so have some of the other animals, as the cock, peacock, and horse. Man has understanding; so have the other animals. Man has a will, and the power of comparing one thing, an idea, or one subject with another, by judging of them, and by a series of such judgments, reasoning on them, and thereby arriving at a conclusion, and which gives him the power of construction or invention. He is, therefore, at the head of the animal kingdom, for no other animal can do what he does.

Now let us see how far the inferior animals carry these matters. Most of them have perception, memory, understanding, will, judgment, and *reason*, as far as it goes.

I had a horse that would raise the latch of a barn door to get in. The same horse would lift a bolted gate from the hinges to get into my lawn, and on one occasion, having lost a shoe near a blacksmith's shop where he never had been shod, stopped and held up his

foot to show what he wanted. I have seen cats jumping up and seizing the knob of a door, when they wanted to enter, all of which acts were not instinctive but rational. I have seen a dog, a bull-terrier, watch at the end of a barn for rats that went out some short distance to drink. To catch the first he ran in a direct line for it, and missed it by its turning short and getting under the barn, but when the next rat came out he waited until it got near the water, then instantly turned short round the barn and cut off its retreat. There is no instinct here, but absolute good judgment and good generalship.

If dogs had the power of human speech they would converse very sensibly with us about our domestic concerns. Many of the inferior animals, too, possess the moral sense of right and wrong. I owned another dog, half Newfoundland, that, not knowing me of an extremely dark night, made a violent attack on me, but when I spoke, he wept like a child, he was so grieved that he should have attacked his best friend. This dog never had been whipped, and it was with much caressing that I stopped his grief.

I saw in the country a black bug, known as a tumble-turd, rolling a small ball along a cow track in a lane, and to see how it would act I laid across the track a short stick, about an inch and a half in diameter. When it reached the stick it made two or three attempts to push and pull the ball over, but failed, and being on the stick let the ball drop in apparent anger, and which rolled off from the stick a few inches.

The bug then got down and went along the stick to the end, when it stopped, and looked for a moment towards the path. It then went to the ball and took it to and along the stick to the end, and round and along the same to the path, and traveled on as before, pushing the ball with its hind legs! No man's judgment or reason, as far as it went, could be exercised better. It was perfectly good generalship. "Look before you leap."

Why did this little bug keep the smooth track in rolling its ball along? Did it not find by experience, that it was much easier to do so than to move it along in the grass, where it often has to labor without a track?

Many of the inferior animals will also resent insults. The dog will always do so, and on the very dog or person who may have offended him. Not the half reasoning, as it has been called, but the full reasoning and resentment of the elephant are well known. One case is this. A tailor sitting near his window in one of the streets of London, offered an elephant passing by, which was going to an exhibition, an apple, but when the elephant put in his proboscis or trunk, the latter, instead of the apple, ran his needle into his snout. The elephant on his way back next day, sucked up some of the puddle-water from a gutter, and as he arrived at the tailor's shop, stopped and squirted the whole into the tailor's face, and all over the articles he was making. Who will call this instinct?

As a reasoning creature, then, it is clear that man

is superior to the other animals only in degree, and that there is a scale from the lowest to the highest degree of reasoning creatures, at the head of which man stands on this earth. There is a gradation in their physical organization, and why not in their mental organization ?

So far, then, as human reason can decide, if the soul of man be immortal, every other creature possessing life like that of man, and the perceiving principle quite as acute as man, is so. The amount of knowledge acquired by each man or animal, can be no standard of immortality, for an elephant that dies at forty years must know more than an infant who dies at seven days old.

Every race of animals God has designed to live in a way peculiar to itself, and from which it never departs. Moles and worms live underground, rats and mice take up their abodes in holes. The moles live on the worms, and cats and other such animals live on rats and mice. Many races live on grain and fruits, others live on grass and herbs. Every race is peculiarly adapted to its mode of living. The cow, sheep, &c., are supplied with a double stomach, but no tusks or claws, which proves that they were not made for tearing or living on flesh. The teeth and claws of the carnivorous animals, such as the lion, tiger, cat, &c., show that they were designed to live on animal food, and they have never changed, nor will they ever change their nature.

Man, who is not by nature carnivorous, has taken example from these animals with *tusks* and *claws*, and

by the aid of fire has made himself carnivorous, and brought *disease* and short lives on his offspring.

Consumption of the lungs, and other diseases being hereditary, were first induced by the use of animal food, and of all diseases consumption is the most fatal.

Men who destroy the lives of millions of innocent animals, each of which dreads and feels the awful pangs of death as severely as man himself, and buries them in their stomach, do not obey the law of their nature, which is the law of God, and still these men expect to go to heaven!

Benevolence, justice, and mercy, are attributes of God's being; man sprung from God, and pretends to possess the same qualities, while he copies the *cat*, *lion* and *tiger*, whose heads possess not the smallest organ of compassion or regret, in having slain their prey! Man, then, instead of living to the average age of 100 years, has by this system of diet reduced himself to the average age of 33 years, and the average period of his existence on earth appears to be still on the wane.

I have seen men who have lived much on hogs' meat appear in their temper and manner to have partaken of the nature of the hog.

Where is the boasted benevolence, justice, and God-like mercy of mankind, so long as he pays a premium to the butcher to destroy life, and destroys it himself in animals which have nervous systems as perfect and sensible as his own, and then makes a sepulchre of his body for their flesh?

Here my learned opponent shook his head, and said, "I do confess that as regards the slaying of animals for man's use, there must be something wrong in the text."

Yes, your messengers must have been hungry when they gave that permission.

PROPOSITION XXIV.

Was a special revelation necessary, separate and apart from the laws of nature, to guide mankind in their duty to God and their fellow-man?

May it please the court,

ARGUMENT.

In this proposition I shall meet my great opponent fair in the face.

As to the natural history of man, there has been something already said, in comparing man's functions and faculties with those of the inferior animals.

Mankind, from the earliest ages of their history, have, from a feeling of their weakness, and to secure mutual protection, clustered themselves together in hamlets, villages, towns, and cities, from which close intercourse their social feelings have, no doubt, been more strongly developed.

But other animals have done the same thing. The rabbit, the bee, the beaver, &c., &c., and the birds of the air, congregate and build themselves habitations. Do they need any special revelation for their government?

Man has the passions of love and hatred. He will get angry and fight. So have they, and so will they. Where is the animal on earth without anger or resentment? These animals, like men, sometimes fight and kill each other. Such is their nature. The passions are essential to the well-being of all animals.

It may be said that the inferior animals have not as many *contending passions* as man, we'll grant. Neither have they as much reason to govern or restrain them. If man had *no passions*, he would not have any *reason*, and passions without reason make either an idiot or a madman.

It is perfectly clear that passions are highly essential to and inherent in man, and that reason has been given to moderate, to control them. If man's reason cannot control his passions, he is not a *free agent* as to his actions, and consequently not responsible to the laws of God or man. Neither the bench, the bar, or juries, pay respect enough to this matter.

I must tell my erudite opponent and his messengers that there is not one valuable commandment in the decalogue, but what can be discovered by natural reason without any special mission. The being of a God, which he merely believed, I have proved. Why we pray to and worship him, I have shown; on the same principle we should not take his name in vain; and except the institution of the Sabbath, which is a mere civil matter and a good one, and the honoring of parents, which arises from the relation of parent and child, similar to our relation to God, the others can

all be deduced from our sensations of pleasure and pain, growing out of our nervous system. As I have before said, if a man injured me in mind or body, or both, I feel pain; by this I know that if I injure him he will feel pain. From these facts, then, the Golden Rule is derived.

“Be you to others just and true,
As you'd have others be to you;
And never do, or say to men,
Whate'er you would not take again.”

If I murder, steal, bear false witness, or take my neighbor's wife, or daughter, or any thing that is his, having no right, I give *pain*. Such are therefore forbidden by the laws of justice and of nature.

A sage like Moses, instructed in all the wisdom and learning of Egypt, or of the Chaldeans, we must expect to have been able to legislate, in his age of the world, for an ignorant people like the Jews. But Moses well knew that without some *divine sanction*, even then the people would not, as they did not, either believe or obey his laws. He of course announced that God specially revealed them to him, which in one sense is true, for they came through *natural reason*, not, however, all originating with him, and *natural reason* is the gift of God. Men are not all endowed alike with an intellect sufficiently capacious to arrange and make rules for the government of mankind, so that Moses must have been, like other great men, endowed with a superior mind.

The mass of mankind in remote ages, could never,

through natural reason alone, have discovered the will of God. The Almighty has most unquestionably, specially endowed certain great minds with the capability of showing, by the law of nature, what his will is. Moses, Confucius, Socrates, Solon, and Mahomet, are examples. Governor Young, the Mormon, will no doubt establish his creed. But how are we to judge whether the writings given to mankind by these sages, or any others, are special revelations from God or not?

We all admit that God has endowed man with the capability of judging and reasoning on any subject that may be presented to his understanding, but then he must have some standard by which to compare, judge, and decide.

The qualities, or attributes, admitted by all Christians and others, to be inherent in the Supreme Being, are omnipotence, omniscience, omnipresence, intelligence, life, will, motion, power, goodness, justice, mercy, truth, and love. Love, not as a passion.

If, then, what is assumed as *special revelation* be in accordance with these, there can be no doubt whatever of its truth; but not as the gift to a special man, only through nature. But if, on the contrary, it is shown that the *assumed revelation* is not in accordance with them, it is clear that such *assumed revelation* was not specially given of God, but is merely the result of man's cogitation, opinions, or conclusions, some of which may be in accordance to his will, as drawn from what they knew by the light of nature.

Moses assumes to have received certain special reve-

tations from God, in a cloud on Mount Sinai, and says that God, spoke to him from a burning bush!

Will God, one of whose inherent attributes is *truth*, communicate to man, on any subject, a falsehood? Will a God of goodness, justice, mercy, and truth, deceive man in any matter whatever? Was it not quite as easy for God to tell Moses that this earth was a globe which revolved round the sun in one year, as to leave him in the then false current opinion that it was an "*immovable extended plane*," round which the heavens revolved in 24 hours? Did not God know that man would find out that fact in the end?

God either did or did not communicate these matters to Moses. If he did not, then Moses has not told the truth; and if he did, he has deceived mankind, which is wholly absurd. My opponent must admit that, but he now looks quite sad.

Were Moses to write his history of the creation, at the present time, with a full knowledge of geological facts staring him in the face, he would not venture to set apart six days for the creation of this world. Geology shows that the earth must have been in existence for millions of years. But Moses wanted a divine sanction for his seventh day, with a view to show man when to labor and when to rest. The laws of matter and motion are in the hands of God, and if the matter composing the earth had congregated at the velocity of light, as I have before stated, it could not have formed this earth in less time than eight months, coming in from half way to the nearest fixed star

(Sirius). But if the elements of matter which compose the earth had traveled at the rate of 60,000 miles an hour, the velocity of the earth in her orbit round the sun, they would not arrive here in less time than 7,250 years after the first nucleus was formed. So there would at this time be about 1200 years to spare in completing the earth.

It is nonsense to believe that God made the infinite visible creation of globes out of nothing.

“Nothing can from nothing come.”

It has been shown that the elements of matter are inherent in, and essential to, the Supreme Being, and of equal eternity with him.

Neither could Moses have known much about the anatomy of man, as he states that God took a rib from Adam to make a woman, and closed up the place with flesh. If man or woman had one rib less on one side than on the other, we might believe that Moses made a good guess, but we know to the contrary, and God would not lie to aid Moses.

Was it not quite as easy for God to have made Adam and Eve, *male* and *female*, which he no doubt did, out of the same material, the element of which is *caloric* and not *slime*, or earth, as to have caused Adam's side to open, for (with great reverence) it is not likely God used a knife, and discharged a rib from which to make a woman? . What a refined creature woman must be! Man from slime, and woman from bone, which is composed of flesh and lime.

The ignorance and fears of mankind, make the race superstitious. In general they will not wait to examine ("to crowds belief") from whence comes the authority which they are called on to obey, so the knowing and cunning ones of the earth, have in all ages been able to manage and control the multitude, as a father can manage and control his children. By such influences and management in the education of youth, *priests* and *kings* have been able to keep their sway over the human family, and I readily admit, that where clerical instruction does not aim at political control, it is highly beneficial to mankind. I deem the clergy quite as useful for the instruction of adults in morals and piety, as the schoolmaster is in the instruction of the rising youth, whatever may be the tenets or form of religious worship.

If *invention*, as it is said, constitutes poetry, Milton is the greatest poet that ever lived in any age of the world, for the invention in the *Iliad*, called the father of poems, bears no comparison to that in the *Paradise Lost*, which is an excellent novel and no more. The story of the Snake living on earth, is quite poetic, and its punishment was quite small for such terrible destruction as is pretended grew out of the disobedience of Adam and Eve. But I have already shown that temporal death was not the consequence of any act ever committed by our first parents, it being inherent in the constitution of all animals, man included.

Judging, then, by the standard of truth in God, and knowing that he will not reveal a lie to deceive man-

kind, we must set down the Mosaic account of the creation of this world, which happened according to him, about 2555 years before he wrote, either as the received opinion of the Egyptians, or a theory of his own, and one that God never specially revealed to him.

Moses knew nothing of hydraulics, or the equilibrium or pressure of fluids, as appears by the ninth verse of 1st chapter of Genesis, nor could he be aware that either gravitation or cohesion existed.

Is it consistent with the wisdom, justice, and truth of God that he should have commanded Adam and Eve not to eat the fruit of a particular tree in the garden of Eden, while at the same he left them, according to Moses, so mentally blind as not to be able to govern their appetites, and while *he knew* that they would disobey his commandment at the suggestion of the pretended serpent? Moses, then, must be wrong, for we cannot lay such a charge to a God of justice and truth.

Again. Moses pretends to have received the ten commandments about forty years after he fled from Egypt for having *slain the Egyptian*, one of which is, "Thou shalt do no murder." But murder was a crime in Egypt, otherwise Moses, who was afterwards a murderer on a large scale, would not have fled from punishment. Where, then, is his *revelation* on Mount Sinai? This is conclusive that Moses, who caused 23,000 of the unbelievers in his mission to be slain, received no such special revelation from God, and being a mere political theologian, having told this

falsehood, we cannot give any credence to the stories about the enchanted rod and other such legends. This is according to the strict rules of evidence, when a witness is tainted with a *lie* he is rejected altogether on the merits. We must not forget the legend of Joshua, and the sun and moon standing still, with many other such legends.

But we are indebted to Moses for the first four books of the Old Testament, who in his attempt to stretch out the history of man to a great antiquity has made some of his heroes live to the great ages of from 500 to 969 years. There is nothing in the constitution of man that can warrant such an assumption. The average age of mankind under the most favorable circumstances, had he lived on vegetable food, and rejected animal food, would not exceed 100 years. But this may be pardonable in Moses, when it is known that the Chinese and other eastern nations, extend their history back to twenty thousand years or more.

Geology shows, however, that man is not of very remote origin on the earth, or his remains would have been found in some of the oldest formations on the crust of the globe.

There can be no clearer proof than this, that God is constantly acting and bringing new beings into existence throughout infinite space, otherwise he would not have postponed man's creation to so recent a period.

“ Their forms may change, the elements the same,
And still exist in him from whom they came,
Man’s but a link in Nature’s endless chain.”

As I before have said, it is one eternal now with
God, who

“ Ever busy, moves the silent spheres !”

The whole creation being but one act, in which matter is changing its forms, worlds and beings coming in and going out of apparent existence, the element remaining the same, there cannot be a doubt that there are hundreds of thousands of suns in infinite space, which have already burned out, and the races of beings who lived by their heat extinct, and hundreds of thousands more, which have not yet been ignited into flame, the planets revolving round which will yet be supplied with intelligent beings by the Father of all ! And that the time will come in the annals of God when the whole visible creation will be dissolved and remodelled by his wisdom and power, into new suns, planets, and systems, and of this there may have been and will be millions of such revolutions in matter and space, which are co-eternal with God ! Glory to his name !

The problem of the three gravitating bodies in Newton’s Principia, shows that all globes are attracted in the ratio of their magnitudes. Now look at the irregularity of the places of the fixed stars, and you will be convinced that thousands must be invisible merely

for the want of light, for they must be there to maintain the equilibrium of attraction and repulsion which we know exists. Witness the galaxy or milky way, where thousands are burning.

It is known in the history of astronomy, also, that some stars in the celestial sphere have disappeared, and that other *new stars* have appeared !

