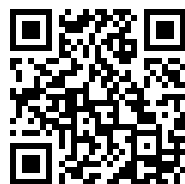

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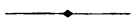
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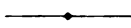
BEFORE THE

SOCIETY FOR ETHICAL CULTURE,

Sunday, April 6th, 1879.



REPORTED BY MISS JENNIE TURNER.



NEW YORK:

Co-operative Printers' Association, 122 Fulton Street,
1879.

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THERE is an intense desire among the many to obtain some satisfactory solution of the ultimate problems of faith. There comes a time when the youth and the maiden find the faith of their childhood escaping them—find that what they had hitherto deemed indisputable facts are swathed in nebulous doubts, and that the stars in the firmament of the soul are veiled. Some there are, and these the majority, who after a brief and useless struggle simply yield to the state of uncertainty, and for the remainder of their lives continue to halt between two thresholds. But others, more sincere and earnest by nature, resolve to push forward toward clear convictions at whatever cost to themselves; and these struggling souls we heartily honor, and for their sake we deem it right that every one who has himself passed through the sea of doubt should hoist his flag and kindle his signal-light upon the eminence to which he may have attained, in order that he may warn off from the rocks those who are still tossed amid the surges of the sea, and show the swimmers where they can land upon the shore of safety.

There is a profound popular prejudice against radical innovation in religion. To some extent I sympathize with this prejudice. If we put away the intoxications and illusions of the passing moment, and regard human life as it is, how little satisfactory often seems the condition of things that meets our candid scrutiny. What is the issue of all our

toil? we are likely to ask, and what its permanent advantage? Even the most confirmed pleasure-seeker, the most lethargic epicurean, the most engrossed money-getter, must at times become aware of the hollowness and vanity of his accustomed occupations. When nature's stillness thrills us; when in some meditative night the mute eloquence of a far-spreading landscape touches deep chords of the inward life; when in moments of joy or sorrow—for both make us sincere—we are lifted above routine; how pitiable, then, appear the objects for which the great struggle goes on! Here is one whose only aim is wealth; to inhabit a palatial mansion, in which every article of use or ornament shall be of rare excellence, is his aim, the purpose of a lifetime! There is another who hunts after the bauble fame, to be crowned forsooth by fickle fortune for a day, to have his deeds blazoned forth by rumor, to leave among late descendants the shadowy memory of a name! And even when the aims which men set themselves are more noble, how seldom are they reached! Our life remains such a mere broken fragment, our endeavors are at best so quickly cut off, our destiny is so little that we must needs bind it to a larger destiny. That alone can reconcile us to existence, that we look upon it as the means of fulfilling a purpose wholly worthy of the greatest sufferings, the hardest sacrifices, as a link in a chain. A link regarded in itself may be petty and insignificant, but if we remember that it makes the indispensable connection between innumerable links like itself, all joining to form an endless glorious chain, then how unspeakably great may become the importance even of the smallest link. And so our life shall be regarded as a link in the chain of generations, our existence as a scale on the ladder of perfection. I have said that in moments of

exaltation the common objects of life appear despicable. There is one object, however, whose transcendent value shines out with all the brighter lustre the more the others are obscured ; and this is *the subjection of the soul to the moral law*. The laws of nature cannot compare with the moral law ; the wonders exhibited by astronomy, the distances of the fixed stars, the infinity of worlds, the sweep of the planets in their orbits through millions and millions of miles, the regularity with which they return unswervingly along their paths through the immensities, the inexpressible grandeur of the material universe dwindles beside the grandeur of the human soul in its sense of responsibility in guilt and goodness.

Now, while the common people do not clearly appreciate, they yet dimly feel the sublime value which the law of righteousness gives to our lives, and they cling to the belief in a moral order, perceiving truly that human life would become wholly intolerable if we indeed believed ourselves to be blown about by winds of chance, the sport of blind forces that wound and pain and crush and grind to no purpose, with no compensating good to be achieved by so much suffering. The natural feelings of mankind, on this account, revolt against the doctrine of chance in any guise, and the people are justified in declaring him an enemy of the human race who lessens the respect in which the eternal ethical values are held. But if we are thus cheered to behold men, even in their outbursts of fanaticism, moved by the desire to protect what is really sacred, it is, on the other hand, inexpressibly saddening to perceive that owing to ignorance and superstition they constantly mistake the best friends of the good for its foes, and, like wild beasts, turn to rend their truest benefactors. " There is a time to act for the Lord by

breaking his commandments," was a current saying among the ancient Hebrews. ⁴ That means there is a time to act for religion by protesting against what is named religion; there is a time to prepare for a larger morality by dashing to atoms the too narrow forms of dogma in which the morality of the age is preserved. But the multitude understand not this necessity, feel not the breath of the larger freedom that comes to them amid the discords of innovation, as the spring comes amid showers and storms. And thus it happens that the most religious souls have ever been persecuted in the name of religion, and that the enthusiasts of morality have been execrated as destroyers of the good.

During the coming week will be celebrated once again the sacrifice and death of the Nazarene. Throughout the broad domain of Christendom there are solemn pageants at this season; the churches are in mourning; weary, melancholy chants harrow the hearts of the devotees; they macerate their flesh and confess their sins in honor of the slain Son of God. Say not Son of God, but son of man. Read in the story of his life and death, the pathetic tale of an impassioned teacher who yearned to be a helper to the wretched, a child-like nature that reproduced in itself the grace and loveliness of childhood, the preacher of a grander virtue than his people were ripe for. He died at "the Tyburn of his nation" the death of a criminal because he had the aspirations of an angel. But not he only. Countless others have suffered like him in the public pillory or on the scaffold or on the rack of secret inward agonies, simply because their religion was too fine for the gross masses that hunted them down, to understand. Was there ever a more magnanimous, genial, healthful nature than that of Socrates? Others might be prudent;

he was wise. For there is a difference between prudence and wisdom, in that prudence selects right means to any end, but wisdom selects great ends only and right means to those ends. The accusers of Socrates were prudent in that they compassed his death, but he was wise in that he yielded his life for the sake of the laws. Hardly can words be found in the literature of any people so simple and yet so sated with the rich sap of truth as those with which Socrates met his judges. He would not weep and supplicate for life, as they desired him to do; that were unworthy. He would not cease from discoursing on virtue, as they demanded, because virtue is the very life of life. He would not throw away his convictions, because he said: "I am a soldier, and a soldier must not throw away his weapons, and my convictions are my weapons." He said: "I am an old man and slow in my walk. Now, there are two evils that pursue men, the one is death and the other guilt, and death is slower than guilt; therefore I, being slow, have been overtaken by the slower of the pursuers, but my enemies, being hasty and violent, have been overtaken by the swifter. I, therefore, am the captive of death, but they shall be known as the captives of guilt forever." A man capable of such sentiments, a man who when his prison door was opened would not pass through that door to liberty, because he said, "It is better that an unjust law shall be fulfilled and I perish rather than that I be preserved and the law-abiding spirit of the people take injury through my example"—this man, therefore, was accused and condemned to drink his own death from the hemlock cup on the charge of Atheism.

And the same charge of Atheism, friends, has been launched against unnumbered others, even against men like

Sir Isaac Newton and La Place. The epithet "Atheist" is a poisoned missile; it wounds not only, but leaves the wound it makes to rankle and spread its venom. The charge of Atheism is used with fatal effect to inflame the fears of the populace; then all reason is at an end, then a cloud of prejudice obscures the real merits of the question at issue, then fierce discord is introduced into the bosom of families, while the designing malice which has created all this confusion in all likelihood fattens on the follies of those whom it has duped. There ought to be some means of putting a check upon the dangerous and often knavish misuse of the term Atheism, and I think one of the surest means to effect this object will be to examine what may be the grounds on which Theism rests and what per contrast is the proper signification of Atheism.

There are three leading theories of the universe. The first is Theism, affirming that the world was created by an Eternal Being, that there was a time when the world did not exist and that it was called into existence by the fiat of a personal God.

The second is Pantheism, affirming that the world existed from eternity, even as God has existed from eternity, and that God pervades the world as the soul pervades the body.

The last is Atheism, affirming that the world is given over to the rule of *chance*.

If now we examine the grounds on which Theism rests—I shall endeavor to give the Kantian metaphysical statement in as plain language as possible—we find that there are three great arguments to which all other arguments for the existence of God are reducible. The first may be called *the*

argument from perfection ; the second, *the argument from the necessity of a First Cause* ; and the third, *the argument from the marks of design in nature*.

The argument from perfection runs as follows : There is possible to the mind of man and arises within him in moments of meditation the conception of a *perfect Being* free from all the weaknesses which we detect in ourselves, a Being not hampered by the limitations of time and space, whose power is unrestricted, therefore called omnipotent ; whose knowledge is unbounded, therefore called omniscient ; a Being that feels no pain, no, nor the unrestful bounding of the emotions in joy ; a Being that remains in absolute repose and yet sheds beneficent influence round about him, even as the sun sheds its rays, and however many the eyes that drink them in, its light is not thereby diminished. Now, therefore, if we have in our minds the conception of a Being including within himself the perfection of all qualities, it follows that this Being must also possess the quality of existence ; for if he did not possess the quality of existence, then would he be imperfect in so far as he lacked that quality. But we have started with the conception of a perfect Being, hence the conclusion follows that *God* exists.

It is indeed surprising that an argument of this kind should have maintained so respectable a position among thinking persons for so long a time as this really has. It was first put forth by Anselmus of Canterbury, a famous divine of the Middle Ages ; has since been repeated, parrot-like, by hosts of his followers, and is still paraded with great unction in modern text-books and encyclopedias. But the argument is a shallow sophism, and the fatal flaw is easily perceived. It is this : simply that existence is not a quality,

but a condition—a condition which may or may not belong to any conception of the mind, even as experience, and experience alone can demonstrate. Thus, we may have in our minds an absolutely accurate conception of the fabulous island of the “Grail,” or of the Golden City, or of fairyland; yet the fact that we have a complete conception of these places does not at all prove that they exist. Kant has crushed the argument from perfection by simply remarking that we may have in our mind a perfectly complete and accurate conception of an hundred dollars, and of course in like manner of a million dollars, but that the perfection and accuracy of our conception will not place even a single coin into our purse. Thus, too, we may have a perfect and accurate conception of a Divine Being—a conception, moreover, which shall be as grand and inspiring as you will—and yet the mere fact that we have this conception in mind does not at all prove that there corresponds to it a reality outside of our minds.

The second argument for the existence of God is that from the necessity of a *First Cause*. I have before alluded to this argument, but it will be necessary to repeat my statement, for it is important that it should be grasped clearly.

There is no effect without a cause. If you hear a footstep on the stair, you know some one is coming; if you hear thunder, you know there are electrical discharges. If you see ice, you know there has been cold. If you behold the first flowers raise their inquisitive heads, you know spring is coming. Now look at the great aggregate of causes and effects. The mind asks of this effect what is its cause, and the cause of that cause, and the cause of that, and on, and on, and on, until we grow dizzy, being whirled away into this maelstrom of causation, and spinning round and round in

interminable circles, and it seems like madness coming over us. Then by a superhuman effort we seek to free ourselves, and struggle to lay hold of some firm point, and we say—First Cause, thereon we will rest. And for a while we rest, but after a time returns that inevitable question once more, and lo, Mephistopheles at our elbow nods and smiles, and says, “And pray, sir, since you have found the First Cause, what is the cause of that cause?” If God made the world, what God made God, and what God that God? And so once more, and madder and wilder than before, the whirl of thoughts goes on, and we find no exit.

And then there is another answer which has been given to the argument for a First Cause. Whenever a cause is present its effect must immediately follow. Fire melts wax; when fire is present and applied to wax, wax must melt. There can be no break in time between the presence of the cause and its efficiency. Now, if God is the cause and the world is His effect, then as soon as God existed the world must have followed. But God existed from eternity; therefore the world also was from eternity. And thus again the whole notion of cause and effect as applied to the Infinite proves self-contradictory and explodes.

The third and by far the most fascinating and popular argument for the existence of God is that from the marks of design in nature. If you see a table you say some one must have made it. If you enter a house with well-fashioned apartments designed for certain uses, with ornaments exhibiting a certain style, you will say some one must have built this house; nor could any one persuade you that the materials of the house could have put themselves together of their own accord. Now, if this is true of a table and a house, if

the table has its maker and the house its builder, how much more must it be true that the world had its maker and that this vast structure of the universe had its builder? In modern times the argument from the marks of design in nature has been vigorously assailed by the followers of Darwin. The Darwinist says to the theologian: "You misread nature. What you interpret as marks of design, as evidence of an intelligence that consciously adapts means to ends, is in reality no more than a chance result cast up in the course of the struggle for existence, and can be explained by the law of the survival of the fittest."

I am not prepared to speak upon the question of Darwinism. I deem it the duty of the layman in matters of science to accept what the most competent authorities affirm to be true. Still it does not seem to me that the absence of design or of a purpose in the construction of the universe can be established in the manner indicated. For however great the play of accident may be within certain limits, this at least will be conceded, this at least seems undeniable—that higher and higher forms are evolved in the course of the struggle for existence, and the fact that *higher* forms should be evolved is not explained by accident and the *ascending* line of evolution is not intelligible upon the assumption of chance. At the same time the argument from design has never been demonstrated and I am quite sure will never be demonstrated. Grant even that we do find in nature the marks of an adapting intelligence, what then? Call God the Master Architect, but what is the office of the architect? To order, to arrange, to join in forms of beauty and utility the material which he has ready at hand. But who has ever heard that an architect creates

also the material which he uses? Therefore even if God could be demonstrated as the Architect of Nature that would not yet at all prove him the Creator of Nature. And more, if we reason backward from external facts to their originator or fashioner, we are at liberty to ascribe to Him only so much intelligence, wisdom, goodness as the facts actually exhibit. Now regard the facts in a spirit of straightforward sincerity. True, he might be called a thankless clown who could deny that there is much that is noble and beautiful in the world. Who that has ever seen the glory of lake and hills and stars and sea could deny it? Who that has ever felt the liberating wind blow about him, or rising from his sleep has gone forth on some early morning in the spring and heard the thousand birds send up their carols, and felt as it were sympathetically the universal growth around him, but must have experienced what a luxury mere existence sometimes is? And if we regard the world of the Human, the endless wealth of friendship, the ecstatic affinities of love, the divine joys of maternity—if we ponder these things how are we moved to exclaim in gladness, “The world is beautiful indeed.” But again I raise my warning, a warning that may sound harshly enough in many an ear, saying, let us be honest. There is a black counterpart to the picture; this also let us consider. For happiness, then, man was created! Is it for the happiness of their peoples that the plague has devastated the blighted countries of the East? Was it for the happiness of the inhabitants that the floods poured over Szegedin? Was it for their happiness that China, India and Egypt have been swept by famine, and such hecatombs of victims have been heaped up that the imagination halts in blank stupor before the enormity of the figures? Or, tell me,

is it for our happiness that nature has invented that endless variety of pains that rack the human body in sickness, giving such prolonged and subtle torture as the ingenuity of no Torquemada has ever sufficed to rival. Or, transcending all other forms of ill, is it for human happiness that the throne of reason is sometimes shaken, when we say better a thousand times dead than thus, thus dead in life, when the truest and noblest and best sink to a condition more helpless than that of a child, and those who cling to them raise in vain their piteous cry to heaven, saying, "Great God, good God, canst thou thus strike us down?" Arraign Nature, charge her with her enormities. Why does she slay the worthiest whom we can least afford to lose and preserve the wretches who are a burden to themselves, a disgrace to others? Of what avail is it that beauty does exist when the great multitude are tied down to their tasks and cannot appreciate it. Of what avail are all the splendors of the scene when the fiends of grief clutch the heart and the spiritual eye is darkened? Pondering on these things the soul dwells in night and the Tartarus of despair seems yawning to engulf us. To such a result the argument from design has led us. It is a vain argument, it cannot prove its point. No more than it is possible to plant one's foot upon the solid earth and with the crown of the head to touch the sky, no more is it possible to stand on nature and reach God.

The argument from perfection has failed. The argument from the necessity of a First Cause is inconclusive. The argument from design plunges us only into the quagmire of a deeper doubt.

But what follows from this? Only that which all theology nominally concedes, but which we take in its strictly

literal meaning—namely, that the finite reason of men is incapable of grasping the Infinite; that the standards which we employ with such signal success within the universe prove valueless when we attempt to get out of and beyond the universe; that the idea of cause and effect is a bridge which, as we travel among the mountains of experience, takes us safely over many a chasm, but when we reach the verge of the eternities falls lamentably short. Arrived at that far station, we see a rainbow arch spanning the vast abyss, cheering and hope-giving to behold. But vain indeed would he be who should attempt to walk out into the yawning gulf, hoping to mount into heaven along that shining but insubstantial causeway. Is there, then, no certainty? Have we no firm convictions concerning the Highest which will prove our safeguard in the perilous struggles of life? There is, indeed, such a safeguard, and earnestly and with my whole soul have I sought to point out how it may be secured. To the common people the name of God stands for something gross, material—a Being whom they can approach with their thought, whom they can almost feel with their senses. But the deeper and finer religious natures have at all times felt that the understanding utterly fails before the conception of the Supreme. They knew they could not describe or define their God with their intellects. They thought of Him as of a great Light, in which all vision is lost; they strove in rhapsodical language and by signs and tokens to indicate the streaming forth of their emotions into an ocean of all love. It is marvellous how religious men of all creeds and of no creed agree in the essential feelings that accompany their convictions—St. John of the Cross, Thomas a Kempis, Tauler in the fourteenth century, the

Hebrew prophets, the modern infidel! It is ever the little that rises to be redeemed in the great, the limited that aspires unto the unlimited, the confined power of self that is made free and pure by merging in the mightier power that surges and billows throughout the universe. But this emotional experience, subduing the soul of him whom it seizes, producing often revulsions of feeling and changes in character for a lifetime, even because it is so profound, is dim. And we require a clear message concerning that supersensual order whereof our moral nature bears testimony. We desire to know upon what grounds of reason the conviction of the existence of such a "higher world" may be made to rest.

Modern philosophy has shown and modern science confirms that all that which seems to us most real is but the shadow of an existence behind it. The grass, the meadows, the everlasting hills, the solid planet, the hard stone, are but images in a mirror, and the mirror is our soul. We see beautiful colors of flowers, but unimaginable beauty escapes us because our vision is not fine enough to receive it. We hear ravishing sounds, but the physicist proves that there are numberless air-waves which we never appreciate, because the instrument of our ear is not fitted to translate them into tones. The outside world and its thousandfold phenomena knock at the antechambers of the soul, and are received by the senses, that are the ushers of the inward life. And these usher in whomsoever it pleaseth them, and we are wholly dependent on their service. And yet, though we can never penetrate to things outward, but remain ever within the pale of subjective impressions, we know that the material world by which we are surrounded is a reality, and that the images in the mirror of the soul are not mere phantoms. We know

this because of the Laws. The laws of the mind alone establish the certainty, the safety, the very sanity of our existence. And if this is true of the laws of mind, so far as they relate to external things, and we may wholly trust them thus far, how much more then shall we trust that highest law which we call the Moral Law, which is naught but the supreme expression of law, the law universal, and believe that it, too, corresponds to a reality deeper than all other reality, a reality wiser than we can tell, truer than we can ever demonstrate.

But you will say that this is abstract speculation. Let us then leave aside abstract speculation and draw plain conclusions. The theory of Theism cannot be proved by any syllogism; the theory of Pantheism is still less demonstrable, since its fundamental proposition, as in Spinoza's system, is a mere assumption. Also, it may lead to dangerous consequences, inasmuch as it encourages the belief that all that is is right—injustice, therefore, and baseness and selfishness being in a measure justified, since they, too, are outpourings of the divine fountain-head. And lastly, Atheism—well, truly, if that means the denial of a being conceived by superstitious mortals in the image of themselves, a "big man" above the clouds, then the sooner we accept Atheism the better. But then some of the greatest and truest teachers of religion whom mankind to-day honors and loves, yea, celebrates in admiration and in pride, have been Atheists; and we should esteem it no mean privilege to be numbered among the least of their disciples. But if Atheism means—and this, in any proper definition of the word, alone it does mean—the assertion of the rule of chance, the denial of the transcendent importance of morality, the blasphemy against the Ideal,

then is there no system from which we so deeply, so utterly revolt as this.

Long enough now have we kept silence; long enough have we allowed the charge of Atheism to be brought against us with indifference because we believed it to be dictated by personal motives. But there comes a time for breaking silence. The work which this Society has begun is growing. I cannot bear the thought that any of those who are really at heart with us should be separated from us by an odious name, an untrue alarm. I say, then, that the charge of Atheism as directed against this Society is false, and I am compelled to fling back the charge upon the very head of those who most persistently urge it. For in an age like ours, big with tremendous problems, requiring brave warners to stir the moral sense of the people and hard workers to clear away the Augean heaps of wrong—who, then, are the godless ones?—they who with whatever weak effect and limited strength put their shoulders to the wheels, striving to raise the car of progress from its age-long rut, or they who loll by the wayside, rehearsing an ancient liturgy, repeating for the ten thousandth time some threadbare text, themselves panderers to the prejudices which they should curb, themselves worshipers at the unclean shrine of Mammon? Atheists indeed! Is this a time to dispute concerning Atheism? To waste energies on matters of creed at all? Is there not *work* that cries out to us that we shall do it? Is not this a time for all to help who can help in whatever name they choose to do so, to bring the immediate and most manifold relief that is needed, and to fill the great wants of humanity that have too long, too long been neglected? Ah! but workers we must have. That will be the main test

of religious teachers, that they really work. The people must be aroused, their eyes must be opened, their indignation must be stirred, that they may drive the drones of dogma from their pulpits and place there leaders who will lead them to the good.

The people want a confession of faith, I am told. Hear, then, mine—a simple one. I believe in the supreme excellence of righteousness; I believe that the law of righteousness will triumph in the universe over all evil; I believe that in the law of righteousness is the sanctification of human life, and I believe that in furthering and fulfilling that law I also am hallowed in the service of the unknown God.

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Rivista Nazionale Italiana
Quaderno di Ottobre-Novembre 1866
Tipografia Galileiana di M. Cellini e C.

INTORNO ALL'ARGOMENTO ONTOLOGICO

PER LA DIMOSTRAZIONE

DELL'ESISTENZA DI DIO

I. Introduzione.

Occasione a questo scritto fu la lettura delle *Confessioni di un metafisico* del C. T. Mamiani (*Firenze, Barbèra* 1865, vol. 1.^o). Al quale autore io penso avere l'Italia obbligo non lieve rispetto alla diffusione e all'incremento degli studi filosofici, perocchè egli sappia con la eleganza e la purezza del suo dire, con la popolarità del suo nome, coll'ingenua e franca manifestazione dell'animo suo innamorato d'ogni vero, d'ogni bello, d'ogni bene, e con la gravità della sua dottrina rompere o almeno scalfire qua e colà il diaccio adamantino dell'universale indifferenza inverso a cotesto genere di speculazioni. Se noi che dalla cattedra e per la stampa professiamo filosofia nel bel paese, abbiamo tutta o in parte la colpa d'un tale stato di cose, o se questo voglia attribuirsi ad altre e più potenti cagioni, non dirò; avvegna- chè l'animo mio, rifugga da ciò, a cui veggiamo tuttodì parecchi manifestare un violentissima e quasi irresistibile

inclinazione, vale a dire dal farsi giudice di sè stesso e de' proprii eguali e questi porre in fondo e calpestare vigliaccamente, lasciando sottintendere, anzi dicendo aperto a chi vuol capire sè essere tra quei pochissimi, cui lo stato dovrebbe affidare la somma dell'insegnamento per salvare la scienza e la coltura d'Italia da certo naufragio. Solo noterò che se nocevole torna al vero progresso la reciproca adulazione, anco il denigrarci gli uni gli altri rabbiosamente o con superbo fastidio deprimerci condurrà senza fallo a renderci tutti contennendi davvero e a tórre ogni stimolo d'onore agli studi. Ma basti di queste miserie, di che pur troppo non guariremo sì presto; torniamo al proposito.

Anche il riprodurre che fa il Mamiani parecchie dottrine quasi andate fuor d'uso per non so quale sazietà e parecchi problemi già molte volte agitati senza che gli animi si acquietassero perfettamente alle soluzioni che ne furono pôrte e però lasciati da banda, il riproporre dico questi e quelle con certa vivacità e ingenuità giovanile, che mai da lui non si scompagnano, giova cred'io non poco a risuscitare l'interessamento degli studiosi e a rinverdire nella memoria loro que' luoghi della scienza, che per manco di eccitamento possono rimanere negletti e incolti. Questo a me certamente è intervenuto, e il medesimo stimo sia per essere d'altri non pochi; ond'ecco qui dichiarata l'origine della presente scrittura.

La quale non intende essere altro che una esatta e coscienziosa investigazione circa il famoso argomento ontologico, che sotto forma in parte nuova è stato risuscitato dal C. Mamiani e così posto a capo di tutta la metafisica. Fare la critica dell'opera sopra lodata è fuori de' miei intendimenti, se non per quanto direttamente si connette col mio tema.

Io non entrerò qui a delineare la storia dell'argomento ontologico, nè indagherò fino a che punto esso si riscontri in Platone, in Aristotile o nello stoico Cleante

e ne' suoi successori, o finalmente nella filosofia cristiana anteriore alla scolastica e specialmente in Santo Agostino. Nè anche m'importa di determinare se la forma che assunse appo Santo Anselmo coincida rigorosamente con quella che gli diede Des-Cartes, il Leibnitz e la scuola volfiana. Basti sotto al rispetto storico ricordare due punti, vale a dire la critica che ne fece il Kant, e la quale riuscì ad escluderlo addirittura - nella sua forma genuina - dalla filosofia tedesca, e l'interpretazione e il valore che gli attribuirono i susseguenti idealisti e massime lo Hegel. Il qual ultimo, come nell'argomento così detto cosmologico riscontra il concetto della religione naturale e nel teleologico la religione dello spirito finito, così ricava il suo concetto della religione assoluta, ossia cristiana, dall'argomento ontologico (1). Questo, dicono gli idealisti tedeschi, ha un valore imperituro, ma non come dimostrazione del Dio personale e vivente della tradizione, sì solamente come riconoscimento dell'assoluto metafisico o vogliam dire della ragione eterna e impersonale, del fondamento ideale d'ogni possibilità e realtà. E costesta interpretazione dicono nel loro linguaggio consacrato essere *la verità* dell'argomento ontologico; della critica kantiana ci occorrerà di far cenno più avanti.

II. Forma e materia dell'argomento ontologico.

Ora per mio avviso la forma più semplice che si possa dare alla detta argomentazione è l'infrascritta:

L'Ente perfettissimo è possibile,

Se l'Ente perfettissimo non esiste, non è nè anco possibile.

Dunque l'Ente perfettissimo esiste.

Il quale è un argomento indiretto o apagogico (2) concludente dalla falsità dell'antitesi alla verità della tesi.

(1) Ved. *Forles. ue. d. Religionsphil.*

(2) V. la Nota C in fine.

La falsità poi dell'antitesi è qui ricavata dalla sua opposizione a un altro principio ammesso siccome certo.

Il predetto raziocinio è perfetto quanto alla forma; rimane dunque soltanto che se ne cimenti la materia vale a dire le due premesse. Ora il valore di queste dipende anzitutto dal senso che vi si attribuisce al vocabolo *possibile*, essendo d'altra parte indubitato che la possibilità si può intendere in più d'una guisa.

Ora io credo che la voce *possibile* assuma a seconda dei casi una delle significazioni seguenti:

a) *Pensabile.*

b) *Tale che nulla osti necessariamente alla effettuazione della cosa.*

Ma siccome il termine *pensabile* è alla sua volta capace di prendere uno o altro di questi sensi:

α) *Non involgente contraddizione logica.*

β) *Atto ad essere esplicitamente pensato dalla mente umana.*

γ) *Atto a essere pensato da una mente, sia poi questa quale si voglia.*

Così i significati del termine *possibile* si ridurrebbero a quattro. Dobbiamo quindi prenderli in considerazione a uno a uno, esaminando il valore che per ciascuno di essi prendono le due premesse del sillogismo soprascritto. Forse dividendo queste significazioni secondo un altro fondamento, i termini potranno diventar cinque; ma di ciò più innanzi.

III. Si prende il vocabolo *possibile* nel senso designato in α cioè di: *Non involgente contraddizione logica.*

In questo caso nulla può obiettersi contro la premessa maggiore: *l'Ente perfettissimo è possibile.* Percchè dei due elementi onde consta il subbietto, *ente* cioè e *somma perfezione*, niuno per sé è tale che contenga la negazione dell'altro. La difficoltà che qui altri

potrebbe muovere domandando se tra le singole perfezioni, dalla cui somma risulta la perfezione totale, non possano per avventura esserne di cosiffatte, che l'una escluda l'altra, questa difficoltà, dico, non mi pare abbia molto peso, stantechè quelle che si dicono perfezioni e che tuttavolta si escludono reciprocamente, non ponno essere che perfezioni relative a singoli tipi finiti e perciò assolutamente parlando imperfetti. D'altra parte qui si tratta di contraddizione logica e niente più, e in questo senso anche il concetto, pognamo, di spazio con quattro dimensioni non è contraddittorio. Il che vuol dire che la sintesi reale è estranea alla logica e che la possibilità intrinseca non si assolve per intero nella mancanza di contraddizione logica. Su di che ci accadrà di rivenire più avanti.

Ma che cosa diremo della premessa minore: *se l'Ente perfettissimo non esiste, non è nè anco possibile?* Qui come tutti sanno sta il nerbo dell'argomento ontologico, massime nella forma che gli diede il Des-Cartes, e contro di questo punto si affilano le critiche di Kant. Un ente perfettissimo, cui faccia difetto l'esistenza e che però si riduca a un mero possibile, a una mera idea - dicono - non è già più perfettissimo, avendo sopra di sé un più perfetto, cioè quello che oltre a tutti i caratteri contenuti nel primo ha per di più l'esistenza. Onde la non esistenza riuscendo incompatibile col carattere della suprema perfezione, renderebbe un tale concetto intrinsecamente contraddittorio; quindi esso è pensabile solamente a patto che tra' suoi attribuiti sia pur compresa l'esistenza. Il che val quanto il dire che nel concetto di Ente perfettissimo si contiene un'attinenza necessaria coll'esistenza dell'oggetto che a tal concetto corrisponde.

Ora gli appunti di Kant (1) contro questa parte dell'argomento ontologico si riassumono in ciò, che l'esistere

(1) Ved. *Kritik d. r. Vernunft-W.* Vol. II, pag. 46a.

non è guari un predicato che possa aggiungersi alle altre note onde un concetto si compone; che il concetto e l'oggetto corrispondente debbono contenere tutti gl'identici caratteri, altrimenti il primo più non sarebbe il concetto del secondo, ma bensì di qualche altra cosa; che però l'esistenza è una relazione dell'oggetto verso il concetto, quindi estrinseca a questo (1).

E già prima di Kant erasi osservato che l'esistenza contenuta nel concetto di somma perfezione non è veramente l'esistenza dell'oggetto, ma si solamente l'esistenza pensata o il pensiero dell'esistenza; cosicchè - dissero - la sola conclusione legittima che si possa cavare da quella argomentazione sarebbe questa: L'Ente perfettissimo essere pensabile solo come esistente; ma di qui all'affermare che Egli esiste intramezzare un abisso. Quest'ultima osservazione può parere eccessiva e provar troppo, come suol dirsi. Imperocchè ogni argomentazione, la quale conchiuda comunque e sia pure *a posteriori* all'esistenza di chechessia, non può ad altro conchiudere che ad una esistenza pensata. Pretendere di più tanto varrebbe quanto pretendere che un raziocinio ci desse per risultato la cosa stessa reale. L'astronomo che dalle perturbazioni osservate nelle orbite di alcuni corpi celesti argomenta l'esistenza d'un altro corpo invisibile, ove il suo ragionamento non pati-

(1) I germi di codesta critica si incontrano già in un opuscolo pubblicato da Kant nel 1763, quindi 18 anni avanti la prima comparita della critica della ragione pura. Infatti nel detto opuscolo, intitolato *Der einzig mögliche Beweissgrund zu einer Demonstration des Daseyns Gottes*, si veggono stabilite fra altre le tesi seguenti: 1.º che l'esistenza non è un predicato delle cose, ma una riferenza al nostro concetto; 2.º che *essere* altro non significa se non *posizione assoluta*; punto questo da cui prese le mosse la metafisica di Herbart; 3.º che l'esistenza non è il *complementum possibilitatis* dei Wolfiani, ossia che nel reale non c'è verun carattere di più che nel possibile, il di più riferendosi al nostro pensiero.

Toccheremo più innanzi di altre conclusioni a cui riesce questo opuscolo. Ora io debbo confessare di essermi meravigliato vedendo il Mamiani accettare e far sua la prima delle tre proposizioni soprascritte, come apparisce ai §§ 122 e 123 del 1.º vol. delle *Confessioni* e tuttavia insistere sull'argomento ontologico. Il quale pare a me si regga tutto quanto sull'ipotesi che l'esistenza possa inerte come predicato a un soggetto.

sca difetto per veruna parte, dimostra l'esistenza reale di quel corpo, quantunque la proposizione esprimente cotale sua illazione non possa contenere che il pensiero di quella esistenza, ossia un'esistenza pensata. Chiaro è dunque che la semplice distinzione tra l'esistenza dell'oggetto in sè e l'esistenza pensata non basta a mostrare la fallacia di quella proposizione, su cui si appoggia l'argomento ontologico, e la quale consiste nel negare la pensabilità del concetto di Ente perfettissimo, qualora ne venga precisata l'esistenza. La critica di Kant penetra assai più a fondo; essa nega che l'esistenza possa mai costituire un elemento dell'essenza, dacchè questa debbe ritrovarsi identica perfettamente e nell'oggetto e nel concetto. Dove io osservo che se l'esistenza potesse entrare a formar parte dell'essenza, l'esistenza dovendo in tale supposto trovarsi nell'oggetto non meno che nel concetto o sarebbe nel primo in quella guisa medesima che è nel secondo - e in tal caso il concetto sarebbe la cosa - ovvero vi sarebbe per altra maniera, cioè sotto forma ideale, e allora, non sarebbe più che un'esistenza possibile, che è quanto dire possibilità e nulla più (1).

Io poi non so - e questa osservazione mi pare decisiva - non so dico perchè i sostenitori dell'argomento ontologico abbiano creduto che la non esistenza contraddica soltanto al concetto di Ente perfettissimo o di Ente necessario, mentre non v'ha cosa qualsiasi, e fosse pur anco un granello di polvere, il cui concetto non venga parimenti annichilato dalla supposizione che la cosa non esista. Piglia a cagion d'esempio il concetto di corpo e guarda in esso il carattere della impenetrabilità (2). Potrebbe mai un corpo non esistente, un corpo solamente pensato, opporsi all'ingresso d'un altro corpo in un dato spazio? Pi-

(1) Ved. la nota A in fine.

(2) Pel nostro esempio non monta se questa proprietà sia davvero assoluta o sia, come alcuni vogliono, soltanto relativa.

glia - se vuoi un esempio più ancora stringente - il concetto di cosa che sai certamente non esistere, pognamo d'un gran fiume il quale irriga e fecondi le sconolate solitudini del Sahara. Non vedi tu che i caratteri radunati in cotesto concetto, e che certo non presentano ombra di ripugnanza logica, diventano contraddittorii se tu vi associi l'idea della non esistenza o, ciò che è il medesimo, se ne togli via l'idea dell'esistenza? O diremo che un fiume non esistente bagni e fecondi pur una zolla di terreno, nonchè lo sconfinato deserto? E perchè a voler pensare codesto concetto così determinato e certo non repugnante seco stesso è mestieri che noi lo concepiamo siccome attuato nella realtà, ne trarremo la conseguenza che l'oggetto corrispondente esiste daddovero?

Mi pare quindi evidente che codesta esistenza, cui convien porre nel concetto se si vuole che la sua comprensione stia salda davanti al pensiero, non è che una esistenza] ipotetica; circa la quale insieme con tutto il rimanente del concetto resta a risolversi la questione se abbia o no il suo corrispondente fuori del pensiero.

IV. Si prende il vocabolo *possibile* nel senso designato in β , cioè di cosa atta ad essere esplicitamente pensata dalla mente umana.

Questo caso l'abbiamo enumerato più per dare una certa compitezza alla nostra trattazione, che non perchè crediamo avere nessuno dei mantenitori dell'argomento ontologico affibbiato questo senso al termine *possibile*. Ognuno in fatti si persuade di leggeri, che in tale supposto la premessa maggiore, nonchè dubbia, è falsa al tutto. Perocchè niuno vorrà sostenere che la mente umana abbia il potere di svolgere la nozione dell'Ente perfettissimo in tutti i suoi elementi e tutti questi tenere raccolti entro l'unità armonica e distinta d'un concetto. Siffatta nozione, al pari e più assai di infinite altre, guardata subiettivamente,

cioè rispetto a quello che in essa la mente nostra effettivamente si rappresenta e non rispetto a ciò che è fuori dell'attuale pensiero e a cui questo ha riferenza, non è se non un abbozzo di pensiero o, come assai felicemente lo significa il Mamiani, un simbolo d'algebra metafisica. La mente raduna in esso alcuni caratteri astrattissimi, come *totalità*, *perfezione*, *unità*, e senza svolgere nessuno di questi (che alla loro volta sono espressioni abbreviate di moltissimi altri concetti e operazioni mentali) li riguarda siccome un tutto. In modo affatto analogo noi pensiamo, poni caso, *scienza universale*, *letteratura europea* e somiglianti.

V. Si prende la voce *possibile* nel significato di cosa atta ad essere pensata da una mente, sia poi questa qualsivoglia.

Dando al termine *possibile* codesta significazione io sono d'avviso che le premesse del raziocinio, cui stiamo esaminando, si trasformino o piuttosto possano trasformarsi in guisa da costituire un'argomentazione avente vera forza di prova. E ciò pigliando la forma infrascritta o altra equivalente :

Qualche cosa è pensabile,

Se l'assoluto non esiste, nulla cosa è pensabile,

Dunque l'assoluto esiste.

E qui ricorderemo che E. Kant, nell'opuscolo già sopra mentovato era venuto per l'appunto alla conclusione che o questa è l'unica dimostrazione valida dell'esistenza di Dio o non ce n'ha affatto, sebbene, per quanto io ricordo, non abbia poi nella critica della ragion pura tenuto più conto di codesto argomento.

Ma checchè sia dell'opinione di Kant, due cose a me sembrano da osservarsi in tale proposito, e sono : 1.° che dando all'argomento ontologico questo significato e questo indirizzo, non è più possibile di servirsene così sul bel

principio del sistema, occorrendo prima che si dimostri la premessa minore. Il che s'era appunto sforzato di fare il Kant con distinguere nella possibilità in genere l'elemento formale (mancanza di contraddizione), e l'elemento materiale (i dati quali che sieno d'un pensiero qualunque). e mostrando che se il primo elemento preso da sè non si oppone alla negazione assoluta, il secondo è con questa incompatibile. Quindi per una serie di deduzioni venendo a mostrare che quel reale, che è necessariamente presupposto da qualsiasi possibilità, vuol essere un *ente necessario*, uno, semplice, eterno, immutabile, spirito, Dio.

2.º Che la detta argomentazione non si può più a rigore chiamare ontologica, ma piuttosto vorrebbe denominarsi ideologica o se meglio piace logica (1).

3.º Che così presa non è più un ragionamento tutt'affatto *a priori*, perciocchè la premessa maggiore, sebbene faccia le viste di significare un vero astrattissimo, generalissimo e indipendente da ogni concreta conoscenza, in realtà non fa che annunziare il fatto che l'uomo pensa o, quando mai, è una illazione immediata da questo fatto.

Io poi lascerò senza rincrescimento che altri consideri questa come un'imperfezione dell'argomento; per me ci veggo invece la sua forza. Avvegnachè ci si guadagna di prendere le mosse da un fatto inconcusso; cioè dal pensiero effettivo, che è posto coll'atto medesimo onde si annunzia; e questo elemento reale che è un *esse*, permette al raziocinio di andare al *posse*, per salire di quivi a un altro *esse*. Mentre un *posse* che non si fonda in un *esse* dato, non può produrre che degli *esse* puramente ipotetici ossia in effetto degli altri *posse*.

Chi ama la concisione e la chiarezza vorrà, spero, perdonarmi queste aridezze scolastiche d'espressione, come non si fa colpa all'algebrista se i suoi icchesi e i suoi issilonni non hanno la grazia e il garbo d'un sonetto del Petrarca.

(1) V. la nota B in fine.

VI. Si prende possibile nel significato di: Tale che nulla osti necessariamente alla effettuazione della cosa.

Qui si possono daccapo distinguere due casi, secondo chè l'ostacolo si considera come inerente al concetto stesso ovvero estrinseco al medesimo. Nel primo supposto tratterebbesi di possibilità intrinseca; questa poi, come già ci venne accennato nel § III, per una parte è negativa ed equivale alla mancanza di contraddizione logica - e questo aspetto fu esaminato nel citato § III; ma per una altra parte è positiva e domanda qualche cosa di più, domanda cioè che si veda il nesso necessario di tutti gli elementi che costituiscono il concetto e la loro gerarchia e come l'uno proceda dall'altro, domanda in altre parole che sia rappresentata la genesi ideale della cosa o, come anche suol dirsi, che la si possa costruire col pensiero. Del resto a niuno verrà in mente di sostenere che il fatto del non poter noi raggiungere per un dato concetto questo grado di penetrazione nelle sue intime condizioni abbia a riguardarsi come un ostacolo inerente alla cosa rappresentata e il quale ne renda impossibile l'effettuazione. Onde qui non è il luogo di esaminare questo aspetto della intrinseca possibilità. Resta che vediamo della estrinseca, la quale alla sua volta è o *negativa* (mancanza d'ogni ostacolo estrinseco) o *positiva* (esistenza delle condizioni esteriori della cosa).

Ora chi non vede come applicando a Dio la possibilità in questo ultimo senso, si annienta lo stesso concetto di Dio? Chi o qual cosa fuori di Lui potrebbe concepirsi, che sieno necessari acciocchè Dio possa esistere? Tanto varrebbe domandare quali *condizioni* richieggansi perchè sia dato l'*incondizionato*. O cotesta dimanda impertanto non ha più senso veruno o nell'istante medesimo che la moviamo si è sostituito al concetto dell'Ente assoluto un tutt'altro concetto e non se n'è ritenuto che il nome.

La possibilità poi d'un concetto presa a significare la mancanza d'ogni ostacolo esteriore, che ne divieti l'effettuazione, non solo può essere applicata a Dio, ma risulta dalla sua nozione medesima. Ne porge essa però fondamento sufficiente da fabbricarvi su l'argomento ontologico? Giammai, perocchè la premessa minore in tale supposto non ha più senso. Che cosa infatti vorrebbero dire queste parole: *Se l'Ente perfettissimo non esiste, esso è tal concetto che qualche cosa estrinseca al medesimo ne rende impossibile l'effettuazione?* Forse questo che supponendo ch'Egli non esista converrebbe supporre eziandio qualche cosa (naturalmente fuori di Lui, se egli non esiste) che gli impedisse di esistere? Non tornerebbe il medesimo che supporre in ciò che è nulla assolutamente un impulso, una tendenza a venire all'esistenza, tale che se non ha il suo effetto sia mestieri accagionarne qualche impedimento esteriore? Ciò che non è resta nel suo nulla senza che veruna forza nemica ce lo tenga per forza; la cosa è chiara.

Cosicchè è da conchiudere che anche dando al termine *possibile* il senso indicato quassù, l'argomento ontologico non si regge.

VII. Continuazione.

A compiere la nostra trattazione occorrerebbe pure di prendere in esame la possibilità che abbiamo chiamato intrinseca nel suo aspetto positivo. Tuttavia quello che abbiamo osservato al § IV circa alla maniera imperfettissima onde l'uomo pensa l'Infinito credo mi esoneri dall'entrare in questa disquisizione. Supporre che la mente umana sia da tanto da *costruire* il concetto di Dio e venir per entro al medesimo disegnando l'architettura e il procedimento e la vita mi pare così matta prosunzione, che, se la storia non fosse lì a provarmelo, mai più non avrei creduto fosse per saltare in mente ad uomo che sia in cervello. Si badi

per altro come tutti coloro, che hanno attribuito all'uomo tale sconfinata potenza d'intelletto, in ultima analisi hanno fatto dell'uomo o della ragione umana un dio, anzi l'unico dio. Ciò salva non foss'altro le apparenze della logica. - Or come? - potrà qui insorgere taluno - osi tu dunque, temerario in ciò più assai di coloro di cui condanni la temerità, negare al concetto di Dio la intrinseca e positiva possibilità? o asserire per lo manco che l'uomo ne sa nulla? ciò non equivarrebbe a dire che Iddio, almeno per quel che l'uomo ne sa, potrebbe anco essere intrinsecamente impossibile?

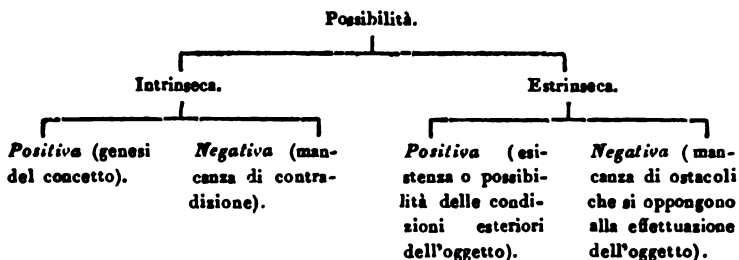
Ab esse ad posse, miei signori. Basta che Dio sia dimostrato esistente, perchè issofatto se ne debba ammettere - *ammettere* dico, non *conoscere* - la intrinseca possibilità. Vero è che anche delle cose la cui realtà ci è comprovata da indubitabile esperienza noi investighiamo la possibilità; ma in tal caso non si domanda *se* la cosa sia o no possibile, sibbene *come* essa sia possibile (1). Riesca poi o non riesca di scoprire codesto *come*, niuno può mettere in forse che la possibilità ci ha da essere. E questa necessaria presupposizione, se ben si bada, è la coscienza che il pensiero ha delle altissime sue prerogative e della origine sua divina; quasi com'ei dicesse a sè medesimo: Sulle porte dell'Essere stanno in sentinella i miei commilitoni, le eterne leggi della ragione; io posso riposare sicuro sulla loro fede, che mai non permetteranno l'ingresso a chicchessia, quando non porti seco la fedina della possibilità.

VIII. Si classificano in altro modo i sensi del termine possibile.

Le cose che abbiamo discorso nei paragrafi precedenti riceveranno, spero, un nuovo lume e si potranno riassumere in un solo sguardo prendendo a dividere i signifi-

(1) *Conf. Trendelenburg, Log. Unters 2 Auf. Vol. II, pag. 169 sq.*

cati della voce *possibile* con più di logica precisione. Eccoli pertanto in un breve quadro.



Di queste quattro maniere di possibilità noi esaminammo la prima nel paragrafo precedente a questo e nel IV, e negammo potersi su-di essa appoggiare l'argomento ontologico. Il medesimo s'è fatto colla seconda nel capitolo III; della terza mostrammo nel VI essere assurdo parlare a proposito dell'assoluto; e della quarta quivi medesimo asserimmo non essere per uscir mai valido argomento circa all'esistenza dell'oggetto.

— Ma che sorta di possibilità era poi quella di cui ci tenesti parola al § V, e sulla quale dicesti potersi fondamentare un argomento valido, sebbene non propriamente *a priori*, della esistenza di Dio? —

Questa dimanda è troppo naturale perchè io possa esimermi dal soddisfarvi. La possibilità quivi è presa in una accezione assai generale e come equivalente alla pensabilità astratta; le distinzioni di intrinseco ed estrinseco, positivo e negativo non vi sono considerate, perocchè si guarda non alla possibilità di questa o quella cosa, sibbene al fatto dell'esserci una possibilità. Ciò che del resto equivale precisamente all'esserci un pensiero, avvegnachè la possibilità - come osserva giustamente il Trendelenburg - « malgrado tutti gli elementi e le attinenze reali che in sè contiene, nell'essenza sua è solamente per il pensiero, nel quale la cosa si effigia o il quale la pre-

forma » (1). Perciò quivi alla premessa maggiore *l'Ente perfettissimo è possibile* sostituimmo quest'altra: *qualche cosa è pensabile*.

Finalmente avvertiremo che nel § IV, quantunque indirettamente ne risultasse l'incapacità del pensiero umano a concepire la possibilità intrinseca positiva dell'infinito, pure si guardava propriamente solo alla possibilità del concetto subiettivamente considerato, vale a dire come atto dello spirito pensante, non nel suo contenuto. Donde avviene che la *pensabilità* quivi esaminata non si coordina logicamente nella serie che abbiamo quassù divisato.

IX. Dei giudizi identici e analitici.

Tutte le cose discusse nei paragrafi precedenti se tornano applicabili all'argomento ontologico, quale correva nelle scuole, non parranno forse adattarsi con altrettanta giustezza all'argomento medesimo nella forma in che lo concepiva ed esponeva il C. Mamiani. I due perni, a così dire, su cui questa si aggira (2) sono: 1.° che ogni verità è verità di qualche cosa e però mallea una realtà corrispondente al suo contenuto; 2.° che ogni idea, ove non racchiuda intrinseca repugnanza, che è quanto dire ove sia pensabile, ha un oggetto corrispondente, eterno, assoluto fuori del soggetto che la pensa. Di qui due proposizioni sintetica, egli dice, la prima (*Dio è ineffabilmente quello che è*), analitica la seconda (*l'Ente perfettissimo è possibile*), le quali amendue secondo gli anzidetti principii porgono una valida prova dell'esistenza dell'assoluto ossia di Dio.

Ora io non ho in animo di riportare qui gli ingegnosi ragionamenti che il chiarissimo Autore istituisce a tale pro-

(1) *nur durch den Gedanken, in dem die Sache sich abbildet oder welcher die Sache vorbildet.* - *Log. Unters.*, Vol. XI, pag. 165.

(2) *Ved. Confessioni*, Vol. I, pag. 83-123.

posito tanto più che il suo libro corre per le mani di tutti, e oltre a ciò la squisita forma del suo scrivere mi obbligherebbe a ricopiarlo per disteso acciò non mi venisse guasto. Poi, come dissi a principio, il presente scritto non ha l'intento d'essere una recensione (secondo s'usa chiamarla) nè una critica. All'uopo mio basterà invece ch'io esami questo problema: Se un giudizio vuoi identico vuoi analitico considerato in sè stesso, possa mai in qualsiasi cosa e qual che ne sia il contenuto dimostrare la reale esistenza di qualche cosa. Si noti la clausola: Considerato in sè stesso; la quale accenna che qui non si dovrà guardare al fatto psicologico dell'essere pensato quel giudizio (fatto onde risulta direttamente provata l'esistenza del subbietto che lo pensa e d'una pensabilità in genere), ma solamente al valore del giudizio come tale.

Ora se c'è al mondo una proposizione, in cui sembri luminosamente contenersi la certa prova della esistenza del suo subbietto, senza fallo la è questa: *il reale è reale o L'esistente è esistente*. E abbiamo preferita una tal formola a quell'altra più usitata: *l'ente è ovvero ciò che è, è*, per fuggire gli equivoci facilmente prodotti dall'è che pigliato così nudo ora ha senso di semplice copula, ora accenna all'essenza ora all'esistenza.

Il giudizio quassù arrecato asserisce direttamente la realtà del subbietto; se quindi sia identico o analitico, che è quanto dire assolutamente certo ed evidente, non ne verrà per necessaria conseguenza che esso comprova per modo irrepugnabile la detta realtà? L'obbiezione che inferma il valore dei giudizi di tal fatta rispetto al dimostrare la realtà del loro subbietto, cioè l'essere i medesimi condizionati alla realtà appunto di questo, qui pare non possa far presa. Imperocchè del giudizio a cag. d'es.: *il triangolo ha tre lati* posso ben dire corrispondere esso a quest'altro di forma ipotetica: *se un triangolo sia dato, esso avrà tre lati*, ma potrei io fare il medesimo colla proposizione sopra

accennata? Potrei io mettere il giudizio: *il reale è reale* sotto la condizione: *se un reale c'è?* La proposizione dubitativa: *se un reale c'è* non vuol dire sennonchè: *se un reale è reale*; dove apparisce ch'essa mette in forse lo stesso giudizio apodittico: *il reale è reale* e ciò non si può senza manifesta contraddizione.

Ma prima di tutto si badi che il concetto significato dalle parole: *il reale* non è così semplice come pare. Cotesto articolo *il* significa anch'esso qualche cosa, che unitamente al carattere della *realtà* costituisce il subbietto; esso significa il concetto di *quid* indeterminato, d'un contenuto qualsiasi. Però il giudizio sopra detto equivale in fondo a quest'altro: *quel quid qualunque che è reale, è reale*. Onde si vede che non era propriamente identico, ma bensì analitico e che nel subbietto c'è una sintesi anteriore al medesimo e il giudizio stesso analitico vale sotto condizione che valga quella sintesi. Ciò a rispetto delle proposizioni analitiche, cioè di quelle in cui il predicato riapplica al soggetto una parte del suo contenuto. Vediamo ora di quelle che propriamente si dicono identiche.

Ora la ragione suprema e decisiva, per cui nessun giudizio identico può mai dimostrare l'esistenza di checchessia, qualora questa non sia già provata e ammessa d'altronde, risulta chiaramente dalle osservazioni che seguono.

Perchè un giudizio potesse avere cotal forza dimostrativa, occorrerebbe che in esso si adempissero le infrascritte condizioni; ciò sono: 1.º che subbietto e predicato sieno perfettamente identici; 2.º che l'uno e l'altro sia perfettamente semplice; 3.º che equivalgano alla pura nozione di realtà o esistenza.

Le quali condizioni non possono rifiutarsi, perocchè la prima è data dalla natura medesima del giudizio, che altrimenti non sarebbe più identico; la terza è voluta dal fine a cui si mira, di provare cioè la realtà della cosa. La seconda nasce dalla terza e dalla prima, perocchè se il pre-

dicato deve contenere nulla più che la nozione di esistenza e il soggetto debb'essere identico al predicato, è mestieri che amendue i termini non contengano altro che tale semplicissima nozione.

Il che posto ne viene che il giudizio domandato è addirittura impossibile. Infatti il predicato, siccome dicemmo ripetutamente, debb'essere, *reale* o *esistente* e null'altro. Ora cotesti predicati presi così come sono non possono diventar subbietti; perocchè ad avere il subbietto occorre una qualche maniera di ipostasi o sostantivazione, onde un pensabile non può pigliare il posto di subbietto in un giudizio se già non è o non viene concepito come un *quid* fornito d'una almeno relativa indipendenza. Il predicato all'incontro non solo non ha mestieri di ciò, ma anzi al momento stesso che piglia nel pensiero una tale posizione, esso veste il carattere d'una inerenza o determinazione d'altra cosa. Il subbietto è un qualche cosa determinabile, il predicato è il determinante anzi la determinazione o almeno basta che si consideri come tale.

Il perchè anche il predicato *esistente* ovvero *reale* nell'atto medesimo che lo collochiamo al posto di soggetto perde la sua assoluta semplicità e ha mestieri di appoggiarsi a un altro elemento - il quale del resto può essere indeterminatissimo, come appunto è significato dalle voci *quid*, *oggetto*, *cosa* e via dicendo -. Sicchè nel soggetto apparisce in questo caso inevitabile una composizione logica, come già osservammo di sopra, ove la presenza dell'articolo ce ne diede a così dire la spia, e però torna impossibile un giudizio identico, il quale affermi niente più che la realtà del subbietto.

Chi poi insistesse dicendo noi esserci volontariamente creati questa impossibilità e non essere mestieri che il predicato e però anche il subbietto contenga solo l'idea di esistenza, ma poter contenere questa insieme con altri elementi, noi lo rimanderemmo a quella sintesi anteriore al

giudizio in questione, per cui la nozione di esistenza fu riunita cogli altri elementi. Nè la mancanza di contraddizione potrebbe mai essere da tanto da giustificare di per sè cotesta sintesi; chè altrimenti dovrebbero valere inconcussi e provare apoditticamente la realtà del loro subbietto anche tutti i giudizi sull'andare del seguente: *i palazzi di diamante esistenti esistono.*

Nè si dica che negare ai giudizi identici e analitici il valore di verità assoluta e la forza di provare la sussistenza o almeno l'eterna possibilità del loro contenuto torna al medesimo che accusare la nostra ragione di tesserci un perpetuo inganno. Perocchè il senso comune, codesto povero diavolo di senso comune sempre tirato pei capelli senza una colpa al mondo, mai non ha fatto uso di tali proposizioni se non come di anelli logici che servono a rannodare la catena de'suoi ragionamenti, ossia per giungere da una cognizione reale a un'altra pure reale. È tale appunto il loro vero valore e la loro importanza, come si vede tra altri esempi nell'uso che fanno i matematici delle equazioni identiche. Furono i filosofi che a furia di beccarsi il cervello sopra lo strumento del pensare, la logica, finirono per confonderlo nell'oggetto su cui si adopera, coll'oggetto cioè della cognizione. Che cosa esprime alla fin fine un giudizio identico? Nient'altro se non che la mente ha virtù di ripetere indefinite volte un suo atto qualunque o di contemplare il medesimo soggetto a diverse riprese e rimanendo conseguente a sè medesima l'una visione raffrontare coll'altra e trovarle eguali. Quanto a' giudizi analitici, essi presuppongono evidentemente, come già s'è veduto, una sintesi. Ora cotesta sintesi o è anteriore al pensiero umano o è opera del pensiero medesimo. Nel primo supposto questo conviene l'accetti come gli è data e su di essa regoli tutte le sue operazioni successive. Ciò che, sia detto qui di passata, non gli toglie il diritto di cimentarla al crogiolo del principio di contraddizione, ove se essa non regge, sorge

il bisogno di indagare la sede del disordine e rettificare e integrare i dati dell'esperienza.

Nel secondo supposto, che cioè quella sintesi sia fattura del nostro stesso pensiero, ben potrà la necessità logica fornirci un criterio negativo della sua validità, vale a dire che saremo certi d'aver dato nel falso ogniqualevolta nei nostri prodotti mentali s'involga una contraddizione, ma giammai non ce ne fornirà il criterio positivo. La sintesi è qui arbitraria e non ha confine se non là ove cessa la compostibilità logica de'componenti. Ben intesi, che se gli elementi che noi veniamo ragunando in un concetto non sono assolutamente semplici, questi presuppongono altre sintesi anteriori, per le quali si ripete il dilemma detto di sopra. Quindi ove gli elementi complessi, su cui opera il pensiero, s'ien già il prodotto di sintesi obbiettive, date, anche le nuove sintesi subbiettive, fatizie, non godranno più di quell'arbitrio sconfinato.

