

# ANTHROPOMORPHISM DISSECTED,

AND

## SPIRITUALISM VINDICATED.

BY  
DIXON L. DAVIS, M. D.

When man is taught that his spiritual is, as his physical nature, governed by fixed laws, then superstition will die, and a rational system of mental philosophy prevail in its stead.

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*Yours in the cause of Progression*  
*Simon L Davis. M.D.*

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TO

The Clergy of the United States,

AND ESPECIALLY OF

SOUTH CAROLINA,

ARE THESE TWO ESSAYS RESPECTFULLY DEDICATED, WITH A HOPE THAT  
THEY MAY AWAKEN IN THEM A SPIRIT OF INQUIRY, IS THE  
EARNEST DESIRE OF

THE AUTHOR.





## INTRODUCTION.

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THE causes which lead me to compose and publish this work are these : When nearly eighteen years old, my friend, Cyrus S. Greenleaf, of Cross Anchor, S. C., presented me a copy of the *American Phrenological Journal*, with a request to become a subscriber. On perusing its columns, I found many truths plainly demonstrated, which I had often thought to be rational, but I had been debarred from a thorough investigation by sectarian prejudice. I immediately subscribed, and in a few months a new world of thought shone in upon me. I procured the works of George Combe, and others published by Fowler & Wells, and soon determined to attend a course of lectures on Phrenology, to be delivered in Poughkeepsie, N. Y., by the Messrs. Fowler. But on arriving in New York City, I learned that the course of lectures would not be delivered. I then entered the New York Hydropathic College, and remained more than a year in attendance on a course of instruction in that institution. About this time Spiritualism was frequently discussed in the parlors, which led me to some thoughts on that subject.

My first Sunday morning in the great metropolis was spent in roving up and down Broadway to gratify my curiosity ; and my readers can easily imagine the appearance I made. When nearly exhausted from fatigue, I espied a sign with this inscription : " Egyptian Museum," and several persons passing in and out of the room indicated by the sign. I entered, and beheld what I never did before. It was a man entranced, and uttering, in eloquent strains, the most sublime ideas I ever heard. I learned that this was the Spiritualists' meeting room, and from that time I became a constant attendant. In this room, Tiffany, Davis, Miss Emma Hardinge, and others, expounded the most sublime, truthful, and profound Philosophy that has ever been offered to the world.

It recalled to my mind the pleasant idea which I had formed of Aristotle's Lyceum — where ideas were entertained and exchanged as free as the gentle zephyrs moving among the garlands and evergreens, and as pleasingly as the silvery rivulet dashes its sparkling spray, in gentle accents, against the sandy beach.

I visited mediums, and witnessed tests; procured Spiritual literature, and found it consistent and philosophical. On my return home I related my experience and expounded my philosophy to many of my friends; but the preachers were suddenly convulsed, and shook their congregations from centre to circumference with vehement creaks of warning, — telling them not to listen to such devilisms.

About this time there was considerable talk and some excitement relative to the works of Elder Graves and Parson Brownlow, which led me to think of the practicability of a work to be entitled “*Review of Ideas Afloat.*”

I wrote several chapters of this work; but owing to the pressure of my professional engagements, and to my having made arrangements to visit Cincinnati for the purpose of further pursuing my medical studies, I was forced to abandon its completion and publication.

While in Cincinnati, I found that Spiritualism was on the increase, and witnessed more tests of its facts. In my tour homewards I made a short stay in New York, and found that Spiritualism had rapidly advanced. The abuses which I received from the pulpit on arriving at home, induced me to publish an Essay on Sectarianism, by which I hoped to effect a quietus. But what was my surprise to find the secular papers shutting their advertising columns against me! I was denied the liberty of advertising in their columns. On soliciting the editors of the “*Spartansburg Express*” to advertise it, they replied “We cannot, consistent with our notions of duty and the responsibility of our position, agree to advertise your work.”

Thus perceiving the bigotry and depravity which mentally reigned through our country, I thought it my duty to compose and publish this work. It is a lamentable fact, but it is true, that there is but one liberal press in South Carolina, and that one is the “*Walhalla Banner*,” and its worthy editor, Joel H. Clayton, deserves the respect and patronage of those who are, and those who would be mentally free. I think the argument presented in this work cannot be successfully refuted; if it can, I hope it will be, for none hate error more than I do. I appeal to the liberal public to sustain me in my endeavors, — for I know I shall receive the anathemas and denunciations of the bigoted and popular.

D. L. D.



## P R E F A C E .

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ALL persons should have an object as the highest aim of life, to which they should contribute, with the expectation of promoting its welfare. If that object be the gratification of the animal nature, its results are seen in debauchery, fornication, and misery; if it is centered in acquisitiveness, the results are seen in the miser, in distress, in want; if it is centered in the intellectual nature, in the herding around of books, pamphlets, and scientific works of such matter as is peculiarly adapted to the department of science which is endeavoring to be comprehended and unfolded; if that object be a moral one, its effects will be seen in alms-giving, in endeavoring to suppress pain, promote happiness, and diffuse moral ethics. This is the highest object to which we can aspire; yet man is a religious being, but can come into divine favor only by subjection, and when attempts to, in an objective sense, he is worshipping an idea of his own construction, and must, of course, fall short of his anticipations. It is beyond the capacity of the intellect to perceive the Infinite, the Eternal, the Divine; for as intellect is a relation and finite, it of course becomes subject to the Absolute.

All authors have objects in writing. Some notoriety, others acquisition, duty, vindication, and love for human advancement and improvement. I have written this little work. My object could not have been acquisition, for the expenditure necessary to get it up will exceed the income. It could not have been the love of approbation, for as I was esteemed as kind and intellectual before writing, now I am considered a desperado and a maniac; yet I have written. Why, says one, you do not believe in eternal misery, and what induces you to spend your time and money so unprofitably? Yes, says another, you deny God and the Bible, and must surely pass into the portals of eternal misery! Not so, my friends; I only deny Anthropomorphism.

The Eternal God,

“ Warms in the sun, refreshes in the breeze,  
Glows in the stars and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent.”

Yes, wherever we go there will we find him, for we cannot flee from his presence. "If we ascend up to heaven; if we make our bed in hell; if we take the wings of the morning and fly to the uttermost parts of the earth," there he is recording our acts and rewarding our motives. He is the great consciousness within us, the stupendous ruler, judging and to judge. He is ever present when we are conscious, ever absent in his higher manifestations when we are unconscious.

But for advocating this doctrine, am I to be dubbed the "Pantheistic Dick," as Mr. Paine was the "Infidel Tom," by religious bigots.

But,

Priests, vain men,  
Dressed in a little brief authority,  
Play such fantastic tricks before high heaven,  
As make the angels weep.

I have written my essays in the same spirit that Mr. Paine wrote his works, viz: that of a consciousness of doing my duty. The enthusiasm and zeal which burnt in Paine's soul, caused him to flee his mother country and join against her in the glorious cause of freedom. We find him the author hero of our Revolution. In the time that tried men's souls, he penned "*The Crisis*" and "*Common Sense*." Not satisfied as long as tyranny prevailed, he embarked in the French struggle for liberty, in vindication of which he penned "*The Rights of Man*." But, alas! his "*Age of Reason*" came before reason entered the minds of men, and theologians, unable to combat it, in their last frenzied hopes, sought to destroy his character, thereby hoping to invalidate the testimony of his reason. I shall ever contend the cause in which Mr. Paine took so decisive a part, was of heaven, most heavenly, of God, most godly.

I should think I was fulfilling the requirements of high heaven, did I nothing else than constantly vindicate the character, the virtue, the talent, of so good and wise a man as Thomas Paine, from the scurrilous abuse of religious friars, priests, and monks. I quote from his introduction to the prophecies. He says, "The prejudices of unfounded belief often degenerate into the prejudice of custom, and becomes, at last, rank hypocrisy. When men, from custom, or fashion, or any worldly motive, profess or pretend to believe what they do not believe, nor can give any reason for believing, they unship the helm of their morality; and being no longer honest to their own minds, they feel no moral difficulty in being unjust to others. It is from the influence of this vice, hypocrisy, that we see so many



church and meeting-going professors and pretenders to religion, so full of tricks and deceit in their dealings, and so loose in the performance of their engagements, that they are not to be trusted farther than the laws of the country will bind them. Morality has no hold on their minds, no restraint on their actions. One set of preachers makes salvation to consist in believing. They tell their congregations, that if they believe in Christ, their sins shall be forgiven. This, in the first place, is encouragement to sin; in a similar manner as when a prodigal young fellow is told his father will pay all his debts, he runs into debt the faster, and becomes the more extravagant. Daddy, says he, pays all, and on he goes. Just so in the other case, *Christ pays all*, and on goes the sinner.

"In the next place, the doctrine these men preach is not true. The New Testament rests itself for credulity and testimony on what are called prophecies in the Old Testament, of the person called Jesus Christ; and if there are no such thing as prophecies of any such person in the Old Testament, the New Testament is a forgery of the councils of Nice and Laodicea, and the faith founded thereon, delusion and falsehood.

"Another set of preachers tell their congregations that God predestined and elected from all eternity, a certain number to be saved and a certain number to be damned eternally. If this were true, *the day of judgment is past*; *their preaching* is in vain, and they had better work at some useful calling for their livelihood. This doctrine, also, like the former, has a direct tendency to demoralize mankind. Can a bad man be reformed by telling him, that if he is one of those who was decreed to be damned before he was born, his reformation will do him no good; and if he was decreed to be saved, he will be saved whether he believes it or not; for this is the result of the doctrine. Such preaching and such preachers do injury to the moral world. They had better be at the plough.

"As in my political works, my motive and object have been to give man an elevated sense of his own character, and free him from the slavish and superstitious absurdity of monarchy and hereditary government, so in my publications on religious subjects, my endeavors have been directed to bring man to a right use of his reason that God has given him; to impress on him the great principles of divine morality, justice, mercy, and a benevolent disposition to all men, and to all creatures, and to inspire in him a spirit of trust, confidence, and consolation in his creator, unshackled by the fables of books pretending to be *the Word of God*."

I have carefully studied the many theologies, and have examined the doctrines of philosophers, hoping to arrive at truth in my investigations. The system of Spinoza is unobjectionable, and from his premises and well defined positions we cannot desist. Yet, in our day, we have definitions which are more appropriate to us ; though I cannot but incline towards the doctrine of Anaxagoras and Democritus. The positive philosophy of Auguste Comte is partially objectionable, his conclusions, in many instances, are not warranted from his premises. The doctrines of Schelling, Cousin, Emerson, and Strauss, are but modifications of the Pantheism of Spinoza.

The author of "*Vestiges*" mistook primary effects for first causes ; and had he more carefully defined his positions, his doctrine would have succeeded better.

Volney's and Combe's theory of development by natural laws, is founded on observation, and is highly appreciated by all thinking minds. In fact, all the genera, with their species, which Professor Buchanan calls Atheistic, are interwoven, for they spring from a common source — observation and reflection ; and stand in opposition to the doctrine of revelation which came from the superstitious ages. *Holyoke's Secularism, or theory of Skepticism*, is borrowed from the ancients, who neither affirmed nor denied ; because the evidences were not sufficient. This is a rational doctrine, and one in whose ranks I remained for some time. I often think I had better have remained there, for to affirm what I know is contrary to orthodoxy, is to be mocked and laughed at by nearly all.

But modern Spiritualism has revealed to me truths which I now possess ; and though opinions may take from me my reputation, yet my character is unhurt. Reputation belongs to the people, character belongs to me and God ; yet it is innate in man to desire the good will and respect of his fellow-beings around him. Theologians should consider well before they blast the reputation of those who conscientiously differ with them in opinion. They should ponder well the words of the immortal Shakspeare :

"Who steals my purse, steals trash ; 't is something, nothing ;  
'T was mine, 'tis his, and has been slave to thousands ;  
But he, that filches from me my good name,  
Robs me of that which not enriches him,  
And makes me poor indeed."

This little volume cannot but do good. If its reasoning is true, it will change the errors of those minds which are now in darkness ; if it is erroneous, it will vanish as the morning dew before the sun, when pure philosophy is brought to bear ; thereby awakening in the



minds of men a spirit of investigation and honest inquiry, which can but result in much good.

The immortal Voltaire says, "Without philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings, and have, besides, the good fortune which we have not, of being born ready clothed."

That great poet, John Milton, in his aspirations says :

"How charming is divine Philosophy !  
Not harsh and crabbed, as dull fools suppose,  
But musical as is Apollo's lute,  
And a perpetual feast of nectar'd sweets,  
Where no crude surfeit reigns."

O, glorious Philosophy ! thou guide of our affections, and servant of our being ; the finger of God ; the link between the finite and the Infinite ; the "cloud by day and pillar of fire by night," as thou hangest about our pathway, and illuminest our understanding, let us sing anthems of glory to thee, as by thy teachings do we know that

" Whatever is, is right,"

and the immutable God cannot make it otherwise ; for if we estimate the will of God as infinite, there can be nothing outside that will to change the order of nature ; and as soon as we doubt his infinite control and infinite power, we wreck all faith in the government of the universe by his immutable order.

DIXON LOUIS DAVIS.





## ANTHROPOMORPHISM DISSECTED.

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MAN, as he stands at the head of created beings, presents to the philosopher and scientist a broad field for intellectual research and sublime contemplation. Philosophers of past ages viewed, with untold admiration, the creature man. The midnight oil was consumed as they endeavored, in silent meditation, to elucidate the nature of his existence.

As he merged from darkness and ignorance, in which he first beheld himself, and became conscious that he possessed an existence superior to his physical nature, all the powers of his soul were intensified in endeavoring to comprehend that existence. The powerful intellects of Voltaire, Reid, Locke, and Gall, did not then exist to philosophize, nor did the penetrating and classifying mind of George Combe, which sparkled in his own day like rubies before mid-heaven's sun, intervene in their behalf; because their intellectual unfoldings were limited and could not transcend their legitimate sphere. In that existence is a principle from whence the universe came, and into which the universe is destined to return. I mean that principle of self-consciousness, self-existence, which actuates every immortal being. That infinite, omniscient, omnipotent, and omnipresent principle which has been idealized and called *God*, by every nation under the wide canopy of heaven, and is still idealized by every nation on the face of the earth, whether it be Pagan, Mohammedan, Christian, or Jew. Unto that principle shall every conscious existence return; for were it otherwise, its design would be defeated, and if even one conscious soul were

lost in the fires of hell, spirits in heaven would weep tears enough to extinguish the flames, and that poor soul be triumphantly wafted into the courts of heaven on the tips of angels' wings.

I shall endeavor, in this part of my essay, to dissect *anthropomorphism*, by analyzing and demonstrating to your mind the absurdity of that doctrine which teaches the existence of a God, outside of, and foreign to matter.

That we may proceed methodically, we will classify the human mind, and present the conditions of its existence, its liability and tendency to err, and a standard by which we may determine the true from the false.

Man can know nothing but his own consciousness.

If any are disposed to doubt this axiomatic truth, let them disprove it if they can. Then as we can know nothing but our consciousness, let us classify and arrange it in its several orders and relations.

*First.* The mind has two grand principles known as Perception and Affection, which we will call, for convenience, Understanding and Love. Each of these is divided in its several groups. In the understanding, we have seeing, memory, and conception. In the Love, we have physical, social, and moral natures, all of which are connected and bound by inseparable ties to that nature which respects justice and right, hopes to realize, and venerates the true and the useful.

The several organs which compose the groups, have their respective functions, and are related to the external world by their respective laws. Obedience to these laws, or a harmonious relation thereto, begets an agreeable, pleasant sensation, which we call *happiness*; and a violation of, or an improper relation to these laws, begets a disagreeable, painful sensation, which we call *miser*y. Hence, as man is a creature of circumstances, he is happy or miserable according to the respective relations within himself.

As the development of these groups depends on the true or false relation to external objects, we shall examine the means



by which they are so related, and whether that relation be true or false.

We are brought into relation to the external world by means of our senses. All sensations are received directly by our affections, while all cognizable objects are perceived and registered in the memory, after which they may be conceived, arranged and classified according to the capacity of our conception and reason. Now as the understanding is the guide of the affections, it is of the utmost importance that we perceive truly, for if we perceive not at all, we are blind leaders of the blind; and if we perceive falsely, we lead ourselves into error. Then the question arises, what is truth, and how may we distinguish between it and error?

When we are brought into relation to external objects by the medium of light, we have engrafted in our minds ideas; and when those ideas or images correspond to the real without, then we have the truth in respect to those objects; or when we have the actual and real in nature engrafted into the perceptive and ideal of mind, then we have the truth. Truth, then, is the perception by the mind of that which really exists. Having thus perceived, we learn from the great teacher, *experience*, the relation to those objects, and regulate ourselves accordingly. Hence knowledge is indispensable to happiness. We believe and hope, because we do not know, for when we have knowledge, belief dies and hope vanishes.