They could not have been annihilated, for that would have disturbed the whole system of worlds; they must, therefore, have merely lost their imponderable matter, their light, by having consumed all the carburetted hydrogen, or other inflammable substance, by which they were surrounded or composed.

In these suggestions I am quite as likely to be right as Moses was in his theory of creation, yet I shall not attempt to persuade my fellow-men that they are revelations from God other than through natural reason, drawn from the visible creation.

There was, then, no necessity for such a special revelation to man, and the prisoners at the bar if punished, which they no doubt are, for their disobedience to God's laws, or man's laws, must be punished in this world, where they transgress them.

OF MIRACLES.

Dr. Johnson defines a MIRACLE to be anything above the power of man. Others have defined it to be any circumstance out of the regular order of nature. What is or is not according to the regular order of

nature, it is difficult to prove, therefore the first definition is accurate.

I shall now assist my learned opponent in his argument.

Man is a miracle to man. To make himself is above his power. The union of his soul and body is a miracle. The light of the sun is a miracle. The existence of fire and flame are miracles. The whole creation of God to man is a miracle. The incarnation of God the Father in the womb of the Virgin, and the production of Jesus Christ, is no more a miracle than the making our first parents sentient beings. They are both miracles. What a miracle it would appear to a man to be set down on this earth with all his senses and faculties complete, to find himself surrounded by the visible creation! What excessive joy he must feel. Adam and Eve, or some other pairs, must have been as innocent as infants when they were made, and must have acquired their knowledge by observation and experience.

The division of the body and soul of the Saviour into a million parts, each part being personally present in the Eucharist, according to the Catholic creed, is no more a miracle, than the multiplication and subdivision of the body and soul of Adam and Eve by pro-creation or reproduction, in utro, of one thousand millions of human beings, each one having a separate personal existence! That each person is a portion of the element given to Adam and Eve, by God, is a fixed fact, and is admitted as a miracle. The division in

the Eucharist, for spiritual purposes, is quite as reasonable, and cannot be refuted until the divinity of Christ himself be refuted.

But while we admit the miracles which are the doings of God, it is extremely doubtful whether he has given the power to any mere man, to superadd or do anything contrary to the fixed laws of nature, or what he is constantly doing himself, which are all miracles. Who tells the story of the plagues of Egypt, *rivers turned into blood, &c.*, at the command of Moses? How did the Egyptians and all others, with animals, live without water? Moses has been already tainted with falsehood, so the sooner Christianity gets rid of him, the better. Had it not been for Judaism, Christianity would never have been disgraced by the legends of the Old Testament referred to by its writers. The story of the sun and moon having been stopped in their course at the request of Joshua, is too puerile to be admitted by any rational being, even the most devoted Christian. I have known Jews who disbelieve it. The writer of that legend was not aware that the earth revolved on its axis in 24 hours, and went round the sun in a year. When God reveals anything, as before said, he reveals the truth, and will not deceive mankind.

The great majority of the Jews who left Egypt with Moses, did not believe in him as a prophet, nor until the children who were born in the wilderness, and those under twenty years of age, were instructed in his laws, by Joshua and Caleb. Who wrote the history

of the passover? Was it not quite easy to impose his pretended miracles on the next generation? Leave Moses, then, to the Jews, and let Christianity stand on its own foundation, which is Christ, or rather his messengers, who were all Jews, and who wrote under their Jewish prejudices.

Moses never preached immortality, or a world to come. His rewards and punishments were all temporal. But to this I do not object. Moses never preached that a man must be born again, to be happy. Born of the Spirit—renewed in his affections and aspirations. Moses never taught men that it required the aid of God's grace to bring their powers into subjection to God's will for man's own true happiness. But I have said that man's reason can do this to a great extent.

MOSES.

Axiom 25.—“ God never did nor ever will reveal or communicate to any man a falsehood, on any subject human or divine !”

When men make statements to their fellow-men, being ignorant and fallible, they may lie, or not state the truth, but God is *truth*, and never lies or trifles with the creatures he has made.

Now, to prove that Moses was not inspired by God to write the history of the creation, which was written in the year of the world, according to him, about 2553, for he was upwards of eighty years of age when he

wrote the first four books of the Old Testament:—

1st. All the learning of Egypt was not able to discover the true system of astronomy, as we now know it from actual mathematical calculation, so that Moses wrote under the full conviction that this earth was an extended plane, round which the sun, moon, and stars, revolved in 24 hours, as this at that time was the system of Ptolomy.

Copernicus followed next, with his system, which still left man in the dark, until the immortal Newton, that great Mathematician and Astronomer, revealed to the world the true solar system, without assuming to be inspired by the Supreme Being, or pretending to have seen God in a burning bush.

Now, it is clear, from the 4th verse of the 1st chapter of Genesis, that Moses, although he could see his own shadow, as well as other shadows, that he did not know the true cause of the darkness of night, for there is no division between the light, which is a *positive material substance*, and *darkness*, which is a mere *nonentity*. So blind was this Moses, under the influence of the astronomy of his time, that he could present the subject in no better light, and God, notwithstanding the burning bush, did not think proper to give him any assistance.

And, on the same principle, as Moses could not discover much beyond the *sensible horizon*, imagined that heaven was just over it, at furtherest, just over the rational horizon; he therefore called it heaven.

Moses, was not aware that the sun was the centre

of our system of worlds, that he revolved on his axis in about 25 days, that the planets and satellites, then known, and since discovered, revolved round orbits of greater or less extent, embracing the God of day in or near their centre. That Mercury, Venus, Mars, Vesta, Juno, Pallas, Ceres, Saturn, and Herschell, belonged to this system of worlds; and he must have looked on the fixed stars as so many windows in the higher heaven. But still God would not enlighten him.

So much for the burning bush. Moses and Joe Smith were great jugglers!

Again, in Genesis, verse 9, chapter 1, Moses says that God said, "Let the waters under the heaven be gathered together in one place." Now from this it is clear that Moses could have known nothing whatever of gravitation, or cohesion, although he may have seen water run down an inclined plane, or it would not require the power of God to cause the water to flow from the higher parts of the earth to the lower, in regard to the centre of gravity; and no man will suppose that God did not give the earth its power of attraction from the moment the first nucleus was formed, for gravitation in this globe is made up of millions of cohesions, so that "*all the parts taken together make the whole.*"—Euclid. Neither did God put Moses right in this matter, and surely he would not suffer him to mislead mankind, if he had given Moses any special mission whatever. God is truth, and will not lie or deceive his creatures.

In the 2d chapter, 13th verse, of Genesis, Moses tells the Jews that the gold of the land in which the garden of Eden was placed, was "*very good.*" Was this a revelation? The Jews, however, have ever after been extremely fond of gold, from whom, no doubt, the Gentiles took the fever.

In the 3d chapter of Genesis, which is so puerile as to be beneath criticism, Moses says that Adam and Eve "sowed fig leaves and made themselves aprons," but he does not tell us how long this was after God made the pair, who must have been as *innocent* as infants for a long period after they were made, possessing the mere instincts of the lower animals in hunting up their food, for no sensible person will suppose that as God had given them the *five senses*, by which they could learn, like other animals, from the visible creation, that God endued them with a supernatural power from which they could make no mistakes. If he had, it is not to be supposed that they would have disobeyed Moses supposed injunction, not to eat of the forbidden tree. A full grown pair, like Adam and the beautiful Eve, could not have been in each other's company very long, without the keenest appetite of *love*, and must have, from instinct, like other animals, entered on the *pro-creation* or *reproduction system*, for this instinct is still found in children of five years old, without having the smallest example to influence their conduct.

But if Moses tells the truth, God knew they would disobey him. Did God ever give a command that he

had not the power to enforce, or did he, like a simple man, trifle with the simple pair ?

O Moses ! O Moses ! what a story you had from that burning bush !

But Moses says that the penalty which God put on Eve for transgressing his command in eating of the tree of knowledge of good and evil, 16th verse, "I will multiply thy sorrows and thy conceptions, in sorrow shalt thou bring forth children." Now, there can be no doubt that no animal in the world can bring forth young without some pain. Why did not Moses, then, say that God, in consequence of woman's sin, afflicted every female of every race on earth ? Moses does not say that God made woman anew, nor added nor deducted anything from so perfect an organization as she must have had in coming from the hand of her Maker.

But it is quite clear that the organization which he first gave her, remains with her to this day, as well as all the incentives by which she is influenced.

The man who ever has had a cramp in his leg by the contraction of the muscle of that limb, feels nearly the same kind of pain and distress that his mother did in bringing him into the world. It is the contraction of the fibres of the womb, that in parturition causes the pain, for without this contraction a child never could be born. Although Moses was a *murderer* on a large scale, he was no accoucherer. This then was no penalty, and God never revealed it as such.

In the 18th verse, Moses has it that God said to

Adam, as his punishment, "Thistles and thorns shall it bring forth to thee, and in the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken, for dust thou art and unto dust thou shalt return." But in all this Moses does not give us one word about the immortality of the soul of man after death. This it appears he knew nothing about, and God did not think proper to enlighten him out of the "burning bush."

It would appear from the 1st chapter that the creation was complete, and that God pronounced all things that he had made as good, but in the 18th verse of the 3d chapter, it appears that thistles and thorns were made expressly to punish Eve and her posterity!

In the 19th verse, "Man is to return to the dust from which he sprung." Now, this can be refuted by every old grave-yard in the world, for after 100 years, or perhaps less, man's body will have wholly evaporated in the shape of carburetted hydrogen gas, which is inflammable, and will leave nothing behind but a little lime, which nature used to stiffen the bones, and even this is inflammable. This gas accumulates in such a degree in some close coffins, from the decomposition of the body, that they explode. The *ignis fatuus*, or will o' the wisp, is caused by the ignition of this gas, from old horses, or graveyards, which things have terrified the vulgar and superstitious in all ages.

In the 15th verse of the 4th chapter of Genesis, Moses states that God would not allow Cain to be slain for the murder of his brother Abel. Then

Moses, why did you not follow this example in your laws?

LENGTH OF THE LIVES OF THE ANTIDELUVIANS, FROM
ADAM UP TO NOAH.

Adam,	-	-	-	-	-	-	-	930 years.
Seth,	-	-	-	-	-	-	-	912 "
Enos,	-	-	-	-	-	-	-	905 "
Cain,	-	-	-	-	-	-	-	910 "
Malaleel,	-	-	-	-	-	-	-	895 "
Jared,	-	-	-	-	-	-	-	962 "
Enoch,	-	-	-	-	-	-	-	365 "
Mathusela,	-	-	-	-	-	-	-	969 "
Lamech,	-	-	-	-	-	-	-	777 "
Noah,	-	-	-	-	-	-	-	600 "

8225

There is not, I will venture to say, an anatomist or physiologist in Christendom, that believes the foregoing statement of Moses as to the ages of *his heroes*, those who lived before what is usually called "Noah's flood."

The nature of every animal, as well as man, is fixed under a certain law of God, from which they never depart. The longevity of every race is known from the earliest ages of natural history to be about the same up to the present time.

The average age to which men live in cities, is about 33 years. A man of 66 has as good a chance for life as an infant just born. We do know from the

history of man, as far back as any reliance can be placed upon it, that his age have never much exceeded 100 years, although there have been some few who have lived to 160 years, or thereabout. But in modern times the body of man has been most minutely examined from the foetus in utro, to men of 100 years old. In many of these examinations I have myself aided. All the more important examinations have been recorded in the various reports of the most able medical men, and the conclusion has been, that man never at any time, on the world, enjoyed, under similar circumstances, a longer time of existence than at present.

The man, while young, who consumes a large quantity of animal food daily, from its exciting properties need not expect to live a great while, especially if in a hot climate. It causes large quantities of bile to flow from the liver into the stomach, which may induce any kind of fever, even from the debility consequent on typhus fever to an intermittent. Animal food is the high pressure of the human body, which, like alcohol, will work its own cure, death.

Now, animal food has been used from the time of Adam, if we believe Moses, for he says that Abel was a keeper of sheep, and this is against the longevity of his ancients, the joint lives of nine of whom, makes 8225 years.

The chief cause of a man's death, who lives according to the strict rules of nature, is the ossification of his heart, arteries, and even glands! If man could by any invention in medicine, prevent the accumula-

tion of lime which hardens the bones, and ossifies the glands, his average age would no doubt be 100 years.

In very old men, I have found the arteries at the wrists, complete *pipe-shanks*, so much so that I could feel no circulation whatever. In others I have found the right ventricle of the heart ossified, and in others the neck of the bladder, and in one woman the whole ostincie of the womb, as firm as the femur or thigh-bone.

These facts show, then, that man was never designed of God for a very long life on this earth, notwithstanding the longevity Moses gives his antediluvians. God never inspired Moses to counteract his established laws.

So contracted were the minds of the ancients, including Moses, that God was deemed to be of the same shape with man, possessing legs, thighs, body, head, and heart! Moses states that God made man in his own image and likeness, and to confirm this he says, that Adam heard the voice of God, as he (God) was walking in the garden, and that he talked to Adam and held a conversation with him about his sin of disobedience, but the New Testament contradicts this, for it says that, "*No man hath seen God at any time.*" Which of these two are we to believe?

Moses again says, in the 6th verse of the 6th chapter of Genesis, that God said, "it repented him that he had made man on the earth." The note to this, in the Catholic Bible, is as follows: "God, who is unchangeable, is not capable of repentance, grief, or any

other passion." This is true, but then how silly it is to write such a thing of the Supreme Being, who knew just as well what man would be before he made him, as he did before *Noe* entered into the ark.

Moses was, therefore, not the inspired person he pretends to be. Monks and priests will try to explain this away.

Alas! ye monks, your calling's gone,
 For you'll no more get paid;
 Nor can ye now rely upon
 The *dupes* that make the silly throng—
 Then flee! you've lost your trade!

NOE'S FLOOD.

I shall undertake to show that this flood was *presumed* to have taken place from the appearance of flowing water on the face of the earth, and this was all the geology that Moses or the ancients knew. And I shall satisfactorily explain those appearances on the earth's surface, as well as the depth of the oceans and elevation of the mountains. Moses has worked the presumed flood up into an interesting novel.

It is well known to astronomers, that *suns* and *planets* are constantly coming into and going out of apparent existence, throughout infinite space. Ancient charts of the celestial sphere have not on them some stars that are on modern charts, and modern charts have not on them some stars that were on ancient charts.

This shows that some suns have consumed all the inflammable matter which they contained, carburetted hydrogen, or some other combustible element, and that although the nucleus is there, to keep up the equilibrium of globes in space, on the principle of Newton's *three gravitating bodies*, yet the inflammable air is all consumed, so that the globe can be seen no more, and the consequence is, that all the planets, primary and secondary, which revolved round it, are in darkness, excepting as to the light of the starry heavens. This will no doubt be the fate of our solar system, as all created things are in a transition state.

On the other hand, there are numerous globes in space, which have not as yet been ignited into flame, but which are either, by the immediate hand of God, or by spontaneous ignition, constantly bursting forth into flame. Witness the dark spaces in the heavens, in comparison with the galaxy or milky way.

That this earth is of meteoric origin, is not only allowed by that great philosopher Leibnitz, but by all astronomers from his time down to the present. The flood philosophers are not to be noticed.

Whether thrown out from the sun, which is not far from eight hundred thousand miles in diameter, or formed as a meteor in the heavens, which is much more likely, having carried a body of gasses with it which forms water, is of no importance, as the earth, at this moment, has seven thousand of the eight thousand miles in its diameter, of *red* hot if not *white* hot lava, which composes its interior. This is satisfacto-

rily proved by the increasing heat as we descend into deep mines or shafts as far as man has yet penetrated. That there is a certain depth where water ceases to exist, there is no doubt, for when it comes in contact with the violently hot nucleus, steam is instantly generated, which is the cause of most earthquakes and volcanoes.

In the origin, the whole globe was as hot on the outside, as it is now in the centre, and consequently all the water was suspended in the shape of clouds or steam in the atmosphere, and after many ages, millions of years, perhaps, the surface of the earth was so much reduced in heat, that the waters took their place on it, the earth still being a perfect sphere, which had the water equally over all its surface.

And after many more ages the crust of the earth having cooled, it fell into the fluid mass of fire beneath, which forced the mountains out on the other side. This then caused the flowing of the water from the high parts of the earth into the lower, which formed oceans, seas, rivers, and lakes, and left other marks of a flood on the land, so that Moses from the appearance on the surface, supposed there must have been some mighty flood from its having rained forty days and forty nights. The story of Noe's ark must necessarily follow.