Il che del resto pare non sia sfuggito al Mamiani, dacchè trovo scritto nelle sue *Confessioni* (Vol. I, pag. 217): « La speculazione e la scienza comincia, come il giudizio « e il discorso ed anzi come il pensiero vale a dire con « qualche sintesi superiore e oggettiva.... Certo la mente « umana ognora che il può si studia di muovere dal più semplice e progredire inverso il composto; ma tuttociò è buon « artificio metodico e null'altra cosa ».

Ma donde, chieggo io, coteste sintesi? dall'esperienza o come dice il Mamiani dalla percezione provengono quelle che vertono direttamente sul fatto, sul sensibile; siamo d'accordo. Ma e quelle che egli chiama *ideali*? Come si possono mai conciliare queste due massime, che il pensiero comincia sempre da qualche sintesi superiore e che ogni giudizio puramente ideale è sempre analitico? Ma chi l'ha fatto e come è dato all'uomo quel composto che poi si analizza nel giudizio?

Forse si ricorrerà alle definizioni? ma o queste sono puramente nominali ossia analitiche, e allora si chiede dac-

capo: Donde la sintesi antecedente del definitivo? ovvero sono reali (sintetiche, fra le quali vogliono annoverarsi eziandio quelle cui si dà nome di *genetiche*), e in tal caso avremo veri giudizi *sintetici a priori*.

Qui per altro m'insorge nell'animo il timore che l'illustre A. delle *Confessioni* prenda a rimproverarmi dicendo: Non hai tu costì nel mio libro tutta la teoria delle idee, che risolve trionfalmente tutte codeste tue istanze? Non ho io detto e ripetuto che l'oggetto del pensiero, il pensabile infinito, è a *priori* tutto quanto e sebbene la mente nostra abbia mestieri delle percezioni per avvertire la sua presenza e d'altre operazioni logiche per districarlo dagli elementi sensibili e soggettivi che lo offuscano, tuttavolta esso è là immobile, immutabile, perfettamente determinato in tutte le infinite sue proprietà e attinenze? Che bisogno dunque di venir cercando l'origine delle sintesi ideali? che bisogno di ritornare agli assurdi giudizi *sintetici a priori*? Ogni qualunque concetto che per qualsiasi occasione si affacci alla mia mente, se non involge contraddizione, è una sintesi legittima, assolutamente e perennemente valevole e però a *priori*. E da questa sintesi ricavando un giudizio, tu ne avrai del sicuro un giudizio analitico, non potendo tu far altro mai che contemplare separatamente uno de' caratteri che già inerivano alla nozione sintetica.

Io temo - mi perdoni il venerando filosofo - che a lui pure, come a non pochi altri insigni degli antichi e dei nuovi tempi la logica sia stata origine di illusione. Le idee nel senso in che egli le concepisce e descrive a me paiono non essere, se non ideali logici ovvero i tipi astratti in cui codesta scienza discopre e svolge le sue leggi (1). Certo la logica, intendo sempre la logica formale, presuppone i concetti come già belli e dati in tutta la loro interezza e perfe-

(1) Questo va inteso a rigore solo della logica in quanto considera le forme analitiche del pensare; però anche le forme sintetiche benchè più refrattarie, si acconciano in buona parte alle sue leggi.

zione e le sue teorie non eccedono la sfera del loro contenuto preventivo nè vi può applicare altro criterio da quello in fuori della identità e repugnanza. Ma perciò appunto la logica tutta intera non fornisce alla cognizione che un criterio negativo, un canone formale; essa insegna a pensare *rettamente* non a trovar il *vero*. Ma il pensiero o, diciam più giusto, l'oggetto del pensiero ha pure altre leggi e altre attinenze che non sono le logiche e per quelle principalmente, non solo per queste, l'uomo riconosce in esso una dignità e un valore divini.

Or come è dato all'uomo di pigliarne contezza? Per l'esperienza da una parte e per le norme *a priori*, che guidano il suo pensiero, dall'altra. Mano mano ch'ei raccoglie in sè le forme del creato, si accorge che vi serpeggia per entro un principio ideale; e se a un dato momento della sua riflessione egli prende a sospettare che codesto principio, ch'ei crede vedere nelle cose, non sia che un riflesso del suo proprio pensiero subbiettivo (Kant), più matura ponderazione gli mostra che ciò non è possibile senza rinnegare i fatti stessi d'immediata coscienza. Le sintesi quindi che viene raccogliendo dall'esperienza non sono tutte puramente di fatto; ma come più procede nella scienza, più le viene trasformando in sintesi propriamente ideali. Dall'altro canto egli perviene a conoscere per via riflessa quei principii supremi che dirigevano inconsciamente il suo pensiero e formulandoli in massime generali vi scorge dei principii *a priori* (perchè precedono, rendono possibile, rettificano e integrano l'esperienza medesima) su' quali non gli è lecito mover dubbio senza rinnegare il proprio pensiero.

E anche un'altra considerazione, benchè secondaria, m'induce alle medesime conclusioni. Se le idee eterne e assolute consistessero in una infinità di determinazioni semplici, ciascuna delle quali può ad arbitrio essere riunita con qualunque altra a patto soltanto che non sia tra di loro repugnanza logica, nessuna di tali sintesi avrebbe un pregio sopra

le altre e il compito del pensiero speculativo sarebbe reso alla mente dell'uomo troppo più agevole per non dir triviale di quel che sia in realtà. Lasciando vagare la mente a capriccio e badando solo a schivare il trabocchetto della logica contraddizione io sarei certo di cogliere altrettanto e forse più dell'assoluto vero di quanto ne possa cogliere il genio più profondo colla più intensa e ostinata meditazione. Come altrettanto varrebbe in aritmetica di moltiplicare a casaccio e dividere gli uni per gli altri de' numeri qualunque, quanto investigare le proprietà e le forme de' numeri in generale e le leggi di cotali operazioni.

Io stimo pertanto che occorra di fare una distinzione capitale tra i concetti ossia nozioni e le idee. I primi sono un prodotto della mente umana, il quale può essere più o meno perfetto, giusto od erroneo, arbitrario indifferente di valore puramente formale, ovvero obbiettivo realmente valido e via dicendo. Le seconde sono il pensiero stesso divino in quanto traluce per entro alle forme e alle leggi degli esseri creati e principalmente nelle forme e nelle leggi del pensiero stesso umano (1). Il lavoro progressivo della scienza tende indefinitamente a trasformare i concetti in idee o piuttosto a scoprir le seconde per mezzo dei primi.

Un grande naturalista nostro contemporaneo (2) scrisse in qualche luogo che lo spirito umano investigando i tipi fondamentali degli organismi e la classificazione naturale di questi viene a scoprire l'unico e sapientissimo disegno dell'universo ed entra in diretta comunicazione collo spirito divino. Il medesimo diremo e con più forte ragione ancora delle leggi che governano l'ordine estetico, morale e giuridico; e chiunque non si senta di negare un bello, un bene, un giusto assoluto ed eterno dovrà convenire che lo spirito nostro, mano mano che cerne da' suoi concetti artistici, etici e giuridici tutti gli elementi spurii, avventizi, subbiet-

(1) Vedi la nota A in fine.

(2) Agassiz.

tivi, riesce a mettere a nudo alcune tracce delle vere *idee*, dell'eterno disegno. Al che fare per altro niun artificio logico nè il canone dell'identità e repugnanza gli basterebbono, se per qualche guisa immediata non isperimentasse entro di sè il pregio assoluto di quelle forme, che val quanto dire di alcune sintesi primitive.

X. Conclusione.

Il concetto di Dio e la realtà obbiettiva di esso non possono certamente discendere come conseguenze da altri principii sieno sperimentali o sieno comunque a noi conoscibili; in questo senso non è possibile una dimostrazione di Dio nè *a priori* nè *a posteriori*, come quella che porrebbe delle condizioni antecedenti all'Incondizionato. Ma le premesse d'un raziocinio possono eziandio esprimere un condizionato e la illazione conchiudere alla sua condizione. Tale per mio avviso è la forma essenziale di qualunque argomentazione indirizzata a provare l'esistenza dell'assoluto. Però essa è necessariamente regressiva e tale apparisce negli argomenti noti sotto i nomi di cosmologico, di teleologico, di morale. Quanto all'ontologico noi s'è veduto che non conserva il valore di prova se non riducendolo alla coscienza immediata d'una verità, d'una pensabilità a cui sotto pena di contraddizione con sè stessa fa mestieri presupporre un eterno e assoluto fondamento.

In cotal forma esso non è più del tutto *a priori*, attesochè si parte dal fatto del pensiero; e non è nemmeno del tutto *a posteriori*, sia perchè non si fonda sulla questa o quella esperienza determinata ma si sul fatto primitivo e generalissimo della coscienza, sia perchè la illazione apparisce non sotto l'aspetto d'un conseguente che sia incluso nelle premesse del raziocinio (premesse che contengono l'enunciazione d'un fatto sperimentale) ma piuttosto come un po-

stulato necessario, una *presupposizione* richiesta dalla esistenza e dal valore medesimo delle premesse.

Del resto questa dottrina è ben lungi dall'essere opposta alle teorie sostenute tanto validamente dal C. Mamiani, che anzi noi dobbiamo tributare sincere lodi all'illustre Autore delle *Confessioni* per avere giustamente e fortemente insistito sopra questo punto. Solo credemmo vedere nella sue argomentazioni un peccato d'eccesso, che ci pare quello di concedere obbiettività assoluta a tutti i concetti non contraddittorii della nostra mente e di volere restaurare l'argomento ontologico, fondandolo sopra una illusione logica.

L'argomento propriamente ontologico per nostro avviso non può trovar posto conveniente nella filosofia, ma bensì solamente nella teologia positiva. Perocchè esso richiede che sia già dato e riconosciuto come obbiettivamente valido il concetto di Dio, il che posto, e nella infinita perfezione e nella necessità eterna della sua natura e nella somma realtà è lecito mostrare inclusa eziandio la impossibilità della sua non esistenza. Ora se un tale concetto ha da essere dato *a priori* nella sua essenziale interezza, cioè colla sintesi già formata e riconosciuta valida delle sue note, conviene o ammettere un intuito diretto, che la filosofia non può dimostrare e che il Mamiani stesso non è disposto a concedere; ovvero tale concetto non può avere nella nostra coscienza altra origine immediata tranne quella d'una fede appoggiata alla tradizione e a fondamenti soprannaturali. Il sentimento religioso vive di questa intima ed efficacissima persuasione, esso ha perpetuamente davanti a sè anzi dentro di sè il Dio vivente e personale, e da questo pigliando le mosse il ragionamento si conchiude colla ripetizione riflessa e ragionata della medesima persuasione, da cui è partito. Ma trasportare questo processo razionale nella filosofia val quanto pretendere che l'uomo respiri e viva fuori dell'atmosfera.

Ma se alla filosofia è disdetto muovere dall'idea di Dio siccome da concetto dato e riconosciuto obbiettivamente valido, questo però è il foco centrale in cui si appuntano tutte le sue investigazioni. Qualunque ordine di pensieri, proseguito fino all'ultimo, ci mena sui confini del finito, del temporario, del relativo, del condizionato e di colà, quasi ago magnetico che accenna al polo, ci addita la sede misteriosa e inaccessibile dell'Infinito, dell'Eterno, dell'Assoluto.

Prof. BONATELLI.

NOTA A.

Prevedo un'istanza che potrebbe sollevarsi contro questo ragionamento, e però stimo essere conveniente dissiparla; nel tempo stesso le osservazioni che seguono gioveranno a rischiarare parecchi punti della teoria delle idee, massime rispetto alle questioni toccate nel § IX della presente memoria.

L'obbiezione è questa: - Tu dici che l'esistenza, qualora avesse a esser parte dell'essenza d'una cosa, dovrebbe trovarsi nel concetto a quel modo stesso che è nell'oggetto, oppure in altra guisa cioè sotto forma ideale. Un tale dilemma si fonda sopra una confusione dei significati della voce *concetto*, *idea*. Queste voci infatti talora si prendono a significare l'atto nostro mentale, il *concepimento*, la *visione* intellettiva; tal'altra si pigliano nel senso di cosa pensata, *concepita*, *veduta* dal pensiero. In questa seconda accezione quei termini sogliono adoperarsi principalmente allorchè si tratta di generalità, di astrazioni. Tolta codesta confusione di significati e tenendo distinto l'atto mentale dal suo obbietto, il pensare dal pensato, l'uno è l'altro corno del tuo dilemma è vero, tanto manca che si escludano a vicenda o che sieno amendue falsi. Perocchè, e si può dire con verità, l'esistenza essere nel concetto (propriamente dovrebbe dirsi essere *presente alla mente concipiente*), a quel modo medesimo onde è nell'oggetto, dacchè la visione della mente si appunta e termina nell'oggetto e vede questo nella sua esistenza concreta, ossia quella esistenza che noi concepiamo, a cui pensiamo, è quella istessa dell'oggetto,

non una sua generalizzazione o possibilità. E si può dire del pari che l'esistenza è *nel* concetto (nella mente concipiente; qui sta bene l'*in*) in altro modo cioè sotto forma ideale, avvegnachè *nella mente* l'oggetto e tutti i suoi caratteri e la sua esistenza che è tutt'uno con esso non si ritrovano se non come *visione*, *idea* dei medesimi.

Questa istanza è forte a primo aspetto e si collega colle teorie della scuola scozzese e con quelle d'ogni sistema che pone l'intelligenza in immediata comunicazione cogli oggetti reali, ossia un intuito diretto.

Io poi osservo anzitutto che cotesto modo di vedere in ultima analisi si appoggia, quantunque a torto, sull'analogia delle percezioni sensitive e segnatamente della vista. Qui pare che l'atto nostro del percepire si termini nell'oggetto medesimo e non in qualche cosa che sia entro di noi; donde tale supposta attinenza viene trasportata nel pensiero propriamente detto o nella intellectione che voglia dirsi. Ma l'esempio non calza: 1.° Perchè il sentire non esce dal soggetto, e quello che la vista, il tatto, ec. ci presenta non sono altro che nostre modificazioni; 2.° Perchè il pensare si risolve in una consapevolezza dei nostri stati e delle interne nostre operazioni.

Falso! - si dirà - questo è un sobbiettivismo assoluto, la negazione del conoscere; perocchè anche il conoscere sè medesimi, e ciò che accade in noi richiede un atto che, come tale, è fuori del conosciuto; ossia il conoscente conviene si opponga a sè stesso ed esca, per così dire, da sè per afferrare sè stesso. Tanto più poi se trattasi di cosa da sè distinta e diversa.

Al che replichiamo non essere mestieri a salvare l'obbiettività della cognizione di ricorrere a un assurdo (chè assurdo è ammettere essere gli oggetti stessi presenti allo spirito), bastando che la necessità logica e i principii direttivi ingentivi nell'anima nostra sforzino il pensiero ad ammettere che le sue interne rappresentazioni hanno in certi casi un corrispondente fuori del pensiero stesso (Qui poi non è il luogo di annoverare codesti casi). Oltredichè se la coscienza ha per oggetto immediato gli stati interni e le operazioni dell'anima, non è più vero che ogni oggetto assolutamente si risolva in idee; la vita dello spirito è un fatto reale di cui abbiamo immediata apprensione; che anzi tutte le nostre idee o nozioni si compongono di elementi, i quali non sono alla loro volta nozioni, ma viventi realtà. Questo è il

punctum d'Archimede con cui la leva del pensiero umano solleva l'universo e va a toccare l'Infinito che sta al di là.

Ma un fatto innegabile dovrebbe bastare a distruggere tutte quelle pretese ragioni, ed è questo che il mio atto mentale è identico in sè quando ad esso corrisponde di fuori un oggetto, e quando questo manca. Migliaia d'uomini hanno pensato ad Omero, e ora siamo incerti s'egli abbia mai esistito. Ora le visioni mentali di tutti codesti uomini erano dunque visioni senza oggetto veduto? o non è evidente che il pensiero come atto, come consapevolezza, anche in tali casi era pensiero, consapevolezza di qualche cosa? e codesto *qualche cosa* dove esisteva egli, se non nella mente? Forse quello che essi avevano davanti alla mente s'è mutato dopo la scoperta che probabilmente Omero non è mai esistito? Avranno le scoperte dei moderni virtù così smodata di cangiare i pensieri di gente morta da secoli? L'espressione: noi pensiamo alla cosa *A*, alla cosa *B*, ovvero: pensiamo la cosa *A*, la cosa *B*, non è che l'abbreviazione di quest'altra; noi pensiamo una data idea e di più siamo convinti che ad essa idea corrisponda fuori di noi un oggetto reale. Sia vera, sia falsa questa convinzione, il nostro pensiero, considerato nel suo contenuto, è identico.

Del resto l'avversario quasi da me immaginato ammise che almeno per gli astratti la idea o il concetto si potessero pigliare nel senso di oggetto del pensiero. Non tutti però ci farebbero una simile concessione e, temiamo, nemmeno il chiarissimo Mamiani. Ad ogni idea, secondo lui, corrisponde un *ideato*; dunque l'idea è sempre *visione* per lui, non mai *cosa veduta*. Ora noi teniamo sentenza diametralmente contraria cioè che l'*ideato* (se sotto tal vocabolo intendasi ciò che noi abbiamo effettivamente davanti al pensiero, ciò di che abbiamo coscienza) non sia mai altro che il concetto stesso o l'idea, salvo l'unico caso di sopra notato, cioè quello della immediata coscienza di noi e degli stati nostri. Bensì può accadere che i nostri concetti abbiano una riferenza esteriore effettiva - quella che il Mamiani chiama *ad extra* - ma ciò non concerne il loro contenuto (la *compressione*) sì unicamente la loro sfera d'applicazione (l'*estensione*); onde questa non può certamente costituire quell'*ideato*. Quanto alla riferenza da lui detta *ad intra*, qualora essa non sia il contenuto ossia la comprensione del concetto medesimo, vale a dire quello che effettivamente è presente alla mia coscienza nell'atto ch'io faccio un

tal pensiero, nessuno saprebbe dirmi che cosa sia. L'aver questa comprensione, questo insieme di note un fondamento nella Ragione Eterna, o se si vuole nella divina efficienza è appunto una relazione della cosa pensata, dell' *ideato* colla ragione suprema d'ogni entità, non costituisce l' *ideato* stesso.

Il riferimento poi del nostro concetto a un oggetto reale è sempre opera del giudizio.

NOTA B.

Rechiamo qui un passo tolto dalle *investigazioni logiche* di Trendelenburg, che consuona colle nostre parole. « Qualora si voglia arrivare a Dio movendo dal pensiero e senza uscire dal pensare formale, non è possibile pervenire all'essere per la ragione che dall'essere si fa astrazione. Perciò Kant nella nota sua critica contro queste forme dell'argomento ontologico ha la ragione dalla sua ».

E dopo avere accennato che il detto argomento non regge neppur nel senso che gli diede Hegel, posciachè fu da lui (Trendelenburg) confutata la evoluzione dialettica con cui quello si identifica, continua: « Non c'è quindi un argomento ontologico nel senso che ha avuto insino ad ora. Al posto di esso potrebbesi, parallelamente al fisico (cosmologico e teologico) e al morale, porne uno *logico*, pigliando le mosse dalla natura dell'umano pensare. I cui punti principali sarebbero, per avventura, i seguenti.

« Il pensiero umano si conosce finito e tuttavia tende a valicare ogni limite. Esso conosce sè essere dipendente dalla natura delle cose e la natura delle cose indipendente da sè, e nulladimeno procede anticipando (*ver faehrt von vorn herein*) come se quelle fossero determinabili da lui, nè si dà requie fintanto che non le abbia assoggettate a sè.

« Siffatta confidenza sarebbe una contraddizione, ove nelle cose non si presupponesse la pensabilità, nel reale la verità. Ogni pensare sarebbe un gioco del caso o un'audacia della disperazione, se in fondo al pensiero e alle cose non ci fosse Dio, non ci fosse la verità siccome origine e vincolo comune. Senza di ciò il diritto del pensiero sarebbe presunzione.... Se non c'è verità nelle cose il pensiero riesce in contraddizione con sè medesimo; l'intelligibile è il suo postulato » (2 ausq. Vol. II, pag. 429-30).

Questo momento è messo fortemente in rilievo anche da Lotze (Ved. il *Mikrokosmos passim* e sp. Lib. V, c. IV, Lib. VIII, Cap. I, Lib. IX, Cap. V); e del resto, come ben volentieri riconosciamo, forma il fondamento ultimo eziandio della metafisica del nostro Mamiani; solo a me pare che quest'ultimo vi abbia dato un'interpretazione troppo lata (Ved. il testo più avanti).

E qui non posso trattenermi di movergli, colla debita riverenza, una dimanda forse indiscreta.

Perchè - chieggo io - ci parla egli sempre della filosofia germanica quasi facendone tutt'uno col panteismo? Io non credo che tale sia l'indirizzo predominante del pensiero tedesco ai nostri giorni. Ben v'hanno molti colassù che difendono e predicano a squarciagola dottrine materialistiche; ma il materialismo, se sotto un aspetto è panteismo, in quanto fa della sostanza corporea l'assoluto, esso non è - lo diciamo con piena sicurezza - una filosofia, sibbene la parodia o, se lice usare il linguaggio dei fotografi, la *negativa* della filosofia. Quanto agli indirizzi propriamente filosofici io ne veggio quattro massimamente nella Germania contemporanea, vale a dire quello dei seguaci di Herbart (fra cui nomineremo Drotisch, Waitz, Hartenstein, Zimmermann tra' principali), quello di A. Trendelenburg, quello di Lotze, quello di Ulrici, con parecchie gradazioni intermedie, a' quali non si può senza ingiustizia appor nome di Panteismo (1); benchè sia vero che alcuni tra essi per qualche lato, come a cagione d'esempio, nella questione tra *immanenza* e *trascendenza*, non ne sieno tanto scevri quanto a noi piacerebbe, e come per avventura più consuonerebbe al rimanente delle loro dottrine. Nè vuolsi pretermettere l'osservazione che anche tra i seguaci di Hegel si annovera un insigne vivente, Carlo Rosenkranz, il quale non solo si è sforzato di svolgere il sistema del suo maestro, compiendolo, perfezionandolo e trasformandolo in un vero *teismo*, ma sostiene di più che questa tendenza non è punto in contraddizione col sistema stesso, anzi costituiva il fondo delle persuasioni di Hegel; con quanta conseguenza il primo, con quanta verità il secondo, non è qui il luogo d'investigare (Vedi specialmente l'opuscolo *Meine Reform d. Hegelschen Phil.* Königsberg, 1852).

(1) Il Lotze, per esempio, conchiudeva, due anni or sono, il suo lodato *Mikrokosmos*, nel quale non so se più abbondi il sapere in ogni parte della enciclopedia, l'acume e la genialità delle osservazioni o la parsimonia e la sodezza delle conclusioni, con una splendida difesa della personalità di Dio.

NOTA C.

Drobisch afferma al pari di me che l'argomento ontologico è di forma indiretta o apogogica (Vedi *Neue Darstellung der Logik*, 3 Aufl. § 131). Altrove poi (§ 103) annovera l'argomento ontologico tra i sofismi derivanti dalla quaternità dei termini nel sillogismo, cui egli chiama anche *fallacia falsi medii*. E si riporta per la dimostrazione del suo assunto alla sua *Religions philosophie* § 95. Alla quale per altro non avendo io potuto ricorrere debbo contentarmi di questo cenno.

P. CARABELLESE

RELIGIONE E LIBERTÀ

Phil 85107

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Estratto dalla RIVISTA di FILOSOFIA

Organo della Società Filosofica Italiana

Anno V - Fasc. 2º, aprile-agosto 1913



A·F·FORMIGGINI



EDITORE IN GENOVA

A. F. Formíggini - Editore in Genova

Via Cesare Cabella 21-10 - Telefono 10-72 - Teleg.: Formíggini-Genova

Ufficio Internazionale per Abbonamenti a periodici

DI NOSTRA EDIZIONE :

Rivista di Filosofia, Organo della Società Filosofica Italiana. — Abb. annuo L. 12, Estero L. 14. Si concede cumulativamente alla Rivista Pedagogica a coloro che invieranno a noi la loro quota per L. 20, Estero L. 25. Gli abbonamenti non espressamente disdetti entro il novembre si intendono rinnovati per l'anno successivo.

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Estratto dalla RIVISTA di FILOSOFIA

Organo della Società Filosofica Italiana

Anno V - Fasc. 2°, aprile-giugno 1913



A. F. FORMIGGINI

EDITORE IN GENOVA

1913.

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Religione e Libertà. ⁽¹⁾

SOMMARIO: I. - Religiosità e dogma. — II. - Libertà. — III. Religione. — IV. - Religione e libertà. — V. - Libertà e necessità nel fatto religioso e l'equivoco della coscienza moderna. — VI. - Processo di laicizzazione inerente in ogni nuovo movimento religioso.

I. — « La religione è libertà ». Il pensiero non è nuovo, anzi è il fondamento di tutto un movimento di anime costrette dai ferrei legami d'un dogma, da cui, mentre da una parte non ricevevano nessun impulso di vita interiore, dall'altra soffrivano la costrizione soffocatrice d'ogni spontanea vitalità loro. E anelanti a questa vitalità dello spirito, del dogma non videro più che il legame spoglio di ogni contenuto vitale, la costrizione ammortizzatrice delle menti, perchè pura disciplina senza la vita da disciplinare, e quindi affermarono il dogma cosa morta: non religione ma negazione di religione. Il dogma che impone Dio e quel dato Dio, non può che soffocare il Dio che vive spontaneo nella coscienza del credente, e sostituire alla spontaneità la costrizione, alla libertà la necessità, alla vita la morte.

Queste anime invece volevano vivere la vita loro interiore, la vita del loro spirito. Questa era costretta e negata dal dogma, dalla verità necessaria e unica per tutti, per tutto e sempre. Dunque, pensavano, dove c'è dogma non ci può essere vita interiore. Vogliamo vivere questa? Ebbene aboliamo il dogma.

E, dopo la negazione recisa ed assoluta di ogni interiorità, fatta in nome della scienza, il momento era propizio. Voi, scienziati, credevate di negare l'interiorità, la vita spirituale e credevate per questo fosse bastevole negare il dogma, provarne la fallacia; e non vi accorgevate che voi con ciò non negavate altro che proprio ciò che toglie la vitalità interiore dello spirito, non ciò che la pone. Negavate la negazione di ciò che credevate di negare. Possiamo dunque esser d'accordo voi negatori e noi affermatore: voi, negatori del dogma, dovete appunto per questo essere affermatore della interiorità; noi, affermatore della interiorità, dobbiamo appunto per questo essere negatori del dogma. E se la vera interiorità non è che religiosità e così reciprocamente, ecco che la nostra affermazione della religiosità deve essere d'accordo con la vostra scien-

(1) A proposito di libri recenti:

- I. — R. MURRI - *L'anticlericalismo*. — Roma, 1912.
- II. — E. MEYNIER - *Il Cristianesimo e la Libertà religiosa*. — Firenze, 1912.
- III. — T. SANTACHIARA - *La nuova legislazione canonica*. — Roma, 1911.

tifica negazione. Ecco quindi come e perchè noi dobbiamo trovare il nostro accordo con voi anche in quanto affermatore, affermatore della vostra scienza; come voi dovete esser d'accordo con noi anche in quanto negatore, negatore del vostro nemico, il dogma. Ecco come si spiega e si giustifica il bisogno di conciliare la fede con la scienza, la religione con la vita. Ecco, per quanto a me pare, il concetto fondamentale ed animatore di ogni forma del modernismo.

« Religio est libertas ».

II. — Ma in questo processo logico ed emotivo non c'è proprio nulla di falso? O non si nasconde un qualche equivoco sotto l'apparente logicità, sotto l'appagamento e la sentita acquiescenza delle anime in questa soluzione che, anche per questa acquiescenza che procura, si sostiene che non può non esser la vera? Vera tanto più (mi si passi il più in argomento di verità), quanto meglio e più si crede e si sente che a questo stesso bisogno di liberazione obbediva Gesù, e in questa liberazione poneva il nucleo e la vitalità della sua dottrina.

Vediamo:

Che cosa è la libertà? Questa, comunque in complesso la si concepisca ammettendola o negandola, è fundamentalmente l'affermarsi del potere del soggetto individuo nella individualità sua. Sentirmi libero è insieme, sempre, sentirmi capace di tradurre in atto ciò che io, nella individualità mia, voglio.

La libertà del soggetto si identifica quindi proprio con la individualità sua, in quanto è proprio la potenzialità di questa. La coscienza della libertà è la coscienza del potere che ha la interiorità soggettiva di attuarsi, cioè di tradursi, proprio in quanto ha o sente di interiore e soggettivo, in esteriore ed oggettivo. Questo esteriore ed oggettivo possibile lo si sente quindi come il prodotto possibile della interiorità e soggettività stessa. Nella libertà il soggetto si sente, e non può non sentirsi, creatore di un oggetto possibile.

Se questa quindi è la coscienza della libertà, la libertà della coscienza è il potere — che si afferma esistente, o si desidera, o si reclama — della coscienza di attuarsi nella e con la interiorità e soggettività sua, il potere della possibile creazione dell'oggetto proprio alla sua individualità soggettività. Nella libertà di coscienza noi affermiamo inappellabilmente il diritto dell'individuo alla estrinsecazione della propria individualità nella piena consapevolezza di questa estrinsecazione, e quindi poniamo negli altri individui il dovere del riconoscimento di questa estrinsecazione individuale, proprio in quanto tale. Dovere che, sia di fronte all'attività pratica che di fronte alla attività teoretica del soggetto libero, si risolve in riconoscimento della posizione dell'oggetto da lui compiuta.

Quindi mentre nell'attività pratica che implica per sua natura *la posizione*, la creazione di un oggetto, v'è anche da parte degli altri il riconoscimento di quest'oggetto come tale, quantunque, anzi appunto perchè *posto* da quel dato soggetto, nell'attività teoretica che implica non la po-

sione di un oggetto ma l'*esistenza* di esso *riconosciuta* come indipendente dall'attività stessa, si nega a ciascuno degli altri individui il diritto di controllare, cioè di confermare col proprio assentimento o negare col proprio dissenso, l'oggetto posto dall'individuo libero: chè in caso di assentimento si negherebbe la libertà (giacchè si riconoscerebbe l'oggetto per sè medesimo e quindi tale per tutti i soggetti, cioè si affermerebbe l'esistenza di esso come indipendente dall'attività individuale, dalla individualità, in quanto individualità, di ciascuno di essi), in caso di dissenso si negherebbe l'oggetto (e quindi anche la libertà stessa).

Quindi l'oggetto liberamente creduto deve assolutamente rimanere individuale, cioè deve ritenersi esistente soltanto per e da l'individuo che lo crede. Per gli altri quest'oggetto non esiste come oggetto, cioè la sua esistenza non viene nè affermata nè negata.

Se, come e fino a quel punto una tal libertà di coscienza sia possibile, se possa essere assoluta o sia necessariamente relativa, noi qui non dobbiamo ricercare. A noi basta precisare in quale stato di coscienza si è, quando si afferma la libertà, spiegare che cosa intendiamo dire quando parliamo di libertà, o la reclamiamo.

III. — D'altro lato che cosa è la religione? È certamente un fatto umano, qualcosa di attuato dagli uomini. Noi non attribuiamo la religione nè agli enti naturali in genere, nè a quelli puramente sensitivi. In che cosa consiste questo fatto umano e in che esso si differenzia dagli altri fatti umani? Chi vuole stare al fatto quale si manifesta, e quale anche in sè deve essere ¹⁾, non può negare che nella religione c'è sempre credenza in qualche cosa (fede), e adorazione di questo qualche cosa (culto). Il qualche cosa creduto è *il Dio della religione*; il modo speciale di sentire questo Dio prostrandosi dinanzi a lui è *la religione del Dio*, il culto che ad esso si rende. Se si toglie uno qualunque di questi due termini, si toglie la religione, (non dico si toglie l'altro termine. Questa è un'altra quistione: certo questo vien tolto come termine di quella speciale relazione che è la religione; ma lo si toglie come concetto o fatto in sè medesimo? Ciò io non voglio qui ricercare e discutere). Ed io credo che in questo potremo tutti facilmente trovarci d'accordo, quando si ponga mente che quello che dico culto, non è che adorazione, e l'adorazione non è che quello *speciale modo* con cui il *religioso* sente Dio.

È qualcuno di questi due termini esteriore al soggetto preso nella individua unità sua e quindi nella intimità del suo essere nella spontaneità del suo Io? No; un Dio che non investisse l'intimità del suo soggetto che lo crede e quindi lo afferma, non sarebbe il Dio della religione di quel soggetto, perchè questo non sentirebbe l'irrefrenabile bisogno di

¹⁾ La dimostrazione di ciò importerebbe l'analisi logica del concetto di religione che qui non devo fare. Per essa può vedersi il mio articolo « *Sul concetto di religione* » in *Riforma Laica*, an. 1911 e 1912,

prostrarsi dinanzi a quel Dio, che egli neppure crederebbe, perchè non sentirebbe. Reciprocamente un culto che non fosse il risultato di uno spontaneo ed intimo moto del soggetto religioso, non sarebbe il culto implicito nella religione di quel soggetto, perchè quel culto non rivestirebbe, non darebbe forma a quel Dio che egli crede e perciò sente; sarebbe cerimonia, non sarebbe adorazione. Dunque entrambi i termini della religione sono intimamente vissuti dal soggetto che quindi li sente nell'intimità dell'essere suo, con la quale egli pone ed esplica il fatto religioso. È vero, dunque: nulla di più intimo, di più infinitamente profondantesi nelle inaccessibili regioni dello spirito individuale, del fatto religioso. Vivere religiosamente è vivere d'una vita tutta interiore, traendo le norme dal Dio che in seno sentiamo agitarci e che sentiamo dominatore dell'essere nostro. Chi non sente nell'intimità sua questo dominio che di lui ha Dio, può fare quante disquisizioni vuole sulla natura di questo, sul suo potere, sulla sua relazione col mondo, col tempo e con lo spazio, non sarà un uomo religioso; la sua fede non sarà una fede religiosa. Ed io credo che non sia difficile trovare dei teologi addirittura irreligiosi. Reciprocamente noi potremo recitare quanti « Pater noster » vogliamo, potremo batterci le mille volte il petto dicendo « mea culpa », non saremo religiosi se non sentiremo veramente il padre, il creatore, il tutto, dinanzi al quale noi dobbiamo sentirci nulla e insieme sentire se non la colpa almeno il pudore del nostro nulla, il « timor Domini ». Senza questo la nostra adorazione non è adorazione religiosa; è adaltrice lusinga, è vuota cerimonia.

La religione dunque deve esser vissuta interiormente dal soggetto individuale, perchè sia veramente religione.

Ma questa interiorità della religione si afferma proprio, nel suo essere religione, come interiorità e soltanto come tale? Non è proprio necessario altro, perchè la religione ci sia? Secondo me è necessaria qualch'altra cosa; e null'altro che uno snaturarsi di questa interiorità, affermandosi come esteriorità. Mi spiego: Quando io affermo la soggettività del mio sentimento, dico che sento quel mio sentimento come proprio, esclusivamente proprio, del mio soggetto; anzi lo sento come ciò che caratterizza la soggettività mia, ciò che la distingue dalla altrui soggettività. Il mio sentimento quindi è la *meità* stessa. E il suo essere sta proprio in questa interiorità, tolta o superata la quale esso stesso sarebbe tolto e superato.

Può dirsi lo stesso pel fatto religioso? Quando io, per compiere un fatto religioso, devo io stesso vivere in adorazione il mio Dio, devo però pur sempre con questo mio atto tutto interiore credere e adorare Dio, cioè un Essere che, a prescindere da ogni determinazione oggettiva, supera me e l'interiorità mia, in quanto costringe questa a prostrarsi a dichiararsi nulla dinanzi a Lui, ad adorare credendo, a credere adorando. E questo essere di fronte al soggetto, vivente l'interiorità sua, (io ritengo anche che sia non soltanto « un essere di fronte », ma addirittura « un porsi che fa il soggetto » - cfr. studio cit.), il Dio vissuto

in questa interiorità, è un porsi della esteriorità di questa interiorità, *l'oggetto di questo soggetto.*

IV. — Ora sono questi due termini — libertà e religione — avvicinabili, identificabili l'un l'altro?

Identificare due termini vuol dire risolvere reciprocamente l'uno nell'altro e quindi si può o negare l'uno per negare l'altro, o viceversa affermare e rivendicare l'uno per affermare e rivendicare l'altro.

Se la libertà come abbiám visto è il potere della interiorità soggettiva, anzi è la interiorità stessa, identificare la religione con la libertà, o anche soltanto porre questa come natura fondamentale di quella, val quanto dire che la religione è pura soggettività, cui niun oggetto risponde.

Or ciò anzitutto contrasta apertamente con la natura stessa dello spirito, pel quale noi non conosciamo sperimentalmente e non sappiamo neppure immaginare un puro stato di soggettività senza l'oggetto corrispondente. La soggettività stessa sarebbe irrimediabilmente perduta; una sentimentalità vuota è come dire forma senza contenuto, centro senza periferia, comprensione senza compreso, affetto senza afficiente.

La libertà per sè sola è inconcepibile in quanto pura interiorità soggettiva. La libertà non può essere oggetto di discussione che come forma di fatti che perchè da essa informati si dicon liberi. Questi fatti son l'oggetto di quella soggettività affermantesi. Perciò un fatto concreto reale, qual è la religione, non può mai risolversi in una pura forma dei fatti, quale, ammessane la esistenza, può soltanto essere la libertà. Nessun fatto umano, quindi, può risolversi in pura libertà senza cessare di essere un fatto.

In secondo luogo — il che a noi ora più importa — contrasta con la natura stessa della religione.

L'atto religioso, abbiám mostrato, implica adorazione e fede. Sopprimete questa e la vostra adorazione, se ancora si può dir che esista, non è più adorazione religiosa. Or la fede pone o suppone l'oggetto del vostro atto di adorazione, pur essendo anche essa un atto di adorazione, il fondamentale ed immanente atto di adorazione. E porre o supporre l'oggetto non è più rinchiudersi nella pura interiorità, è trascenderla; non è più un semplice prostrarsi, è prostrarsi dinanzi a qualcuno.

Ma qui ci si può obbiettare: Ebbene vi concediamo che la religione non sia pura ed assoluta subbiettività, ma sia subbiettività cosciente di un oggetto. In quanto interiorità che pone il suo oggetto e quindi lo «forina», la religione sarà pur sempre libertà nel senso in cui voi l'ammettete o almeno ammettete che la si possa discutere. La religione, in quanto fatto religioso, sarà il fatto libero per eccellenza, perchè il soggetto pone l'oggetto (appunto col porre esso fatto) come oggetto di sè medesimo, cioè come oggetto valido oggettivamente soltanto per sè medesimo. La coscienza religiosa quindi consisterà appunto nella coscienza della soggettività dell'oggetto. Ogni soggetto quindi nella propria espe-

rienza religiosa sentirebbe di porre, lui, nella individua interiorità sua, il proprio oggetto.

E noi conveniamo che in tal caso la religione sarebbe fondamentalemente libertà. Ma, ciò facendo, noi snaturiamo del tutto la religione che finisce con lo svanire. Riconoscere posto dal soggetto individuale nella libertà sua l'oggetto che il soggetto stesso adora, è negare all'oggetto ogni titolo valido per ottenere questa adorazione, e al soggetto ogni capacità di adorazione. Ciò che deve essere da me adorato, deve trascender me almeno nel momento e nella coscienza della mia adorazione. Se no, le parti convien che si invertano: l'adorato deve essere il soggetto nella sua individualità creatrice e l'adorante l'oggetto creato. Il soggetto si troverebbe nella coscienza di creazione che susciterebbe in esso ben altri atteggiamenti che l'adorazione. Che il soggetto non sia in uno stato di creazione, io qui non nego nè affermo: nego che abbia coscienza di essere un creatore.

Nel fatto religioso quindi si ha questo di specifico che quanto più profonda ed intima è l'interiorità dell'atto, tanto più assoluta è l'esteriorità del suo oggetto; si ha perciò la coscienza dell'assoluto oggetto in una posizione di spirito di assoluta soggettività.

Dio appunto è questo assoluto oggetto, che perciò io non posso sentir come un oggetto soltanto in relazione con me individuo, cioè posto dalla mia individualità nella sua libertà.

Posso bensì aver coscienza di vederlo soltanto io nella individualità mia, cioè aver coscienza che gli altri individui non abbiano una così fatta esperienza, quale io ho nel mio atto di adorazione (e questa in fondo è la coscienza dei fondatori di religione, dei predicatori di un nuovo verbo), ma ciò non vuol dire ch'io non senta nel momento stesso l'assolutezza di quell'oggetto ch'io solo, adorando, vedo, e che quindi non senta che quell'oggetto non è posto da me; che anzi da questa coscienza della individualità del veggente da una parte, dell'assolutezza dell'oggetto veduto dall'altra, nasce ipso-facto in me la coscienza dell'apostolo: sento di non dover più soltanto adorare, ma di dover anche far sì che altri adori con me, cioè che si riconosca l'assolutezza di quell'oggetto ch'io ho avuto il privilegio di vedere.

Dio adunque, come oggetto del fatto religioso, deve esser sentito come *non mio*, non soltanto nel senso di non appartenente all'interiorità mia, ma anche nel senso di non limitato soltanto alla esteriorità posta dal, o di fronte al, mio io individuo. Il mio Dio è tanto meno mio, quanto più è Dio.

In quanto e nel momento in cui io adoro il mio Dio, non posso ritenere questo Dio come esistente soltanto dinanzi a me, senza, per ciò stesso, annullarlo come Dio, e quindi anche in quanto mio. O è Dio per me e per gli altri, o non è Dio neppure per me; cioè o l'oggettiva esistenza sua ch'io sento e riconosco, è, o può essere valida, in quanto oggettiva, anche per gli altri, o non è valida neppure per me. E ciò, anche se quella speciale deità sia per caso adibita proprio a proteggere

me solo (es. : gli angeli custodi del cattolicesimo). Che il mio angelo custode protegga specificamente ed esclusivamente me, non vuol dire che l'esistenza sua in quanto esistenza oggettiva abbia valore soltanto per me. Se ciò io credessi, non potrei credere alla protezione sua, chè egli non esisterebbe per ciò o per coloro da cui mi dovrebbe proteggere. Chi pone i suoi Dei e sa di porli, non li adora ; se mai, li pone perchè altri li adori. Nel momento stesso in cui io ho la persuasione che io solo debba credere alla esistenza del mio Dio, la è finita per la fede ch' io ho in lui ; egli non è più Dio.

Creedere diversamente non è che il risultato di un equivoco. Se io, cattolico, riconosco la soggettività delle determinazioni dal cattolicesimo volute in Dio, l'è finita per il mio cattolicesimo : quelle determinazioni quelle attribuzioni non saran più divine, ma umane ; quindi il mio Dio non sarà più il Dio del cattolicesimo, proprio perchè e appunto in quella parte in cui mi sono accorto che io stesso mi costruivo il mio Dio. Se per me rimarrà ancora un Dio, diuanzi a cui io mi prostro, sarà un Dio spoglio di quella parte che ho riconosciuta mia nel mio Dio. Quindi il mio Dio, risultante da questa spoliatura, non avrà niente che io riconosca mio, cioè posto da me, cioè valido soltanto per me. Perciò a nulla vale opporci che, pur quando avrò spogliato l'animo mio e la mia religiosità del dogma cattolico, non perciò sarà morta la mia religiosità. Benissimo, rispondo, potrà non essere morta ; ma in quanto riman viva, io non posso riconoscer l'oggetto che mi presenta, come posto da me ; se tale lo riconoscessi morrebbe anche in quella parte in cui era sopravvissuta. Dal cattolicesimo quindi io potrò passare al protestantesimo, quando abbia nei dogmi che differenziano l'uno dall'altro, riconosciuta una genesi soggettiva ; dal protestantesimo ad un evangelismo più libero ; da questo ad un teismo che abbia l'apparenza della massima indeterminatezza : sempre nella forma residua della mia religiosità vi è oggettività assoluta. E se vi è oggettività assoluta, è oggettività valida come per me così per gli altri, è oggettività che io non ho posta e che mi si impone da sé come tale ; oggettività che non poteva esser posta da me senza perdere ipso facto, la sua assolutezza, se non anche la sua essenza di oggettività. Quindi anche sotto quella indeterminatezza, apparentemente assoluta, della coscienza religiosa di puri e semplici teisti (si intende parlare di teisti che si professano uomini religiosi, non di teisti che siano dei puri metafisici) si nasconde una determinazione, per quanto generica la si possa considerare. Il Dio vago della loro coscienza è pur sempre un Dio ; e questo Dio è il Dio che, per la coscienza di chi lo adora, vale e deve valere come esistente per tutti. Ogni uomo religioso, dal « libero credente » alla più superstiziosa donniciola cattolica, pone a fondamento della sua fede questo principio : Il mio Dio è Dio. Quando ci pare di poter dire o di dire effettivamente, pur nella piena religiosità della nostra coscienza, ch'io sento come *soltanto mio* il mio Dio e ch'io quindi sento di poter, pur nella religiosità mia, essere tollerante verso chi senta il suo Dio come suo, purchè anch'egli non pretenda che

il suo Dio sia anche il mio, ma invece anch'egli riconosca *soltanto come suo* il suo Dio; noi confondiamo la nostra coscienza religiosa attuale con la nostra coscienza religiosa già sormontata, o meglio confondiamo l'oggetto dell'una con l'oggetto dell'altro. Nel fatto religioso io adoro il Dio presente e sovrastante e imposto a me e quindi per niente affatto mio; io, nel mio essere, adoro *il* Dio. Se dinanzi a me che adoro, se ne sta impassibile e freddo — non diciamo, si badi, con sorrisi di irrisione e di scherno — chi in quel mio Dio non crede, io non posso non sentir quell'atto di adorazione o disturbato da un dubbio che tormentosamente si affacci, o confermato da un senso di commiserazione per l'infelice che in Dio — nel vero Dio, cioè in quello che è mio ma che io in quel momento sento unico e vero — non crede, e di maggior fiducia in Dio.

V. — Per tutto ciò, se è vero che la religione, in quanto interiorità, in quanto adorazione, è anche libertà, non è men vero che essa è necessità, in quanto fede nell'oggetto adorato. Il dogma, sviluppato o in germe, è implicito in qualunque atto religioso. Questo, come tutti gli altri fatti, differenziandosi dà poi sviluppo e valore quasi autonomo ai due elementi che concorrono a formarlo. È vero quindi che l'elemento dogma, preso da solo, cioè non avvivato dal calore intimo del credente che lo viva nell'atto suo di adorazione, ma avuto soltanto presente alla mente come freddo comando, è cosa morta. Ma ciò non vuol dire che il dogma, una volta conquistata, diciamo, una esistenza propria, debba uccider necessariamente la religione da cui è nato; no, esso può continuare a vivere nel concreto fatto religioso vissuto dai credenti. Nè vuol dire « che il pensiero dogmatico è una labile superstruttura, in confronto della religiosità iniziale, la quale nell'armonia delle funzioni dello spirito è semplicemente una speranza intensa e operosa nel miglioramento di noi e della collettività »¹⁾. No. Nè la religiosità è pura speranza; chè si può sperare senza essere affatto religiosi. Nè il dogma è labile superstruttura; ma elemento intrinseco e sostanziale dell'atto religioso. E non c'è bisogno che esso dogma sia scisso dall'elemento soggettivo, e proposto, diciamo, dinanzi alla mente, perchè esso esista nel fatto religioso. Tal proposizione è, se mai, il riconoscimento dell'esistenza di esso che si pone col porsi del fatto stesso religioso. La stessa credenza in Dio che è il fondamento di ogni religione e di ogni religiosità, che cos'altro è, se non un dogma, il fondamentale dei dogmi? Ogni credente quindi, per quanto vaga e indeterminata possa esser la sua fede, non può far a meno di questo dogma fondamentale. E se è vero quanto sopra abbiám dimostrato, che l'oggetto sentito nel fatto religioso non può ritenersi che assoluto oggetto da chi lo sente, è chiaro che anche in questo dogma fondamentale e generico la coscienza del credente si troverà di fronte a qualche cosa che richiede non solo l'assoluto suo assentimento ma anche il consentimento

¹⁾ *Lettere di un prete modernista* (Roma, 1908) p. 66.

di tutti, e quindi non tollera la mancanza di questo. Nel momento, quindi, in cui noi affermiamo la nostra religiosità con un atto di fede, noi siamo di necessità intolleranti di alcun'altra fede; e quando quest'atto di fede si risolve soltanto in fede ed adorazione di Dio nella sua più indeterminata concezione, noi non possiamo tollerare la negazione di Dio. Perciò, quando noi ci poniamo dal nostro punto di vista religioso, cioè *in nome della nostra religione*, noi non possiamo chiedere la tolleranza della religione altrui, *non possiamo chiedere la libertà religiosa*.

È questo l'equivoco fondamentale della coscienza religiosa contemporanea; equivoco però che ha in sé qualcosa di fatale e di non eliminabile. Quando una determinata religione positiva non soddisfa più, con tutte le sue determinazioni del Divino, la coscienza di molti o pochi dei suoi credenti, questi, che sentono appunto l'aspetto libero del loro fatto religioso (l'atto vivo di adorazione) costretto e reso nullo dal contenuto che deve investire, e che rimane freddo comando di un'autorità non più sentita come tale in quel comando, non possono non rivendicare alla loro coscienza di credenti questa libertà di credere, perchè vedono che insieme con essa ne va via la loro fede, tutta la loro vita religiosa. E di questa pur essi hanno sete, e sentono imprescindibile il bisogno. Di fronte al dogma non creduto resta apparentemente sola la libertà non appagata, la libertà che si sente violare dal dogma. E quindi si reclama e si protesta in nome di questa libertà la propria religiosità, e in nome della religiosità la propria libertà. Ma, dicevo, questa libertà è solo apparentemente sola: essa ha in sé il suo bravo dogma, la cui esistenza domani si affermerà a luce meridiana, quando essa libertà potrà, affermarsi in atti concreti di culto, cioè in atti religiosi, il cui oggetto è sentito come tale. Quindi veramente non in nome della religiosità noi *chiediamo libertà*, ma *in nome della nostra religione*, e proprio in quanto nostra, e non in quanto religione. Viceversa, siccome per la non fatta distinzione dell'elemento soggettivo ed oggettivo nel fatto religioso che noi viviamo e vogliamo affermare, l'elemento dogmatico inerente in esso non è ancora riconosciuto, e quindi non è ancora determinata la nostra religione in quanto nostra, così ci par di chiedere libertà in nome della religiosità che la richiede e non in nome della nostra religione che in quanto nostra la pretende per sé di fronte alla altrui o a quella che fino a ieri fu nostra. Perciò il credente quando parla di libertà religiosa e in piena buona fede la sostiene e la reclama per sé e per altri, supera non soltanto la propria credenza e religione ma la credenza e religione in generale. La supera, perchè pone la propria di fronte alla altrui credenza, e quindi, come già dimostrammo, nel momento stesso in cui riconosce come propria e soltanto propria (perchè ammette l'altrui) una credenza, supera assolutamente ogni credenza, ogni religione, l'assoluta religiosità. E si badi ch'io ritengo — è bene ripetersi anzichè essere fraintesi — che in tale posizione si trovi anche chi confessi di non avere un proprio Dio, un Dio di una qualunque chiesa, ma di riconoscere ed adorare il Dio implicito negli Dei di tutte le religioni, e quindi

crede di porsi fuori e al di sopra di tutte le chiese, pur non ponendosi fuori della religione. A parte anche la possibilità di tal posizione ¹⁾, il puro teista, nel momento di adorazione di Dio e quindi in nome di questa sua adorazione, non può affermare la libertà dell'ateismo. Se egli può sentire il Dio che adora, come assolutamente Dio anche di fronte a tutte le singole chiese, perchè in ciascuna di esse lo vede affermato, pur sotto diverse spoglie, e perciò può non condannarne alcuna, non può fare altrettanto di fronte a chi nega quel Dio; il Dio che egli adora, diventa allora il suo Dio, che però, per lui in quanto credente ed adorante, non deve esser suo soltanto, ma deve esser Dio.

VI. — Da questa intima essenza della religione e dal rapporto che essa ha con la libertà, risulta evidente che quando noi affermiamo e reclamiamo la libertà di coscienza intesa come libertà religiosa e proclamiamo il diritto sovrano della reciproca tolleranza in fatto di fede, noi superiamo la religiosità, pur occupandoci, anzi appunto perchè di essa ci occupiamo. E la superiamo, anche se noi stessi che questa libertà e tolleranza religiosa proclamiamo, siamo uomini appartenenti ad una chiesa o ad una religione positiva; in quel momento, con quell'atto, in quella condizione di spirito noi siamo areligiosi, se non addirittura irreligiosi. È lo spirito laico che in quel momento si afferma.

Ed ecco la ragione profonda, per cui, se può essere concesso, senza grave danno per la libertà religiosa, che il potere politico sia investito anche di autorità religiosa, non si può, senza negare detta libertà, investire il potere religioso anche di autorità politica. Se sostituiamo alla parola e al concetto di potere nel senso di persone che esercitano quella funzione, il concetto di coscienza che deve informare le persone nell'esercizio della funzione, il suesposto principio diviene il seguente: Se può concedersi senza grave danno per la libertà religiosa che la coscienza politica sia investita anche di autorità religiosa (cioè abbia potere di giudicare in fatti riguardanti la religione), non si può senza negare detta libertà investire di autorità politica la coscienza religiosa. Questa dal suo punto di vista deve essere intollerante, perchè assoluta; quella, se — badiamo bene — intesa come vera e propria coscienza giuridica di unità di convivenza sociale e non come coscienza tirannica di sovrapposizione o imposizione dello spirito di uno o di pochi a quello di tutti, può anche essere tollerante. E ho detto deve nel primo caso, può nel secondo, cioè: la coscienza religiosa è in contraddizione con la libertà religiosa, quindi, posta quella, è negata ogni libertà in fatto di religione; laddove la coscienza politica non è in contraddizione con la libertà religiosa, ma neppure la richiede assolutamente, quindi può, soltanto può, quest'ultima continuare a sussistere, quando essa imperi. Di ciò si può anche trovare una conferma storica nel mondo antico e nel moderno: per esempio la

¹⁾ Cfr. a tal prop.: *Sul concetto di religione.*

tolleranza religiosa dell'antico Stato romano e dell'odierno Stato britannico di fronte alla intransigenza che la chiesa cattolica ha esercitato sempre che ha potuto disporre del potere politico.

Ma lasciando stare lo sviluppo di questi concetti, che richiederebbe non poche discussioni e chiarimenti, torniamo al nostro argomentare. Se adunque, come dicevamo, è lo spirito laico che si afferma in ogni richiesta di libertà religiosa, è chiaro che anche quando noi chiediamo per la nostra religione la libertà, noi la chiediamo in nome dello spirito laico e non della nostra religione. In ciascun uomo religioso quindi è implicita maggiore o minore dose di laicità, su cui si fonda la sua maggiore o minore tolleranza. E passando dalle persone alla funzione, ogni religione, in quanto si afferma, nel fatto o nell'idea, tollerante delle altre, supera, con sè medesima, ogni religione e si afferma inconsciamente laica. Quindi ogni movimento religioso, come processo di liberazione da una religione positiva o da una fase di essa, è un processo di parziale o totale laicizzazione della coscienza. Dico come processo di liberazione, cioè nel suo momento negativo dell'altrui dogma, non nel momento positivo di una propria ricostruzione di questo, nell'affermazione del proprio fatto religioso. Ma quella laicizzazione, pur affermantesi solo nel momento negativo, e quindi rinnegata nel momento positivo e ricostruttivo del movimento religioso, non scompare senza lasciar tracce di sè e nelle singole coscienze e nella coscienza collettiva. E di qui appunto una sempre maggiore penetrazione di laicità nella religiosità, di spirito laico nelle coscienze religiose, cioè una progressiva limitazione della vera e propria religiosità attraverso i moti diretti contro le speciali determinazioni del suo contenuto oggettivo. Questa progressiva laicizzazione delle coscienze ha rapporti, in parte, di affinità, in parte, di reciproca efficienza causale con l'altro movimento della progressiva distinzione delle altre forme della coscienza umana da quella religiosa: distinguere (cioè non subordinare, non identificare) dalla propria coscienza religiosa fin la coscienza morale, che molti fan consistere in quella, è già un aver laicizzata in gran parte la coscienza.

Perciò ogni indirizzo di vita sociale schiettamente e risolutamente laico, pur senza accettare il principio che possa esserci una laicità religiosa e che la vera laicità si risolva in religiosità, può non ostacolare un movimento di riforma religiosa che pur ponga a suo fondamento l'equivoco che noi qui abbiam cercato di chiarire. In quanto esso afferma la libertà religiosa, è schiettamente laico, e quindi in questa affermazione, che è poi negazione di ogni religiosità, ogni forma di laicismo può senza contraddirsi dar la mano al riformismo religioso. Senza contraddirsi, sia perchè in questo primo momento esso riformismo non fa che un'opera di corrosione della religiosità attraverso la distruzione di una chiesa, sia perchè poi, anche quando la nuova forma positiva di religione risultante da esso, si assoderà positivamente sopra o, come più di frequente avviene, accanto alla prima, quell'opera critica non sarà andata del tutto perduta. Nella vita sociale umana potrà così forse svilupparsi, nella sua parte

migliore, se non nella sua parte maggiore, una nuova forma di coscienza che potrà risultare forse da un ripensamento di quella religiosa.

Che una tale nuova forma di coscienza sia probabile o anche soltanto possibile nella vita sociale, come ulteriore sviluppo e superiore affermazione della forma religiosa, io non affermo e non nego, chè, prima, bisognerebbe ricercare se e quale essa possa essere.

Sol si può dire che par che il suo germe traluca già a quando a quando sia nella religione, sia nella recisa negazione di questa: nell'una come forma superiore già implicita nella inferiore; nell'altra perchè la pura e semplice negazione di una forma della coscienza è un tale assurdo che non trova neppure modo di esprimersi e quindi anche la sua espressione implica o una ricaduta nella forma che si nega, o una inconscia ed indistinta affermazione di una nuova forma che comprende ma supera la prima ¹⁾.

¹⁾ Prendendo a scrivere io non volevo che fare una breve recensione dei citati tre volumetti: E. MEYNIER — *Il Cristianesimo e la libertà religiosa*; R. MURRI — *L'Anticlericalismo*; T. SANTACHIARA — *La nuova legislazione canonica*.

Invece ne è venuto fuori un artic. che sta del tutto a sè; e ciò che è nato, aveva la sua ragione di nascere e lasciamò che viva. Ciò che, secondo me, dal punto di vista filosofico meritava di essere rilevato e sottoposto a critica, era appunto il concetto fondamentale ispiratore dei primi due lavori. E questa critica ho fatta nell'art. — Non mi resta quindi che fare un brevissimo cenno del contenuto di essi.