As man derived his existence from the laws of progressive development, in his rudimental state, we find him possessing the lowest degree of mentality. He merely perceives those objects presented to his physical senses, and is conscious of the demands of his body as it instinctively informs him of its necessities. This nature is possessed by the animal creation.

But as we advance in the scale of progression, we find new births and functions springing into existence, each presenting to us a higher order of development, and that order plainly foreshows another order, which will be evolved when the condition of its existence is attained.

We find man possessing a social nature and memory, and likewise find that nature possessed by the animal creation. But advancing a degree further, we find man possessing a moral nature and reason, which are not possessed by the animal; and still advancing, we find in man a self-consciousness and conception, which makes him independent of the body in which he lives, and predicts for him a spiritual existence beyond the grave.

Each organ of the mind exists in one of two conditions, which we will call natural and unnatural, or love and lust. When the natural or love condition exists, we use the organ only to the requirements of nature, to supply its needs. When the unnatural or lust condition exists, we use the organ not only to supply its needs, but for gratification, to appease a perverse desire.

In the love condition, we are but fulfilling the ends of our existence, and beget therefrom a healthy, harmonious action, a pure mind, and an agreeable disposition. In the lust condition, we beget a polluted body, a diseased, inharmonious action, and impure mind, and a peevish disposition. These conditions are sometimes called pure and impure, temperate and intemperate, moral and immoral, virtue and vice, good and evil. They were personified by the Persians and called Ormuzde and Arhiman, by the Jews called God and Devil, and by some metaphysical writers, they are called Christ and Adam. As in Adam all is dead, *i. e.* impure, vicious, and knows not the joys and pleasures of happiness and morality; so in Christ shall all be made alive, *i. e.* by coming out of their lusts and impurity, into the love, pure, and virtuous condition, in which they will enjoy the pleasures of unspeakable bliss in an eternity which knows no end.

The consequences attending those conditions are shown in the lives of Abel and Cain, and by individuals being bound in prison, who are released by the quickening of the spirit. Allegories and metaphors have been used to illustrate the manner of passing from the lust into the love condition, by going



from a land of bondage, through wilderness and seas, over into a promised land, which is but the Christ condition.

Eighteen hundred years ago, Jesus, the son of a poor carpenter, perceived, at one intuitional glance, the depraved and wretched condition of mankind. They were ignorant and lustful, and knew not how to do better if they desired. Jesus, observing this state of human existence, and possessing a heart overflowing with love and philanthropy, set about to overcome this condition. He possessed a pure and spotless mind, so free from the contaminations by which he was surrounded, that he has been called, by many, Christ. He began his teaching by giving a code of laws, or moral ethics, which is recorded in the fifth chapter of Matthew. Being uneducated and poor, he had to give by example that which he could not transmit by writing.

Seeing the great and stupendous universe before him, and the gradation of its development, taking one expansive glance at the harmony of its structure, the wisdom of its creation, then directing his thoughts within, he perceived that man was but a universe in miniature, an epitome, a macrocosm.

Within man, he found both the mortal and the immortal, the natural and the Divine; and all that is necessary to make man a child of God, is to arrange his natures and make them harmonious, even as his Father in heaven is harmonious. Jesus being harmonious, is presented as the only begotten son of the universal Father, because no other had attained to his condition. He presents himself as an example to all men, and instructs them how they may arrive at the same condition, if they will only observe the requirements of the laws which govern them. He instructs by saying, they were all God's, and to those who had ears to hear, and eyes to see, if they would only listen and perceive, even as great things as he did, should they do also. We find among us many who repudiate the idea of ever attaining to the condition of Jesus, but this opposition is in defiance of the teachings of Jesus himself. He presents himself as the way, the gate through which we may

pass from the earthly courts to the courts of Heaven. It only remained for his ignorant biographers and commentators to present his ignominious death and sufferings, as a token of respect, sufficient for us to believe him Divine, and for that belief we are to be made perfect. He presents his life, (not his death,) as a map and chart, which is a guide to future bliss, and they will first obtain the reward, not who know the way, but follow it.

That his associates did not understand his design and purpose, is seen in many instances. Peter, one of his boasted followers, in defiance of his teachings, that, "he who takes the sword shall perish by it," carried about his person a huge weapon, and when the chief priest's servant addressed Jesus, Peter dealt him a severe blow. Most of his followers thought his mission was to rear a temporal kingdom. This was the prevailing idea, till the preaching on the day of Pentecost, when they were informed that his intentions were to build up a spiritual kingdom, which blasted their hopes of a temporal deliverance from the Roman government, and caused them to cry out, "What shall we do to be saved?"

I would not have any to receive my *ipse dixit* on the philosophy of Jesus as infallible; but I do affirm, in all candor and truth, this to be the only rational doctrine of the mission of Jesus, and if it is discarded, Christianity rests on no better grounds than paganism and idolatrous worship.

Again, we have presented the mind in its various classifications, and it now remains for us to show their relation, and the reciprocity of action which exists between them. The office of the affections is to feel, and that of the understanding to recognize, and we desire and delight in those occupations which bring us in direct relation with that department of mind which is the most strongly developed. Hence it is we see persons choosing different occupations for a livelihood, and each is contented in his own sphere. In intellectual pursuits, we find men governed by similar laws. We receive our knowledge through three *media*, *i. e.*, sight, sound, and touch; while sen-



sation is received through touch, taste, smelling, intuition from the understanding, sight and sound, are reflected, and become sensory. We experience sensation only through relations; and as relations are but the result of conditions which are not abstract entities, hence the inability of mind to perceive it. We can perceive that which has properties, and that only. When we endeavor to perceive our feelings, we are attempting an impossibility; and the meandering scenes in which the mind is constantly wandering, too often leads us into error, yea, error which takes possession of our inmost soul, and is incorporated into our being, clings with such tenacity that we would rather die than part with our cherished idol.

In our common occupations, we are brought, by the medium of sight, directly into relation with the world about us, and have ingrafted in our minds those objects around, such as trees, houses, animals, etc.; and when an occurrence transpires beyond our vision, as is related to us by an individual, we perceive it only by his awakening certain ideas in our minds, which we arrange so as to form a general idea of the occurrence. His relation of the occurrence becomes to us a fact, and we know it only as such. Hence the absurdity of trying to force the authority of men upon us as Divine Truth.

We can know nothing which transcends our mental unfoldings, and one cause of so much mental depravity among us is occasioned by trying to teach authority instead of truth. I feel that the greatest responsibility which I owe to God and myself is, the destruction of authority, as it now rules in the affairs of men. I shall ever be found in the ranks of the lovers of truth, fearlessly battling for mental liberty. The minds of men have ever been chained in mental servitude, and it is time that we should clothe ourselves in the sacred habiliments of truth, and declare in public places, the right of free and fearless investigation. We must investigate ourselves, investigate others, and investigate the relations that bind society together. We should adopt an equitable commerce, on the principle of cost, the limit of price, then we would begin to establish the



true relation between man and man. Then study yourself. The very first volume that is opened before us is that which God has given us in giving us a conscious being. Here we must commence our first lesson ; because every thing must be recorded in the pages of this volume. God can never manifest any part of the universe, or himself to us beyond the capacity of the pages of this volume to receive that manifestation. It follows, then, as a matter of course, that truth can never be communicated by authority ; and when a man tells me that a certain thing is true upon his authority, I cannot receive it simply upon his authority. You will understand that I distinguish between stating a truth and narrating a fact. I may receive a statement of a fact upon authority.

A man may tell me there is such a place as London, and I believe it, and I may form an idea respecting it ; but the ideal London which I have in my mind is very far from being the real London, is very far from being a representation of the real London. That is the ideal London which I have only in my mind, and has no representative corresponding with outward matter-of-fact London. But when the real London is brought into my consciousness, I have *the* London. Before, I saw a sort of *a* London. Now you will understand what is meant by a difference between forming a conception of a fact and a truth. Suppose I should say to you that the sum of the squares of the two sides of a right-angled triangle, is equal to the square of its hypotenuse, you, having faith in my capacity to determine truth, will say, "I will believe it as a fact ; but I have no conception of its truth — I only have your word for it. Now your faith is not in the truth of the proposition, but in my word. There is a truth in there, but you cannot receive it upon my authority. The reception of it as a truth, depends upon your mind's being unfolded to the plane of that truth. The question then for us to settle is, whether the conception in our minds corresponds to the actuality. If we have the means of determining that it does correspond then we have the means of determining that our perception is true.

You may apply this rule to any sphere of investigation that you please. Then let us begin with man as a microcosm of the universe, and who is destined in his spiritual unfolding, to be a microcosm of all that is in the universe; in other words, whose mind here is to begin to translate the universe into its consciousness. The universe is a great book, which it is man's business to read and translate into his consciousness, so that the image within shall correspond to the actuality without; so that he shall be a universe of himself, — so that the individual in his affection, by that which is transferred, also becomes a divine, a God. "Is it not written in your law, I said ye are gods." Man is to become, in his impulses and character, like the Divine of the Universe, so that he has, not only the wisdom, fact, and principle, but all the affection of the universe, *to wit.* : the Divine translated into his affections, so that in his outward form and inward being, he is a child of God, created in his image."\*

Far be this from the teachings of Anthropomorphism. Its aims are not to arrive at truth and goodness by careful investigation and study, but it endeavors to force its dogmas upon us with the motto, "take them or be damned," and if you do not believe as we do, you are infidels, and subject to the wrath of a sin-avenging God." That credulity is overcome by careful investigation, is known by priests and religious bigots; hence their opposition to criticism and logical investigation is seen by all, and many wonder at such strange things; but if they will probe human nature to the bottom, their surprise will be removed, by finding this opposition to be caused by lust and selfishness; for they well know, if we prove their doctrines to be false, on which they depend for a living, that "their occupation's gone."

H. Seaver says, "Well, it was a maxim of Jefferson's that, 'error of opinion may be safely tolerated, when reason is left free to combat it.'" If Infidel opinions are wrong, let them

\* Tiffany on the Determination of Truth.



be assailed by reason, but let not those who entertain them be punished by government, for this is to deny the liberty of conscience, and to deprive men of one of the greatest rights they possess. There can be no middle ground here, for there can be no legal exemption claimed for opinions. If Christians are at liberty, as they ought to be, to discuss the sentiments of Infidels, the Infidels should be allowed the same liberty, in discussing the sentiments of Christians. All freedom of opinion will be destroyed, unless opinions may be freely and boldly examined. If they are correct, they will stand the test. If they are erroneous, the sooner they are exploded, by the power of reason, the better it will be for the cause of truth and human improvement.

Adopting these premises, I shall now proceed to prove by reason and by history, what I have affirmed: that all gods have their origin in the minds of men, and that Anthropomorphism received its germ of existence in ignorance and superstition, and has advanced to respectability in accordance with the laws of intellectual development.

Man, conscious of a divine impulse within him, has endeavored to comprehend that impulse, and in so doing has idealized the Infinite — brought Infinity and Omnipotence in to the range of intellectual grasp, and hence it is that the objects of adoration in Paganism and Christianity differ only in degree, and not in kind. The Christian is not conscious, that when he offers up his prayers to Jehovah, he is but worshipping an idol of his own construction, which is the same with the Pagan when he worships Jupiter.

In the early ages of mental development, when intelligence had not advanced beyond its perception and memory, man could not comprehend and idealize his religious nature beyond that sphere; hence his construction of material images out of wood and stone, and his proportioning them according to his highest ideal. But as mind progressed in its unfoldings, a higher degree of ideas was attained, and we have those material images refined and polished. Onward the mind marched in its unfold-

ings, and another class of ideas, superior to the preceding, was developed. Still advancing, the mind has arrived at that degree of intelligence which enables man to form ideas and classify them in his mind. Perceiving demands in the different departments of his affection, he supposed there was a god to administer to those desires, and accordingly constructed an imaginary one, which supplied his wants in that direction. This was the age of Polytheism, of many gods.

But as metaphysical science advances, man finds himself in possession of self-consciousness, in which is engrafted the many departments of his mind; hence he has discarded all the minor gods, and only recognizes the one great Jehovah, but ascribes to him all the faculties and emotions of the human being, and thus fashioning God after his own nature, he represents him as a jealous, avenging, vindictive, and aspiring being; desiring honor, distinction, and notoriety, and they who refuse to pay him such homage, receive as their reward an eternity of fire and brimstone.\*

This is the stage of development through which the mind is at present passing. When we arrive at the next degree of mental progress, we will discard Deity as an Anthropomorphic being, and receive this self-conscious principle within us as the universal, omniscient, omnipotent, omnipresent, — the infinite and eternal of all that was, and is, and is to be. And when we have observed the requirements of the law, and fulfilled the ends of our existence, Christ, (not the individual, but the condition,) will step off the mediatorial throne, surrender the world to the Father, and we will become all in all.

The sooner we advance to this condition, the sooner will the aim of existence be accomplished, and then the Golden Age will be ushered in.

It is a glorious privilege to help it forward, even the thousandth part of an inch; and it is a fearful responsibility to re-

\* I have often thought that had the writers of the New Testament been familiar with chemical science, they would have consigned man to a burning pit of oxygen gas, as it is many times hotter than sulphur.



tard it, even a hair's breadth. Every one of us can aid in the glorious work, if we accept the Harmonial Philosophy as our guide, and follow the voice of conscience, which to each one of us is truly God within us. Yes, we can advance the wheel of progress, by interchanging ideas, however adverse they are, and by discussing differences of opinion.

We will now show, from facts narrated in history, that our philosophy is true; beginning with the most ancient records, and tracing them up to our own time. Hindostan is the most ancient nation of which we have any record. They believe themselves to be the first inhabitants of the earth, and their traditions place the creation of the world many millions of years further back than ours. According to the learned astronomer, M. Bailly, their observations of the heavenly bodies may be dated as far back as five thousand years.

"The Sanscrit language," says Mrs. L. Maria Childs, "in which their sacred books are written, is of such remote antiquity that no tradition remains of any people by whom it was originally spoken, and their mythological sculptures, covering immense masses of rock, are said to be 'works which make the pyramids of Egypt seem young.'" No doubt but humanity first had its existence in Hindostan or China. But the comparatively small observation which has been made in the latter, will not suffice to claim our attention at present; we observe, in its religious worship and theology, the least imitation of the Hindoo than of any other nation.

In the early existence of humanity, when intuition seemed to control the imagination, and when man seemed to drink from the exhaustless fountain of the universelum, the Hindoo idea of God in all things, and all things in God, was the prevailing sentiment. This sentiment was called Brahm. But as soon as the imagination began its meanderings in the broad theatre of mental action, just so soon theology began to creep in—the first of which is, that spirit was produced by emanation from Brahm, the highest of which was Brahma, Creator, Vishnu, the

Preserver, and Siva, the Destroyer, who is likewise the Reproducer of forms. There was a great spirit who presided over the planets, and inferior spirits were emanated, and formed a scale or link between Brahma and man. This idea seems to have entered into the mind of the Christian poet, when he penned the following lines:—

“Heart thrills to heart,  
Throughout the wide domain of heavenly life ;  
Each angel forms a chain which in God’s throne begins,  
And winds down to the lowest plane of earthly minds ;  
And only as each lifts his lower friend  
Can he into superior joys ascend.”

Hindoos believe that innumerable intelligences which emanated from Brahma, fell into the lower spheres, and that “through the intercession of spirits, who had not fallen from their original state, this world was created as a place of probation for their wandering souls, and mortal bodies were provided for them to enter.” In this body they perform penance, which, if faithfully observed, will eventually restore them to their primeval condition.

“They believe that every man is accompanied from birth to death by two attending spirits, one who keeps record of his good actions, the other of his sins. That within the external, mortal body is a subtile, invisible body, the seat of the spiritual faculties, the mediator between the soul and the senses. At death this interior body is not laid aside with the material form. It accompanies the human soul through all its transmutations, until the soul is finally absorbed into the supreme Being, from whom it emanated. This invisible, interior body, after successive sojourns on earth, in paradise, or hell, for ages, is finally cast off by the soul’s complete absorption into Brahm. Then the spiritual body returns to be again born on earth, and the organization of the external body it takes, depends on the character of the soul it had previously accompanied.” It is a common assertion among the Hindoos, that “Brahma inscribes the destiny of every mortal on his skull



and the gods themselves cannot avert it." \* \* \* \* \* "The three attributes of Brahm, called Brahma, Vishnu, and Siva, are indicated by letters corresponding to our A, U, M, generally pronounced Om. This mystic word is never uttered except in prayer, and the sign which represents it in their temples is an object of profound adoration. Their Sacred Books declare it to be the first word uttered by Brahma, and called it 'the first-born of the Creator.' Like the pure ether, it encloses in itself all the qualities, all the elements of Brahma. It is the name and the body of Brahma. It is consequently infinite, like him, and is the Creator and Ruler of all things.' Brahma meditated upon this Divine word, found therein primitive water. All ordained rites, such as oblation to fire, and solemn offerings, pass away; but A, U, M, passes not away; since it is a symbol of the Most High, the Lord of all created things. In the Sacred Books, called Vedas, The Word utters a soliloquy, in which he praises himself as the Universal Soul. There is likewise a prayer in the Vedas called Gayatree, which consists of three measured lines, and is considered the holiest and most efficacious of all their religious forms. Sir William Jones translates it thus: 'Let us adore the supremacy of that spiritual sun, the godhead, who illuminates all, who re-creates all, from whom all proceed, to whom all must return; whom we invoke to direct our understandings aright in our progress toward his holy seat.' " \*

Many are disposed to believe the Pentateuch as of divine origin, from the elegant and sublime style of its composition; but it sinks into insignificance when compared with the Vedas, although it is comparatively of mean origin, and has had the advantage of centuries for improvement. The truth is, the Jews were an ignorant and barbarous people two thousand years ago, and Dr. Barnet, in his *Archæologia Philosophia*, admits that they were an assembly of slaves, brought out of Egyptian prisons, who understood no art but that of making bricks.