Now, that Moses' forty days and nights' rain could not have done this, is quite certain, from the geological fact, that there is to be seen on almost every part of the globe, and under the surface, boulders, or

great stones of a ton or more weight, and others much smaller, that must have been rolled, probably for ages, under the waters on the bottom of an ocean. There are some of them imbedded in the sand of Brooklyn, near New York, and on the surface, that have all their corners worn off by attrition, as the pudding stone and others, which must have come from the Catskill mountains, 100 miles off, where that stone is found, and many others, worn so as to form a sand course or fine.

All stones in quarries not exposed to running water or tides in an ocean or sea, have square corners, and on the other hand those under running water or tides, are washed by rolling into sands, or left in a rounded state, according to the attrition they may have undergone. Moses did not tell us about any of the American Indians having been taken into Noe's ark, although every mark of a mighty flood shows that it rushed over America, north and south! As Noe and his sons did not belong to the Indian tribes, God must have since made a new creation, separate and apart from the seed of *Canaan*, who, says Moses, was cursed into a negro, on account of his father having laughed at Noe's nakedness!

Where has Moses told us about the creation of the American race of red men? The Atlantic Ocean cut off, until very recently, all communication with the eastern world, and as we find no Indian of the American stamp, in any part of Europe, Asia, or Africa, or the islands adjoining, even to Behring's Straits, we are

forced to conclude that neither Moses nor Noe ever saw one. Moses' tale, then, of his single pair, is demolished. Geology will not lie to suit any man's theory of creation, so I conclude that Moses, the assassin and historian, had no special revelation from God.

Now, after convicting Moses as the *messenger* on whose truth the truth of all your other *messengers* must be founded, it is hardly worth naming that fine *pillar of salt*, which he says the Almighty made out of Lot's wife. Well, all I've got to say to this story is, as God does nothing in vain, salt must have been scarce, at that time, in that part of the world. I am assured by an honest Catholic, that one of the early Pope's received a relic, consisting of one of her hands, and is now in possession of His Holiness, Pius IX., and that it is most excellent salt! This salt, I presume, preserves the Holy Catholic Church from putrescency.

NOTE.—Archbishop † John, of New York, refused to CONSECRATE the Washington Cemetery, of 40,000 lots of 100 square feet each, which belongs in part to the author of this work, because, I presume, he had a larger profit from his own, Mount Calvary.

Oh, give Arch. † John a splendid coach and six,
Then let him try to cross the river Styx.*

I would wish to know if a few bushels of salt shook over the grounds of that beautiful Washington Ceme-

* Styx, in heathen mythology, is a river of hell.

tery, would not make it pure enough, in which to deposit some of the extremely pious Catholic people, for whom the author has a very high regard.

THE BURNING BUSH AND ENCHANTED ROD OF MOSES.

After convicting Moses of gross errors and falsehood in Nature, it is scarcely worth note to allude to the burning bush and enchanted rod, which he says was turned into a snake and did so many other strange things, of which he makes the Almighty the arch magician or juggler. Yet it may not be amiss to note the great care he took to drive Jethro's sheep in the wilderness, and go on a mount, where he would be hid from all eyes, that no evidence could be had against his assumed mission. And where is the evidence of his miracles, other than as told by himself? Not a pen has ever touched the subject from a cotemporary with himself.

But God has never made a miracle to compel any man to perform a special act. How easy it would be to him to influence a king or emperor to perform any act without the aid of juggling? But Moses, with great art, wished to let his unlettered, unscientific dupes know that there is another power, the devil or some evil spirit, who can juggle nearly as well as Deity! Nothing irreverent intended.

But Moses wishes to let us know that God forgave him the *crime of murder* of one man, and if he wrote Exodus after he slew the twenty-three thousand Jews

that would not believe in his mission, that this also was sanctioned for an example for future ages, and has been very faithfully acted on by the Holy Church of Rome and other sects in past ages. That simple circumstance of God's telling the Jews to rob the Egyptians of their jewelry and other property, was an example for Ferdinand and Isabella, of Spain, to throw into the cursed Inquisition, and banish, about two hundred thousand Moors, the best people in Spain, for the purpose of robbing them of the large estates they had accumulated by their industry. Barnum, of the Museum, is a trifle to such pious humbugs.

But now the light of knowledge has suppressed nearly all these cruelties which were formerly done under the *holy* sanction of religion. It is not that pure religion is bad, but that men have been in all ages, where they had power, and in the absence of fear, mostly hypocrites and monsters.

“*Cucullus non facit monachum.*”

In Numbers, chapter xv. 35, is again shown the bloody disposition of the arch juggler Moses, when in the wilderness he ordered (his own account, of course,) a poor man to be *stoned* to death by his *dupes*, for gathering a few sticks of wood on the Sabbath day! This was of course to keep sacred his *imposture*, already refuted, as having sanctified the seventh day, on which he says God told him he rested from the labor of making this mighty globe, with the sun and moon, in the other six days! Would any human law in Christendom put a man to death at this time for such harmless offence? The penalty of breaking the Sab-

bath in this State, is but 75 cents. But Moses was a great despot and a wicked liar, for God, whose mercy is over all men, never told him any such thing, (neither mercy nor justice is a passion) and being already tainted with *falsehood*, he is therefore not to be believed.

Joe Smith and his followers have been, and are now making, together with a fellow called Ferris, a Mormon advocate, a strong effort to imitate this lying Jew.

We do not blame Moses for those laws and rules given to the Jews, no matter how he may have learned them, which are in accordance with the laws of nature's God, but for his impudence in assuming to them and the world, to be the chosen *vessel* of the Almighty to carry out his will among men. Moses was versed in all the learning of Egypt, and was therefore well prepared to carry out on ignorant men his imposition.

But here I shall show that Moses was neither acquainted with the components nor weight of the atmosphere, nor did he know ought about the cause of the clouds.

He said that from a great spring the water was raised up into heaven, and then came down in the shape of rain. He does not say where this big spring was located. This shows that he knew nothing about the immense meteorology which embraces the *evaporation* which the sun raises daily from every ocean, sea, lake, and river, as well as from the land.

Now, there are certain points of congealation, or freezing, in our atmosphere, from the equator to each

pole, N. and S., which are greatest at the equator in the centre of the torrid zone, and least at the poles, and which is proved by the snows that fall on the mountains of the hot climates, on which snow is found the year round. These points decrease from the equator to the poles with the *latitude* of the place. If it be four miles elevation from the earth at the equator, it is then but two miles from the surface of the globe all round.

Now, when the sun is over the equator, if we take the point of congelation at four miles, or 7,040 feet, which is near the fact, then the average point all round the earth will be but half that, 3,520, as at the latitude of 45° . So that if these two miles of space all round the earth, were filled with clouds of evaporation and condensed into water, the 1,700 part of this is all that could be on the surface of the earth, when all down, which water would be about six feet deep, without making any allowance for the running off of the waters to restore the oceans and seas, from which it must have come, to their usual spheric level. By actual experiment it is proved that one cubic inch of water, makes 1,700 cubic inches of steam. Now, these six feet in depth of water, falling in forty days and nights, would not drown the world, and if it took a longer time to fall so much the worse for the story of Noah's flood by the arch-juggler Moses, the Jew. And we must further add that for a long time previous to the falling of the Mosaic clouds, God must have suspended the action of the lightning or electric

fluid, which we know from experiment, causes the union of the component parts (oxygen and hydrogen gases,) of the vapor in the shape of clouds, suspended in the air in an invisible way, and which we know by its condensing on cold walls in the spring of the year, and by other means. But we have discovered by experiment that the quantity of rain which falls in one year, on an average, all over the earth, is but about twenty inches in depth, so that it would take about four years to rain six feet deep, were the water to remain without soaking into the ground, or running off into the seas and oceans. We must, however, take into consideration that one cubic foot of atmospheric air weighs but one ounce, whereas one cubic foot of water, at its maximum density, 40° Fahrenheit, weighs eighty pounds. That is one 1280 part. The atmosphere, then, to the point of congelation, from which hailstones must and do fall, as well as snow, could not sustain such a quantity of water as would drown this earth even were it not to run off. It must therefore be seen by every intelligent man, not tainted with prejudice, bigotry, or superstition, that Noah's flood, or Noah's ark never existed, excepting as a theory of the earth in the mind of Moses.

Moses in the 20th chapter of Exodus, and 5th chapter of Deuteronomy, states that God said he is "a *jealous* God."

In a note under the 7th chapter of Genesis, sanctioned by Archbishop Hughes, the Catholic Church says that "God, who is unchangeable, is not capable

of repentance, grief, or *any other passion*.”—Douay Bible. In this I fully concur. He is not capable, therefore, of the worst of passions, the green-eyed monster, *jealousy*, under which men will murder, so that the Church of Rome through Archbishop † John nullifies one of Moses’ ten commandments, and we think, so far as the passion of jealousy goes, properly so. Moses believed God to exist in the shape of man, with a heart and other members. It never struck Moses that man was destined to live in a future state, nor that the *perceiving principle* in him was, or is immortal. All his punishments were temporal, or rather relating to the body, even hell itself, for the doctrine of “Life and Immortality” appears to have been brought to light in the Gospel, according to the messengers of my opponent, Dr. Chalmers.

In the 16th chapter, 32d and 33d verses, Moses says in regard to the two hundred and fifty unbelieving Jews—Catholic version of the Bible—that the earth opened and devoured them, their wives, children, tents and substance, into hell, and that they went down alive into hell! the ground closing upon them. Is this like the justice of “a God of truth and justice,” to punish the innocent with the guilty, even if the story were true? But, according to Bishop Hughes, God has no passion.—Chapter 6, verse 6, in a note in Douay Bible.

But these verses show clearly where Moses thought hell was located, according to his notions of the astronomy of his times, notions that were extended to the

time of Galileo, whose books were burned and himself thrown into a dungeon, by the Pope of Rome, because he said that the earth was not a fixed *piece of matter*, but that it actually moved round the sun! Nor would one of the bigoted Cardinals look through Galileo's telescope lest he should be convinced that the planet Jupiter had satellites or moons revolving round him!

How far below the earth's diameter, 8000 miles, which Moses knew nothing about, he designed them to sink, he does not say, nor would God give him any light on the subject. Such was the special mission of Moses.

A fine example for Popish punishments for all those heretics, and their families, who will not believe in the infallibility of the Church of Rome, nor in her dogmas or doctrines. A fine example for the despotism and cruelty of pretended theological power. May the Supreme God, whom I daily worship, save us from the sentence of a second Moses, the Pope of Rome, and all who hang their faith in St. Peter's key. Most of the other sects are bigoted enough, but, except the Mahomedans, I think they do not proscribe all others.

“ Education forms the plastic mind,
Just as the *twig* is bent the *tree's* inclined.”

I think I have elsewhere observed that in the history of the world there has not been an *exclusive* religious sect, except those now living as nations of the same faith, but what has been destroyed. The Mahometans must go next, and no doubt by the light of

knowledge the Roman Catholics next, notwithstanding that great rock St. Peter. I highly esteem most Catholics as individuals, but I cannot bear the exclusive pretensions of their church to heaven, neither do I the exclusive pretensions of any other.

In the 34th chapter and 10th verse of Deuteronomy, it is again stated that the Lord knew Moses face to face! It is very certain then that not only Moses and Aaron, but also Joshua, and perhaps all the Jews living at that time, believed the Almighty to be bodily in the shape of a man! What a revelation that must have been!

Axiom 25.—"God never did or ever will reveal or communicate a *falsehood* to any man, on any matter, human or divine."

The story, too, about the conversion of the waters of Egypt into blood, no doubt had its origin in the little animals, called by naturalists *pulices arborescentes*, which in hot climates, in coming out from their holes into the pools and rivulets, for propagation, will in a single night render the water as red as blood; yet they are so small as not to be seen individually without a microscope.

And again, in regard to Noah's flood, we ask, Was the great *Salt Lake* of Utah, or the *Caspian Sea*, left by the rains of Noah's flood, when it is well known that evaporation, except in the case of water-spouts, never takes up anything from the ocean but fresh water, whereas these two great bodies of water have been ever salt. But man himself is not of very ancient

date on this globe, for his remains are not found in any of the lower strata of the earth as those of others are.

Neither can Moses' account of the recent creation of the earth be true, as is proved by Drs. Mitchell, Volney, and Cuvier, in their fossil remains, not only in the vicinity of Paris and other parts of Europe and Asia, but in the immense quantities of such marine remains, such as shells, fishes, &c., found imbedded in the solid rocks along the shores of Lake Erie, Niagara, Black Rock, as well as on the Hudson and Black rivers, in the State of New York, and of races not now known to man; and in addition to this there are immense beds of shells on the tops of mountains, which all go to show that this earth has been for uncounted ages under the sea, and that numerous sudden immersions and upheaving of certain parts of it have happened in the lapse of ancient time, perhaps millions of years ago.

Baron Cuvier, in his *Geology*, states that in excavations made near Paris, in France, there were found productions of the sea, then still lower, productions of the land; then still lower, productions of the sea again, and next and lower of the land. These show that the ocean has covered those places for ages, after which the land was again thrown out, and animals of various kinds inhabited it for ages, when it was again immersed, destroying all the living beings on it, and so on!

Now, these facts Moses did not know and God it

appears did not reveal them to him in the *burning bush*, or on the mount. So that from appearances of the running of water on the surface of the earth, he to account for it invented *Noah's flood*.

His forty days and nights of rain could not do all these things above stated. In fact the whole of those theories of the learned Jew, were only the *first* edition of the *Arabian Nights' Entertainments*, which followed in the track of the "*Beauties of Moses*." Who will say now, Dr. Chalmers, that this *great messenger* of yours, on whom all your other messengers are founded, was *especially* inspired by the Almighty to reveal his will to the human race? Here my opponent looked wonderfully puzzled.

My position, then, at starting, is fully sustained by the discovery of facts in nature, viz. : that no man on this earth ever had from God a *special revelation* relating to *nature, morality, or religion*, or what the will of God is, but that what man does know has been gleaned from *observation, experiment, and natural reason*. Man is consequently just such a creature as God designs him to be.

Moses, in his day, was not even in the vestibule of knowledge. He even did not prophecy that we, in this time, should get married, thousands of miles apart, by lightning! Nor, with all his assumed divinity, in *talking with God face to face!* has he said a word about our steamboats, locomotives, or railroads, yet I will myself prophecy that the time will soon arrive, when men shall cross the ocean and the

land in boats propelled by steam, I do not mean by wheels, but by *regular propellers* in the stern, fixed on the best angle, and steered by a tail. Now, I am quite aware that "*Baalam's Ass*" will bray at this ; yet I will add, and let the ass bray again, that men, as Bishop Wilkins has said, will yet invent springs for wings, by which they can fly like birds through the air.

Man partakes of the nature of the *source* from whom he sprung ; what then can stop his progress in the intellectual world, or in the exercise of the genius God has given him ?

CHRISTIANITY.

Now, I say to my learned opponent, the counsel on the other side, that no evidence whatever of the truth of Christianity, can be drawn from the authority of the writers of the New Testament, whether Matthew, Mark, Luke, John, Peter, Paul, or any other of those persons who are said to have adopted the Christian faith. For there is no certain proof that such persons ever existed. We might as well say that the Gospel under four names was written by the same hand. Plato and Xenophon, pupils of Socrates, never named each other in their writings. Josephus, whose history, which embraces the whole time, even that of the alleged crucifixion, has but interpolations on the subject, made by some monk. It appears by the

Douay version of the New Testament, that St. John the Evangelist was alive in the year A. D. 96, and that he returned from the Isle of Patmos (where he had been banished by Domitian, and where it is said he wrote the Apocalypse) to Ephesus.

It has been charged that John, seeing that Jerusalem was destroyed and the Jews carried off by the emperor Titus into bondage, with a view to fulfill the prophecies of the Old Testament, and to establish a new religion on the ruins of Judaism, wrote part of, or the whole of the New Testament for that purpose, inserting fictitious names. Certainly such a thing could have been published at that remote period from the scenes of what is described. Or it could have been written about the time stated.

Tacitus was born A. D. 57, and wrote his "*Annals*" about the year 100. Dr. Chalmers asserts that Tacitus states that the crucifixion took place "in the time of Tiberius." Tacitus asserts no such thing in the original copy, but that it is said that it was so. In him, my learned doctor, your messengers have no assistance whatever.