I. - Il M. vuol « in breve sintesi » « lumeggiare il concetto di libertà quale dal Vangelo risulta e quale si svolge attraverso i tempi » e dopo brevissimi cenni su alcuni passi del Vangelo, dai quali risulterebbe che il Cristianesimo è amore (sarebbe perciò anche libertà?), passa in rapida rivista prima le persecuzioni pagane contro i cristiani e poi quelle cattoliche contro tutti i dissidenti e i protestanti, per prospettare infine quali sono i problemi odierni di politica ecclesiastica. Quanto a questi ultimi, circa una formula che precisi i rapporti tra Stato e Chiesa, l'A. si rifugia in quella equivoca del Cavour, ammettendo però che « va da sè che lo Stato deve essere sovrano » (p. 137). Con questa aggiunta quella formula non ci dice più nulla: la Chiesa è libera o non è libera *di fronte allo Stato*? questo noi vogliamo sapere. Se lo Stato è sovrano, essa non è più libera (di fronte a questo), come di fronte allo *Stato* non è libero nessun cittadino e nessuna istituzione: ohè ciò varrebbe esser libero di fronte alle leggi.

Se pon mente a ciò, l'A. vedrà che egli, se vuole lo Stato laico, dovrà rientrare necessariamente nella formula (o almeno nel concetto di essa) da me sostenuta e di cui egli crede di essersi così facilmente sbarazzato « perchè si parla di sottomissione, di tolleranza, idee in contrasto assoluto con le tendenze odierne favorevoli all'esplicazione più varia e più lata della libertà nei domini della vita sociale. Ora si deve, anche per quel che riguarda i rapporti della Chiesa con lo Stato, ragionare di libertà e non già di mera tolleranza » (*ibid.*). Una tale libertà (cioè: non di fronte allo Stato ma *concessa dallo Stato*, cioè li-

mitata proprio da questo e avente luogo di fronte agli altri enti conviventi nello Stato) quale godono le altre associazioni di qualunque genere siano, io avevo esplicitamente detto e ripetuto che non c'è bisogno di affermarla per la Chiesa in ispecie; pure appunto per chi voglia negarla io sostenevo e sostengo che lo Stato deve tollerare le chiese, cioè lasciar che liberamente vivano e si sviluppino, se ne hanno la potenzialità. La questione invece, di fronte alle idee che io sostengo, può esser quest'altra: Lo Stato deve *tollerare o favorire?* Superato quello della sovranità dello Stato e quindi ammessa la sottomissione delle Chiese, l'altro punto essenziale è questo accennato.

II. - Il M. fa con quest'opuscolo un altro passo verso la sua completa laicizzazione; non ci pare che sia ancora l'ultimo. Se avesse cominciato ad agitarsi e ad agitare idee quando la sua mente fosse stata più formata e il suo pensiero più sicuro, forse la sua personalità intellettuale sarebbe stata più valida; ma egli forse tiene di più ad essere un uomo d'azione. E a quest'azione anticlericale egli vuol dare un contenuto che risulti dalla natura stessa dell'anticlericalismo. Perciò egli comincia col ricercare le origini dell'anticlericalismo che egli vede anche in ogni forma di cattolicismo liberale (« furono anticlericali: Manzoni..... Rosmini,..... Gioberti..... - p. 10-11 »), accennando a ciò che lo Stato italiano, dopo il '70, non ha fatto e dovea fare esercitando così « una specie di patronato del potere civile sulla società ecclesiastica » (p. 16).

Passa poi a vedere la natura del clericalismo cercando di dimostrare « gli inconvenienti pratici dell'anticlericalismo razionalistico e positivistico » (p. 42), per prendere poi dallo James il concetto di una religione individualistica e chiedere così, in nome di questa, una libertà di coscienza (nella quale farebbe consistere l'anticlericalismo) che farebbe rivivere Dio (chè « il clericalismo è... *l'uccisione di Dio* » p. 51) e non ucciderebbe neppure le chiese che rimarrebbero « come associazioni libere fra gli uomini che credono di poter vicendevolmente giovare nella ricerca di Dio » (p. 53), (e queste associazioni sarebbero anche chiese e questi uomini sarebbero ancora religiosi!).

In ultimo ricerca qual è il metodo e quali sono i mezzi pratici per addivenire all'attuazione di un tale anticlericalismo positivo con una diretta azione dello Stato nella chiesa cattolica.

III. - Il S. partendo dal concetto che « il diritto canonico abbia efficacia di vera e propria legge dello Stato » (p. 9) rileva, da qualche frammento che « fa capolino, quasi di sotterfugio », dell'opera a cui Pio X par che voglia legare il suo nome, cioè la codificazione del diritto canonico, qual possa essere lo spirito di questo riordinamento della legislazione ecclesiastica. Passa poi ad « esaminare sommariamente le principali disposizioni delle principali leggi canoniche emanate dopo il 1904 »: riguardo al diritto matrimoniale, rispetto al quale l'A. pretende che faccia la Chiesa ciò che lo Stato non ha ancora il coraggio di fare, cioè che essa imponga per suo conto la precedenza del matrimonio civile al religioso (secondo me, se mai la Chiesa vuole stabilire una precedenza, non può *dal suo punto di vista logico e pratico*, che stabilire una precedenza inversa); — riguardo a congregazioni e tribunali; — riguardo a rimozioni da benefici, circa le quali l'A. si trattiene a dimostrare i danni che all'esercizio della funzione spirituale possono provenire sia da alcuni non equi motivi di rimozione, sia da un troppo inquisitorio sistema probatorio; — riguardo al numero delle feste religiose; ecc....

Conclude augurandosi che « la nuova legislazione non sorga in antagonismo con quella dello Stato, ma armonicamente si coordini con essa e ne segua le orme » (p. 62) e che quindi « viva la vita reale del momento e non quella fittizia di dieci secoli fa (p. 63) ».

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APPENDIX TO "THE MONIST," VOL. 4, NO. 3.

THE
DAWN OF A NEW RELIGIOUS ERA

BY

DR. PAUL CARUS

CHICAGO
THE OPEN COURT PUBLISHING COMPANY

Harvard College Library

June 28, 1915.

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[This article, written immediately upon the close of the Parliament of Religions in September '93, at the solicitation of Mr. Walter H. Page, editor of *The Forum*, appeared in the November number of that magazine. It is here republished with the courteous permission of the Forum Publishing Company as representing the editorial views of *The Monist*.]

THE DAWN OF A NEW RELIGIOUS ERA.

THE Parliament of Religions, which sat in Chicago from September 11 to September 27, was a great surprise to the world. When the men who inaugurated it invited representatives of all the great religions of the earth to meet in conference, their plan was looked upon with misgiving, if not with ridicule. The feasibility and the advisability of their undertaking were doubted. The greatest and most powerful churches, it was said, would not be represented. The Vatican, for instance, regards the Roman Catholic Church as the only soul-saving power, with exclusive authority to loose or bind. To allow a comparison between it and other churches on a footing of equality, to appeal to reason, to provoke and favor such an appeal, or to submit to a decision after argument, would be tantamount to the recognition of reason, or logic, or science, as a higher and the highest test of truth. Like reasons, it was thought, would more or less influence other denominations, for almost all of them claim to be based upon a special divine revelation which is above argument, so as to render the mere doubt of it sin.

In spite of all these doubts and fears, the Parliament of Religions was convened, and it proved an ex-

traordinary success. The work grew rapidly under the hands of its promoters, so that the time originally allotted to it had to be increased until it extended over seventeen days. Although discussion had been excluded from the programme so as to avoid friction, it could not be entirely controlled. Nevertheless a good spirit presided over all the sessions, so that criticism promoted a closer agreement and united men of different faiths more strongly in bonds of mutual respect and toleration. The multitudes that filled the halls at the closing session were animated with a feeling that the Parliament had not lasted long enough, that a movement had been inaugurated which was as yet only a beginning that needed further development, and that we should stay and continue the work, until the mustard-seed we were planting should become a tree under whose branches the birds of the heavens might find a dwelling-place.

The idea of holding a parliament of religions is not new. It was proposed and attempted on a smaller basis in former times by Asiatic rulers. It has been predicted and longed for by men of different races and various religions. Of European authors we may mention Volney who in his "Ruins" describes minutely how "men of every race and every region, the European in his short coat, the Asiatic in his flowing robes, the African with ebony skin, the Chinese dressed in silk, assemble in an allotted place to form a great religious congress."

It is certain that similar ideas have stirred the hearts of many. The Shinto High Priest of the Japanese State Church, the Rt. Rev. Reuchi Shibata in one of his speeches said: "Fourteen years ago I expressed in my own country the hope that there would be a

friendly meeting of the world's religionists, and now I realise my hope with great joy in being able to attend this phenomenal congress."

It is but natural that this sentiment should prevail in Japan where three religions, which closely considered are by no means compatible, exist peacefully side by side. The ancient nature worship of Shinto was not exterminated when the doctrines of Confucius were preached and accepted, and the Buddhists wage no war on either. Many families of Japan conform to the official ceremonies of Shinto; they even respect its popular superstitions, and have their children taught the precepts of the great Chinese sage as set forth in the book of rites and other sacred writings, while they themselves seek consolation for the deeper yearnings of their souls in the wisdom of Buddha. There are for these three religions shrines side by side in their homes and in their hearts.

All uncertainty as to the feasibility of the gathering vanished when the Roman Catholic Church most cordially accepted the invitation to take part. "We, as the mother of all Christian churches," said Bishop Keane, in his extemporaneous and unpublished farewell address, "have a good right to be represented. Why should we not come?" And nearly all the other denominational representatives thought as he did. Whether or not it was consistent with traditional orthodoxy, they came none the less. So powerful was the desire for a religious union, representatives of the broadest as well as of the narrowest views met in fraternal co-operation on the same platform. You could see such an evangelist as Joseph Cook sitting by the side of liberal clergymen, such as Jenkin Lloyd Jones, of Chicago, and E. L. Rexford, of Boston. And these

Christians again exchanged cordial greetings with the pagan Hindus and the atheistic Buddhists ; an unprecedented spectacle !

And it was a spectacle in the literal sense of the word. In accord with American simplicity, the men of this country appeared in their every-day attire and our European guests wisely followed their example. Nevertheless, the sight was often picturesque. Cardinal Gibbons, when he delivered the prayer at the opening of the first public session, wore his official crimson robes. The prelates of the Greek Church, foremost among them the Most Rev. Dionysios Latas, Archbishop of Zante, looked very venerable in their sombre vestments and Greek cylindrical hats. The Shinto High Priest Shibata was dressed in a flowing garment of white, decorated with curious emblems, and on his head was a strangely-shaped cap wrought apparently of black jet, from the top of which nodded mysteriously a feather-like ornament of unknown significance. Pung Quang Yu, a tall and stout man, an adherent of Confucius, and the authorised representative of the Celestial Empire, appeared in Chinese dress. There were present several Buddhist bishops of Japan, in dress which varied from violet to black. The turbaned Hindu monk, Swami Vivekananda, in a long, orange gown, who, as we were informed, lived in voluntary poverty so that as a rule he did not know where he would receive his next day's meal ; Dharma-pâla, the Ceylonese Buddhist, in his robe of white ;— these and many more were the exceedingly interesting men who appeared upon the stage and spoke their minds freely on subjects over which in former ages cruel wars were waged. Differences not only of religious opinions but also of races were represented in

the Congress. Bishop B. W. Arnet, of the African Methodist Episcopal Church, confessed that the brotherhood of man had for the first time been taken seriously. When introduced, he said, "I am to represent the African, and have been invited to give color to the Parliament of Religions." Interrupted by a storm of merriment, he continued, "But I think the Parliament is already very well colored, and if I have eyes, I think the color is this time in the majority."

The Parliament of Religion was, I repeat, a great spectacle; but it was more than that. There was a purport in it. It powerfully manifested the various religious yearnings of the human heart, and all these yearnings exhibited a longing for unity and mutual good understanding. How greatly they mistake who declare that mankind is drifting toward an irreligious future! It is true that people have become indifferent about theological subtleties, but they still remain and will remain under the sway of religion; and the churches are becoming more truly religious, as they are becoming less sectarian.

There are two kinds of Christianity. One is love and charity; it wants the truth brought out and desires to see it practically applied in daily life. It is animated by the spirit of Jesus and tends to broaden the minds of men. The other is pervaded with exclusiveness and bigotry; it does not aspire through Christ to the truth; but takes Christ, as tradition has shaped his life and doctrines, to be the truth itself. It naturally lacks charity and hinders the spiritual growth of men. The latter kind of Christianity has always been looked upon as the orthodox and the only true Christianity. It has been fortified by Bible passages, formulated in Quincunques, indorsed by decisions of œcumenical councils

and by papal bulls. Tracts privately distributed among the visitors to the Congress contained quotations such as, "Though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed"; and "He that believeth not shall be condemned." Without using the same harsh terms, Saint Peter expressed himself not less strongly, in a speech before the Jews concerning Jesus of Nazareth, saying: "Neither is there salvation in any other: for there is none other name under the heaven given among men whereby we must be saved."

There were a few voices heard at the Parliament of Religions which breathed this narrow and so-called orthodox Christianity, but they could hardly be regarded as characterising the spirit of the whole enterprise. They really served as a contrast by which the tolerant principles of our Oriental guests shone the more brightly. "The Hindu fanatic," said Vivekananda, "burns himself on the pyre, but he never lights the fagots of an Inquisition"; and we were told that Buddha said to his disciples, "I forbid you to believe anything simply because I said it." Even Mohammedanism, generally supposed to be the most authoritative of all religions, appeared mild and rational as explained by Mohammed Alexander Russell Webb. Mr. Webb said: "The day of blind belief has passed away. Intelligent humanity wants a reason for every belief, and I say that that spirit is commendable and should be encouraged, and it is one of the prominent features of the spirit of Islam." At one of the meetings a prayer was offered for those blind heathen who attended the Congress, that God might have mercy on them and open their eyes, so that they would see their own errors and accept the truth of Christianity; but

the prayer, made in the spirit of the old bigoted Christianity which believes in the letter and loses the spirit, found an echo neither in the hearts of our foreign guests nor among the men who had convened the Congress nor among the audience who listened to the prayer. Far from being converted, the heathen delegates took the opportunity of denouncing Christian missionaries for their supercilious attitude and for making unessential things essential. For instance, the missionaries, they said, demand that the Hindus abolish caste, and treat the refusal to eat meat as a pagan prejudice, so that in the Hindu mind "Christian" has come to mean "carnivorous." One of the delegates, a Brahman layman, said: "With the conqueror's pride they cannot bring themselves down, or rather cannot bring themselves up to practise the humility which they preach." B. B. Nagarkar, of Bombay, expressed himself more guardedly. Said he :

"Sad will be the day for India when Christian missionaries cease to come; for we have much to learn about Christ and Christian civilisation. They do some good work. But if converts are the measures of their success, we have to say that their work is a failure. Little do you dream that your money is expended in spreading abroad nothing but Christian dogmatism, Christian bigotry, Christian pride, and Christian exclusiveness. I entreat you to expend one-tenth only of your vast sacrifices in sending out to our country unsectarian, broad missionaries who will devote their energy to educating our men and women. Educated men will understand Christ better than those whom you convert to the narrow creed of some cant Christianity."

The severest rebuke came from the lips of the representative of Jainism, and from the monk Vivekananda. The latter denounced Christian missionaries for offering stones instead of bread. They build churches, he said, and preach sectarian creeds which

benefit no one. They despise the sacred traditions of the Hindu, the profundity of which they are unable to fathom; and, he added, "What shall we think of a religion whose missionaries distribute food in a famine to the starving people on the condition of conversion?"

These were hard reproaches, yet they were accepted by the Christians with good grace.* The Rev. R. G. Hume of India said, "We are willing to have our Bud-

* This passage was much commented upon in various newspapers and religious journals, and it appears that the writer's attitude has been misunderstood.

That several hard reproaches "were accepted by the Christians with good grace" is not a slight, not a rebuke, but a praise. It is very doubtful whether a Mohammedan or any other but a Christian audience would have been so patient as to listen good-naturedly to similar censures. Forbearance is always a symptom of strength. None but the strong can afford to be generous and tolerant. Compare p. 18, lines 13-18 of this article.

Among the comments that came to our notice the *National Baptist* of November 23 discusses Vivekananda's statement under the caption, "A False Accusation." Dr. S. W. Duncan writes: "I hope Bishop Keane's denunciation was honest and not a covert fling at Protestants. . . . I suspect if the Hindu monk had told the whole truth, all he knew, he would have been compelled to mention by name Roman Catholics. Dr. Bunker has recently given me instances of his being frustrated in his work by Catholic priests preceding him in heathen villages, and buying up the chiefs, giving them money and other considerations of weight with heathen, for their acceptance of crucifixes and Romish rites and enrollment as Catholics. I have made inquiry, and there is not on record a single intimation that any one of our missionaries has ever thus abused his holy calling."

We have a good opinion of Baptist missions, and know at the same time that Roman Catholic missionaries, among them the much-reviled Jesuits, have shown an admirable devotion to the cause of their religion.

Supposing Vivekananda's accusation to be true of some Christian missionaries, we do not take it to mean a wholesale condemnation of all. Nor do we wish to pour cold water upon the missionary zeal. The missionary spirit is the index of the spiritual life of a religion, and we are glad to see it in Buddhists not less than in Christians. But we are sorry that the broad religious spirit which pervaded the Parliament and is present among the Unitarians and other liberal institutions, is too weak to undertake any great propaganda for their cause. How much more effective would Christian missionaries be if they taught religion instead of dogmas, and love of truth instead of blind faith.

The Louisville Record of November 30 calls Vivekananda's statement slander, and adds: "When will we get over the harm done by the World's Parliament of Religions?" This reminds us of the parable of the sower, where Christ says: "Some [seeds] fell upon stony ground."

dhistic and Brahman friends tell us how we can do better. Any one who will help us to be more humble and more wise will do us good and we will thank him whoever he be." And Bishop Keane, Rector of the Roman Catholic University at Washington, was not lacking in this broad religious spirit. "I indorse," said the Bishop, impressively, "the denunciation hurled against the system of pretended charity that offered food to the hungry Hindus at the cost of their conscience and their faith. It is a shame and disgrace to all who call themselves Christians. And if Vivekananda by his criticism can only stir us and sting us into better teachings and better doings in the great work of Christ, I for one shall be profoundly grateful to our friend the great Hindu monk."

This is the true catholicity of the religion of mankind, and coming from the lips of a Roman Catholic bishop, it did not fail to find a joyous and powerful response in the audience. To the honor of our Hindu friends we have to add that the fairness and impartial love of justice with which their remarks were accepted by a Christian audience, as well as by their Christian brethren on the platform, were unhesitatingly recognised. Said one of them, "The tolerance, the kindness, nay, the patience with which you listen to the enumeration of your faults, this sympathy with the wrong done to heathendom by Christianity, makes me believe that we have all advanced and are advancing wonderfully."

Heretofore, the broad Christianity has always been regarded as heretical; but as this Parliament proves, times have changed. Judging from what we witnessed at Chicago, the official representatives of almost all religions speak a new language. The narrowness of past

ages is now felt to be due to imperfect views of the truth, and we recognise the duty to pass beyond it to a higher and grander conception. There are still representatives of the narrow spirit left, but their position becomes more and more untenable. What does it matter that previous œcumenical councils did not stand upon a broad platform? Does not religion grow? Was the present Parliament of Religions not œcumenical? And has the holy spirit of religious progress ceased to be a presence in mankind? If ever any council was œcumenical, it was this gathering at Chicago; and although no resolutions were passed, there were a certain harmony in matters of faith and a consciousness of that which is essential, such as were never manifested before.

The narrow Christianity will disappear, for its errors have become palpable. There are still remaining some prophets of the trust in a blind faith, but their influence is on the wane. Liberals are inclined to suspect the motives of the believers in the letter, but they judge without charity. The narrow-minded Christian dogmatists are neither false nor hypocritical, for we have ample evidence of their earnestness and their simple-minded piety. Yet they are mistaken. They are deficient in insight and they lack in understanding. We shall have to educate them and teach them that the gentle spirit of Christ is not with them, but marches on with the progressive part of mankind to the planes of a higher evolution.

We all of us have learned much during these congresses. Our foreign guests have learned to know Christianity better than it appeared to them in the conduct of Christians and in sermons and Sunday-schools, and we in turn have learned to respect not only the

love of truth and earnestness of pagans, but also their philosophical capacity.

The narrow Christianity was represented by a few speakers and the audience endured them with great patience ; but we can fairly ignore them here ; for there is no need of reviewing or recapitulating sermons which every one who desires can enjoy in our various orthodox churches. Dr. Briggs represented progressive theology and insisted that religion must face the criticism of science. The Rev. Mr. Mozoomdar is the leader of a similar movement in India. The Brahma Somaj, which he and the able Secretary of the Association, Mr. B. B. Nagarkar of Bombay, represented, may be characterised as Hindu Unitarianism. Max Müller and Henry Drummond sent brief papers which showed the warm sympathy of the authors and their substantial agreement with the spirit of the Parliament of Religions.

It is impossible to analyse the details of the various views presented ; but a few quotations from the speeches of our heathen friends whom we had not the pleasure of meeting before, will not be out of place.

Vivekananda explained the central idea of the Vedas as follows :

"I humbly beg to differ from those who see in monotheism, in the recognition of a personal God apart from nature, the acme of intellectual development. I believe it is only a kind of anthropomorphism which the human mind stumbles upon in its first efforts to understand the unknown. The ultimate satisfaction of human reason and emotion lies in the realisation of that universal essence which is the All. And I hold an irrefragable evidence that this idea is present in the Veda, the numerous gods and their invocations notwithstanding. This idea of the formless All, the Sat, i. e., *esse*, or Being called *Ātman* and *Brahman* in the Upanishads, and further explained in the *Darsanas*, is the central idea of the Veda, nay, the root idea of the Hindu religion in general."

On another occasion the same speaker dwelt on the idea of this panentheism with reference to the soul. Though recognising law in the world, he repudiated materialism. The soul has tendencies, he said, and these tendencies have been caused by past actions in former incarnations. Science explains everything by habits, and habits are acquired by repetition. That we do not remember the acts done in our previous states of existence is due to the fact that consciousness is the surface only of the mental ocean, and our past experiences are stored in its depths. The wheel of causation rushes on, crushing everything in its way, and waits not for the widow's tear or the orphan's cry. Yet there is consolation and hope in the idea that the soul is immortal and we are children of eternal bliss. The Hindu refuses to call men sinners; he calls them "children of immortal bliss." Death means only a change of centre from one body to another. He continued :

"The Vedas proclaim, not a dreadful combination of unfor- giving laws, not an endless prison of cause and effect, but that, at the head of all these laws, in and through every particle of matter and force, stands One through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. And what is his nature? He is everywhere, the pure and formless one, the Almighty and the All-merciful. 'Thou art our Father, thou art our mother, thou art our beloved friend, thou art the source of all strength. Thou art He that beareth the burdens of the universe; help me bear the little burden of this life.' Thus sang the Rishis of the Veda. And how to worship him? Through love. 'He is to be worshipped as the one beloved, dearer than everything in this and in the next life.' "

The breadth of Vivekananda's religious views ap- peared when he said :

"The same light shines through all colors, and in the heart of everything the same truth reigns. The Lord has declared to the

Hindu in his incarnation as Krishna, 'I am in every religion, as the thread through a string of pearls, and wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity know ye that I am there.'

Parseeism, the noble religion of Zarathustra, received scholarly treatment by Jinanji Jamshedji Modi who repudiated its dualism and represented it as pure monotheism, while he satisfactorily explained the symbolism of the sacred fire. In this way almost every religion was raised to a higher standpoint, than it is usually understood to have, by its representatives, and even idolatry found adroit champions in the Congress.

Said Vivekananda :

"It may be said without the least fear of contradiction that no Indian idolator, as such, believes the piece of stone, metal, or wood before his eyes to be his god in any sense of the word. He takes it only as a symbol of the all-pervading Godhood, and uses it as a convenient object for purposes of concentration, which being accomplished, he does not hesitate to throw it away."

Prince Momolu Massaquoi, son of a native king from the Wey Territory of the West Coast of Africa, a fine-looking youth of good education, which he had received in an American college after his conversion to Christianity, spoke in the same way with Vivekananda concerning the idolatry of African natives.

Mohammedanism, in addition to its representation by Moslems, was critically reviewed by the Rev. George Washburn, President of Robert College, Constantino-ple, who showed its points of contact and disagreement with Christianity. He quoted passages from the Koran which, in contrast to Mr. Webb's exposition, prove the exclusiveness of Mohammed's religion. The third sura, for instance, declares :

"Whoever followeth any other religion than Islam, shall not be accepted, and at the last day he shall be of those that perish !"

Dr. Washburn's quotation from the Koran reminds us of similar passages in the New Testament ; the old orthodoxy of the Moslems, however, is giving way to broader views. *Tout comme chez nous!* Dr. Washburn quoted the following Mohammedan hymn, composed by Shereef Hanoom, a Turkish lady of Constantinople, and translated by the Rev. H. O. Dwight, which reminds us strongly of our best modern Christian poetry:

"O source of kindness and of love,
O give us aid or hopes above,
'Mid grief and guilt although I grope,
From thee I'll ne'er cut off my hope.
My Lord, O my Lord!

"Thou King of Kings, dost know my need,
Thy pardoning grace, no bars can heed ;
Thou lov'st to help the helpless one
And bid'st his cries of fear be gone,
My Lord, O my Lord!

"Shouldst thou refuse to still my fears,
Who else will stop to dry my tears?
For I am guilty, guilty still,
No other one has done so ill,
My Lord, O my Lord!

"The lost in torment stand aghast,
To see this rebel's sins so vast ;
What wonder, then, that Shereef cries
For mercy, mercy, ere she dies,
My Lord, O my Lord!"

Prof. Minas Tchéráz, an Armenian Christian, when sketching the history of the Armenian Church, said sarcastically that real Mohammedanism was quite different from the Islam represented by Mr. Webb. This may be true, but Mr. Webb might return the compliment and say that true Christianity as it showed itself in deeds such as the Crusades, is quite different from

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AN ESSAY ON RELIGION

BY

T. D. A. COCKERELL

Synopsis of a Lecture Delivered at the Presbyterian Church

East Las Vegas, New Mexico

January 19, 1902

1902:

PRINTED AND PUBLISHED BY THE DAILY OPTIC
EAST LAS VEGAS

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1923

PREFACE

In common with many other persons I find myself possessed with a number of intuitive convictions which have no experimental, or as we say, scientific, basis. Some of these convictions are common to all men, and I find it hard to believe that all are not in some degree universal, although their existence is frequently denied.

This primary (subjective) knowledge, or religion, is combined with a secondary (objective) knowledge, or science, the two together making up my mental equipment. The conceptions thus brought together are very various, and in some cases contradictory. This is eminently true of my scientific knowledge taken by itself, for it is the result of many impressions derived from others, either through books or speech, along with numerous direct observations of my own. In all this there must be a certain percentage of error, and experience teaches us that the percentage is large. Therefore the various items of scientific information do not wholly agree, since the true and the false will in the nature of the case conflict. Nevertheless, neither I nor any other scientific man doubts the actual agreement of science with itself, when all error is eliminated; and each one of us works cheerfully towards the goal of absolute truth, however impossible its attainment may seem.

Similarly, it cannot be doubted that religious convictions, if not illusory, will ultimately be found to harmonize in every particular with scientific facts. But it must not be forgotten

that at present our science is exceedingly imperfect, partly from our indifferent progress in its pursuit, and partly from the natural limitations of our minds. Hence it is not to be hoped that many of our intuitive beliefs will at present, if at all, be connected with scientific data. We must evidently be content to leave many mysteries unfathomed, resting in the conviction that order prevails. In the present essay I have gone as far towards a scientific explanation of my religious convictions as my present knowledge will permit, and I leave it as it stands, pending further light.

ON THE NATURE OF PROOF

(1.) Nothing is capable of proof without the acceptance of unproven axioms. The demonstrations of mathematics, which are considered the most certain, rest wholly on such axioms.

Dr. George Bruce Halsted, one of the most brilliant of American mathematicians, has shown that the geometry of Euclid is no more logical than the non-Euclidean geometry, which is a contradiction of it. In discussing these systems he significantly remarks: "In all thinking enters a creative element. There is not any pure receptivity. Nothing can be described except in terms of precreated theory."

(2.) We may possess certainty without possessing proof. We do in fact possess such certainty; otherwise all would seem chaos and we should be insane.

(3.) The first and fundamental certainty of all sentient beings is that of self-existence. I know that I am. If I do not know that, I know nothing.

(4.) The second certainty, common at least to all mankind, is that of the existence of other beings sentient like ourselves. I know that you are, though neither you nor I can prove that you are not mere reflections of my own personality.

(5.) The third certainty, common to almost all races of men, but not to all individuals of those races, is the fact of universal sentient being; in short, of God.

ON CERTAINTY AND REALIZATION

(6) Certainty and realization are not the same. Thus we are certain that there are numerous hard-worked and ill-fed persons in all great cities, but if we had a realization of this

as perfect as our certainty, such a condition of affairs would not long be permitted to exist. We are certain that space and time are infinite, yet we cannot realize these things at all.

(7.) The three kinds of knowledge or certainty described above differ greatly in their realization. The first is as real to us as it is certain; the second is less real, and the perfect realization of the third is doubtless far beyond the human mind.

(8.) We all desire to realize our certainties, and much theology has been the outcome of this desire. Since we cannot grasp the infinite, the natural tendency is to reduce it to finite limits, and pretend that some finite thing is God. It has resulted from this that nearly all primitive peoples have made idols and worshipped them.

(9) The fallacy of savage idolatry is evident to us, yet we ourselves are capable of an idolatry no less fallacious. Our mental image of God, reduced to finite limits and human proportions, may be as genuine an idol as the wooden god of the savage. If we desire truth, we must be content with imperfect realization. There are mysteries which we may not understand.

ON CREATION

(10) The beginnings of matter and energy are no more conceivable than the beginning of time and space. It is an accepted axiom of science that matter and energy are constant, never added to, never diminished.

(11) The beginning of spiritual existence is equally inconceivable. In the beginning was God; and time, and space, and matter, and energy, and paradoxically, these had no beginning.

(12) Creation, therefore, is to be conceived of as a forming or fashioning of what was, and is, and always will be. It is a process which is not yet finished, and never will be finished. It is a translation of thought into energy.

(13) My boy and I once amused ourselves by making a paper snake. The child, surveying the result, remarked: "Now we are Gods, we make snakes." I see no profanity in that saying, but only the deepest truth. We are so far made in the image of God that we have the creative faculty, our thought becomes being.

ON MATTER AND ENERGY

(14.) Matter is conceived to be formed of atoms, the size of which has even been calculated. These atoms reside in the ether, which fills space without being matter. They possess properties of various kinds, which are the result of their being endowed with energy.

(15.) The most intelligible conception of matter is that it consists of ether endowed with energy. The atoms themselves are conceived of as vortex rings in the ether, ever revolving in a frictionless medium. Thus matter itself is nothing apart from its properties, which are due to energy.

(16.) Heat is due to the motion of matter; if matter became motionless it would be at absolute zero of temperature. We are quite unable to conceive what properties it would then possess. Physicists have already brought matter within a short distance of this absolute zero, but whether it can ever be reached experimentally we do not know.

ON PREDETERMINATION

(17.) Everything is said to have a cause. Today results from yesterday, and tomorrow will be the outcome of today. From a purely material standpoint, everything must follow from what has been, and consequently all events are predetermined.

(18.) If I post a letter addressed to a correspondent in New Zealand, I can foresee what will happen to it. I can in imagination see the various stages of its long journey, and I know that it will at such and such a time reach its destination, provided that nothing extraordinary happens to it. If I try to follow the letter further, and trace out the exact effect it will have on the mind of the reader, and the actions which will result from that effect, and the result to others of those actions, I become lost in obscurity, because I do not sufficiently know the various factors at work. Yet, were I sufficiently intelligent and informed, it is conceivable that I might follow that letter mentally forever, for its effects, in one way or another, would continue.

(19.) Thus we logically arrive at the idea of predestination. If we have to deal with matter and energy alone, it appears certain that the past must involve the future, and that everything is predetermined. There can be no praise or blame for us, since we are but puppets of the universe, which itself is a great automatic machine.

(20.) Moreover, we may believe that the sequence of things in time is like their sequence in space, since space and time are equally continuous. Space is said to have three dimensions; length, breadth and height, at right angles to one

another. Time may very well be a fourth dimension, another direction merely in which things are prolonged. Multiply length by breadth and you get the area; multiply again by the height, and you have the cubic space; multiply still again by the time and you have the true dimensions, if you choose to look at it so. According to this view, all things are not merely predetermined, but *are*, now and forever. Everything is simultaneous and coexistent.

ON SPIRIT

(21.) The use of fair logic has brought us to a sort of *reductio ad absurdum*. We believe in free will, and we do not believe that we are helpless puppets. Some have thought thus, as a mental abstraction, but the man who really believed it would be insane. That we are free agents is as certain to us as the fact that our powers are limited.

(22.) We are free because we are spiritual beings, and because spirit has power over things material. This cannot be proved, any more than our spiritual existence; it is axiomatic. I ask you merely to search yourselves to find this truth. Alfred Russel Wallace has expressed his conviction that there is "a world of spirit, to which the world of matter is altogether subordinate," and if this is so, the futility of arguing from matter and energy alone is evident.

(23.) But why are the powers of the spirit limited; why are we everywhere controlled by matter and energy, that is, by the visible forces and things of the world? I think we are not so controlled, ultimately; but that we are controlled rather by spirit. If spirit is universal and all powerful, we have a share in its dominion, but each one of us has only a small share.

The citizen of the spiritual world can no more expect to do as he pleases than the citizen of the United States. In other words, we are subject to the will of God.

ON THE NATURE OF GOD

(24.) We are now able to form a clearer idea of the nature of God, and of his relation to the universe. We arrive at the conclusion that ultimately, only God exists, or in other words all that exists is God.

(25.) Spirit and matter are like the concave and convex surfaces of a curved line, opposite, yet identical. Everything has been created, yet nothing has been added, nothing taken away. We ourselves are local manifestations of spirit, as our bodies are local manifestations of matter. The mystery of the Trinity is seen to be universally applicable; for man is at once God and man, God in kind, but man in degree.

ON OUR DUTY TOWARDS GOD

(26.) It thus results, that our duty towards God is identical with our duty towards ourselves. To place ourselves in harmony with him is to develop our best nature, to take advantage of the inexhaustible reservoir of spiritual power which is found in his being.

(27.) Physicists tell us that the electrical forces of the world are powerful beyond conception, and that if we could take full advantage of them, we could accomplish things now undreamed of. We may conceive that the spiritual forces are similarly great, or indeed much greater; but as with the electrical ones, we have them but imperfectly at our command. We are like windows of dark glass, with the sunlight ever

asking to be admitted, but never showing more than a glimmer within the house.

(28.) The conception of our essential unity with God is one of the oldest of human thoughts. The Buddhists believed that we might by degrees reach up to the God-like level, identify ourselves with him, and be merged in his being. It was the destiny of every living being to struggle upwards until lost in Nirvana; made one with the great spirit himself.

ON OUR INDIVIDUAL IDENTITY

(29.) Our first conviction is that of our own separate identity, and I confess I am unable to conceive that there has been or ever will be any break in my continuity. Thus, out of the primary convictions, I arrive in a belief in spiritual pre-existence, and in immortality after death.

(30.) Yet this continuity does not imply absolute identity; on the contrary, I am sure that I am not absolutely the same for two consecutive seconds. I conceive of existence as resembling a road, which is perfectly continuous throughout, yet at no two places quite the same.

(31.) Inasmuch as we know there is but a brief continuity of body, the essential continuity must be of spirit. My body is not myself, but merely the temporary place in which I reside. It is, as it were, my house.

(32.) Yet my house largely determines my conduct. I am greatly dependent upon myself, and if that self is inadequate, I am handicapped. A good workman needs good tools; indeed, any workman desires them.

(33.) Thus we may conceive that there are two elements in every individual: The spirit or soul, and the soul's

surroundings. Do we not sometimes see a great soul with a poor mind, or a poor soul with a great mind? Perhaps we might take John Brown as an example of the first; Napoleon Bonaparte as an example of the second.

(34.) If this is so it may account for the rapid moral and intellectual development of man, as Wallace has supposed. Those variations in mind and body which best permitted the manifestations of the spirit would be selected, being the best fitted to survive. This would not apply so much to the individuals, as to nations or tribes in which such individuals appeared. Thus we know that every nation owes its prosperity largely to its great men, who may be thought of as great spirits working in exceptionally favorable bodies.

(35.) But if we are thus persistent souls in temporary bodies, how comes it that we have no recollection of our prenatal past? I think this can best be answered by recalling that when we are engaged on any piece of work we do not at the moment think of anything but that; the past is buried in oblivion. Moreover, with our best efforts we can only recall the smallest fraction of our past upon this earth. How many of you can remember, for instance, the things you said yesterday? And when we go back to early childhood we can remember nothing at all, though our bodily continuity since that time cannot be disputed.

(36.) It is probable, moreover, that it is beneficial for us to be limited in our mental vision. If we could always recall the distant past, or more fully understand the spirit world of the present, it is probable that we should be diverted from present duties, and many might voluntarily abandon this

life. Thus natural selection would preserve those whose attention was given to the necessities of their own time and place, and of their own mortal bodies.*

ON PRAYER

(37.) Prayer includes two different things. We may pray for knowledge and spiritual insight, or we may pray for favors to be granted to us. He who prays for better understanding strains his senses, as it were, to catch sounds which ordinarily are inaudible. You know how you may never hear the ticking of a clock until you listen for it, when it at once becomes loud and clear. It is probable that we may similarly receive spiritual guidance by placing ourselves en rapport with spiritual influences which otherwise would be unfelt.

(38.) It would follow from this conception of prayer,

* Since the above was written I have been reading that very clever *reductio ad absurdum*, Mr. Samuel Butler's *Life and Habit* (1878). It is shown in this work that whenever approximate perfection is attained in any practice, consciousness of the act ceases; as for example when custom becomes habit and (according to the author), habit, instinct. It is obvious that the things we do with most effort, and to which we are least accustomed, are those which make the greatest impression upon us, and there can be no doubt that man's superior consciousness, along with his sense of imperfection, are related to the fact that he is the most progressive or changeful of all animals. Therefore, if we ever reached absolute perfection, a point at which no further progress was possible, we should doubtless lose our sense of being, and attain in fact to the Buddhist *NIRVANA*. From the spiritual side we may suggest that the individual spirit ceases to be concerned where it ceases to have influence. A dead body so far resembles a self-regulating living body, such as we find among the lower types of life, that its processes appear to go on automatically without conscious or spiritual influence. The radiolaria can hardly be supposed to owe their innumerable beautiful forms to individual intelligence any more than snow-crystals; nor have we any more right to speak of their memory (as Butler would) than we have to say that a salt solution always recollects what forms it is proper for it to crystallize out in. Memory may well be regarded as merely a form of spiritual perception; the spirit may be supposed to read the records of the brain just as we read what is written in a book, or infer any part of the past from the present. In this case death would make unavailable a valuable body of records, but it might render available others which would more than compensate for the loss. This may be in some degree understood if we remember how dependent we are in life upon outside memories, i. e., books and things. I should be more helpless if I lost all my scientific books and specimens, without being able to renew them, than if I lost all my mental recollection of them.

that everyone could cultivate the power to pray successfully, up to a certain point, just as the power to hear can be cultivated. But nevertheless, some would be endowed naturally with greater power than others, just as some are able to hear a greater range of sounds. The idea of spiritual mediators would thus find its justification.

(39.) The prayer for favors is less intelligible. We have reached the point where we are content to have human laws framed for the common good, and do not expect exceptions to be made for the benefit of individuals. Neither do good citizens expect to bribe the judges. Why, then, should we think that God will hear any petition for our peculiar benefit, or will favor us because we favor him. Surely he will be exactly just, and give us our deserts, no more and no less.

(40.) Yet it is possible that we may receive spiritual help just as we receive help from our friends and neighbors. It is at least possible that the space around us may be peopled by unseen spirits, who have some influence upon the affairs of this world. Suppose, for example, such spirits might have the power to make suggestions, which would seem to the recipients like original ideas? Could they not thus often alter the train of events? This idea of spiritual suggestion or inspiration is apparently supported by various historical facts, many of which are recorded in the Bible. It is also supported by the fact that ideas often come to us when the mind seems to be at rest; ideas which hard thinking entirely failed to produce.

(41.) Many persons believe they have experimental evidence of the existence of human spirits ordinarily unseen.

The Society of Psychological Research has gathered a large body of evidence, and such competent men as the biologist Wallace, and the physicist Crookes, are convinced. Yet very few have any opportunity to study this matter, and opinions are divided, the whole matter being greatly complicated by the bias on both sides. But at least there is ample room for all the spiritualists can demand, in view of our extremely limited capacity for perceiving what actually is known to exist.

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PRINCIPI ANAGOGICI

DETTATI

IN MANIERA SEMPLICE

E

A PRONTO RISTORO DI FEDE

DA

GABRIELE FANTONI

Dottore in ambe le leggi; Membro d'onore di Istituti letterari e scientifici,
nazionali e stranieri; Notaio di Venezia, ec.



VENEZIA,

PREM. STABIL. TIP. DI P. NARATOVICH, IMP.

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P R E M E S S E .

1.

Il bene è sempre commisto al male su questa terra. — Un giorno, la scienza fu retaggio di soli pochi. L' audace speculazione, il sofisma, ogni abuso della scienza rimanea limitato nel breve campo di pochi dotti, di alcuni filosofi, di qualche oratore.

Adesso, il bene dello intellettuale sviluppo dilatatosi straordinariamente ad ogni classe umana, vi apportò seco pur troppo anche il filtro micidiale della passione e dell' abuso (1).

Il sapiente che solitario s' inoltrava fino al mistero, se trovava la fitta tenebra, lo sgomento, il dubbio . . . avea pur forza talvolta a resistervi; o la sua ambascia soffria segretamente, e prudente la nascondeva in enigmatici veli; rispettando la serenità generale e il silenzio che d' attorno il cingea (2).

(1) S' ingentiliscono gl' ingegni e i costumi, ma s' intiepidisce la fede, la pietà scema assai d' intensione e di forza, all' autorità subentra l' audacia dell' esame e del dubbio. — *Mamiani*.

(2) Li savi Greci avviluppavano i loro pensieri in forme enigmatiche, e ne serbavano il segreto, perchè false interpretazioni non v' inducessero nuovi errori. — *Pausania*.

Nell'affannoso dibattersi all'incontro d'una intera folla leggermente addottrinata, se il disinganno insorga od il dubbio, manca la forza, la dignità si perde, si propaga l'affanno, cresce spaventoso il lamento: e vanamente si

— Fuori d'Atene, lungi dal popolo, erano le scuole di Filosofia, i Licei, le Accademie (ἐκκς δημος).

— Solo in premio della virtù, e dietro lunghe prove, avveniva la iniziazione ai misteri. — *Cantù* — Rel. V. I, lib. 2.^o

Aristotile — avea una certa filosofia ch'egli non comunicava ad alcuno. — *Plutarco*.

— Una parte della scienza consiste a ignorare le cose che non si devono sapere. — *Zenone stoico*.

— Solo ad uomini eminenti per sapienza è dato interpretare gli alti segreti. — *Macrobio*.

— Gli Ebrei non furono da meno dei Greci e degli Egizj nell'insegnar le loro dottrine sotto il velo delle allegorie. — *Origene*.

— I Filosofi celarono i dogmi sotto favole, acciocchè da tutti non fossero intesi. — *Clemente Aless.*

— Le più sublimi verità non senza pericolo arriverebbero nude all'orecchie volgari. — *Giuliano Imp.*

— Gli antichi si accontentavano d'inviluppare diversamente sotto le sapienti tenebre del loro stile, i lor pregiudizj. — *Jvon Encycl. Ame.*

— Quando Aristotile e Teofrasto tentarono svelare al popolo il segreto delle scuole dei pitagorici e dei platoniani, Sofocle fece una legge che vietò a tutti i filosofi d'insegnare pubblicamente senza un espresso permesso del Senato e del Popolo, pena la morte. — *Diderot Aristotelisme*.

— I libri delle Sibille furono sempre tenuti chiusi in doppia urna; e Augusto li fece ripor suggellati sotto la base dell' Apollo Palatino, per toglierli allo studio. — Leg. d' Aug.

— Io penso che il meglio ch'io possa ormai fare sarà di studiare per istruirmi, e non comunicare i miei pensieri che ad alcuni pochi coi quali si possa conversare in particolare. — *Descartes*, lett. a Chanut.

— La scienza è fuoco che arde chi troppo le si accosta. Prov. Egiz. *Rousseau* sulle lett.

ricorre per soccorso e sollievo all'abbandono, alla indifferenza, allo scherno (1).

Umano ufficio dev' esser quello d'accennare quei semplici che dal velenoso miasma salvando traggano lenemente dal languore a salute; indicar quelle luci che lasciando risaltar tutto il bene, confondano e sperdano il nugolo oscuro del male.

2.

Menti innocenti e tranquille vengono proditoriamente sorprese con armi inique di scandalo; anime semplici vengono sgominate colle sconfortanti amarezze dei dubbj. Ferite e piaghe che di rado accordano lunga e meditata serie di antidoti e di ristori; ma che più di frequente spirano a tocchi istantanei, a pronti ajuti, sien pur recisivi: ma validi come la stratta ai capegli del sommerso che naufraga; come l'incisione alla piaga avvelenata; come il taglio alla man cancrenosa.

Egli è un fratello colto dalla fatale epidemia: la caligine densa lo circonda, lo grava; egli brancola, e si dimezza atterrito; ed è sull'orlo d'abisso. Ahi! era pure pocanzi ilare, sereno, beato: dolce e spontanea scorreva la sua parola; bella e tersa la fronte, era brillante la sua pupilla. Sentiva Dio nella semplicità e nell'amore. — Nell'improvviso assalto del dubbio, egli s'è fatto pauroso, aggrozzato, sconvolto; perde la luce e vacilla, come chi cade per apoplezia; vien livido e spasmodico, quasi che in negro sotterraneo senta vincolarglisi freddo attorno un lubrico serpe.

(1) « Quella indifferenza che tanto costa a guarire, e che lascia meno risorse del delitto. » — *Chateaubriand*. I Martiri. Libro 4.º

Presto, lo si sovvennga ! . . . Sono inutili qui, o almeno inopportuni i ragionamenti prolissi, le studiate argomentazioni, li sottili tessuti metafisici; o sono farmaci ignoti, o incerti, o sproporzionati alle forze dell'infelice che pena, privi d' un effetto valido e pronto.

Bisogna salvarlo. — Si lascino adesso gli scrupoli, i rigori. Via gli apparati predicatorj e pedanteschi. Nè ci trattenga, non solo il superfluo, ma fosse pur parte di sostanziale ricchezza : se necessita il getto si faccia; ma si salvi intanto la vita.

E perchè io credo, che in tanti casi, specialmente nell' impazienza de' tempi, nell' inscienza del popolo, e nell' urgenza de' bisogni, bastino poche cose ma lucide, incontrastabili, sicure, per vincere o paralizzare almeno gli effetti fatali del fluente miasma, io corro subito al cuore; all' essenziale; alla vita: e intendo col porre subito innanzi una forza di conclusioni facili e chiare ad ogni intelligenza, col dare i distilli delle più naturali dottrine; co' profumi talvolta degli atti nostri più geniali quantunque mesti, e con vibrazioni delle più soavi armonie, salvare intanto lo spirito del fratel mio da quella confusione angosciosa, peggior di morte, e sulla quale non ha possa nemmeno l'angelo della risurrezione — il dubbio ! . . . rapirlo a quel rovente martirio, che ora annienta e or infuria, col richiamarlo a care verità, a vergini universali principj; e sollevandolo a nobili pensieri, rifare la prima forza, mantener vivo il primo amore, ferma la religione, presente il suo Dio.

ANIMA E DIO.

I.

Dammi la fede! . . . gridava un onest' uomo, come sibondo e scostato dal primo fonte: — Dammi la fede! . . . Qualora tu mi possa convincere d' una rivelazione, e darmi certezza d' una religione verace; perocchè nè senza una legge nè un fine possa l' uomo esser fatto; troverai così pronto il mio spirito e forte a professarla, da rendere inavvertita la infermità della carne per cui ci compassiona il vangelo; e il mio petto rocca inespugnabile a custodia delle virtù. Tu mi vedrai più austero degli anacoreti e meglio operoso; più paziente de' martiri; più degno degli angeli! . . . Io mi ti prosternerò davanti, e baciando la terra che premi, struggerò il mio cuore in gratitudine per la preziosa stilla che appagato avrà l' ardente mia sete. . . .

— Fede tu cerchi? . . . Oh! la Fè tu l' hai. Non fu tardo a largirla Chi di lei chiedesti la prima volta. Non ti fu tolta la cara gioja base d' ogni virtù. Ella t' è solo turbata; e ristretta nel petto or ti addolora: come vergine insonne che si copre tremante a' muggiti del turbine avido di tutto avvolgere ne' suoi vortici; o alle sinistre strida de' vaganti ladri notturni nella persecuzion disperati.

Ah furatori iniqui ! voi non battete in una selva tutta di rami dispogli e di frutta imbozzacchite : se ben fiorisce ancora negli uomini il volere ; se cara si sente la libertà ; cari i legami ; care le memorie ; cara la gloria ; cari i sepolcri !

Tu hai la Fede nel cuore, e il periglio. — *Ma col periglio la virtù d'uscirne.*

Oh assetato di così bella voglia, a riconfortarti vien meco : e innanzi a qualche semplice episodio della vita l'animo tuo disponi (1) ; e medita l'amore e la pietà : quei due grandi astri che accompagnano l'uomo dal primo arrivo all'ultima dipartita ; come quelli del riso e della mestizia, somme luci al creato.

Ma l'uomo nel mondo, può essere veramente insensibile? ! . . . Può darsi indifferenza alla forza dell'amore, e del pianto? . . .

Quando il Signore nelle sue fatture diletta ; e quando fa dolce l'ira sua nel suo segreto ! . . .

Nè Creator, nè creatura mai fu senza amore.

L'amore è il bene supremo della vita : la pena d'animo il maggior dolore.

Amore giocondo e amor dolente son l'universo (2). Senza quelli, tutto è vuoto, tenebra, silenzio. E nell'amore e nel dolore, la rivelazione e la fede.

(1) « L'ingombro d'oscuri insegnamenti
Di sottili dottrine, e dal civile
Utile scompagnate, il primo e vero
Saper non è : ma quelle a noi vicine
Quelle che notte e dì sui nostri passi
Nella vita incontriamo. »

G. Milton lib. 8. Trad. Maffei.

(2) *S. Paolo* ai Rom. — E *S. Gio.* Segno di vita è l'amore. *Epist.* — Amore corregge il creato. — *S. Agost., Bossuet, Serault.*
— « Amor sementa in voi d'ogni virtute. E d'ogni operazione che merta pene. » — *Dante, Purg. C. XVII.*

Or, senza fatica veruna dell' intelletto, per que' *due occhi del cielo* ne leggeremo gli arcani ; e ripensando semplicemente, alla origine, a' misteri, al tramutar della vita, esilarati noi ci solleveremo.

II.

In principio la rivelazione: la luce che la vera vita agli uomini testimonia.

Ma coll' avanzare delle caligini mondane, quel purissimo raggio di cielo si perde ; e nel tumulto, quella verace parola non vien più compresa. Così nuova visione nel sonno improvvisamente compare e svanisce ; e se lascia subito un' impressione, questa col succedere di rumorose giornate va scemando sino a dileguare.

In principio tutto è vergine e buono.

V' ha un' ora del tempo in cui le aure spirano pure ; il raggio è soave ; intatte ridono le giovani erbette ; le

— « Tutte le passioni e gli affetti dall' amore. » — *Descouret.*

— « L' amore intendo
Che raffina il pensiero, allarga il core.
E ricetta si fa della ragione,
Del consiglio, del senno, e scala all' uomo
Per ascender a Dio, se nol travolge
Il diletto dei sensi. »

« L' amore inciela,
. . . . egli in un tempo
N' è la guida e il cammino.
Non avvi priva d' amor felicità.
Amor che ne' secoli avvenire
Carità sarà detto, alma di tutto. »

Milton Par. perd.

— « La fede ci viene dalla facoltà di amare. È il cuor che crede » — *Vit. Ugo.*

— Si direbbe al sentirti, che l'alba ti serba un mistero. Così lo intendere un nome di frequente in sul labbro e fra i sospiri discopre un amore

— No, Lisandro, un mistero. Una rivelazione, una fede!

— Infatti dopo che unimmo la vita nostra, fatta sei mattiniera. Così spesso tu assisti all'apparire del giorno, che tale spettacolo non dee recarti più la sorpresa di una rara vaghezza.

— Quando per te, mio sposo, fu dato all'amor mio di espandersi pienamente, meglio io mi sentii salire alla veggenza di celesti cose; quasi m'appressassi al mio centro beato. Ed altri sospiri, arcane brame, mi si levarono in petto; quasi un bisogno di rendere inconsumabile questo amore, di vederlo eterno. E quando il ciclo colla sua luce ci attira lo sguardo dalla terra oscura, allora parmi risorgere, sento acquetarsi il desio di rinnovarmi.

Ella è l'ora in cui pare che la natura si muoja, mentre ella pur si rinnova in tutta la sua potenza.

Ella è l'ora che il bambinello mi desta a porgergli il seno ristorato dal sonno. . . .

— Oh il figlio nostro!

— L'ami tu dunque! Egli è il verbo del nostro spirito: il frutto della pianta di vita che un Dio mantener ci commise (1). La creatura che abbiamo acquistata col Signore (2).

— Se l'amo! . . . e adesso più che mai, in sul punto di allontanarmi, per qualche tempo, dal paradiso della nostra creazione. Il tenerello non può comprendere il mio saluto: egli non sa distinguere il bacio della partenza. L'addio dell'amante è amaro; quello del padre è sanguinoso.

(1) Genesi C. IV.

(2) Ibidem.

— Resta Lisandro... Oh senti!... m'è sembrato udir voci qui basso....

— Sarà il giovane artista che parla d'amore colla figlia del vecchio custode; e anch'egli....

— Taci.... che il senta....

— Introducimi in casa. Io riscaldereò l'aria delle tue stanze, che adesso è fredda come quella dei chiostri. Noi sortiremo assieme; e i tuoi passeggi adesso così spopolati, i tuoi dialoghi così insipidi col tuo vecchio parente, io tramuterò in feste danzanti, io farò dolci quali le conversazioni degli angeli.

Parlane al padre tuo; aprimi quella porta; m'intrometti nelle tue mura. Io non verrò mai sprovvisto d'amore e di fiori. Ogni giorno io collocherò un fior vario e fresco sul tuo seno. Ti darò un mazzo di nozze che non appassirà mai: e i suoi anemoni e le viole ti si cangieranno senz'avvedertene in incarnate gote, in vivi occhietti azzurro-brillanti: e pe' tuoi baci d'amore avrai sempre fresco il tuo bel mazzo di fiori. Deh, aprimi quella porta!....

Così si udià favellare dolcemente ma con trasporto, di sotto al verone di Laide.

E una commossa voce di donna seguitava:

— E se il padre mio non vi acconsentisse?...

E la voce d'uomo riprendea subito:

— Io ti schiudo il mio tetto... la ventura... il paradiso n'aprirà i suoi giardini.

Una legge divina, semplice, e prima, una legge benedetta lo disse: lascia la prima tua casa e segui l'uomo che il tuo cuore ha conosciuto.

Tu l'abbandonerai, per quell'amore che staccò il sospiro animatore dal seno istesso di Dio. Egli saprà ospitare le sue amoroze creature in fra le sue create delizie. Ed io obbedirò alla parola; e frutterò la terra deliziosa. Pianterò

provato in sè stessa come s'avveri il compimento dell'eterno decreto; e testimoniava che la potenza del primo divino sospiro, come da eterna scintilla, non veniva mai a perdere della sublime sua origine. Per la somiglianza che raggio di sole, perchè trasmesso, non cessa d'esser quel raggio.

Ella, di sano istinto volgevasi al Cielo e al dì che raggiorna, senza spingere il desiderio ad altri arcani, e senza punto pensare quante altre anime fervide, da antico, stettero levate le palme, e gli occhi *ficcati verso l'Oriente*, vage di null'altro pensiero (1): quanti spiriti peregrini andarono avvivando il loro sguardo negli splendori antelucani ad ogni ritorno più grati.

Ella vedeva sugli albóri del giorno la natura intera, animata un tempo pel primo volere, riprodurre obbediente la vita: ma in sè stessa, chinata sopra il pargolo anima della sua anima, sentia conservare e la vita e lo spirto: e si esaltava, nel continuar la grand'opra della creazione in quelle membra con le quali un'anima era nata (2).

Così per quella doppia esistenza la madre sentia poter tutto sacrificare.

— Tempio di fede! dove la lampada piena non vacilla; nè teme di farsi spenta!

Quell'uomo poi, nel vigor generoso di sua giovinezza fermamente credea; e vedeva lucidamente non per sottigliezza di studj, e per uno sforzo dell'intelletto: ma per rivelazion manifesta, e pel più semplice sentimento di

(1) « Ella giunse, e levò ambe le palme,
Ficcando gli occhi verso l'Oriente,
Come dicesse a Dio: D'altro non calme. »
Dante, Purg. C. VIII. V. Note *P. Costa*
e Purg. C. XXVII.

(2) « O anima che vai, per esser lieta
Con quelle membra, con le quai nascesti. »
Dante, Purg. C. V. Vedi *Tertulliano* e *Apollinare*.

cuore; e lo coceva desio di soddisfare alla legge prima del Sommo Amore.

Nei premurosi affanni, nello sfogo de' più teneri affetti, pareva ad un tempo ripetesse condanna a chi sciagurato non intende, o dubita ancora: a chi ingrato non riconosce dono di tanto valore, o empio disperde la sua virtù, e offende la Parola.

La Parola! ch'era in principio appresso Dio; ed era Dio, e la vita: e per la quale tutto fu fatto; e diè ragione a quelli che credono d'esser fatti figliuoli di Dio; perciocchè non di sole carni e sangue, nè di volontà d'uomo, ma da Dio sono nati.

— Creatura amante! che sente la cagion di sua anima, e la sua forza immortale!

V.

Lo spirito che viene dalle divine sfere, per fermarsi in un basso mondo e materiale, ha bisogno d'avvilupparsi in un velo; e limitare i suoi atti in maniera che proporzionatamente rispondano alla vita eccentrica, alla temporanea dimora.

E alcune volte siffattamente s'inombra e si cela, da apparir quasi confuso colla animazione generale di quest'effimera vita.

Ma sia pur grossolano il terreno invoglio, sia lasciato pure negletto, od anche venga vieppiù degradato e corrotto; lo spirito che vi si asconde, a certi istanti palesa la sua presenza, e tratto tratto, dirò così, scatta in lucide scintille, in un atto, in un sospiro, in un rimorso.