\* Progress of Religious Opinions, by Mrs. L. Maria Childs.

The Hindoo Sacred Books narrate the incarnation of their God in the form of Crishna. Wilkenson, the learned Oriental scholar, thinks this fact occurred about four thousand years ago. We will narrate it, as it is similar, in many points, to that of the Christian's story. Many learned men, among whom is the Rev. Robert Taylor, founder of the Christian Evidence Society, believed the authors of our Bible drew from this source.

As the mind unfolded and intelligence advanced in Hindostan, they dared to ask the positive questions, "What are the three principal powers? How came Brahma into existence? How did he create the world? How is the soul united to the body? How is it absorbed into the Godhead? What are the various forms assumed by Vishna? What is holiness? What are good works? What is the object of all these things?"

Father Bouchet, in his letters from Hindostan, quotes the following account from one of the Pouranas: "The inferior spirits, who ever since creation have been multiplying themselves almost to infinity, did not at first enjoy the privilege of immortality. After numberless efforts to procure it, they had recourse to a tree, which grew in Paradise, and by eating its fruit, they became immortal. A serpent, called Chiven, appeared to guard the Tree of Life, was so exasperated by their proceedings, that he poured out a great quantity of poison. The whole earth felt the terrible effects of it, and not one mortal would have escaped, had not the god, Chiven, taken pity on the human race, revealed himself under the shape of a man, and swallowed the poison."

In their old sacred places, this tradition is commemorated by representations of a tree, a serpent, and human figures eating of the fruit. \* \* \* \* \* "One day, when Brahma was inclined to slumber, the giant demon, Hayagriva, stole the four Vedas, swallowed them, and concealed himself in the sea. Vishnu, the Prevador and Preserver of the Universe, discovered the deed, and assumed the shape of small



fish, he appeared to Menu. The saint recognized him to be an incarnate divinity by his immense growth in a few days.”\*

Crishna incarnated himself for their redemption. He was born in a lowly condition. When Devaci, his mother, became pregnant, his countenance became radiant with celestial light. Brahma and Siva, with a host of attending spirits, came to her and sang: “In thy delivery, O favored among women, all nature shall have cause to exult.” “The seasons preceding this marvellous birth, were uncommonly regular and genial; the planets were unusually brilliant, strong winds were hushed, rivers glided tranquilly, and the virtuous experienced extraordinary delight. In the month Bhadron, at deep midnight, when the Sustainer of All was about to be born, the clouds emitted low musical sounds, and poured down a rain of flowers. When the celestial infant appeared, a chorus of heavenly spirits saluted him with hymns. The whole room was illuminated by his light, and the countenances of his father and mother emitted rays of glory. Their understandings were opened, they knew him to be the Preserver of the World, and began to worship him. But he soon closed their minds, so that they thought that he was merely a human child born unto them. While his mother was weeping over him, and lamenting the cruel decrees of her tyrannical brother, a voice was distinctly heard, saying:—‘Son of Yadu, carry this child to Gokul, on the other side of the river Jamna, to Nanda, whose wife has just given birth to a daughter. Leave him, and bring the girl hither.’ Vasudeva inquired, ‘How is that possible, in a prison, so closely guarded?’ The voice replied, ‘The doors will open of themselves, and I have caused a deep sleep to fall upon all the guards.’ Then Vasudeva took the child in his arms, the doors opened, and he passed out. Being in the rainy season, the current of the river Jamna was rapid and strong; but when the divine child approached, the waters rose up to kiss his feet, then respectfully retired on either side, and left a dry pathway.

\* Progress of Religious Ideas.



The great hooded serpent of Vishnu held her head over him all the way, instead of an umbrella. When they arrived at Nanda's house, the door opened of itself. He and his wife were asleep. He took their infant daughter in his arms, and left the boy with them. When he returned, the river again separated to offer him free passage, the prison gates opened, the guards were all asleep, and he delivered the girl to his wife."

Representations of this flight with the babe at midnight are sculptured on the walls of ancient Hindoo temples. In Crishna's youth, a great serpent poisoned the river, so that the cows and shepherd boys, who drank of the water, lay dead on the banks, in great numbers. Chrisha merely looked on them with an eye of divine mercy, and they all came to life and rose up. Inolia, one of their gods, displeased at the losses of his offering caused by Chrishna, sent a deluge of rain. "Chrishna told the people to take refuge on a mountain, with their flocks and herds. When they had done so, he lifted the mountain on his little finger, and held it above the storm, with as much ease as if it had been a lotus-blossom."

"Chrishna was soon visited by one of the Indian prophets and Magi called Naren, who, having heard of his fame, examined the stars and declared him to be of celestial descent. His father and mother had soon to flee with him to a remote country to save him from the suspicion of a tyrant, who ordered all of the male children of that region and period to be slain. Chrishna was sent to a tutor to be instructed, and instantly astonished him with his wisdom and learning; so did Christ the Doctors in the temple. Crishna had a forerunner in his brother, Ram, just as Jesus had in his cousin, John the Baptist. Crishna was called the *good shepherd*." To show his humanity, Chrishna washed the feet of the Brahmins. One day a woman poured on Crishna's head a box of ointment, for which he cured her of ailment.

One of Chrishna's first miracles, was the cure of a leper; among the first cures of Christ was that of a leper. During



his succeeding career Crishna raised the dead, was crucified, descended into Hades, whence he returned and ascended to Voicontha, the heaven of Vishnu, who is the father, or first person of the Hindoo Trinity.\*

As the time of Uhrishna's death approached, "A black circle surrounded the moon, and the sun was darkened at noon-day; the sky rained fire and ashes; those animals which it was deemed fortunate to meet on the right hand, were met on the left; flames burned dusky and livid; demons carried away the ornaments of the women, and the weapons of the men, and no one could impede them; at sunrise and sunset, thousands of figures were seen skirmishing in the air; Crishna's horses took fright and ran away with his carriage into the pathless regions of the atmosphere, far beyond the ken of mortals; spirits hovered in the air, wailing and crying out, 'Arise ye and flee!' Crishna knew that these prodigies foreboded the extinction of the Yadavas, and his own exit from his material form. He remembered the prophecy concerning himself, 'O Crishna, take care of the sole of thy foot.' He seated himself in a jungle, full of melancholy thoughts, and summoned all his force, mental and corporal, while his spirit stood ready to depart. A hunter, seeing him there, mistook him for an animal, and discharged an arrow, which pierced him in the foot. Immediately, a great light enveloped the earth, and illumined the whole expanse of heaven. Crishna, attended by celestial spirits, and luminous, as on the night he was born in the house of Vasudeva, pursued, by his own light, the journey between earth and heaven, to the bright Paradise whence he had descended. All men saw him, and exclaimed, 'Lo, Crishna's soul ascends its native skies.' \* \* \* \* \* Crishna is at all times present every where; just as fire, though concealed, is always present in wood. Whoever is, night and day, thinking of him, becomes exalted above all the worlds. Whosoever, at the moment of

\* Is Christ God ? By Dr. A. A. Weisse.



expiring, shall retain him in remembrance, will infallibly be thrice blessed."\*

I have quoted at length from Mrs. Child's work, that you may see the ideas of the earlier nations, and contrast them with the more modern writings on theology. "The inclination to reverence," says Harriet Martineau, "is inherent in all men, and its natural exercise is always to be sympathized with, irrespective of its objects."

It is my desire to show the people that theology is not religion, and to free the minds of men from that thralldom which binds them to forms and ceremonies, and allow them an expansive range of free aspiration after goodness and truth.

Hindoo ideas spread into Egypt, and, as time elapsed, were changed and altered as the minds of men progressed. They also penetrated Chaldea and Persia, and were likewise modified to suit the minds of those nations. Zoroaster, a noted character, purporting to be of divine origin, figures conspicuously in Persian history. He is their law-giver, as Moses is ours, conversed with God as Moses did, and did all such things. His doctrine is blended with the Hindoo, and forms the Persian theology. "Aristotle, Pliny, and others fix his date five thousand years before the Trojan war, which would be more than six thousand years before the Christian era. Plato mentions this as the most common opinion." He gave the Persians their Bible, called Zend-Avesta. He believed in gradation of spirits from the Sovereign Intelligence, the All-seeing Being, whom he called Ormuzd, down to man. He also taught the existence of a Prince of Darkness, a Beelzabud, whom he called Arimones. One of their prayers says, "Grant, O Ormuzd, that my good works may excel my sins. Give me a part in all good actions and all holy words."

Jewish theology next claims our attention. In doing justice to this nation, I incur the censure of our people. Even the odium of the street boys are thrown at me, and the name of

\* Progress of Religious Ideas.

*Infidel* is thrust into my consciousness, as if I were a devil from hell, clothed with hoof and horns, or a wild maniac from the infernal regions, casting plagues and famine among the people. But what of this? The truth needs be told, and I had, as well as any other, be a martyr at its shrine. I shrink not from the responsibility.

The Jews figure not in history till near three hundred years before our era. Robert Cooper tells us, "The celebrated Wittenbach, in his reply to Josephus,\* shows that the Jews only came into notice in Greece after the time of Alexander the Great, and that the historical monuments, *preceding* that period, *make not the slightest mention of any Jewish transaction*. In short, he triumphantly establishes the important fact, so anxiously withheld by the Christian priests—that the Jews were unknown to the world as a nation until they were subjected by the Romans,—yet are we to believe that a book like the Bible, alleged to be "divinely inspired," and so essential to the eternal welfare of humanity at large, remained so long in obscurity!"

Their barbarity is shown in their own writings, and their selfishness ruled them to such a degree, that they openly avowed themselves to be the chosen people of Jehovah, and went forth to war and conquest, with the motto that the great Ruler of heaven and earth had commissioned them with divine authority, to plunder, rob, and destroy innocent nations. "Herodotus, in all his voluminous writings, does not mention the Jews as a nation, nor as a subject state." Diodorus, in recording the events of nations, is silent in respect to the Jews. No historian † gives the least account of the Jews as late as three hundred years before our era.

The ancient Society of Free Masons, have no records prior to this date, and no facts but what could have been originated much later than this period. Then we have strong negative

\* Opuscula, Vol. 11, p. 416.

† Josephus, the Jew, excepted.



evidence that the Jewish nation has not figured to that extent which it purports to have done in the Bible. From the similarity of much of Josephus' history and the Bible, we can safely assert, that he relied for much of his information on Biblical records and other books, which have, since his time, been denounced as spurious, unauthentic records.

But Bible evidence, in many places, coincides with me. The first reference made to any of their theological writings, is recorded in the xxxiv. Chapter of 2nd Chronicles. There it is recorded that Hilkiyah, a priest, found a book of the law. This is said to have been six centuries and a quarter before our era.

The circumstances connected with the finding of this book, had led many to suppose that Hilkiyah wrote it himself. A book of such remote origin as this purports to be, which has lain unobserved so great a period, could not have been read by Shapham, the scribe, with that fluent style, which brought conviction home to the king with so much force that he rent his clothes. Who can affirm that Hilkiyah and Shapham did not make that book themselves? Such a book had never been heard of before, or some persons would have known something about it. But we are told, "the king went up into the house, the house of the Lord, and all the men of Judea, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small. And he read in their ears, *all* the words of the book of the covenant that was found in the house of the Lord,"\*

Admitting this to be gospel, we have another difficulty, even greater than this. But, says Cooper, "This is not the only time the Holy Writings, as we are taught to call them, were missing. We are told by Jewish writers themselves, that they were completely lost during the Babylonish captivity, (which was only a few years after they were said to have been found by Hilkiyah,) and were not restored until the priest, Ezra, was

\* 2d Chronicles, 34th chapter.



inspired to re-write them, some four hundred years before the Christian era. So that we must believe this *invaluable* book was first lost for eight centuries, then read for a short time, and subsequently lost again, never to be recovered. How the "chosen people" prized their godly treasure! The manner in which Ezra performed the onerous task of re-writing the Jewish Text Book, is detailed in the 4th book of Esdras, a book deemed authentic by the Greek Church. He dictated the Holy books during forty successive days and nights, to five scribes, who were continually writing.

*Thus, then, do the authenticity and genuineness of the Old Testament rest upon the authority of one priest, who might dictate to the scribes what he pleased, — omit, or add, or alter ; just what he felt disposed."*

It is necessary that we examine particularly this portion of our subject, for upon it rests the premises of our pulpit harangues, which are thrown broadcast among the dear people every Sunday, and on the belief of which, they are told, rests their eternal happiness or woe.

Cooper continues, "That Ezra would have every opportunity of indulging in these liberties, is proved by the fact, as stated by Brown, in his "Dictionary of the Bible," and by Bishop Marsh, in his "Lectures," and in the 8th Chapter of Nehemiah, that the Jews lost their own language during the Babylonish captivity, and spoke the *Chaldaic tongue*, the priests being obliged to expound the Holy books to the people in that language, thereby affording every facility to introduce what matter they thought fit, the multitude being quite incompetent to detect any interpolation, alteration, or omission.

It is now admitted, by most Christian writers of eminence, that the compilation made by Ezra, is the authority upon which we have to depend for our translations. Nay, the Christian father, Ireneus, distinctly declared, that the books of the Old Testament were not in existence, until "they were *fabricated* seventy years after the Babylonish captivity, by Esdras, (or Esdra.) This is a fact of some moment, and one with which



the people are generally unacquainted. Hence, the vulgar belief that the Bible is a work of extraordinary antiquity—that it was the *first*, and therefore, according to the logic of the crowd, the *best* that was ever written.” \* \* \* \* \* “It is necessary I should here inform you, that there was no proper canon, or collection of the writings of the Old Testament, until the time of the synagogue under the Maccabees, which was only about two hundred years before the appearance of Christ? Up to this period, the “Holy books” were scattered, and liable to be altered or amended, just as priests might determine! It is generally supposed by the vulgar, that the Bible always retained its present form, but such an idea is manifestly erroneous.”

Who knows that these men were inspired to write these things? We have only their *ipse dixit* for it. Le Clerk, a Christian writer, offers reasons which go to prove that we have only the testimony of fallible human beings, and those of the worst class—the *most fallible*—ignorant and cunning priests, in favor of the genuineness of our present canon of the Old Testament.”

“We are told in the Talmud, that a miserable assembly of priests were about to reject the book of Proverbs, the prophecies of Ezekiel and Ecclesiastes, because those writings were contradictory to the law of God, but a certain Rabbi having undertaken to reconcile them, they were preserved as ‘canonical.’ Here the three books, Proverbs, Ezekiel, and Ecclesiastes, are confessedly presented to us as altered by an impudent Jewish Rabbi! Notwithstanding, writings thus mutilated, to suit the purposes of priestcraft, are declared to be the *Word of God*? O! orthodoxy, when wilt thou blush for thy blind and shameless credulity? But this is not all: The Samaritan Jews, and the ancient Sadducees, rejected all but the Pentateuch. There was also about this period a prodigious number of *forged* books of Esdras, Daniel, and other prophets, in circulation. And what authority have we that our present copies are not taken from the spurious? From these facts, it is obvious that the Jews themselves disagreed as to which books of the present



canon were genuine, and which were not. And this difference of opinion has existed down to our time, both among the most learned Jews and Christians. The Apocrypha, for instance, is pronounced genuine by Catholics, but utterly rejected by Protestants." \*

De Pin and St. Eucharius, think that we are crediting writings which are not very creditable. Simon quotes St. Chrysostom thus: "The Jews, having been at sometimes careless, and at others profane, they suffered some of the sacred books to be *lost* through their carelessness, and have burnt and destroyed others." Which led Cooper to rejoin, "We are here deliberately told by Christian writers of great repute, that the Jews were so grossly negligent about the 'Word of God,' that much of it is completely lost, and other portions they actually burnt and destroyed!! Burnt the Bible!!!" What outrageous sacrilege! Had it been *Infidels* who had burnt the Bible, what an affecting story we should have heard from the "gentlemen of the cloth!" All the ladies in Christendom would have been in tears! There is something connected with this matter which is not a little *alarming*. We are assured that a belief in the Bible is essential to our eternal salvation. Now we have not the "Word of God," but only a portion, and that, according to St. Eucharius, a very *small* portion. "And, therefore," says an able writer, "calculating upon our salvation according to the quantity of the 'Word of God,' we will be *a quarter saved*, and *three quarters damned*."