Celsus wrote about A. D. 176. He was the most violent enemy the Christians ever had in early times. He was answered by Origen, A. D. 249. But the Christians took good care to destroy every one of the works of Celsus against them, so that all we know about the writings of Celsus are in Origen and Lardner. Will the Mormon doctrines be deemed true if

a writer a hundred years hence should name and abuse them as a set of fanatics and impostors ?

Your messengers, therefore, my dear Dr., have no support whatever from Celsus.

Dr. Chalmers admits, paragraph 14 of his Essay : " We should be prepared to follow the light of evidence, though it may lead us to conclusions the most painful and melancholy. That we should give up everything to the supremacy of argument. That we should train our minds to the hardihood of abstract and unfeeling intelligence. That we should be able to renounce, without a sigh, all the tenderest prepossessions of our infancy, the moment that truth demands of us the sacrifice."

The Douay version of the Testament says, that about the year 68, Peter and Paul went to Rome and suffered martyrdom soon after. Now, these statements, together with the traditions of the Church of Rome, are not sufficient evidence to convince an impartial inquirer that Jesus Christ ever existed, or that the New Testament is any more than one of those plans which have been common in the eastern world, to establish a religion on the credulity of mankind, who have always been disposed to worship something different from the true God.

In 1835, this year being 1855, the editor of the New York Herald published a speech which he said was made by the author of this work, at a public meeting held in the city of New York, at Washington Hall, which can be found in the files of that paper.

That publication could be brought as better evidence of my having made that speech, which I did not deny, than anything that can be produced in favor of the miracles of Christianity after a lapse of 1855 years. But it so happens that I never made any such speech, was not there, nor was there any meeting there at the time stated! The publication was made as a mere matter of sport by the editor of the New York Herald.

Mahomet was opposed by his own people at first, but a generation established him as a *true prophet*, about 600 years after the Christian era.

Joe Smith died a martyr for his pretended religion, and if not at present, in a generation or two, he will be established among the Mormons as a true prophet of God. What will not men do to establish a new religion?

Martyrdom only proves the sincerity of the martyr, not the truth of the doctrines for which he may have suffered.

The history of a people or nation unconnected with a religion is received by mankind as true, much sooner, and with less doubt, than the history of any religion promulgated by its advocates, and which is always suspected to be combined with superstition or fanaticism, because ordinary history puts no restraint on the actions of men.

What my opponent rejected in the opening of his argument, I now bring to his aid to establish the truth of the Christian system and the divinity of its

founder. And if this will not do, then the verdict will be for defendants.

1st. As to the precepts, rules of action, and doctrines of Christ.

2d. Their identity with what can be deduced from the law of nature, and attributes of God.

3d. The testimony of living witnesses that the promises of Christ are verified in their own souls.

This will add to the credibility of the Dr.'s messengers. But we must have some standard by which to judge. God is a spirit, whose attributes are space, including caloric, life, intelligence, will, motion, power, goodness, justice, mercy, and truth.

Now, what kind of a revelation would such a being as here described be likely to make to mankind, if one were necessary, so as to increase man's happiness here and hereafter? I answer,

1st. Just such a one as Christ commands and requires.

"A new commandment I give unto you, that ye love one another." This commandment, however, might be given by a mere man. But suppose the whole world were Christians, and this new commandment obeyed. Would there not be a heaven on earth? When all hatred, envy, and malice would be banished from among men, and love reign triumphant. He that loves another will not injure him, but as to soul and body, do him all the good he can; and what he will do to one, he will do to all, and all to all. No man would call anything his own, but all would be at the

service of his fellow-man. All things would be in common, as among the first Christians. There would be no rich, no poor. No poor-houses or jails. All would be cared for under this commandment of love, there would be one community of feeling among men.

Do professing Christians obey this commandment? They do not. They are selfish, money-loving, world-loving. The very laws are founded on selfishness. He that does not obey this commandment, does not believe in the divinity of Christ, nor in his mission. They are mere pretenders to Christianity. It is the very commandment of all others that will make man happy. From the pleasure and pain received through man's nervous system, he is admonished to be kind to his fellow-beings. This commandment is *Nature's sacred law*, opposed by the passions of men.

“ The strength man gains is from the embrace he gives.”

2d. This commandment, too, is in strict conformity to every attribute in God's being, and is designed for the happiness of man. It is the *Novem Organum* in morals and religion. There was not the slightest personal interest in the command to *love one another*, it being designed for the happiness of the whole human family, as a Christian people.

This command, also, embraces the whole *decalogue*. It completely covers the ten commandments, and if obeyed men would need no other for the government of their actions in this world. It embraces mercy and benevolence, charity, all the virtues. There would be

no theft, no adultery, no murder, no covetousness, no fighting, no wars. All selfishness would be done away, and love only would glow in every bosom to God and man. All *nations* would be as one people, "If you keep my commandments you shall abide in my love, as I have kept my Father's commandments and do abide in his love."

I am aware that there are some interpolations in the New Testament, and some things said by the writers, for which Christ is not responsible, some of which I will hereafter name, but they cannot militate against that commandment of love.

Now, then, is man of himself able, under the constitution he possesses, and the contending passions by which he is influenced, from natural reason alone, to obey this commandment and carry it out in practical life?

I answer, that he is not; although his reason can govern his passions in most other matters.

1st. If he could have done so, there would have been no necessity for the advent of Christ.

2d. Man's reason has never been able to govern his ruling passion of self-love, so as to enable him to love his neighbor as himself; meaning by neighbor, not only he that does him good, but, in the catholic sense, all mankind.

3d. In the history of Christianity we have a positive proof that this commandment, to *love one another*, has not been practically carried out in the church, for eighteen hundred years.

“There have been a few, however, in every age, who by the grace of God, and faith in the Lord Jesus Christ, have been able to ‘make their robes white in the blood of the Lamb,’ who taketh away the sins of all those that truly believe in him and obey his commandments.” These few would, if they could, no doubt, make all things common among men, from the influence of the love God shed abroad in their hearts. Those few in every age have *loved one another*, with all mankind, and are the salt of the earth. But the whole of this is the result of faith.

“Ye believe in God, believe also in me. By grace (meaning favor) ye are saved.” “My Father shall give you another Comforter, the Holy Ghost. In that day you shall know that I am in the Father, you in me, and I in you.”

There have been in the church of Christ, in every age, and still exist, abundance of living witnesses that the other Comforter, the *paraclete*, or Holy Ghost, has according to the promise of Christ, on the evidence of the messengers, been received by them. The *Spirit of truth* bearing witness with their souls that they are the children of God. This truth they are ready to die for; yet this self-sacrifice would only prove their faith, not the truth of the thing. Yet, they have arrived at, and experience true happiness! Who wants more evidence? Witness the happiness of the Sisters of Charity, and others of the Christian faith.

Now, for the sake of argument, I will not admit as legitimate evidence of the truth of Christianity, any

of the asserted miracles of Jesus, however true, on the ground that they are set forth by interested writers, men who wished others to believe as divinely true, what they wrote ; but I will admit the positive testimony of those now living, who assert that they are truly happy, and know by feeling the love of God and of each other in their hearts, that their sins have been pardoned, as verification of the words of Christ, and that the promised *paraclete*, or Comforter, has actually come ! I will admit the testimony of men who once loved to indulge in their worst passions, whose affections and aspirations, through faith in Christ, and the aid of his Holy Spirit, have been changed, and are according to Christ's word, born again. And if this fail, there is then no reliable evidence of either his divinity or existence.

But that the world generally, is at present, or has been for ages past, Christian, in anything more than name, I wholly deny.

Christianity will never cover the earth, until the commandments of its Founder are implicitly, fully obeyed. Professors of Christianity, generally, are only lying to the Holy Ghost, and must expect their reward. They partake of the sacrament on Sunday, indulge in pride, vain-glory, lie, cheat, and oppress the poor, the rest of the week ! They do not love one another.

“ Suffer little children to come unto me, for of such is the kingdom of heaven.” Meaning honesty, inoffensiveness, and purity, for it is again said, “ Be wise

as serpents, and harmless as doves." Humility is the foundation of piety, for it opens the way for faith in Christ, and love to God and man.

But Christ has not only given precepts and commandments for Christian conduct, but he has given examples which conflict with the ruling passions of men. The messengers have it down so. "My kingdom is not of this world, else my servants would fight." He set the example of the greatest humility; even to the washing of his disciples' feet. Went about doing good. Accumulated none of the treasures of this fleeting world. He was a man of sorrows and acquainted with grief. When he was buffeted and reviled, he was dumb, he reviled not again. He had all the feelings and affections of a man, with all the power of the Godhead, if the gospels be true; he agonized in the garden, and wept at the death of his friend.

In him there has been a *new creation*, but his offspring are spiritually born, and spiritually nourished in the Eucharist, for he had no earthly issue. Christ has, therefore, on this evidence and no other, a kingdom on this earth.

THE LORD'S PRAYER.

Our Father dear, who art in heav'n,
To whom all glory should be given,
Hallowed be thy Name!
O! let thy glorious Kingdom come;
And may thy gracious will be done,
In earth and heav'n the same.

Give us this day our daily bread,
 That we may in thy statutes tread,
 And be our *debts* forgiven ;
 As we forgive our fellow-men
 The *debts* that we might claim of them ;
 And guide us safe to heav'n.

Let not temptation set a snare
 That we can't overcome by prayer ;
 From evil make us free—
 The Kingdom, Power, and Glory, then,
 Be thine—for which we say, Amen,
 And give our souls to Thee !*

But it may be asked, Why should Jesus be any more the Son of God, than Adam ; for Adam was made by God, who infused into him the breath of life, which was a part of God's holy Spirit.

I answer, that Adam was made with all the faculties and passions which the natural man now possess, with reason alone to govern him.

But in process of time, according to the text, it has pleased the Almighty to take to himself man's humanity, that he might have a more refined spiritual and holy issue in this world, for some wise end that man cannot fully comprehend. Your messengers, Doctor !

God is ever in action ! The things in nature are ever changing, from the blade of grass upwards. Why

* The above version of the Lord's Prayer is most respectfully dedicated, by the Author, to the Sisters of Charity, of all creeds, all over the world.

did God not make man on this earth a million of years ago, instead of five or six thousand years? Geology shows that man is of but recent origin here. There has been a progress in the moral, religious, and physical condition of mankind from the savage to his present state. Man must not imagine that he, or the creatures on this globe, are the only ones which God has created and has under his immediate control. Sentient, intelligent beings, have no doubt worshipped God on globes in infinite space, from the remotest past, eternity! and will forever do so while God lives, worlds without end.

THE CREATION.

LINES WRITTEN AT MIDNIGHT, BY THE AUTHOR, AFTER VIEWING THE MILKY WAY.

When naught existed but that great First Cause,
 Which gave the heav'nly orbs their various laws,
 When silence reign'd in one eternal sleep,
 And darkness brooded o'er the mighty deep;
 When ancient night, throughout eternal space,
 Had left not e'en to heav'n a dwelling place—
 The mighty God then said, "*Let there be light,*"
 To end the reign of this eternal night;
 Let brilliant Suns throughout the void appear,
 Their places take, all other worlds to cheer;
 Let mighty Globes, now, every sun go round,
 And Moons, as servants, move in space profound,
 Let Spirits BE, who had no place before,
 And with intelligence, their God adore!

Oh ! could created being now but view
 With Godlike eye, the awful darkness through :
 A nucleus see, just formed for ev'ry sun,
 And liquid fire to ev'ry centre run ;
 With lightnings fierce, which flash'd from pole to pole,
 And with one glance could comprehend the whole,
 What mighty angel could one moment gaze
 Without destruction, from the awful blaze !

But Order came, and ev'ry world then found
 An orbit true, to make its heav'nly round.
 System round system runs its rapid race
 And orb round orb, throughout ethereal space,
 With sentient beings to ev'ry world given,
 In countless numbers through the boundless heav'n ;
 To sing the praise of HIM whose pow'r, from night
 Dispelled the gloom, and gave this glorious light ;
 Of HIM, whose Goodness, Wisdom, knows no bound,
 As prov'd, in full, by million worlds around ;
 Of HIM, who condescended in his plan,
 To stoop to Earth, and form the creature man ;
 Whose Spirit shines in man's, as now you see,
 Its inspiration giving light to me.
 As in a falling tear the sun doth shine,
 His Spirit, favor'd man, doth dwell in thine ;—
 Then unto HIM, let sentient being raise
 An endless song of glory, power, and praise !

Man should be very humble. This earth is but a small garden in the dominion of God. Man makes but a small part of the family of intelligent beings in God's dominion !

Again. The book of Psalms is a beautiful system

of religious worship. Ecclesiastes and the Canticles of Solomon, are a set of wise sayings and good practical maxims, and the book of Job, a most excellent exemplification of patience, long-suffering and integrity, but all the good things written in the Old Testament, don't make the Mosaic miracles, nor his account of the creation true, as to the time God took to make the world, or the mode in which it is said he took to make man.

Neither can I admit that everything written of Christ and his sayings, in the New Testament, is true, that does not agree with the character of a divinity. If they were, I should reject his assumed divinity, and place him with Moses as a mere man. It is quite easy to see that the current doctrines of Judaism are prominent throughout the New Testament, blended with some of the Socratic or Platonic philosophy, as well as with the retiring transcendental dogmas of the stoics. Indeed, the philosophy of Plato, in after times, was attempted to be infused into the Christian church.

The attempts in the New Testament to prove the promise of a Saviour and the coming of Christ, from the prophets, are wholly Judaistic, and throw in the minds of many, a strong doubt of the truth of Christ's advent.

The sayings of the prophets have mostly double meanings, but the writers of the New Testament have endeavored to make them suit their purpose, so that according to the strict rules of evidence neither can be admitted as legitimate proofs of the truth of Chris-

tianity. Eternal punishment is not asserted in the Old or proved in the New Testament. Its truth, as before noticed, must be founded alone on Christ's new commandments and promises, as can be testified to by *living witnesses*, in the *consolations* resulting from their *faith* and obedience to the will of Christ.

Who can say how many alterations or interpolations were made in early times in the original text? There is one on the Trinity, inserted by some monk, "There are three that bear witness in heaven." It is written that Christ commanded his disciples to "*love one another*," and that he again says, "Love your enemies, do good to them that *hate* you and calumniate you. For if you love them that love you, what *reward* shall you have? Do not even the publicans this?" According to this, Christ abolishes the *reward* for loving one another, and places it on loving your enemies. Your messengers must have misunderstood the Saviour, Doctor. But this is not in human nature. The passions of man oppose it. Man cannot do it unless *restrained* by the power and influence of the Spirit of God, in the renewal of his heart, affections, and aspirations, and in resigning *all love* of this world. According to this there are but few real Christians on earth, and those are chosen by Christ, and the rest of mankind left to rot. Small chance this for the future happiness of the great mass of mankind, including merchants, lawyers, and professing ministers of the Gospel, who will flee from their flocks, if their weekly or yearly wages be stopped.

It is nonsense to say that Christ died for the sins of the whole world, while he well knew, if Deity, not only the number, but the very persons that he would "compel to come in to his feast."

The man that cannot come in without *restraining* influence to compel him to come in, cannot in *justice* be responsible for his remaining outside. His destiny was to be "among the goats." It is useless to say that Christ "lighteneth every man that cometh into the world," for the enlightenment will not enable him to overcome his love of self and the world. He must be compelled to come in according to the doctrines set forth by those who wrote some part of the New Testament. If so, man has no freedom of will whatever, and is not accountable. I therefore conclude that Christ is not accountable for the writings of all his advocates.

They represent him as holding out a great feast of happiness to mankind, while at the same time he is determined that only a certain chosen few shall enjoy it. This is mockery, and not consistent with any one attribute of the Supreme Being. It therefore cannot be true. God offers no false hopes to any man.

Again. In the comparison which Christ is represented to have made in regard to the resurrection of the body, he says that if the *seed* put into the earth *die not*, the new plant will not spring forth. Now, this could not have been said by Christ, as a divine person, for it is not true. Every botanist, horticulturist, and agriculturist, well knows that if the seed

dies in the ground, it will never spring forth. It is lost forever. The comparison, then, was written by a mere man (your messengers were not inspired, Doctor,) who did not understand vegetable physiology or the growth of plants. An all-wise God will give to man nothing but truth, on any subject, when he undertakes a revelation. I then repeat that there is no legitimate evidence of the truth of Christianity beyond the living witnesses who have testified, and who are ready to testify that they have received in their souls the Comforter, or paraclete, which Christ promised should come, and that they have obtained that happiness which they sought.