Attraverso poi ad un velo più leggero e più puro, in fra un tessuto più delicato ed espansibile, avvien che lo spirito più liberamente si mostri.

Così è nella donna: e per questo, specialmente, fu sa-

lutata tempio della divinità (1). Ai misteri e alle gioie di cotali altari non si può accedere senza la fede. E come nei religiosi misteri, i più cari e sublimi emanano dal Dio che per amore si fa umile e patito; così a riscontrare nella donna grandi prove di tenerezza e di passione, segni di eterno vero, scendi alla donna del popolo.

Al povero furon serbati i più grandi prodigi; e restano in lui, suo retaggio, sua gloria. All'uomo superbo non si manifestano che di lontano, per tradizione; o a lui giungono solo velati, forse nel mistero d'un canto.

Sulle adriatiche lagune posi mente talvolta al popolano, in que' momenti ch'egli tormenta nell'ebbrezza del vino lo spirito dell'uomo, per rinvenire sollazzo alla stanchezza dell'animale; e dal suo delirio, intesi levarsi qualche suono, tenuto in cantilena di flebile lamentanza, e in compassione della sua donna, gloriandone gli atti e le parole.

Ho sentito l'ebbro, svelare i segreti e le tenerezze nella poesia del suo cielo; e rammentare come in pianto gli affetti della generosa compagna (2). E nell'intervallo d'una lunga cadenza, i campi d'acque ripetere sotto alla notte le parole della donna del povero, quasi ne significassero l'amore all'universo. Mentre quella donna nello stretto di meschine pareti prolungando una sforzata veglia, sopra a interrotti infantili vagiti, piange, e canta anch'ella, in mesto amor disculpando il traviato sposo (3).

(1) Gli stessi antichi barbari Galli e Germani riteneano la donna dotata dagli Dei di santità. — Vedi *Tacito*, e *Chiniac*.

(2) Canzoni popolari Veneziane. In una singolarmente patetica senti il racconto della povera donna che si spoglia volentieri dell'ultimo suo ornamento, per coprir d'una veste l'uomo dell'amor suo.

(3) Senti la sposa consolar le tristi ore dell'abbandono, col pensier dell'istante in cui lo sposo serenamente le arreca il frutto del suo sudore: la senti acquetare il pianto del doloroso ritardo, nell'idea d'una fede non violata.

E il passeggero che sente, s'arresta commosso, quasi a improvvisa voce mistica e divina di pietà e di fede.

Così altrove, coi primi canti dell'alba, la fanciulla di robusto cuore, negli aperti campi, ripete dolcemente il saluto con cui fu lasciata; e pel quale ella non piange, ma spera il ritorno, o un' ultima riunion più sicura (1).

Oh! a ritemperare il vigore dell'animo, entra a meditare dove non medita ma parla ed opra l'istinto: nel popolo. Qui pure ti ravvicini alla verità primitiva. Nello spirito semplice e forte del popolo la carità di Dio più svelata apparisce: si sollevi quello spirito; e la potenza d'un Dio sarà manifesta.

VI.

Che aspetta quel navalestro sdrajato sulla poppa della sua barca? . . . Aspetta un soffio di vento per ispiegare arditamente la vela, e darsi alla sorte dei mari.

Che aspetta quel guerriero posato in sull'asta accanto il muro della silente città? Attende uno squillo per mostrarsi gigante alla patria, e sacrificar generoso a quell'altare di libertà ov'è sì caro il legarsi e rifiutare la vita: ove brilla più splendida la stella rivelatrice di gloria.

Che aspetta quella vergine solinga fra i verdi recessi, ove spande le bellezze dell'ingenuo sorriso alle zolle insensibili, e alle mute piante profonde le delizie de'suoi languori? Ella aspetta un raggio che le dischiuda l'inquieto arcano del cuore, che accenda il suo casto pallore, e di nuova anima la vivifichi.

A che stà pensoso il peregrino assiso sul ciglio della

(1) « Bella! non piangere, che già ritornerò:
E se in battaglia moro, in Ciel ti rivedrò!.. »

via polverosa, lanciando lo sguardo ove s' appunta interminatamente? . . . Egli attende una forza che più agile lo sollevi e lo inoltri là, dove la vista non arriva.

Chi veglia in quel corpo assonnato, e lo agita, e lo riscuote? quale misterioso veggente vola innanzi ne'suoi desiri, o ne presenta le pene; onde l' assopito senso dee pur rispondere col gemito o col sospiro? . . . Là sì dibatte uno spirto che non è fatto pel torpore e pel sonno.

Perchè lavora in quel campo il cittadino illustre che tanto operò col senno e colla mano, che omai s' acquistò tanta gloria? . . . Udite, ch'ei parla: « Io non avrei giammai tanto intrapreso, se pensato avessi che la mia gloria dovesse finir colla vita: ma io non so come il mio spirito sublimemente levandosi, sente che al morire soltanto comincerà a vivere veramente » (1).

E quella donna, perchè si ferma innanzi alle rive ove bruciavasi d'arrivare, e tarda adesso a seguire l' invocato angelo della morte? . . . « Per attendere un altro, a cui non è da lungo tempo che pensa, ma che per una eternità sel vuole unito in sublime amor beatamente! » (2).

Che fa su quell' altura una figura geniale, il cui viso smunto e melanconico sovra povero letto abbandonato più non si ricrea all' alito delle arie soavi che scorrono a farvi corona? . . . Ei s'è disposto a una placida conversazione di cielo; e aspetta un istante . . . e rapirsi ad altre consolazioni ineffabili; e rattivare a felicità ignota, nel possesso di un vero serto immortale! . . . (3).

L' animale opera e giace. L' umano spirto opera sempre, imitando il Vegliante all'universo. L' animale si sazia, e nulla più attende. L' uomo preoccupato da una idea per-

(1) *Catone.*

(2) *Clementina.*

(3) *T. Tasso.* Ultima lett. ad *A. Costantini.*

sistente quanto la vita, aspetta sempre (1); nella gioia e nel dolore; anche alla soglia di morte, desidera, e spera ancora. L' uomo se posa, vieppiù immerge lo sguardo in un orizzonte senza confini; egli ha un' interna brama che divora l' infinito. Nè il suo attendere è vano e interminato: se qui in terra niun bene dura, ed ogni sciagura finisce. Nel desio e nel fastidio l' uomo sente per natura che la sua pena dev' essere soddisfatta o finita. E per legge universale, immutabile è sicuro che la infelicità terrena non è immortale; come mortal non può darsi felicità suprema. Per questo, nel continuo travaglio delle braccia e della mente, segno di sua dignità (2), l' uomo sente non esser la vita che un cominciamento. E chi intende a progredire, come chi brama ansioso, non dorme.

L' anima semplice o giovanile s' abbandona a una fede sì ingenua e sicura che commove il pensarla. Lo spirito forte e intelligente si sommette con tal confidenza, che se è più riflessiva è più mirabile. E ciascuno nel suo animo attende, o che ad una incompleta letizia la qual si tormenta nel timor di sua fine succeda bene perfetto interminabile: ovvero che alla oppressione e al corrucio segua il libero sospiro; alle fatiche e ai dolori della povera sua spoglia, il riposo nel quieto sen della madre.

VII.

Una mattina in rimota stanza era lì sur una scranna un bel giovane, patito in volto, discinto, distratto.

Veglia e sonno avea trascinato da quel sedile e da un

(1) *S. Bernardo.*

(2) L' uomo . . . ha continuo travaglio delle braccia
E della mente: manifesto segno
Della sua dignità *Milton, lib. IV.*

prossimo scomposto letto. Rovistando fra carte sparse sul tavolo, portò alle labbra un cannello narcotico; e surse faticato, traendo fin presso una stufa: vi accese il fuoco, e si rimise a sedere. Ma dopo qualche fiato fu costretto riporre l'infuocato trastullo per una tosse che gli s'era mossa, dura, insistente.

In un angolo di quella medesima stanza, era un altro letto, su cui giaceva una donna, giovane, bianca; era morta.

Fu bussato alla porta di quella camera; e l'uomo lentamente si mosse ad aprire, per rimettersi subito dopo al primo posto. Solamente girò le spalle al letto della morta, e si fissò sur un libro.

Erano entrate le funeree donne che prestano le estreme cure a' cadaveri; e tacitamente compirono su quel letto i loro uffizi; e dopo breve ora, come erano venute se ne partirono. Intanto il muto giovane, fattosi nuovamente libero dello sguardo per quella stanza, ammaniva lì attorno per una pozione, mantenendo sempre l'aria calma di stoico; passando talvolta freddamente accanto la morta, e riguardandola pacato, così, come per altro incontro vedea talora una statua che alla stufa faceva ornamento.

Le mortuarie apparatrici, nel discendere le scale, sorтивano da un mal represso silenzio, ed una di loro prorompea con beffardo ghigno: — Che fratello mai! . . . quello là non ha cuore. Dissero, ch'egli si mostrasse trambasciato quand'ella penava: adesso la poveretta è morta; e con le sue pene finì in lui la passione. Quell'uomo non sente . . .

Altri che veniva in quel mentre per quelle scale, e che intendea la sdegnosa apostrofe sputata dalla laida bocca: — Stolta! sciamò mestamente; quei sente troppo . . . egli aspetta . . . — E proseguì il suo cammino.

Dopo pochi giorni andavano ancora per quelle istesse porte alcuni uomini della compagnia funeraria, i quali avevano vestito per la sepoltura quel giovane uomo così in-

differente ; presso cui stava adesso a veglia sozza vecchia mercenaria, garrula di rosarj, ebbra, sonnacchiosa.

— Era bella ; possedeva tante virtù . . .

Niun la tonobbe . . . in questa vita . . .

Con queste sole parole quel giovane avea pianto la sorella : e con queste s'era egli disposto a seguirla nel cambiamento di vita.

Non è incredulità o indifferenza l'apatia tutta quanta che crediamo scorgere nel mondo. Arcana cosa ella è, che il vero dolor non ha lagrime ; che la vera vittima non ha lamenti.

Il fuoco più vivo e costante era quello nutrito nel secreto del claustral tempio, lungi da ogni fiato profano : e la prece più fervida e pura, era quella che si levava dal culmine solitario del monte, dal silenzio dello sterile deserto.

Come la carità non giudica, nè ragiona, ma opera ; la sapienza non disputa, ma ammira e crede.

Il savio vede la fè più robusta nel petto racchiuso e severo ; così come trova la ispirazione più pura sulla oscura pietra del tumulo disadorno.

E nella stessa miseria egli trova un mistero felice di provvidenza ; e un' aura lieta di consolazione.

VIII.

Una sera era chi traeva per le più romite calli d'un'Isola famosa, percotendo con sonoro passo le selci degli stretti e tortuosi meati più vicini al silenzio delle campagne d'acque, che ricingono quel labirinto così raro e romantico.

Il passeggiar solitario fu impedito nel suo cammino da una cenciosa figura portante per traverso le spalle un fanciullo ; il cui capo, non difeso dal rigor della notte che

dalle bionde arruffate chiome, da ogni verso crollava per inoltrato sonno.

Era un padre, che stese al passeggiere la mano, chiedendo piagnoloso una moneta da trovare giaciglio a quel miserando bambino.

La moneta della carità fu porta : e dolce ben di conforto in quella sera discese al core del donatore ; il subito segno d' immancabile promessa, quale vien sempre dal benefico (1).

Oh mistero ineffabile dell'anima, quali gioje nascondi nelle tue pene pietose (2)!

La vegnente notte, a inoltrata ora tornò il passeggiere per quelle vie ; e trovò l' uomo medesimo della sera avanti, torvo, barcollante ; nudo l' omero per le abbandonate vesti, e sopracarco del fardello istesso : l' innocente suo nel sonno immerso.

Lo seguiva donna sozza, scapigliata, deforme ; che borbottava malamente parole indegne ; e fermando ad ogni passo, fea puntello di spalla alle muraglie, per tirar dalle immonde dita alle nari, immonda viziosa polve. Un' ombra scarna di fanciulla seguiva anche a passo stanco la ributtante comitiva, sostenendo a braccio morto un involto di cenci, peso soverchiante alle povere forze ; l' intera sostanza forse della vagante famiglia.

Il primo della sconcia compagnia entrò in una bassa taverna, sugli stretti stipiti della porta urtando e perco-
tendo il povero capo del bambino dal sonno abbandonato. Ei trasse un lamento, che l' angelo del sonno gli soffocò. — E dietro la befana, e la miserella.

Là dentro, quella donna che di avvinata erinni aveva

(1) Benefacit animae suae vir misericors. Prov. XI.

(2) In abscondito reddet tibi . . . — *Matt. VI.*

sembianza, seduta ad ebbro desco, sguajatamente, con aspri strilli risonanti nel notturno silenzio, scotea per forza l'assonnato bimbo, e a stento lo tirava dal suo violento letargo, e lo invitava a succhiare anch'egli da un nappo di fetido negro vino. E talora con empio abuso di materno impero, e talora con schifose lusinghe, quella maliarda sforzava l'innocente a dischiudere dal loro pesante velo le povere luci, in sonno come di morte perse e travolte.

Il padre sciabicando in deliro, imprecando, bestemiando, a urli e a riscosse, come gli scoppi di tuono in un latente uragano, il triste padre non restava esso pure di punzecchiarlo. E quando l'innocente afflitto nelle membra per il maltratto, e forse per fame, ed ah! privato per fino del voluto ristorante riposo che colle fredd' aure largisce la natura al suo intero universo: quando il miserello ad ogni passar di stratte e di violenze, al sonno si rimettea, colui con maligna arte, di lasciarselo cadere dal braccio fingea, perchè l'infelice scosso dalla subita paura d'una caduta vincesses la natura ed il sonno, per assuefarsi tanto precocemente allo stravizzo. Quindi qualche lagno dal misero martoriato, qualche strido di pianto: e allora lo abbrutito genitore urli e percosse! . . .

E la sparuta fanciulla da un canto con vitreo guardo spalancato, stava alla snaturata scena, muta. — La laida donna schernivala tratto tratto con insulto chiamandola spenta, perchè la poveretta innocente aveva offesa una pupilla, cecata forse dalle percosse. . . .

Il passeggero ch'erasi soffermato, fuggì pallido di sdegno, e dentro tutto rammescolato. Gli si smarrirono in capo tutti i pensieri capricciosi che per ventura gli fossero corsi vagando le contrade della notte: e s'affrettò rapido, anelante, a rimettere il piè nelle sue domestiche soglie; e non toccò le scale, volò nella placida stanza, alla culla, ove tranquillo in sonno angelico posava un figlioletto suo; e

sovra lui abbandonato, baci e sospiri ardenti da' labbri gli versò; e lo bagnò di pianto!...

Chi potea dare in quella notte, così tenero diletto a quell'animo, e procurare uno sfogo tanto soave come quello in cui lungamente s'immerse dietro l'amara vista d'una scena così dispietata?...

Nè egli pianse allora per forza di necessità o di destino; ma per quella cara libertà dell'anima che gioisce se vede l'agnellino difeso e lambito dalla madre; e fa rattristare in volto anche il libertino allo scorgere l'innocente fanciullo trascinato complice dalla femmina meretrice.

Providenza imperscrutabile ne' suoi consigli! in quella sera salvava forse un uom dall'errore.... dal delitto....

Guai all'uomo che nei mali della vita, in cui una certa cupezza lo investe e lo sbigottisce, cessa di riconoscervi dentro la legge mirabile di economia providenziale (1).

L'uomo allora anzichè impaurire, e avvilito se stesso negando all'infelice suo simile un carattere nobile e sublime, per cercarvi in vece la miserabile natura del bruto; deve animarsi, e ascoltando la voce che fortunatamente alla compassion lo ridesta, la sua carità deve render operativa: e dove trova l'umano spirito più oppresso dall'ignoranza, o costretto dal vizio, ivi deve prestarsi in ajuto, e con doppia fede impiegarvi a sollevarlo.

Santa è la voce che ispira la compassion dei fanciulli; l'interesse a quegli angeli che ci fanno salita al cielo (2), di cui ci pingono la mestizia e il sorriso: la prediletta, l'amorosa cura dell'Uomo-Dio.

(1) *Anacarsi* vedea nell'ubriaco la miglior lezione di sobrietà.

(2) I Figliuoli sono come un ponte che conduce al cielo. — Cod. di Zoroastro. *Zend. Avest.* III. — Vedi *S. Luca* C. 9 e 18. e *S. Matteo* 19.

Non vedete, che il mistero non isgomenta quelle tenere menti; per le quali il soprannaturale non è più arduo delle più facili ordinarie cose. E pur come corrono facili al pianto, se per poco si sentano tolti dalla pace delle celesti dimore ove gioiano coronati di rose; e provino i rigori dell' alba di una nuova vita in cui deggiono assuefarsi ai contrasti, ai dolori (1)!

Non amareggiate da vantaggio i cuori fatti alla dolcezza; non vogliate sfigurare violentemente quei volti in cui fa prova il cielo di sue bellezze. — Chi snaturato resiste a quelle lagrime; e disfogando la rea passione, sull'animo o sulle membra della tenera creatura brutalmente incrudelisce, è più infame del parricida; perchè viola una legge che pienamente comprende, perchè abusa di potere, perchè provoca una lotta disuguale, e opprime chi è debole o incapace a difesa (2).

L' uomo all' incontro per cui non è muta la voce della natura, e più educato e sensibile fortunatamente s' attrista al crudele spettacolo, e sente gemersi l'animo di pietà; piuttosto d' investigare filosofando se in quell' infelice stia l'anima de' bruti; si muova a sottrarlo dalla materiale oppressione, o a risvegliare in lui la virtù sopita; operi per educarlo, per rimuoverlo dall' insensibilità, dall' igno-

(1) Vedi *Dante*, Purg. C. XVI.

« Esce di mano a Lui, che la vagheggia
Prima che sia, a guisa di fanciulla,
Che piangendo e ridendo pargoleggia,
L'anima semplicetta, che sa nulla,
Salvo che mossa da lieto Fattore
Volentier torna a ciò che la trastulla, ecc.

(2) Vedi tutte le antiche leggi. La Cinese punisce ne' genitori tutti i vizj de' figli.

La S. S. fa salvo l' uomo per la benedizione dei figli. — Vedi Lavori Pedagogici dell' Autore. — Lon. 1862.

ranza : e vedrà sviluppar quello spirito simile al suo ; dirizzarsi e meritar nobilmente conforme alla sua vera natura ; spiegare le sue facoltà ; e rispondere indubbiamente con frutti preziosi al calore della carità e della fede.

Se la pietà filiale è radice di tutte virtù (1) ; questa certamente non deriva che dalla sacra terra della carità paterna (2).

IX.

L' animo umano chiamato a provare dolori atroci nelle misere carni che lo rivestono, può sopportare queste lungamente paziente, e a quelli sa resistere intrepido. Ma quando egli stesso nelle lotte colla mondana tirannide direttamente si sente straziato, allora pena veramente, e non trova altro scampo che allontanando per le sue regioni di cielo ; e vuol sottrarsi ad ogni costo ; e perfino estremamente par che riversi talvolta sulla fragile spoglia tutto il suo supplizio, per cui la consuma per uscirne e spiegarsi libero e sollevato.

La pena d' animo è il maggior dolore.

E questa è più crudele in un tempo, che lo spirito meno disdegna d'essere trattenuto nella sua terrena veste, la quale brilla ancora nel vigore e nella bellezza del suo maraviglioso tessuto ; e che ben presto pur troppo non potrà più rispondere che colle nuove molestie della decadenza e della miseria cui è destinata.

Oh cara la gioventù attiva e generosa ! Sciagura a chi la opprime, come a colui che turba e avvilitisce il riposo della veneranda canizie !

(1) *Confucio*, massime.

(2) *Cristo* ; « amate il Padre vostro perch' Egli ha amato voi. »

X.

— Svegliossi in questo sonno mortale un'anima operosa, e nell'amor di giovanezza, col cuore non ancora gelato ai ghiacci della indifferenza, diessi alla contemplazione e allo studio. Ma quell'anima sorgea dalla trascurata massa del popolo: da quelle infelici avamposte schiere, ove non seggendo in piuma, nè sotto coltre, tante vite *allive perchè onore e fama le succeda*, deggiono pur consumare, cotai vestigio lasciando, *quale il fumo in aere od in acqua la schiuma* (1).

Quel giovane non aveva ajuti, nè di ricchezze, nè di favori.

« Chi non sà quanto ardui i primi passi, quanto prepotente il bisogno di qualcheduno che incuori? . . . » disse un gentile spirito, ricco di virtù e di doni, e per gratitudine rivolto al cielo e alla patria (2).

Chi nol sa!... ma per quel povero oscuro giovane erano ardui tanto più i primi passi, più prepotente era il bisogno di qualche confortatore.

Perocchè sempre non basti additare una via, schiudere un passo.

Lavoro ch' esce da solido e rinomato opificio trova facile corso e vantaggioso.

L' opera dell' artiere povero e ignoto, stenta a scambiarsi in iscarso compenso.

Il patrocínio autorevole e famoso chiaro riverbera dal fortunato cui è di scorta. E le dovizie attirano agevolmente gli Oratori e i Mecenate.

(1) *Dante*, Inf. XIV. Par. VI.

(2) Commemoraz. di Val. Pasini. — *F. Lampertico*, § V.

Quanto tempo prezioso non acquisterebbe quello sventurato ingegno, se in sulle prime trovasse il sostegno e l'incoramento !

Negletto, avvilito, ridotto a un ozio involontario, è un miracolo se il povero operajo non si prostra o dispera.

E così era per quell' infelice nell' arte genial degli studj. E siccome, a fronte della intellettuale fatica, l' opera material della mano anticipa, sia pur scarso, un qualche frutto ; quel giovane fidente di non dover lasciare la spirituale cura pel necessario grossolano impiego delle braccia, e persuaso che anche l' onesto lavoro nobilita ; non si rancurò nè avvillì ; e fu visto in sull' ancudine battere e pensare ; fu visto lasciar sulle carte le impronte della mente, e i segni della mano annerita dal carbone e dal ferro.

Quando altri spensierati, a brigate gavazzavano nei piaceri e vi s' inebbriavano ; egli da solo si tormentava ne' cilicj delle povere carte. Così Cleanto di Vasso sudava le notti attingendo alla fonte, per agghiadare il dì colla scienza.

E quel giovane vinse la prima offesa dell' avara fortuna ; ed egli avea forse una derelitta famiglia, la madre sua da alimentare ! . . . ma intanto, altri non più forte, ma più avventuroso potea passargli innanzi : e chi maligno guardava, accusava forse quell' operoso di lentezza ; o inconscio, appuntava il ritardo all' ignoranza !

Superata la prima distretta, e pervenuto pure così fra i vepri e le svolte, a mettersi sulla via riposata e disgombrata, solitario e ignoto, profferse i frutti delle care fatiche. Ed egli pure lasciò andare il sospiro al rinomato avvenire ; che imagine ed ombra della vera immortalità, per innato istinto punge e solleva.

E in quest' arduo passo, dov' è chi lo incuori e lo guidi ? . . . d' onde una parola che accompagni i suoi assaggi, e sovvenga ai generosi conati ? . . .

Ah! se una voce pronta si leva, ella è quella della detrazione . . . dello scherno . . .

Ma egli rispose allo scoraggiamento colle riprove; si tenne costante nel sentimento della sua fede; e sfidò, solo, mille torture . . . e colla forza d' un amor materno sacrificò se medesimo... e le tanto vagheggiate allegrezze...

Egli morrà . . . ed altri forse coglieranno i suoi allori ! . . .

Così lo spirito è forte e indomito: quando è tratto da un amore, a tutto resiste (1); egli sa distruggere, consumar lo strumento che tardo gli si presta, che si logora nella insistente fatica; ma ei vuol procedere, vuol sottrarsi dalle oppressioni, dai ritegni . . . e si leva . . . e arriva a soddisfare il desio . . . : ma dove gli uomini più nol ponno vedere ! . . .

Benedetto quell' angelo pietoso che fa cadere le stille soavi della rugiada su tutte l'erbe e sopra tutti i germogli !

Chi non sa, che la pianticella più umile non abbia a dispiegare un giorno vaste frondi e rigogliose, e spargere salutari ombre ed incensi ? . . .

Si, è vero, egli è un angelo, quello che interroga il cuore, e spia le forze dei giovani, e le sovviene: com' è benedetta quell' età generosa ed ingenua che dolcemente domanda per tutto il calor dell' amore a fecondare i germi delle speranze (2).

(1) « Chè volontà, se non vuol, non s' ammorza
Ma fa come Natura face in foco
Se mille volte violenza il torza. »

Dante, Par. C. IV.

(2) Se il tuono della voce senile è più forte del ruggito del mare (*S. Gerol.*), la parola del giovane suona dolce e sincera come limpida fonte.

Nella innocenza candida de' fanciulli, e miseramente offesa; negli amori potenti dei giovani e nelle lor pene sublimi; chi non ravvisa uno spirito che per queste età non è fatto; che deve volar sù in fra i gigli impassibili, e le fiamme inconsumabili d'una perfetta esistenza?!...

XI.

Ora, chi si facesse innanzi a quella donna innamorata, a quel tenero padre, a quel core che palpita alla pena dell'innocenza e alle dolcezze del beneficio, a quel petto fermo innanzi al dolore, alla umile vittima e generosa, a quell'anima che nel gran desio d'eccellenza si slancia e si sublima; e intendesse parlare coi sofismi di Epicuro e colle cabale di Cartesio...

— Via, via, nella polve le inutili parole, le stolte sentenze; al vento le aride sottigliezze di scuola. Io la sento... io la sento quest'anima... sentirebbe risponderci da ciascun di loro — io lo sento questo spiro immortale... l'ho in cuore il mio Dio!

Perocchè in quella parte dell'uomo soltanto dove nasce il vero sentire angoscioso o beato, là sol può destarsi anche il sentimento divino, la *Virtù della Fede* (1).

Solo l'immortal fiamma penetra l'infinito arcano, e lo rischiara; la fredda mente col calcolo meschino vieppiù lo perde e l'adombra.

Se i giovani verranno generosamente trattati, ed anzichè mortificarli, meglio animati e considerati saranno nel tempo in cui i vivi amori destano loro le prime forze e i bei voleri all'operare; quanto non si risparmierà di quella funesta reazione, per cui, quegl' uomini poscia credono poter usare alla loro volta la tirannia ne' poteri, la burbanza nelle cariche, il rilassamento nell'impresce, ripagando altrui col disamore, l'intolleranza, e l'egoismo.

(1) *Manzoni*, Mor. Cat. — « È il cuore che crede. » *V. Ugo*.

XII.

L'uomo è un mistero: e nel mistero si dispiega la vita.

Ogni cosa torna indifferente e volgare; languido ogni diletto; se le attrattive, l'interesse vivace dell'arcano, dirò quasi se tal fermento non l'agita e invigorisce (1).

L'amore istesso, ch'è il supremo ben della vita, trova tutto il suo spirito, e la gioja più viva, nel velo del mistero.

Or, chi muoverebbe pretesa di togliere ai Cieli il loro arcano: e da quaggiù, fissarsi diritto alla chiara intelligenza, alla scoperta veduta di Dio!?. . .

L'uomo che non giunge a penetrare nella propria anima misteriosa di desiderj, e infinita; potrà turbarsi se vede Iddio in fra i misteri; o negare l'arcano all'Infinito? . . .

L'uomo che sente esistere il pensiero e l'affetto, che pur gli sfuggono a' sensi; non crederà in Lui ch'egli non vede, se pure ne ha in sè la gran prova: non si persuaderà della Causa, sperimentandone di continuo gli effetti: non riconoscerà quell'Ente, benchè ovunque si manifesti la sua esistenza! . . .

Se porta in sè stesso l'arcano istinto alla adorazione e alla preghiera, che mai non appaga abbastanza, e gli è come uno stimolo incessante, una voce continua che lo richiama alla verità del mistero cui dee piegare; potrà egli ribellarsi alla sua stessa natura, perchè l'Essere che sente esistente e adorabile, cagione della sua anima, solo che ne possiede e se ne riserba i segreti (2), e supremo suo fine, gli è incomprendibile?

(1) « Il n'est rien de beau, de doux, de grand dans la vie, que les choses mystérieuses. » *Chateaub.*

(2) « Dio che permette ai beati di penetrar le leggi dell'Universo, riserbò a se solo il meraviglioso segreto del cuore umano. »

No, l'uomo non può ricusar fede ai misteri di un Dio, se crede ai misteri della vita e di sè stesso; se ammira l'ordine segreto che l'Universo a Dio fa somigliante; se trova di ragione i misteri, quantunque alla ragione superiori. Sono gli stolti che negandoli s'appellano alla ragione. — Ma e non è questa che fa loro comprendere essere di umano istinto il mistero, nè poter la natura mentire?

Con simile arcano per cui il pudore teme ciò che gli è caro, un desio attira l'uomo alla cognizion de' segreti, che pur non ama svelati intieramente.

La ragione che spaziando per l'infinito si stanca in fra i misteri, acqueta nel loro Autore, nello stesso Mistero.

E quasi ponendo a riprova sè stessa, sa trovare perfìn col calcolo geometrico la certezza di niuna impossibilità nè contraddizione nei segreti e nelle leggi di una sapienza infinita; e dimostrazione contraria non potersi mai dare (1).

L'impossibile, l'assurdo sarebbe che le cose di un Dio si facessero ristrette nei limiti della comprensione umana (2).

Che la sciocca ignoranza avesse contrasto al Saver che tutto trascende (3).

Se v'ha di strano egli è, che si secondi anzichè « ri-prender l'ardimento d' Eva ;

*Che là, dove ubbidia la terra e 'l cielo,
Femmina sola, e pur testè formata,
Non sofferse di star sotto alcun velo » (4).*

Così *Chateaubriand* privilegia ed eterna tanto mistero. — *Mart.* lib. 4.

(1) *Riccati*.

(2) *Viasa*, il gran Filosofo Indiano.

(3) *Dante*, Inf. C. VII.

(4) *Dante*, Purg. C. XXIX.

Che si presuma possedere la beatitudine tutta de' Cieli, senza averne tutto l'amore.

Se v'ha cosa che alla ragione s'opponga, è quella di voler comprendere colla ragione ciò che la supera (1). E per l'impotenza di scandagliare la profondità delle radici di un monte, volerne negare eziandio l'altezza manifesta (2). Negare il sole, perchè alla sua figura non arriva la vista gravata pel soverchio lume in cui si cela.

Ond'è, che sommettersi alle supreme cose, non è distruggere, ma elevar la ragione, nobilitarla (3).

Irragionevoli dunque anche coloro che vi si piegano rassegnati quasi a un sacrificio.

Il sacrificio stà nella rinunzia de' proprj dritti, e nella privazione di cose necessarie. Ma chi può accampare diritto di penetrare i supremi abissi, per muovere superba quella di avervi a rinunziare?

Che cosa vien negato e nascosto all'uomo che gli sia strettamente necessario (4)?

Bene abbasso poi tra gli stolti que' razionalisti, che mentre trovano tale una distanza fra l'Ente Supremo-Per-

(1) *S. Bernardo*. — *Cicerone*, Acad. Quaest. lib. 4.

— *Dante* « Matto è chi spera che nostra ragione
Possa trascorrer l'infinita via »

Dante, Purg. C. III.

(2) *S. Agostino*, Perifr. — E con simile figura *Dante* :

« Però nella giustizia sempiterna,
La vista che riceve il vostro mondo,
Com'occhio per lo mare, entro s'interna;
Che, benchè dalla proda veggia il fondo,
In pelago nol vede, e nondimeno
Egli è, ma cela lui l'esser profondo. »

Parad. C. XIX.

(3) *Maupertuis*. *Segur*. *Paschal*. *Lamartine*.

(4) « Non est tibi necessarium, ea, quae abscondita sunt videre oculis tuis. — *Ecclesiast.* C. III.

fetto e l' uomo, da escludere affatto che un Dio abbia in qualunque modo a curarsi di questa massa brulicante di umani insetti, ad affaticare attorno le frivole loro brighe, e intendere ai loro interminabili lamenti; escono stranamente a pretendere, che l' uomo poi così misero e abbietto, tentando le divine cose, le possa penetrare. Ma perchè non v' arrivano li vani curiosi sforzi, recidono l' argomentare, distruggendo i misteri, e negandoli a Dio; accontentandosi dessi di rimanersi schifosi lombrici nel loro svilimento

Oddio! . . . lungi o nefandi . . . che volete strappare quel caro velo che la mente inamora; e quasi bella vereconda, quanto più ricovra nel suo pudore, altrettanto veramente si eleva, e acquista di splendore e di nobiltà! . . .

XIII.

Il credente e il filosofo amano ambedue le verità — la ragione e il mistero. — E di queste verità innamorate acute menti si slanciarono quasi dalla luce rapite ad altissime speculazioni, a voli prodigiosi; e ben più oltre si spinsero delle comuni intelligenze, ed anche giunsero a rilevarne qualche nuovo segreto: ma da quella luce stessa abbarbagliate e perse ricaddero; come le più ardite farfalle si spengono nella fiamma adorata.

I Platoniani filosofi istessi, dal disordine delle loro tenebre non si levarono a scoprirci arcani veri, annunciando talvolta quanto poi doveva essere al più civil popolo profetato?

E che importa che quei primi pagani filosofi e quelli poscia de' nostri secoli giunti non sieno a disvelare i misteri, se ce ne rivelarono la verità e la ragione?

Ella è l' opera della ragione umana, disse ben Lamar-

tine, diradarli e schiararli vieppiù, senza dissolverli mai completamente (1).

Così Newton rivelò le leggi della gravità, mentre la gravità rimane sempre un mistero (2).

E a quel sapiente, come a tant'altre umane autorità si dà fede. Perocchè sia pur un istinto dell'uomo, col bisogno d'apprendere, la disposizione a rimettersi nell'altrui dottrina.

E se un'umile sapienza può rimanere scarsa d'attenzione e di fiducia; a una splendida rinomanza piegano facili l'obbedienza e la fede. L'uomo, al suo simile che un genio superiore dispiega, docile si rassegna, e persuaso si rende. Le grandi opinioni, dicea Cicerone, son prove; e prove d'immenso peso quanto meglio concordi (3).

E alle sentenze del Genio si sacrifica anche talvolta (4): non parlando poi qui della debole credulità che ai delirj delle sette e ai sogni d'orientali profeti venne prestata.

Ma, qual è il Nome più grande e manifesto all'Universo? . . .

L'uomo sa pure da quale altissima autorità gli pro venga quella voce che parla in lui stesso; vivo e vero Ora-

(1) « Le Mystere? c'est l'oeuvre de la raison humaine de l'elargir, de l'éclairer, de l'écarter toujours davantage sans le dissiper complètement jamais. » — *Lamartine*, Raphael.

(2) *Lez. del Pr. Denina*.

(3) Anche *Platone* insegnava doversi credere alle antiche sentenze e ai legislatori. — *De leg.*

E *Plutarco* tien questi come Oracoli della Provvidenza, e segni della immortalità.

(4) Vedi *Averroes* nel gran commento; e *Malebranche*, lib. 3.

« I Filosofi per tanti secoli non avanzarono la filosofia, per la venerazione alle sentenze delli antichi Maestri, conservando tenacemente perfino gli antichi errori. — » *Soave*, Istit. di Log. Sez. VI.

colo interno, che quanto più nella visione gli si dilegua, tanto men lunge dal petto lo sente; e che l'essere in lui pensante e libero nel dubbio e nella fede, a questa bella virtù dolcemente consiglia: e l'uomo non vi crederà?

O vorrà volgere la ragione, e abusar di quel dono per combattere il vero e screditarlo? . . . (1).

Talvolta la fede sarà bensì un sacrificio; ma quando agli uomini è data. Messa in Dio, non è che un doveroso omaggio, di rendere a Lui meritevole quella virtù ch'ebbe da Lui gratuita (2); un facile pegno onde rispondere a doni sublimi, a promesse infinite, a gioje arcane a cui l'uomo sentesi irresistibilmente tratto, e che vede spettargli indubbiamente.

E nella fede Dio si compiace (3). La chiese prima al suo popolo ai promessi misteri; poscia ai misteri avveratisi.

— Da ciò la sua gloria.

La fede è così preziosa anche al cuore dell'uomo: dalla quale cava il suo onore.

Egli è uno scambio continuo di fede fra la creatura e il creato, fra il creato e il suo Dio.

E la fede è l'angelo che sale e scende la scaléa che unisce al cielo la terra pei gradi d'oro, ciascun de' quali chiude un mistero (4).

XIV.

L'uomo adunque, inesplicabile enigma a sè stesso, soggetto alle leggi misteriose della propria natura, piega docile agl' impenetrabili arcani dell' infinito.

(1) *S. Pellico*, Doveri.

(2) *S. Paolo*, — *Leibnitz*.

(3) *Apparet eis, qui fidem habent in illum. Sal. Sap.*

(4) *Giacob*. — *Milton*.

Cinto da' suoi terreni misteri, e prossimo a tanti, di cui non s'avvede e nemmeno suppone, ei si solleva, e adora i misteri del cielo.

Dal lume che sopra lui fu segnato, l'uom raffigura quel Volto che nel suo immenso splendore cela sè stesso (1).

Dalla segreta ragione ordinatrice che impera all'aperto talento; calcola la ragione eterna che governa il mondo con quel consiglio, nel quale ogni aspetto creato è vinto pria che vada al fondo (2).

L'essere che vede impossibile a un altro quanto egli può, cede al Supremo degli esseri onnipossente.

L'uomo che per istinto abborre l'isolamento, e cerca il suo simile, che pur mai giunge a conoscere, che pur non gli basta; sente non poter essere isolato nel mondo (3): e si volge per quell'istinto all'amore che s'è più arcano, più lo soddisfa, e ne acqueta i bisogni e le brame.

Chi non può prefiggersi indubbiamente un'ora, un domani; chi dee vedere a una limitata distanza o dentro a breve ombra dileguare e mancargli anche le presenti cose, che pur non cessano d'essere; s'arresta tranquillo, e umile s'ammanta innanzi al profondo abisso ch'empie del Nume l'universo; e non tenta il velo dietro cui volgono le eterne giornate, dove si stende lo spazio interminato in cui stanno le cose tutte del futuro.

Ma dal proprio mistero, l'uomo comprende la sua

(1) *Davide.*

(2) *Dante, Parad. XI.*

(3) Argomento contro il Positivismo. — E sulla forza degli istinti, cui spesso accenniamo, merita ricordar la sentenza. « Esser vano teologizzare con la virtù sola delle astrazioni, e con le sole massime logicali. D'ogni dottrina umana sono in prima sostegno, e poi complemento e corona le suggestioni dell'istinto. » — *Mamiani, Teol.*

grandezza ; compartecipe di tanta gloria, riconosce peraltro incomparabile il mistero di un Dio !

Mistero quanto più grande, tanto men spaventoso : perchè la grandezza di Dio lungi dal farci temere, nel presente e per l'avvenire ci rassicura.

XV.

Nuotava una notte solitario per immense campagne d'acque un vascello. S'era staccato dalle stupende terre d'Egitto, e portava un Genio.

Le onde tranquille taceano. Mormorava invece una turba d'uomini guerrieri intorno a quel grande Spirito, che stava calmo sofferendo garruli sermoni contro le prime verità religiose, come i puerili bisticci dei fanciulli di scuola.

E quella gente mentre non avvertiva il moto placido del mare, s'affliggea burrascosamente fluttuante in fra i sistemi e i sofismi.

Surse finalmente là in mezzo la chiara fronte di Napoleone, e dilatando un occhio fulgido e penetrante, e colla voce solenne che recide il vano cinguettamento. « Chi, o miei prodi — sclamò — chi ha fissati là in alto quegli astri per cui noi veleggiamo sicuri ? ! . . . (1) »

Quest'era uno slancio che dall'anima partiva originale, spontaneo : e Napoleone non pensava in quel mentre, che secoli prima un altro Duce glorioso avea pur gridato in un cantico : *Coeli enarrant gloriam Dei!*

(1) *M.r de Bourriene.* A lord de l'Orient.

XVI.

Perchè perdersi a rispondere di più alla canina facondia (1) degli Atei?...

E perchè stancarsi a confutare ancora i Materialisti, se da secoli fatti confusi, a poche solenni domande essi non sanno rispondere!

Li udimmo asserire come la materia abbia sempre esistito; e si ammetta: come il moto le sia naturale; e si supponga: ma, e la meravigliosa costante armonia delle parti tutte di questa stupenda macchina mondiale (cosmos) per quale intelligenza poi fanno conservata e diretta?... (2).

— Se alcun non vi veglia, chiedea Socrate, com' avviene egli che il disordine non s' introduca in un moto così vasto e complicato?... (3).

(1) *Appio*.

(2) « L' antica Scienza pagana adorò Iddio nella Armonia, sotto gli emblemi di varie loro divinità. » — *Bacone*.

(3) « Se Dio ha sottratta la sua natura al nostro intelletto, egli ha manifestata la sua esistenza, la sua saggezza, e la sua potenza, e la sua bontà nelle sue opere. Egli è l' autore del mondo, e il mondo è il complesso di tutto che v' ha di buono e di bello. Se noi sentiamo tutta l' armonia che regna nell' universo, noi non potremo giammai riguardare il caso come la causa di tanti effetti combinati per tutto secondo le leggi della sapienza la più sorprendente, e per la maggior possibile utilità. Se una intelligenza suprema non è concorsa nella disposizione, propagazione, e conservazione degli esseri, e non vi veglia costante, com' avviene egli che il disordine non s' introduca in una macchina così complicata e sì vasta? » — *Socrate*. Sentimenti sulla Divinità.

« Lo primo ed ineffabile Valore

Quanto per mente o per occhio si gira
Con tanto ordine fe', ch' esser non puote
Senza gustar di lui chi ciò rimira.

Dante, Parad. C. X. »

Sia il caso : ma, e di chi son le sue vie ? . . .

S'è formato a caso l'istesso nostro miracoloso organismo . . . (1) ?

Nasca a capriccio di natura anche l'uomo : ma, e quella voce che parla in lui stesso, quella d'onde proviene ? . . . Chi ha fatto sede d'un intero giudizio l'aula misteriosa della coscienza ? . . . (2). Qual *Vivente* s'impone un tempio nel petto umano, e ne fa secreto e vivo un santuario alla sua religione e al suo culto . . . (3) ?

Se l'infimo insetto che brulica parla di un sublime Creatore ; quali testimonianze non ne dà l'anima che pensa !

L'uomo orbato dello intelletto potrà crrare in altre fantasticazioni ; il vòto di cuore saprà nulla sentire. Ma niuna mente serena può non accogliere puramente il vero manifesto ; e ragionare e sentire altrimenti di quel primo Filosofo dalla grand'anima, che tranquillamente vi pose il sangue per non farsi stolto (4) ; di tutti i veri savj per tanti secoli concordi ; e de' nostri pensatori gentili e generosi — i quali ci attestano « di una voce immortale di un verbo celeste, che un èco di sè tramanda segretamente nella coscienza : » (5) « che insuperbiscono d'esser uomini udendo

(1) « Nulla meglio annuncia le lodi di Dio che la descrizione dell'artificio e della economia dell'umano corpo. » — *Galeno*.

« E la geometria sublime che presiede all'armonia degli esseri. » — *Cousin*.

(2) « Le remords, c'est l'accusateur, le témoin, le juge que Dieu a mis dans le coeur du méchant pour mieux établir que son crime a été vu, pesé, condamné. » — *De Puchesse*. Le sens moral et la conscience.

(3) « Il regno di Dio è dentro di noi. » — *S. Gerolamo*.

(4) *Socrate*. Hist. de la Philosophie.

(5) *Mamiani*. Dell' Anima.

dentro al cor parola che dice dell'uomo sublimi cose : » (1)
« che magnificano un poter superiore che regola l'Univer-
so, senza del quale, non si sa, e non si può concepire che
il caos, od il nulla (2). »

XVII.

Questo è il massimo, il continuo prodigio! quest'ordine meraviglioso che divinamente fu stabilito nell'universo, e si mantiene incessante. Infelice o stolto chi per credere ha d'uopo d'un eccezionale disordine; chi osasse pretendere per miracolo che avvalori la fede, un capriccioso turbamento che quella stupenda legge violasse!

Dove più pure e soavi spiegavansi le maraviglie della natura, sui beati poggi di Tuscolo, parmi veder esilarare il genio di Marco Tullio: ivi sollevato dall'aure gravi e corrotte del Roman foro; e nuovamente immerso nel codice sommo della Natura, e contento di sentir vinta la sua istessa eloquenza; lo veggio sovraumanamente rapito internarsi nei segreti di quell'ordine portentoso, quasi in ricerca di quella pienezza di luce che fu alla sua fede negata. Ed ivi esclama: « Oh dolce, o vera filosofia, duce di vita! In te io mi rifugio, a te ricorro, unica di virtù indagatrice (3)!... »

Non so in qual modo, innanzi alla natura, mentre le creature tutte osservano l'ordine supremamente prescrit-

(1) *Pellico*. La mia Gioventù.

« E spesso dentro al cor'parola udia,
Che diceami dell' uom sublimi cose,
Tali che d'esser uomo insuperbia. »

(2) *G. Droz*. Arte d'esser felici, P. 11. c. 7.

(3) *Tuscul.* Ep. V.

tò ; la più prodigiosa, la creatura migliore, a cui le altre sono ordinate, l' uomo solo disordina (1) !

Lucida ispirazione, delicato lamento di quel Filosofo ; che facevasi allora sentire col cascar delle acque, e co' gemiti delle colombe, quasi invocando all' Ordinatore supremo la cessazione del meraviglioso scompiglio, la confusione e il castigo d' un arbitrio abusatore e sovversivo.

XVIII.

Il mistero più non mi turba : e mi fisso in Cielo. — Eppure ; oh ! se da quell' oceano di luce, un punto sol mi si aprisse men corruscante ; e solo un angelo di sua visione mi confortasse ! . . .

Io non sarei come Pietro di poca fede, che vide i portentosi, e negò (2) : che li rivide, e vacillò nuovamente (3) : come Tomaso renitente, che ritastò per credere (4) . . . io crederei d' una fede da superar la natura quando s' agita intera e sente muoversi alla vita, all' appressarsi de' primi raggi del sole . . .

Dei portentosi tu vuoi ? . . . la vision d' uno spirito ; la testimonianza d' un angelo ? . . .

Ah ! credi dunque, e confortati. V' hanno a te d' intorno gli angeli dell' innocenza. Vedi i fanciulli !

Compariscono in terra angeli dell' amore. Vedi la donna del cuor tuo !

Vive a te daccanto l' angelo di carità. Ti volgi alla madre !

(1) *Ad Arb.* Ep. XIV.

(2) *Matteo* C. XIV.

(3) *Matteo* C. XXVI.

(4) *Giovanni* C. XX.

Ti commuovono ognora gli angeli del patimento. Ve' gl' infelici ! — Gli angeli mesti del martirio ! — I fulgidi spiriti dell' eroismo !...

Vuoi dei portenti ? ... Portenti sono : quell' accento : quel canto, che scendono improvvisi, ineffabili a stemperarti l' animo in una soave dolcezza.

Quell' armonia religiosa ch' esce dalle tranquille mura sacrate a Dio, e che peregrinante t' arresta nei silenzi di un' alba.

Lo squillo d' un bronzo, che sul brunir della sera l' eco misteriosa ti porta da una valle lontana.

Un flebile prolungato pianto, che nelle oscure ore del sonno il passo ti sospende sulla via d' un abitato, e ti fa intento al povero pertugio d' onde esce il lamento.

Quella lagrima che non puoi comprimere sul ciglio alla benedizione che accompagna la tua segreta elemosina.

Quel fremito che t' investe innanzi alla brutalità, alla tirannia sopra il debole o l' innocente.

L' arcana voluttà d' un dolore diviso. Quel tremito, quel sussulto dell' anima all' onda d' un popolo concorde, al suo muggito di giubilo o di vendetta.

Quella forza straordinaria improvvisa, e il voler sovraumano irresistibile che ti suscita l' esempio dell' eroismo !...

XIX.

Quando accarezzando i miei fanciulli sento domandarmi chi ha fatto quella luna e quegli astri ; ed essi mi parlano angelicamente di un buon Signore ; allora, chi potrebbe venirmi a discorrere che mentono anche quegli' innocenti !...

Come ascolterei allora quel grave romano filosofo che cominciò col *Dio creato dal timore* !...

Ma l' uomo potea comparire turbinato nell' ira e nella vendetta ?...

Delirio il pensarlo! se la creazione è amore (1). Qual Dio adunque, sentia prima l'uomo nell'amore creato? . . .

Che se pensiam l'uomo per la reità decaduto e punito; non lo troviamo più atto a formarsi una chiara e felice visione d'un Ente che par nello sdegno abbandonarlo; ond'ei se ne turba la conoscenza e quasi la perde (2).

L'idea innata ed eterna della Divinità, se non può smarrirsi, s' altera e si confonde.

Se i popoli nella semplicità primitiva, e più dappresso all'origine delle cose, *senza dubbio* (come M. Tullio conchiuse (3)) ebbero meglio a conoscere la verità semplice e una; ne' vortici de' tempi, nelle impure confusioni seguite, con quella integrità originale de' popoli, anche le nozioni doveano turbarsi.

L'uomo nello stato selvaggio, se può provare pur desso il sentimento d'un Dio, e il bisogno d'una Religione (4), non sarà da tanto, nonchè di riconoscere da per se questo Dio, ma nemanco da riacquistarne così presto un'idea giusta; nè da comprendere d'un tratto la vera norma da Dio a lui prescritta.

Per questo l'uomo decaduto, selvaggio, con una mente

(1) Tradizione e credenza universale d'una prima felicità dell'uomo, il quale dovea rassomigliare al resto della creazione.

« L' uomo è un palazzo crollato, e rifabbricato colle sue ruine. » — Vedi *Chateaub. G. du C.*

(2) — *Insipiens* — dixit in corde suo non est Deus. Sal. XIII.

(3) *Tuscul.* I.

(4) *D.* « L' idea di Dio può aver cominciato pel genere umano, e può essere meno antica dell'uomo? » — *Canth.* Sacrifici. Doc. al vol. I.

R. « Gli uomini, dacchè sono uomini, vale a dire capaci di società e di ragionamento, riconoscono un Dio. » — (*Socrate, Platone, Aristot. Seneca, Cicer. Plutarco, Plinio, fino Voltaire*). — *M. Formey.*

depressa e ignorante, o alterata e sconvolta, poté fare dal timore il suo Dio: e formossi proporzionata religione ignorante e selvaggia; fino ad imporsi severissimi culti e feroci.

Così in ogni tempo, una tenera mente s'informerebbe a terribili impressioni, a superstiziosi spauracchi; mentre un'altra ben culta svilupperebbe la nascente ragione a semplici e felici idee.

Questo Dio adunque fatto dall'uomo, dall'uomo cieco ed errante, e dal suo timore creato, doveva presto essere falso e bugiardo, quale emanazione d'errore; e tanto più lontano dalla perfezione propria necessariamente a quell'Essere: nè questo Dio poteva soddisfare alle menti e agli animi istessi di coloro che stoltamente se l'avevano fatto.

E ne sia prova, che il Dio dei terrori e dei fulmini dovettero presto circondarlo d'una coorte di Dei, dell'amore, della pace, dell'abbondanza, della provvidenza, o come coloro diceano del destino; e tant'altri (1): li quali poi li volevano uniti tutti al primo possente, dipendenti, obbedienti tutti ai suoi voleri; raffigurando quasi una *Unità*, da cui emanano immensi e infiniti *attributi* (2).

Se alla oscura e confusa mente dell'uomo balenò pur sempre, prima di tutte, una arcana idea d'un Ente Superiore e onnipotente; ma erroneamente nel solo timore se lo faceva (3): egli è che col diradamento delle tenebre, cogli aiuti della civiltà e della coltura, e le religiose lime dirozzatrici (4), colla luce straordinaria nella vera pienezza de' tempi comparsa, colle miti dottrine del nuovo patto in-

(1) Così le inferiori Deità dell'antico Bramismo dell'Indie.

(2) Opinione di *Platone*, *Seneca*, ed altri. — « L'unità di Dio è la fonte da cui emanano, il mare a cui tornano tutte le religioni. » — *Cantù* 1, c. 2.

(3) Vedi *Mario Pagano*.

(4) *C. Cantù*.

fatti, la mente umana potea risalire ad una verace visione di Dio eterno increato; poteva trarne più ragionevolmente la essenza; intendere meglio e interpretarne le sue leggi.

Ma il sole stesso se fu veduto sempre, e se anche l'uomo selvaggio e ignorante n'ebbe sempre a provare gli stupendi effetti, e l'adorò perfino, il sole stesso siccome Dio! n'ebbe poi sempre nozioni esatte; ne conobbe sempre le leggi; e dagli effetti stessi materiali che ne sentia, se lo fece egli qual'era e fu sempre (1)? . . .

E la natura stessa e i sistemi ch'egli diede a quell'astro per tanti secoli, con fondata credenza, e sicura voce, furono poi sempre esatti e veri, ed era quella la cognizione vera del sole? . . .

No: chè non solamente i selvaggi e i novizi; ma la sapienza che lo rappresentava col modio dell'abbondanza e colla lira della celeste armonia (2); ma i sommi ingegni che s'avanzarono scolti dai miti e dagli emblemi, quelli stessi che iscoprivano nuovamente del sole e de'suoi raggi i più mirandi effetti, non erano giunti ancora a conoscerne la natura e rilevarne i sistemi e le leggi.

Quando fu tempo; e piacque alla divina mente far balenare più distinta una scintilla del creatore suo spirito all'uomo, allora fu, che Savi e Santi in terra stupefatti, sorpresi, spaventati quasi dalla gran scossa, si trovarono innanzi in quelle dottrine col gigantesco passo di Galileo.

(1) Vedi *Viasa*. Filosofia delle Indie.

(2) L' *Apollo* dei Greci e dei Romani, e il Simbolo di *Vesta*, L' *Osiride* degli Egiziani; il fulvo *Mitra* dei Persi; ecc. Vedi *Mitologia*.

XX.

Che se il timore non si avesse creato un Dio paurosamente fantastico, e tutto contrario al vero, avrebbe dovuto assolutamente negarlo.

Così i licenziosi Epicurei, e gli scettici Pirronisti, meglio s'accomodarono rifiutando ogni nume, e rivolgendosi piuttosto alla materia. *I viziosi ricusarono la fede per paura di dover bene operare* (1).

Gli empì proclamano che non v'ha Dio, perchè temono che vi sia per punirli (2).

Nè si potrebbe dire che se l'empio in vita lo nega per timore, in morte per timor lo confessa. Chè anzi se l'empio in vita disconosce un giudice supremo, tanto più in morte dovrebbe insistere nella incredulità.

Perocchè nessun nega che allora l'anima si fa più dappresso alla verità; e potendo meglio comprendere la certezza della creduta sua fine, vieppiù disperata, dovrebbe con maggior forza negare; e non procurare alla *pessima morte* (3) un nuovo timore nella idea d'un giudizio: oppure nel sentir tranquillarsi il sospetto che una Giustizia vi sia e appagare finalmente quella *Speranza di morte* (4) per cui

(1) *Davide*. Sal. 35. — La timida nequizia testimonia di sua condanna. *Sap. C. XVII*.

(2) *Ille Deum esse negat, cui Deum non esse expedit. — S. Agost.*

« A ottenere la felicità in questa vita, *Diderot* non chiedeva che la certezza che nulla si avesse a temere nell'altra. » — *Pensieri filos. § 9.*

« Uomo onesto non v'ha il quale pronunzi non esservi un Dio. » — *La Bruyer.*

(3) *Salmo 33.*

(4) *S. Agost. Serm. e Dante Inf. C. III.*

la passione non la aveva ingannata; vicina ormai al proclamato trionfo, mostrarsi dovrebbe più libera dalla vil paura, più sicura nella sua miscredenza, e più disdegnosa.

Intorno al nostro stato spirituale all'appressarsi del fine di nostra vita terrena, disse Mamiani da geniale filosofo, a conclusione del suo concetto sull'anima, partendo egli pure dal divino irreformabile esempio del grande Italiano « che, cioè, *noi siam vermi difettosi, ma nati a formare la angelica farfalla* » dopo la prima vita di torpore e di sonno. Disse: « che come le crisalidi ai nuovi tepori di primavera e ai più vivi raggi del sole in esse penetrati, sogliono riscuotersi bel bello dal triste letargo, e la vecchia invoglia loro screpolandosi d'ogni parte, alla fine si spezza, ed elle fuggono liete la lor prigione; così in sul primo scadere e invecchiare di questo mortale involuppo penetra nell'anima nostra una più viva luce de' veri Supremi, e la coscienza del bene morale vi divien più robusta, e un' aura dei lontani regni dell'eternità sembra spirarvi dentro assai misteriosamente (1). »

Lo stesso Lucrezio avea osservato che in quegli estremi si fanno veraci le parole e cadono d'ogni parte le bende (2).

Or come avviene, che in sullo stremo della vita, quando appunto la verità comincia a palesarsi, l'empio e l'ateo istessi in luogo di negar più sicuri, vincono allora anche il timore di lor natura, e pronti confessano un Dio, e non nascondono più di sentirlo; e benchè tremebondi, perchè quasi alla svelata sua vista, mentre tempo più non avvi di

(1) *Mamiani*, Dial. di Scienza Prima.

(2) « Nam verae voces tum demum pectore ab imo
Ejciuntur, et eripitur persona, manet res. » — Lib. III.

emenda (1), ricredono e con tanta forza da sperare ancora la misericordia e il perdono!

(Eminenti scrittori testimoniarono questi fatti; non trovando dessi da numerare, a partir dai Clinici e per un andare di dieciotto secoli, un incredulo sopra venti fra gli uomini più famosi; e di quel numero alcuni ancora presso a morte si volsero alla fede, fino allo stesso Voltaire, che rinnovando in se due volte la sorprendente mutanza, ci lasciò una prova più disgustosa di errore, e doppiamente alla verità favorevole).

Egli è che nella sazieta e nell'ubbrachezza si disputa facilmente, ma nel digiuno e nella serenità si decide (2).

Egli è che nel novissimo della morte, cala ogni umana superbia; e allor si dirada la mondana caligine che offuscava l'intelletto al Superbo (3): e nella umiliazione inevitabile, Iddio ricompare.

Come all' uomo incorrotto è facile la giustizia; similmente a chi non è ottenebrato s'apre la conoscenza del vero.

Ed ecco: anzichè dal timor la Sapienza: dal principio della Sapienza, il vero il santo timore (4).

(1) Vedi *S. Scrit.* — *Bossuet* Oraz. fun. — *Bourdaloue*, *Massillon*, *Segneri* pred.

(2) *Tacito* dei Germani.

(3) *Obscuratum est insipiens cor eorum, dicentes enim se esse Sapientes, stulti facti sunt.* » — *S. Paolo*. Rom. c. 1.