We now pass to the translation of the Hebrew into Greek. which was performed by seventy learned scholars. But we are told by Christian authorities, that this is not a correct translation: This translation was destroyed in the Alexandrian Library. However, after such precaution to obtain an accurate translation, they have to rely on an individual one. Bishop Usher says, "The Septuagint translation continually adds *to*, takes *from*, and changes the Hebrew text at pleasure, and that

\* Robert Cooper's "Lecture on the History of the Old Testament."



the original translations were lost long ago." St. Jerome says, "Oregen, the famous Christian father, wrote a version of the old Testament from which most of our modern English copies are translated." He is accused of altering the Greek text and supplying his deficiencies from the version of Theodotian, who was an Infidel. Little do Christians think that they are reading the works of an Infidel, when they are carefully studying the Old Testament.

The New Testament presents as much confusion in its wanderings down to us, as does the Old. It is but a fragmentary history of Jesus and his doctrines, with disquisitions thereon by Paul, winding up with a dreadful dream by John, which perhaps was penned to scare the Gnostics into a doctrine which he could not reason into them. The circumstances of Jesus' birth and actions are nearly similar to those of the Hindoo Crishna. I account for it in this wise: The state of philosophy in Hindostan, at the time Crishna appeared, and that of Judea at the appearance of Christ, were nearly the same. Both admitted the existence of an intelligent cause, and both saw the effect produced in nature.

A necessary action must exist between cause and effect, which we, of later days, call means or law. At that time, men lived almost entirely in the externals of their minds, and could not conceive of a cause and law, without giving them shape and dimension, as they did matter; hence they personified both, and centering on some object, which they believed to be the means, and to possess the power of reconciling their inharmonious nature, they looked upon that object, or person, with wonder and surprise, and would metamorphose the actions and sayings of that person into stupendous absurdities.

Observing the general teachings of Jesus and his conduct, we find very little which is absurd, yet, we find little else but absurdity in the teaching and doctrines of those who profess to be his followers. Considering the age in which he lived, and the influences by which he was surrounded, we are warranted in saying that he was the greatest philanthropist that ever



lived,—a true and worthy example did he set before men, the observance of which will make us all children of God.

But the interpolations which have crept in, and the wilful perversion of priests, have put an authentic history beyond our reach. We know not when those biographies called the “Gospels,” were written. Dr. Lardner thinks their composition took place about thirty years after the death of Jesus. But they are not noticed by any of the early Fathers of the first and second centuries, which has led many to think that they were written after that time.

They were rejected and approved as councils might vote them; and out of fifty or more Gospels, we have those which now exist in the New Testament. The Gospels of St. Peter, St. Thomas, St. Matthias, St. Bartholomew, St. Philip, Judas Iscariot, Thadeus, and Barnabas; with the Acts of St. Peter, St. Paul, St. Andrew, St. John, St. Philip, and St. Thomas; and the Revelations of St. Paul, St. Stephen, and St. Thomas; together with many others, were rejected in councils by cunning priests, and denounced as spurious and lying narrations. Instead of giving us all, that we might read, criticise, and learn, designing priests, in drunken councils, have declared that it should not be, and so be it must.

The Council of Nice was convened by the Emperor Constantine, to settle the perplexed question, whether Jesus, the Son, was as old as God, the Father, which difference of opinion had caused Christians and heretics to murder each other by turns, for a century past; and when that council decided that the Son was as old as the Father, and that Mary was the Mother of God, the populace rejoiced with shouts and exclamations, and kissed the hands and feet of the priests and bishops. O, Diana of the Ephesians, as ignorance is bliss, 'tis folly to be wise.

About the year 350 the Council of Laodicea voted the present books of the New Testament to be divinely inspired and canonical, and rejected all others. Many councils were held and books approved and rejected by turns. At the Coun-

cil of Trent, held in 1563, all Protestants were condemned as heretics, and decently assigned to an eternity of woe and misery.

I have as much faith in the decision of Trent as any of the preceding councils; but my faith in them all could rest with ease in the lap of a monad.

After the fifteenth century, when printing was gradually introduced, the Bible was locked up in monasteries and convents, to prevent its being circulated among the people. Priests and monks could have altered its reading at pleasure, to suit their own notions. The corrupt and polluted Leo the Great, Bishop of Rome, about the middle of the fifth century, did more to influence the orthodox divines relative to the great doctrine of the union of the two natures of Christ in one person, and the form in which it is now held, than the doctrine of the Bible itself; and it is a fact no less true, that those persons who originated the most popular ecclesiastical doctrines, were men of unprincipled and corrupt natures, and only personal aspirers after honor and fame. Where is there, on record, even among land and sea pirates, a man so heartless, stern, and vindictive, as the notorious John Calvin? A man who could kindle the flames around the lamented Servetus, and view with fiendish delight the tortures inflicted for the mere crime of difference in opinion! Second to none, not even devils in hell, who are said to glory in human misery and woe. Yet a large and respectable portion of Christendom are vindicators of his doctrines. You may ask what are the doctrines of such a heartless man? "We assert that, by an eternal and immutable council, God has, once for all, decreed whom he would admit to salvation, and whom he would condemn to destruction. God has mercy on whom he will have mercy, and whom he will he hateth.\* That is to say, God did, before the creation of worlds, calmly and conscientiously, in accordance with his benevolent will, foreordain a portion of his human children,

\* Calvin's Institutes.



begotten in his own image, to eternal damnation, and the remainder he takes home to glory. Comment on such atrocity is useless. Language sinks beneath its own significance when endeavoring to express the feelings that originate from such a doctrine. No wonder *blue laws* could originate where such a doctrine reigns. Yet the Rev. Mr. Spurgeon, of modern notoriety, prizes nothing higher "than pure, unadulterated Calvinism."

About the first of the fifteenth century, Martin Luther protested against the Catholic, or Romish Church, and advocated the right of man to interpret the Scriptures for himself. This protestation gave rise to what is called the Reformation. But it is easily seen that Protestant authorities are not in favor of people having access to all of the truth. They give us no light on the origin of the Bible, and condemn those who attempt it. "Would it not have been more liberal," says Dr. Weisse, "in our Protestant Reformers, if they had added all these books to our Bible, and allowed their converts to judge for themselves, especially as they pretended to proclaim liberty of conscience, and that every person had a right to read and explain the Bible for himself? Like their predecessors and contemporaries, they were and still are afraid that too much light would be thrown upon the early interpolations and frauds. Even in this so-called land of liberty, it is difficult for the public to get at these books, so that each and all sincere investigators could judge as to their truth or falsehood. It is evident that now, as of old, here as in Europe, under republicanism and despotism, priestcraft has tried, is trying, and will try to keep the masses in the dark as to the history of that *made-up-book*, called the Bible."

Protestants are dependent on Catholics for the correctness of their Bible; and the Catholics denounce the Protestant version as untrue and unauthentic, for which Protestants denounce their church as the whore of Babylon; and Infidels condemn Protestants for going to a prostitute for their author-

ity; so we have it up one side and down the other like a tetter.

But as we proceed, new difficulties surmount us on every side, and a huge incubus seems to prey upon our vitals, and is likely to sap the last particle of faith from our minds; leaving us to be reasoning, thinking, and social beings; free to accept or reject at pleasure. That difficulty is *the translation of the Scriptures into English*.

When we examine the proceedings of that translation, it reminds us of the assembly of the old councils, where, according to Tindal, men prattled like "geese and cranes, who fight without understanding one another," where rolls of scandal were thrown into the consciousness of all that were present, and "where, with such heat, passion, and fury, the Bishops *fell foul of each other*, insomuch, that had not the Emperor, by a *trick*, burnt their church memorials, probably they must have broken up in confusion." Until the sixteenth century European kings were under the authority and control of the Pope. In the early part of the fourteenth century, the Latin Vulgate was translated into English, by Wickliffe, which influenced the people to such a degree, as to begin to undermine the power of Papacy. Its influence extended to such a degree, that King Henry VIII., and his nobility, threw off the oppressive yoke of Papacy, and established an independent church, which recognized the crown of England as its head. After Henry's death the religion of the Church of England underwent some modification, being composed of an amalgamation of Romanism and Protestantism. The haughty Elizabeth came to the throne too late to adopt her father's policy. Some thirty years before her reign, Tyndall translated the Bible. His version was thought to be more authentic than Wickliff's, and was revised again and again, and Bibles multiplied to that extent that they became a nuisance. They were read by the people; this, Elizabeth wished to suppress, for the English Church conformed to the worship of the Catholics, and this was directly contrary to its edicts. "But the Protestants," says Wheelock



"could conform only with those that were in accordance with the teachings of the Bible. Here commenced a struggle, urged on by ecclesiastical authority on the one side, and scriptural authority on the other, which, it seems, made the bishops feel the necessity of bringing out a version of the English Scriptures that would afford them more aid than Tyn-dall's, in the mighty struggle. Hence originated what was called "The Bishop's Bible," to which King James ordered his translators to conform our present version. A just appreciation of this model Bible, and the character it has given our own, will require some knowledge of the character of its author, and of the circumstances under which it was produced. The firm, masculine, relentless and persecuting Elizabeth, then swayed the sceptre. A fit companion for her in this oppressive and bloody struggle of might against right, of error against truth, was Matthew Parker, Archbishop of Canterbury, the author of the Bishop's Bible, whom the queen had placed over ecclesiastical affairs. History describes him as "a severe churchman, of a rough and uncourtly temper, and of high and arbitrary principles, both in church and state, a slave to the prerogative and the supremacy, and a bitter enemy to the Puritans, whom he persecuted to the length of his power, and beyond the limits of the law." *Neal's History of the Puritans*, vol. i, p. 224. \* \* \* \* \* For marrying without a ring, and baptizing without the cross, the Rev. Mr. Johnson, a very learned and pious clergyman, was shut in a close prison till he died, in great poverty and want. *Neal*, vol. i, p. 207. Similar was the fate of hundreds of the most pious clergymen in the realm. Their petitions to the queen for relief were unavailing, for she often said, "she hated the Puritans worse than the Papists." *Neal*, vol. i, p. 202. Their churches were supplied with drunken, gaming, and debauched bishops, and the people remonstrated to the Archbishop, showing the corrupt state of his dioceses, but to no effect. They then petitioned the crown. "We commend," say they, "to your honors' compassion, our poor families, but



much more do we commend our doubtful, fearful, and distressed consciences, together with the cries of our poor people, who are hungering after the word, and are now as sheep having no shepherds. We have applied to the archbishop, but can get no relief, we, therefore, humbly beg it at your honors' hands." *Parson's Neal's History of the Puritans. London Edition. 1811.* Those bishops who so contemptibly disregarded the petition of their flocks, were not in a suitable condition to do the Word of God that justice which it demanded.

King James, on ascending the throne of England, chastised Dr. Reynolds, who represented the cause of the Puritans, and conceded to Bishop Bancroft all his requests. Bancroft was a persecutor of the Puritans. He was also chief overseer of the translation of our present version, known as King James' version. James committed his translations "to men whose bigotry and sectarianism, were a sufficient guarantee that it would be executed agreeably to the High-church notions of himself and his bishops." "In view of these facts, let me ask if the care and pains-taking, bestowed upon King James' version, under such circumstances, warrant its accuracy? \* \* \* \* \*

'Both that version and the bishops' to which it was to be conformed, came forth from a church, which, during the very time of their production, was red with the fresh-spilt blood of martyred saints! Now, can it be supposed that God's Word could pass through such a slime-pit of moral corruption and come out pure?' \*

Thus we have the Word of God undergoing the fluctuations of men's minds, and the interpolations of designing priests! Can this truly be the Word of God? I appeal to all honest, candid thinkers. Shall our ideas of God's wisdom sink to that insignificance, which will enable us to believe he would have chosen such means to promulgate his will to human nature? Why did he plant the noble gift of intelligence in our being, which he knew would repudiate such absurdity and falsehood?

\* Rev. Alonzo Wheelock before the American Bible Union Association.



Has he given us the instinct of reason to investigate the truth of existence, or lead us into eternal misery? But it is said we have a hope left in the modern version? This is not true. Who knows from whence the manuscripts of our modern version came? Were they forged by priests, or by the early fathers, to sustain some favorite theory? Will our modern translators inform us? Absurdity is equally as apparent as before.

Mohammedanism only remains to be exposed, and then we have done with the dissection. But in a Christian country, Mohammedanism is not valid; hence it is not incumbent on me to prove it untrue. Thus the structure is laid bare. Perceive for yourself. Let not the opinions of others debar from a careful investigation. Had I been ruled by the sentiments of others, never would this essay have appeared. But I have perceived what I have thought to be my duty, and have acted in conformity to that perception. I believe I am right. Did I believe otherwise, I never should have made the sacrifices and personal enemies which I have, in pursuing a determined course, by publishing my views on theology. Every inducement has been to the contrary.

But, alas! 'tis decreed by fate.  
 And those who denounce the absurdity  
 Of trade between God and man,  
 To prepare the way for progressive minds,  
 That they may walk in aspirations fields,  
 And sip the nectar from Creation,  
     Given by his own hand!  
 Are scoffed as vain, proud, infidelic men,  
 Who would sever the ties which exist  
     Between creation and Creator.

Such is the truth.  
 This epithet was given me,  
 Through old ladies sent by the clergy,  
 To fright me out of my notions.  
 Why pursue you this obstinate course,  
 Which brings scorn, contempt and envy

Upon your head ? While otherwise  
 You could court popularity, and become  
 A nice young man, yes, Dr. D. L. Davis!  
 Then will you not retrace your steps ?

Stop, let me see !  
 If I denounce my course, which is true,  
 The only way to future bliss and happiness ;  
 For the sake of proud Approbateness,  
 Or stern self-esteem and luxury,  
 I would be doing injury to myself,  
 My neighbor, country, and my God !  
 My conscience, it would haunt me as a ghost ;  
 Therefore, I'll not denounce the true, the good.  
 It costs too much.

I now proceed with my subject. Catholic and Protestant doctrines, which constitute Christendom, differ materially on points of philosophy. Catholicism says, the Pope is God's vicegerent on earth, and is the proper one to keep our consciences ; for if we allow the people to interpret God's will, they will be lost in endeavoring to comprehend his government, and will become divided and subdivided in their views, and resolve into innumerable sects ; but we, the Pope, who is in direct communication with God, is the proper one to present the cause of humanity, and ask remission, at the throne of his grace, for the sins of the world. And all that is necessary to perceive the truth of this doctrine, is to look abroad over our land, and see the condition of Protestantism, the number of sects of which it is composed, and the animosity which exists between them. They quarrel among themselves, each predicting for the other a warm reception beyond the grave. Their views cannot be presented better than in the following lines, which I clip from the *Boston Investigator* :

"I sing the road to bliss above,  
 The different ways in which we move  
 To gain a heavenly seat ;  
 Each stupid sect, in error bound,  
 Think they the only road have found  
 To Paradise complete.



“The Catholic, absolved by Pope,  
Thinks heretics deserve a rope,  
Or else the burning flame;  
Do penance at the Virgin’s shrine,  
Feel purified from every crime,  
And claim a saintly name.

“The Presbyterian sourly scowls,  
Denouncing all as guilty souls,  
Who are not saved by fate;  
Saying, ‘We’re the elect, and you’re the damned,  
Hell, like a wallet will be crammed  
With God’s own reprobate!’

“The Church of England pay their tythes,  
Read their long prayers with half closed eyes,  
And bless their King and Queen;  
They’d be nobility in bliss,  
And look on that sect and on this  
As vulgar, low, and mean.

“The Baptist, washed in puddle clean,  
Join Presbyterians in their scream,  
Against the non-elect;  
‘Repent! and be baptized betimes,  
Nor sprinkle babies, black with crimes  
Of Adam and his mate!’

“The Methodists, by madness drove,  
Howl dreadful on their road above,  
Denouncing heavenly ire:  
‘Repent! or God will in a trice  
Shake you o’er hell like squeaking mice,  
Suspended o’er the fire!’

“The Quaker smoothly travels on,  
Thinks cash in trade is fairly won,  
And all the world are knaves;  
But he is honest all his life,  
No money gets by war or strife,  
And by the Spirit saved.

“The Shaker, dancing to the gait  
Of bliss, call Mother Ann to wait  
And hear his heavenly love:  
I’ve left the flesh and sin below,  
The Devil and his works, you know,  
To dance with you above !

“The Universalist will glide  
To heaven, as smooth as school-boys ride  
Down hill, on ice or snow:  
‘Huzza! my boys, we’ll all be saved,  
For hell is nothing but the grave,  
And there’s no future woe!’

“Amid such clamor, who can tell,  
Which is the road to heaven or hell,  
Or how we can be saved?  
Whether by works, by faith, or prayers,  
By weeks of penance, days, or years,  
Or cash in plenty paid?