Some may reply, that the testimony which I offer cannot be good, because one of the greatest evils connected with any form of worship, is the illiberal, bigoted, persecuting spirit of its professors. This spirit of intolerance, he will say, has shown itself among such in every age and country of the world. The Jews set themselves up as the only and peculiar people of God. They deemed it no crime or sin to slay any man out of their faith. Witness the prophet Samuel and the king of the Amalekites, when as a prisoner of war the holy Samuel hewed down without the slightest mercy, which is but one case among many. But in the long run, the *presumption, insolence, and arrogance* of the Jews, provoked the anger and resentment of other nations to destroy them and their city, A. D. 70.

The bigoted spirit of Paganism, which was rampant in the time of Socrates, and by which that great moral re-

former lost his life, B. C. 400, was in its turn crushed, annihilated by the Christian religion.

In the Christian Church, after the violent conflict between the Bishops of Rome and Constantinople for the ascendancy of Episcopal power, in which the great metropolis of Rome bore the sway in the West, the spirit of exclusiveness, intolerance, and bigotry which reigned, was, together with the Peter Pence, the chief cause of the Reformation. The seed having been sown.

This arrogant presumption of any sect or people to be the chosen of God, has ever been, and ever will be put down, by the progress of knowledge, and justice of God, in his providence over the whole human family.

But I answer, that when all men act under the law of love, there will be none to oppose.

When the Spirit of Christ, which is *love*, shall reign; when mercy, to all animals, shall guide every heart; when every soul shall feel happy in his faith and practice under the law of love; then, and not till then, may professing Christians say and think that they belong to the fold of Christ, and are in the way to heaven.

Until all men on earth shall love each and all as themselves, the true Spirit of Christ as set forth in the New Testament, by the witnesses thereof, will not govern mankind. Until the laws of men are so modified that everything shall be enjoyed in common, true

Christianity, as intended by its Founder, or his witnesses, will not be universal in the world.

It is useless for the man with his one, five, or ten millions, to attempt heaven until he divides it among his suffering fellow-men, for Christ has fixed his fate. A camel cannot go through the eye of a needle. No quibbling can get rid of this. This is the mission of Christ, which is either true or not true. If it be of a man such as Moses, reject it as nonsense, as is now practically done: but if it be of God, carry it out in full.

Again. Mahomet set himself up as a prophet of God, and his followers look on Christians, and all other unbelievers in his mission, as dogs. They, too, will be destroyed, together with those professing Christians who will not accept the law of love.

Now, as to Christ's example of humility. He washed his disciples' feet. Do professing Christians do this? Christ wore a crown of thorns, but His Holiness, the Pope, wears a triple crown of gold. He is an earthly king, whose kingdom is of this world, mocking in his pride, the humility of the Saviour! Did Christ wear gold chains round his neck, costly rings of gold and diamonds on his fingers, rich apparel on his person, and a splendid mitre on his head? Why don't his followers wear crowns of thorns? Did he live sumptuously every day, on an income of from ten thousand to one hundred thousand dollars per annum, wrung out of the sweat of the poor, as Christian bishops do?

These men professing Christianity, do not believe in the Divinity of Christ, or they would obey his commands and divide the *spoils* with their fellow-men. They follow Christ for the *loaves and fishes*.

“A new commandment I give unto you, *that ye love one another.*”

A well-disposed father loves his children, and divides all he has freely among them, yet the children being influenced by the common selfishness of the world, are not as well disposed to divide equally among themselves. Just so the Father of all has given this beautiful world and all therein, to be enjoyed equally by all men; but force, fraud, and injustice, come in and monopolize the lion's share.

This command of Christ, then, is one of the strongest proofs of the *divinity* of his *mission*, as it fully agrees with the benevolent intention of God in spreading out this earth for the equal benefit of all, as the common Father who *loves* his children, the whole family of mankind.

But, I am quite aware that objections like the following, will be made to the commandment of love, by which I hold true Christians should be bound :

“It is impossible for mankind to obey such a commandment, as it would destroy all progress among men in the world. (Most Catholic countries, even without this law, are 500 years behind the age.) Men would raise just as much from the earth as would supply their wants, and manufacture just enough to cover their persons. All emulation in business would be

destroyed. No inventions or improvements in the trades or the arts would be needed, or encouraged. No advancement in literature or science. We should need no newspapers to read actions, as all would be alike. Fine houses and fine cities would not be erected. Silks and satins, gold or silver, and all ornaments made of them, would be of no use whatever, and he that should wear them would not be deemed a Christian. Man would be ever doing for, and aiming at the other world, and, like Socrates, neglecting this. Ships might rot at the docks, and as bad as the matter is now, under the reign of kings, democracies, and despots, of popes, bishops, and priests, it would then be ten times worse. Nothing of this kind can ever happen until man has lost his reason, and the incentives to action *inherent* in his nature. Your commandment of love would take mankind back to the savage state from whence he came.

Away with it then, for it calls on us not only to *love our friends*, but our *enemies*. It is but a *Platonic abstraction*, (some will say) that can never be acted on in this world, and this proves that Jesus Christ has no more divinity in him than Socrates or Moses, because he has called on man to perform a *moral impossibility*, or *absurdity*." And they further say that the pretended Christian happiness is but a fanatical whim.

But, I answer, what has all the past splendors of this world come to? Where are all the merchants, bankers, financiers, nobles, kings, queens, ancient

cities and even empires? Where are the eighty thousand millions of human beings that have lived on this globe, within the last 6000 revolutions of the earth round the sun? What avails all their wealth, honors, and pleasures? Alas! they have fallen by the scythe of time! Their earthly struggle is past, and their bodies are now in the air, in the shape of gases or caloric, or the element which composed the other beings. If happiness of any kind be attainable, may the Father of all impress on man's soul that for which we all aim.

Oh, Death! thou great proprietor of all,
 To thee, the high, the low, the mighty fall;
 You tread out empires, desolate in wars,
 You'll quench the sun, annihilate the stars!
 Then why should man complain, or why should I?
 Since God decrees that Nature all must die.

MARY, THE MOTHER OF JESUS, NOW CALLED THE
 IMMACULATE VIRGIN.

After about 1854 years, it is discovered and announced as a DOGMA of the Church of Rome, by Pope Pius IX., that the Virgin Mary is, or rather was, when in the flesh, Immaculate, that is, spotless, pure, undefiled, having been tainted with no original sin from the fall of our first parents, as described by Moses.

Now, Mary, in her day and generation, had not

only JESUS born unto her, but at least two other boys, as will be seen in the 1st chapter of Acts, 14th verse, and how many more I do not recollect.

According to this, then, the other children had by Joseph, the carpenter, who was not *immaculate*, must have been *half-immaculate*, and not only so, but they were *half-brothers* to God, if, as the Catholics say and believe, that the Virgin Mary was and is "the mother of God!" For, according to Axiom 11, of this work, the elements of all things that exist, partake of the nature of the source from which they sprung.

I should like to know how far this purity in the half-brothers of Jesus could be traced until it wore out?

This is also from the testimony of one of the messengers who wrote the Acts of the Apostles, Luke.

When a Pope, in 1854, undertakes to manufacture new doctrines in the Christian religion, and who thereby is a much better *messenger* to the present generation than any of the writers of the New Testament, who are Dr. Chalmers' messengers, it is not to be wondered at that manufactures were made 1855 years ago, by other interested persons, to establish the divine origin of their creeds. I therefore hold that no special divine revelation has ever been made to mankind on the subject of religion, or on any other subject in the two great branches of Natural knowledge, History, and Science. God never reveals a falsehood such as I have shown in the messengers. The Church of Rome itself, offers no other evidence of the truth

of Christianity than her *traditions*, which in a court of law, in this country, would not be received by any intelligent judge, as legitimate evidence of the fact. A monk, it is said, edited the manuscript (printed) edition of the Greek Testament, no doubt *amended* to suit his peculiar notions of the subject.

Again, according to your messengers, Mary well knew that she was with child by the Almighty, and yet she, the *immaculate*, descended from her *high estate* to have *other issue* by a mere man, Joseph, the carpenter! This, according to our notions of virtue and purity, although married, does not give the most exalted impression of Mary's self-respect or self-denial. I make these remarks as suggestions, with great reverence to the Supreme Being, as well as to Jesus, and to the feelings of those who fully believe in his divinity; laying all the blame, however, to the messengers (as well as the Pope) of my very erudite opponent, Dr. Chalmers.

The Oak she lost, and then the Bramble took,
 'Tis so recorded in that most holy book;
 The *Bride* of God! weak woman! then she ran
 With open arms to be the *Spouse* of man!

The messengers (writers of the New Testament,) say, that Jesus was begotten, but not like Adam, *made*; of course Adam is only the creature of God, whereas they assert of Jesus, that he is the Divinity himself by whom all things were made!

There is a striking likeness between *Socrates* and

Jesus, as to the mode of announcing their respective systems of ethics and religion, in the fact, that neither of them, it appears, ever left anything behind him in writing. Excepting that Socrates, it is said, versified one of the fables of *Æsop*, as recorded in either Plato or Xenophon, his two great pupils, who have never noticed one another.

But, as to *Jesus*, whether he ever preached or not, there was much room left for enthusiasm and embellishment by those *messengers* of my opponent, in announcing his advent into the world, with a view to establish a new religion on the ruins of the Jewish temple, and the scattering of the Jews into all nations, which by means of the Emperor Titus, who carried 30,000 Jews captive into Rome, took place about that time.

It is said that the Island of Patmos, Doctor, had no doubt something to do with the writing of the New Testament, and if so, your messengers will be reduced to one, and he was John, the writer of the book of Revelations. I think I have a right to my opinion, Dr. Chalmers, as well as yourself. The writer, however, has not done justice to his *hero*, for he has made him say things that he never would have said, if he was the author of, and knew all things.

God never announced a falsehood to mankind. And if *Jesus* was the Son of God and the Saviour of the world, as claimed by the messengers, possessing the humanity of man and the divinity of God, he is not at all responsible for the errors of those who gave

his history and mission to mankind, no more than Socrates is responsible for what his pupils, Plato or Xenophon, have written of that great moralist.

From the nature of man, to make him comparatively happy, he must ever have in this world some form of religion on which to rest his hopes of bliss, or to restrain him from violating the laws of God and of his nature.

If left to the great mass of mankind, they never would have been able to discover by *natural reason* the *will* of God; he therefore, no doubt, has chosen and qualified, intellectually, certain men, to search out from *nature* and *reason*, the best rules of conduct for the happiness of the human family, as they have searched out the *secrets* of science, and given them to the world; and of all these systems, CHRISTIANITY is undoubtedly the best, notwithstanding the *errors* of my opponent's *messengers*. But to give it authority over the conduct of men, by inspiring them with hope and unity, messengers superadded to its *Founder's* authority, the sanction of divinity.

ANANIAS AND SAPHIRA.

Now, Doctor, Saint Luke, who wrote one of the Gospels and the Acts of the Apostles, was another of your *truthful messengers*. Take his 5th chapter of Acts, where he states that ANANIAS and SAPHIRA his wife, sold a piece of land, with the view of giving it to the Church, but it appears that they reserved a part

of it which, as the owners of the property, it is admitted by St. Peter, they had an undoubted right to do; yet Peter it appears, relying on the simplicity of his dupes, in their faith of Peter's mission, interrogated Ananias as regards the amount paid to the Church, and in reference to the whole amount paid for the land, and charging him with having *lied* to the Holy Ghost, by the force of conscience caused his instant death! But Saphira, appearing before Peter, and not knowing what had happened to her husband, was charged by him with the same lie, which caused, by the force of conscience, her instant death also.

If this had happened in our time, Peter would have been indicted and tried for man-slaughter, in having been the immediate cause of Saphira's death, as he must have intended to kill her—which killing was just as bad as though he had stabbed her, as the *quo animo* was there.

This sets a terrific example to the *dupes* who may refuse to give either part or the whole of their estates to St. Peter, cardinals, bishops, or monks, as well as to the extremely pious and *unambitious* Archbishop † John Hughes, who at this moment, it is said, holds more than \$2,000,000 of such property!

Now, if St. Luke has told the truth, St. Peter must have been in heart a monster, almost as cruel as Moses, who destroyed 23,000 unbelieving Jews, over twenty years of age, that he might establish his pretended special revelation from God to him!

The statute of mort-main put a stop to much of this

business of robbing heirs, by giving their property to churches or such corporations, but the last Legislature of the State of New York, has clenched the rivet, and placed the church property where it ought to be, as far as the people of that State are concerned. Go, do so likewise all over the earth.

Luke is tainted, then where is the testimony of the other three witnesses on the same side ?

Now, that St. Luke has lied in this matter, is quite clear, unless Peter fled from justice as Moses did from Egypt, from the authority of Roman sway ; for the civil law of Rome was in full force in Judea at that time, and Peter could not have *escaped conviction*, for that matter was not done if done at all, in a corner, nor could have escaped the attention of the authorities. This, my dear Doctor Chalmers, is one of your messengers, who wrote the "Gospel according to St. Luke," and who corroborates the other three Gospels, written by Matthew, Mark, and John. How would such a witness be received in our courts of law ? But you feared to examine your own witnesses, and have left that to me.

According to the Douay version of the New Testament, the Acts of the Apostles were written by Luke, if he were the author, about the year A. D. 63 ; it was quite natural, therefore, to write such a story as that of Ananias and Saphira, to get property into the church. And this is no doubt the whole object of the story.

MATTHEW'S TESTIMONY.

If Matthew's statement, in his 4th chapter, be true, Jesus fasted forty days and nights. But no *mere* man could do this short of the penalty of death. Matthew, then, in this chapter, alone indicates that Jesus was, as the Catholics say, and as is stated through the Gospel of St. John, the very God. The devil, then, in a second temptation, set him on "a pinnacle of the temple," and told him to cast himself down, to show that he was the Son of God! Now, think of the eternal God, who held all power in his hands, to be *hawked* about in such a manner as this, by an evil spirit like the Devil, should there be such a spirit! But Jesus, like Socrates, wrote nothing. Did Matthew see the Devil take him up to the top of the pinnacle of the temple? This question is for you, Dr. Chalmers, since you left the *credibility* and *examination* of your *messengers* to me. Matthew, it is said, wrote his Gospel in Hebrew, or in Syro-Chaldaic, which the Jews of Palestine spoke at that time. The Devil must have whipped Jesus up, and put him on the pinnacle in a moment. Who told Matthew this story? I certainly cannot lay such a story to Christ, "the Saviour of men."

Again. Matthew (or Levi as he is called by Luke,) in his 8th chapter, states, among other matters, that Jesus, who is God, drove the *devils* out of two men, and at their request, that is, the *request* of the *devils*, suffered them to enter into a herd of swine!

Thus God himself complying with the request of devils! But the Jewish law forbids the eating of *pork*, and Matthew, or whoever wrote in his name, must have been a *very* Jew, deeming swine fit for nothing but devils. Pray, Dr. Chalmers, what use did the Jews make of swine in those days, in Palestine? Had they any negro slaves to feed on them? It is quite evident that Matthew had great faith in the *credulity* of mankind, which he no doubt learned in the collection of taxes, if he were ever in that occupation. Neither can we lay this silly tale to the "*Saviour of men.*"

The Supreme Being made swine, as well as other animals; it is, therefore, not very likely that he would make them the receptacle of devils, if such spirits exist. The other stories of Matthew stand on the same foundation, as regards any strength in his testimony.

In Matthew, chapter 14, it is stated that Christ recommends the "*making of one's-self a eunuch for the kingdom of heaven's sake!*" It will be recollected that according to Moses, God made man in his own likeness, which means likely perfection as a creature, with the organs and power of pro-creation and reproduction, and ordered him to be fruitful, multiply, and replenish the earth; but, according to Matthew, Christ tells him that he had better *geld* himself for the kingdom of heaven's sake! Suppose all men were to do so, the design of God would be frustrated.

Now, Doctor, which of these two *messengers* are we

to believe? As to myself, in this matter, I am in favor of the doctrine of Moses, as it comes nearer to the law of nature or nature's God. I take the literal sense of the words as they are. If this passage in Matthew be true, all Catholic priests should be set apart for the ministry in the 8th day after birth, by depriving the infant of the scrotum and its contents, to prevent such awful temptations in future life. This, then, is according to one of your messengers, Doctor, not according to Christ's benevolent design.