« *Perdam sapientiam sapientum.* » — *S. Paolo*. Cor. c. 1.

« *Sentite de Domino in bonitate, et in simplicitate cordis querite illum, quoniam invenitur ab iis, qui non tentat illum.* » — *Salom.* Sap.

(4) Nelle Sacre Scritture, il Timor santo vien detto: *Principio della Sapienza*. E il dottor *S. Gerolamo* sentenziò: *Il principio della Sapienza è: possedete la Sapienza.* (Epist. a Nepoz. XII).

Vien detto altresì, *Principio dell' amore*; perocchè per amare sia necessario conoscere. E nelle S. Scritture egualmente vien detto

XXI.

Religione verace non era la Mitologia antica : quantunque dai suoi stupendi enigmi grandi verità si discoprono (1).

La filosofia antica non era la vera Sapienza : benchè da' suoi ingegnosi sistemi dedur si possa peregrine testimonianze di scienza.

Ma nei miti, nelle storie, nei culti dei popoli, negli studi de' filosofi, dal più lontano istante in cui si scorge l'uomo comparso sulla terra, in qualunque condizione, fra tutte le nazioni, e sotto ogni clima, come lo si trova preoccupato nel pensiero della Divinità, lo si vede altresì e colle parole e cogl'atti agitarsi alla testimonianza dell'immortale suo spirito (2).

Dalla impressione primitiva d'ogni pensiero, da ogni voce nuovamente uscita dal petto umano, possiamo rilevar chiaramente un principio di verità; o almeno un istintivo universale trasporto che non è bugiardo, nè erroneo : un tesoro di prove tanto più preziose quanto più vergini nell'istessa rozzezza.

Ma guai, se istudiando le antiche età dell'uomo e le epoche pagane, lasciassimo quelle prime ispirazioni semplici e forti, que'movimenti spontanei e felici; per indagare poi più innanzi, e senz'altro aiuto, le verità a cui l'anima anela!

quel Timore, la *Sapienza istessa; la pienezza e la corona della Sapienza; la felicità*! ecc.

(1) « La Mitologia non è la Religione : ma ne è la rappresentazione, la veste, direbbesi l'égida. » — *A. Maizieres, Mit. Grec. N. VI.*

(2) *S. Gerolam. Epist. ad Eliod. LX.* — *Cicer. de leg. lib. 1. C. XVI.* — *C. Cantù. S. U. Relig.*

XXII.

Cosa da scompigliare, da opprimere, da distruggere la ragione saria davvero l'internarsi seriamente e avvilupparsi nelle ispide vepraie che ci lasciarono in luogo delle scialbate accademie quelle turbe di antichi superbi; i quali colla pretesa di coltivare, sceverati dal popolo (*ἕκαστος δημοῦς*) la sacra pianta della Sapienza (*φιλέω σοφία*) incesarono maliziosamente un agone a gare ignobili, a diatribe virulente, e debaccarono in lotte accanite, a insidie mortali: ed ivi spesero facoltà sublimi, vi dissiparono tesori d'intelligenza infiniti.

Il semplice arrestare anche a trastullo in quegli arruffati congegni, e fra gli argomenti capziosi e bui che popolano siccome fantasmi i superbi palagi fondati sulla sabbia (quali considerava l'istesso ardito Cartesio gli scritti degli antichi pagani) (1); collo spegnervi della vista, susciterebbe il dolor del sardonico.

Sì: ridere sempre come Democrito, per non cadere con Eraclito in preda allo spasmo continuo del pianto; o non gittarsi alla disperazion del suicidio come molti di que'pensatori rinomati tanto! . . . se volessimo ricavar luce dal nuvolato pauroso, che tolse il cielo a Epicuro, ad Aristippo, a Carneade; che rese erranti e smarriti Teodoro, Dicearco, Aristoxene, Teofrasto, Strabone, Stilpone, Asclepiade, Menedemo, Lucrezio, Galieno; e quindi Celso, Cesalpino, Vanini, Spinoza ed Hobbes; da prostrarli tutti in terra costretti ad aggrapparvisi, quasi anche questa non venga loro a mancare.

(1) « Descartes avoit appris à considérer les écrits des anciens payens comme des palais superbes qui ne sont bâtis que sur du sable. » — *M. D' Alembert. Encyclop.*

Inabissati resteremmo, se colla primissima dottrina dei Bramani (1) ed Egizi, volessimo profundarci nel seno della terra a cercarvi *l'essere Spirituale primigenio*; o dispersi e consunti, se coi Zoroastri e coi Magi Persiani fissassimo i Soli come *spirti del cielo, o geni viventi* (2).

Nella oscura metafisica di Laotucio, divagando dietro la panteistica sua *Ragione*, riusciremmo ad un rigido ascetismo: a trarci dal cui dispregio Confucio e Mencio sistematicamente moralizzando affaticati ci lascierebbero senza un punto luminoso cui sollevare lo sguardo, e disperati quasi nell'ateismo.

Che se rientrando nel nostro fisico alle sue forze noi ricorressimo, ci sentiremmo svanire al sudare del sangue, o nello stemprarsi del cervello, come Crisippo, Eraclide (fiolatra), Elvezio, Coward, svanirono assieme alle eccellenti materie; pure non disperando lo stato nuovo in cui trovarsele restituite (3).

Oppressi dalla gloria (4), se ci spingessimo a spaziare per l'Universo, cercandovi l'Anima di unica o doppia sostanza, dietro i Teisti; e *da tutti i pesi del mondo costretti*, sognando le stranissime cosmogonie cogli Atei antichi e moderni (5).

Spaventati e stravolti usciremmo dalle notturne con-

(1) Gimnosofisti, indiani e caldei.

(2) « Disperdam eos qui adorant super tecta militiam coeli. »
— *Sofonia Prof.*

Vedi Astrolatria. — *Daniele C. 13.* — *Sirac. 50.* — *Apoc. 1.* — Sabeismo — Spiritismo moderno.

(3) *Crisippo* lib. de Prov. — Idea riferita nelle identiche parole anche da *Lattanzio* nel lib. 7 delle *Instituzioni*.

« Evanuerunt in cogitationibus suis ecc. »

(4) « Scrutator majestatis oprimetur a gloria. »

(5) Vedi *Averroës*.

greghe di Crotone, penetrandovi in cerca di verità (1): e vertiginosi e maniaci al provar solo di venir trabalzati dai Pitagorici fra le metempsicosi necessarie o capricciose, generali o limitate (2).

Se così fantasticando sulla natura dell'anime e ritenendo le ragioni de' cieli inaccessibili, s'ottenebrò la sottilissima vista, e mancò la lena all'atletico torso del grande Scolaro di Socrate (3); che aveva udito essere omai tempo di ricondursi dalle vaghe peregrinazioni; ed ebbe a sognar non dormendo, e a perdersi ancora colle Cabale e i Miti orientali.

Mentre altri men vigorosi discepoli di quello Spirito sereno dalle eterne idee, tranquillo veggente di Dio, e martire della sua unità (4), tanto discesero turbinando, da trovarli infine materialmente prostesi nel più misero fetichismo.

Similmente sarà da affogar nelle acque con Talete; o girar vorticosi e convulsi nell'atomismo di Leucippo e Democrito (5); o da soccombere fra le masse colla *Mente* di Anassagora, col *Senso* di Dicearco, con Antipatro, Posidonio, Sinesio, e coi Panteisti, se vi vorremmo dedurre la *preesistente sostanza*: quel curioso inganno che fa lucido il

(1) « Gli Acroatici o genuini discepoli di *Pitagora* erano ammessi agl'intimi arcani delle sue dottrine; al che però non giungevano se non dopo lunghe prove, e il rigoroso silenzio, quale di tre e quale di cinque anni, e non l'udivano che di notte, e dietro ad una cortina. » — *Soave*, Stor. Filos. C. III.

(2) Vedi i moderni di questa scuola *Fourrier*, *Reynaud* ecc.

(3) Πλάτων, largo nel petto e nelle spalle.

(4) . . . Il ramena sur la terre la philosophie égarés dans les régions du soleil . . . — *Morale de Socrate*.

« L'ame de Socrate est douée de la connaissance des idées éternelles. » — *Hist. de la Philos.*

(5) Vedi *Klepper*.

cupo ventre della notte, e tenebroso il sol del pensiero; che materia, forze, tutto fa eterno, e no la intelligenza !

Sarà da precipitare, o finirla soffocati coi Dedali artificiosi o cogli impostori Simoni, librandosi all' *Elere* coi due Milesj (1), col piagnoloso d'Efeso, o cozzando per entro la eterna *Sfera* con Xenofante Parmenide ed Archelao, i quali *viieppiti che indarno si parlarono da riva* (2).

Piombare nelle voragini dell' *Etna* con Empedocle pensando agli amori degli elementi (3).

Dirupare come Ferecide dal Corycio; se non si prescegliesse farsi come i bruti di Diogene, *macchine* volubili ad ogni vento, con Pirrone, Arcesilao, Lacydo, Euriloco e i loro Scettici.

Che se pure fra tanto caos di dottrine, sia colla eterna materia (4), sia col foco incessante, o colle trasmigrazioni, o colla riunione delle emanazioni nell' uno, e in fondo ai miti più tenebrosi, e di sotto all' involucro delle favole, la tua vista bramosa arriva pure a discernere, una idea sola, un sentimento istesso nei dogmi universali dell' Esistenza Suprema e della Immortalità; ogni veduta si farà cieca (5) per tentare l' origine di tali dogmi (6); per ispingersi a conoscere la *Eterna Fonte*, e spiegar la natura delle eterne

(1) *Anissamene e Anissamandro.*

(2) *Dante*, Parad. C. XIII.

(3) « io pensai che l' universo
Sentisse amor, per lo quale è chi creda
Più volte il mondo in caos converso. »

Dante, Inf. C. XII.

(4) Vedi in proposito fra i S. Padri, *S. Efrem*, *Siro*; e *S. Tommaso* « aeternum esse potest quod est mutabile . . . »

(5) Qui vident coeci fiant.

(6) « La loro origine è l' origine stessa del mondo. Invano si tenterebbe trovar loro un' epoca posteriore. » Encycl.

sue emanazioni (1); per penetrare la futura esistenza, se confusa o distinta, se dalla fatalità governata o dal giudizio.

Perchè Platone porrà una vita comune di purificazione anche nel Tartaro e fra i Demoni: mentre li suoi seguaci la ridurranno esclusiva di premio; e s'affretteranno ingordi a goderla sin nell' imo del mare (2).

Il principe di color che sanno, limiterà a una parte sola dell'anima, secondo le distinzioni della sua *entelichia*; per non distruggere la perfezione della particula divina, o separarla dalle rimanenti cose da lui ammesse eterne e fatte quasi pensanti; ricadendo nell' erronea credenza che un' anima sovr'altra in noi s'accenda; e nelle sue chimere quel vasto genio fatto impigliato e incoerente, nel punto ch' egli avea detto *terribile, in cui l'uomo non ha bene a sperare o male a temere*, lo udrai invocare la *Causa Universale* però circoscritta cui andava congiungersi: dopo aver sacrificata la scienza, per idolare la amorosa femmina (3), per soverchiare i rivali filosofi, per dibassare i vendicativi sacerdoti (4).

(1) L' anima universale e l' anima individuale emanate dal Dio Supremo, eterne come Lui . . .

(2) « . . . Cleombròto che nell' imo
Del mar discese per goder l' eliso
Che Plato immaginò ».

Milton, C. III.

(3) Pythais. Vedi *Laerzio D.* — *G. B. Crispus* — *Aristotelisme Encic.* — *Coringius* — *Brucher* ecc.

(4) I Pagani filosofi smentirono generalmente cogl'atti i loro insegnamenti, e tennero linguaggi contraddittorii. Lacydo discepolo d'Arcesilao lo confessa colle parole. « nelle scuole noi parliamo in un modo, e di fuori viviamo in un altro. » (Vedi in proposito *Laerzio Diogene*; — *Luciano Dialog. Menip.* — e *Aristot. de morale*). — Ed è sorprendente che coloro medesimi i quali conoscano un tanto errore, non se ne astennero: perocchè Lacydo istesso, e tanti altri finirono ubbriachi, ne videro la verità nemme-

E i suoi peripatetici e deambulatori t' intricheranno viepiù nei loro *occulti passeggi*, in contraddizioni confuse, ti assorderanno di strepiti, di cacofonie (1).

L'esemplare dei probi, più stretto di Pitagora nell'ammettere le Divinità sparse per ogni stella, ne riconosceva sette, divise negli altrettanti Pianeti (2).

Plutarco si eternerà parte in terra e parte ne' cieli.

Zenone, Cleanto, Epiteto, Stilpone, Antipatro, e gli Stoici dell' antico Portico, fino a Seneca, Ammonio e Plotino, finiranno tutto colla morte, pel cieco fatto superiore all'*Anima del mondo*; pur ritenendo *un che di divino*, riservato alla luce d' un nuovo giorno (3)!

no alla soglia di morte. Lucrezio fluttuando fra i principii di Epicuro, Democrito, e Anissamandro, morì frenetico. E Pitagora mandava ai tormenti dell'Erebo gli incoerenti cogli inventori e associatori di false divinità. — (Vedi *Encycl. Rel.*).

Anche *Cicerone* nella *Tusc. Quaest. lib. I e II*, ebbe a dire: « Ov' è filosofo che prenda per se i precetti che spaccia agl' altri ? Tutti vergognosamente smentiscono la loro professione colla condotta: per modo da fare sospetta la filosofia, e odiati i filosofi. » — (Vedi *Platone* de leg. lib. VI).

E *Cristo* disse dei dottori e filosofi che sedevano nella cattedra di Mosè: — « operate come essi dicono, ma non fate quello che fanno. » — Così riguardo alle grandi speciali questioni, disse l'Autore dell' *Art. de Christ.^{mo}* » Domandate per esempio a Socrate, a Platone, a Cicerone, a Seneca, ciò ch'essi pensavano intorno l' immortalità: voi li troverete fluttuanti e indecisi . . . percorrenti un oscuro cammino fra il nulla e la vita . . .

(1) *Cleanto* paragonava i Peripatetici agli istrumenti da musica che mandano rumori, e non s' intendono fra loro.

Con simile espressione disse *S. Gerol.* riguardo gli eretici sofismi di *Vigilanzio*: « E tutto che dice quel pazzo dee chiamarsi *strepito e grido*. »

(2) *Xenocrate*. Vedi *Dictionar. Histor.*

(3) « . . . veniet iterum, quae nos in lucem reponat, dies. » — *Seneca*, *Epist.* 36.

Così i Taosse, i Buddisti, gli Sciuti e Bonzi pure affermando il *Principio Lucido*, perchè incomprendibile, lo trascurano indifferenti: e si abbandonano alla confusione, e per questa al solo scampo dell' egoismo (1).

Antistene dal rabbioso Cinosargo (2); Crate nell' immonde bisacce; e Diogene nel lurido fondo della sua anfora (classici farisei)! prepareranno l' infame sentina ai Crescenzi e ai Peregrini. E nella oscura foresta dove vagando furibondo Timone misantropo cerca il suo *uomo*, educerà l' albero delle carneficine alle più tarde iene sociali (3).

Ferecide onde favorire al suo dogma di spiritualità e immortalità, trasformerà le seconde *anime materiali* di Aristotile, in *pure macchine!* movendo la famosa scintilla che poi solleverà il farnetico nelle idee di Descartes, pel suo vasto e famoso edificio di *Automati* (4): e renderà pauroso Bougeant; a segno, che per difendere l' umano spirito dal mistero naturale dell' animazione dei bruti, e perchè i sistemi formati intorno a questi esseri, tornar non abbiano a nocimento della propria dignità, egli riformando Pita-

Eppure, quante contraddizioni in quel filosofo; rimarchevoli specialmente nelle Tragedie che vanno sotto il nome di *Seneca*. — *C. Cantù* nel Cap. XVIII del T. 11, le dice opere di uno Stoico, che però non rimane così fedele allo Stoicismo da non rinegarlo a volta a volta. Infatti dopo aver invidiata la beatitudine di Priamo agli Elisi, nel coro delle Trajane e nella medesima tragedia dirà che tutto finisce colla morte.

Zenone che riconosceva nell' uomo *una gran dignità*, potea temere che andasse perduta interamente.

(1) Filos. Cinese e Giapponese.

(2) Cinosargo, vale, *Canebianco*; dalla cagnesca licenza e mordace dei Cinici.

(3) *Timone Mis.* coltivava in Atene un fico, al quale invitava gli uomini a pendersi.

(4) Vedi anche il curioso sistema di *La Metrie*.

gora e dispettando Descartes, si rassegnerà a vivere co'demoni; animerà le bestie di veri spiriti degradati; e ne'serpi e scorpioni velenosi, e negli affanati lupi e nelle volpi, d'accordo con quei di Sinto (1), collocherà intanto i ribelli spiriti fino alla differita vendetta dell'ultimo supplizio (2)...

O infatti, non è egli vero che in tali interminabili fantasticazioni, in tanto guazzabuglio, se n'avrebbe d'avanzo onde levar di mente generazioni infinite?!

Che altro potevano essere le tacite Lamie dei cervelli umani consumatrici!...

Il forsennato tumulto che cingea la testa d'orrore impietrandola eternamente!...

XXIII.

È una pena considerare come l'antica scienza sorretta dalla sola ragione, penetrasse ardita e primamente sicura nelle regioni dell'infinito alla ricerca dei veri; e come raggiunti certi confini, nella sublime fatica, arrestasse; ed ivi travagliata, e quasi di se stessa sorpresa, invocando qualche altro lume, qualche forza onde confortata procedere, dovesse invece smarrirvi anche la prima luce; ed ivi mutar la impresa; in ciechi combattimenti, in appassionate gare, volgere nuovamente i virtuosi conati; e perdersi in un abisso di assurdità, di ipotesi e di sofismi.

Era la stella providenziale della Rivelazione che dovea rimediare a tanto danno, e addurre alla scienza il salvamento!

Guardiamo dietro a quella fausta comparsa un'altra turba di Savi, una generazione nuova di Filosofi, che pronti e modesti s'intromettono pur dessi pel difficile cammino

(1) Sette relig. del Giappone.

(2) Amusement philosophique.

della Sapienza : giungono ai passi fatali ; e là, non turbati, improvvisamente fan sosta : ma con felice piega aprono disiate strade, e nuove uscite discoprono, per dove, sempre a confortante splendore di cielo, tranquilli e beati procedono e mirabilmente concordi : se non siano più o meno spinti in nobili emulazioni, a eroiche prove, a gloriosi acquisti.

Per quel prodigio noi vediam tramutarsi le infelici sette dei filosofi, nelle sante colleganze dei Padri; d'onde il verace amore di sapienza a nuova vita e fortunata si spiega.

Quelli che vengono nuovamente introdotti nella forte selva della scienza, non li vediam più abbandonati agli scabri passi e lasciati soli alla ventura : ma condotti anche fra l'ombra, sicuramente, alla Bellezza ed al Vero.

E che importa chiamar prodigi, o no, i reali sublimi effetti della Religione che tali caratteri nuovamente manifesta di verità e di potenza? . . .

Similmente sciamava Pellico, provando in se particolarmente il beneficio d'una fiducia risorta, d'una ravvivata credenza, da una notte di dubbio e di tristezza.

Son fatti sempre maravigliosi e toccanti le improvvise mutanze che la religione ci fa vedere individualmente; quasi a perenne testimonianza che in lei sola è il tesoro della virtù : ma quelle speciali mutanze non sono che la continuazione di quel fatto stupendo, di quella prova irrinovabile che il mondo riscosse nel primo general cangiamento!

L'inquieto orgoglio potè sollevare, è vero, nuove nebbie nel depurato orizzonte; potè rinvangar qualche barba delle vecchie piante nei campi rigenerati : ma quelle nebbie leggiere, effimere, dileguarono alla luce che potè illuminar l'universo; gli sterpi non attecchirono dai tronchi ormai recisi e disseccati.

Così morirono i rimessitici stentati degli Eresiarchi e de'Novatori; così i copiatori infelici che pretendeano rin-

novare le vecchie screditate sette (1): e le dottrine fumose dei sofisti moderni lasciarono al giorno iride più serena.

Or dunque; quest' era prodigiosa in cui tutta l' antica filosofia confusa si resta; gli avversari non ponno resistere alla bocca della nuova Sapienza, e vengono ad assidersi nel nuovo regno (2); e gl' incauti e superbi che vorrebbero ancora senza i nuovi aiuti ritentare in quella, si perdono, non vedono consolazion di seguaci, s' acquistano derisione o disprezzo; ella è veramente un' *Era Nuova* (3).

Nella sua verità, colle sue rivelazioni, possiamo procedere tranquilli e fidenti: e riposare nella divina foresta, di completa vita; dall' aura dolce senza mutamento (4).

(1) Vedi Storia delle Eresie, *Alf. D. L.*, e *Hist. Phil.*

(2) *Luc. C. XXI. Matt. C. VIII, X.*

(3) « Secol si rinnova,

Torna giustizia, e 'l primo tempo umano

E progenie discende dal ciel nuova . . .

Vennermi poi parendo tanto Santi,

Che quando Domizian li perseguette,

Senza mio lagrimar non fur lor pianti :

E mentre che di là per me si stette,

Io li sovvenni e lor dritti costumi

Fer dispreggiare a me tutte altre sette. »

Virg. e Stazio al C. XXVII, Dante, Purg.

E altrove « ... La pruova che il ver mi dischiude,

Son l' opere seguite, a che natura

Non scaldò ferro mai ne battè ancude . . .

Se il mondo si rivolse al Cristianesimo

Diss' io senza miracoli, quest' uno

È tal, che gl' altri non sono il centesimo » ecc.

Dante, Parad. C. XXIV.

« Non creditur Philosophis ecc. » — *S. Amb. De Fide lib. 1.*

La prodigiosa *Setta de' Maghi!* Vedi *Giul. Ces. — Svet. — Porf. — Geroc. — Lucian.*

(4) *Dante, Purg. C. XXVIII.*

XXIV.

Seguano nelle lucide e calme speculazioni li nuovi spiriti forti, sempre più innanzi nella via del vero : sicuri che la interruzione di qualche avversario, non apporterà che brillanti successi da render più lieti i loro trionfi. — Proceda pure la scienza severa negli esami suoi; e acuti liberi pensatori pongano nuove questioni. Questo è necessario : perchè la verità si mostri tale in ogni tempo, e per quanto a favore o contro le si faccia.

Ma se la mente che oscilla nel dubbio pena a secondarli, e non può attendere da quegli studi la desiata pace; se come i trepidanti pescatori del lago Gennesaret, non potrebbe aquetarsi che alle prove immediate, ai fatti, ai portenti; quella mente s'arresti a un segno sì grande e luminoso !

Noi non ci siam posti a discutere la Causa sulla quale chiamato a rispondere Simonide non finiva mai di domandar dilazioni (1); non ci addentriamo nelle altissime disquisizioni teologiche, girando attorno a quella Eterna Fiamma, onde tentare gli splendori incomprensibili di sua natura (2).

Non ci siam posti a confondere gli Atei colle proposizioni metafisiche e geometriche di Clarke; cogli argomenti storici e cronologici di Jacquelot; colle fisiche prove di Fontenelle; colle teodicediche deduzioni di Leibnitz; colle eloquenti ragioni di Bossuet

Ci basterà aver dato a sentire quella Causa Vivente, nel foco d'una parola; nel poter d'una lagrima; nella pas-

(1) *Cicerone.*

(2) *S. Agostino.*

sione d' un canto; nello sfogo d' un sospiro; in un sorriso di cielo! . . .

Nè abbiamo ora a studiare un trattato di Scienza Prima.

Non seguiranno noi le dissertazioni e astratte analisi psicologiche di Locke e Wolf: le sottili ingegnose demarcazioni fra l' anima dell' Universo, *supremo Concetto dentro la natura* (1); e lo spirito umano, *l' Io pensante*: non rintracceremo le affinità e le distanze, della vita organica vegetativa, nel cieco formarsi e mutare, nutrirsi e generare della materia; del senso e volontà di quella animale; e nella manifestazione e sviluppo della una psichica potenza intelligente.

Non abbiamo a fissare la sede di questa Potenza; o darne l'idea della sua unione col corpo; e dimostrare se questo le sia molesta prigione (2) o necessario strumento (3); e come, e in qual limite, quell'intima esistenza subisca certi effetti dalla esteriore materia: se si fissi come un punto di luce; o giri fluente nel sangue, con cui però non può scemare o mutarsi; o se apparisca fuggitiva come la *Fata Morgana* dei Metafisici Tedeschi.

Noi non osserveremo la Statua animata di Condillac (4); non quella risorta di Bonnet (5).

Non è nostra proposta esaminare nelle anime le proprietà distinte, e le comuni facoltà, a seconda degli esseri ne' quali risiedono; o quando e per quali mezzi, siano in quelle o vi si manifestino; e come abbiano a cessare o mantenersi e salire in maniera indissolubile e eterna.

(1) *Voygt*: *Sistem der Natur* ecc.

(2) *S. Paolo* e *S. Agost.*

(3) Vedi *Ennemoser*.

(4) *Trattato delle sensazioni*.

(5) *Palingenesia*.

Quì non si tratta finalmente di fermarsi a distinguere le panteistiche confusioni di Spinoza ed Hègel; o di sciogliere il velo con cui i nuovi trasmigrantisti Fourier e Reyneaud ci nascosero graziosamente l' obbligo, la fatalità, la morte; nè disputare le artificiose e crude teoriche dei fisiologi Platner e Büchner.

Lontani noi dal propugnare o combattere le differenti opinioni de' celebri pensatori; o volerne conciliare le diverse sentenze; o distenderci in eclettico studio con que' sistemi, per trarne poi argomenti di scienza a persuader la ragione; anche riguardo all' Anima e alla sua Vita, seguiamo coi fatti; e con tali argomenti serrati così, quasi a concentrazione di luce, e tanto facili e piani, che non meno dei fatti inducano il subito convincimento.

Richiameremo talora soltanto le degnità altamente autoritative, e seguite da una massa d'aspirazioni universali e concordi, che valgano sicuramente a corroborarci.

Perocchè ci siamo proposti lenire l'amaro d'animo, colle dolcezze più semplici e grate; e contrapporre a' suoi fantasmi le più liete immagini e naturali.

XXV.

Uno spirito semplice e delicato, nato fra l'aure libere dei verdi terreni, vivea la vita pastorale beatamente. Fra le tranquille sue cure quella avea di conservare una pianta che nel centro del suo santuario teneva con particolare affetto. Quella pianta l'avea messa in terra piccolo ramoscello il padre suo, quand'egli era nato; e a tanti soli avea quella piegato le sue frondi, a quanti avea dato egli stesso il saluto. Da fanciullo le avea continuato attorno speciale governo. Era bella e rigogliosa: ombre amene cadeano dalla sua chioma; il suo tronco era tutto inciso d'epoche e di memorie, le tristi e liete vicende d'una vita: quella corteccia

era una tavola vivente di storia; era un verde di fiori e di croci; un compendio di idillii e di elegie. — Avea fissato quell' uom pastorale, che legato quasi ai destini della sua vita quell' arbore nato con lui, con lui disseccerebbe. E il giorno in cui il padre chiuse gli occhi al sonno de'morti, ed egli là presso l'avea sepolto, gli era sembrato quell' arbore appassir tutto; quasi sentisse dolore alla prima ferita che gl' incideva una croce; quasi contristasse alla perdita del suo primo cultore.

Sotto quella pianta egli radunava i figliuoli; egli conduceva gli amici; ivi gli ozi e i riposi, come appoggiato al sen d'un amico; ivi i canti innocenti de'fanciulli suoi; ivi le tenere lagrime del sovvenire.

All' ultime ombre di questa pianta vagheggiava egli pure mescolare nel tumulto le sue ossa alle dissecche radici ...

Un mattino, destossi il mansueto patriarca : e dall'umile stanza scese come di consueto a salutar la sua pianta, quando sotto le gemme della rugiada distendeasi ristorata a nuova vita.

Che! . . . strappati e sparsi i rami verdeggianti, schiantato il forte tronco, tagliuzzata e franta la incisa scorza, e perse le parole e le croci! . . .

Ladra e invidiosa mano occultata dalla notte avea fatto quello strazio.

E così squarciato rimase lì, il cuore sensibile che avea tanto amato quelle foglie e quel tronco . . . e l'avvilimento dell' uomo ferito lo invase.

I figli, gli amici, posero un' altra pianta in quel sito; e vi raddoppiarono vaga e prescelta la fiorita, a distrazione di tanta mestizia. Ma quel luogo per lui restò vuoto ormai di una grande affezione; quel prato delizioso gli divenne un campo deserto che rigidamente lo aspettasse lui stesso distrutto.

Così un tenero e infelicissimo genitore, avvezzo a carezzare la vergine figlia, ridente, sicura; bellezza e soavità della casa; gioia del suo cuore paterno . . . dal mistero di un'ora, dallo sparir d'una notte, sarà condannato per sempre a mirarsela pallida, preoccupata, avvilita Quella fronte non gli rapisce più il bacio spontaneo; quegli sguardi non gl'ispirano più l'allegrezza e il sereno; da quella mano non ha più la corrente subitanea della gioia nelle sue membra . . . Dei sospiri, adesso, si mescolano ai loro abbracciamenti. — Il padre la guarda . . . gli par trovarla languida, abbandonata . . . diversa. Crede forzato il sorriso; studia la confusione sul di lei ciglio . . . intende doppia perfino la parola. Nella docilità vede il timore: teme la espiazione nel sacrificio . . .

Ahi! passeranno gli anni . . . ma non sarà più quello il suo angelo. Non avrà più gioia l'animo di quel genitore.

Il dubbio! . . . orrendo più del rimorso lo turba . . . l'opprime . . .

Maledetto, chi oscura il volto alla vergine! chi sfronda e sterpa l'albero dell'amore!

Maledetto, chi scandalizza il fanciullo; chi discosta i nostri angeli dalla terra!

Maledetto, chi rapisce l'intelletto all'uomo, e insinua l'edâce stilla del dubbio; che più fatale di Lete, strappa dalle gioie le più soavi, lasciando a tormento incancellabile la memoria; maledetto chi suscita nell'umana mente tanto convellimento!

Fatale, infelicissima la povertà all'uomo che fu immerso lungamente nella prosperità della vita! Ma più crudele il martirio di svellere le carni vitali, per estirparvi un grande istinto inviscerato; dilacerare il cuore per distruggervi una impressione che fino all'intimo Dio vi ha scolpita!

RELIGIONE E VITA.

XXVI.

Chi m' ha rapito la mia fede? . . .

Ah i miei primi giorni sereni! . . . — Quelle mattine, in cui dalle soglie religiose uscia, tranquillo, amoroso, sicuro: e inondato segretamente d'ineffabile letizia veniva sorridere ai miei . . .

E nell'ora che il cuore vieppiù s'intenerisce, raccolto nella mia stanza romita, o solo fra l'aure semioscure del tempio, non m'accorgea della mia solitudine; stava tutto contento; e in teneri affetti disfogando mi deliziava . . . e di là tornava coll'anima disposta alle impressioni più care della compassion e dell'amore! . . .

Chi m' ha rapito la mia fede!? . . .

Nell'afflizione, nel dolore, s'apria nel mio petto una soave benedetta sorgente di consolazioni e di conforti, le cui stille copiose scorreano pronte a lenire l'amaro delle angosce, a molcere la durezza dei patimenti . . . e l'anima mia riposava all'ombra de' santi misteri . . .

Di tanti giorni passati, quali memorie mi restano più serene di quelle e più care? . . . Quali mi accompagnano più fedeli pei dì della vita? . . .

Come mai, adesso che mi sento arido a quegli affetti, che non trovo quasi più la preghiera . . . così vive e costanti mi richiamano pur sempre, e sopra ogn'altro ricordo mi commovono, quelle innocenti e semplici rimembranze? . . .

Non sono perse adunque interamente quelle rivelazioni beate che parlarono al mio giovane cuore, tranquillo nel calor di sua vita! . . .

Sento un desio che vorria tornar l'animo a quei conforti . . . e piango . . . invoco . . . e parmi . . .

Ma l'animo s'appassiona e ricade, perchè il conforto è lontano . . . e tardo e debole è a sovvenirmi! . . .

XXVII.

Se le mortali cose si perdono; se le terrene dolcezze irrimediabilmente svaniscono; non così consumar ponno gli spirituali tesori: ne le altrui offese valgono a lasciare nell'anima una intera desolazione.

Alle prove dei nemici assalti, lo spirito può uscirne più avvalorato. Da una momentanea tristezza l'anima può risorgere a consolazione più viva, a sicurezza migliore.

La virtù ha d'uopo di esperimenti. Il valore di resistenza (1). E son necessarie le tentazioni del dubbio alla libertà della fede.

Oh sì! la fede è pudica vergine, che turbata nell'innocente sorriso, si riaprirà a quello altero di sposa.

(1) *Anot de Mazères.*

È fior delicato quanto soave; eppure perchè candido, meglio mantiene la vaghezza del suo colore.

Assomiglia a quella foglia gentile, che ammirata soltanto, tutta bella si espande; e appena tocca, subitamente si chiude. Ma non è morta: di là a poco torna ad aprirsi.

E non è ver che la fede sia cieca. Ella è solo per modestia velata.

La umana mente nella savia ponderazione de' suoi argomenti, avrà da appagare la sua ragione. È la audace speculazione indiscreta che vi suscita il turbamento.

Allora è quando si ritira e si chiude la bella virtù offesa. Ond' è che se la ragione modestamente s' inizia alle preziose ricerche, e vi si rende ossequiosa e sommessa, allora sente della fede tutta la virtuale sostanza (1): e meritamente fa piovere all'anima gl'ineffabili suoi benefizi. Quel vero bene, che provato una volta, l'uomo nol saprà più dimenticare.

E se in qualche istante potrà temerlo perduto, col desiderio più vivo che vien dalla privazione, vorrà riacquistarlo.

Qual mano, che rapisce all'uomo un caro oggetto, potrebbe mai stringergli anche il cuore e comprimere la sua mente, da impedir che colla forza del pensiero e dell'affetto nuovamente ei non si formi il perduto bene? . . . potrebbe togliere a lui quella libertà sublime, per cui, fedele nella memoria, amante nel sospiro, vagheggia sempre la sua letizia, quasi in se stesso rinata; e con lei vive; e per lei si consuma?! . . .

Non maravigliare più se anche il tradito, o colui che

(1) « Est autem fides sperandarum substantia rerum, argumentum non apparentium. » — *S. Paolo* ad Heb. XI. — Vedi *Dante*, Parad. C. XXIV.

si fa incredulo, continua a esercitare le pratiche d'un culto che par disprezzato. Ei non mentisce, no.

Egli confessa la infelicità sua. È l' inquietudine della sua anima, che coi più sinceri lamenti s'appalesa. L'interno esiste e favella : ed è necessità che l' esteriore si esprima, ed anche suo malgrado risponda. — Non son tutte perse le virtù dello spirito.

Quello saria il più fermo credente, se un turbine pauroso funestamente non avesse preso a tramenarlo. Perocchè con quegli atti egli provi, che quantunque la vista gli sia attraversata da nubi, ei non sa discostarsi dal punto dove un dì gli comparve la luce; e sente il bisogno più che mai del suo amore, della sua Religione.

XXVIII.

Se coll'avanzare di civiltà, l' idea di Dio sempre più distintamente rifiuse; anche la Religione, in quel progredimento più grande, più essenziale diventa; e verso lei l' impulso della natura s'agita più vivo e sicuro. L'uomo a quell'aiuto di soprannaturale potenza più tranquillamente si volge, e con amore più tenero vi ricorre.

Nella sventura istessa, non è più il solo fremito dello spavento (come notava Rosmini) che concentri gli uomini nella religione (1) : ma il sospiro della pietà; il desio della voluttà che nasce dalla mestizia; il pensiero che non umilia, ma che nobilita, aspirando alla felicità anche traverso alle miserie ed alla sventura.

(1) « E vuol notarsi, che quando gli uomini essenzialmente sociali, naufragano per così dire nell'immensità di un oceano di sventure, allora essi ricorrono per un cotale impulso di natura, quasi ad ultima e sola tavola, coll'aiuto di potenze soprannaturali,

La filosofia si perfeziona ; e la sapienza si sublima!

La religione è una conoscenza e un amore sublimemente rivolti (1).

Il sommo fine per cui la intelligenza e la capacità di amare furono date all'uomo da Dio. Ond'è che negare all'uomo questa conoscenza e quell'amore non si potrebbe senza spogliarlo di quelle facoltà sublimi; o porre in contraddizione la Infinita Sapienza e l'Ordine Supremo nell'averle all'uomo vanamente largite.

In quel sommo fine stà il bene a cui l'uomo irresistibilmente tratto si sente, dove solo si acqueta anche nelle tempeste e negli sconforti del tempo. Perocchè la felicità temporale medesima si rinviene soltanto là, dove il pensiero consola, e l'anima rassicura d'una beatitudine avvenire (2).

XXIX.

La Divinità, l'Anima, e la Religione, in amoroso legame e nella più intima relazione, per proprio istinto l'uomo riconosce.

Egli si sente portato ad amare la religione, perchè in quella discopre la divinità, di cui imagine è la sua anima.

L'uomo simpatizza arcanamente con chi più risponde alle proprie sembianze; e per una legge universale e indubbia dee provare il sentimento medesimo per tutto quello che all'oggetto del suo amore rassomiglia.

allora si volgono e si concentrano nella religione. — *Rosmini*, Piag. 2.^a, n. 28.

(1) Def. Teol.

(2) « La religion Chrétienne qui ne semble avoir d'objet que la félicité de l'autre vie, fait encore notre bonheur dans celle-ci » — *Esprit des lois*. Lib. 3.

Ora l'anima nostra è imagine di Dio, a cui irresistibilmente ci sentiamo rapire (1).

E nella Religione verace contemplar potendo quei tratti istessi divini; desiosi a lei pure ci volgiamo, nè possiamo resistere alle care e supreme vaghezze.

Per l'istessa maniera che se l'anima contaminata diventa, nel perdere dirò quasi ogni relazione col divino suo tipo, confusamente da lui gli si diparte: e se la religione non è pura, l'anima d'istinto la fugge e l'abborre; come fosco e infedele cristallo che altera le fattezze dell'amor suo.

XXX.

La religione è una conoscenza, è un amore. E mentre amore spinge a conoscere l'oggetto che lo suscita e accende, la conoscenza dispiega e rafforza l'amore.

Come il volgere del tempo, rispetto all'amor filiale, quanto meglio lo fa compreso di tutta quanta la tenerezza paterna, tanto più lo sviluppa; e così in progredire col sole di religione, il gran sentimento dell'uomo matura.

Nel seguire il vivo impulso del cuore che lo attira al supremo bene, vien sempre più innanzi a conoscere la intensione dell'amor paterno, tanto superiore all'affetto filiale e ad ogn'altro; la potenza di quella cura che nell'opera mai non s'acqueta; la carità che più s'accalora e s'afforza quanto più grande è la debolezza e il bisogno: e allora il cuor si desta a rispondervi; e si dilata in gratitudine, si riscalda e si eleva all'amore; e allora solo che intende si bea.

(1) Dogma universale, che l'anima è simile a ciò che è divino. Intelligibile, semplice, indissolubile, immutabile, immortale.

XXXI.

La legge d'amore è la più cara.

La forza d'amore la più possente (1).

La filosofia dell'amore è la più pura (2).

La religion dell'amore è la vera (3).

Che altro cerchi? . . .

Tienti a questa legge, e professa la religion dell'amore sinceramente; e ne sentirai tutta la verità, la forza, e le pure dolcezze.

Ama la religione della tua infanzia, e godine le delizie; come ami il sacro focolare domestico, come assapori le gioie de'tuoi cari penati (4). — Il culto domestico fu il primo culto presso ogni popolo; e le prime divinità si manifestarono sulle cinte delle prime case particolarmente sacrate (5).

Ama la religione di quell'affetto che senti nascere puro nel seno, alle gioie e ai dolori dell'umano tuo simile. — Amare la umanità è cosa santa. È l'amore di cui un Dio s'accese (6). È quella stima che nasce colla religione, e in sua proporzione s'aumenta (7).

(1) « Regnum coelorum vim patitur (*S. Mat.*) da caldo amore. » — (*Dante*, Parad. C. XX).

(2) « La filosofia non è buona senza la carità, ma è danno e castigo. » — *Federico II Oeuvres posth.*

(3) *Brama* disse la carità, *religione*. — *Brinkmann* dice la Religione, *Filosofia del cuore*.

(4) « La religion est une partie de la destinée. — Elle forme avec le sol, les lois, les mœurs, ce tout sacré qu'on appelle la patrie, et qu'il ne faut jamais désertier. » — *Napoleone*.

(5) *Mario Pagano*. Saggi Polit. Cap. 17, 18.

(6) « Quando apparve la benignità e filantropia del Salvator nostro Iddio. » — *S. Paolo*, Epist. a Tito c. 3.

(7) « Unicamente mediante la religione, l'uomo sente il do-

Ama la religione come il vero amico, che se l'allegria lo allontana, la mestizia te lo riconduce (1).

Amala, come una lieta imagine che ti rappellaa un'idea la più cara e sublime (2).

Come un puro e prodigioso cristallo che ti aiuta a contemplar gli splendori nel soprassensibile e nell' infinito; e ti persuade della reale esistenza di quelle superne cose (3).

Come il prezioso vaso che serba il profumo più eletto e raro: la preghiera! . . . per cui la più grande delle tue forze si spiega al più nobile fine; e con privilegio sublime ti elevi e favelli e ti congiungi a Dio (4).

Ama la religione come l'idra ricolma nella siccità del deserto; come il cibo primo che ti nutre. — V' ha un alimento indispensabile, universale; che la sola furibonda demenza può rifiutare: non la istessa tirannide. Uno, il cui nome suonò distruzione, e coi fatti disfece tutto e sconvolse; solo una cosa fu visto ristabilire: la religione! alli cui spiriti ristorato il mondo (5), lo apparecchiò alle sue scosse, e delle cui forze rinvigorì se stesso alle prove stupende (6).

vere d' una schietta filantropia, d' una schietta carità. » *Pellico*, Doveri, cap. VI.

(1) *Droz*. Par. II, c. 3.

(2) « La religione suppone sempre l' idea di qualche cosa superiore all'uomo; nè la forma potè sussistere prima della idea. » — *Cantù* S. U., t. 1, lib. 2.

(3) *Brinkmann*. — E *Socrate* dicea, che una religione pura, come un' anima non viziata, è immagine vera della Divinità.

(4) *Dante*, Purg. C. VI.

(5) « Il corpo politico per mantenersi ha bisogno della Religione, dalla quale trae il primo umor benefico ed il succo nutritivo. » — *Tassoni* V. 2, c. 1.

(6) *Napoleone*. « Il più grande servizio ch' io abbia reso alla Francia si è, di avervi ristabilita la Religione . . . » — Mem. S. E.

E nella Allocuzione Milano 5 Giugno 1800 « . . . — Non può essere onesto e giusto un uomo il quale non sappia d'onde venga,

Studia la religione coll'amore di chi intende scoprire le doti tutte del vagheggiato bene, che dal suo canto non è ritroso a palesarle. *La vera religione rende ragione di se medesima*. Puoi farti entro a esaminarla, come fecero Agostino, Candè, Laharpe, Byron, Moore, e tanti illustri: chè ella non esige assenso stupido, e serba a guida la ragione (1): dove poi questa cessa co'suoi lumi, ivi sottentra la fede (2).

È inutile ormai richiamarti al riflesso, che ogni tribù, ogni popolo, ogni nazione, cercarono ansiosamente questo tesoro. E quando l'uomo sotto un aspetto od un altro credette averlo scoperto, volle farselo suo; gelosamente vi si tenne dappresso; e quantunque solamente fra la oscurità e nella incertezza lo travedesse, volenteroso spontaneo vi si diede, e fidente si sottomise a prove le più dure e strane per possederlo (3).

Tu sai, che dall'uomo selvaggio al cristiano filosofo, variamente fu inteso questo amore. Ma fu sempre nel cuore dell'uomo (4).

Spontaneo nel petto del semplice (5); conseguente nell'animo del sapiente (6).

Sai che la filosofia non può stare dalla religione di-

e dove vada. » — Similmente s'era espresso *Washington* nel cedere il comando l'anno 1796. — Vedi *Ryan*.

(1) Rationabile sit obsequium vestrum. *S. Paolo*. Rom. C. XII.

(2) Ubi defecerit ratio, ibi est fidei aedificatio. *S. Agost.* Serm.

(3) Vedi *Cicerone*, *Seneca*, *Plinio*, e l'istesso *Voltaire*.

(4) Il consenso unanime e universale in fatto di religione fu già mostrato da tutte le storie dei popoli, da tante descrizioni di viaggi, di costumi, di monumenti, per tutte le parti del mondo.

E può darsi che gli uomini di tutte le nazioni, di tutti i secoli, questo gran sentimento l'abbian sognato? . . .

(5) *Salom.* Sap.

(6) Sapientia praecedit, Religio sequitur. — *Lattanzio*, Istit. lib. 3.

sgiunta (1): e nonchè negarla » anzi *la discuopre razionalmente vera e legittima; e la pone più in alto della morale* (2). »

Ormai conosci qual' è la legge che guida più vicino alla perfezione, e più innanzi nel vero. Quella che meglio consuona ai documenti scritti da Dio nelle coscienze; che parla più cara all'anima gentile; che più sublime ispira ed anima la sacra fiamma del Genio; che più benefica e universale si svolge alla vita umana (3). Non puoi dubitare. Splendida e certa per autorità e per raziocinio, appaga l'animo e la ragione. In essa tutto è aperto, ti si rivela il compimento nel pensiero immortale d'un immortale avvenire (4). E il cuor si conforta; il labbro sorride; l'anima si rileva, generosa aspira nobilitarsi anche nel sacrificio, e sente tutta la sua grandezza.

XXXII.

Pellegrinando intanto, paziente e calmo l'uom credente s'indelizia nell'armonia che lo accompagna nel cammin della vita.

Quando apparisce il sole, e il suo splendore col calor riprende, e la natura intera alla vita rinasce; l'anima si riapre e ravviva alle speranze d'una risurrezione.

Col fuoco fiammeggiante nel cielo, il cuor gli si infiamma al più fecondo calor dello Spirito.

(1) « Cum alterum sine altero esse non possit. » *Latt. ivi, Clemente e Fleury.*

(2) *Mamiani.*

(3) « Ceux qui regardent la religion come un report inutile dans les états, connaissent bien peu la force de son influence sur les esprits. » — Vedi *Montesquieu Spir. leg.*

(4) « Che ti largisce la fede? . . . La vita eterna. » — Riti Battesimali.

E quando va mancando il sereno, i giorni declinano, cadono le foglie come le umane vite, e la natura tutta s'appressa a ricomporsi al sonno coll'aspetto di estinta; le meste imagini de' suoi cari perduti ricompariscono attorno al pellegrino colla fede d'una vita novella.

Finalmente, nelle distrette d'una stagione angustata, e dispoglia d'ogni illusione; un soave mistero torna a rallietare e commuoverlo agli affetti e alla fede, colle memorie d'un paziente amore; così fedele, come la terra che in segreto serba e feconda i germi d'una nuova fiorita; e così innocente, come il candido fioccar della neve che scende a depurar la natura che s'appressa a rinnovarsi nelle letizie di primavera — (1).

(1) All' uomo dubbioso in fatto speciale di religione porrò innanzi poche sole osservazioni; per le quali io credo possa darsi rassicurato.

V' ha una rivelazione, che fu intesa dalla maggior parte degli uomini, e per tutto il mondo; e che per oltre diciotto secoli, dalle migliori intelligenze dell'universo fu accolta, sostenuta e difesa.

Altri adesso ricerchi pure se colla critica più severa, ravvalorata dai più recenti progressi della scienza, possano reggere ancora gli argomenti tutti in altri tempi usciti vittoriosi dalle prove più forti: se il più sottile esame mantenga intatta quella autenticità fin qui riconosciuta: se la ragione più fiera rispetti ancora interamente le verità dei fatti incontrastati, e non mai smentiti: se la filosofia più sana vi continui tutto quanto il suo appoggio.

Per me basta trovare immutabile, nel complesso dei documenti datimi a base di religione, quella ispirazione divina riconosciuta dai più acuti osservatori, dalle menti più elevate, dal consenso universale e per secoli costante: e col celebre Enciclopedista Francese, nello stile di tanti autori e geni differenti, vedervi indelebile l'impronta della mano divina; il che annunzia uomini riscaldati nelle loro composizioni di fuoco ben diverso da quello delle umane passioni.

Mi basta poter provare tuttora, coll' illustre Autore dello Spirito delle Leggi, quella bontà incontrastabile di massime e di dot-

XXXIII.

Infelicissimo fu il cammin della vita per due povere donne; arido quasi delle istesse religiose consolazioni: tanto fu penoso e sconvolto.

Di due gentili sorelle Nella la più giovane e avvenente, andò sposa a un poveretto del genio suo; e n'ebbe presto fin cinque care bambine.

Lo sposo lavorava; e portava assiduamente il necessario pane alla famiglia.

Non dirò come, un giorno il lavoro gli venne a mancare; era la prima volta.

Triste egli ripose il passo in casa: ed opera di quel giorno fu denudare le pareti per satollarsi. Forse più che il maltalento, l'ozio trasse quel misero al vizio: ne vi fu più riparo.

La famigliuola innocente non ebbe più ne traliccio, ne tetto: scarso pane di carità macerato in abbondanti lagrime le diede per qualche tempo triste alimento.

trine, da tutti i veri sapienti celebrata, 'esclusivamente sicura a formare la felicità dell' uomo, e l'utile universale. — E dover confessare con Rousseau, che « la utilità, la bontà, la santità e la sapienza nella natura d' una religiosa dottrina formano il carattere più sicuro infallibile di sue verità, e ciascun ragionevole è obbligato prestarvi fede. » — (Lettere Mont. III).

Trovar quel sistema completo che soddisfa ai bisogni e alle tendenze dello spirito umano, che offre il suggello e l'ultima e somma prova della esistenza del sospirato avvenire; mi basta vedere il Vangelo, Codice della Immortalità.

E sicuro della verità e della giustizia, deliziarci intanto in quella purità di morale, in quella eccellenza mirabile, che fra tutte le dispute e le censure mi rapisce all'amore; e mi fa sciamare con Agostino: Altri ragioni, io ammiro!

Un' angioletta di quelle cinque consumò la misera vita quasi per fame. E la madre morir se la vide, sotto gli sguardi delle altre, attonite, contrafatte. — Il padre fuoruscia vagabondo.

Uscì la sposa dalla casa un dì benedetta, e fatta ormai albergo della sventura. S' offerse ella stessa al lavoro; peregrinò la grama faticando: e in cerca del vivere più facile andò coi poveri della campagna: e là dove la carità è più benefica, vi condusse anche un nuovo pargolo che le era nato in mezzo ai dolori; infelice innocente, venuto a togliere anche l'unico residuo ben della salute alla madre; ad aumentare gli stenti! . . .

Pure, anche in questi, egli era venuto su vispo e grandicello; e recar pareva alla povera madre una speranza! — Una sera discese il fanciullo a bagnarsi in un laghetto, e miseramente vi affogò.

La madre, sola nel vicino tetto avea udito le disperate grida del poverello, ma in affannoso letargo, confitta in letto . . . E il padre dell'annegato vagava lontano! . . .

Poscia anche un demone si presentò a quella patita ma ancora giovane sposa, e quando ella giacea prostrata nell'abbandono della disperazione: e la insultò colle offerte che fatte avea sulla montagna al povero di Betlemme. Ma, come quello, la disgraziata e vereconda donna ebbe forza a resistervi e fugarlo. Fu questa forse la consolazione più ristorante che in tante sciagure trasse dalla virtù quella infelice!

Ma il petto suo affranto da tanti strazi, nè d'una stilla di conforto saziato mai, di se stesso vivendo, si consunse, e disseccò fin dell'ultima stilla di sangue.

Tolta anche alle squallide sue bambine viventi, dovè durare a vedersi tratta fra sconosciute pareti, quelle mestissime, dove s'aggruppa la umanità più misera ultimamente. E nell'ospedale, per giorni ed ore interminabili che

l'angoscia non giunse a numerare, più non vide Nella le sue fanciulle, il marito . . . e morì.

Differente e non meno infelice volse il destino alla sorella Maria. Parve un momento sorriderle la fortuna quando passò in una casa di colto e agiato marito. Lo fece padre; e la famigliuola per un tratto comparve nel verde singolare d'un'oasi benedetta in fortunoso deserto. — D'improvviso, non l'arcana mano della Provvidenza, ma la mano dell'uomo, svelse il padre dalla amorosa famiglia; e fe' dispogliare la casa non de'suoi arredi, ma del capo, del primo amor suo. Innocente fu tratto prigioniero . . . ne più le fu reso! . . .

Rimase a languir lungamente la misera vedova sui biondi capi de'suoi tenerelli stretti a lei che trovarono sola cui riparare: e nella irreparabile sventura, invidiò la povera tisica che finalmente finito avea di pensare.

XXXIV.

« Quand' anche — disse Rousseau — non avessi altra prova della Immortalità, che il trionfo del colpevole e l'oppressione del giusto su questa terra; questa sola mi torrebbe dal dubbio interamente. »

« *Non v'è ragione per cui l'innocente deva soffrire tante traversie!* » Omero fa dire ad una divinità dell'Odissea.

Ed « *ecco la obiezione perpetua del perchè il giusto soffra!* » esclama Cantù, l'erudito storico. E da filosofo si risponde: « *Soffre perchè ha pur sempre qualche lato colpevole; soffre per fortificare la propria virtù; soffre per espiazione; e preparazione (1)* ».

(1) Stor. Univ. Vol. 1, lib. II, C. XXIX.

Rammentiamo alcune sentenze in proposito. — « Il pianto

Il pianto della espiatione commuove tutta la carità paterna; che se può mostrarsi severa, ritorna più infuocata all' amore, e smisuratamente compensa di sue carezze.

lava la sozza terra. » Provid. — Tormento dà intendimento. Proverb.

Platone e Origene riconobbero le pene come *Medicinali*. — Così *S. Gerolamo* Epis. 38 lib. 1. « Non si può essere miserabili senza averlo meritato. » — *S. Agost.*

« Il male fisico produce il bene morale » *Tacito* — « Sebbene l'uomo esteriore nelle tribolazioni via via si disfaccia, quell' uomo ch'è dentro da noi si rinnova di giorno in giorno a santificazione. » — *S. Paolo.*

« Nelle tribolazioni la fede si prova ed affina, come oro si purga per foco. » Apos. *Jacopo.*

« Come acqua che stagnante infracida; rotta dai sassi diviene limpida e pura. — Ab. *Barbieri* Disc.

« Una qualche virtù premia su questa
Terra ne l' empio Iddio col fuggitivo
Ben della vita, e purga le non gravi
Macchie nel pianto, onde va brutta l'alma
Del pio quaggiuso: » — Ab. *Stefani* Prov. C. IV.

« Si le juste souffre, c' est pour que sa vertu soit vérifiée par le combat, sa justice mise en relief par l'épreuve.

C' est que Dieu veut le fortifier par la résistance, le rattacher par le malheur, le purifier par le détachement, l'élever par la victoire, le couronner par le triomphe. C' est qu' il veut lui faire acquitter d'avance la peine du mal que sa faiblesse a pu commettre an cette vie ecc. . . . » — *M. Bagnenault de Puchesse.*

Dante intorno ai mali che ci aggravano nella vita:

« O è preparazion che nell' abisso
Del tuo consiglio, fai per alcun bene
In tutto dall' accorger nostro scisso? . . . »

Dante, Purg. C. VI.

E nelle umane nequizie ei trova una ragione di riconoscere solamente da Dio la giustizia:

« Rade volte risurge per li rami
L' umana probitate: e questo vuole
Quei che la dà, perchè da lui si chiami. »

Dante, Purg. C. VII.

Lo strazio dell' innocente, che tanto accôra, è la voce più viva e costante che ci richiama la miseria nostra; e ci tien levato il sospiro a una condizione più lieta (1). Purificazione che monda, e ritorna bella l' alma a Colui che prima la fece (2). Prova che ci promette un giudizio. Olocausto che sublima l' innocenza offerta al castigo.

Nelle angosciose notti del nostro patire, la finezza della providenziale economia prepara più preziosi e spiccanti i sereni della prosperità (3).

Che se questi non ispuntassero mai; allora col gemito increscioso della miserrima fatica, cresce la brama di li-

Mirabile poi che il Divino Poeta dai vizi e ingiustizie de' viventi fa scaturire anche un mezzo di pena alle anime di là purganti, le quali amandoli, li sanno traviati. Così nei versi:

« Padre e suocero son del mal di Francia
Sanno la vita sua viziata e lorda
E quindi viene 'l duol, che si gli lancia. »

Ivi, e Comenti.

(Anche *S. Agostino* avea notato la ingratitude de' viventi fra le pene purificatorie dei defunti).

Richiamo e castigo ai traviati :

« Chiamavi il Cielo, e intorno vi si gira,
Mostrandovi le sue bellezze eterne
E l' occhio vostro pure a terra mira :
Onde vi batte chi tutto discerne. »

Dante, Purg. C. XIV.

E guai all'empio che non è più battuto! di cui vien detto : »
Omai non mi adirerò teco ; il mio zelo da te si è partito! » — *Ezech.*
Impr. a Gerusal.

(1) « È come quella voce che sentiva nella schiavitù il popolo d' Israele : *Urbant Egyptii populum de terra exire velociter.* » — *Marinelli*, C. XVI.

(2) « La purification est la clef qui ouvre l' éternel sanctuaire. » — *M. De Puchesse.*

(3) « Deus quos amat sibi indurat, et praeeparat. » — *Seneca*
de Prov. C. XV.

bertà : allora nella fuga di morte, tutta la gioia si riserba di nuovo sole, di sicuro riposo, di vita (1)!

I deserti d'acque, e di sabbie, hanno le loro isole fertili, e le oasi fiorite; e da que'silenzi si levano canti mestamente soavi alle terre che sorridono oltre i loro confini. Ma quanto meno consolato il viaggio, tanto più vive le gioie dell'arrivo.

Ed è verità che i patimenti umani acquistano gaudi celesti; e che il dolore è pegno di inalienabile felicità. « *I nostri mali sono un inno di lode al Signore. Confessiamoli, disse Agostino: perocchè Dio non permetta che ci facciam ladri dall'onor suo.* » E benediciamo al dolore! aggiunsero altri Dottori: « *degnò dell'uomo e di Dio; chi può dirlo un male in faccia la Provvidenza? . . .* »

Qual uomo può dolersi, se d'altra parte si sente gioire nel possesso dei beni dello spirito (2)! . . . se nella emozione che l'agita innanzi alla pena, quando la virtù gli vacilla, e pare esitante la fede, egli è da tanto da levare ardente una preghiera perchè Dio si mostri e vendichi la sua gloria.