“My counsel is, to walk alone,  
Keep clear of troubles not your own,  
And all religious strife;  
Let madmen at each other roar,  
Do good to all, both rich and poor,  
And lead a virtuous life.”

The Catholic doctrine, which completely overthrows Protestantism, also overthrows itself; for the knowledge and faith which are necessary on the part of the people, to comprehend the government and will of God, are also necessary for them to understand the Pope.

Of Adam’s meal they all partook,  
Their fate’s the same as his.  
No power on earth can save them  
From such atrocity.

The allegory of the Garden of Eden, the transactions therein, with the expulsion of its occupants, have ever been the basis of theological speculation. Never was it thought that the narrative might be false. “Only see,” says Dr. L. D. Jared, “how the great mass of mankind are spell-bound by the mission of theology. The doctrines of man’s original holiness, his subsequent fall from that state, through the agency of the devil, the plan of salvation, the doctrine of vicarious atonement, have at present such a hold on the minds of the children of men, that no power on earth seems able to shake them off. The implicit faith in these dogmas has been transmitted from



sire to son, with as much regard to the law of entailments as is paid by the lords of British soil. Popular Theology has its tenets so firmly rooted in the minds of the great mass of the people, that they become as speaking *automatons*, whose responses are but so many assents to whatever doctrine may issue from the church, and this, too, without any well-digested opinions of their own.

Indeed most people have become so habituated to nodding assents to the doctrines of their spiritual leaders, without troubling their own minds as to the truth or falsity of the doctrines they thus tacitly receive, that it may be truly said, that their religious opinions are ground out at Theological Seminaries, Synods, Presbyteries, Conferences, etc., and that, too, with as much deference to the state of the market, as is observed in the manufacture of our boots, hats, etc. It is a lamentable fact, that man, in his religious nature, has become a moral serf, and comes and goes with the creed to which he is attached. We, however, are not much surprised at this, when we see the zeal that is used to give the mind an early bias in favor of these myths of mythology." \*

The myriad changes of Anthropomorphism are seen as we trace it back through Britain, Gaul, Rome, Greece, Judea, Egypt, Persia, Chaldea, and Hindostan. Each had its day of glory, has risen and fallen as the minds of men fluctuated. Poets have sung of the past, and history brings to us its records. Let us not condemn it, only as it redounds to the glory of the future. As Jewish mythology is imposed upon us, we must contend for our individuality and our rights. It cannot fright us with its hideous yells, nor

"The merciful and the avenging God !  
 Who, prototype of human misrule, sits  
 High in Heaven's realm, upon a golden throne,  
 Even like an earthly king ; and whose dread work,  
 Hell gapes forever for the unhappy slaves  
 Of fate, whom he created in his sport,

\* Letter to the Author, reviewing his Essay on Sectarianism.

To triumph in their torments when they fell!  
 Earth heard the name; earth trembled, as the smoke  
 Of his revenge ascended up to heaven,  
 Blotting the constellations : and the cries  
 Of millions, butchered in sweet confidence  
 And unsuspecting peace, even when the bands,  
 Of safety were confined by wordy oaths,  
 Sworn in his dreadful name, rung through the land;  
 While innocent babes writhed on the stubborn spear,  
 And thou did'st laugh to hear the mother's shriek  
 Of maniac gladness, as the sacred steel  
 Felt cold in her torn entrails ! ”

\* \* \* \* \*

“ Horrible massacred, ascended to heaven  
 In honor of his name; or last and worst,  
 Earth groans beneath religion's iron age,  
 And priests dare babble of a God of peace,  
 Even whilst their hands are red with guiltless blood,  
 Murdering the while, uprooting every germ  
 Of truth, exterminating, spoiling all,  
 Making the earth a slaughter-house.

\* \* \* \* \*

From an eternity of idleness  
 I, God, awoke : in seven day's toil made earth  
 From nothing ; rested, and created man.  
 I placed him in a paradise, and there  
 Planted the tree of evil, so that he  
 Might eat and perish, and my soul procure  
 Wherewith to sate its malice and to turn,  
 Even like a heartless conqueror of the earth,  
 All misery to my fame. The race of men  
 Chosen to my honor, with impunity,  
 May sate the lust I planted in their heart.”

\* \* \* \* \*

“ God omnipotent !

Is there no mercy ? must our punishment  
 Be endless ? will long ages roll away,  
 And see no turn ? Oh ! wherefore hast thou made  
 In mockery and wrath this evil earth ?  
 Mercy becomes the powerful — be but just :  
 O God ! repent and save.

One way remains,  
 I will beget a son, and he shall bear  
 The sins of all the world ; he shall arise  
 In an unnoticed corner of the earth,  
 And there shall die upon a cross, and purge



The universal crime; so that the few  
On whom my grace descends, those who are marked  
As vessels to the honor of their God,  
May credit this strange sacrifice, and save  
Their souls alive. Millions shall live and die  
Who never shall call upon their Saviour's name,  
But unredeemed, go to the gaping grave.  
Thousands shall deem it an old woman's tale,  
Such as the nurses frighten babes withal.  
These in a gulf of anguish and of flame  
Shall curse their reprobation endlessly.  
Yet ten-fold pangs shall force them to avow,  
Even on their beds of torment, where they howl,  
My honor, and the justice of their doom.  
What, then, avail their virtuous deeds, their thoughts  
Of purity, with radiant genius bright,  
Or lit with human reason's earthly ray ?  
Many are called, but few I will elect.  
Do thou my bidding, Moses ! " — SHELLEY.

Such, kind reader, is Anthropomorphism dissected. It was founded in superstition, promulgated to effect selfish ends, and is overthrown by correct reason. In sorrow do we behold the benighted condition of its unfortunate victims. But we are consoled in the idea, that in a future day they will be emancipated from this thralldom, and, by wisdom's aid, seek more congenial spheres.

Up to our day metaphysics have exerted little or no influence over the minds of men. Brilliant minds have passed from the sphere of action and their records are confined in the bounds of a few. The Platonic philosophy of mind was almost extinguished for centuries, but is now beginning to revive. Plato taught that ideas are all that exist — that they are innate, and compose the entire universe. Aristotle taught that the ideas admitted by Plato were prior to all knowledge in man ; that ideas are not innate, but come to us through the mind, and are impressed on the intelligence, as accident and design may stamp them. This doctrine came into disrepute because it only applied to the intelligence and understanding, and could not account for the affectional department of our

nature. Aristotle was correct as far as he went. Platonists became dissatisfied, when they saw that men with the same ideas did not act in the same manner. This was owing to a difference in affectional development, and can be explained only by admitting a variety in sensation, which gives rise to voluntary motion, occasioned by ideas exerting influences on the different affectional organs, which cause action in an exact ratio to the degree of their development in their several departments. Variety applies to species, which are of the genera, which is sensation. A blending of the Platonic and Peripatetic doctrines is necessary to account for all mental phenomena.

Mr. Locke has concentrated his entire energies to prove the fallacy of innate ideas. Kant recognized ideas as representations of bodies, and admits interior impulse. The ancient Pyrrho rejected the doctrine of intuition, and taught that the external world was a mere appearance; while Bishop Berkeley having failed, as he thought, to demonstrate the existence of anything else in nature besides God and minds taught in consequence, that all the phenomena daily witnessed were nothing but a succession of shows ordered by Deity; that these were totally destitute of reality in themselves, and if there was no mind there would not be the slightest trace of matter. Epicurus taught that all objects were constantly throwing off emanations similar to themselves in shape, color, odor, etc., and as a consequence of this, that memory was a collection of material, although miniature houses, trees, animals, cattle, etc.,—in other words, a microscopic toy-shop.

The followers of Epicurus held the mortality of the soul, and lived honest, virtuous lives. Instead of participating in those bloody scenes of gallantry which characterize the Anthropomorphists and believers in immortality, their love for morality was unbounded, and their benevolence induced them to rear orphan children, and qualify them for useful pursuits.

Another sect, the Skeptics, was esteemed by many as the



most modest, the most perspicuous of all sects. "They neither affirmed nor denied any thing, but doubted of all things. They thought all our knowledge seemed rather like truth, than to be really true, and that for such like reasons as these: 1. They denied any knowledge of the Divine Nature, because, they say, to know adequately is to comprehend, and to comprehend is to contain, and the thing contained must be less than that which contains it; to know inadequately is not to know. 2. From the uncertainty of our senses, as for instance, our eyes represent things at a distance to be less than they really are. A straight stick in the water appears crooked; the moon to be no bigger than a cheese; the sun greater at rising and setting than at noon. The shore seems to move, and the ship to stand still; square things to be round at a distance; an erect pillar to be less at the top. Neither, (say they,) do we know whether objects are really as our eyes represent them to us; for the same thing which seems white to us, seems yellow to a jaundiced man, and red to a creature afflicted with red eyes: also, if a man rub his eyes, the figure which he beholds, seems long or narrow, and, therefore, it is not improbable that goats, cats, and other creatures, which have long pupils of the eye, may think those things long which we call round; for as glasses represent the object variously, according to their shape, so it may be with our eyes. And so the sense of hearing deceives. Thus, the echo of a trumpet, sounded in a valley, makes the sound seem beyond us, when it is behind us. Besides, how can we think an ear, which has a narrow passage, can receive the same sound with that which has a wide one? Or the ear, whose inside is full of hair, to hear the same as a smoother ear? Experience tells us that if we stop, or half stop, our ears, the sound cometh different from what it does when the ears are open. Nor is the smelling, taste, or touch less subject to mistake; for the same scents please some, and displease others; and so in our tastes. To a rough and dry tongue that very thing seems bitter, (as in an ague,) which to the most moist tongue seems otherwise, and so it is in other creatures.



The like is true of the touch, for it were absurd to think that those creatures which are covered with shells, scales, or hair, should have the same sense in touching, with those that are smooth. Thus, one and the same object is diversely judged of, according to the various qualities of the instruments of sense, which convinceth to the imagination; from which the skeptic concludes, that what these things are in their own nature, whether red, white, bitter, or sweet, he cannot tell; for, says he, why should I prefer my own conceit in affirming the nature of things to be thus, or thus, because it seemeth so to me—when other living creatures, perhaps, think it is otherwise? But the greatest fallacy is in the operation of our inward senses; for the fancy is sometimes persuaded that it hears and sees what it does not, and our reasoning is so weak, that in many instances scarce one demonstration is found, though this alone produces science. Now, although this doctrine be very inconsistent with Christianity, yet I could wish Adam had been of this persuasion, for then he would not have mortgaged his posterity for the purchase of a twilight knowledge.”\*

Out of the philosophy of Epicurus and the Sceptics, originated the most wholesome system of morals ever introduced into the world. Epicurus says: “It is the interest of every individual in a state to conform to the laws of justice; for by injuring no one, and rendering to every man his due, he contributes his part towards the preservation of that society, upon the perpetuity of which his own safety depends.” Never will society improve in morals till taught and enlightened on the subject of responsibility. Every man must pay the debt of his own contraction, whether physical or moral, and until he is taught this, society will abound in crime. Thomas Paine says: “When men are taught to ascribe all their crimes and vices to the temptations of the Devil, and to believe that Jesus, by his death, rubs all off and pays their passage to heaven gratis,

\* Blount's *Anima Mundi*, or History of the Opinions of the Heathens on the Immortality of the Soul.



they become as careless in morals as a spendthrift would be of money, were he told that his father had engaged to pay off all his scores. It is a doctrine, not only dangerous to morals in this world, but to our happiness in the next world, because it holds out such a cheap, easy, and lazy way of getting to heaven; as has a tendency to induce men to hug the delusion of it to their own injury." \*

Man, as a finite being, is subject to the laws which govern his physical and spiritual natures, and cannot by a belief, bring Divine vengeance upon himself, for the order of nature is fixed; but he may by his actions put himself in such relations to the Divine law that he will suffer the penalty consequent upon such relation, which penalty is but a monitor to warn him of such false relation, so that he may return to the true or harmonious condition of the law. Suppose, for instance, I had, by carelessness or otherwise, violated a law of caloric and become severely burnt, the pain consequent upon this burn, was so excruciating, that your sympathy was excited to the extent that you proposed to take upon yourself the responsibility, and that I might be free from pain! Would that ameliorate my condition. No, for it requires sensation to direct and control the curative properties of the system, and no other way can suffice but that established in the law of such existence. So in the moral world. If we have transgressed a moral law, there is a monitor within warning us of the wrong committed; and this monition can only be hushed by making a restitution; then there is no cause for reproach, as the debt has been fully met. Thus it is that punishment, as Divinely inflicted, has for its aim reformation; and did we imitate this Divine example in our national proceedings, instead of inflicting punishment as a retribution, our country would soon be purged of that villany with which it now so plentifully abounds.

Again, Atheism and Immaterialism, are said to be the antipodes in theology. But when each is critically examined in

\* Age of Reason.



its results, there is no difference in their philosophy. Atheists believe that sensation, thought, and consciousness depend on organized matter for their existence, and that such existence ceases when organization is destroyed. Immaterialists believe, at death the body returns to dust and the soul to God, who gave it. (This is Pantheism with a vengeance.) Atheists believe, that the identity of bodies are lost by decomposing into their original elements; while Immaterialists believe, from ancient traditions, that on a final day of judgment, sometime in the future, the soul will become united with the body, and the being will possess the same nature as existed before death. The only difference is a belief. The Atheist, possessing a more positive mind than the Immaterialist, is not convinced with the same testimony. He relies more on philosophy, and adopts Hume's motto, "that it is contrary to experience, that a miracle should be true, but it is not contrary to experience that testimony should be false." He expects to perfect his existence here, and lives with that end in view. The Immaterialist expects to live hereafter—thinks this world's a fleeting show, a bad place at best, lives fast, gets through quick, risks his responsibility on a vicarious atonement, and is ready to leave at any time.

When Anthropomorphism is discarded, we will look to other sources for the causes of crime. As we have denied the Devil's influence, whence cometh evil? I answer, from the undue and inharmonious development of the different departments of our nature. A combination of elements has made all men, and circumstances have made the differences. I do not believe all things were pre-ordained, but that all things are so from necessity. But, says one, you do not believe in free agency, the freedom of the will! I know man can act if he wills, but to say that man will if he will, I take to be an absurdity. Surrounded by circumstances, without his request, he is influenced according to the impressions made upon him. Hence, certain influences tend to good, while others tend to evil. A man born in low and vicious circumstances, and reared amid



the same, is fulfilling the discords of his being by theft and robbery, the same as a preacher's son, who has been reared amid adverse circumstances, is, when singing and praying. Man is so related to the external world, that there is a reciprocal action existing between his desires and the objects sought; and he wills from circumstances to accomplish certain ends. And to divorce the object from the desire, or *vice versa*, is to destroy the power of will.

Then, when this truth is recognized we will treat criminals more humanely; pitying rather than cursing them, thereby awakening in them a respect for us which death cannot destroy. Address man in authoritative tones of vengeance, and he curses you in his heart; but approach him gently, and with kind words, and you overcome a stern will, a hard heart, which soon begins to melt and dissolve before soothing tones of speech, so that no trace of envy or corruption is left behind. This important truth was taught by Confucius, Socrates, and Jesus, the exemplars of morals. Would that their pretended followers did conform to their teachings. But methinks you say, without the Bible we would sink into barbarism; for, it exists where civilization reigns, and as the cause from whence enlightenment, the fine arts, and the sciences derive their existence. This is not true. The Bible exists in all countries where printing brings to the publisher net profits. Instead of civilization following the Bible, the Bible has followed civilization. Instead of enhancing the progress of the sciences, it has retarded them. There is not a science extant but what has been opposed by Bible devotees. Gallileo was persecuted by those who esteemed the Bible above all things, for promulgating his discoveries in Astronomy. Harvey was condemned and censured, for discovering the circulation of the blood. Jenner, the discoverer of vaccination, whereby we could prevent small-pox, was persecuted from the same source, till he died of actual starvation. Also Gall was relentlessly persecuted for discovering the science of Phrenology, which has shed more light on Human Nature and done more to enlighten mankind,



on the true nature of his existence, than the combined influences of church and metaphysical dogmas. It is often said that the Bible carries internal evidence of its being the Word of God. I admit there are many moral truths in that book, but they are interspersed among many absurd and false doctrines; and as a whole we might safely call it a salmagundi mixture, a book of historical references, but not of authority. We are told by John, in his gospel, that no man has ever seen God at any time, but Moses says Abraham talked to God face to face! How do you reconcile this palpable contradiction? If God had desired to reveal a written will of his to man, he would, of course, have done it in simple language, and a tangible form, so that it would need no aid from Rev. Doctors of Divinity to arrange, re-arrange, and help him as much as their abilities would admit, to make it intelligible. Even this essay, penned by a youth of twenty-two summers, needs no expounder to tell the people what it means; and certainly the word of an All-Wise and Beneficent Providence, would transcend this as far as the meridian sun is above the pale twilight of the evening moon. Now in view of these facts, and many others, who will affirm the beneficial influence exerted by the Bible on the sciences. Who dare affirm this absurdity, but bigoted preachers and superstitious priests? Let it pass away as one of the false premises on which the Anthropomorphic doctrine is based.