Again. Matthew says, in the same chapter, that we must leave all our *riches* and follow Christ. What then will become of the *riches*? Why, of course they must fall to the state. No, not at all; *they must fall to the church*—for this is not only the Catholic, but Mormon doctrine and practice.

It is quite certain that the book of Matthew was written many years after the destruction of Jerusalem, and the history of the *time*, many years before its destruction by Titus, the son of Vespasian, written by the celebrated Josephus, and published some short time after that period, is wholly silent on that subject, there not being one line in it about Christ or Christians. If the testimony of your messengers, my dear Doctor Chalmers, were deemed enough to establish the fact that Jesus Christ ever did live on this earth, the monks or leaders of the sect in the first ages of Christianity would never have interpolated a lie, as they have done in that author's well written work.

Why should the Jews be so terribly proscribed by

the Christians for killing Jesus Christ, while at the same time, according to their notions, no man could be saved or go to heaven, had he not laid down his life for the world?

Wonder if the inhabitants of the planet Jupiter required a Saviour? Perhaps, they are immaculate?

L I N E S .

WRITTEN BY THE AUTHOR ON VIEWING JUPITER AND HIS
SATELLITES.

That twinkling star, which now adorns the night,
In heaven's blue vault, seems but a fainter gleam
Of thy effulgence, Ruler of all worlds!
But when we *point the glass* and catch its *phaze*,
A pond'rous globe, like this our earth, appears!
With all variety of light and shade,
By hills and dales, and sylvan waters strew'd,
Unfolding wonders to our ravished eyes!

Then mute we stand! while music of the spheres
Enchants to ecstasy the raptur'd soul!
We catch the strain, as from angelic hosts,
It comes,—and bow'd to heav'n, the God adore!

Who would not gaze on yonder glorious sight,
To gain such *inspiration* from high heav'n;
Who would not soar by that pure sid'ral light,
To view the wonders which are nightly given?

Who would not draw his knowledge from above,
Where all is Wisdom, Mercy, Power, and Love ?
Who loves Astronomy was born to rise,
For such a soul is kindred to the skies.

The same matters are treated of pretty much in the same style by the four Evangelists, Matthew, Mark, Luke, and John, who are the principal witnesses, or messengers, of my very learned opponent, Doctor Chalmers.

In the 11th chapter of Mark, it is stated, that Christ, who is God, according to Christian doctrine, *cursed* a fig-tree, because it did not bear fruit, and which as is there stated, was at a time of the year when "no man expected any fruit from such a tree!" It is said that Jesus saw the tree afar off, having leaves, "he came, if perhaps he might find any fruit on it!" He then cursed it! Oh, Mark, what an ass you have been. A God not to know, before he examined the tree, whether it had fruit on it or not!

Now, we cannot charge the all-wise God, as Jesus is believed to be, with such an act of injustice and folly, as here set forth by one of Doctor Chalmers' messengers. Here the Doctor looked daggers.

If a witness be tainted in one instance, he is rejected in all by human courts of law or equity. "To crowds belief!" No clerical quibbling about examples will answer here. Take care of your wages, gentlemen.

In the 14th chapter of Luke, he converts Jesus into a Chesterfield, by giving (8th and 9th verses) his disciples a lesson on table and wedding etiquette! Was this a part of his mission?

The conversion of Paul, in the 9th chapter of Acts, is quite equal to any of the spiritual manifestations of the present day. Wonder if Paul sold books or made them for sale? But this is one of Luke's stories, Dr. Chalmers, and he is tainted. Let down the sheet full of all kinds of animals and creeping things of the earth, including hedgehogs and swine! So, by a vision seen by Peter, the Jewish law was nullified, and Jews and Gentiles may eat of every kind of animal, bird, or reptile they may fancy. This is from the Catholic Bible. Then why do the Catholic Bishops say that all Cemeteries for the burial of the dead must be *consecrated*, to make them fit for the reception of the holy bodies of their church members? The reason is this: The bishops and Archbishops († John) must raise a revenue out of the dying and the dead.

“Give humility a coach and six.”

“The hireling will flee because he is an hireling,” no matter to what denomination he may belong. The monks destroyed the works of Celsus. It is hoped that the vitality of this little book will be permitted to remain until the eyes of all men are opened with the light of knowledge.

Again. Your messengers, Dr. Chalmers, say, that

the Devil took Christ up to an exceeding high mountain, showed him from thence *all the kingdoms of this world*, and said to him, (Christ) "all this will I give unto thee, if thou wilt fall down and worship me." The Devil must have had some kind of magic lantern to turn the earth down side up. But the fact is, that your Jewish messengers believed in the astronomy of Ptolemy of Egypt, which taught that the earth was an extended plain. So your messengers have told you all they knew about the matter. They imagined that all the kingdoms of the world could be seen from "*an exceeding high mountain!*" Such is the foundation of this story. God never reveals a falsehood to any man, (Axiom 25,) therefore your messengers were not inspired.

Again. Your messengers have said, that if all that *Jesus did* were written, "even the world itself would not hold the books that might be written." The writers of the New Testament, who are your messengers, have calculated much on the credulity of mankind. What a pile of books, bound in Russia, there would be! Theology would in such case be a most profound, everlasting study.

Your messengers again tell us that Jesus ratified the Jewish story of Jonas in the whale's belly. I shall not lay such trumpery to the charge of Christ. No man can live three days without drawing his breath. Christ never said such a thing. Your messengers are tainted, Dr. Chalmers, their testimony, therefore, cannot be received.

Now, my most erudite opponent, I think that I have quoted nearly enough of the absurdities of your messenger of the New Testament, yet I shall take one more from Luke iv : 5. When he states that the Devil took Jesus, that is God, into a high mountain and "showed him *all* the kingdoms of the world in a moment of time," and the Devil said, "to *thee* will I give all the power and glory of them, for to me they are delivered, if thou wilt adore me!"

If this be so, the Devil must have taken him to Mount Blanc, or some high mountain in India, for there is no very high mountain in Judea, or near Jerusalem.

1st. If the mountain was ever so high, the Devil, if he were there at all, could not show Jesus or any other person all the kingdoms of the world, unless he took him to the other side, and showed him North and South America, as well as China and the immense countries of Asia. From the highest mountain in the world the semi-diameter of the circle of vision is not more than 100 miles, which would be the sensible horizon, and to see the whole rational horizon, which is half the globe, was impossible.

The Devil, if such a bugbear exists, even with a magic lantern, could not do what Luke states.

But Luke, or the writer, believed the earth fixed as an extended plane, which, as before said, was the doctrine of the times, so he thought that the whole plane could be seen from a high mountain. (Who has not heard of *Maw-Worm*, or *Praisegod Barebones*, of the Rump Parliament?) Now, let any man of com-

mon sense, whose brains are not enveloped in the wool-sack of bigotry and superstition, or, whose bread and butter do not depend on his clerical influence over his dupes, judge, whether the Almighty Father of universal nature and Governor of all worlds, in infinite space, which powers are claimed for Jesus, and whom, if so, the Devil, according to the text, well knew, would need to be shown all the kingdoms of the world, which he had himself made with the whole earth! Or, that the Eternal God would suffer a spirit that had, according to Milton and others, rebelled in heaven against his power, and for whom he had made Hell, as asserted, to offer such indignity to Him as represented by Luke. And all this, notwithstanding its absurdity, is gulped down by the orang-outangs of human society as fixed facts and established truths! Here my learned opponent blushed for the first time, whereupon I observed that as he, Dr. Chalmers, would not examine his own messengers, or witnesses, as I before told him, I was compelled to do it.

We cannot lay to the charge of Jesus these stories of Luke, for he, or whoever wrote them, looked through the magnifying glass of superstition instead of the telescope of truth.

I have heretofore said that no special revelation was ever communicated to man, but that man is just such a being as God designed him to be. If Jesus was what is claimed for him, God, he needed no *special Revelation*, as he must have known all things, human and divine. The end of the Law of Moses is FAITH

in CHRIST. Then why secure the Old Assassin and Arch Magician at all.

Christianity under the Emperor Constantine became the religion of the Roman Empire, A. D. 325.

It is said by an elegant writer on Ecclesiastical History, in comparing the forms of religion among the ancients with Christianity, that all the forms of religion were equally useful in governing the people, although not founded in truth, and to interfere with the public prejudices on such points was dangerous, as tortures and death generally awaited the man who made the attempt.

The Gnostics, a sect of schismatics, held that Christ was incapable of suffering, that he had only the appearance of man, and denied his resurrection. There can be no doubt that the *celibacy* of the Roman clergy had its origin in the doctrines and practice of the Gnostics, as well as of the penance which the church imposes on its dupes.

One of the doctrines of Origen, and the later sect of Platonists at Alexandria, was that "the end justifies the means." This having been adopted by the early Christians, gave rise to those pretended miracles and legends, which, in succeeding ages, brought disgrace upon the Christian Church.

In A. D. 753 the supremacy of the Pope was acknowledged, and his temporal dominion established.

The simplicity, beauty and mutual love among the early Christians was now wholly changed by gradual steps from the Apostolic pattern.

The property of the church, contributed by individuals, was monopolized by the Chief Bishop or Pope. The church could, like an infant, acquire property, but could not lose it. Prescription then sanctioned was usurpation began, so that bishops grew into princes, and Popes into Kings. "The Ecclesiastical Constitution was made to approximate to the political; the rulers of the church corresponded to the high officers and Governors of the State; their provinces were of similar extent, and though their functions were different their authority was nearly the same; the metropolitan now became a patriarch, and in process of time the patriarch became a Pope!

Felix, the second Pontiff of Rome, summoned the Patriarch of Constantinople before himself and an Italian Council or Synod of Clergy, and degraded him from office. Thus the Bishop of Rome got the ascendancy over the Patriarch of Constantinople.

"About the year A. D. 755 Pepin, King of France, made over to the Pope twenty-two cities of Italy, and in one part of Europe, at least, the successor of the poor and humble PETER reigned uncontrolled, in the exercise of the civil as well as the ecclesiastical power and authority, and united in his own person the highest offices of *King* and *Priest*. In a succeeding age the Pope laid claim to *infallibility*, and in the prostration of the human understanding and prerogatives of apostolical power, he disposed of crowns and governments at his pleasure."

But there were some heresies. Arius held that

Jesus was but a creature, and was not from all eternity with God, but that the Father conferred on him the effulgence of his glory. Arius was the cause of the Council of NICE, 325, which assembled to ascertain the Catholic doctrine. Two thousand clergy, of whom three hundred and eighteen were bishops, met in the Emperor's presence. Constantine, Eusebius says, exceeded all his attendants in stature and splendor.

But I say, in regard to the doctrine of Arius, that not only the soul of Jesus Christ, but the element of the soul of every man was with God from all eternity.

Mahomet commenced his career at the beginning of the 7th century. He set out with the dogma of Islamism, "*That there is one true God, and that Mahomet is his Prophet.*"

Moses and Mahomet propagated their respective religions in pretty much the same way, viz., by the SWORD, for those who would not believe were put to death. The one with a magic wand and the other with a naked sword; a kind of logic which the Christians were allotted by Mahomet, soon found to be quite irresistible, so he conquered as he marched onward, dividing two-fifths of the spoils among his followers.

That whatever is, is right, and whatever God wills must happen,—that God governs all, and men must fulfill their destiny, were his doctrines, and thus in less than half a century he had the whole of Persia, Syria, and Egypt, and a great part of Africa and

Spain. Mahomet was a handsome, shrewd, intelligent, energetic man, and was much truer and quite as humane as Moses, the Jew.

The great sway of the Popes existed from 755 till about the time of the Reformation, 1545, during which time there was one reign of mental darkness, and mental as well as physical bondage under its baneful influence. Has not these things resulted from the stories of your messengers? God send it where it will never return. While the monks appeared poor, the innumerable monasteries existing in that period were overflowing with riches, the gifts of kings, princes, dukes, lords, and individuals for the pardon of their sins! This power of pardoning being announced by your messengers, and the relics of saints collected without number. Many a time tears have been shed over the bone of a hyena or a dog, believing it to have been once the bone of some saint, perhaps St. Benet of the Calendar.

False miracles, legends and lies, were produced on every side. The multitude heard and believed. Many a personal combat, it is said, was had with the devil in those days! The Grecian Patriarch, *Theophylact*, had no less than *two thousand* horses in his stables, fed on pig-nuts and dried grapes, and figs steeped in wine.

This patriarch quit his pulpit on the announcement of a servant, that a favorite mare had foaled, ran to the stable to see, and then returned and finished the service of high mass.

They tell a story in Gravesend, Long Island, of a minister of that place, who, on hearing it announced to his congregation on a Sunday morning, that a large quantity of silver dollars was then exposed on Barren Island, east of Coney Island, which was the fact, his congregation, having arose from their seats for a run, the clergyman called them to order, and seizing on his hat, said, "*My friends, let us all have a fair chance,*" and off they went together.

This minister, however, could read, but most of the Popish Priests of the 12th, 13th and 14th centuries could not read, but were in general as ignorant as their dupes. Has this not all resulted from the doctrines of your messengers?

Darkness visible reigned triumphant then,
 The Christian faith? No, say it not, my pen.
 And if such creeds will make of man an ass,
 Let every man of sense then shun the mass.
 Dethrone the Pope, and set the people free,
 So that the blindest man can plainly see.
 Give education to the common mind,
 As that's the only way to cure the blind.

It is quite manifest then that the ancient philosopher of Paganism never did as much harm to mankind as Christianity has done under Papal sway, from the authority of your messenger.

In 1076, Peter the Hermit commenced his career, and influenced by his eloquence, 700,000 armed to go on the celebrated crusade to the holy land. Which

crusade, you know, Doctor, formed the subject of the celebrated epic poem of TASSO, which ranks with the Illiad and Paradise Lost, Homer and Milton. The Jesuits, a most insidious order of popery, were suppressed in 1773, by Clement 14th, yet they were Christians. The real presence was first promulgated in 1201, which if Christianity be here is not unphilosophic. The invention of purgatory brought immense wealth into the church, as Catholics feared it as much as they did hell itself.

All classes filled up the church treasury, when every thing went in but nothing ever returned to bless the poor children of the grantors.

The following piece of doggrel was written by some enemy of the popes. It certainly was not Stern, for it does not possess the wit of the celebrated Tristram Shandy. The invention, it is said, was made at the Council of TENT, 1545, but I think it must have been at the Council of NICE.

THE INVENTION OF PURGATORY.

“ A Pope and his Council once held a debate
 Concerning man’s fitness for a future state ;
 To heaven says one no impure thing can enter,
 Another replies then I dare not venture,
 I being a sinner can have no pretention,
 And out of hell sure there is no redemption.
 Then answered his holiness, and that with a smile,
 Give attention to me for some little while,
 And mark what I say, all power to me is given,
 I can freely admit all my friends into heaven,

For St. Peter he left his successor the keys,
And you know I can open the gates when I please.
Then replies an old Cardinal, that is but a jest,
For were the gates open from East unto West,
Unless I am pure I can then find no rest.
Then answered his holiness, how can these things be,
Many Catholics die and from sin are not free,
If we send them to heaven no place they'll procure,
And to send them to hell would be cruelty, sure;
So how to dispose of them I cannot tell,
Lest we find out some place between heaven and hell.
The thing being agreed on, the assembly broke up,
But now let us mark what happened the Pope,—
To his bright Earthly Throne he soon bid adieu,
And set out for heaven without more ado.
In traversing space heaven's gate he did see,
But alas! his successor had got the bright key.
Then finding no entrance away he did flee,
In search of the place called purgatory.
But having no guide 'twas his dismal fate,
To mistake the right road and arrive at hell's gate!
Dear doctor, come in, the Devil then cried,
I've several more of *your sort* here inside,
And you'r welcome here, I assure you, full well,
For you were *my best friend* when on earth you did dwell;
I tempted the Saviour by my magic power,
But you, Reverend Sir, did his *body devour*;
Mankind I entice to commit every sin,
But you give them license to prosper therein,
By promising pardon to them after death,
You let them remain in sin while they've breath,
So in all your proceedings to give you your due,
You proved unto me right loyal and true,
And so for your kind dealings, sir, the warmest place,
In all my dominions I'll grant to your Grace!"