XXXV.

Anche dal dolore la luce: e dalla tremenda prigionia di Pellico, un'aria di consolazione si leva; una vita di pensiero; una sicurezza di fede; uno spirituale trionfo (3).

(1) « Chi dice *vita* semplicemente, dice vita felice e immortale. — » *S. Agost.*

(2) « I mali del corpo sono comuni alle formiche e alle mosche; nè uomo prudente può dolersi, se gioisce del possesso dei beni dello spirito. — *B. Anton.*

(3) *Pellico, M. Prig. Cap. III, e vedi Ode a Saluzzo.* — Simili sublimi prove poi si danno frequenti negli atti tutti de' mar-

Ma, e la pia Famiglia amata da Dio non fu vista perigliar solitaria e gemente? . . . e per venir scampata, non dovè combattere coi negri flutti, trabalzata in fra i nembi e sulle ruine? . . .

Eppur l'Arca di salute era quella! e dentro non vi abitava il timore; ma la forza che fa mesto il soffrire, e la sicurtà che viene dal sentirsi provato in amor dal Signore.

Quell' intima segreta consolazione che non è ultima ricompensa; ma segno d' altra esistente giustizia.

L' anima dunque virtuosa salvata dal generale naufragio, si sarà annientata poco dopo il prodigio, con le anime sozze degli empi affogati?! — L' uomo purificato al dolore, ricomprato colla espiazione, santificato nel sacrificio, perirà confuso con loro che nelle ostinate brutali ebbrezze si spengono? . . .

Dunque l' anima del semplice e mansueto santo Vincenzo da Paola, e quella del furbo e rabbioso politico Robespierre, l' avranno finita egualmente?!

(Valgomi del confronto appunto di M.' Segur, per non profanare altri sacrosanti nomi scrivendoli accanto a scellerati).

Che se pure a que' due opposti strumenti dell' arcana provvidenza, uno della carità, e l' altro della vendetta, potesse soddisfare la differente memoria imperitura fra gli uomini, dell' amore e della escrazione; questo solo sarebbe guiderdone condegno a que' due spirti passati per questa terra? . . .

E anche questa meschina giustizia, come non si mantien sempre a retribuire i giusti e i scellerati; se piange solitario e ignoto nel fondo d' un carcere un innocente . . .

tiri (Vedi Acta Martirum sincera). — Vedi anche le Memorie della Rivol. di Francia.

se un angelo ignorato viene spento sopra infame patibolo . . . se una pudica vergine muore desolata e col vizio confusa . . . tanta virtù occulta, tanti petti generosi e impotenti, mancano obbliti e indistinti; — se non sien noti pur troppo ai loro soli carnefici ! . . .

Scopritori di sublimi veri, benefattori degli uomini, propugnatori di patria, insultati, martoriati, si spengono, ed anche i nomi loro interamente smarriscono ! . . .

Oh troppo infelici ancora, se il sentimento solo della innocenza e della virtù che consolator li sostenne, pur con essi si estinse!

Ma noi uomini, se dato ci fosse, miglior giudizio faremmo ! . . .

Noi intendiamo per quali vie un' equa e vera legge dovrebbe procedere rispetto a quegli spiriti virtuosi e infelici.

Noi così limitati di forze, e che perfezion non vantiamo, noi potremmo conoscere il merito ed il demerito (a dispetto del crudel fatalismo), e sentir la giustizia, questo gran segno ed indubbio della nostra spiritual libertà, amarla, apprezzarla anche nostro malgrado, e dubitarla in Dio?!

Provando noi in fondo dell' esser nostro la sicuranza gradita di ricompensa al bene, e di punizione al male, non avremmo che la debole e scarsa giustizia della terra che risponda alla nostra coscienza (1)? . . .

Questi miseri dunque della terra vedrebbero più oltre, e sentirebbero in bontà meglio di un Dio? ! . . .

(1) Argomento di confusione ai Razionalisti, che nella sola ragione vorrebbero la verità e la giustizia. Se pur sentiamo che in noi l'idea di giustizia non è perfetta; che il veder nostro non giunge a precisarla, che non abbiám le forze a stabilirla. E dobbiam ricorrere appunto ad un Essere completo che la posseda in sua essenza, e nella sua potenza la compia.

Potrà essere di fuoco il riflesso, da un astro pallido e freddo ? . . . E sarà questo quell'Ente Supremo che la Creazione ci attesta ; la cagione prima per cui l'anima esiste ; quello spirito sublime che l'uomo sente in se stesso ; quella indubbia providenziale Esistenza che s'adora amandola nel mistero, e che dovunque e costante si manifesta ?

Da qual altro fonte adunque derivano a noi quei sentimenti di bontà e di giustizia ? . . . perocchè l'uomo anche il più gelido in fondo a se stesso sentasi talvolta gemere quasi una tiepida vena che minaccia la sua durezza e che lui stesso sorprende.

Fonte di bontà e di giustizia, a confessione degli Atei medesimi, dovrebbe essere un Dio.

Or, la idea sublime dell'avvenire, così potente tutela alla vita, tanto bene all'umanità, potrebbe essere puro ritrovato dell'uomo, estraneo alla Provvidenza, ommesso da Dio ! . . .

Invenzione saria ben straordinaria ; se in ogni uomo dee rinnovarsi ; se prima d'acquistare la idea di questa immortale giustizia dai Legislatori e dai Savi, ognun la sospira, la discopre, la sente ; se chiunque non s'attiene a quest'ancora della salvezza, altra non ne rinviene più valida, e dee smarrire irreparabilmente, confondersi, digradarsi ; siccome li sapienti antichi vacillanti nel dubbio non appigliandosi a quella, e di vista perdendola, se stessi perdettero.

Dunque, se conseguenza prima e necessaria dell'esistenza di Dio è la giustizia (1) ; il sentimento della giustizia è la prova più grande e incontrastabile di quella esistenza.

E questa prova è viva nell'uomo e parlante ; e principalmente nell'amore e nella pena la sente.

(1) *Leibnitz* — Teodicea.

Oh v' ha un amore, un amor grande fra gli altri, che ci rivela le verità più sublimi, e ci assicura con esuberanza di prova dell'avvenire. Quello per cui il proprio amore da forti s' obblia, e più prontamente si rifiuta la vita. Il gran motto di Patria — dice Corringius, il sapiente Alemanno; — che ci persuade che la preferenza data all'interesse di quella, in onta al proprio, è altamente accetto e ricompensato. — Il sacrificio che coi prodigi si compie; che squarcia il velo del mistico tempio; e le infinite nuove cose all'uomo rivela.

E così v' ha un dolore, quello del giusto; che per altra maniera sgombrando dall'animo dell'afflitto le illusioni e le confusioni del mondo, rende il suo spirito immediatamente a cognizione delle grandi verità.

Il sacrificio tanto più grande quanto più occulto; che attrae tutti li sguardi del cielo; e vi strappa i tesori di sue migliori corone.

Chi vien provato non può dubitare: e per questo fu detto *Beato!*

Egli è agl' influssi della pietà che si comprende onde s'aspetti la vera giustizia, che non è della terra, quella che pure intendiamo, che sentiamo per natura, e che pel libero voler che ci fu dato esigiamo.

Nè si dica che i patimenti che più ci rattristano, tali non siano veramente quali si mostrano, o quali l'animo più educato e sensibile se li figura. Questo io credo meglio un pietoso conforto per chi pena alla vista di quegli strazi, di quello che una seria obiezione alla prova d'immancabili immortali compensi.

Perocchè se tanti infelici possono pur non comprendere pienamente la tristissima loro sorte, o ponno trovare ignote forze, arcani conforti a sostenerla; sarà questa appunto una prova di quella provvidenza sublime che a se tutto riserba il mistero della giustizia.

Che se anche, tanta grazia fosse concessa al maggior

numero degl'innocenti infelici; basta che un solo possa conoscere la miserrima sua condizione, e ne senta la desolazione intera, e tutta la pena d'animo provi, perchè egli solo possa pretendere una legge di retribuzione; perch'egli solo ci attesti d'una necessaria giustizia.

Se dunque il dolore ci è prova della immortalità (1); l'immortalità spiega il dolore, e ci giustifica la prova.

Così de' grandi avvenimenti umani, delle calamitose scene di questa vita: che non potrebbero essere giuochi superflui della divina Potenza; senza legame, conciliazione, compimento, in un avvenire! . . .

Potran sembrare a noi talvolta inesplicabili e arcane le supreme leggi; ma per questo Dio non può essere meno buono e men giusto (2). Quelle leggi per cui geme lo spirito a non vedersi soddisfatto, o pensando si rassegna a un amaro ritardo, non mancheranno a' sublimi lor fini; avranno quelle una doppia ragion di giustizia.

Se al pensare dello intelletto, l'istinto dell'animo senti più vivo; rimetti fidente all'Eterno la risoluzione del mistero.

E tu segui intanto imperterrito quella voce che ti fa amar la giustizia; e che nella finezza istessa delle pene e dei gemiti che ti suscita, meglio t'induce a mantenerla, e ti trattiene d'offenderla.

I scettici più crudi non hanno più dubbi sul futuro giudizio, quando dalle tenebre della antichità, in fra il caos delle istorie, rinvengono tale credenza che precede tutto che v'ha di certo; che è stabilita solidamente anche dove tutto è novello; che lucida si manifesta dove ancora è oscurità e confusione; che si mantiene immutata e costante dove

(1) *S. Paolo* II Cor.

(2) « Giove arcanamente giusto, » — *Dante*, *Purg.* C. XXIX.

tutto cangia e svanisce; che è un sentimento universale e profondo in mezzo alla vanità e alla varianza (1).

Anche i più arditi a negare, non tolgono al giusto una vita distinta e immortale (2).

Per lui sono i Cieli. — La risurrezione è de' Giusti (3). — Chi pecca, muore : preziosa la morte dei santi (4).

Chi senza colpa pose la terrena vita in sacrificio, non l'avrà data inutilmente ! In quella morte non sarà lasciato; *vedrà* fruttare una posterità interminabile (5).

Fame e sete saranno saziare : il pianto, le persecuzioni, la fatica, avranno retribuzione e ristoro (6).

Viene un tempo in cui ogni cosa rientra nell'ordine, e l'equilibrio ristabilisce (7).

Vien tempo che il cammino delle Anime si biforca per due opposti regni (8).

Oltre i deserti tornano i lieti campi, e le ridenti città ; i luoghi dove si chiama contro agli aggressori ; e dove agl' innocenti si risponde (9).

V'ha una città, ove sono raccolti per sempre i mortali che hanno praticata la virtù sulla terra (10).

E chi sostenne e operò col giudizio e la giustizia vivrà la vita (11). — Oh infatti, esclama Franck — una vita che

(1) Vedi *Bolingbroke — Works — Bayle — Spinoza.*

(2) *Renan*, Vie de J. Chap. XVII.

(3) *S. Paolo*, I. ad Cor. I. ad Thes. — *Esdra.* — *S. Gerolamo.*

(4) *Salomone.* — *Davide*, Salmi.

(5) *Isaia III.*

(6) *Ges. C.*

(7) « Et tempus omnis rei tunc erit. » — *Eccles. C. III.*

(8) *Socrate.*

(9) *Dante*, Purg. C. VIII.

(10) *Chateaubriand.* I Martiri, lib. 3.

(11) *Judicium et justitiam fecit, vita vivet.* — *S. Paolo*, *Ezech.* 18 e 33.

sia la futura, e non questa; immortale allora che diviene svelata; allora trionfante quando segue il tempo delle prove e delle conquiste (1)!

Per la suprema immortale giustizia da ogni parte a noi ripetuta, e in tutto di noi presentita, saranno risolte tutte le contraddizioni; smarriranno tutte le pene; e la memoria libera, chiarita, detersa da tutte le rappresentanze funeste, si fa divina (2).

Ecco lo spirito che nella sublime intuizione s'imparadisa! — Allora la perfezione vera e permanente a cui gli uomini aspirano costantemente, e che a fronte d'ogni loro più lieto e civil progresso, pure in terra non conseguono mai. Ecco la beatitudine!

XXXVI.

Quando vediamo, un interno amore, chiuso fors'anche in debile corpo, sfidare e vincere pene e tormenti, e accendersi anzi viepiù, e ritemperarsi nel fisico dolore; dobbiamo pur sostenere col grande Apostolo, che umana possa non può uccidere lo spirito (3).

E di rimpetto, fermarsi a mirare l'uomo che di terreni beni non ha difetto, che inonda i sensi in ogni delizia; eppur vederlo inquieto, disperato, penante, forse per una memoria sola, un rimorso! . . . possiamo intendere aperta-

(1) *Sciences philosoph.*

(2) « La memoria è senza contraddizione la sorgente di tutte le nostre passioni. » *Diderot* de pass. Par. II. — Vedi *Mamiani*. Conclusione sulle obiezioni relative alla memoria de' mali. — *Dante*, Purg. C. XXVIII.

(3) *S. Paolo*. E prima di lui l'avea detto *Anassarco*, rispondendo a Nicocreone tiranno di Cipro: « potrai sfracellarmi il corpo, ma nulla potrai sulla mia anima. »

mente la dualità di sua natura, e la decisa superiorità della spirituale esistenza.

È per lo spirito, che il giusto in una cella romita, nudo il corpo e insaziato, domato negli istinti suoi materiali e sacrificato, gode pur tuttavia una gioia vigilante, e trova pace di paradiso.

Questo è segno di potere in quello spirito, e di indipendenza. Ma che l'uomo interno non si separi e sottragga dal suo costretto esteriore per aspirare al sollievo; ed anzi oppostamente dalla felicità di quello si tolga, e nella penosa astrazione si sublimi a ricercarvi il difetto, e procurarsi il martirio: questa è prova mirabile e solenne dell'istinto diverso, dei differenti bisogni dello spirito e della opposta tendenza del senso. Ond'è che è sempre in maggior pregio chi vive la vita del pensiero e del cuore.

E per più grandi prodigi ancora, la favilla immortale si fa manifesta.

Indifferente la spirituale potenza alla miseria del corpo, all'implacabile contrasto di terreni affetti, alla ria nimicizia della mondana sorte, non solamente può indomata e gioconda resistere; ma spiccar fu vista quasi più libera e forte, ad atti sublimi, a prove immortali.

Chi non comprende, quanto scarsa relazione e qual distanza infinita passar non dovesse, fra il debole e povero corpo che trascinava nel chiostro il Monachello di Fiesole, e lo spirito sublime a cui ebbe servito, sempre assente nei cieli alla visione degli Angeli!

Chi può entrare nella terrena stanza dell'ospital di S. Anna, e non comprendere che quelle abiette mura altro non tennero che un infelice corpo divorato da febbre; mentre un soave spirito, men turbato spaziava in fra celesti armonie!

E chi pensando alle futili gare, alle turbinose passioni terrene de' nostri sommi ingegni, potrebbe levarle dalla

fragile caduca natura, per frammischiarle e confonderle nella grandezza dei loro spiriti che nei divini slanci lasciarono anche in terra orme immortali! . . .

XXXVII.

I Materialisti, che per la terra in cui spaziano par non avvisino la intera massa meravigliosa di prove dell'umana potenza d'onde tanto d'immortalità si rivela; dessi medesimi arrestano poi attoniti e consolati innanzi alle singole e più rare bellezze dell'arte, alle ispirazioni sublimi come alle virtuose armonie; vi accordano l'ammirazione e la stima: ed è quivi appunto, che manifestando coll'universale coscienza la più nobile facoltà della libertà e del giudizio, vengono senz'avvedersene a rendere omaggio alla gran verità di una Potenza Creatrice; di un Dio terrestre; d'un'Anima libera che non è materiale.

Nell'arte veggonsi affidati direttamente all'uomo da un Primo Genio i segreti della rinnovazione e d'una continuazione di prodigi; il compito della distribuzione; il privilegio sublime del compimento.

Quando l'artista rapito dal suo amore, suda colle braccia e coll'anima attorno la inerte materia; punto in maniera più viva da quell'istinto che irresistibile trasporta l'uomo oltre la tomba, potrà pensare di lasciar nella sua opera una straordinaria vita di gloria al nome suo. Ma come mai, egli nel suo entusiasmo, nè altri in mirarvelo, pensar potrebbe quell'opra più durevole dello spirito che le infondea la bellezza e l'animava così mirabilmente! . . .

Nelle opere somme dell'arte, tutta la fede mi si anima e ravviva: perocchè dalla fede sublimati quei Geni vi fermarono visioni soprannaturali; e a que' portentosi sento rapirmi all'intuizione di celesti cose; presento l'esistenza in-

fallibile d' un assoluto bello e perfetto; e dubitar più non posso dello Spirto immortale.

XXXVIII.

Nel dolore la gioia: — e nella prevaricazione la salute.

Infelicissimo, compassionevole sopra tutto è l'uomo nel vizio! — Quando l'uomo, dimenticando il suo spirito, opera solo per la carne, allora pur troppo egli si fa simile al bruto, e si sforza di accostarsi alla natura di quello.

Quando il cuor s'addolora, e l'animo s'abbatte alla ributtante scena della tristissima carnal miseria; un'aura pura di pace tuttavia si fa sentire, e il credente ristora e racconsola. — Un fulgido raggio penetra anche in quell'abisso: e per dentro a quella luce, ecco, una grave turba di sapienti; una gloriosa schiera di martiri e di eroi; una beata gerarchia di santi; una legione d'angeli e di vittoriosi immortali; i quali tutti con mesta voluttà, agitano dalle candido aureole che li ricingono, dei neri lembi sdrusciti, dei frammenti d'orride catene, quasi a rimembranza d'un primo stato abietto e miserando; a segno d'una fortunatissima riabilitazione!

Ah! dunque è vero, che l'uom sà sollevarsi perfin dalla vera brutalità della passione e del vizio.

Dunque l'anima pel proprio male non muore (1)!

Quando io mi fermo a contemplare da dove si siano innalzati tanti meravigliosi luminari della civiltà, della scienza, e della religione; io non posso tenermi di guardare con un senso profondo di riverenza, di carità e di fede anche il più abietto degli umani esseri (2): e sublimemente

(1) *Platone.*

(2) « Chi vi dice che il più abietto non sia ben tosto il più sublime? » — Cod. *Brama.*

mi esalto al cospetto dell'uomo; perocchè soltanto per una sublime e distinta natura un tanto mistero possa esser fatto.

Io credo allora, che le istesse passioni altro non sieno che l'indomito agitarsi d'uno spirito che quasi disperato della sua stretta dimora, cerca uno spazio adatto alle sovrabbondanti sue forze, un infinito che il suo desio potrebbe abbracciare; e con viva e quasi giovanile energia tenta ogni via che lusinghiera a saziarlo si mostra; e quando nel difetto e nell'oscurità in cui si sforza, in luogo d'uscita libera e vasta, trova la bassezza e l'orrore del precipizio, allora nel grande orgoglio più desto, rifugge dalle stolte prove; nello sgomento di trovarsi a perseguire un fantasma che al nulla lo attira, sdegnato s'arresta (1); nella pena s'avvede di quanto perdea per la colpa; sente subito la brama di riparare la sua vergogna; e più calmo e paziente si volge in alto, e vi aspetta sicuramente altro scampo.

Sì, anche la ripugnanza dell'anima a quel tumulto che incontra quando sventuratamente s'impiglia in fra i contrasti mondani; il subito fastidio di quel disordine che trova lunghesso le correnti del vizio; l'inquietudine sua di rien-

« A ciascun uomo manda Iddio li suoi angeli. » — *Davidde*.

« I perversi e gl'insensati abbondano: ma ciò che vuoi rilevare si è, che l'uomo può essere mirabile per senno; che può non pervertirsi; che può anzi in ogni tempo, in ogni grado di coltura, in ogni fortuna, nobilitarsi con alte virtù; che per tali considerazioni ha diritto alla stima di qualunque intelligente creatura ... Le sue stesse miserie, i suoi stessi errori ci commoveranno a pietà, sovvenendoci qual ente grande egli sia . . . — *Silvio Pellico*, *Do- veri*, Cap. VII. Stima dell' Uomo.

È cosa orribile il non amare quelli che Dio ha predestinati alla sua gloria, ed è giudizio della più rea e stolta temerità l'affermare d'alcun uomo vivente che non lo sia, ardire escluderne un solo dalla speranza nelle ricchezze della misericordia di Dio. » — *Manzoni* Mor. C. Cap. VII.

(1) Quod aeternum non est, nihil est. — *S. Agost.*

trare in que' sentieri, benchè limitati, da cui declinava : sono altrettante testimonianze di sua natura ad altri fini rivolta.

Un' eterna destinazione campeggia da quelle ricerche, da quelle avversioni, da quelle tendenze.

Un ingenito amore del Vero, a cui riunita soltanto l'anima può vivere veramente; e al cui solo appressare ella mirabilmente rinfiora, e dispiega i segni di sua immortale grandezza.

XXXIX.

Ma non è il dolor solamente che ci parli d'un avvenire : i baleni della gioia altresì si dischiudono a noi quasi spiragli d' un infinito.

Nei brevi istanti di delizia e di contento, l'uomo atto a comprendere quel lampo di bene che gli è accordato, si sente mosso naturalmente a guardare al Cielo; e più viva lo punge internamente la brama alle durevoli felicità cui in quegl' istanti si sente quasi avvicinare.

Come Colui che sulle soglie della divina foresta, se ne andava fra le primizie dell' eterno piacere tutto sospeso, e desioso ancora a più letizie (1).

Che se l' uomo ch'è fatto per la felicità, sente tormentarsi arcanamente in braccio anche al piacere; se la sua spirituale fierezza nella gioia medesima gli sprema lagrime, e il suo nobile orgoglio anche nel riso verecondo lo imporpora di rossore; se infine nel ben della vita non trova mai da soddisfare il desire, oppure il desir soddisfatto gli

(1) *Dante*, Purg. C. XXIX.

Ed è pur mirabile vedere il cuore umano anche allora che si crede contento, affannarsi per voler felici anche gli altri; portato dall' istinto ad una piena felicità.

è mancante, e lo inganna : quest'uomo anche dai beni come dalle miserie dee riconoscere la vera sua destinazione.

Infra i tormenti delle effimere gioie, egli si sente misteriosamente condotto ad un certo cammino, e quasi per quelle finzze e lusinghe allettato, e da quelle ombre apparenti e fuggevoli attirato fino a scoprire dove sia veramente la felicità che può sola appagarlo.

Per quei stratagemmi vengono all'uomo indicati gli spazi di suo vero retaggio; e gli si fa prelibare la dolcezza *che non gustata non s'intende mai*, e presentir le delizie che alle infinite sue aspirazioni risponderanno senza fine, e senza affanno.

Per quelle stille di fresca rugiada, divorate tosto dalla interna arsura, s'invita il cuore ad aprirsi alle acque della pace che dall'eterno fonte sono diffuse (1).

XL.

Gentile imagine di quell'amore ingenito al semplice eterno Vero per cui il nostro spirito si sente fatto, è quel pensier imperioso e vivo sempre del caro luogo di patria. Contentezza umana non v'ha che sopir lo faccia.

L'esule si consuma in quel pensiero; il navigante vi volge melanconico il desio; il soldato sogna il patrio cielo; il conquistatore è assediato dalla memoria della povera contrada natia; e il pellegrino ripiange il suo paterno tugurio.

Irresistibilmente ogni uomo vagheggia le beate aure

(1) *Dante*, Purg. XV e Parad. C. III, e *Dav.* Sal. 35.

« Fons ille vivus praesto, qui semper fuit
Et cuncta solus irrigat viventia
Intus, forisque spiritum, et corpus simul
Aeternitatem largiens potantibus. »

Prud. Hym. X. S. Romani.

nalie; e fornite appena le fatiche, s' affretta ricovrarvi in seno: vuol rivedere quell'angolo dove prima s'accorse della esistenza; che amico l'accoglie nei giorni degli infantili amori; che ha potenza di rinverdir le sue forze: e pensa dar quiete almeno alle consuete spoglie, riposandole là, dove le ebbe, e le sentì un giorno nel primo fior della vita.

Ogni anima umana siccome deriva da *comune madre*, così, *ciascuna è cittadina d' una istessa città*. E divaghi ella pur peregrina, o si rimanga chiusa e nascosta, o apparisca schiava e deformata; non muta sua natura, nè perde i suoi dritti; e sempre dalla istessa cura ella è mossa, onde va cercando *pei diversi rami il dolce pome che ponga in pace la sua fame*.

E allor ch'è ricongiunta al Primo Vero di cui innamora, ridonata alle dimore cui torna sempre il suo desire, cangia la scolpita mestizia in estasi raggianti, nella verace e piena sua bellezza s'apre e manifesta, ed eterna e spirituale rivive.

XLI.

Rasserenati così i pensier nostri nei grati argomenti, e corroborate le forze alla rivista de'primi fatti che ci attestano di sublimi immancabili destini nell'avvenire; come fermarci a disputare se possa darsi che una dignità così grande (1), una potenza morale così privilegiata, questo libero spirito che ne' desiderii suoi così apertamente favella, che ci fa conoscere la verità e la bellezza e amare il bene e il giusto; abbia a risolversi in fine siccome la ristretta, la effimera animazione d' una stupida bestia!

Una sostanza che porta in se la vita essenziale, che anche per il proprio interno danno non muore; possa pe-

(1) « Magna Dignitas. » — *S. Gerol.*

rire pel male di un corpo, differente estranea sostanza, che s' altera e si distrugge (1)!

Una forza che tanto sublimemente si slancia, e tanti soprannaturali segni tramanda; possa svanir coll'insetto brulicante nel fango

« Abbiamo sopra le bestie — avanzò il Medico delle Passioni — bastanti prerogative per ammettere financo che Dio abbia loro concesso un' ombra dell' umana intelligenza (2), relativa sempre ai loro bisogni, tutti essenzialmente terreni; com'egli si degnò comunicare all'uomo un raggio della sua intelligenza divina infinita. »

Ma che abbia a confondersi con taluna di quelle *anime più sensitive*, uno spirito capace di esaltarsi idealmente in delizie e gioie anche in terra, che appariscono come riflessi delle celesti beatitudini; e di provare il rammarico non sensuale che solo lo abbatte e lo annienta; uno spirito atto a giudicare il suo stesso giudizio; potente a ricrearsi un passato fuori d'ogni impressione colla forza della reminiscenza; e sollevarsi fino alla conoscenza del suo divino Fattore; e di sentire effettivamente in se stesso che sbarazzato dai sensi corporei meglio lo comprenderebbe e più liberamente le facoltà essenziali alla sua natura dispiegherebbe, come talvolta estraendo lo prova (3) e nell' estasi e nelle vision

(1) *Plat.* de Rep. X.

(2) Conoscenza i bruti
E qualche lume d' intelletto anch' essi
Posseggono. — *Milton* lib. 8 ecc.

(3) « O immaginativa che ne rube
Talvolta sì di fuor, ch' uom non s'accorge
Perchè d' intorno suonin mille tube,
Chi muove te, se 'l senso non ti porge?
Muoveti lume, che nel Ciel s' informa
Per se, o per voler che giù lo scorge ».

Dante, Purg. C. XVII.

si rapisce : — questo saria negar se stessi, la propria natura, lo spirito all' anima nostra congiunto (1): è più che assurdo una violenza alla mente il pensarlo.

O gente umana per volar su nata,
Perchè a poco vento così cadì ? . . .

Spaventa è vero di primo lo spettacolo triste che tanti di quei capi pensanti, e unicamente formati a procedere *eretti in verso le stelle*, pur chiusi e stupidi si rimangono; in maniera da differenziare di poco dal bruto.

Ma tanto sbigottimento svanisce, per la certezza che anche in que'disgraziati esiste una interna ragione; *v'ha la innata virtù che consiglia*; un fondo morale atto ad un rialzamento e capace di accrescere sempre più (2); una segreta forza pur troppo non avvertita; una voce sepolta eppur viva; una potenza di luce valida a diradare le tenebre della ignoranza, qualora un tramite le si apra alla salita; una semenza che può rispondere feconda ai favorevoli influssi esteriori che le fossero accordati (3); un talento che può fruttare purchè non si lasci sepolto (4); una gemma rozza

(1) Gli antichi filosofi distinsero nell'uomo, un'anima ed uno spirito, a differenza d'ogn' altro animale. Così i Santi Padri, fra' quali *S. Agostino* disse: Anima Vehiculum Spiritus. Vedi *Tertulliano*; *Leibnitz* stesso in questo convenne; ed è questa la espressione generale dei nostri filosofi.

(2) *Dante*, Purg. XVIII.

Anche *Rousseau* in questa perfettibilità ripose principalmente la distinzione fra l' uomo e il bruto.

(3) « Considerate la vostra semenza;
Fatti non foste a viver come bruti;
Ma per seguire virtude e conoscenza. »

Dante, Infern. C. XXVI.

(4) « Parab. di *Cristo*. » *Matt.* XXV. — Espressione usata da *Treviranus*. — Biologie.

che può essere lavorata e pulita, e non possiede meno l'intrinseco valore nel suo splendore velato (1): infatti una incontrastabile possibilità di nobilitazione e sviluppo.

Se v'ha un'attiva forza in maniera straordinaria e tutta sua propria capace di modificare anche da sola; se l'uomo può risorgere anche dalla estrema dissoluzione morale: ben più facilmente potrà egli sortire dalla sola ignoranza.

La intelligenza del sapiente, scrisse un brillante filosofo, non è che la intelligenza dell'ignorante sviluppata ed aperta.

Rozza e sordida gente (2) divenne pure il popolo illuminato ed eletto.

Le ruvide glebe diedero i Daviddi, i Sisti, i Benedetti, i Giotti, i Palladii; filosofi, apostoli, dottori, sacerdoti, santi ed eroi.

In barbare età, alme gentili fiorirono.

Da licenziose geldre, sursero Imperadori e Duci famosi. — Da oscure officine, non vennero Socrate, Confucio, Urbano, Colombo, Moliere, Milton, Franklin; e dal lezzo del trivio non fiorì un Sakespeare?

L'arte principalmente! che ama dispensare le sue immortali corone fra le umili schiere, e i più nascosi chiama inaspettatamente alle sue apoteosi.

Che se ammirando le opere umane e quelle del Supremo Artefice, è duopo riconoscere l'uomo infinitamente distante dal suo Creatore; bisogna pure concedere altrettanta distanza da l'uomo ad ogn'altra creatura: per quella guisa che non sarebbe paragonabile un ingegnoso covaccio di rondine, al tempio sublime di Salomone.

(1) *De Puchesse*. — Rationalis.

(2) *Tacito*. Dei giudei, Hist. lib. V.

XLII.

Dall'opposta parte, un altro fatto presente ed indubbio ci rafforza: il bruto cioè assolutamente incapace di simile trasformazione.

Per miracoli d' arte, o per rinnovare di secoli, saprà mai alzar la prona cervice alla conversazione dell' umana creatura, e dividere con questa i piaceri dell' intelletto, e gli affetti?

Sarà mai che possa, nonchè raggiungere, ma nè tampoco avvicinare quella sublime libertà che nell'uomo anche il più chiuso si manifesta? (1).

Che se, riportandoci noi sempre alla rivelazion del principio, anche l' uomo selvaggio vogliamo fissare nella verginità di sua infanzia, vi troveremo la fede e la innocenza reperte sempre ne' pargoli; e così disposte *anche quelle menti tutte, come lo Rege nel suo lieto aspetto creando, a suo piacer di grazia dota diversamente* (2).

Ma lo stato primo del selvaggio io lo risguardo soltanto siccome principio di un'epoca providenzialmente voluta di transazione e rinnovamento.

Perocchè io tenga, che la creazione di speciale amore sia stata spirata nel pieno di sua bellezza, e in tempo felice (3).

(1) Lo maggior don che Dio per sua larghezza
Fesse creando, e alla sua bontate
Più conformato, e quel ch' ei più apprezza,
Fù della volontà la libertate,
Di che le creature intelligenti
E tutte e sole furo, e son dotate. »

Dante, Parad. C. V.

(2) Ivi C. XXVII e XXXII.

(3) Vedi la Nota (1) al precedente N. 10.

Che se per lo spazio che da quel tempo ci separa calcolar noi non potessimo esattamente; che importa (1)? ... se noi già possiamo anche da una spaventosa degradazione riconoscere l'interna forza di quello spiro, che potè sollevare l'uomo nuovamente, e darlo rifatto di sue bellezze!

Trovino pure i Preadamiti l'uman teschio depresso a somiglianza delle stupide scimie (2): io non trovo che un argomento di più per sostenere, che se da un passato miserabile giunse l'uomo alla presente grandezza, dee ritenersi distintamente fornito di rari doni, di sublimi forze rigeneratrici; e chiamato a destini ancora più splendidi nell'avvenire.

Dirò dunque con una rinomata pensatrice di questi giorni: — Piuttostochè volgerci addietro, guardiamci innanzi, superbi di nostra dignità, e sicuri nella fede (3).

XLIII.

Riguardo poi all'avvenire, non m'accontento io di esibire un'altra prova che sia meno piena, e in maniera dubitativa, com'altri l'accenna: fondata cioè, sopra *buoni e validi argomenti onde supporre che le facoltà naturali dell'uomo,*

(1) E come si potrebbe calcolarlo esattamente anche coi nuovi studi naturali e geologici, se infatti l'opera della creazione dall'istante che usciva dalla mano suprema, dovea comparire nella pienezza di sue maraviglie; come l'uomo istesso non comparve nella povertà dell'infanzia. La natura intera, di già formata, dovea rispondere fin da principio alla creatura per cui era fatta: come l'uomo nella sua perfezione, dovea rassomigliare alla perfezion del creato. — Vedi *Chateaubriand. Cronologie.*

(2) *Kolben — Lyell — Boucher de Perthes. — Agazis — Malpighi* ecc.

(3) *Mad.^{ne} Royer, Letture pubb. Torino 1865.*

quaggiù ancora assopite, e non bene svolte, abbiano loccare a perfezione matura in altro mondo (1).

Io nego, che non si possa dimostrare la cosa in modo da indur certezza; ma da supporlo soltanto (2): quando dopo aver pensato alla comune origine di quest'anime, m'arresto alla loro natura.

All'umano spirito capace d'aspirare ad una felicità infinita, e atto a progredire infinitamente, e a contribuire alla gloria del suo Creatore, dev'essere assegnato quandochessia un campo infinito.

Noi fummo tutti chiamati per somma elezione e gratuita, nè importa che questo avvenga per segni più o men manifesti; nè dee stupirci se alcuno è più o meno pronto a rispondere.

Le nostre facultà tutte quì al mondo restano nell'infanzia; non producono che degli atti imperfetti, in alcun modo proporzionati alla loro potenza (3).

Questa è quella stoltizia che deve salire a grandi altezze (4). Quella forma che riuscirà a prove migliori; perocchè se « *molte fiate all' intenzion dell' arte, a risponder la materia è sordu* » non per questo colla forma anche l'intenzione si perde e si estingue.

Questa è quella *mente*, e fuoco quieto e vivo, che fuma in terra per lucere in alto (5).

Quello stento che produrrà sicura dovizia senz' altra brama; quella povertà che si farà tesori in cielo (6).

(1) *Ennemoser*. Disquis. Psicol. e Fisiol. II, Traduz. *Mugna*.

(2) *Descartes*, lett. 9 — *Leland*, Dimostraz. Evang. — *Ennemoser* ivi.

(3) *Jung*. Medit.

(4) *Eccles.* C. X, e vedi *S. Paolo* 1. Cor.

(5) *Dante*, Parad. C. XXI, XXVII.

(6) *Matteo* 6.

Non è possibile, irrompono qui tutti i filosofi, che l'uomo, il più caro di tutti gli animali alla istessa Natura (1), deluso in ciascun desio, e quindi in ogni speranza, abbia a ridursi più misero dei bruti, che giacquero saziati dopo i loro pasti.

Che l'essere dalle infinite idee, sia finito; che l'elemento spirituale immutabile cada dissotto all'ordine della materia; che l'essere distinto, per cui tutto rinasce, sia il solo che non percorra intero il suo cerchio (2); e miseramente a mezzo il corso perisca, per non più comparire; e si perda allora nel nulla, quando infiammato all'amore vuol vivere (3), quando purificato alla pena, nobilitato al sacrificio, s'è reso più degno di vivere.

Che infatti la magnifica, la superiore creazione, gemma, e termine prefisso d'ogn'altra; la Forma del Signor che avviva il bello delle cose (4); creata in vano, bugiarda di sentimenti e di istinti, non possa raggiungere il vero suo fine (5).

Un miscuglio di beni e di mali può oscurare per poco l'economia providenziale in rapporto alle azioni morali: dev'essere un tempo in cui la Sapienza di Dio si manife-

(1) *Dante*, Purg. C. XXIX, e Parad. C. IV.

(2) *Jung*.

(3) « Amare è vivere al di là della vita. Diversamente, amare sarebbe supplizio . . . la creatura amante esige la creatura immortale. » — Vedi *Vittor Ugo*.

(4) « Forma corporis » fu chiamata l'anima per sentenza de' Teologi nel Concil. di Vienna in Francia; così *Dante* al Can. IX, v. 50, Purg. — *P. Costa*.

(5) Vedi *Leibnitz*, Teodicea — *Mamiani*, Dell' Anima.

« Sans la vie immortelle, tous les instincts de cœur sont déçus, tous les calculs de la raison convaincus d'erreur; toutes les nations se sont trompées, tous les enseignements de la religion et de la justice ont menti . . . » *M. Baguenault*. Imm. Concl.

sti, e sorta, dirò, dall'ombra di sua misteriosa tupezza: e Lui che non è il Signore de' morti (1), ponga le tenebre in luce (2), a se stesso accrescendo lo splendor della gloria.

XLIV.

Di rincontro, sarebb'egli possibile, che le anime de' bruti contenessero arcanamente le facoltà spirituali all'uomo concesse; e che solamente per una minor perfezione nello strumento corporeo, o per una forza accidentalmente più debole negli stimoli esterni, non potessero i bruti quelle facoltà sviluppare? . . .

Questo, Bayle risponde, ripugnando alle leggi tutte dell'ordine, condurrebbe alla induzion necessaria, che un Dio sapiente e buono forzatamente assoggettasse quelle anime ad una economia che non permetta loro spiegare le più nobili facoltà, e impedisse di tendere al loro bene.

Ma ciò non è. Un principio unicamente capace di sentire, fatto puramente per animare certi organi, senz'altro fine, cesserà col cessare di quelli.

Non v'ha bisogno alcuno di conciliazione.

Non v'ha speranza d'un altro tempo.

Nè in questa, nè in altre sfere, il bruto potrà diventare uomo mai!

Quell'anima fu creata solo pel corpo: mentre il corpo umano ad una temporanea dimora, a misterioso servizio dello spirito, fu creato.

« L' uomo sarebbe ben più inesplicabile senza l' immortalità, di quello che l' immortalità con lui non lo sia. » *Cousin*. Du vrai, du beau, et du bien.

(1) *S. Marco* XII.

(2) ponam tenebras coram eis in lucem. » — *Isaia* C. XLII.

Ragioni così forti, conchiude Jaquelot (1), inducono tale certezza e convinzione, a cui, non v'ha che la sola rivelazione che possa aggiungere qualche cosa.

Or ecco: il Signore in occasione di separarsi per qualche tempo da'suoi, diede a ciascun di loro, o cinque, o due, od anche un solo talento; e promise che chiunque ha, sarà dato, ed egli sovrabbonderà.

Ma chi non ha, non sarà dato; ed anzi quello che in lui apparisce, gli sarà tolto (2).

Il viaggiatore arrivato che sia alla sua terra, apre i forzieri, dispiega le vesti, espone le sue ricchezze e i tesori.

I puledri che lo servirono in viaggio, rientrati nelle lor stalle, null'altro hanno a fare, che rimettersi al sonno (3).

XLV.

Chi può pensare che un'anima semplice e innocente, possa fremere al dubbio della sua distruzione? . . . Possa spontaneamente rodersi di disperazione? . . .

Se alla voce istintiva e possente d'una sublime destinazione, quell'amaro dubbio si mesce, non è che nel seno di chi fatalmente n'ebbe insinuato il filtro velenoso dell'errore, o del tradimento: e allora vi si leva la lotta fra la verità e il sofisma, fra l'istinto e la passione.

(1) Sur l'existence de Dieu.

(2) *Matteo C. XXV.*

(3) . . . Dopo ciò a che stendere le ricerche se l'anima de'bruti alla morte sopravviva o si annienti? Non plus sapere quam oportet sapere . . . ma è conforme alla natura delle cose che l'anima del bruto — (che non ha due qualità diverse e due esistenze, (cioè la fisica e la morale) — incapace affatto di merito e di demerito, finisce e consumi il suo essere col finir della vita, niente più restandogli a fare, ed avendo compita la sua carriera, quando l'uomo l'ha appena incominciata. » — *M. r. Tassoni. La Relig. Tom. 1, c. 6.*

Quanto più l' uomo è puro, libero dalle passioni e in se tutto raccolto, più si sente immortale.

Quanto più s' agita irrequieto, e fuor di se stesso si spinge in verso sempre all' avvenire, da cui nol trattiene il pensiero dei brevi giorni, nè lo turba la vista dell' incerto domani, egli più si mostra immortale.

Da immortale l' uomo in terra apparisce : bramoso di bene, e ignaro d' ogni dolore.

Da immortale pensa ed agisce, non curante i timori d' interruzione e di fine che lo circondano; e così dalla terra si toglie sicuro d' altro soggiorno.

L' idea della terrena fine non ha forza d' arrestare l' asiduo travaglio; non vale a scuorar l' uomo, a impaurirlo per l' avvenire.

E la morte istessa, non può tutto anche qui in terra: se l' uomo talora può non accorgerla, o guardarla indifferente; e s' ella sovente non può finirlo interamente.

Lo spirito è derivazione divina, e il divino non finisce. Per poco viene costretto nella terrena spoglia cui egli infonde la vita, e poi lascia morta (1).

E come avrebbe a non dissolvere quella fascia esposta a tante miserie; e come potrebb' essere inconsumabile la catena che tiene oppresso il respiro (2)? . . .

Disseccano le foglie, ma non la pianta ch' è sana (3).

(1) « Quomodo substantia ejus interire potest, cum utrique anima sit quae vitam infundit? » — *S. Ambrogio de B. M. C. IX.*

(2) L' altissimo potrebbe
Far chi termine avrà d' interminata
Ira bersaglio, ed immortal la morte? . . .
Stenderà la ragion dell' infinito
Sulle cose finite?

Milton, lib. 10. — Trad. Maf.

(3) *S. Franc. Sal.*

Rimane impùtridita la buccia del grano caduto in terra; ma appunto se muore, la virtù interna vive, e dà i nuovi germogli, e porta molto frutto (1).

Semplice ed uno lo spirito, è totalmente distinto dalla materia; possiede proprietà differenti; e vive in condizioni opposte con quella. Onde non saprebbe morire della stessa maniera (2).

Se l' uomo fosse d' una sola natura non sarebbe mai egro (3).

E quando l' umano corpo indebolisce e si strugge, con maggior forza lo spirito anela a separarsene, e mutar stanza: e presso ad uscirne, sente la energia nuova, la pienezza di sospiro di chi raggiunge finalmente cosa desiata e naturale (4) ed anche alla combattuta natura il supremo istante giunge certamente asperso di dolcezza (5), siccome il sonno alla fatica.

E se talvolta la umana macchina, che fatta logora va mancando e si distrugge, par che seco smarrisca e consumi anche le spirituali potenze (6); ben più spesso al suo declino, lascia vedere lo spirito che vive tutto della sua serenità (7): o s' appalesa anzi più libero e forte (8); quasi sottratto alla pressura dei sensi prima ancor che si sciogano interamente.

(1) *S. Giov. C. XII. — S. Paolo I. Cor. — » Quod semines, non vivificatur nisi prius moriatur. »*

(2) *Baguenault. — De Nat. de l' Alme C. 1.*

(3) *Ippocrate.*

(4) *Cicerone — de Divinitate, lib. 1. — E Leibnitz. « L' anima sostanza è naturalmente immortale ecc. »*

(5) *Barthes. Scienze dell' Uomo.*

(6) *Volgari Obbiezioni de' Materialisti. — Vedi Arnobio. — Diderot, — Oeuv. Moral. ecc.*

(7) *« La serenità ch' è la vita. » — Eccles. II.*

(8) *« Nella infermità sono più forte, e la virtù si perfeziona ...*

In quella guisa, che quando i sensi più imperano effervescenti nella gioventù e robustezza, o quando si esaltano nella ebbrezza, tanto più si offusca la ragione, e ne geme lo spirito (1).

Lo smarrir degli spiriti è un pietoso velo onde coprire il ribrezzo dello sfacimento corporeo, qualche volta providenzialmente accordato così alla tarda età come alla immatura.

Ond'è che quando lo spirito appare affievolito e mancante, non è che il felice torpore di chi in una grande fatica s'assonna per levarsi rinvigorito.

Che importa che il pellegrino sia stanco se vede ormai arrieggiare le torri della città, se stà per entrare nella terra che la ricinge; se distingue dappresso il cominciamento della immortalità?! . . .

Il fiore non langue prima dell' alba?

Non vien meno dall'amore la natura quando opera più feconda? . . . Gli occhi soli degli insensati la vedrebbero morta (2).

S' abbandona il prigioniero e smarrisce come affranto dalle sue pene. Reso libero, rivive; obblia le tristezze, rap-pura le sue memorie; e fiero di virtù nuove sol le glorie rammenta, e si riapre alla gioia e alla speme.

Quando il nocchiero sente finalmente calare a fondo la nave, ei non sprofonda, nè finisce con quella: in barca

Chi mi libererà dal corpo di questa morte? . . . »

S. Paolo.

« Non è vero che la debolezza del corpo tragga parimenti le forze dell' animo. » *S. Gerol. XXX, lib. 1.*

(1) « In vecchia età la virtù dello spirito è più copiosa e riondante, e più profonda la sapienza. » — *S. Gerol.* — *Ep. a Nepoz. XII, lib. 2.*

(2) *Sap. 3.*

più leggera egli in alto mare si slancia, e vi corre le nuove sue sorti.

Lo sparviero che vive in mezzo alle vecchie diroccate mura, se crollano finalmente, egli si spicca da quelle ruine, e libero si leva a poggio più sicuro.

Ma li corpi stessi mortali non soggiacciono a un vero assoluto annichilamento : perchè nulla in natura perisce, e tutto dee raggiungere un fine (1).

E il naviglio che innabissando dilegua, misteriosamente nuovi esseri annida, altri corpi feconda, nuovi tesori raccoglie; e quandochessia a stupendi segni riappariranno le sue reliquie.

Colle lezioni della natura, disse Moelines, il Creatore parve voler preparare quelle della rivelazione; e ci mostra continuamente l' imagine del nostro rinnovamento (2).

Non regge la effimera e imperfetta esistenza della prima creatura colla vita lunga e completa che alla materia il magnifico Artefice dell' Universo ebbe assegnata.

Il vivere material della bestia, come il vegetar della pianta, finisce : e con le cose tutte l'istessa legge immutabile, chiede dal carcame e dal tronco la stabilita trasformazione : svanisce anche il cadavere perchè si trasforma. Solo l' umano spirito non muta ; nè può subire verun cambiamento : dunque ei non finisce.

(1) « Cogita nihil eorum quae ab oculis abeunt, et in rerum natura reconduntur, consumi. Desinunt istu, non pereunt Videbis in hoc mundo nihil estingui, sed vicibus cedere ac resurgere. Igitur venient iterum quae nos in lucem reponat dies. » — *Seneca*. — Epist. 36. — Vedi la bellissima conclusione del *Mamiani* sulla obbiezione del perpetuo comporre e dissolvere dell' universo. — Dell' Anima.

(2) *Luigi Moelines*. — Palingenesi, seu resurrectio planetarum, ejusque, ad resurrectionem corporum nostrorum applicatio.—

Vada il disputatore ignorante, *creato* colle zolle, e *mandato* coi bruti (1), stolto tanto da contrastare alla sua stessa superbia (2), si tragga egli carpone per terra; s'avvilisca e s'imbesti col sempre stupido gorillo, e conseguentemente s'appropri la sua morale; s'intrida egli fra i vermi, cogli atomi, e con gli escrementi.

Io vado col filosofo che sente in se un'eterna vita (3); e che passeggia fra le stelle e pe'cieli, uniche immagini dell'infinito. Da lui prendo il bacio amoroso purissimo, il sospiro che non profana lo spiracolo inspirato nella sua faccia dal Primo Amore (4).

In lui sento il raggio del sommo sole; la stilla venuta dalla Natura Divina (5).

XLVI.

L'uomo poi fortunato, in cui il Creatore talvolta stampa più vasta l'orma del divino suo Spirito, l'anima del Genio, vediamo per istanti sollevarsi straordinariamente, quasi sfugga intera alla corporea pressione; e nel sublime entu-

(1) « In principio creavit Deus ecc. — Gen. » Ipse dixit et facta sunt, ipse mandavit et creata sunt. » *David*.

(2) Vedi *M. Naigeon* che si confonde col cane. — Phil. anc. et mod.

(3) Vitam aeternam semetipso manentem. — *S. Giov. III*.

(4) Inspiravit in faciem eius spiraculum vitae. Gen. — Ego ex ore Altissimi prodivi. — *Eccles*.

« Col soffio del suo spirito la vita, la conoscenza, l'amore. — *M. Guizot*. — *Meditations et Etud. mor*.

(5) *Platone* medesimo avea ritenuto l'anima *Stilla della Divina Natura*: ed anzi tutti i maggiori delle quattro grandi Sette dell'antica filosofia, in fra le loro sottigliezze diverse, venivano convenire in questo: per cui *Cicerone*, nel lib. II de Div., ebbe a dire: « A natura Deorum, ut doctissimis sapientissimisque placuit, haustos animos et libatos habemus. »

siasmo della gioia o del dolore, passa oltre al velo che rende arcane le supreme cose, e libera si affisa in cielo.

Nel fragor d'una delle più sanguinose battaglie, al cadere d'un prediletto eroe francese, il Duce e imperante medesimo che tanta strage avea mossa, nel vivo degli affetti suoi parve colpito. — Sentia forse allora soltanto, l'indubbio segno di sangue d'una fortuna determinata a tradirlo. Erano le ferite fatali di Bautzen!

Quando Napoleone, d'improvviso, vide l'intimo suo Duroc fatalmente percosso, con virtuosa forza gli volò dappresso; ma innanzi a lui che versava il sangue e le viscere, sentì umettargli il ciglio che per le agonie e gli strazi credea dissecco; allora diè l'animo tutto ai nuovi spiriti che quasi in un baleno meraviglioso di luce lo invasero; e da quel petto fu sentita la solenne parola: » Duroc! . . . v'ha un'altra vita! . . . Là, mi aspettate; là, ci rivedremo . . . e presto (1) » . . .

Un sereno sorriso, vincendo gli spasimi mortali, comparve in volto all'affettuoso guerriero; e lo sguardo oscurato e travolto, si fermò tutto aperto e rattivato, e fissò sicuro la luce del Genio.

La voce ispirata, avea svelata interamente la verità all'anima del morente, prima ancora d'esserne scossa naturalmente dall'estremo brivido del distacco: e la voluttà dell'ultimo momento fu prolungata fra l'acutezza istessa della violenta ferita.

E ripeteva altrove: *Humanus animus decerptus ex mente divina etc.* (Tusc. Ques. lib. V).

Però questa *favilla divina*, non dobbiamo intendere siccome parte della Divinità stessa; nel sommo errore dei sommi antichi, i quali tanto altamente sentirono di quest'anima, da non ritenerla nei divini effetti della infinita sostanza; ma perfìn da confonderla nella Causa istessa, e immedesimarla.

(1) Vedi *Thiers* — Lutzen Bautzen.

Alla fiamma che nel suo estremo tramanda più viva luce per estinguersi interamente, sarà paragonabile il corpo, quando par che ultimamente d'insolite forze si rivesta: ma l'anima, quando è chiamata ad uscire dalla prigion della carne per cambiar la sua vita, o come dice Rousseau, per cominciarla veramente alla morte del corpo; l'anima nei nuovi lampi di luce che ancora in terra ultimamente manifesta (1), non ha altro emblema che quella Psiche (2) sottoposta a subire il torpore d'una spoglia transitoria, che si sente svilupparsela finalmente le ale celesti, e che s'appressa ad uscir tutta libera nella sua vera esistenza (3).

XLVII.

Otto anni dopo, che Duroc moria così consolato, per quella legge providenziale che soccorre sempre con proporzionati conforti il penar nostro più atroce, ott'anni dopo, quello istesso che in quel giorno era stato l'angelo misterioso del dolore e del conforto, aveva egli pure libati già, non meno acuti benchè a lunghi sorsi, i tormenti della distruzione corporea.

E sospirando raccogliersi in altri campi coi Scipioni, coi Cesari, e coi forti che lo aveano preceduto (4); e annunciando nella verità della morte che *non è also chi vuole!* (5) dava il mortal respiro, nella religione sublime in cui oltre cinquant'anni prima era nato (6).

(1) In morte la verità. — *Platone*.

(2) Ψυχή. Anima, Farfalla. E con nomi simili indicarono l'Anima i Greci e Romani e gli antichi filosofi.

(3) « La morte è la maggiore delle libertà; e il maggior dei progressi. » *Vitt. Ugo* a Guernesey 1865.

(4) Mem. di S. Elen. Anche *Catone* aspettava d'uscir dalla tenda provvisoria della terra fangosa. — Vedi in *Cicerone*.

(5) Ultime parole di *Nap.* ad Antonmarchi.

(6) Art. 1. del Testam. 15 e 24 Apr. 1821.

Discesi, un dì a Parigi, nella imponente cripta, dove giacciono le spoglie mortali di Napoleone. Alla porta di quella tomba, m'arrestarono due neri avelli. Congiunti anche nel sepolcro, e quasi a guardia tuttora di quella sacra soglia, vi lessi i fidi nomi di Bertrand e di Duroc! . . .

Oh morte! oh fede!

Egli è pur vero, che le affezioni più delicate, le più care memorie che impreziosiscono la vita, devono la loro esistenza alla morte!

Celeste è la corrispondenza de' sensi amorosi con chi vive sotterra: e voluttuoso il sospiro solo all'uomo concesso che manda dai tumuli la natura.

La morte fa maggiore la vita e l'armonia.

XLVIII.

I Sepolcri! . . . Le grotte trogloditiche d'Asia, di Mesopotamia, d'Orfa, di Licia, d'Arabia, di Cirenaica, di Malta, di Gozo, di Sicilia, dell'Etruria marittima, di Francia meridionale: gli androni del Morbihan, dell'Etiopia, delle terre dei Cafri e degli Ottentotti: i tumuli pelasgi di Tessaglia, d'Ellesponto, delle Termopili, di Cheronea, di Maratona, di Farsaglia, del Caucaso, dell'Armorica, di Macedonia, della Colchide, di Crimea, di Siria, Russia e Siberia; e quelli della Gallia, Brettagna e Germania; del Messico, del Perù, di Nuova York, di Pensilvania; del Missouri, della Luigiana: — i morai della Oceania — le necropoli di Smirne e di Urguble — le stanze ciclopiche di Micene, Tirinto, e Sparta — le cucumelle d'Etruria — le sabbie e sovrapianti di Cuma (2) — i nuraghi della Sardegna — i pirei della Scozia e d'Irlanda — i telaioti delle Baleari — i sotterranei d'Elefanta e Salset-

(1) Scoperte 1843, rappresentanti 25 secoli.

ta — il panteon d'Ellora — le pagode dell'Indie — le grillaie e i mirteti della China — gli ipogei dell'Indostan — i labirinti della Libia — i monti scavati della Persia, di Cascemir, di Tebe — le fosse di Corinto (1) — le piramidi d'Egitto e di Messico — i grottoni di Durango e di Oaxaca (2) — le caverne e le lapidi riscialbate di Hebron — le case eterne di Sion (3) i mausolei d'Italia — le mese e colonnette di Grecia — i sacri fari di Cartagine e d'Alessandria — le stele, i cippi, le arche fino ai settizonj delle strade Consolari — i columbari degli schiavi; e il campo sesterzio degli stessi patibolati — le catacombe di Roma, Napoli, Siracusa e Parigi — gli ospizi di Betlem (4) — le cappelle maomettane — le sale mummiali siciliane — i boscherecci teatri britanni (5) — i dormitori o cimiteri cristiani . . .

Da tanti e svariattissimi monumenti di storia che risale a tempi di cui nessun'altra memoria ci resta, sento il mostruoso rimbombo d'una sola voce e concorde in onore delle generazioni che cambiarono vita: e questa voce, irresistibilmente mi scuote alla fede!

Se l'universale consenso degl'uomini fu detto decision di natura (6) e la voce de'popoli voce di Dio; quì lo si prova incontrastabile; perocchè non intorno a raziocini, ma di ciò ch'è fatto favella.

Nelle religioni, i segreti dei sacerdoti, le sottigliezze dei filosofi, si fecero talvolta mistero d'imposture e di incredulità.

I sepolcri, in qualunque costume, e con qualsiasi rito,

(1) Vedi *Vitruvio*.

(2) Recentissime scoperte nel Messico.

(3) Vedi Bibbia, e Talmud. Gen. XXIII, XXV, Giud. XII.

(4) Vedi *S. Gerolam. Epist.*

(5) *Pindemonte, Sepolcri*.

(6) *Aristotile, Ethic. X*; e *Cicerone, — Tusc. 1.*

furono sempre mistero di venerazione e di fede; segno d'una gran ripugnanza; vestigio sicuro di cognizioni e presentimenti d' un' altra esistenza.

XLIX.

Sento tutti gli antichi Poeti, che furono detti i teologi dell'età gentilesca, concordare i loro canti in fra l' ombre virenti dei funerei boschi, e de' beati elisi; coi lieti o infelici eterni abitatori.

I viventi dell'Universo li vedo tutti riunirsi in un solo pensiero, attorno i loro estinti. Li vedo occupati come di cose che non sono finite; e continuarvi le loro cure, e solleciti e costanti rinnovarle, mutarle, ingentilirle a seconda de' tempi e de' costumi.

Li vedo piangere e banchettare; ululare e danzare (1). — I lamenti alle préfiche prezzolate; il bianco corrotto e le preghiere veraci ai parenti; la sindone di nuovo filo o d' amianto, le vesti di festa, i fiori e gl' incensi, ai passati a migliore esistenza.

Danari, alimenti, provigioni al defunto, per facilitargli l'ultimo viaggio verso la patria. Suonino i sonagli e i timballi, perchè il viaggiator si diparte (2).

S'interrino le umane forme in fra i *vasi d'argilla* che il tempo non potrà rodere, e in altri secoli, come quelle, intatti riappariranno (3).

(1) I Greci e Latini specialmente. — Danze de' Morti.

(2) Riti Chin. — Fino il fazzoletto mettono i Chinesi nella bara, perchè il viaggiatore terga i sudori al volto che rimane scoperto. E i Galli gli oggetti che furono a loro cari. Gli Australi le armi a difesa. I Messicani i libri, a studio e passatempo. Ai sonagli de' Chinesi, rispondono le campane dei cristiani.