We should keep in mind the difference between religion and theology, and recognize them separately. Religion is the impulse of the soul, the divine aspiration, seeking its own of truth and goodness from the great universelum. Theology is the outlet of that aspiration through the intellectual faculties. Religion, in its natural state, has no outlet, but its devotions are one continual aspiration. Theology necessarily circumscribes devotion, whose worship is seen in forms and ceremonies. It is a compend of faith, superstition, unseen things and unknown causes, and has enstamped upon its face self-evident absurdity and falsehood; which all rational beings can per-



ceive at first sight. Paul's definition of faith is repudiated by all scientists and logicians. See it carried into practice by the different nations of the earth. See the wife on the funeral pile of her dead husband, offering herself to the Unseen! See that mother as she throws the darling babe of her bosom into the mouth of the crocodile, as an offering to the Unknown! See the poor Hindoo as he throws himself beneath the wheels of Juggernaut, to appease the wrath of a being of whom he knows nothing! See the poor Calvinist on his dying bed, half frightened out of his senses for fear that he is one of the reprobate! Yes, observe the whole of Christendom, as it reverently sacrifices to an unknown God, who did commit sacrifices upon himself, to appease his own wrath,—and then say, O Theology! curses be upon thy head! depart ye into everlasting nothingness, where you shall be forgotten and only remembered among the things that were.

Then the divine model of right will triumph over might, and there will be no more bigots and Pharisees, no Jews nor Gentiles, no Christians, Pagans, or Mohammedans; but one universal brotherhood, cemented by love, and progressing in truth and knowledge, will enter into the joys of wisdom, the abode of angels in Heaven. "Prove all things," reject the unseen, and let your actions before men be such as will induce them to become good also.

But let not the rivers of earth run blood—caused from theological differences, nor nation set against nation, nor man against his bosom companion; for the religious impulse, when excited and misdirected, will even war against itself. Madened with the phrenzy of insane remorse for imaginary crime, it leaves the palaces of European luxury to pine away in monastic cells; fired with the rage of infatuated bigotry, it surrenders chambers of ease, for stony caves and smoky walls; and subdued to mental fatuity and hopeless disease, it pines a mischievous existence, of fears, sighs, and uncharitable feelings; and when excited by fearful tones of pulpit thunder, it raises shouts and hosannas in the names of Brahma, Chrishna, Christ,

Mohammed; sees heavenly Kings, triune Gods, earth-born deities, and heaven-born prophets, with saints, devils, angels, ghosts and hobgoblins.

In concluding this essay, I warn you against too hastily rejecting these doctrines. You should study them carefully, and reject them as you prove their fallacy, and see their inferiority to existing doctrines.

You should first study yourself and your relation to others, and then study others and their relation to yourself; then you will have a system of political economy far superior to any coming from legislative halls. Let your daily prayer consist in an incessant aspiration after truth and goodness. Let your daily walks be upright; and endeavor to beget in others the same condition, and the result will be indescribable.

You will hear the well known voice from within, crying honor and glory to all created things, in heaven and in earth, and under the earth; for by harmony all things are made new. Yes, discord is swallowed up in harmony, and sorrow, and crying, and pain, are heard no more. Greeted by music from angelic spheres, the clouds and skies above, and animals and fishes beneath, you will contribute to your happiness, as you pass along the meandering scenes through an unlimited eternity,





## SPIRITUALISM VINDICATED.

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THOMAS PAINE, in his thoughts on a future state, said, "I consider myself in the hands of my Creator, and that he will dispose of me after this life, consistent with his justice and goodness. I leave these matters to him as my Creator and friend, and I hold it to be presumption in man to make an article of faith as to what the Creator will do with me hereafter." Mr. Paine had an inalienable right to his opinion; so have I and all others the same right to inquire into the state of our existence hereafter, and to believe according to the convictions made upon our minds; and we also possess the right to promulgate that opinion so far as reason and common sense will enable us. Yet I agree with Mr. Paine, and hold that it is not only sacriligious, but tyrannical and degrading, to promulgate opinions by authority. If opinions will not stand on their own merits, let them go by the board, and let the opinions of ancient writers, whether they purport to be apostolic or inspired, come under the same law. For how can we determine the true from the false, only by comparing the evidences, *pro et con*? Let this be sufficient to overthrow the *ipse dixit* of any ancient chieftain, whether it be Zoroaster, Moses, Mohammed, Paul, Confucius, or others. Let the oracle of reason sway; let passion become subservient to its mandates; as it shines round and about us as the pure light of heaven; let us follow its teachings and fear no evil, and soon will the individual be swallowed up in the Absolute Conscience.

From a careful study of all the theologies, I find that diversity of opinion does not arise from a difference in the structure of man's spiritual or mental nature; but men take for granted whatever they are told, and dogmatically assume its truthfulness.



ness; from such hypotheses they rear innumerable theories, incomprehensible and nonsensical to rational and scientific minds; which mystery is to the ignorant *bona fide* evidence that such is inspired, and past man's feeble ability to ever find out. Thus, from ignorance arose absurdity, which superstition sustained. From facts we glean knowledge, but assumption attained the ascendancy; and knowing from experience, that by testimony we were liable to imbibe error, it is easy to account for the various and conflicting opinions in which the world so plentifully abounds. Dr. J. G. Spurzheim says, "we can acquire knowledge only by observing and inducing; for reflection will no more reveal to man his own nature, than it will give him information of external objects, with their physical qualities and their relations. The study of man by the *a priori* method for reflection, has retarded the knowledge of his nature extremely. Every one who entered on the subject assumed himself as the type of the whole species, confounded his own peculiarities with the essential or general constitution of humanity, as if one blind from birth should do well in imagining all mankind similarly circumstanced. Hence arose as many systems of mental philosophy as there are thinkers."\*

All men are the same in the elements of their being. They differ only in the degree of development of these elements, which is caused by the influences surrounding them. Our affectional nature is developed by influences impressionally made upon it, and the intellectual faculties are developed by images made thereon. Hence we become conscious of impressions through our affections, and of images through our intellects. As we are governed by the predominance of our mental nature, we will be influenced by our affection or intellect, according to their development. Hence it is, that in our present circumstances, we differ on points of doctrine, without the least probability of ever agreeing, so long as we remain in different conditions; for each relies on that testimony which

\* Natural Laws of Man.



seems to him, from his own stand point or development, to be the most rational. The conclusion of the Calvinist, that God pre-ordained a portion of his children to eternal misery, is not arrived at by any sense of the affections, but is purely an intellectual conclusion, deduced from authority and reason alone. The doctrine of human free agency, is not arrived at by reason or an intellectual conclusion, but from a sense of affection that such is true. The former conclusion is deduced from the intellect, the latter from the affections. It is an easy matter for an observer of human nature, to select out of a strange crowd, persons of different religious opinions, merely from their physiological and phrenological departments and developments. In our former essay, we have overthrown Anthropomorphism; in this we propose to vindicate Spiritualism.

By Spiritualism, I mean that doctrine which teaches the residence of an animate living principle in all matter, which actuates and moves it according to its various degrees of susceptibility. Plato supposed two eternal and independent causes of all things; one that by which all things are made, which is God; the other, that from which all things are made, which is matter. This doctrine has been established by the revelations of modern science. All philosophers of the present age contend that matter is eternal and indestructible; and that it requires an induction or indwelling law or principle, by which it can assume form, dimension and power. Swedenborg and Fourier taught that this active principle which regulates and moves the universe, existed in series or degrees, from the most outer manifestation up to Being itself; they formed one continuous chain with its many links. Aristotle affirmed the eternity of form and shape in matter. But from the progressive condition which the universe presents; the regularity of its development, as revealed through the sciences, warrant us in the conclusion, that it was formerly in an amorphous state. The Stoics imbibed most of their philosophy from the Platonists. They considered Deity as nothing more than the active motion of a celestial ether, or fire, possessed of intelligence, which



at first gave form to the shapeless mass of gross matter, and being always essentially united to the visible world by the same necessary agency, preserves its order and harmony. Their idea of Providence is, not that of a being wholly independent of matter, freely directing and governing all things, but that of a necessary chain of causes and effects, arising from the action of a power which is, of itself, a part of the existence which it regulates, and which equally, with that existence, is subject to the immutable law of necessity. Providence, in their creed, is only another name for absolute necessity, or fate, to which God and matter, or the universe, which consists of both, are immutably subject.

We believe that matter, in its inert, confused, amorphous nature, is subject to the influence of laws which rise one above another in series or degrees, forming a chain which binds the universe in all its parts, so minutely connecting it that an impression made in one department, necessarily affects all other departments. Influenced by these laws in their respective relations, new manifestations are being presented in such uniformity, that we have styled this mode of natural procedure, progressive development.

Matter, in its primary state, becomes susceptible of motion by the induction of electricity into it, and assumes the nebulous condition. By induction, I mean an impartation of quality, from a positive to a negative substance, which occasions a reciprocal action between them. When this condition is attained, we have, what is called by electricians, a primary and a secondary current; the latter existing in the former, is controlled and directed by it. Now when matter has passed to the ultimate stage of development in the first degree of motion, it then becomes susceptible of induction, from another and higher degree of spirit, and assumes a new principle of action. In this degree, we have form in the mineral kingdom, produced out of nebula. In the next degree, we have induced into form a condition which makes it receptive of life, and thus we have the vegetable kingdom. The passage from the mineral into



it, is so slow and imperceptible "that it is impossible for the naturalist to tell accurately, where the one begins and the other ends." We next arrive at the animal kingdom, or degree of consciousness, and when perfection is attained in this degree, it is susceptible to the induction of another degree of consciousness—self-consciousness, or soul of the universe, which is the highest degree of spirit: An end to which every law of the universe is adapted to contribute. Spirit and matter is the cause; law is the means; existence, development, and progression are the end or effect. It is not necessary for us to go outside of spirit, matter, and the universe, to find an intelligent cause as the Creator; but look within, and there we find the immortal germ. The Anthropomorphists are rather sophistic with their logic, in endeavoring to sustain their doctrines; for, according to their own position, primary intelligence is dependent on organization for its existence, consequently organization needs an organizer; hence we would have to infer the necessity of a God maker, as a universe maker; but the doctrine of Spiritualism is adequate to explain all the phenomena of Anthropomorphism, and to silence at once the doctrines of Dr. Paley.

We can with more consistency agree with Anaxagoras, that an intelligent conscious principle permeates and pervades the universe and is inherent in all things, or adopt the more radical Pantheistic doctrine, "that matter and its qualities or conditions are the only existences, and that the forces, pervading matter and inherent in it, are the divine existence, which comes to consciousness only in man." \* We observe in the Spiritualistic doctrine a system of improvement, and when applied to explain the destiny of the universe, it perceives a progressive tendency in all things, which shadows forth its ultimate in harmony, like the twig in reference to the oak. In opposition to this doctrine is the popular hypothesis that the world was perfect at first, but fell into derangement, con-

\* Plea for Pantheism, by John S. Hittle, in his *Evidences against Christianity*.



tinues in disorder, and does not contain within itself the elements of its own rectification. In a review of these two doctrines, George Combe sums up the duty of man as follows: "If the former view be sound, the first object of man, as an intelligent being, in quest of happiness, must be to study the elements of eternal nature and their capabilities; the elementary qualities of his own nature and their applications; and the relationship between these. His second object will be to discover and carry into effect the conditions,—physical, moral, and intellectual, which in virtue of this constitution, require to be realized before the fullest enjoyment of which he is capable can be attained.

"According to the second view of creation, no good can be expected from the evolution of nature's elements, these being all essentially disordered; and human improvement and enjoyment must be derived chiefly from spiritual influences. If the one hypothesis be sound, man must fulfil the *natural* conditions requisite to the existence of religion, morality, and happiness, before he can reap full benefit from religious truth: according to the other, he must believe aright in religion, and be the subject of influences independent of natural causes, before he can become capable of any virtue or enjoyment; in short, according to it, science, philosophy, and all arrangements of the physical, moral, and intellectual elements of nature, are subordinate in their effects on human happiness on earth, to religious faith." \*

As the doctrine of a once perfect and subsequent disorder of the world, was founded in an age of barbarism and superstition, before philosophy shed her genial rays upon the world; as it is contradicted by evidences in natural theology and the sciences; a book in which no interpolation can be written; a scroll so universal that the world may look and learn; we feel safe in the conclusion that popular theology is founded on an erroneous basis, and cannot stand by the doctrines which are

\* Constitution of Man, by George Combe.



now being developed by the aid of philosophy and the sciences. Popular theology is not warranted in the conclusion that the human race is totally depraved by virtue of Adam's fall, because we see the lustful tendency of mankind! It is a philosophical necessity that lust and antagonism should exist from the very nature of progression itself. The idea of progression, development, and growth, implies an imperfect condition, of which discord is an element, but predicts an end to be attained, which is perfect, harmonious, and divine. As it is the nature of selfishness to individualize, it is primary to social, intellectual, and moral law; hence its ascendancy and predominance in human nature. But when the conditions are attained, necessary for social, intellectual, and moral law to advance and maturely develop, then they will hold selfishness in subjection, and discord, which originates selfishness, will be swallowed up in harmony, which originates in our moral nature, it being directed by the intellect. We have not passed out of the old dispensation, the age of force and power; but continue as in past ages to put new wine into old bottles, by enveloping truth in the garb of authority.

I will show that man is governed in his intellectual and moral natures by fixed laws; and that a violation of, or a false relation to these laws, begets misery and trouble, the same as the violation of a physical law begets pain and disease. If this position can be maintained, the doctrine of supernaturalism, miracles, and divine specialities will be overthrown. We will show that special pardon from God, called conversion, which gives the masses such unbounded conviction, and experimental knowledge in his special power, and such implicit faith in sectarian dogmas, is produced by natural laws in conformity to the established order of nature. That our intellectual and moral nature is related to our physical nature, is shown in many instances. Immaterialists and others who deny that the mind is related to the body and susceptible to its influence, cannot account for the intellectual and moral phenomena produced by drunkenness, disease, and insanity;



but they are explained when we bring to our aid the science of Phrenology, that science which teaches that the cause of intelligence and moral feeling is in the interior and superior lobes of the brain. A doctrine which has been established by the Baconian system of reasoning, which has advanced by the aid of facts and principles into the ranks of the sciences. Phrenological science establishes the doctrine, that our intellectual and moral nature is as our physical, governed by fixed and invariable laws, and that a violation or wrong relation of them to the laws by which they are governed, begets pain, disease, and mental fatuity, which can be cured only by returning to the true relation from which they have departed.\* Now we will show how it is that conversion, regeneration, new birth, or a change of heart, as such phenomenon is usually called, is produced.

In our usual avocations, pecuniary, domestic, etc., we habituate ourselves to a uniformity or custom, which becomes, to us, our nature or sphere. Hence it is a common and truthful remark, that persons are out of their sphere, when they are placed in circumstances or grades of society to which they were never before accustomed or habituated. They do not feel as before, they are out of their sphere and experience a change. Now the first thing necessary to conversion, is to make the subject believe that he is a vile, corrupt, polluted sinner; that all his thoughts and actions are wicked; that he stands in opposition to the will of a jealous, sin-avenging God; who has power to shake him over hell in a trice if he only would. Thus you have excited two departments of his nature, viz.:—Con-

\* To stop here and prove the accuracy of phrenological science, from which we deduce our conclusions, would be out of place. We hope there are none in this day, who have claims in scientific attainments, that have barred their intellects against investigation in this department. It would be folly indeed, if those professing to be scientists, to dispute or reject their opponent's logic, which is axiomatic or self-evident, deduced from mathematical premises or otherwise, simply because they are not acquainted or conversant with that department of science.



scientiousness, which makes him feel that he has done wrong, and wishes to remunerate; and cautiousness, which makes him afraid that he will be overtaken in his wickedness, by his Maker. This much, by theologians, is called conviction. Now, in this state of feeling, like those of old, he cries aloud, *What shall I do to be saved?* The preacher tells him to repent; to pray with all his soul and strength. (In so doing he passes out of his usual sphere.) He prays devotedly hour after hour; at intermediate times his thoughts are constantly in that direction, and eventually, after continued prayer and supplications, he feels that he is a changed man, having entered a new sphere; he cannot perceive the cause which produced the change, hence he is fully convinced in his own mind that God has specially pardoned his sins; and on relating the present state of his feelings to those who have passed through a similar state, it is corroborated by their own experience, and thus he is more fully convinced than before, that he is a regenerated being, having found grace in the sight of God.

Now, has there been a special favor of Providence; a miracle wrought, or merely a change of mind in a direction it has never before experienced? The conclusion attending the working of a miracle, and a special providence, is the want of wisdom and power in the Creator, that at first all things might have been made pure and holy, in the mechanism and arrangement of the universe.