Now, Doctor Chalmers, even if you had established the truth of your messengers, or what they attempted to make mankind believe, that the Almighty assumed the form of man, and as the Son of God, gave up his life for the sins of the world, which you have not, it can be shown, that Christianity has caused more bloodshed and cruelty on earth, under Popish sway, than was ever caused by any of the ancient sect of philosophers or even Moses or Mahomet.

It is a perfectly logical inference that if Christianity was founded by God, he never would have permitted such monstrous conduct to have been carried into practice, under its holy sanction, by its professors. Your great *original witness*, or messenger, Moses, I have put *on his back*, by the light of science, and on him the *Jew* who wrote the New Testament, for I deem it the composition of one man, has attempted to prove the necessity of the advent by referring to certain obscure prophetic passages in the Old Testament, which in fact can be made to mean any thing. Your messengers, too, of the New Testament, have been placed in the same category, as I have clearly shown them to be tainted, and unworthy of credit in any court of justice on earth, and much less so before the Court of Heaven.

Those portions, therefore, of the Christian doctrine, which are *really truths*, have been deduced from the Laws of Nature, or Nature's God, and have been revealed or learned like truths in pure science, from observation and experiment.

“The attempts which have been made by ecclesiastics, to check the progress of astronomical science, we hope are the last efforts of expiring bigotry, and we trust the hazardous experiment will never be repeated among a civilized people of attempting to raise an altar to their God upon the ruins of the temple of science.”

But it has not been among Christians alone that this attempt has been made, for not only *Socrates* but *Anaxagoras*, was proscribed and banished, with his whole family, by the Athenians, for attempting to explain the phenomena of the heavens by natural causes!

Pythagoras, in the beginning of the fifth century, in Italy, was obliged to confine his astronomical philosophy to a chosen few, fearing the ecclesiastical power, and leave the mass to rot in ignorance. He taught that the sun was the centre of the solar system, which if publicly announced would have caused his ruin in such an age of bigotry and mental darkness.

Philolaus, a pupil of Pythagoras, A. D. 450, was obliged to fly from Italy for having publicly announced the doctrines of his preceptor in astronomy! When Popery got the ascendancy in Italy, astronomy and all sciences which seemed to clash with the stories of your messengers, Doctor, were immersed in total darkness, until the time of the Reformation.

You well know, my dear Doctor Chalmers, that Copernicus, (1500) who was the true discoverer of the solar system, dared not publish it until near his death,

fearing the vengeance of the Popish rabble, including the ignorant priests. You know his book, entitled "*Astronomie, Instravata, sive de Revolutionibus Orbium Cestium.*"

The case of Galileo, you well know, who, for announcing in Italy that the earth moved and that moons revolved round Jupiter. See the poor old greyheaded astronomer, on his knees, in presence of *seven* Cardinals, Inquisitors, compelling him to retract every thing he had written or said on the subject of astronomy, with all the arguments of nature staring them in the face! Is this the truth of your messenger, Doctor, through which the intellect and liberty of a poor old man of science is lapped up in the wigs of seven bigots of Papish power?

Galileo was immersed in a prison for a year, and his books burned by the common hangman, A. D. 1736. But the writings of Celsus had the same fate from the earlier Christians, who destroyed every copy they could find of that accomplished writer, who, it appears from Origen and Lardner, was the most potent enemy of what he deemed to be "*The Christian Superstition.*" If the Christian creed was a *special* revelation, what could Celsus or any other man do against it? But those early bigots feared the power of truth.

Had not King Charles the Second been educated in liberal sentiments, he would not have established, as he did, the Royal Observatory at Greenwich, England, nor would the great leading philosophic doctrine of Newton, "*That all bodies attract each other,*

with a force directly proportioned to their quantity of matter, and inversely as the square of the distance," ever have place in the science of astronomy, were it not for the age in which he lived. And even the theory of the tides, by LA PLACE, would have been condemned by the Holy Church of Rome. Did ever such sentiments proceed from a God of truth! Every effect follows its cause.

My learned opponent will, no doubt, say that the abuses and errors of the Church of Rome are not to be laid at the door of Christianity. Who made Peter the head of the Popish Church? Was it not your messengers, Doctor? But I have shown that they are poor authority for St. Peter's key. All things patrake of the nature of the source from which they spring, within the moral, religious or natural world. (Axiom 11.) If the tree is good the fruit will be. The effect follows the cause, and notwithstanding what I have said in regard to the testimony of living witnesses, yet the superlative requirements of the New Testament in regard to man's practice in the Christian religion, have laid the foundation and actually caused much misery and cruelty in the world. They have also given rise to abbesies, monasteries and monkish recluses, penance self-affliction, and the whole train of superstitions.

O science! raise your voice with all your might,
And rouse our race from superstition's night.

"True religion is ever open to inquiry, it is error alone that hastens to hide itself in darkness."

Luther was terribly abused by Pope and Popery, although on a different subject, I expect no better fate from sects of all denominations; yet I have the fullest faith in the Supreme Being, that truth and reason will triumph over bigotry, error and superstition. I dedicate this little work to the rising generation. Let them read and consider it, and my object will have been gained.

So long as we pay men for keeping us in mental darkness, so long will intellectual night reign over mankind. A pure morality and a pure worship of the Supreme God are the sure roads to happiness. Man should never murmur at the dispensations of Providence, for God reigns and rules triumphant over this and all worlds in infinite space, in his *One Act*, in his *Eternal Now*.

You know, Doctor, that the infamous sale of Popish indulgences brought about the Reformation of Luther in Germany, and gave to his followers the name of Protestants, but although Luther's reputation has escaped, it has not been so with John Calvin. Calvin had a friend, Servetus, who joined him in his opposition to the Roman See, but Servetus was so unfortunate as to communicate to his friend Calvin, in a private letter, his doubts in regard to the Trinity. But some time after, Servetus, arriving at Geneva, Switzerland, the treacherous Calvin had him arrested, tried and burned at the stake! Wonder if this monster reformer had any infant of his, "*a span long*," in hell? Can you answer this question, Doctor Chalmers, as I

think you are a Calvinist? Did not this burning at the stake of Servetus, as well as many like enormities, result from the *faith* placed in the testimony of your messengers? You will, no doubt, say that "God ordains whatever comes to pass." 1553, in the 44th year of his age.

That men shall die by God's almighty will,
 As in his hand he holds the power to kill,
 "That death's no evil as all men must die,"
 And where man goes, 'tis naught to you, or I.
 If flames invest him and his flesh consume,
 It is decreed, you'll say, it is his doom,
 So Calvin's safe, as in your creed you hold,
 He did his duty to his flock and fold!

Let it be recollected that this little work is but an epitome of what I have to write, and when I am roused to the work I shall have "a whip for the horse, a bridle for the ass, and a rod for the fool's back."

Our constitution here should rule our land,
 That no *mean fanatic* shall have command,
 For give them power, no matter what they say,
 Papist, Methodist, Protestant, they'll have their way,
 They'll use it as of old, for man's the same,
 And as to *motive* differs but in name.
 Let *science flame* and give the world its light,
 Then man shall move triumphant in his might.

You will also recollect, my learned Doctor, that the inquisition, which was established in Spain about the year 1484, and in Portugal about 1537, and had been

previously introduced into Lombardy by Pope Innocent IV., 1251, was nothing more than a *natural effect*, resulting from the *transcendental cause* of superior sanctity, offered to mankind by your messengers of the New Testament, and which had given the Pope such supreme power over men, nobles, kings and kingdoms. This assumed *apostolic exclusive power* cannot stand long the advancement of literature and science in the world.

Another natural result, Doctor, of the doctrine of your messengers in the establishment of Popery, may be found in the massacre of St. Bartholomew's day in France, when 25,000 Protestant victims were murdered in cold blood by express order of the king, the Duke of Guise and Bishop of Paris aiding and abetting, 1572. The monster king cried out from his window, "kill! kill!" The massacre lasted for five days, and among the slain were the noble Coligny and other distinguished Protestants.

The Court of England, on this occasion, went into deep mourning, and received the visit of the French Minister in solemn silence, each member looking on the floor

Now, my learned opponent, you can see that your great Bridgewater treatise on the external evidences of Christianity wholly fails, when the internal evidences are examined, and cause and effect shown.

The power that the *doctrine* of the pardon of sins, shown by your messengers, has given to the popish clergy over their ignorant dupes, is so great that all the

logic, facts and sound reasoning on earth cannot influence them to disbelieve their divine appointment. Those priests in Ireland and other countries have an absolute despotic power over their ignorant dupes, and they find it to their interest to keep their unfortunate people in a state of mental darkness and consequent superstition. These people think that one drop of holy water can purify a lake fifty miles in diameter!

I have seen a priest in Ireland horsewhip his congregation for stopping to hear a Methodist preacher harranging a congregation inside of a hedge

The priestly power of those men over their dupes is such, that if 20,000 of them were in arms to gain their civil liberty, the command of one of these magic men, would make them throw down their arms and flee to the hills! Witness Smith O'Brien's affair, for which he was transported.

At a charity sermon for orphans, at which I was present, preached by a Rev. Mr. Harald, in Philadelphia, about 32 years ago, he said in a most emphatic voice, raised to its highest pitch, "*At the risk of your souls you must aid them.*" When the plates or boxes went round, such a shower of notes, and gold, and silver, as went into them, I never before or since witnessed. It is true that Mr. Harald was an extremely eloquent preacher, but then his *power* appeared to be equal to that of a divinity. Here my learned friend, Doctor Chalmers, smiled, no doubt thinking of his overpowering eloquence in his Scotch dialect. Now, Doctor, if this transcendental system of Christianity,

announced by your messengers, had its origin in the Almighty, why has it not covered the earth after a lapse of 1855 years? On the contrary, it is now on the wane, and looked on merely as a handsome copy-line set down by a teacher for the practice of boys.

The fact is, my learned Doctor, that Christianity, as set forth by your messengers, became in after ages one of the greatest engines for the control of mankind, as individuals and nations, that had ever been on earth. Paganism itself, Judaism, or Mahometanism, bear no comparison to its influence for good in some cases, but for evil in most; as under the dominion of the popes. Rational Christianity under Protestant sway, I must confess, united with the light of science, as it is, proves a manifest blessing to mankind. Indicating a pure morality, if nothing more, it is beautiful in itself, and has its benign influence on its sincere votaries. But view it for a moment under the popes.

“ In the year 1517, John Tetzel, a Dominican friar, began in Germany, to publish indulgences, and to offer them for sale. He was employed by Albert, elector of Metz, and Archbishop of Magdeburg, and Albert himself was the immediate agent of Leo 10th, whose profuse munificence had exhausted the papal treasury, and induced him to replenish it by the most unjustifiable means. The indulgences in question, were plenary in the highest sense of the word; for Tetzel proclaimed the complete omission of sins, whether past, present, or future, to all who would pay the stipulated sum.

“ He who had money, or who had interest enough to borrow it, might transgress with impunity every precept of the Decalogue, and set the justice of heaven at defiance.

“ With an absolution already in his possession, nothing but the punishment of the Civil Magistrate could restrain him from committing the most atrocious wickedness ; and by the usurpation of the Ecclesiastical Courts, the number even of heinous crimes which fell within the jurisdiction of the Civil Magistrate, was exceedingly small.

“ The pope reigned triumphant ; the prerogative of the Supreme Judge was violated and destroyed, and the thunderbolt of divine wrath snatched from the hand of Omnipotence ! All morality was relaxed, and all government weakened—and all subordination and obedience seemed likely to cease ; and the pernicious tendency of the *doctrine* was surpassed by nothing but the shameless impudence of Tetzels and his associates, who published the indulgences and magnified their value.” This proceeding laid the foundation of the reformation of Martin Luther, and gave the name of Protestants to the world. St. Peter’s church, at Rome, was built by a tax of one penny on every Catholic in Europe, called *Peter Pense*.

Again, Doctor, we find another example of the consequence of the testimony of your messengers in the Inquisition. An institution known to be of the most frightful character, for the pretended good of souls, but in fact for the power of the Romish Church, or

Holy Christian Catholic Church, and it is nonsense to say that those mere Popes, Cardinals, Bishops and Priests, did any more than any other set of men under similar circumstances, and possessing the same power, would have done and would still do if they had the secular as well as ecclesiastical power at their command. "Give humility a coach and six."

In France the Catholics murdered the Huguenots or French Protestants. In England the Catholics murdered and burned at the stake the Protestants, and in their turn the Protestants retaliated, when they had power, and murdered and burned at the stake the Catholics, and much of the same thing was practiced all over Europe. But what is more surprising, after fleeing from Europe for religious liberty, the Presbyterians whipped the Greeks and immersed witches in the water, to try if they would perish, and if so, they concluded that they were no witches! Who will ever forget the old Blue Laws of Connecticut, which, among other things, forbid a man to kiss his wife on Sunday.

THE INQUISITION IN SPAIN.

There was an inquisitor general in Spain, with other assistants, all dressed in mournful robes, with a fellow carrying a whip of torture in his hand, and dressed in a long robe of black linen, with a long cowl of the same color, drawn over his head and face, with small holes for his eyes, all of which is to strike terror to the miserable wretch who is always ushered into the inquisition from the bosom of his family,

without knowing the cause why! This fellow within has the appearance, it is said, of the very devil, if any one ever saw that bugbear.

I was about to conclude my argument with a description of the frightful tortures of the Inquisition in Spain, to include the "*auto de fê*," or burning at the stake; all of which resulting from the doctrines of your messengers, on which Popery is founded, but they are too disgusting, terrific and painful to the feelings to give them place. If, then, Doctor Chalmers, your messengers were inspired of God, the inspiration has been applied to very bad purposes, but God never revealed to any man a falsehood, on any subject, human or divine.

Now, my very learned Doctor, I think I shall show you that, in regard to the mental and physical liberty of mankind, it is of little importance, who it is that exercises sway over them, so long as church and state, so long as the ecclesiastical and civil power are united under the doctrines set forth by your messengers. The difference, as Dean Swift once said, is only that between "*tweedle dum and tweedle dee*."

It is true, that those potentates, or kings, who have thrown off the assumed power and dictation of the popes, do not, like them, offer men the pardon of their sins, on confession, or offer indulgences, like Tetzels and Leo X, for sale, nor do they attempt, like the popes, to dethrone kings, or issue anathemas against those who disobey them. They don't bring neighboring kings to crouch at their feet like the red dragon of

popery, but then they tax the people who never attend their churches, at least one-tenth of their property, for the support of idle bishops, deans and priests. Here follow some of their salaries or incomes in England.

Arch Bishop of Canterbury, £75,000, \$375,000 per annum !

Arch Bishop of York, from \$50,000 to \$95,000 per annum.

Bishop of Bath and Wells, from \$25,000 to \$40,000 per annum.

Bishop of Carlisle, from \$22,000 to \$25,000 per annum.

Bishop of Durham, from \$40,000 to \$193,000 per annum.

The salaries or incomes of the other 26 English, Irish, and Colonial Bishops, are not given in the peerage, but they are no doubt in proportion.

Who told the story about St. Peter as the head of the Christian Church? Was it not your messengers, Dr. Chalmers? Here, then, are the fruits of their doctrines. But let us follow King Henry the Eighth for a short distance. After becoming the defender of the Catholic faith, he wheels right about and cuts off one of the pope's heads, which he placed on his own shoulders, and then bid defiance to apostolic authority. He then suppressed all the religious houses in England, confiscating their whole estates, real and personal, and brought the avails into the national treasury. And all those bishops and clergy who did not conform to the new state of things, were prose-

cuted and driven from England. These *recusants* were, on nonconformity, to be hung if they ever presumed to return to England. Here there was but another vision of his holiness the pope.

Henry, though a greater tyrant than the inquisition itself, with his followers took the most effectual methods to suppress, and did suppress popery in England. But he united church and state, and cared not a farthing for your messengers. Each of the other nations which has lopped off some member of the pope has scarcely left the successor of the fisherman a leg to stand upon, and it is likely, before long, he will be wholly dismembered. He had once seven heads and ten horns, but his heads have been lopped off one by one, so that at present he has but one head to fit his *tiara*, and as to the few horns he has left, they have ceased to grow any longer.

When the ecclesiastical and civil powers are united, despotism must prevail, from the doctrines of your messengers, for man is the same tyrannical being now that he was in former ages. Here, then, Doctor, is *cause and effect* growing out of the absurd stories told of the Saviour, by the writers of the New Testament, who are your messengers, as they assent, from God to man, and for which Christ is not at all responsible.

Doctor Chalmers having been already heard on the other side, the decision of the court will be given by the Supreme Judge, at the next special term.