(3) Se una spiegazione soddisfacente sull'uso e la ragione dei *scitilia* sepolcrali non fu data ancora (come espose Cantù nella

Il fuoco purifichi la spoglia caduta, che non corrompa o divori; affinché in altro tempo lo spirito, senz'altro materiale involuppo, trovi la cenere che gli appartiene pulitamente serbata nell'urna.

E a ciò fare, s'arrestino prontamente le peregrinazioni e i lavori dei viventi; si sospendano le battaglie (1).

St. Un., Documenti al Volume IV § 130); e la quantità sorprendente di Vasi figulini trovati nei sepolcri dei popoli i più antichi come d'Asia e di America, e in quelli dei più civili principalmente in Grecia e in Italia, secondo gli Archeologi, lasciano supporre una qualche arcana significazione: non essendo que'vasi, le *urne*, l'*idrie*, o le *olle* delle ceneri, per il numero o per la loro forma; ne i *dolj*, le *stole*, o gli *alabastr*i pei balsami e profumi (o per le lagrime), egualmente ai riguardi della lor forma e della loro capacità, e perchè tutti si trovano affatto nuovi, e molti pur senza fondo; nè essendo quelli le *tazze* e le *pentule* servite ai banchetti, perchè anche inscrivibili non avendo vernice internamente: quale altra relazione dovevano aver coi cadaveri, se non un'idea la più naturale, passata in una semplice forma di generale costumanza; il simbolo grazioso della *creta* che benchè fragile non si consuma e più forte dei metalli resiste e dura perpetuamente? . . .

Parvemi leggere distintamente in que' Vasi cotesto istinto dell'uomo a perpetuarsi, fermandomi nelle più grandi raccolte d'Europa ad osservarne i colori, le impressioni, e le figure rappresentanti per lo più soggetti di eroismo e di piacere, scritte spirituali e deprecative.

E mi venni in questa idea confermando, nel discorrere le varie Angiografie; e mi parve trovar quegli emblemi, quelle allegorie ed epigrafi consegnate in que' Vasi, in maniera più facile e più sicura di quello che agli esposti e costosi marmi, o agli invidiati e preziosi metalli (*); memorie concesse in quelle povere ma portentose argille anche agli umili tumuli; accordate anche al più rozzo e tapin uomo, che con quel vaso di pronto e facile acquisto scendeva in terra consolato nel segno della uguaglianza e della sopravvivenza.

Mem. de' Viag. dell'Autore.

(*) Nelle Varie di *Cassio loro* è raccomandato « togliere dalla terra i metalli preziosi. *quia et vobis in fossa perreunt, et illis in nulla parte pro futura locantur.* »

(1) *Omero* — *Iliade*.

Fra gli alloggiamenti, e traverso i deserti si rechino i sacri avanzi dei condottieri e dei patriarchi; e rimangano fra i figliuoli beati (1), in mezzo ai loro popoli, pegno di fedeltà e di buon' augurio (2).

Ogn' anno i figli raccolgansi a festeggiare il padre defunto : il nome suo sculto sur una tavola basti a ricordarlo; chè egli è assente soltanto; e aggradirà tali onori.

S'immergano le ceneri nell'onda del Gange; chè lo spirito risente la santificazione, e le riprende purificate.

Benedetta l' anima che per gran numero di nepoti si perpetua anche in terra (3).

E lungo il corso di quell'onde istesse che spirano il più famoso *quietismo*, quando il corpo del morto guerriero non ha più d'uopo del cavallo, e questo vien spento, lo Scutario per servire lo spirito in altra vita lo segua: la vedova, ch'è parte d' un solo corpo, non può viver disgiunta; s'affretti a riunire le carni e gli spirti (4).

(1) Prov.

(2) Vedi di Gioseffo e Patriarchi Ebrei; e in altri popoli.

(3) Costumi Indiani e Cinesi. « Il Chineso così spensierato della vita avvenire, prende orrore al solo pensiero di rimaner privo d'onori funerali. Il figlio o nipote rende questo onore ogni anno a una tavoletta col nome del defunto. Per questo l' avversione al celibato; guai a chi non può aver figlio o nipote che gli renda questo onore dopo morte. — *Canti*. Tom. 11. — » « *Confucio* guardava le cerimonie funebri come la miglior testimonianza che si potesse rendere alla dignità dell' uomo. » — Documenti.

» E i popoli che seguono la religione di Confucio sono così fedeli religiosamente al culto dei loro padri, perchè ammettono che quelli che onorano possano ascoltare, e giovarli; perchè essi medesimi ne sono stati ricompensati. Nè piena sarebbe la loro beatitudine se non potessero sovvenire i viventi. » — *Puch*.

(4) Costumi del Malabar, Giappone, Maussar, Canadà, Indie, e della Guinea d' Africa.

I Patagoni credono anzi che anche il cavallo segua il padrone in altre peregrinazioni.

Segua la madre a innaffiar col suo latte la zolla che ricopre il dormentato bambino; e vi sieda notturna a offrire corone di papaveri alla placida Diva cara ai sepolcri (1).

Altrove, s'imbalsami la intera spoglia, che nulla si perda: e in cento fascie, accuratamente da mani libere si stringa, e dentro a doppiisarcofaghi si depositi; risparmiando possibilmente all'anima dolorose trasmigrazioni se vi fosse dannata; fregiando d'oro la faccia che risplenderà di luce; e conservando in ogni modo le reliquie che avranno un giorno a mettere l'anelito di una vita immortale (2).

All'empio solamente si possa colla memoria rifiutare il sepolcro; il corpo scellerato andrà divorato, perduto, nè si unirà più allo spirito che altrove è più dolorosamente punito.

Ad altri popoli peraltro par questo esuberante supplizio. Perocchè le città istesse per castigo distrutte non siano sepolcri dell'anime, ma della concupiscenza (3). Chi può competere al cielo il giudizio? . . . Lo schiavo medesimo non ha spregiata la cenere; e in un solo loculo avrà daccanto l'olla della schiava consorte (4).

Chi ebbe in vita maggior potere, s'evochi spento al *Giudizio dei Morti*. Il corpo cooperatore della triste anima non riposi impunemente; e fra l'uno e l'altro giudizio, abbia anche retribuzione condegna (5). L'uomo, all'incontro,

Gli Scutari per la vita e per la morte li ebbero anche gli antichi Galli e Spagnoli; e v' hanno in Cina e nel Seylan.

(1) Ecatesii di Grecia. — Vedi Orazione sulla Letteratura, di U. Foscolo.

(2) Credenze e presentimenti degli Egizi. Vedi loro leggi.

(3) Numeri XI. — *Mosè*.

(4) Columbarj Rom. I Greci opinavano che le anime non potessero entrar negli Elisi finchè il corpo non era sepolto.

(5) Egizi, Greci, e Asmodei.

di meriti straordinario, straordinariamente riviva divinizzato ne' secoli, e non sia tolto alle generazioni future (1).

Non sia tolto alle case il loro buon genio; e sotto cera finissima si conservi l' oracolo che non è fatto muto eternamente (2).

Quindi, non si struggano più al rogo le nobili forme, che sempre gelide non rimangono; chè sono destinate a rivivere (3).

Si cospergano piuttosto di stille odorose e benedette, e di fiori fragili come la vita.

Nella notte senza sogni di morte, arda la lampada, perpetua come la fede.

Sacra l'ultima parola dei trapassati; legge l'ultimo volere: l' oppugnatione ne turberia la loro pace; la ingratitude darà loro tormento (4).

Lo sperdimento delle reliquie costringe l'Ombra a ramingare lontana. Chè gli spiriti non obbliano le amate spoglie con cui deggion riunirsi; e aliandovi attorno rimangono ancora fra i vivi. — Noi siamo scórti dagli abitatori d'Eliso, i quali si volgono continuamente ove s'appura un'altra parte di loro, e d'onde aspettano il completamento di lor beatitudine (5).

Non si levino inutili pesanti ingombri di sassi di sopra i tumuli erbosi : più facilmente i sepolti potranno levarsi alla nuova chiamata (6).

(1) Fu detto che la stessa Mitologia ebbe origine dalla venerazione dei cari, o temuti estinti. — Vedi Apoteosi Romane.

(2) Persiani.

(3) *Tertulliano* e *Antenagora*, — De resurrect. mortuor. — E altri Padri. — Riti de' primi Cristiani.

(4) Vedi Libri Santi.

(5) « Il corpo dalla tomba si rileverà incorruttibile, resusciterà rifatto alla gloria, e come *Spirituale*. » — *S. Paolo* I. Cor.

(6) Cost. Germanici. — Vedi anche oggidi nella Svizzera le tombe sull'alto delle roccie.

Sulle elevazioni piuttosto si compongano bene orientali; e s' acceleri loro l' ultima ascesa.

E sui monti salgano i superstiti, sui culmini e sui tetti, a rinnovare i saluti, e ad evocare lo spirito che se ne è ito pei cieli (1).

Canestri di vivande, e libazioni di vini sulle fosse dei morti; perchè quell'amore non fia dimentico che si riprenderà a più lauto convito (2).

Sul funereo triclinio si vuota la patera del dolore, e si colma la tazza della consolazione.

Non è perduto il tesoro che per poco si nasconde.

Non è durevole il sonno alla tomba; ivi si compie la riparazione dell' opra divina turbata dalle miserie terrene; s' appresta la gloriosa trasformazione (3).

Brevi sigle, lieti emblemi, note amorose il rammentino (4). — E presso i depositi, negli anaglifi e nelle effigie, si mostri: il gallo che annunzia il mattino della eterna giornata; l'alma stella che dilegua il negro velo notturno; il delfino che tragitta pei mari (5); la barca che passa alla riva desiata; il campanello del richiamo; l'ancora di salute; le palme di pace; il sempreverde del mirto; la spiga verdeggiante dal grano imputridito; la farfalla che si tramuta; lo sparviere che dalla sua cenere si rinnova; le trombe di evocazione; le ali spiegate al volo . . .

(1) Cost. Cinesi.

(2) Gli acervi di fave che si collocavano anticamente sulle tombe, vengono rappresentati anche in oggi dagli ornati degli angoli superiori dei sepolcri.

(3) « Nell' oscurità della fossa non si perde tutto, ma tutto si ritrova. » — *Vitt. Ugo. Oraz. Fun.*

(4) « Il dogma della Immortalità è sculto sulle tombe. » — *Bergier. Dei Patriar. Ebrei.* — « L' immortalité marche à la tête de la morte. » — *Chateaub. Culte.*

(5) Simbolo Greco ed Etrusco. — Vedi i Sepolcri di Perugia.

Si effigi la morte in Geni di graziosa mestizia (1).

« Non è la morte scheletro scarno con falce che miete dal mondo i conforti e semina i guai: è vergine che va tra i fiori e coglie or questo or quello, e li mette nelle mani degl'angeli (2). »

Sulle porte delle necropoli si scolpisca il globo alato, emblema dell'anima del mondo (3), e il simbolo della vita, di cui è soglia la morte.

E dalle esequie spiri un'aura di festa: perocchè non è questo un lutto in cui la musica sia importuno racconto (4).

Quelle lagrime non sono prive di consolazione; quei congedi non sono senza speranze (5).

Appariscano culte le zolledetumuli, siccome veri campi di lavoro, come terra di prodotti la più ferace.

In poggi romiti e deserti, in solitari ricovri, le tombe: perchè il carro o l'aratro mai non le turbi; nè la bestia si pasca delle loro erbe e de' loro fiori (6).

Le Ombre si piacciono delle ombre: e negli spèchi che vaneggiano in fondo ai quieti campi s'arrestano, separate, ma vicine a noi veri fantasmi di vita.

Delitto! la violazione dei sepolcri (7). La privazione

(1) Così i Greci e i Romani. — Vedi in Pompei.

(2) *Tommaseo*. — E *Prati*:

« Perchè coprirla di sì tetro velo,
Scarno fantasma sulle nostre porte,
Quand' ella è cosa che ne vien dal Cielo! »

(3) Il Ptha degli Egizi. — Vedi Iconologia.

(4) Scrittura.

(5) « La mort est l'espérance de qui n'en a plus. » — *Thiers*.

(6) Ebrei e Cinesi.

(7) « Chè prima della legge la natura fa ben comprendere che là dentro v'ha più d'un cadavere vicino a corrompersi; e più anche d'una memoria: ma, come espresse *M.r Bagueanult*, vi ha una

arrechi la infamia; come la sepoltura nella mota (1). — I fedeli dormano anzi in terra santificata (2); riposino più dappresso alle mura dei templi, che sursero colla religione nata appresso le tombe.

Le preghiere, i suffragi, le processioni, i pasti funerei, si ripetano frequenti, continui (3): il mortale non dimentichi il vero vivente.

I beneficii in nome dei padri defunti, siano le collane e gli ornamenti dei figli (4).

E nella religiosa frescura delle cripte convengano assieme sovente: ivi il ridotto d'ispirazione e di salute (5).

Sacro il giuro per quelle anime, invisibili ma presenti, come lo spirito di Dio (6).

Onta e dolore a cui vien tolto giacere presso i suoi padri: e senta la pena d'accasciare estremamente in esiglio, chi volontario abbandona la capanna, d'onde l'ossa dei padri levarsi non ponno a seguirlo (7). — Le ombre si com-

personalità umana, una destinazione, un avvenire. » — Vedi leggi Egizie — e *Phocylide* in argomento.

(1) Cost. Germanici.

(2) I Pisani vollero il cimitero di terra levata da Gerusalemme. — Vedi Riti e costumi Cristiani.

(3) Presso vari popoli troviamo, il Settimo, il Trigesimo, l'Anniversario ecc. — Nell' Anthesterion, i Greci commemoravano la festa generale dei morti. — Le nostre Fave annuali, risalgono ai primi Agapi funerei de' Cristiani.

(4) *S. Gerol.* — Epist. XXII.

(5) La Consultazione dei morti. — Vedi il *Morino*. — Quacere a mortuis veritatem. —

(6) Antichissimo costume; tanto esteso presso gli Ebrei, che *Mosè* dovea limitarlo (Deuter. Cap. XXII). Oggi ancora il popolo invoca in aiuto le anime de' suoi morti, e giura per quelle.

(7) « La cenere de' padri lungi d'abbreviare i giorni de' figli, prolunga veramente la loro esistenza. » — *Licurgo*.

piacciono a rivedere i penati; e nell'angolo dell'amico tetto amano trovarvi l'edicola a loro sacra, o l'altare vivo di lucerne e umido di libazioni. Que' spiriti, benchè fatti padroni dell' infinito, s'arrestano ancora al pensiero del natio loco! Quivi alieggiano i Mani colla protezione e il consiglio.

Non è vero che da quel viaggio verun segno si mandi, e nessuno spirito ritorni. Rivelansi le antiche gigantesche figure nelle visioni dei forti: appariscono tuttodì i defunti nella fede dei cari superstiti.

Non sono spente, nè fredde, le ceneri dei morti, nè mute le urne: da quelle viene un foco che accende a imitar la virtù e la forza; da queste si fanno sentire parole di richiamo, voci di conforto

Pellegrinate o vivi, alla terra santa che ricetta gli avanzi dei forti! . . .

Qualche grano di polvere, adunque, può meritare tanti pensieri e tanti omaggi?! . . .

Da tutti i funerei simboli e riti, un'aria si solleva d'immortalità; spira una voce di giustizia; un'assicurazione d'ultima felicità e di pace.

Quale più smisurato prodigio, di questa incessante e stupenda confessione di fede?! . . .

Miracolo più perenne e più grande puoi domandare ai sepolcri?

L.

Chi al ripensare soltanto i passati amori nell'anima si sente rinascere; chi s'agita instancabile per aggrandire la intelligenza ed il cuore; chi ripiange sulle pene e sulle tombe, quasi cercando nell'istesso dolore di rinnovarsi; condotto sempre arcanamente da una somma idea, sorretto da una fedele speranza, in vista sempre d'un punto di luce immortale! . . . potrebbe ancora dubitare?

Quel mare di luce che fu fissato fra i cieli e fra i monti, e dal Fattore trovato buono in un tempo, in altro potrà venir spento. Ma l' umano spirito finir non può; perchè a somiglianza ed imagine dell' Autor della vita fu tratto (1); perchè è scintilla divina; perchè Dio non finisce.

Chè se lo Spirito da Dio venuto, si trattien per poco in una spoglia di cui limitatamente lo veste la terrena madre, non perderà della sua origine divina se fia la spoglia terrenamente risolta: e questa istessa potrà venir richiamata facilmente dal sepolcro, o dal nulla, da Colui che l' animò una volta, e la rischiarò col sole (2).

Il dogma universale di Vita, principio d' ogni verità, d' ogni morale, d' ogni filosofia, d' ogni religione; ne è altresì l' ultimo fine.

L' immortalità è il primo segno; e il riparo estremo. Torre di fortezza, dove il dubbio si frange; dove la disperanza s' uccide; dove risorge la fede.

(1) Dalle prime nozioni dell'uomo, dal 1. Capo della Genesi, se n' ebbe il convincimento e la fede.

(2) Vedi *Isaia* 17. *Apocalis*. — *S. Paolo* lett. ai *Filipp*.

~~Phil 8510.7~~
(3)

MR. HARWOOD'S ADDRESS

BEFORE THE

Connecticut Beta of the Phi Beta Kappa.

1853.

The Relation of the Incarnation to the Progress of
Human Thought.

AN ORATION

BEFORE THE

Connecticut Beta of the Phi Beta Kappa,

AT

TRINITY COLLEGE, HARTFORD,

JULY 27TH, 1853.

BY THE REV. EDWIN HARWOOD, M. A.,

OF NEW YORK.

HARTFORD:

PRESS OF CASE, TIFFANY AND COMPANY.

1853.

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NOV. 7, 1923

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O R A T I O N .

THE theme I have ventured to handle may justly challenge the attention of the thinker and the scholar. It is grave ; grave perhaps beyond precedent upon occasions like this, when hope and joy sparkle in young manly hearts, and you expect to hear only what shall swell the general tide of buoyant feeling. I appear before you upon a brief summons ; and have felt myself compelled to offer you what lay uppermost in my own mind. Time spent in the choice of a subject, would have been time lost in the preparation of it.

In days when all things are settled, when men see with the eye of faith, and work with the heart of love, when the chief interests of our humanity seem or are really securing their appropriate attention, it may be highly desirable to seek every opportunity to present to academic bodies either ideal forms, or pictures of human life, or discussions in the field of pure literature or science. Our time obviously is different. Its demands are earnest ; for the days, if not evil are lowering ; clouds have gathered everywhere around and above the horizon ; distress has seized earnest thinkers ; incertitude and doubt among students have become oppressive ; the iron of despairing unbelief is touching the vitals of the age ; the bleeding heart of it quivers in every fiber. And in the meanwhile, material splendor and luxury threaten to dry up the sources of intellectual and spiritual aspirations in our midst.

It is a solemn hour in the history of the world. Much that calls itself faith wears a sickly hue ; institutions of a thousand years totter as if about to fall ; a new era is struggling into life ; new thoughts have come to the birth—and the question is, Is there strength to make them available for good ?

We can never understand this present time with its tragic antago-

nisms, unless we are able to consider the past. We can never control the evils that have come to the surface of our feverish life, unless we can discern what has been done by generations long since gone. The contemptuous self-conceit and arrogance of the quacks and empirics of this day, who talk of the past as if it were a chaos of stupid and hopeless imbecility, is, of all tempers, the one most incapable by constitutional defect of doing anything for the good of man or the glory of God. Much as a "dead conservatism" should be hated, this its natural opposite must be exorcised, if we can hope ever to live and thrive manfully by the grace of God.

In every era, especially when principles and doctrines of theology receive shocks and undergo modifications of statement, a sort of instinct has drawn men to a study of the life of primitive Christianity. In matters of reform, in the readjudication of controverted questions in the restoration of discipline, appeals have been made in every variety of shape to this period of Church history. Scarcely a theological interest can be named, standing at all within the limits of the old faith, which does not claim consideration and acceptance among men on the score of its sympathy with primitive Christianity. It has itself in this way become a battle-field, just as the Bible: disputants weary of scriptural contests, have sought relief in trying their respective temper and learning on this ground.

You may readily believe that in going back to this period, upon such an occasion as this, I do not seek to become a party to any theological conflict. This is not the hour for strife, unless it be with unbelief and evil; and for that, every hour is *the* hour. It is an hour, however, when we may calmly review the great strength which primitive Christianity displayed in the sphere of thought.

You have often thought of what it destroyed, when it came into collision with the old religions of the civilized world; how as with a finger of fire, it touched the decaying body of the old mythology, and scattered its ashes to the winds. There is something inexpressibly solemn and grand in the contest between the young gigantic power and those old religious forms which had been sacred to Greek and to Roman in the day of their strength; which surviving their virtue, at last fell to pieces only when the light of the newly told truth poured its rays upon the dead heart concealed beneath them.

You have often thought of this; of what it destroyed. What did it save? Or rather what was it in the old Christianity which enabled it to assume into its own intellectual life, two such diverse types of thought as the Greek and Hebrew?

To form any notion at all adequate, of the immense power requisite to effect such a result, it is necessary to allude to the generic differences between these two elements or constituent factors of the Old World. A great gulf rolled between them. With the Greeks, *man* was beyond doubt the central figure—the central thought. The *ἡρωὶς ἁεταύτων* tells the story of the efforts of the Greek mind whether in the domain of history, of philosophy or of poetry, including the drama. Even the religion of Greece was the apotheosis of humanity; her divinities were personifications of the attributes of humanity. Finding her gods amid the clouds of a past into which history could not penetrate, she took them without reference to the character of the moral attributes they disclosed. Brute force, cunning, trickery, selfishness, lust, were in full play in the bosom of the divine family of Olympus. Association with Homer's gods would damage a man's morals. The deity was but an enlargement of humanity. "The *mystical* element," says Carl Otffried Müller, "so essential to religion, in which we augur and feel the divine existence as something infinite, and absolutely different from humanity, which never admits of representation but only of indication, although never completely banished, (a thing not possible among a religious people,) was however thrust into the background, especially by poetry." The poets, indeed, did not make gods for the Greeks; they embodied the traditions of their day, and gave definite form to the popular belief; not discerning in the mean while that the deifications of humanity—that clothing the gods with the infirmities of man—while attributing to them a power altogether superhuman, necessarily acted as a check upon the growth of a pure morality. For where no ideal exists toward the realization of which aspiration ever tends, the actual man as he is encountered in every-day life, is viewed as the perfection of humanity; and in this way nothing beyond or above the actual in morality is aimed at. Yet this very characteristic of the Greeks shows how profound was their sense of the sacred destiny, of the divine-given attributes of man.

Plato, as a philosopher, might rule the poets out of his republic, because they darkened the popular mind and prevented by their fantasies an open recognition of the one great Creator; but then as now, the poets touched the popular heart as the philosophers could not. And only when the genius of the Hellenic race drooped his wings, did the hope of the philosophers—that faith in the traditional deities of the land might disappear—find its fulfillment. That, however, in the worst of shapes. For when faith in those gods vanished, then

followed a night of deeper moral death. When the people could laugh at the satires of Lucian, who played with the old mythology, as some of the French playwrights of our day, with the Christian religion—they had become utterly without God. In ceasing to deify humanity, to assert its connection with the Divine, they lost faith alike in God and man. And bad as may be our large cities in this nineteenth century of grace, there is every reason to believe that the corruption of the civilized world when the Gospel was first preached surpassed anything now seen or practiced.

Still this was the characteristic mark of the Greek consciousness, making the Greek mind what it was, a longing to know the destiny of man and to solve the riddle of his life; a deep sense of the sacredness of his powers; a dim, unconscious foreshadowing of the true communion of man with God, and yet withal the passionate cry as of despair, as if the soul like the moth of our American summers must draw near to the light only to perish! When we pass from the Greeks over to the Hebrews we find ourselves in a different atmosphere; we discover thought revolving around a different center; we observe morals resting upon a different basis. Hear O Israel; Jehovah our God is one Lord. The absolute I AM, who rode upon a cherub and did fly; who did fly upon the wings of the wind; who made darkness His secret place, and His pavilion round about Him were dark waters and thick clouds of the skies; who thundered in the Heavens and gave His voice hailstones and coals of fire; He was the awful and awe-inspiring center of Jewish thought. While a species of instinct led the Greek to represent his gods as colossal men, the Hebrew under a sacred sense of the Infinite Being of the Most High, thought it an abomination to liken Him to any creature. Under the teachings of God Himself, he learned that His thoughts are not as our thoughts, nor His ways as our ways. Instead of the "Know thyself," we hear "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." Such was the overpowering intensity with which they were permitted to seize the idea of the sublimity and sovereignty of God, that they have put their words into the mouths of men for all time to come. Man was deemed as nothing before Him. "Behold the nations are as a drop of a bucket, and are crumbled as the small dust of the balance. Behold He taketh up the isles as a very little thing." Yet withal Israel was His chosen and Jacob His beloved. But for reasons well known they moved socially and politically in a narrow circle, and their great idea could never, as it stood in their consciousness, be carried over into the heart of the world.

Here you perceive two distinct forms and also centers of thought, in the two great portions of the human race, whose intellectual influence has survived the downfall of the Old World. They were the flower of their respective continents. Asia in vain seeks to find any tribe or family equaling the Hebrews in the sublimity of their idea of the Absolute, and Europe points with pride to the Greeks as bearing the glory of her intellect—the brightest jewel in her coronal. All that was richest in the Japhetic and Shemitic families of the earth reached its bloom in these two respective branches thereof. Providence gave them the empire of the mind and soul. Yet really they stand over against each other. As great characteristics of life, creating and embodying high thoughts, finding words wherewith to utter the hidden feelings of the heart, they did not flow toward each other in the way of natural development. Each moved in a distinct sphere. Each had a life of its own. And moreover, as time rolled on, the inspiration of the one ceased and the creative genius of the other expired.

At the birth of Christ these characteristics of the two races respectively seemed lost. Hebrew and Greek alike retained but the memory and cherished but the sound of those mighty thoughts and ideas which had ennobled the souls of their progenitors. Yet even then, had any man at Athens ventured to assert that in the space of fifty years a power would arise which could by any conceivable process absorb into itself the philosophy and dialectics of Greece, as well also as the substance of the divine ideas of the Hebrews, he would have been deemed mad. In the estimation of a Greek, a Jew might be supposed by long intercourse and association with the Greek mind to imbibe somewhat of the spirit of its culture. The appearance of a Philo—a man who would endeavor to clothe the theology of the Hebrews with the drapery of Greek forms—might have been predicted; but that Greece herself should ever feel the presence of a power greater than herself—a power which would enter into the heart of her literature, and lay hands upon it and transplant it, this was a thought entirely beyond the range either of his suspicions or of his fears.

And to the Jew no thought could be more abhorrent than that the kingdom of God could be aught else than an expansion of the Mosaic system, with a mighty sovereign at the head of it. That the Gentiles could ever find a home in that kingdom otherwise than by becoming Jews and forsaking all that they had acquired from the traditions of their own lands, was a sheer impossibility.

Yet Christianity falsified the expectations of the one and exposed the vanity of the other. Plato and Aristotle found a home in the bosom of Christendom. It shewed itself a power such as the world had never seen, making of twain one new man, so that David and Homer, Socrates and Solomon, the glory of the Greek mind and the sacred treasures of Hebrew inspiration, have been taken up into a higher sphere of life and have been made subservient to the progress of man in a style utterly beyond the anticipations of any of the worthies of the Old World.

Now here is a conquering power that immortalized, fructified its spoils. She gained a foothold upon the earth, and snatching the treasures of European thought, and of Hebrew God-given inspiration, clasped them to her bosom, aye, bore them aloft in her hands, and thus saved them from the wreck and ruin of a falling world. Where-soever she has gone and rested she has carried them with her, that the noblest voices of the Old Time might still live and be heard—that new kingdoms and commonwealths might feed upon their thoughts and drink in their wisdom.

Now, when Christianity touched the soil and breathed the atmosphere of the Gentile world for the first time, she came in contact with it as it then stood. The thinking she encountered was Greek. But to gain her victory, she did not in any antiquarian or bookish fashion apply herself to the ethics of Aristotle or the republic of Plato; she did not seek inspiration at the foot of Helicon, or strive to appear in the mantle of Sophocles. As it then was and moved, she met it. All the cities of Asia Minor in which Paul preached and where he planted churches were especially Greek. But the prevalent habit of thought was not the living product of the old Greek genius. This, as we have already observed, had expired. It was, however, notwithstanding all modifications, the same mind essentially, with the same delicacy of perception, the same subtilty, the same power of playing upon words and of running away into the clouds upon fancies and similes. Standing in the confines of Asia, with the blood of that continent in its veins, it had caught the wild, uncouth, half mystical, half licentious spirit of the East in its decline, which, though demoralized, true to its original race-impulse to seek the Invisible, endeavored in confused way to connect God and man by endless and arbitrary æonic generations and graduated hierarchies descending from heaven to earth. Using the Greek language and proud of its Greek genealogy, it retained its knowledge of that literature. It understood Plato, perhaps, as well as Voltaire compre-

hended Shakespeare. It loved to play with and upon the words of the old philosophers, especially of Plato, as the American Puritans of the second generation played with the words of the sacred prophets in their sermons. Its critical efforts took the form of quips and conceits not altogether unlike many of the scholastic questions of the middle ages. It sought inspiration in ecstatic elevation of the physical frame, as some of our modern religionists, and hoped to seize the Divinity amid undefined emotions void of all thought. Half theistic, half pantheistic, both by turns and neither long, it would change its color as the chameleon without calling any true moral ideas into life or opening any new thoughts to the mind.

These Græco-Asiatics remind us here of the Jews their cotemporaries, who had their rabbinic lore, their Talmud, their endless comments upon Scripture devoid of all truthful conception, busying themselves only with the outer integuments of prophecy, finding the wisdom of God in the inflexions of nouns and verbs, in the arrangement of sentences, in anything and everything except the true ethical sense of the sacred writers.

In addition therefore to the pure Greek and pure Hebrew types of mind, we have here before us this third, which historically is the confluence of the two after the glory of each had departed. And this confluence is very noticeable, well worthy our study as a rude, unsuccessful, yet natural prefiguration of what followed in the course of time under the plastic power of the Christian religion. It strove to connect God and man, to raise man up to God, yet with signal ill-success. It led also the forlorn hope when an effort was made to stem the progress of Christianity, by reviving zeal in the service of the old gods of Greece and Rome. It is, moreover, a noticeable phenomenon as regards the origin of the Christian religion. If Christianity be the mere natural product of the ages, the child of Time only, then obviously it is the offspring of the marriage of the East and West on the soil of Asia Minor. For the disciples were called Christians *first* in Antioch. Nor is it possible to resist this conclusion. Of Jewish birth and of Greek education, with a Hebrew soul in a Greek body, it must rank as the legitimate, necessary child of the age that first witnessed its appearance. On the hypothesis of its earthly origin, this is its genealogy. And this is what unbelieving thinkers and scholars are trying to make the world believe. A more extraordinary perversion of history has scarcely ever been made; a more prodigious demand upon the credulity of men never

been attempted than this. You all know that when the mind of a nation or of races has no longer strength to soar upward and carry with it the substance of the legacy of its great dead, when it finds its occupation in lifeless imitation or galvanized caricatures of its accredited teachers and prophets, its moral pulse becomes feeble also. It is intent chiefly upon provender; it eats and drinks and goes abroad for amusement. It resigns itself to every species of pleasure whereby it enervates its sinews and deadens its conscience. All honorable ambition perishes; all strength to dare and to suffer for the right forsakes them. Thus East and West coming together, poured into the cities of Asia Minor but the concentrated poison of their respective evil propensities and sensuality. Take Ephesus; by the side of its magnificent temple, known and honored as one of the wonders of the world, grew up schools of magic; nature worship and demon worship, wild fancies were everywhere rampant; effort to comprehend the mystery of the world in a metaphysical style active; the people torturing themselves in the mean while to invent new pleasures, becoming more and more obtuse to the claims of pure morality—what with its mixture of population and of creeds presents itself to the mind as the possible basis of a community like the “Church and Saints” which was formed there? Whence came their faith so simple as to provoke the laughter of their fellow-townsmen? From what source did they draw the purity of their virtues which was a living protest against the heated, pampered, debased godlessness around them? Consider Neo-Platonism on its Heathen side, having indeed some distinguished representatives, and Gnosticism as a religious development of those times; the one a dilution of the old Greek philosophy with foreign and those Eastern elements added to it; the other a wretched caricature of Christianity, as immoral as Heathenism itself then was, both of them products of manifest historical causes—both of them suffering under moral paralysis—they show us what the times were made of. They are full and sufficient exponents of the natural creative power that was in them. It is absurd to suppose that a world-transforming, world-conquering power could have been the offshoot of their thought, that it could have been originated by them. No, it was not their work. The little Christian communities in the midst of all those cities looked upon the world around them as dead in trespasses and sins; they abhorred their practices; they abstained from their pleasures; they moved in a world of ideas, and felt the power of motives which they neither understood nor cared for. It is sufficient here to point only to the

manifest impossibility of the Græco-Asiatic mind to have begotten Christianity. Its face was turned away entirely from the path opened by the Christian church. It only shows the profound spiritual necessities of the entire world, and that the gospel came at the right moment, in the fullness of time. Its own efforts were a mad attempt to unite East and West in one; the product of its activity was a grotesque philosophy and a depraved ethics, both in utter contrast to the material furnished us by Christianity.

To rise above this, to be what it vainly aspired to be, this was at once the posture and power of Christianity. She appeared and worked her way into the heart of a worn-out world, and defies any attempt of unbelieving hands to compress her within the mere natural development of the thought and activities of the age that first felt her presence. It was not her mission to save the dying political and social institutions of the Old World. But how did she carry herself? Upon what did she plant herself so as to be in the sphere of thought, the great conservatrix of the wealth both of Europe and of Asia?

Manifestly not upon any doctrine in the ordinary acceptation of the term, *i. e.*, not upon any formal statement of truths addressed simply to the logical faculty; not as a philosophy or pure doctrine to be authenticated by a mere logical apparatus. Upon nothing of the sort. Moral practices inculcated by her had been in an occasional way proclaimed among the Jews by their prophets and among the Greeks by their philosophers. To both of them, honesty, goodness, benevolence, rectitude and chastity were familiar topics. Nor had the memory of such duties become entirely obliterated, much as the practice of them had become neglected. The cardinal principle of Christian ethics, that a man should love all men, even his enemies, struck the world as a new commandment. It was placed upon a basis absolutely new; yet Plato had come as near this truth as was possible for any one not a Christian. He maintained that a just man would not injure even his enemies, and this in opposition to the reigning sentiment of the heathen world. And as an instance of his fine religious sentiment, in a passage of the Republic, speaking of the effects of a life of vice upon the conscience and soul, he described aged sensualists as having a fear of death, suffering frightful dreams, and enduring "a bad hope"—an expression so like that of Paul in the Epistle to the Ephesians, who declared of the Heathen that they had no hope—as to suggest the thought of its presence to the mind of the Apostle while he was writing. Nor still farther was it the

immortality of the soul, nor the sovereignty of the one God—both of them equally familiar with the moral thoughts to which I have referred.

In accounting for the power of any phenomenon, we must seek it in those properties which are peculiar to itself, which make it different from others, and not in those which it shares in common with them. Christianity has always taught these truths of doctrine and practice which had been proclaimed in manifold style before her day. They were not the secrets of her power, though they may have been witnesses of her truth. They did not cause the Heathen world to hate her, nor did they alone baptize the Church with the spirit of martyrdom and sacrifice. Something must have lain behind all these particulars, in her life, therefore, to have made the reassertion of them of any practical force among men. All particular doctrines of Christianity, all moral ideas then known, must in some way have been placed upon a fresh basis, have been grouped around a *new center*, otherwise they would have continued inoperative as before. A hardened conscience can scarcely be roused by the sound of truth just in the form with which it is familiar. It must be seen in a new light. What could Paul have accomplished in Rome or Ephesus, by preaching to the gay pleasure-seeking crowds in the streets, upon honesty and benevolence? or by delivering lectures on the immortality of the soul, upon such a basis as the ordinary opinion of the day might furnish him?

But the new and necessary central fact to make the moral duties already known to men, once more potent, was brought to light. It was a great life-giving reality which as it became known, could enable the Church to gather up into herself the fragmentary ideas which in powerless isolation had been floating about upon the mind of the world. That central fact was a new thing. It was the secret of her might; yet an open secret read of all men who might choose to heed it. It made Christianity what it was—may be named the differential quantity of Christianity. It lay at the foundation of her life, and alone can explain the work she has wrought whether as regards men's minds or their hearts. It was this—God manifest in the flesh, actually come; actually dead for the redemption of man; actually risen again for the life of man. God manifest in the flesh, come to be the great restorer of the world, and to gather together in one the scattered portions of the human family, whereof the kingdom He founded—His Church—was at once the witness as well as

the great symbol and exponent. God manifest in the flesh, to make men perceive and know their common brotherhood in Him—to establish the great, the universal law of love for all, utterly irrespective of race, of country, of social condition, of age. God manifest in the flesh, ascended now on high, but about to come again as the Lord and Sovereign of man, to judge the quick and the dead.

This was the truth which not only revealed a new life to the world, but it clothed once more with life the recognition of those well known moral duties dormant then in the torpid heart of humanity. It alone could so bring moral and spiritual truth to bear upon the conscience as to terrify men in view of their sins and cause them to ask what they must do to be saved. It did not come to them in the shape of an abstract doctrine, nor as a learned academic attempt at the fusion of the fragments of the world's thought, but as a great awful reality for men to trust in and to live by. It was addressed first and foremost to the conscience, as the new covenant of the Most High God, as the work of His grace and love for the spiritual emancipation of enslaved humanity. Rousing the moral man into life, it begot by the mighty power of the Spirit, the life of faith, whereof love was the great product. Jesus Christ formed for the primitive Church the immediate personal object of obedience and love: all duties God ward and man ward flowed from their recognition of Him as the Divine-human redeemer and restorer of man, as the judge of quick and dead. The entire ethics of Christianity sprang into life with marvellous vigor and rapidity. The Church and the Churches felt the power of Jesus Christ in binding them together: their life is explained by their faith in and love toward Him as their Head and King.

And so, Christianity appears first in history as a society of persons avowing allegiance to "One Jesus;" binding themselves together as brethren of Him even, who was their king, because though God He had worn the garment of their nature and died to open the gates of heaven to all believers. All that was peculiar and new in their life sprang from this one source: their patience under suffering, their unparalleled charity, their spirit of sacrifice leading them to die rather than disown their faith in Him.

When a great idea or truth gains an entrance into the minds of men, they can never foresee the full extent of its power, nor foretell the limits of its growth in the world, nor anticipate the forms under which it shall be manifested in the future. They accept it as a pres-

ent reality, a truth at hand for them and for their day. They will doubtless think of its future, but it is somewhat as a father thinks of the future of his child; they can form no adequate conception of what it will do, of the customs and institutions it may destroy, of the idols it may throw down, of the blessings it may impart. When the first Christians lived and suffered, and prayed to Christ and sang hymns to Him; when they brake bread and drank of the cup in remembrance of Him; the supposition that Christianity, the Church, working out her faith in the Incarnation, would gather into herself the substance of the world's thought, did not occur to them. Of all men then on this earth, they as a body, cared least for this world's literature. It was as much as they could do to keep together and bear witness to the powers and prerogatives of their ascended King. To preserve old literatures, to be the great link of connection between two worlds—this they did not think of. Their thought like all thought that lives was concerning their deepest exigencies, as they arose from time to time. They had a work to do for Christ: they had to care for each other. To acquire the consistency of form was their necessity. I need not say how they did their work; what difficulties they overcame; what sorrows they bore. Nor need I state here, how as the body of believers grew into organized shape, the common consciousness gathered with marvellous freshness and strength around Jesus Christ as the manifestation of God in human flesh for the redemption of man.

The apprehension of the Incarnation did not then begin primarily as a thought, but as a principle of life. It strikes us first as a spiritual rather than as a mere intellectual fact. Yet it did soon become a thought, as also the well-spring of thought. It became necessary to explain the faith, to defend it on the right hand and on the left, to cleanse it of the alloy of heresies. When necessity aroused the mind of the Church and she began to think, her chief thought was of Him who already was enthroned within her heart. His person formed the center of her intellectual life. But the constitution of His person brought to light these two factors, God and Humanity, each of which had been in an isolated condition, the center respectively around which Hebrew and Greek had revolved. It could be set forth as appealing with equal power to both. Each type of mind, each habit of thought, found what was wanting in itself. It came as the key-note to the mystery of the world; the key-note after which both had longed, but which neither had found. God and Humanity!

not in any mechanical or forced juxtaposition but in living, real union and communion ; not in a way to blot out either from the mind, but to make faith in and apprehension of both, possible ; not as Judea or Greece or Asia Minor singly had conceived, but in a deeper and altogether new way, whereof each had entertained but fragmentary anticipations.

That thought then was no patchwork, no syncretistic effort resulting in an image partly of gold and brass and iron, and partly of clay ; no compromise between Greek and Jew ; but the product, the reflection of a great power who in Himself made of the twain a new man.

The more the thinking men of the Church sought to exhibit the true meaning of Christ's person, under the guidance of Scripture and in the bosom of Christ's institutions, the deeper and more varied were the chords they struck. Nothing that could tell upon the welfare of man was foreign to their real sympathies. The preponderating influence of the Greek mind in the Church, became very marked, after the destruction of Jerusalem. The old efforts of heathen Greece once more gained a hearing. They saw that forth from that source flashed imperishable truths, though in fragmentary grandeur. Plato was loved, because he had given utterance to much with which they as Christians could sympathize. The literature of Greece became the property of the Christian Church because it had a human voice, because it was the record of human struggle and aspiration, which could be satisfied and explained only by Him who was the desire of all nations. Standing upon the reality of the Incarnation, all the past became lit up to them. It threw light upon the one hand, deep into the bosom of eternity, and on the other, down into the darkneses of human life, of time and the world, and while they learned to think of man as man apart from all distinctions of race and tribe, they were but feeling in their speculations the power of that principle which their religion proclaimed as the law of its practice. They aimed at the universal in thought, while the gospel was carried from land to land and preached to men because they were men. Because she read the history of man in the light of the Incarnation, the Christian Church became the reservoir into which all the thought of the past that could live, discharged itself, to be her possession, to furnish proof of the reality of her world-wide instincts and of her world-embracing destiny. She found in the Old Testament not only a record of the dealings of God with His covenant people to whom Christ was promised, but words wherewith to

express her thoughts of the majesty and infinite being of God—she found in the philosophy and dialects of Greece forms wherewith to reproduce her thought of the destiny of man by faith in her ascended Lord. With her knowledge of the Incarnation and its scope she could not while active, be other than universal in her aspirations.

Nor is this all : she accepted Christ as God manifest in the flesh according to the Scriptures. While claiming for Him a position altogether peculiar, and asserting the real union of the divine and human in His person, she attributed perfection to His human nature. The full ideal of humanity it was thought, was embodied in Him. The reality of His power as Mediator and Redeemer, rested not merely upon divine appointment : it flowed forth also from the very constitution of His person. In setting forth therefore the posture and person of Jesus Christ, the Christian mind laid the basis of its anthropology on the one hand, and found an irresistible motive to exhibit systematically the doctrine of the Trinity, on the other. Now its theory of man was grounded entirely upon Christ. And it is not hazarding too much to say that all subsequent speculation upon *man* down to this present day, has felt the direction imparted to the subject by the early Church. The characteristics of human nature, its constituent elements, the powers of man, his condition moral and intellectual, all took their color in the mind of the Church from this central fact.

The Incarnation thus furnished not only the stand-point, but also the material for Christian thought. It gathered the meaning of humanity from Christ. It proclaimed the sacredness of our being : it did not dare to limit the glory or the growth of redeemed, believing human souls. It declared the eternal communion of man with his Maker by faith. At the same time it allowed the fact of sin, of a fall, to enter largely into its view. Dimmed by sin, ruined, it avowed that human nature could be restored only by Christ ; that the pathway to light and glory was the pathway of faith in Him ; that by nature the course of man was from deep to deep in the way of guilt, but that by grace, it was from one degree of blessedness to another.

Such was the form which Christian thought of man took : marvellous in its simplicity as contrasted with the wild notionalism that clouded the atmosphere around it. You may be disposed to ask whether the early Christian thinkers were all men of genius. No such thing. This is not claimed in their behalf. You will find the characteristic faults of the later Greek mind in much that they have

left, the faults of their age, weak allegorizing at times, unreal fancies, useless subtleties, yet nevertheless striking upon their path, in a style which shows how completely amid a decadent world, Christianity appeared as a new form of life. With many of their forms of thought, however, we have nothing to do. Their processes of argument, their peculiarities of time and person, have ceased as factors in the life of later Christendom: but the core and heart of their conception must be ours: the substance of their intellectual toil and aims must be ours, if we shall be and continue Christian thinkers. The path they struck upon must be followed up, unless we wish to spend our days in beating the air or in embracing the clouds.

Christianity, then, from her cardinal fact gathered together the scattered fragments of the world's thought and revealed the principle of their reconstruction. She put a new interpretation upon God and upon human nature, by which she not only consecrated the truths uttered in the past, but she furnished *material* and the true point of view for speculative thought for all time. Material for all time, in her general conception of God and humanity as they met in the person of Jesus Christ. Yet times change, and the revolutions of the ages call constantly for fresh elaborations, for new applications of the Truth, such as shall be suited to the style and tone of their activities. Hence, if it shall be operative, the Truth must not be repeated each successive age by word of mouth simply, as a school-boy's lesson: its substance must be seized and reproduced in fresh forms by those whose mission is to study, to think of and to make it known.

Especially does this concern us at the present day, which with "its intensities of hope and fear" is displaying a restlessness in the sphere of thought equalled only by its disposition to hazard speculative experiments. It becomes us to see that the Incarnation which was the basis of the intellectual life of the early Church, is the truth-basis, the great central idea for all ages, for this as for the past, and also for the future. It carries in itself the substance of the intellectual destiny of the world. It is the great lodestar of human thought. All speculation of God and of Man which can not be adjusted in harmony nor brought into sympathy with it, perishes as untimely fruit. It is the test of the worth and life of all such speculation. To ignore it, is sure to land the mind either amid the wastes of Pantheism or else barren platitudes. Two styles of thought now laboring for and claiming the heart of this nineteenth century, verify these assertions.

On the one side there are men now losing sight of humanity and its life. They are filled with the idea of the Absolute—are God-intoxicated, as Novalis said of Spinoza. They see nothing but Absolute Being. It rises before them as a bald, bleak mountain, whose base covers the world, whose summit is lost to sight. There it stands. No life is seen under its awful shadows, no vegetation blooms upon its granite slopes. Dismal winds, echoes as of despair, howl eternally round about it. To touch it is to perish: to dash against it and be annihilated is the inevitable doom of man.

Or if they turn away from their idol which they can not love, which stifles and overpowers them in itself, they will contemplate it in another form as somewhat which never is and is always becoming (*werdendes*.) Of this, man is but a passing manifestation: in obedience to it, he goeth forth to his labor until the evening of his days; is then removed and made food for worms. That is the end of him. Some thought, some word or deed of his may live, but himself is swallowed up, reabsorbed into the absolute all. He comes to vanish as a dream of the night: he lives only to be destroyed. Oh give me the Heathenism of Greece with its beautiful forms, before the Pantheism of this day, which denying the personality of the Absolute, becomes a devouring monster, destroying all sense in man of his freedom here, of his life hereafter.

On the other hand we meet with men who idolize humanity without God; who are vehement in their adoration of the light of reason; who with swelling rhetoric avow their convictions of the sacred destiny of man; who discourse finely of the good of the heroic, of the divine; yet by denying the existence of sin as a universal fact, and refusing to believe in a historic revelation, lose themselves in generalizations miserably empty, the moment they attempt to set forth human nature in its relation to the Divine. They find the Divinity only within them; yet they advance scarcely a step beyond the better Greeks of old in their thought of communion with the great God, in their apprehension of human destiny. Such men may indeed exhibit spiritually much that is better than any of their speculations; there may be a certain mildness and beauty of character all attractive to a genial Christian; yet we are and have been considering simply the form and worth of their theory of human nature. This concerns us here and not their character. In no view of life which they can claim as their own, do they exhibit any facts not explicitly perceived in the old world of Heathenism. Their ethics

though clad in brilliant forms after all, are scarcely a whit better than the frigid morality of the last century. If here and there we can discern gleams of a higher inspiration, it springs from somewhat belonging to the life of Christianity in its historic sense. The thoughts which belong to their own system, may sparkle and dazzle, but as artificial fire-works, they expire in their own flash, they die in their birth. "One may preach of the good, of the noble, of the beautiful and of the divine, but without a personal incarnate God in the heart, it is but a distant Aurora Borealis glittering above a field of snow, beneath which the frost does not melt and no flowers bloom."

It is very noticeable that both the Pantheism and the so-called Spiritualism of this day destroy the very ideas in behalf of which they contend. A personal God and glorified humanity both vanish from their embrace. They see, they hold neither truthfully. An avenging Nemesis disposes of all unreal thought. Half-truths beget whole falsehoods. Ideas severed from their organic connection produce monsters. It is a startling, almost a miraculous fact, that the Incarnation of the Word of God can not be denied without degrading the Omnipotent into a devouring Phantom or into a shadowy abstraction: that it can not be denied without converting man into a demi-god in utter violation of his own self-consciousness, or into a sheer earthish creature whose mission is to eat and drink because to-morrow he must die.

The ability to set forth human nature, its powers, its condition, its destiny, so as to make the representation correspond with the historical man and with the facts of consciousness, is denied him who refuses to see in Jesus Christ the Son of God in human nature. No matter how fine his genius, he either stops miserably short of or goes beyond the truth. If oppressed with the idea of the sin and selfishness of man, he sees no ground for his possible victory over it and final glory; or if he be drawn to the glorious side of humanity, he will refuse to acknowledge and look fairly upon its darkened side of sin and guilt. Poets, indeed, whose gift is to produce pictures of life, may portray man as under the influence of motives and powers, which bring into light the varied and antagonistic elements of his being; a Goethe may say many wonderful things of man, and yet care no more for the God of Christendom than for the Jupiter of Greece. Naturalists too and mathematicians may follow their respective occupations and a denial of the Incarnation may not be felt in their labors, because those labors do not concern man in the particulars which the Incarnation brings to view. An atheist may be

a good mathematician, so removed is such science from theories of the powers and destiny of humanity. But he who aims to be a philosopher, who aspires to the task of exhibiting man and his powers—every one who with any fixed purpose seeks to satisfy himself and to still the questionings of his own soul concerning itself, must inevitably meet with the fate of the unsuccessful voyager, if he set aside the mystery of Godliness—God manifest in the flesh.

The truth is indeed revenged in the monsters and specters, in the void and chaos, begotten by a denial of it. The reality of the Incarnation, its claim to form the basis and stand-point of our modern intellectual life, are asserted with tremendous emphasis by the manifest distraction around us *now*. All the phases of philosophy now extant are found violating the true order of life, are found contradictory to the deepest consciousness of man just in so far as they are at war with this fact. It is the wheel upon which all false theories of human nature are broken; thought becomes more dismal, or else carries on its face the hectic of fatal consumption, in proportion to the degree with which it is carried away from this the center of its equilibrium. It is indeed the great centripetal and centrifugal power of human thought. It attracts the mind to itself only to send it forth and onward with new vigor. It teaches man to see humanity as it is—fallen in sin: it indicates the pathway to blessedness and life. It brings out into the strongest light the depth of his moral misery; it proclaims his sacred endowments and gifts of reason and will; it declares not only the possibility, it shows us how actually there may be communion between man and God. It opens to the thinker the manifold wants of humanity; it bids him to labor for their solution. The light of his reason appears thus as the hope of his soul. The core of the faith is the germ of his knowledge. While Jesus Christ is the hope of penitent sinners therefore, He is also the Sun to that mind which will read human nature aright, which will understand history, which will consecrate itself to the work of human well-being and progress.

Such is the relation of the Incarnation to the progress of human thought. God forbid that this age should refuse to see it. God grant that the mind of the Church and the heart of the Church alike, may speedily be aroused to the truth of it, so that while she proclaims it with unflinching voice to the mind of the world, she may embody it in her practice, and hasten the coming of that day when by faith in Him, all men may declare and act upon their common brotherhood.

Catalogue of the Officers and Members
 OF
THE CONNECTICUT BETA OF THE PHI BETA KAPPA,
 WHICH RECEIVED ITS CHARTER JUNE 16TH, 1845.

Presidents.

ELECTED.		RETIRED.
1845.	REV. SILAS TOTTEN, D. D.	1845.
1845.	RT. REV. GEORGE BURGESS, D. D.	1847.
1848.	PROF. DUNCAN L. STEWART, M. A.	1851.
1851.	REV. THOMAS M. CLARK, D. D.	1853.
1853.	PROF. JOHN BROCKLESBY, M. A.	

Vice-Presidents.

1845.	PROF. DUNCAN L. STEWART, M. A.	1848.
1848.	RT. REV. JOHN WILLIAMS, D. D.	1853.
1853.	GURDON W. RUSSELL, M. D.	

Secretaries.

1845.	PROF. JOHN BROCKLESBY, M. A.	1853.
1853.	REV. PROF. A. JACKSON, M. A.	

Treasurers.

1845.	REV. PROF. A. JACKSON, M. A.	1853.
1853.	NATHAN M. BELDEN, M. A., TUTOR.	

Members.

1845.

NAME.	RESIDENCE.
Rev. Thomas R. Pynchon, B. A., 1841,	Stockbridge, Mass.
Rev. Francis J. Clerc, B. A., 1843, . . .	St. Louis, Mo.
William E. Curtis, B. A., 1843, . . .	New York.
George Ker, B. A., 1843, M. D.	
Rev. Thomas S. Preston, B. A., 1843, . . .	New York.
Henry Titus Welles, B. A., 1843.	
William U. Colt, B. A., 1844, . . .	<i>obit</i> Sept. 28th, 1848.
Rev. John Kelley, B. A., 1844, . . .	Warren, R. I.
Rev. David P. Sanford, B. A., 1844, . . .	Brooklyn, N. Y.
Rev. Alexander Capron, B. A., 1845, . . .	New Britain.
Samuel Flower, B. A., 1845, . . .	San Francisco, Cal.
Rev. John A. Paddock, B. A., 1845, . . .	Stratford.
Rev. Robert C. Rogers, B. A., 1845, . . .	Ballston Spa, N. Y.
John W. Bacon, B. A., 1846, . . .	Hartford.
Harrison B. Gower.	
William F. Pettet, B. A., 1846, . . .	<i>obit</i> , May 11th, 1848.
Rev. Samuel M. Whiting, B. A., 1846, . . .	Sibsagar, Assam, India.
—	
Rev. John T. Cushing, B. A., 1837, . . .	Goshen, N. Y.
Rev. Robert B. Fairbairn, B. A., 1840, . . .	Providence, R. I.

1846.

Rev. Samuel Benedict, B. A., 1847, . . .	West Hartford.
James Bridge, B. A., 1847, . . .	New York City.
Charles R. Chapman, B. A., 1847, . . .	Hartford.
Ebenezer Faxon, B. A., 1847, . . .	Baltimore, Md.
George S. Gilman, B. A., 1847, . . .	Hartford.
Charles F. Hale, B. A., 1847, M. D.,	New York.

Hon. Isaac Toucey, LL. D.,	Hartford.
Rev. A. Cleveland Coxe, M. A., <i>ad eun.</i> , 1845,	Hartford.
Rev. E. Edwards Beardsley, B. A., 1832,	New Haven.

1847.

Nathan M. Belden, B. A., 1848, . . .	Trinity College.
Theodore I. Driggs, B. A., 1848, . . .	Waterbury.
Rev. Benjamin H. Paddock, B. A., 1848,	Norwich.

NAME.	RESIDENCE.
Frank B. Peabody, B. A., 1848,	Concord, N. H.
Rev. William Rudder, B. A., 1848,	Flatbush, N. Y.
1848.	
John M. Atwood, B. A., 1849,	New Britain.
George W. Giddings, B. A., 1849,	Hartford.
Rev. James S. Purdy, B. A., 1849,	Southport.
James B. Taylor, B. A., 1849, M. D.,	Philadelphia.

Rev. Charles W. Everest, B. A., 1837,	Hamden.
1849.	
Thomas M. Brown, B. A., 1850,	Memphis, Tenn.
Rev. John T. Huntington, B. A., 1850,	Philadelphia.
Rev. Daniel E. Loveridge, B. A., 1850,	Lafayette, Ind.
John H. Stotsenburg, B. A., 1850,	Wilmington, Del.
Rev. William H. Studley, B. A., 1850,	Norwich.
1850.	
Darius G. Crosby, B. A., 1851,	New York.
Alexander G. Cummins, B. A., 1851,	Philadelphia.
John Day Ferguson, B. A., 1851,	Stamford.
George A. Hickox, B. A., 1851,	Washington, Ct.
Charles J. Hoadly, B. A., 1851,	Hartford.

Henry J. Scudder, B. A., 1846,	New York.
1851.	
Merrit Bronson, B. A., 1852,	Hartford.
Francis Chase, B. A., 1852,	New York.
Lucius H. Jones, B. A., 1852,	Wilmington, N. C.

Rev. Thomas Gallaudet, B. A., 1842,	New York.
William F. Taylor, B. A., 1844,	Danbury.
Rev. C. Page, D. D.,	Memphis, Tenn.
E. K. Hunt, M. D.,	Hartford.
Gurdon W. Russell, B. A., 1834, M. D.,	Hartford.
1852.	
Alfred L. Brewer, B. A., 1853,	Norwich.
David B. Knickerbacker, B. A., 1853,	Schaghticoke, N. Y.

NAME.	RESIDENCE.
William G. Spencer, B. A., 1853,	New York.
E. Winslow Williams, B. A., 1853,	Norwich.
<hr/>	
John S. Butler, M.-D.,	Hartford
<i>Rev Clement M Butler B.A. 1833. D.D. Washington D.C.</i>	
1853.	
Rufus Emery,	Newburyport, Mass.
Henry T. Gregory,	Albany.
David Gregg,	New York.
Samuel Hall,	Portland.
James M. Hicks,	Rutland, Vt.
George D. Johnson,	Stratford.
John Scarborough,	Lansingburgh, N. Y.
Cornelius B. Smith,	New York.
James H. Williams,	New York.

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Aug 31 1852

AN

ADDRESS

DELIVERED BEFORE THE

PORTER RHETORICAL SOCIETY

OF THE

THEOLOGICAL SEMINARY,

ANDOVER, MASS.

AUGUST 31, 1852.

BY

EDWARD HITCHCOCK, D. D., LL. D.

PRESIDENT OF AMHERST COLLEGE.

From the Bibliotheca Sacra for Jan. 1853.

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ADDRESS.