But the working of a miracle is consistent with the Anthropomorphic doctrine, that God interposes, hardens hearts, and tries man's faith; is influenced by our acts, and, forsooth! profits by our instructions, and acts in conformity thereto.\*

But if we conclude that the change is only in the new direction which the mind has taken, and that the convert has mistaken the feelings produced by the new sphere for the special favor of God, then we have the conversion produced in accordance with natural laws. There has been a mental change from

\* Gen. xviii : 23, 33.



the animal and social to the moral nature, which change necessarily produced the strange feelings. This conclusion is more fully sustained by the manner in which those persons act after this impression has been made upon them. When the excitement which produced it has been removed, and previous circumstances begin to address the convert, he passes back into his former sphere, and although he is a member of the church, he is the same person in principle that he was before. If he was mean and avaricious before conversion, he is afterwards; and it is exceedingly hard in the common walks of life to tell the convert from the sinner. However, there are three signs by which we can distinguish one from the other. 1st, The convert is seen occupying the front seats in church. 2d, He is not allowed the privilege of participating in an innocent game of cards, nor an evening's recreation by engaging in a social dance. 3d, He is not allowed to advocate doctrines which are not in conformity with those prescribed by the sect to which he belongs; provided he does, he is looked on as dangerous to their cause; and if he does not reform after a few admonitions from some of the elders of the church, he is excommunicated as a heretic. There is quite a difference in the ethics of Jesus, and those of the church which professes to adopt them. Jesus taught that the world, to become harmonious, must put away its lusts. What is called modern Christianity, does not teach this. I speak from a knowledge gained from the lives of its professors. I understand the term, putting away our lusts, to mean all unnecessary things, and the desire for such things as contribute merely to our gratification.

This is equally applicable to our physical, social, intellectual, and moral plane of life. For it is the nature of lust to overcome or destroy everything between itself and the object sought, thereby producing antagonism or misery in others, and in self also; hence the necessity of putting away our lusts before reconciliation can be accomplished. This is quite different from the way we are at present taught to approach the Divine. In fact we are taught to seek salvation through our selfishness



or lusts, for the great argument presented to us as a reason why we should seek the Lord is, for fear that we shall be forever lost and miserable in future life. What is this but an appeal to our selfishness? Yet it is in opposition to the teaching of the great Exemplar, who said, "He that seeketh to save his life shall lose it." It is this very thing of trying to save ourselves which damns the world. We can be saved through good works alone, faith being necessary only to stimulate us to action. In helping others, we receive the joys of the Lord into our souls as a consequence. Then I perceive that which is necessary to become a Christian, is to put away our lusts. Is this done by professing Christians? I find that alcohol, tobacco, tea, coffee, and many other obnoxious articles are used among professing Christians. Each of these articles is ruinous and destructive, to both soul and body. Why are they used? Only to gratify a lustful desire, a self-gratification, irrespective of need or use. Can any one be a Christian, and use such articles? I answer, no. The question simply is, have we put away our lusts? Society has made a multitude of lusts or sins respectable, under the cloak of fashion and custom, but lust is lust, whether it exists in Alimentiveness or Amativeness, whether it be fashionable or objectionable, and is recognized as such by the eternal laws of our being. There is not a more destructive practice in the universe than tight lacing, the result of which is, vitality is crushed from its citadel of action, which enables disease and death to prey upon the constitution. Yet this is a fashionable practice, practiced by professing Christians. Why is it done? Is it an actual need? Does it subserve some necessary end, as taught by the meek and lowly Jesus? Does it contribute to ameliorate suffering humanity, or is it done to appease a lustful, deranged Approbativeness? We have heard of the injurious fashions practiced by Chinese women, of pressing their feet out of shape; but this is a matter of little importance when compared to that of crushing the lungs and heart, which give life and vigor to our system, and causes it to thrill to the remotest capillaries. And when the



pale cheek announces the ravages of consumption, and the death bell tolls the solemn knell of earthly departure, the gentleman of the cloth stands with solemn looks on the church rostrum, and consoles the relatives and friends of the deceased by informing them that kind Providence has taken one from their midst into the realms of glory, that others might be brought to a serious consideration of his power and mercy. Fashion has killed a Christian! What pious sacrilege! A fashionable Christian! What an idea! What inconsistency! Could talk of a pleasant pain or hot ice, with as much consistency. But perchance a moral and philanthropic man should die, who never committed a dozen sins, though he has not attached his name to any church records; we are told that the chances are against him, and that it is exceedingly doubtful whether he has entered into the joys of heaven.

We can do God no good by offering him sacrifices and memorized prayers, acknowledging him as good, glorious, and merciful! He is in no need of such. But we can do good by helping our neighbors; by loving them as ourselves, by contributing aid and relief to the afflicted and unfortunate, and as we lift our needy friend, do we into superior joys ascend, and are thus blessed as we bless others. Each is commanded to contribute according to his possessions, and is blessed to that extent. The old idea, which is somewhat prevalent at this time, that certain persons are called to preach, is as nonsensical as the old monkish idea that it was enjoined upon them to seclude themselves in smoky caverns, and inflict sundry punishments upon their physical bodies, as a penance; the propelling power is the same in each case, but unfortunately it is misdirected in both.

So of theology, the religious principle is misdirected. It attempts to do, through forms and ceremonies, what has to be done through philanthropy and benevolence, viz.: come into Divine favor. Love thy neighbor as thyself, and in so doing you fulfil all the laws and commands. Did you love your neighbor as yourself, you would neither lie, hate, steal, cheat,



commit adultery, bear false witness, nor do mischief of any kind ; for who would think of injuring himself, which would be the same under this circumstance. Theft, war, rapine and murder are founded in the law of lust, the love of self as superior to others ; and to discard these is to discard our lust. Jesus said he came not to take the law from man, but to raise man above the law. Were our love as strong for others as for ourselves, the law would die of itself—there would be no lawing. The judges, in a few years, would forget their circuits. “Thy will be done on earth as it is done in Heaven.” How ? By putting away the old devil, selfishness or lust, which claims unbounded sway and dominion over things that are not its own ; which, in its extravagant luxury, would take the bread from the orphan’s lips to contribute to its own gratification. Thus the immortal Jesus portrayed the way so plain that the wayfaring man, though a fool, need not err. The mistake of theology is, that at death we pass directly into one of two eternal conditions, and which one of these depends on a correct belief in this life. This error has caused much speculation in theology, and induces theologians to lay such stress on faith. At death we only lay off this mortal coil or material body, and enter into a more interior, invisible spiritual existence, subject to the same laws we were before, susceptible to the same happiness or discontents, according to the relations we are in, and have as much power to shape our actions there as here. We will not have to provide for our physical bodies there ; and those who have made their physical appetites their Gods, while on earth, and have no higher ideal than their gratification, will of course be miserable, for their Gods have been taken from them. But those who have lived a moral, upright life, whose objects have been higher than a mere physical gain, will have nothing to fear when they pass beyond their mortal existence. This mortal body, or lump of clay, which we inhabit, possesses no power of its own. It is only organized and moved by the spirit dwelling within it. The nervous system is the medium, by which spirit controls matter, and sustains the same relation



between them that the umbilicus does between the foetus and the mother ; and when the appropriate end is fulfilled, the tie is severed, and a new existence is ushered in. The inanimate body, deserted by its occupant, returns, and mingles with the dust, and the spirit into those mansions and spheres in which it finds congenial companions. The doctrine of a future day of judgment and resurrection of our once cast off bodies, has made more skeptics in the belief of a future state of consciousness than the combined writings of Hobbs and Hume. What sane and intelligent man can believe that this decayed body, which lies beneath the sod, will ever be awakened to consciousness ? What indications or testimony is there present in the universe that would justify us in such a conclusion ? Heathen philosophy is more consistent than the Christian doctrine on this subject. All nations believe in an immortal spiritual existence, save the skeptic Jew, and he must have a physical demonstration of his immortality, which narrative is so absurd that it requires much credulity to believe it. Mr. George Combe says : — “ Beyond a doubt, Job, Ezekiel, and John, equally with Plato, Cicero, and the Christian fathers, conceived of spirit as nothing but thin matter, vapor, or gas ; and the philosophic idea of spirit now current in the regions of learning, is not older than the days of the European schoolmen.” This doctrine was in conformity with the phenomenon of nature — the laws of progression, and is arrived at by a careful study of the unvarying laws which portray a finer organization in every subsequent development. But the tendency of the European schoolmen to rely, with implicit faith, on the teachings and authority of the early Christian fathers, has stripped truth of those laurels with which her brow was decorated, and has dressed their favorite doctrines in a garb which, in a season, won for them a position that is likely to stand for ages. The greatest minds worship at the shrine of authority ; and all new truths are attacked with a prejudice which makes them reel for a time ; and were it not for the determination on the part of its discoverers to sustain it against the prejudices of these authori-



tarians, it would fade away before their sophistry only to be reared in a future day, and then subject to a similar end. Science is made subservient to authority, and to prove the assertion of some bigoted friar, or religious father, it would pull the earth out of its orbit and throw the universe into confusion and disorder. "A few years ago phrenology was favorably received, by a certain religious class, because it was the philosophy of their peculiar views. The corruption of human nature is a fundamental point of doctrine with them; and the large organs of Amativeness, Combaticiveness, Destructiveness, Acquisitiveness, Secretiveness, etc., which the human head displayed, were hailed as so many philosophical evidences, coinciding with the testimony of scripture, in support of their position. For a season phrenology was patronized by this party, and recommended to the approbation of its adherents. But when phrenologists proceeded to show that the function of every organ is good in itself, and that evil arises only from abuses; that the tendency to commit abuses is, other things being equal, in proportion to the excess in size of the organs of the lower propensities over those of the moral and intellectual faculties; that the relative proportions of the organs are, to an important extent, influenced by the condition of the parents; in short, when the doctrine was stated that human dispositions are fundamentally influenced by physiological causes, phrenology began to be suspected and disliked by those who had, under the first view of it, regarded it with favor."\*

Another prejudice was raised against phrenology, as it was thought to teach the doctrine of Materialism, that spirit was dependent on organization for its existence; but as spirit and matter are co-eternal, and matter being subservient to spirit, we may accurately say, that development is dependent on spirit, and substitute, instead of the name Materialism, that of Spiritualism. Shakspeare tells us, that "a rose by another name smells just as sweet," and as Materialism is so-called

\* Edinburgh Phrenological Journal.



to convey the idea that spirit itself is matter, in contradistinction to the term Immaterialism, we can safely join hands and agree, for we only consider spirit as the moving or acting power in nature, and call it by that name, to distinguish it from inertia or powerless substance. Mr. George Combe says, "A man who believed his soul to be immortal, because it was an unchangeable atom in which his self consisted, was irresistably carried to believe his *past*, as well as his *future* immortality, and therefore, lost all idea of 'person' in connection with his soul." As Archbishop Whately well states it, "They believed, not their souls, but the substance of their souls, to be immortal;" and, personality being dropped, Pantheism crept in, which was nothing but veiled Materialism in its most objectionable form. Equally clear is it, that the immortality of the lowest brutes — a limpet or a fly — perhaps, even that of the souls of vegetables, follows from the same reasoning, as may be seen, indeed, in *Butler's Analogy*, and all moral import, in a future existence, becomes more than problematical. But the very basis of the theory is in direct collision with notorious facts. It is pretended that the soul is unchangeable, when we have all the proof possible that it changes from day to day, and nothing but hardy denial on the other side. And if it be ever so immaterial, it still remains, that what had its beginning at birth, may have its end at death. In short, no arguments on this subject are worth listening to, but such as touch the conscience, and turn on moral feelings — on our hopes and fears — remorse or aspirations. The doctrine of a life to come is worthless for religious purposes, except so far as the argument is religious, not physiological or metaphysical.

One other ground of fear from Materialism is, it derives too much countenance from a prevailing doctrine of phrenologists. It is supposed that a Materialist must, of course, be a necessarian, and must deny that man can be justly praised or blamed, rewarded or punished. We know that a necessarian may, with logical consistency, hold that it is right to punish a man, as we would whip a dog, merely because experience shows the



efficacy of the motive ; but, although this satisfies the lower demands of economics, it by no means meets what we believe spiritual religion and sound morality to require. To hold that self-reproach and penance is self-delusion, does appear to us a grievous and immoral error ; and we regret that the author of the "*Vestiges of Creation*" does not express himself more decidedly against it, when he approaches the topic. He distinctly recognises the reality of self-control ; and therefore we hope, that if he had the opportunity of further explanation, we should be satisfied with his view.

Having said thus much, we may add, that we cannot ourselves see any proper connection between the doctrine of Materialism and the doctrine of necessity. The latter controversy is notoriously an entangled one. Spiritual fatalists are not at all rare among contemplative and even devout persons ; and so far as we can see, the difficulties in the way of believing in human free agency are equally great, and need to be met by the very same considerations, in the Immaterialist, as in the Materialist theory. No Materialist has any — to argue, that as a planet moves without power or self-control, so also must the human brain act, if its forces are merely material ones. For the pretended analogy would quite as well prove that it cannot hope and desire, meditate and reflect, as that it cannot act freely upon itself. Into such false analogies those are, perhaps, peculiarly apt to fall, who have studied inanimate, more than animate or rational nature ; and it is hardly fair to charge on Materialism, *as such*, the errors which arise out of an undue encroachment of physiology on the domain of morals. \*

If Mr. Combe means by soul, that self-conscious principle which makes every being the same ; and by person, what we would call individuality, which makes all beings different ; or individuals, distinct from one another ; then we agree that man is immortal by virtue of his soul or self-consciousness, and

\* Materialism and Immaterialism, by George Combe, Esq.



we believe that personality or individuality must also exist, to make a conscious individual being. But if Pantheists discredit the belief in a self-conscious principle, as the soul of matter, and predicate their immortality on individuality alone, we are irresistibly led to believe in the immortality of the "lowest brute—a limpet or a fly,"—even that of the life of vegetables. \*

We regret that Mr. Combe, O. S. Fowler, and other phrenologists, have rejected the doctrine of necessity, and deny that phrenology does not tend to establish it as a conclusion irrefutable; and have adopted an intermediate ground between it and human free agency. Mr. Combe does not distinctly recognize the reality of self-control. On what premise can an intermediate conclusion between it and the doctrine of necessity rest? Conditions beget action, and without their influence no phenomenon is perceived, no action manifested. The philosophers have traced the act to the existing cause, and here their inquiries have stopped; but had they pushed their investigations, they would have found that the existing or moving cause was related or connected to a primary cause or impression outside of the action, and to deny it as the absolute cause on which the action depended, would be to divorce man from the universe and make him independent of it for his existence. Our hopes and desires arise from the conditions of our existence, and mind acts upon mind in conformity to a law which was not created but necessarily existed from all eternity. To deny that man thinks, wills, or moves without a cause which is

\* I perceive that Mr. Combe uses the word soul, in the old metaphysical sense, as synonymous with life. "And God breathed into him the breath of life, and man became a living soul." I use it only as synonymous, with self-consciousness, which is interior and underlies all essences, and which is the inmost, central, or celestial element, around which spirit, and mind, and all principles cluster. When used in respect to individuals, I call it personality. It is in this personal image of God, which man is created. Old metaphysicians recognize the individuality of man as the image of God, in which he (God) created man. This idea is manifestly erroneous, and from it sprang the Anthropomorphic doctrine.



in conformity with eternal laws, is to deny in opposition to mathematical demonstration. In the universe we live, move, and have our being. We live by the conditions brought about which are receptive of life; we move by influences or motives operating upon us, and by conditions existing within us; we have our being as a divine induction into the higher forms of individualization, which is like all else, subject to the eternal laws of its own nature. Freedom and independence are inseparable. We cannot be independent unless we are free; nor can we be free without independence. From every position in which the universe is perceived, as a whole or in its parts, from the lowest degree of existence up to Being itself, do we behold the unalterable necessity of all things. The superstitious evidence of barbarism, that the laws of nature have been stayed, and miracles wrought—is in opposition to our experience, consequently we cannot admit such testimony. I may believe there is such a city as London, in England, though I have never seen it, as it is not contrary to experience that such might be the case. But to discard our own experience and knowledge, and assume the truthfulness of ancient testimony, is to admit the retrograde of the universe, and to reverse the impressions of our senses. The distinction between right and wrong depends, not on the freedom of the human will, but on the constitution of our nature. All actions are morally right which have the approval of conscientiousness, benevolence, etc., enlightened by intellect; and every action is wrong which outrages or offends them. This disapproval is caused by antagonism in our nature, which will not cease till the lower or animal nature is subjugated by the higher or moral nature. It is so from necessity. What I mean by necessity is, that which must be and cannot be otherwise. It is a necessity that two and two make four; that a whole is greater than any of its parts; that water flows down a declivity; that similar things, under similar circumstances, are similarly impressed; that a connection exists between essence and existence. It is also a necessity that a person born under



hereditary influences, and reared amidst them, should in his conduct and life, act in conformity thereto. There is no half way ground here. If he is addressed and educated in another direction than that to which these influences tend, he will act in direct ratio to the influences produced, and regulate himself in perfect conformity to the balancing influence of this new direction to act upon the old, in proportion as two to five, three to six, five to seven, etc. It is, as Mr. Combe says: "We know that a necessarian may, with logical consistency, hold that it is right to punish a man as we would whip a dog, merely because experience shows the efficacy of the motive; but, although this satisfies the lower demands of economies, it by no means meets what we believe spiritual religion and sound morality to require." Too much reliance is placed on our perverted feelings, in considering the nature of responsibility. Certain deeds committed by some, produce indignation and revenge in others; and we are hasty to admit that the spirit of revenge presupposes the right to punish, but when we perceive that the punishment has no power to redress the wrong committed, nor the perpetrator thereof,—what good is to come from its infliction? My attention was particularly directed to this subject, by observing a man whose finger had been severely bruised by cogs of a machine, which was propelled by natural laws. He, by the aid of a bludgeon which was near, smashed the machine to atoms. I compared the motives in this case, with that of inflicting revenge on human nature, and found as much philosophy in the one act as in the other. I would not hold, by any means, that self-reproach and penitence are self-delusions; for after the cause which produces the excitement and stimulus in Destructiveness, Combativeness, or other organs, is removed, and tranquility of mind restored, then Conscientiousness sits supreme in her own tribunal, and inflicts chastisement according as the nature of the case may be. When external authority interferes, further than the protection of society from crime, by confining dangerous and unlawful persons in houses of correction, it is

interfering with individual sovereignty, and becomes no longer an instrument of good, but one of tyranny and vice. For there is no way of evading the inevitable conclusion, that every phenomenon is but the result of necessity; and to chastise a man who has but fulfilled the ends of his inharmonious being, is to add insult to injury, and disregard the higher principles of justice and right. It is with regret that we behold the manner in which the clergy sophistically blend truth with error, so as to enable them to harmonize their theologies with universal truths, which satiates the minds of those enquirers who are endeavoring to arrive at truth.