NOTE.—This little work must be read with close thought, wholly through, to fully understand the author's design. It will not do to take it in detached parts, but as a whole.

EDUCATION.

Some say that extensive learning disqualifies men in most cases for the common concerns of life, and where it does not, nearly all acquired in the academy or college is forgotten for want of use when men get into the business of the busy world. For instance, the Latin and Greek languages are of but little use to the great mass of the people so long as there are so many classical authors in their vernacular tongue. These languages, at this time of the world, are not worth, in general, the time consumed in their acquisition, for not one in ten, scarce in a hundred, get such a knowledge of them as is worth possessing; and a little and imperfect learning is a dangerous thing. In most cases they only render boys and men radically pedantic, by so often using Latin and Greek phrases, which they themselves cannot translate.

To those who may become authors on scientific and other subjects, as well as those designed for the learned professions, these languages may become essential, but to no others. An acquaintance with French and Spanish, and perhaps German, may be deemed worth the time consumed in their acquisition. An acquaintance, too, with Algebra and Geometry, and Chemistry, may assist the merchant, the farmer and the mechanic in many matters connected with their business. But of what use is navigation to the ploughman? or civil architecture to the cow-herd, the shepherd or to the

sailor? But as the great body of society are not generally acquainted with what they may learn, we shall here give a list of most of the branches of learning valued among men, so that parents and their children may select any one or more of them for acquisition as may suit their tastes or circumstances, with such remarks as each may seem to require.

The following is an outline of a liberal education, exclusive of the languages.

ELEMENTARY BRANCHES IN COMMON SCHOOLS.

1. Orthography, or the art of spelling, which requires great care.
2. Reading, paying strict regard to a correct style.
3. Writing, without flourishing or long heads and tails to the letters, a neat hand.
4. English Grammar and Composition. By a qualified teacher.
5. Epistolary Correspondence, acquired best by copying elegant letters.
6. Elocution, to be taught by a qualified master of the subject.
7. Arithmetic, Vulgar and Decimal.
8. Algebra, as far at least as Simple Equations.
9. The Elements of Geometry, to be taught by a master who can follow the inductive process from one proposition to another, through at least the first six books of Euclid.
10. Geography, ancient and modern, with the use of globes and maps.

11. History, ancient and modern, of cities, provinces, kingdoms, states and empires, to include Biography, which is personal history.

12. Ecclesiastical History, which relates to religion and its different sects.

As the globe on which we live contains air, water and earth, its history should be studied in the following order :

1. The History of the Atmosphere, which is called *Meteorology*.

2. The History, or description of the Water, which is called *Hydrography*.

3. The History of the crust of the Earth, or rather what it contains, which is called *Mineralogy*.

4. Geology, which explains the strata or formations of the crust of the earth, as far as it has been explored.

These comprehend the inorganic history of the earth.

THE ORGANIC HISTORY EMBRACES :

1. Botany, which is the natural history of plants.
2. Horticulture, or the practical reproduction and cultivation of plants.
3. Zoology, or the natural history of living animals.
4. Ornithology, or the natural history of birds.
5. Entomology, or the natural history of insects.
6. The history of reptiles.
7. Ichthyology, or the history of fishes.

But the study of these subjects are pursued but by

uniting it with examinations of museums, menageries, herbariums, botanic gardens, and cabinets of minerals.

The above subjects, with their subdivisions, will give all that is worth knowing in Natural History. But it must be recollected that—

1. History gives the bare knowledge of facts.
2. Mathematics teaches the *knowledge* of the *quantity*, or *measure* of *bodies* or *things*.
3. Philosophy teaches the *reasons* of things, and is of three kinds, viz :
 1. Intellectual Philosophy, or the philosophy of the human mind, which comprehends *Logic* and *Metaphysics*.
 2. Moral Philosophy, or Ethics, comprehending the laws of nature and nations, with politics.
 3. Natural Philosophy, or Physics, animate and inanimate.

These three, with their various subdivisions, embrace the whole of philosophy.

NATURAL. PHILOSOPHY.

Under this head the following subjects are to be studied :

1. Pure Mechanics : this, with the two following, requires an acquaintance with Algebra and Geometry to study them with success.
2. Astronomy.
3. Optics, or the laws of vision.
4. Electricity.
5. Galvanism.
6. Magnetism.
7. Acoustics, or the laws of sound.
8. Pneumatics.
9. Hydrodynamics, em-

bracing Hydraulics. 10. Dynamics, or the laws of motion, and 11. Meteorology, which has been before named.

Every student should keep a note-book for entering such matters as he may deem worth remembering for future use.

MATHEMATICS.

Mathematics are of two kinds, mixed and pure. The mixed branches are those matters in which pure mathematics are blended, and are of a practical nature. They are as follows :

1. Book-keeping, the art or science of keeping accounts, or books of commerce.
 2. Mensuration of superficies and solids.
 3. Surveying, land and coast surveying.
 4. Navigation and lunar observations.
 5. The art of Dialing or constructing sun dials.
 6. The art of Gauging or the measurement of liquors.
 7. The art of Gunnery, } They belong to the
 8. The art of Fortification. } military profession.
 9. Horology, or the art of clock and watch making.
 10. Civil Architecture, the art of erecting houses or public buildings.
 11. Naval Architecture, the art of ship building.
 12. Optics, which explains the manner in which vision is performed in the eye.
- It also includes *dioptrics*, *catoptrics* and *perspective*.

PURE MATHEMATICS

Are comprehended under the following heads :

- | | |
|--|---|
| 1. Arithmetic, | 13. Imaginary quantities, |
| 2. Algebra, | 14. Interpolations, |
| 3. Geometry, | 15. Locus, |
| 4. Trigonometry, plane }
and spherical, }
5. Logarithms, | 16. Isoperimetrical }
problems, }
17. Notation, |
| 6. Conic Sections, | 18. Numbers, |
| 7. Fluxions, | 19. Porisms, |
| 8. Analysis, | 20. Series, |
| 9. Arithmetic of Lines, | 21. Transcendents. |
| 10. Curves, | 22. Variations, |
| 11. Chances, | 23. Principia of Newton, } |
| 12. Functions, | <i>sui generis.</i> } |

Now, this list will show what very little prospect as well as very little use there is in giving every man in the nation a liberal education, for there are few professors in any college in the country conversant with the whole. Of the above list, Arithmetic, Algebra, Geometry, and Plane Trigonometry, will be sufficient for the wants of most men.

The national and State Legislators should have two great objects in view as regards education. First, the instruction of every individual in the nation or State in all the branches of a good English Common School education; and secondly, the instruction of those in all the higher branches of learning, shown in the common schools to possess a high degree of natural talent, to enable them to supply the army, navy, the learned professions, and all the arts of civil life.

Genius and talent, wherever found, should be selected for the acquisition of the higher branches of knowledge. For in a republican government, although all men should be on an equality as regards their civil, political and religious rights, yet there is no such thing as an equality among men in the gifts of nature. Give boys, then, from the foundation, a chance to show to their countrymen and the world what this country and the God of nature have enabled them to accomplish. Native genius and energy of character have often overcome poverty and all other obstacles in their way, and arrived at the highest honors, in all countries and in all ages. There is an old and true adage which says that "Genius without learning makes a madman, while learning without genius makes a blockhead." But still no boy should be discouraged, for application often does more than genius. The intellects of boys, too, do not mature or open at the same age in all; some that appear quite dumb and obtuse as school-boys, often, by application, make the brightest men, and more frequently the best and most useful citizens. But the government being themselves but a part of our people, it becomes their duty to look to the instruction of all for the good of all, and for the national honor. Some have said that money is power. But we say that "*knowledge is power,*" for what can money effect without the proper knowledge how to use it? To conclude—Give to youth the opportunity of enlarged inquiry and general learning, and keep as much as possible from them the

baneful influence of bigoted superstitions, ignorant priests of all denominations, and you will establish true liberty of mind and body on earth.

THE LATIN CLASSIC WRITERS.

When great Achilles, at the siege of Troy,
Slew Priam's son, as round the walls he ran,
For Hector was his father's only joy,
He struggled, fought and bled a noble man.

Achilles was a butcher, all allow,
Of human blood he made his many meals.
Ajax, another, made a solemn vow
To conquer Troy, and many Trogens kills.

He gluts in Priam's blood, that now must flow,
So Troy was sack'd for *Helen's* venal crime;
Her lover, Paris, too, must die to show
That Greeks would conquer, though it cost much time.

Romulus and Remus, then unknown to fame,
Made their sad way to Tibers' fruitful shore,
Located there and fix'd that magic name
Sacred to fame for evermore.

Sol and Luna shining bright,
Moved in silence round,
Illuming day, illuming night;
To Romans most profound.

The milky way resplendent shone,
Inspiring all with hope,
And each was happy in his home,
Until they made a pope.

But long before the pope was made,
Fair science spread her wings

Through fair Italia's rural glade,
Near fountains, rivers, springs.

The villas rose in beauty bright,
Adorning every glen,
Where genius sat both day and night
To exercise the pen.

I'll simply name some authors here,
Who, in that golden age,
Of great Augustus without fear,
Embellished many a page.

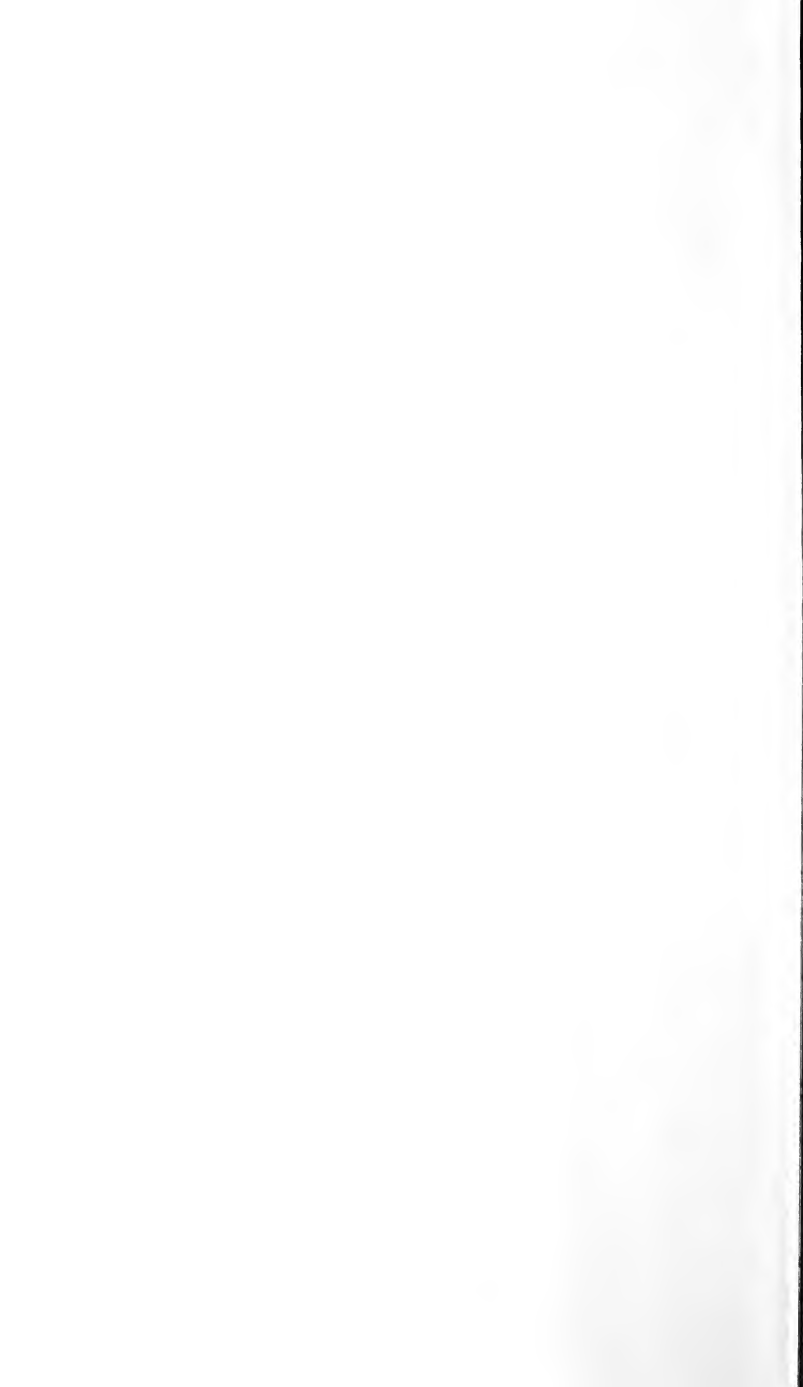
Latin classical writers, named for the information of those not possessing the advantages of a classical education :—Cicero, Livy, Cæsar, Sallust, Virgil, Horace, Terence, Plautus, Juvenal, Ovid, Phiny, Tacitus, Varisus, Patereulus.

NOTE.—The Latin is but the *Æolic Dialect* of the Greek.

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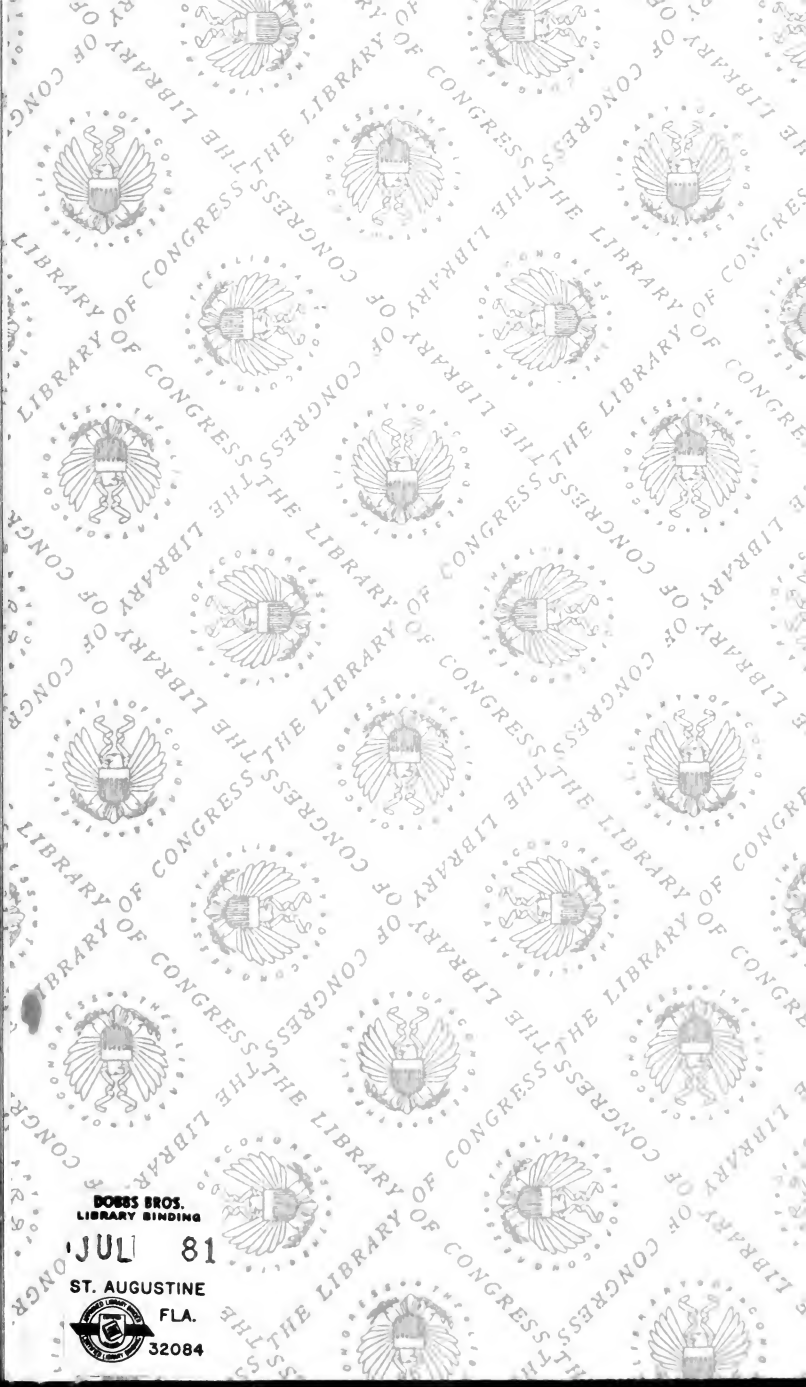


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