The learned divines of Europe who admit the doctrine of predestination, have endeavored to justify God in wilfully inflicting eternal punishment on those of his creatures whom he has ordained so to punish, — by admitting the capacity in man to determine his own future condition, by a sort of half way free agency. Prof. James Buchanan, D. D., L. L. D., says in respect to the Christian doctrine of providences: "This doctrine affirms, first, the existence and attributes of God, as a holy and righteous moral governor; secondly, the real existence and actual operation of second causes, distinct from, but not independent of, 'the first cause;' thirdly, the operation of these causes according to their several natures; so that under God's providences, events fall out, 'either necessarily, freely, or contingently,' according to the kind of intermediate agency by which they are brought to pass; and fourthly, that in the case of intelligent and moral agents, ample room is left for responsible action, and for the consequent sentence of praise or blame, reward or punishment, notwithstanding the eternal decree of God, and the constant control which he exercises over all his creatures and all their actions."\*

Thus our actions are produced from "second causes," not independent of the "First Cause," but rather eventfully fall

\* Theories of Chance and Fate. Modern Atheism.



out of God's providences which he has arranged from all eternity, "either necessarily, freely, or contingently," hence our action as free agents becomes responsible, and we can be justly sentenced, praised or blamed, rewarded or punished, notwithstanding the eternal decree of God. From all such sophistry, Lord deliver us. If God is Omnipotent and possesses all power in heaven, earth, stars and hell, whence does man derive the power to act "freely"? Where is the line of demarcation between "first" and "second" causes, which makes the second responsible and leaves the first unimpeached? Will Dr. Buchanan inform us, or is it one of the ways of God which are past finding out? The false relations in which man, through ignorance, has placed himself to the laws of his being, has produced in him pain and misery, and theologians assume that this state of existence had its origin in Adam's fall, by which total depravity was introduced into the world. It is apparent to us that depravity has its origin in ignorance; and if all preachers were converted into teachers of common sense, we would the sooner get rid of this abomination. Dr. Thomas L. Nichols says: "God seems to us to be of necessity self-existent, having no maker, and consequently eternal, or without beginning. And as we cannot suppose a God eternally idle, or alone, or without active manifestation, or life, we are driven to the belief in the equal eternity of the universe. The power of God seems only bounded by possibilities, principles, and laws. God cannot do a thing physically or mathematically impossible; nor a thing wrong or morally impossible; and he seems to be subject to certain laws of progress, in virtue of which the world must pass through certain stages of development, before the establishment of entire harmony."\*

In endeavoring to prove the efficacy of prayer, and God's answering it without working a miracle, or interfering with the established order of the universe, they have instituted a doctrine which, in natural affairs, would be called paying be-

\* Nichol's Anthropology.

fore contracting; or in supernatural things, working a miracle before the time; a creation adapted to suit man's prayers, and not man created subservient to the universe. The celebrated German philosopher, Euler, in his endeavors to sustain the Calvinistic doctrine on philosophic principles, and to harmonize it with revelation, is led to say: "That when God established the course of the universe, and arranged all the events that must come to pass in it, he paid attention to *all the circumstances* which should accompany each event, and particularly to *the dispositions, designs, and prayers* of every intelligent being; and that the arrangement of all events was disposed in *perfect harmony* with all these circumstances. When, therefore, a man addresses to God a prayer worthy to be heard, that prayer was already heard from all eternity, and the Father of mercies arranged the world expressly in favor of that prayer, so that the accomplishment should be a consequence of the natural course of events. It is thus that God answers the prayers of men without working a miracle."\*

There are three doctrines prevalent in our country respecting the universelum, its creation and government, — the first of which is: That God, an Independent and Anthropomorphic Being, by an act of his will, created all things, the last of which was man, to whom he gave affection and understanding, and freedom of existence, that he might follow the dictates of his own being; but that he (God) rules both as a general and special providence, and can alter, make, or destroy, just as he may be disposed.

This doctrine is founded on assumption; there is no testimony, either experimental or philosophical, which establishes such a hypothesis; but the facts and evidences are decidedly against it.

Man, as an independent and free actor, has nothing external to the powers that be, and this power is God. In God he lives, moves, and derives his power and his being. Not a

\* Euler's Letters on Natural Philosophy.



word is uttered, a muscle moved, or a thought conceived, without a necessary connection and an inseparable relation to all that is in the great universelum. And how insignificant is it in thee, O man! to proclaim thyself superior or equal to the powers that be;—those powers to which you are so great that you stand to them only as a relational being. Man is moved by the influences surrounding and in him, as the chaff is moved by the four winds of heaven; and, alas! it is sad for him, when his animal nature has been excited, stimulated, and made to boil like a cauldron, that he, in the fury of his passions, desperately rushes into such relation to these powers as to cause misery inconceivable, and even sever his earthly existence.

The second doctrine maintains: that God, as an independent, personal, Anthropomorphic being, existed from all eternity, and did, before the creation of any thing, predestinate all things that have been, are, and will be; and by that decree all things shall come to pass as was foreseen by Him. The doctrine of Calvin was founded in this wise: He recognized from his authority, the existence of a personal, independent Deity, and, from the same source, he believed, that at death all humanity passed into one of two eternal conditions, called heaven and hell; then philosophising on the nature of man, he found him a creature of circumstances, who in God lived, breathed, and had his existence, and totally incapable of himself to will or to do, only through God's good pleasure: hence he could adopt no other conclusion than that God fore-ordained all things; and as we accept the doctrine of eternal happiness and eternal misery, and a direct passage into one of these conditions at death, we are obliged to admit that his disposal of us, with all things else, is in accordance with his will and pleasure. This doctrine is erroneous; for to say that God fore-ordained or decreed, is to conceive of a time when He previously was not, as he afterwards was; a state of mind which desires, wants, and wills; which implies imperfection and necessity becomes changeable; hence, it is contrary to the



doctrine which teaches that He is unchangeable, the same yesterday, to-day, and forever.

The doctrine of fate is more rational, that all things are so from necessity, and cannot be otherwise. Since reason has become respectable and is looked upon with some degree of favor, theologians have endeavored to establish by its authority, the existence of a personal, independent, Anthropomorphic being, who created, governs, and rules the world. The greatest champion of their ranks is Dr. Paley, who thinks he perceives in things around him a design; and as the existence of a watch proves the existence of a watchmaker, a picture indicates a painter, a house announces an architect; he insists upon this ground of analogy, that design which exists in creation around implies a designer, that this designer must be a person, and that this person is God. The analogy upon which Dr. Paley insists is not sufficient to warrant the existence of a similar design in nature as in art, for we conceive of a person as an organized being, and did we push the design argument, first to prove the existence of an organized person, a God, from similar analogy, we might prove an infinite series of such organized persons, since one such necessarily pre-suppose another, and that again another, and so on *ad infinitum*.

The third doctrine is: that spirit and matter are co-equal and eternal; the former exists from the lowest manifestation or plane of existence, in series or degrees; that it expands and becomes more universal, step by step, till it ends in a universal consciousness, and matter being susceptible to its influence, is organized, cast off, and recognised, according as it becomes susceptible to induction from the higher degrees of spirit; and thus, by a succession of remodelings, it becomes etherialized and refined to that degree which is not perceivable by the natural senses, but by the spiritual, in the spheres to which it has ascended.

This doctrine of spiritualism is founded on observation and reflection. It is true, we assume the eternity of spirit and matter, but this seems to us an axiomatic truth, which is una-



voidable. We can know spirit only by its manifestations through matter. It acts by means of a law or principle, whose foot-steps we behold in the development and organization of the earth, from amorphous matter into form, vegetation, animals, and man. Through this series of progression is its action apparent, and why should it change when by tireless steps we cast off this earthly body? Its laws exist in scales or degrees, rising one above another, each of which has its relations, and all things advance or retrograde according to the true or false relation which they are in relative to the law of their being or existence. Hence it is that good and evil arise out of relations, and are purely conditional.

By exerting ourselves in the most noble qualities which we possess, we advance in that direction and become susceptible of a higher influence, which allies us to a more elevated and refined existence, and in this we see the efficacy of prayer, which is a constant aspiration after truth and goodness; it brings us in divine support, and harmonizes our outward being; it overcomes our worldly desires, and seeks for us more elevated spheres; it unites us in one noble brotherhood, and makes all hearts pulsate in one accord; it points onward, upward, heavenward, and prays for the millennial year when sorrow and discord are experienced and seen no more. Its teachings are elevating, moral, and instructive; and in the conception of an eternal life, consolation is brought home to our hearts; we are elevated in our minds, and pass cheerfully through the trying scenes and difficulties which so constantly beset us; and with patience wait for the wheels of progress to take us into more elevated and congenial spheres. It does not, as Christian sects, believe that Psalm-singing and other supposed religious exercises, on the one hand, or endless wailing in a state of perpetual misery, on the other, are the destiny of human existence; but progress is its watchword, from misery to happiness, from antagonism to harmony, as the tendency of all things.

And never will creation rest,  
 Till as a whole it is completely blest.  
 Purged, by progression's onward step,  
 From pain and misery.

When the days of youth have slowly passed away, and old age looks back through the vista of time upon the sorrows and felicities of earlier years, and relates the deep impressions of early life to friends who have gathered around the evening fireside, it causes the cares of life to vanish, by awakening higher and nobler feelings; by gently touching the musical chords of the human heart, it causes vibrations of melody, and produces contentment, reconciliation, and submission.

Spiritualism says, submit yourselves to the powers that be, for in harmony with them you are happy, otherwise you are unhappy. To be infinitely happy we must know ourselves, the universe, and our true relations to it, which will beget harmony. Infinity is before us, and in it we expect to translate the universe of existence into the universe of consciousness. We expect to accomplish this by our own exertions, and cannot believe with those

“Who follow dogmatism and old tradition,  
 In stupid ignorance of her heavenly mission  
                                 Here below —  
 Where sects and creeds have done some temporal good,  
 By building temples here of stone and wood,  
                                 To make a show.

“On earth the flower of truth was crowned with thorns,  
 And buffeted, alas ! by hoofs and horns  
                                 Of Satan's clan.  
 By priestly power indeed his blood was spilt,  
 To cap the climax and to crown the guilt  
                                 Of mortal man.

“Historians say that Jewish priests  
 Were all contented with the blood of beasts  
                                 Before the flood;  
 Then why, I ask, should Protestant and Pope  
 Rest all their faith and all their hope  
                                 On human blood?



“One fundamental truth we can't forget,  
That all mankind are still imperfect yet,  
And so must be,  
Till king, and priests, and peasants all,  
Shall on one common platform fall  
From sophistry.

“Another truth is made as clear as mud,  
That mankind are depraved who boast of blood  
From shore to shore —  
Who compass sea and land to proselyte,  
And scatter darkness here instead of light,  
Like those of yore.”

Those who believe in immortality only by authority of ancient legends and tradition, must necessarily experience doubt and skepticism as to the truth of such records. Their hopes are often clouded, and a curtain hangs between them and a future existence. A deep silence reigns behind this curtain; none has come back from behind, and revealed to them the certainty of conscious existence, beyond this veil; but all they can hear from beyond, a hollow echo of this question, Is man immortal? as if they shouted in a chasm. Spiritualism, with her revelations, ancient and modern, has removed this doubt from our minds, and we are possessed of the knowledge of a future state of consciousness. No longer does the anatomic knife minutely trace the white nervous fibre, the *corpus callosum*, and reveal to us no trace of immortality; no longer does cold philosophy impress on us a skepticism, but glorious revelations in every leaf and every flower. After the third century, spiritual manifestations necessarily ceased, as the human mind passed into lustful and inharmonious states; which barred the door of spiritual communion with earth's spheres. It may be said, at that time the spiritual became separated from the material world by an impassable gulf; yet at different periods intercourse between them was visibly certain; but such died away before *fast* philosophers and *fast* nations; and it was the prevalent idea that spiritual and mortal communion had ceased with the mission of Jesus and his disciples. Modern

L. of C.

spiritualism may be said to have received its germ from the teachings and revelations of Swedenborg, and was quickened by those of Andrew Jackson Davis. Since 1845 spiritualism has made rapid progress, and has spread to every nation and every clime, by the constant energies of its advocates. Those who have investigated have been converted; and many, who from early training and education, refuse to investigate, are compelled to admit the plausibility of its doctrines and the truthfulness of its representatives.

Spiritualism came in an age of causes, that men might receive facts on which to predicate conclusions. Founded on such data, Buffalo doctors, Harvard professors, with their combined sophistry, cannot affect its onward march, nor will it cease till the world is subjugated to its teachings.

It has been denounced as deceptive, demoralizing, and hurtful; but what are its lessons? By requiring us to look within ourselves and to study our own nature, it teaches self-control; admonishes us to subdue our passions and lusts, that our hearts may be susceptible to higher, purer, and holier influences; it teaches love to our fellow-men, by showing the universal brotherhood, and similarities of our existence, our wants, our dependences.

It claims inseparableness of all things; teaches forbearance; admits rights in others as in self; hence its liberality of sentiment and the superior intelligence of its advocates, for they are not afraid to investigate; they prove all things, and hold fast to the good and true. Not like the numerous religious sects around us, arrayed in bitter hostility to each other; all of whom

“ Grunt and groan,  
And damn all parties but their own.”  
No, no ! But *toleration*, blessed, gentle word,  
Would bring peace, love, and happiness  
To many a distressed home.

Can a doctrine which has converted thousands and tens of thousands to a belief in the immortality of the soul; which



teaches us to elevate our fellow men, to inculcate morality by fraternal love, be hurtful? Can an influx of wisdom and intelligence from higher and celestial spheres, into the minds of earthly beings, be demoralizing? Can evidences, which are perceived by direct observation, and which harmonize with every known truth and law in the universe, be deceptive? Answer, ye devotees of authority, and let the echo ring!

I have witnessed hundreds of *phenomena*, and for hours conversed with my spirit friends. Their conversations were always instructive, affectionate, and pleasing to me; they gave me comfort and consolation; they gave me wisdom and knowledge. I hope all others have been similarly impressed. They taught me to hope and labor in this world, for its moral elevation; to render my feeble aid in bringing about that condition or state of affairs on this earth that was witnessed on the planet Saturn, by the young clairvoyant. He says: — “Do you know that Saturn is inhabited? The people there are very different from the people on this earth. They are very beautiful and more intellectual; they have very high foreheads, and their symmetry is perfect. Their skin is so clear and transparent that you can almost see the blood as it circulates through the veins. There is no sin there; they are unacquainted with strife and bitterness; they worship God with willing hearts, all as one. There is no sickness there, because they obey the organic laws of their nature. They live nine or ten hundred years, and die of old age, when the system has worn itself out.” I shall labor for this end. If I advance this condition even the millionth part of an inch, I can happily say that I rendered, at least, some aid in bringing it about; for I would rather have humanity shed one tear over my grave, and to say, “Here lies a world’s Reformer,” than to possess the honors of Napoleon, or the gold of Astor.

# A NEW AND INTERESTING BOOK,

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