THE history of the manner in which philosophy has been treated by theologians, and theology by philosophers, is very instructive and suggestive. Some of the former have taken philosophy into a close and most cordial embrace, and allowed it to modify, and even form a part of the foundation of their whole system of doctrines; and, as you looked at the stately pile, you could not be certain whether the human or the divine had most to do in its erection.

Another class have been as jealous of philosophy, as if its touch were infectious, and its infection death; and it would seem as if they took special pains to make their professedly biblical system of truth look as distorted and angular as possible, lest they should be suspected of having used the moulding and the dressing tool of reason, to give it form and symmetry.

On the other hand, the tendency among philosophers has been to rank theology below the other sciences. Some of them have maintained that the two departments are quite independent of each other, and that the question of agreement between them, is one with which they are not concerned. Their business is to discover the truths of science, and to leave theology to take care of itself. Others admit the desirableness of a reconciliation, but are quite jealous of any claims, on the part of revelation, to superior authority.

But though thus diverse and conflicting have been the views of theologians and philosophers, respecting their mutual relations and duties, yet the history of the connection or opposition between theological and philosophical systems, has constituted no small part of the annals of the church. And from that history we learn two things: first, that there is an important connection, and consequently there are important duties between the theologian and the philosopher; and secondly, that these relations and duties have been, and still are, sadly misunderstood or neglected. No code of principles,

defining those relations and duties, has yet been elaborated; and hence these classes have often treated each other like the partisans in a border warfare; and prejudice and illiberality have been the impelling forces, rather than Christianity or philosophy.

These remarks will probably lead you, Gentlemen of the Society at whose request I stand here to-day, and other respected auditors, to anticipate a discussion on the Relations between the Theologian and Philosopher. Such is my intention; or, to state the subject more specifically, *I propose to enucleate and examine the principles which should regulate the intercourse and feelings of these two classes of society.*

I employ the term philosophy in its broadest signification, embracing all science, physical, intellectual, and moral. Yet for special reasons, I shall rest my eye chiefly upon, and derive my illustration from, inductive or physical science. For, in the first place, circumstances beyond my control, and connected chiefly with health, have turned my attention mainly to this department of philosophy; secondly, the claims and bearings of moral and intellectual philosophy, oftener, and with a power which it would be in vain for me to aspire after, have been brought before the readers of this Journal. And finally and especially, a deepening interest seems to be gathering around physical science, both as a rich repository of arguments for, and illustrations of, religion, and a magazine of missiles to hurl against it.

In attempting to discuss such a subject, it is gratifying to find one's self addressing the members of an Institution where the freest and the fullest investigation of all truth is encouraged, and where evidence, not authority, is the test by which every principle is tried; an institution, which, while it boldly and honestly maintains its own views of religious truth, exercises the charity of the Gospel towards those who reject them, and expects to convince them only by manly argument. It is not flattery, but justice only, to say that it is eminently by the labors of the distinguished men who have presided here, following in the steps of Edwards, Hopkins, Bellamy and Emmons, that evangelical Christianity has assumed such a shape as to render its reconciliation with philosophy possible. Monuments evincing the truth of this position rise all around me. The Nestor of biblical philology is not, indeed, here to-day; but his works are, and they evince how much he has done to unfold the true meaning of the Word of God, and how fearlessly, yet impartially, he sought for the truth; never inquiring, while engaged in his investigations, whether the re-

sults would favor this or that theological system, but whether they brought out the true mind of the Spirit. And he well knew that if that could once be surely ascertained, it would be found in entire harmony with all other. The Nestor of theology is still here; and so are his works; especially the last and greatest one, which gives us results of nearly half a century's careful examination of systematic theology. Those results, presented in language of such simplicity as only true greatness and conscious strength know how to use, and with a calmness and fairness of reasoning, which only a perfect knowledge of the subject, and a thorough conviction of its truth could employ, stand up before my eye, as one of the noblest monuments which human skill and piety can raise to God's glory and man's good. I mean not that the work is perfect, nor that keen criticism, nor that the large pupilled eye of prejudice and envy cannot find weak spots in it; nor that I should not myself dissent from some minor points defended in it. But as an American, and a Christian, I rejoice, and bless God that the venerable author has been spared to place the top stone on this column of eternal truth, which I predict shall abide fresh and strong, when the Washington Monument and the Bunker Hill column shall become only crumbling mounds.

As an American, and a Christian too, when lately on a foreign shore, it was gratifying, and I hope to some better feelings than mere national pride, to be able to point to a certain Bibliotheca, whose pages, each trimester, open to the scholar and the Christian, productions which combine philosophy more profound, with biblical analysis more accurate, than any other evangelical periodical in the English language, with which I am acquainted. Let this testimony, too, be regarded only as an act of justice and not of flattery.

This allusion to the Bibliotheca, reminds us, — as indeed almost everything else does to-day, — of another strong pillar of this Institution, whom Providence has recently smitten down. Nor is it this Seminary alone that feels the stroke. When such a man falls, it brings a cloud over the whole republic of letters, and creates a wide blank, especially among the cultivators of sacred literature. It will be deeply felt, even on the other side of the Atlantic, where his able works have been long known and appreciated. This is not the place to give his life, or his eulogy, which has already been done in a most satisfactory manner. But there is one trait of his writings and his character, which it is proper I should notice. Though devoting himself chiefly to classical and biblical literature, yet his active and scrutinizing mind was not satisfied, till he had mastered the leading prin-

ciples of almost all branches of learning; and he kept his eye open to the progress of secular as well as sacred literature and philosophy. His accurate judgment appreciated full well the importance of bringing all branches of human learning into harmony; for he well knew that there can be no real discrepancy between one kind of truth and another. Hence, when philosophy and revelation were in apparent collision, he knew that the one, or the other, or both, were not fully understood; and therefore he welcomed every new ray of light, which literature and science, history and observation, might cast upon the Bible, and the Bible might cast upon philosophy. In a word, he had those enlarged and liberal views in regard to the relations and mutual duties of the theologian and the philosopher, which made him in this respect, a model man. From those narrow views and prejudices, — the *odium theologicum*, — which too often result from exclusive attention to one department of knowledge, he was remarkably free. He never substituted denunciation for argument; not because he was indifferent to the truth, but because he had so much confidence in its naked power and ultimate triumph. It is such men, who are wanted in the ranks of theology, to command the respect of philosophers and the confidence of Christians. Oh, Andover! how deep the wound inflicted upon thee, in his removal!

Hei mihi! quantum
Presidium, Ausonia, et quantum tu perdis, Iule!

But thanks be to God, that he was spared so long as to be able to make an abiding impress here. Nay, the cause of learning, of education, of religion, throughout the land, shall long feel the influence of his labors; and other lands shall share in the rich legacy which he has left.

And now, before an audience trained by such men, and under the influence of such principles, I feel confident that I shall be heard with candor, and, I hope, with sympathy, while I attempt to ascertain and enucleate the principles that should form the mutual creed of the theologian and the philosopher.

The first means which I shall employ, for determining this platform of principles, consists in an appeal to reason and Scripture.

We need, however, as a basis for our enquiries, to define the limits and the functions of philosophy and of theology. The first searches out and classifies the laws of nature; the second presents the principles of religion, natural and revealed, in a scientific or systematic form. Theology, therefore, has a right to employ

whatever facts and reasonings it can find in philosophy, illustrative of religion. The principles of reasoning, too, are the same as in philosophy. But it possesses, in addition, an infallible standard of appeal for all subjects that are above reason. The object of philosophy is to explain the phenomena of nature, mental, moral, and material; that of theology is exclusively to defend and enforce the moral relations of the universe. Hence, the two subjects are almost entirely distinct in their aim. The only point where they pursue the same track, is in the department of moral philosophy, which has derived from revealed theology the only true foundation on which to build, and that is, the character of man as a fallen being. Incidentally, however, the two branches treat of the same subject; as, for instance, the creation, the deluge, and the destruction of the world, and its organic races. But since revelation does not pretend to teach science, nor even to use language, in its strictly scientific sense, we ought to expect in such cases, only that there shall be no real, although there may be an apparent discrepancy between the two records.

Thus distinct, in nature and in function, are these two great departments of human knowledge. Both do, indeed, connect with the same Infinite Source of all knowledge; but they occupy separate and clearly defined provinces, and those at work in one field need not encroach upon, or despise and overlook, those in the other. Providence intended that they should be mutual helps, and mutually deferential. That theology has a vast preëminence, does not justify an undervaluation of philosophy, as if it were of no consequence.

This course of remark leads naturally to the attempt to lay down as the first article of the mutual creed of the philosopher and the theologian, this principle:—That on the question of authority, while science should receive all the credit which its various degrees of evidence deserve, theology has a higher claim than any branch of knowledge not strictly demonstrative. A mathematical demonstration, no sane mind can resist; and little less certain are the physico-mathematical sciences. But where scientific conclusions depend only upon probable evidence, observation, and experiment, for example, there is some room for mistake and false inference. And is it not reasonable to maintain that theology has a higher claim to credence than the probabilities of any single science? For the evidences of its truth, drawn from so many sources, and so diverse, must be considered as outweighing the evidence of any single science, dependent upon experiment or observation. If, therefore, a direct collision

could be made out between such a science and religion, and we were compelled to choose between the two, theology must carry the day.

I make this supposition, not because such an alternative ever has occurred, or ever will occur, but merely to show what are the relative claims to deference, of theology and probable science. Not unfrequently, where only an apparent discrepancy has manifested itself between revelation and some yet imperfect science, the self-confident sceptic considers the fate of Christianity as decided. But that is only a flippant philosophy, which will not rank revealed truth above any single science founded upon probable evidence. Not only does theology stand above all other sciences in the importance and dignity of its principles, but in the authority with which it speaks; for it rests mainly on inspired testimony.

On the other hand, however, not a few divines demand for theology, not only superior authority, but will allow none at all to science, in matters of religion.

“We have,” say they, “an inspired record, and its declarations are not to be set aside, or modified in the least, by any pretended discoveries or theories of blind and perverted human reason. God has spoken, who cannot lie, and His Word is to be received implicitly, whatever may become of the supposed facts or conclusions of weak and ignorant man.”

Such reasoning overlooks one important principle. All will agree that when we know certainly what God has revealed, we are to receive it without modification. But He has revealed Himself through human language, and given us no inspired interpreters. We are to ascertain the meaning of Scripture, essentially as we do that of any other writings. Accordingly we do not hesitate to resort to philosophy and history, as guides in our exegesis. Nor do we refuse the light that comes to us from the deciphered hieroglyphics of Egypt, and the disinterred relics of Nineveh. Why, then, should not the testimony of science be employed to elucidate the meaning of Scripture, especially when it opens archives a thousand times more ancient, and no less distinct than those of Egypt and Nineveh? No reasonable philosopher asks that science should be allowed to set aside, or modify, anything which God hath spoken; but only, that it should be employed to ascertain what He has spoken; for without the aid of science, men have sometimes been unable to understand aright the language of Scripture; as in the rising and the setting of the sun, and the immobility of the earth, described in the Bible.

Before astronomy had ascertained the earth's true diurnal and annual motions, the Scriptural statements were not, and could not be, understood aright. And the same may be true in respect to phenomena dependent upon other sciences.

A second principle of this creed, if it be not too obvious, and too generally acknowledged, to require a formal statement, takes the ground, that as a means of moral reformation and regulation of human affairs, philosophy has little power, and is not to be brought into comparison with theology. Both reason and experience have given so many striking illustrations of this truth, that it seems strange any should wish to repeat the experiment. But it is done every few years; nay, at all times we find men zealous in advocating some new philosophic scheme for reforming and perfecting human society, whose essential element is something different from the method pointed out in the Bible. The new system may have some principle in common with Christianity; but the author of it relies rather on the differences which he has superadded, than on the agreement. Yet what multitudes of such schemes, after an ephemeral excitement, become the bye-word of the world, and pass silently into that oblivious receptacle of things, "Abortive, monstrous, or unkindly mixed," described by Milton:

" All these, upwhirled aloft,
Flew o'er the back side of the world, far off,
Into a limbo large and wide, since called
The Paradise of Fools:—to few unknown
Long after."—

A third important principle, which reason teaches as appropriate for this mutual creed, is, that entire harmony will be the final result of all researches in philosophy and religion. It is strange how any other view of the matter can be entertained by men who profess to believe that the God of nature is the God of revelation. For what are nature and revelation, but different developments of one great system, emanating from the same infinite mind? Yet not a few theologians look upon science as a dangerous ally of revelation; and maintain that we are not to seek for harmony between them. "The Bible," say they, "was given for our infallible guide, and it is of little consequence whether its teachings coincide with those of philosophy. The history of the church shows us that the two have always been in collision, and it is a dangerous enterprise for the religious man to labor for their reconciliation. Let him follow the teachings of revelation implicitly, nor suffer any of its statements

to be modified by the pretended facts, or theoretical deductions of science.

Does this seem to any to be a caricature? Take, then, the words of a distinguished American divine. "We are not a little alarmed," says he, "at the tendency of the age to reduce the great facts narrated in the Bible, to the standard of natural science." "Human science is a changing and restless thing. It is well that it is so."

On the other hand, not a few scientific men, although professing respect for the Bible, and faith in it, yet feel as if its statements should have no weight, even upon any matter of fact which comes under the cognizance of philosophy. Science, it is thought, has its own appropriate evidences, which must be admitted, whatever else goes against it. The Bible was not given to teach science, and therefore it was never intended to be authoritative in such matters.

Now, if these two classes of men were to lay it down as a settled principle, that all science, and all religion, are certain ultimately to harmonize throughout, it would remove this mutual jealousy and distrust; nor would the parties be disposed to stand aloof from each other, and to treat one another as enemies. If they are ultimately to be entirely one, then they are essentially so now, and all discrepancy is apparent only. Therefore should the philosopher and the theologian feel as if they were brothers, whose business it is, in mutual good will, to elucidate and bring into harmony different portions of the same eternal truth.

Another article of this mutual creed should be, that scientific men may have the freest and the fullest liberty of investigation. They have not always had it. "We remember," says Melville, "how, in darker days, ecclesiastics set themselves against philosophers, who were investigating the motions of the heavenly bodies, apprehensive that the new theories were at variance with the Bible, and therefore resolved to denounce them as heresies, and stop their spread by persecution." Open persecution is unpopular now; but I fear that a remnant of the same feelings still lingers in some minds. They will not say directly to the scientific man: "abstain from your researches, for they seem to threaten injury to religion;" but their fears of some disastrous influence make them jealous of the man, and fearful that his scientific conclusions may lead himself and others astray; and hence they withdraw their confidence from him, and thus take the most effectual way to alienate and make a sensitive mind sceptical. But how narrow are such views! and how idle the fear of collision between science and revelation! How much more noble and truly

Christian, are the sentiments of Dr. Pye Smith! Only let the investigation be sufficient, and the induction honest; let observation take its farthest flight; let experiment penetrate into all the recesses of nature; let the veil of ages be lifted up from all that has hitherto been unknown, if such a course were possible — religion need not fear; Christianity is secure, and true science will always pay homage to the Divine Creator and Sovereign, *of whom, and through whom, and to whom, are all things, and unto whom be glory forever.*

The difference in the character of the language of science and that frequently employed in religion, suggests a fifth article of the supposed platform. Different principles of interpretation to some extent are demanded in the two departments. True science employs terms that are precise, definite, literal, with scarcely more than one meaning, and adapted only to cultivated minds. Religion, especially the Bible, makes use of language that is indefinite, loose, and multiform in signification, often highly figurative, and adapted, not only to the popular mind, but to men in an early and rude state of society. Science, for instance, could not, as the Bible can and does, represent the work of creation in one chapter, as occupying six days, and in the next chapter, as completed in one day. It could not, like the Bible, speak of the sun's rising and setting, and of the earth's immobility. Meteorology could not describe the concave above our heads as a solid expanse, having windows, or openings, for the rain to pass from the clouds beyond. Nor could physiology represent the bones to be the seat of pain, or psychology refer intellectual operations to the region of the kidneys. Neither could systematic theology in one place represent God as having repented that he had made man, and in another, exhibit him as without variableness or shadow of turning. But all this can the Bible do, in perfect consistency with its infallible inspiration, because it was the language of common life; and common sense can interpret it, so that every suspicion of self-contradiction shall vanish. Indeed, had its language been strictly scientific, it might have formed a good text-book in philosophy, but it would have been a poor guide to salvation. Yet the attempt to force the language of the Bible into the strait jacket of science, has been prolific of mistakes and errors.

Another principle, which maintains that the Bible has anticipated some scientific discoveries, should be settled and form a part of this mutual creed. In my view it should be settled in the negative. For if we admit that one modern discovery can be found in the Bible, how can we vindicate that book in those numerous cases where it

speaks of natural phenomena in accordance with the monstrously absurd notions which prevailed among those to whom it was originally addressed? If it describes the science of the nineteenth century in one instance, why not in all? But admit that it was foreign to the object of revelation to teach science, and we can see why its descriptions of natural things accord with optical, but not physical truth; and, then, there is no difficulty in enucleating the true meaning of the sacred writers. Interpreted by such a principle, we should not conclude that Job meant to reveal the Copernican system, because he speaks of the earth as hanging upon nothing; especially as in another place he refers to the pillars on which the earth rests. But both phrases are quite natural and proper for one of the most allegorical books of the Bible, when regarded as vivid poetical images. The grand distinction between the Bible and all other professed revelations is, not that it has anticipated scientific discoveries, but that there is nothing in its statements which those discoveries contradict or invalidate. Often has the sceptic announced such discrepancies; but in the end, the Bible has always been shown consistent with itself and with science. Now this is true of no other professedly inspired books. The Koran and the Védas are often in direct collision with astronomy, geology, anatomy and physiology; and when you have proved them false in science, you have destroyed their authority in religion. Proudly above them all stands the Bible; and so long as it can maintain this position, we may be sure of its Divine original; for any mere human production, embracing so many authors, and reaching through so many thousands of years in its history, could not have avoided collision with scientific truth.

Once more; theologians and philosophers should mutually require that those who undertake to pronounce judgment upon points of connection between science and religion, should be well acquainted with both sides of the question. I do not say equally well acquainted; for so limited are the human faculties, that he who is eminent in one department of knowledge, can hardly be expected to be equally familiar with another. But a respectable knowledge of any subject is essential to decide upon its relations to other subjects. And it ought to be a settled principle, that an opinion upon any point of science or religion is entitled to no respect, if it can be shown that the man does not understand the subject upon which he writes. For eminence in one department of knowledge gives a man no claims to credence in another which he has never studied. A man, for instance, may be most distinguished in science, so that his word is law; and

yet never having given his attention to theology, he is utterly unfit to judge of the bearings of scientific facts or theories upon religion. We listen with great respect to the opinions of an eminent divine upon those theological principles to which he has devoted so much thought and study. But if he undertakes to dogmatize upon matters of science, when his very language shows him quite ignorant of its principles, and swayed by prejudice, what claim can his opinions have to our reception or respect?

The distinguished Scotch divine, who uses the following language respecting geology and geologists, no doubt supposed himself doing an important service to religion by his denunciations. "Geology," says he, "as sometimes conducted, is a monument of human presumption, which would be truly ridiculous were it not offensive by its impiety." "Thus proving morals with a spark of intellect and a moment for observation, during which they take a hasty glance of a few superficial appearances, [geologists] dream themselves authorized to give the lie to Him who made and fashioned them, and everything which they see." The same may be said of another eminent divine, who applies similar remarks to the whole of physical science. "The third fact," says he, "here revealed in [Genesis] is, that this world was created in six days. Here, again, the Scriptures are at issue with science. Modern geologists tell us that this is not possible; and all we need reply to the bold assertion is: *with men this is impossible, but with God all things are possible.*" "Natural science is confessedly progressive, and, therefore, comparatively crude. Geology is in its infancy."

Now whatever effect such language may have upon persons who have given no attention to science, what but a bad influence can it have upon the naturalist, who sees on the very pages from which I have quoted, the most decisive evidence that the writers do not understand the subject; not from want of ability, but because other studies have engaged their attention. Suppose that in reading a commentary on Job, the writer had inadvertently disclosed the fact, that he knew nothing of the Hebrew grammar, nor even of the Hebrew alphabet. From that moment his criticisms, however much of talent they might discover, would be regarded with indifference, if not with pity or contempt, by the Christian and the scholar.

It would be easy to quote examples of an analogous character from the philosophers. I might refer to the extraordinary and even ridiculous exegetical principles adopted by the physico-theologists of the last century to prove their favorite dogma, that the principles of

physical science are all to be found in the Bible, as given by Calcott in his work on the Deluge, and by Hutchinson in his twelve volumes entitled "Moses's Principia." But more appropriately may I refer to a writer of our own times eminent enough in science to be selected to write one of the Bridgewater Treatises. In his interpretation of the phrase "windows of heavens" in Genesis, Mr. Kirby makes it mean, "cracks and volcanic vents *in the earth*, through which water and air rushed inwardly and outwardly with such violence as to tear the crust to pieces."

I quote another example from a naturalist and philosopher still more eminent, not because it has the dreamy character of that just given, but because I know how the following passage has struck some of the most distinguished and liberal Hebrew and biblical scholars in our land. While they sat gladly at the feet of this author in all matters of physical science, they regretted that the same discrimination and long study had not been given to the science of biblical interpretation before an exegesis of Genesis had been thrown out so confidently, which is contrary to the obvious sense and to the almost universal opinion of biblical writers. I speak not here of the truth or falsehood of the theory of this distinguished man, whose writings exhibit so much of the true spirit of religion, and who takes so noble a stand against the flippant scepticism of sciolists, but refer simply to this particular exegesis of Genesis.

"The advocates of identity of origin for all the several races of men, as springing from only one primitive pair," says Professor Agassiz, "have no argument to urge in support of that position, but simply a vulgar prejudice, based on some few obscure passages of the Bible, which may after all be capable of a different interpretation."—"To suppose that all men originated from Adam and Eve, is to give to the Mosaic record a meaning that it was never intended to have."

It is very probable that some may be ready to apply to me personally the exhortation: *physician, heal thyself*. For some do regard me as having violated the rule which I am urging upon others, by advancing interpretations of Scripture which no sound biblical scholar can admit. On two points especially has this charge been made. I have advocated that exegesis of Genesis, which permits the intercalation of a long and indefinite period between the beginning and the first demiurgic day; and, also, that exegesis of Peter, which makes him teach that this earth and its atmosphere, after being burnt up and renovated, will become the new heavens and the new earth.

Now were these interpretations original with myself, and now first proposed in opposition to the whole array of biblical critics, I might well confess myself guilty, and conclude that my zeal to sustain a favorite theory had blinded by judgment. But in fact these views, both of Genesis and of Peter, have been advocated by the early Fathers of the church, and by a large number of the ablest modern interpreters and divines. As to the meaning of Peter, Dr. Griffin says, that the view above referred to "has been the more common opinion of the Christian Fathers, of the divines of the reformation, and of the critics and annotators who have since flourished." I must disclaim, therefore, both the honor and the odium of these views, and say, that if I am wrong in their advocacy, it is because I have been led astray by such men as Augustine, Theodoret, Justin Martyr, Origen, Luther, the elder Rosenmüller, Tholuck, Dathe, Pye Smith, Patrick, Chalmers, Knapp and Griffin.

Finally, it ought to be a position admitted by the philosopher and the theologian, that the facts and principles of science, brought before an unsophisticated mind, are favorable to piety. A contrary impression prevails extensively; just because not a few scientific men, in spite of science and not through its influence, have been sceptics. Their hearts were wrong when they began the study; and then, according to a general law of human nature, the purest truth became only a means of increasing their perversity. But had their hearts been right at first, that same truth would have nourished and strengthened their faith and love. Why should it not be so? For what is true science, but an exhibition of God's plans and operations? And will any one maintain that a survey of what God has planned and is executing, should have an unfavorable moral effect upon an unperverted and unprejudiced mind? If it does, it must be through the influence of extraneous causes; such as pride, prejudice, bad education, or bad habits; for which science is not accountable. Oh no! the temple of nature is a holy place for a holy heart. Pure fire is always burning upon its altar, and its harmonies are ever hymning the praises of its great Architect; inviting all who enter to join the chorus. It needs a perverse and hardened heart to resist the good influences that emanate from its shrines.

A consideration of the mutual interest of the theologian and the philosopher constitutes a second means for determining the principles by which their feelings and intercourse should be regulated.

It hardly needs a formal argument to show, that it is for the interest of both to bring revelation and science into entire harmony.

The established and intelligent Christian will not, indeed, be greatly disturbed because an alleged scientific discovery is said to come into collision with the Bible. But there are others, predisposed to disbelieve revelation, who will gladly seize upon such examples to fortify themselves in scepticism. Religion, therefore, suffers by merely apparent incongruity between science and revelation. Nor can it be a matter of indifference to philosophers, to be looked upon as throwing doubt upon man's highest hopes and interests, by those who defend these interests, and who have taken a most important part in time past in advancing science. Suspicion and alienated feeling between these classes, operate most disastrously upon both; and, therefore, mutual interest demands their united efforts to remove apparent discrepancies.

A second consideration of importance in this connection, is, that science is the great storehouse of facts on which is based the whole system of natural religion. And when we recollect that natural religion does not stop with the mere demonstration of the being and attributes of the Deity, but establishes his natural and moral government over the world, and man's correspondent obligations; also his common, special and miraculous Providence, and the doctrine of his purposes or decrees, we see how important is this use of science. At this day, indeed, how can the theologian dispense with its facts in their religious applications? Let the works of Ray, Derham, Wollaston, Paley, Crombie, Brown, Chalmers, and the other authors of the Bridgewater Treatises, testify to their importance. For though the divine may stand firm upon the evidence of history, prophecy and internal character to sustain the Bible, yet if he can show that its truths are in agreement with nature, and are even sustained and illustrated by it, his appeal, in this thinking and reasoning age, will come home with much more convincing power. He cannot dispense with the facts of science and yet be a *workman that needeth not to be ashamed*.

On the other hand, the philosopher should not forget that the religious applications of science are its most important use. When he thinks what knowledge has done in elevating and civilizing society, and in multiplying the comforts and luxuries of life, he is apt to forget its religious bearings. But these in fact transcend in importance its worldly influences, as much as eternity transcends time. And most sadly does he degrade science, who overlooks its religious applications. These form the ground of its truest dignity, and they alone link it to the permanently grand and the eternal.

But philosophy may also be employed in defending and illustrating revealed truth. Of this we have a splendid example in the "Analogy" of Bishop Butler; whose grand principle has been applied successfully by Barnes to nearly all the peculiar doctrines of revelation. Of all efforts to meet sceptical objections to evangelical Christianity, this is the most thorough and complete; and were this work more carefully studied, along with such authors as Chalmers, Harris, Whewell, Sedgwick, Isaac Taylor and McCosh, who extend and illustrate analogous principles, the flippant and superficial sciolism of the day, that would metamorphose the Deity into natural law, would find little favor.

Nor are these religious applications of philosophy confined to the older and more mathematical sciences. Nay, those more recent, and dependent mainly upon experiment and observation, when rightly understood, are remarkably prolific of religious illustrations. Chemistry and physiology, for example, throw much light upon the doctrine of the resurrection of the body, and vindicate it against objections otherwise unanswerable. The former science, also, points us to the true meaning of those Scriptures that describe the destruction of the world by fire; showing us that it is change of form in the matter of the globe, but not its annihilation. Meteorology teaches us how to understand the language of Scripture respecting the firmament above us. And geology, especially, lends confirmation to the biblical history of man's creation as a comparatively recent event; it shows us how we should understand the Scriptural cosmogony, points out a new argument for the Divine existence, and lends such decisive corroboration to the revealed doctrines of special and miraculous Providence, and Divine benevolence, that these truths could not consistently be excluded from the creed of philosophy, though the testimony of the Bible were lost.

Surely, then, the interests of theology demand that the religious applications of science should not be overlooked; and, on the other hand, science should count it the highest honor to be able to throw even a ray of light upon God's written Word.

I venture here to suggest another use to which science may be applied by the theologian. It is well known that sharp discussions not unfrequently occur, respecting the meaning of the language of the ablest divines after their decease; and they are charged with teaching contradictory principles. It is well known, also, how great complaint is often made by controversial writers, of the misunderstanding of their views by their opponents. But how seldom do dis-

cussions of this sort occur respecting the meaning of eminent mathematicians, natural philosophers, and naturalists! Nor does this result from entire unity of views, and the certainty of every principle discussed in these sciences. But it springs mainly from the definiteness and precision of the language which is employed. Take botany or chemistry, for example: how can men be in doubt about the meaning of a sentence, when almost every word in it has a settled and usually a single sense? I do not suppose that equal precision could be introduced into theology, because it treats of natures more subtle than those of physical science. But I suggest whether divines, in the definition of their terms, might not advantageously consult the directness, singleness, and precision of physical science more, and the wariness, subtilty, and equivocal senses of metaphysics less. I fancy that in the style of Dr. Chalmers, which, although sometimes too stately, is always clear, we have an example of this improved phraseology. I doubt whether posterity will hesitate much as to the meaning of his writings; and perhaps the unsanctified ambition of the earlier periods of his ministry, which led him to devote so much time to mathematics, chemistry, and natural history, will be thus overruled to the benefit of theology.

Every true philosopher, no less than the religious man, should be desirous that his pursuits may accomplish the most possible for the good of society, for benevolence is a duty of natural as well as revealed religion. Now the cultivation of science alone, in a community where atheism or infidelity predominates, is most likely to prove a great curse. Knowledge puffeth up; and hence mere scientific acquisitions tend to foster pride, selfishness, and inordinate ambition, and to exalt the brilliant few at the expense of the degraded many. The result will be, that the most furious passions of our nature will exhibit their deadliest malignity, in a community where science is cultivated, but spurns the aid of religion.

What a terrible illustration of this truth has been exhibited during the last century in the centre of European civilization! Never did France show more of brilliant scientific skill, than during the savage days of her first revolution; and her whole subsequent history teaches us how dangerous it is to commit the power, which science bestows, into irreligious hands. The meteoric explosion which was the result, not only rent that unhappy country to atoms, but sent its iron fragments into every European land, and the death-groan that followed has hardly yet died upon our ears. It was a dear-bought, yet impressive lesson of the danger of committing scientific power

into the hands of irreligion; and it should lead the philosopher to feel the necessity of spiritual influence to control the energies of science. Truly, as Coleridge remarks, "all the products of the mere understanding partake of death;" and as Lord Bacon still more appropriately observes, "in knowledge, without love, there is ever something of malignity."

But there is another important fact on this subject. The general diffusion of scientific knowledge through a community can never take place without the aid of Christianity. There may be an aristocracy of learning, as in the case just quoted, but religion alone will provide for general education. Left to the influence of any other principle, the favored and enlightened few will keep down and oppress the ignorant masses. Popular education is found only in connection with revelation. So says the history of the world; and an analysis of human nature shows us that it must be so. Hence every philosopher, who is a friend to his species, will feel it his duty to promote the diffusion of Christianity as well as of science. Thus only can the greatest good be secured to the whole.

The third means of ascertaining and settling the principles that should regulate the intercourse and feelings of the theologian and philosopher, is by an appeal to history and observation.

We thus learn the results of many well-tried experiments on this subject; and these should have all the force of law, and be incorporated into the code of mutually obligatory principles. They are more certain than the *à priori* deductions already considered, and I could wish that my space would allow a fuller enumeration of what has thus been taught.

One of the principles thus developed, is the danger of exalting philosophy above revelation. Unhappily, we can hardly glance at a page of ecclesiastical history, without finding instructive examples. Perhaps the Platonizing tendencies of the Christian Fathers for many centuries, are the most striking illustration in former times. It is hardly strange that those who came out of the schools of philosophy into the school of Christ, should be gratified to find, and be ready to suppose they could find, a correspondence between the doctrines of their old and new masters. And how natural, in such a case, to accommodate the principles of the new leader to those of the old one; or rather to exalt the teachings of the first above those of the last. Thus did the Fathers; and though Platonism was again and again driven out of the church, again and again was it brought back, demanding from time to time a new exorcism.

But though this incubus rested on the church for so many centuries, and often well nigh stopped its breath, modern divines seem to have gained little wisdom by the severe lesson. Plato and Aristotle, indeed, no longer vex the church by name. But their spirit, like the exorcised demon of old, walking through dry places and seeking rest in vain, has commissioned seven other spirits to return into the sacred enclosure, not merely to modify Christianity, but to expel it. Hence, in modern theological literature, we have profound works on the Gospel, whose object is to prove the Gospel a fable; treatises on dogmatics, without any doctrines; and lives of Christ, from which Christ is excluded. Instead of one or two leaders, as of old, we now have scores. Haying the shoulders of those old giants, Plato and Aristotle, to stand upon and start from, it is only necessary to be provided with a huge pair of transcendental wings to seem very large to a wondering world, as they soar away into the mysterious ether, into which those old giants found it difficult to rise, because the clogs of common sense hung so heavily upon them.

Justice requires me to add, in this connection, that the philosophy which has thus been exalted above revelation so often and so disastrously, is not that of induction, but of abstraction; not that of Bacon and Newton, and Whewell, but that of Hobbes, and Hume, and Diderot. I know that there always has been, and still is, a strong jealousy of physical science, as if it were hostile to religion; but where is the evidence of such hostility? What philosopher of the Baconian school has ever erected within the church a tower that overlooked and overawed Christianity itself, and made it a resort for those too proud to submit to revealed truth? But how often has the deductive philosophy done this? Divines seem prone to forget the distinction drawn with such a vigorous hand by Isaac Taylor: "The entire mass of intellectual and theological philosophy," says he, "divides itself into two claims, the one irreconcilably opposed to the other. The first is, in its spirit and in all its doctrines, consensaneous with human feelings and interests. The second is, both as a whole and in its several parts, paradoxical. The first is the philosophy of modesty, of inquiry, of induction and of belief. The second is the philosophy of abstraction, as opposed to induction; and of impudence as opposed to a respectful attention to nature and to evidence. The first takes natural and mathematical science by the hand, observes the same methods, labors to promote the same ends, and the systems are never at variance. The second stands, ruffian-like, upon the road of knowledge, and denies progress to the human

mind. The first shows an interminable and practicable, though difficult ascent. The second leads to the brink of an abyss, into which reason and hope must together plunge. The first is grave, laborious, and productive. The second ends in a jest, of which man and the world and its Maker are the subject."

A second instructive fact taught us by history and observation, is the strong tendency to substitute a dogmatic and denunciatory spirit for knowledge and argument. Men of superior intellect and extensive erudition, are very apt to do this, in respect to subjects to which they have never given special attention. Some new science or discovery has been brought forward in such an aspect, as seems to the theologian to conflict with religion. He has never studied the science, it may be, and cannot therefore hold an argument on the subject. But he feels deeply the wound inflicted on revelation; and he cannot sit still and see that cause suffer, which he loves so well. He denounces the new discovery, therefore, and gives no doubtful intimation that its advocates are sceptics, trusting to his reputation as a theologian to enforce his opinion upon the public. Some, whose organ of veneration is large, swallow the *ex-cathedra* judgment with no wry faces. Others, more discerning, see through the ruse, and sigh over human weakness. Scientific men look upon the whole with silent contempt, nor deign to attempt an answer to dogmatism and personal abuse.

Sometimes, however, a scene equally absurd is witnessed on the other side. A scientific man, desirous of extending his discoveries into the domain of religion, ventures upon interpretations of Scripture, or statements of doctrine, that show him quite ignorant of both. The practised theologian points out the fallacy of his reasoning so clearly as to wound his pride. But instead of generously confessing his error, he resorts to charges of bigotry, narrow mindedness, and ignorance of science; and dogmatically maintains that science is to be followed, whatever becomes of revelation. He shows towards it and its defenders the same bitter, bigoted spirit which he censures in his opponents. Their arguments he cannot answer, because he has never studied hermeneutics or theology. And so he wraps himself up in the cloak of self-conceited wisdom, and substitutes contempt for logic. Men talk much of the *odium theologicum*, as if it were the quintessence of gall. But really, the *odium scientificum* is often a much more concentrated mixture. The most illiberal of all bigots, are those who fancy themselves the very pinks of liberality; and pride never assumes such lofty airs, as when it curls the

lip of the self-satisfied philosopher, who is destitute of Christian humility.

The disastrous influence of mutual jealousy and hard speeches, between theologians and philosophers, is a third lesson most impressively taught by history and observation. Although many distinguished divines have been eminent philosophers, and science is largely indebted to the clerical profession, yet, in general, the two classes have kept very much apart from each other. This is particularly the case in respect to the cultivators of physical science. In general, they have an impression that theologians feel no sympathy with their pursuits, and are not only ignorant of science, but prejudiced against it, as unfriendly to religion. And the fact that so few in the ministerial office do regard attention to natural science, by the ministry, as entirely appropriate, fosters this false notion. But it awakens deep prejudices in these scientific minds against clergymen, because they cannot see why the ministers of God should not take interest enough in his material works to study them. Prejudice prevents that intimate acquaintanceship which would be its cure. It engenders distrust and produces severe judgments, and keeps those apart who should be cordial friends, because they are both engaged in the same great business of developing the works and ways of the Almighty.

This jealousy and want of acquaintance with each other produces a reaction on the part of theologians, who, also, become censorious and distrustful of men of science. They learn that some such are sceptics, and they presume that nearly all are. Hence, when some new scientific discovery is announced, which seems unfavorable in its bearings upon revelation, theologians are at once suspicious that the author of it is intentionally aiming a blow at Christianity; although the greater probability is, that its bearings upon religion never entered his mind. But too often, in such cases, the zealous vindicator of the truth throws out such an insinuation in the public ear, and if the scientific man is not a meek Christian, the ungenerous suggestion may convert into an enemy of the faith, one who before was only negligent of it, or indifferent towards it.

But this is not the worst of it. Such a course produces a conviction on the public mind, that men of science teach one thing, and theologians another. Nor can there be a doubt that there is a strong disposition among intelligent men, who are not pious, to take sides with science, even when it seems hostile to revelation; and thus may the severe and unfounded judgment of the theologian, in respect to science, confirm and multiply men of sceptical views.

This point may be illustrated by the history of geology. Ever since Cowper, in his oft quoted lines, charged geologists with digging and boring the strata, in order to disprove the history of Moses, almost all subsequent writers have repeated the accusation; and I doubt not that the almost universal belief now, is, that the works of geologists abound with open or covert attacks upon revelation. But the impression is entirely erroneous. In perhaps four out of five of those works, you will find able attempts to reconcile the facts of geology with Scripture; but I have never met with a single attempt, in any language, by any respectable geologist, to adduce the facts of the science to the discredit of revelation. Many of them are, doubtless, sceptical; but they have not done this thing, as they are charged. If it has been done at all, it is by men of no reputation as geologists. Yet probably it will require another quarter of a century to rid the public mind of this false impression.¹

Now all these false notions would be avoided, if men of science and theologians would cultivate a close acquaintance. If men of science were often to come into contact with divines, instead of finding them narrow-minded, bigoted, and unfriendly, as they now suppose, they would, in general, be gratified by their enlarged and liberal views, their ability and candor in looking at scientific truth, and

¹ How easy would it be to substantiate these statements by quotations from the most eminent geological writers of the last fifty years; such as Jameson, Silliman, Buckland, Coneybear, Mantell, Sedgwick, Lyell, Maccullock, Miller, etc. But I will refer only to a recent work by two eminent French geologists, C. D'Orbigny and A. Gente, published in Paris, in 1851, entitled, "Geologie appliquee aux Arts et a l'Agriculture." Coming from a city generally regarded as the centre of European scepticism, and whose learned men have been considered as unfriendly to the Bible, it is gratifying to find that these authors, after a laborious attempt to bring revelation and geology into harmony, pass the following noble eulogium upon the sacred volume.

"In view of the chronological agreement between Genesis and the most authentic geological facts, we cannot but accord to this mysterious book, something profound and supernatural. If the mind is not convinced, it at least bows reverently before such writings, brought out in an age when we cannot suppose the first elements of the natural sciences were known, and which embraces a development of the principal events of which our globe has been the theatre. We find in Genesis something so simple, so touching, and so superior, in respect to morality and philosophy, that the sceptic, astonished moreover at the genius that could foretell facts which scientific researches should demonstrate so many ages afterwards, is forced to acknowledge that there is, in this book, the evidence of an inspiration, secret and supernatural; an inspiration, which he cannot comprehend, which he cannot explain, but which strongly affects him, presses upon him, and controls him."—p. 107.

their ardent love of all kinds of knowledge, and cordial efforts to promote it; and many they would find to be successful and eminent cultivators of science. In like manner would scientific men appear in a quite different light to theologians. Instead of subtle and designing enemies of Christianity, they would find many to be its firm friends; and nearly all entertaining for revelation the highest respect. Their chief fault is, that in their ardent and exclusive devotion to science, they are apt to neglect that higher attention to religion which its claims demand; a charge, however, which I fear lies equally against most other classes of society. They would find, in fact, almost without exception, that these men were ready publicly to express their regard for religion; and while they would contend for the fullest liberty of investigation into every department of nature, they would resent the charge of intentionally aiming to injure the credit and authority of revelation.

If I mistake not, a reference to the British Association for the advancement of science, will not only confirm these suggestions, but show that British divines are ahead of Americans on this subject. That Association embraces all the most eminent scientific men in the kingdom, as well as many from the continent; and they meet yearly, to spend a week together in scientific discussions. Here we might expect, if anywhere among the cultivators of physical science, an exhibition of religious scepticism. But the fact is, a decidedly religious tone has always been exhibited in that meeting. Whenever a fitting opportunity presented, the addresses of the presiding officer, and of the members, have exhibited a spirit not only religious in the general sense of the term, but in its Christian sense. Said Sir R. H. Inglis, the president in 1847, "I will only add my firm belief, that every advance in our knowledge of the natural world, will, if rightly directed by the spirit of true humility, and with a prayer for God's blessing, advance us in a knowledge of himself, and will prepare us to receive his revelation of his will with profound reverence." In echoing similar sentiments from Dr. Abercrombie at the meeting in Edinburgh, in 1834, Professor Sedgwick remarked, that "the pursuits of science, instead of leading to infidelity, have a contrary tendency; they tend rather to strengthen religious principle, and to confirm moral conduct.

One of the most gratifying features of the meeting of this body in Edinburgh, in 1850, which I had the pleasure of attending, was the strong religious influence which was manifested. This resulted, in part, perhaps, from the fact that the meeting was presided over by

that truly Christian philosopher, Sir David Brewster. But his noble address was warmly seconded by others. Said Dr. Robinson, the eminent astronomer, in complimenting Dr. Mantell's lecture on the gigantic extinct birds of New Zealand, "this lecture speaks to us of God: yea more, it speaks to us of Jesus Christ,"—alluding to the fact that these birds were discovered by missionaries; and that sentiment was warmly cheered by the immense audience, of more than one thousand persons, embracing some twenty of the nobility, a hundred members of the Royal Societies of England and Scotland, sixty professors in the Universities and Colleges, a hundred physicians, and a hundred clergymen. Aye, a hundred clergymen; and in the fact I discover the main secret of the religious tone that has characterized these meetings. And here it is, as it seems to me, our British brethren are ahead of us in this country. For there is also an American Scientific Association, on essentially the same plan as the British. It has now been in existence twelve years, and I have attended all its annual meetings, save two; nor have I ever seen any other feeling manifested than respect for religion. But I am sorry to say, that I have met there only a very few of my clerical brethren. If they desire to witness in this body as decided an influence in favor of religion as is exhibited on the other side of the Atlantic, they have only to attend its meetings and take an active part in its labors.

A fourth lesson taught by history and observation, is, that neither philosophy nor biblical interpretation have yet arrived at a perfect and unchangeable state.

Mathematics is the only science that can lay claim to infallibility; and even this admits of progress; so that new religious applications may arise from new researches. The other sciences range widely along the scale of probability and certainty in their conclusions. Many points in them all, and in some nearly every point, admit of further elucidation; such as may considerably modify their religious bearings. Let the history of philosophy, even in the exact sciences, and eminently in the psychological and moral, teach us how vain is the pretence that they can assume no new phase in relation to religion. How cautious, therefore, should the philosopher be, to distinguish between the settled and the changeable principles of science, before he pronounces any of them in collision with inspired truth.

On the other hand, however, let the theologian remember, that, though the principles of the Bible be infallible and unchangeable, not so is its interpretation. Passing by the wild rationalistic

theory of accommodation in biblical hermeneutics, it is still true, that on many principles of their science, exegetical writers are not agreed. The result is diversity of signification, when they interpret the Word of God. Yet to avoid misapprehension, let me avow my conviction, that, so far as the essentials of salvation are concerned, the Bible is so plain a book, that no theories of interpretation, advocated by honest Christian men, can conceal these great truths. In fact, so prominently do they stand out in the Scriptures, that it needs no rules to make them intelligible, save what common sense and common honesty supply; and hence no sophistries of the interpreter can long conceal them from the people. But very different is the case with some of those parts of Scripture *hard to be understood*, and of others, which cannot be understood till researches and discoveries in philology, history, and science, have given us the clue. So long as these discoveries continue to be made, will the meaning of some passages of Scripture be liable to modification; and at present these branches of learning are far enough from perfection. It is impossible, therefore, that the meaning of some portions of Scripture should not receive some modifications for a long time to come; and he does the most injury to the cause of religion, who rejects every new interpretation, and considers it dangerous to disturb the settled notions of men as to the meaning even of the less important portions of Scripture. He must have a weak faith in the Bible, who fears to have every passage in it subjected to the most thorough scrutiny, under the concentrated light which all literature and all science can pour upon it. And he must have a very narrow view of literature and science, who fancies that they have done all they can do to elucidate the sacred text. Yet how common the notion among divines, that, while "human science is a changing and a restless thing," theology, — not merely its frame-work, but its entire covering, coloring, and appendages, — has long since received its last finish.

The fifth lesson taught us by history and observation, is the weakness and folly of predicting or apprehending injury to Christianity from scientific discoveries. Such fears and predictions are not uncommon. On the one hand, the infidel, by a hasty inference, feels confident that the new discoveries will give a deadly blow to what he regards a false system; and he exults in the anticipated discomfiture of the Christian church. Some intelligent Christians, also, become alarmed at the threatening aspect of the new views, and tremble for the result. But how vain are all such fears and predictions! It is the fiftieth time in which Christianity has seemed to

the sanguine sceptic and the timorous believer to be in great peril; and yet not even an outpost has been lost in this guerilla warfare. Discoveries in astronomy, geology, chemistry, and physiology, have often looked threatening for a while; but how entirely have they melted away before brighter light and more careful study. Moreover, every new assault upon Christianity seems to develop its inherent strength, and to weaken the power of its adversaries; because, once discomfited, they can never rise again. It will be time for the infidel to begin to hope, when he shall see, what he has not yet seen, a single stone struck from one of the bastions of this massive fortress by his artillery. And strange that any believer should be anxious for the future, when the history of the past shows him that every science, which for a time has been forced into the ranks of the enemy, and made to assume a hostile attitude, has, in the end, turned out to be an efficient ally.

History and observation sustain us in going further than this; they show us, that, as a general rule, the more threatening have been the developments of any science in its earlier periods in respect to Christianity, the more strong and abundant have been its ultimate support and illustration of religion. The introduction of the Copernican system of astronomy seemed, to the divines of that day, utterly irreconcilable to revelation; and they contended against it as if the life of religion were at stake. Nevertheless, the demonstrations of physics triumphed over councils and decrees; but instead of proving the death of religion, what Christian does not rejoice in the rich illustrations and auxiliary support which revelation has derived from astronomy? especially in furnishing to the commentator the true principle of interpreting texts of Scripture that relate to natural phenomena. So, too, chemistry was employed for a time by the exulting sceptic, and to the alarm of the timid believer, in disproving the future conflagration of the earth. Yet not only has this envenomed arrow fallen harmless to the ground, but the science has furnished materials enough for at least one volume as a prize essay, entitled, "Chemistry as exemplifying the Wisdom and Beneficence of God;" and other similar volumes might easily follow. During the early part of the present century, no science excited so much of this false alarm as geology. But already, if I do not mistake public opinion, the tables are well nigh turned, and, save here and there a disconsolate few, who have so long been chanting the death-song of Christianity that they can never change their notes, the ministers of Christ now find among the religious applications of this science, rich illus-

trations of divine truths; and from the disinterred relics of the deep bedded strata, there comes forth a voice in defence of the peculiar doctrines of the reformation, and a new argument for the Divine existence. So that, in fact, this new field of religious literature is already becoming attractive and prolific in publications. To geology, therefore, may be applied the riddle of Samson: *out of the eater comes forth meat, and out of the strong comes forth sweetness.*

Now in view of such results, we may confidently predict that some recent and yet imperfect sciences, lying on the outskirts of physiology and psychology, although at present greatly perverted by sciolism, and made to bear unfavorably both upon morals and religion, will in the end afford a support to both, proportionably strong. What they need now is careful investigation by clear-headed men of the Baconian school, who are familiar both with physical and intellectual science. But so long have these subjects been in the hands of charlatans, or of men with limited and partial views, that able and respectable philosophers, especially among the clergy, shrink from their investigation, lest the title of phrenologist, or mesmerist, or spiritualist, should destroy their reputation and usefulness. It ought not so to be; and I am satisfied that not until this thorough investigation takes place, will these branches of knowledge be placed upon the same sure footing on which other departments of experimental science rest. At present, they seem to me like some large temple, or palace, mostly buried by rubbish, with only here and there some tower, or minaret, or column, projecting above the surface. Around these detached parts, groups are gathered endeavoring to show that each tower or column is a complete temple. But not till the vast piles of rubbish are removed, will the real temple exhibit its true proportions and character. When this is done, I fancy that the structure will be found a noble one, and worthy of the Infinite Architect.

I have time to derive only one other lesson from history and observation on this subject. They show us how unwise it is to denounce any new discovery, or theory in science, when they are first broached, as hostile to religion; and especially to take the ground that if the new views are true, the Bible must be false. There is a strong temptation to do this. Men of ardent temperament, who love the Bible, when anything is advanced which can be construed into hostility to its statements, feel as we all do when anything is suggested derogatory to the character of a near friend. We rush to the defence without waiting for the dictates of prudence, and thus we may injure instead of assisting our friend. Much more liable are we to

injure the Bible. There is no need of such haste. Christianity stands on too firm and broad a base to be overturned by one or a hundred such blows as have hitherto been aimed against it. The true policy is to wait for a time, to see whether we fully understand the new views, and whether they conflict with the letter or the spirit of revelation. Suppose the theologian should take ground which he is compelled afterwards to abandon, and to fall in with the new discovery. With how bad a grace will he come over to the new ground after severely denouncing as infidels, those who adopted it? How likely to lose the public respect, and to make sceptics of those who were before only indifferent? How mortifying must it have been to the theologians who, one hundred and fifty years ago, denounced astronomy, to see its discoveries at length introduced into the almanac, and testifying of their bigotry to all classes. Who can doubt that many a man, in despising them, was led to despise the sacred cause which they were appointed to defend? Yet the theologians honestly believed that to admit the earth's annual and diurnal revolution would overthrow the Bible. But how much better to have waited a little before avowing their convictions.

How little heed, however, do men give to the mistakes of their predecessors! The same eagerness and hot haste have been manifested in our own day to rush into the conflict with scientific men, as they have brought out new discoveries apparently unfriendly in their bearing upon revelation. Divines, eager for the onset, have not waited till they could study the subject and understand it; but have rushed upon the foe, confident that by abstractions and denunciation, if by no other weapons, they could crush him. Often have they found themselves in conflict with a windmill, and all they have accomplished has been to make themselves ridiculous, as with fallen crest and trailing plumes they have left the field. A little delay would have taught them, that sometimes at least, the better part of valor is discretion.

Allow me to refer to a very recent example where the caution which I recommend would have been wisely adopted. Some of our zoölogists have advanced views respecting the specific unity and unity of origin of the human race, that are in conflict with the common understanding of revelation; and at once able divines took the ground that such views are irreconcilably opposed to the whole scheme of the Bible. They may be so; but why declare it before the subject has been more thoroughly discussed, and we are sure that we understand it? It may turn out, and such is my own conviction,

that the zoölogists have too hastily decided this question, because they judged of it chiefly from facts in the limited field of their own science. Suppose it should appear that eminent naturalists are divided in opinion on the subject. Suppose that, when they assert that there are several species of men, they are unable to tell us what constitutes a species, and cannot draw a line of distinction between species and varieties. Suppose that we should find zoölogists entirely disagreed on the subject of hybridity. Suppose it should appear that the laws of distribution in the species and varieties of the lower animals, which is the grand argument for proving a diversity of origin in the case of man, should be found greatly modified in respect to him, by his cosmopolite character and ability, through superior mental endowments, to adapt himself to different circumstances. Suppose we should find examples of varieties of men, who have passed from the highest to the lowest races, save in color, through the influence of deteriorating causes long acting. Suppose it should appear that ethnology and psychology are entitled to as much weight in their testimony on this subject as zoölogy, and that they should pronounce in favor of a unity of origin. Suppose it should be found that many other elements of this most difficult subject are yet not well enough understood to reason from, and demand long and patient investigation. Or make the most unfavorable supposition, viz. that the preponderance of evidence favors the idea of a diversity of origin; is it quite certain that we must give up the Bible, or its more important doctrines? Would the discrepancy appear so great, as it did when the Copernican system was first announced? Shame on us, that we feel so fearful in respect to God's Word, and those eternal truths that form the groundwork of the scheme of salvation. Right is it that we should address ourselves manfully to every argument that bears upon revelation; but how unwise, when it is wholly unnecessary, to take ground which we may be compelled with a bad grace to relinquish.

In conclusion, let me recapitulate the principles, which, as I have endeavored to show, should be the common creed, and regulate the intercourse and feelings of the theologian and philosopher.

They should start with the principle, that theology is entitled to higher respect, as a standard of appeal, than any branch of knowledge not strictly demonstrative.

It should also be admitted that, as a means of moral reformation and a regulator of human affairs, philosophy has little comparative power.

They can agree, also, in the position, that entire harmony will be the final result of all researches in philosophy and religion.

To the scientific man should be granted the freest and the fullest liberty of investigation.

The language of science and of Scripture, as well as of popular religious literature, require different, or at least modified, principles of interpretation.

Revelation has not anticipated scientific discovery.

It is required that those who pronounce judgment on points of connection between science and revelation, should be well acquainted with both subjects.

The facts and principles of science, to an unprejudiced, unsophisticated mind, are favorable to piety.

They form a vast storehouse for the use of natural theology.

They cast light upon, and illustrate, revelation.

The harmony of science and revelation is mutually beneficial.

The cultivation of science, without the restraints of religion, often proves very disastrous.

The general diffusion of science through a community is impossible without religion.

The precise language of science may be useful in stating the principles of theology.

History shows impressively the danger of exalting philosophy above revelation.

And the evils of substituting a denunciatory spirit for knowledge and argument.

It shows us, also, the evils of mutual jealousy and hard speeches between theologians and philosophers.

And the folly and weakness of predicting injury to revelation from scientific discoveries.

The more threatening to religion the developments of any science at first, the more abundant will be its defence and illustration of religion ultimately.

Finally, it is unwise hastily to denounce any new discovery as unfriendly to religion, and much safer to wait till its nature and bearing are well understood.

Now, in conclusion, is not a code of this description needed? I feel the imperfection of this first effort to draw it out; but I offer it as the beginning of a necessary work. Had the common ground on which divines and philosophers may stand, been cleared up and marked out centuries ago, how many violations of sacred charity and good manners, how many unreasonable jealousies and prejudices, how many angry controversies might have been prevented; and how

much nearer to entire harmony might science and religion ere this have been brought! And how many more examples would the page of history have presented, of genuine, humble-hearted, Christian philosophers, and of high-minded, liberal-hearted, philosophic divines!

It is such men that are wanted in the ranks of science, and the ranks of theology; and the principles, which I have pointed out at this time, are well adapted to form them. Could I excite a desire in the hearts of our students in theology to take this high position, I should not have written in vain. For what is a Christian Philosopher? He is a man who loves nature, and with untiring industry endeavors to penetrate her mysteries. With a mind too large for narrow views, too generous and frank for distorting prejudice, and too pure to be the slave of appetite and passion, he calmly surveys the phenomena of nature, to learn from thence the great plan of the universe as it lay originally in the Divine Mind. Nor does he stop when he has found out the mechanical, chemical and organic laws of nature; but rises to those higher principles by which the moral relations of man to his Maker are disclosed. Hence he receives with gratitude and joy those richer disclosures of truth which revelation brings. To its authority he bows reverently and rejoicingly; and counts it the best use he can make of science, to render it tributary to revelation, and to the cultivation of his own piety. He exhibits a generous enthusiasm in the cultivation of science; but he has a stronger desire to have it associated with religion; and hence he cherishes a high respect for those whose business it is to teach it. Indeed, the noblest example of a true Christian philosopher is seen in the able and faithful minister of the Gospel, who employs a thorough knowledge of science, not merely to enlighten the ignorant, but to illustrate and enforce the higher principles of religion.

On the other hand, if I were to give a definition of the highest style of a philosophic divine, it would be synonymous with that of the Christian philosopher. I should represent him as one whose grand object is to glorify God in the salvation of men, by means of the Gospel of Christ; but who made the whole circle of knowledge, literary and scientific, subservient to his great object.

Thus may the philosopher and the theologian be combined in the same individual. And why should they not? To whom is it more fitting to be an interpreter of nature, than to him who interprets God's work of revelation? Were such an identity more often realized, there would no longer be need to draw out a code of principles

for regulating the conduct and feelings of those no longer twain. It would be like laying down a set of rules for regulating the conduct of the different members of the same individual, toward one another.

If, then, the theologian and philosopher may be thus identified, it must be because the principles of theology are in harmony with those of philosophy. Theology does, indeed, develop principles which the sounding line of philosophy cannot reach. But so far as the two systems can be compared, they coincide. And we may be sure that whatever goes by the name of science, which contradicts a fair and enlightened exhibition of revealed truth, is only false philosophy. To develop this harmony should be an object of the Christian ministry, second only in importance to its first aim, that of the personal salvation of men. Indeed, so enlightened at this day is the popular mind in matters of science, that a large class of intelligent men will not listen to the claims of Christianity till they are satisfied it does not conflict with science. It is gratifying to find our young brethren, as they issue yearly from our Theological Institutions, so well qualified, by their enlarged and accurate knowledge both of science and theology, to engage successfully in this noble work. We bid them God speed in it; and so does the voice of history. For it tells them that the issue of every assault upon religion, with weapons drawn from science, has been to bring revelation and philosophy into closer agreement; and hence may we confidently anticipate ultimate and entire harmony. It is gratifying, also, to remember, amid all the conflicts of opinion on earth, that all truth originally sprang from the same pure source — the Infinite Mind. But as it enters this world, its rays are separated, colored and distorted, by the media through which they pass; by human ignorance, prejudice, pride and passion. It is the noble work committed to divines and philosophers, so to prepare and adjust the rectifying glasses of reason and revelation, that they shall collect and rearrange these scattered rays into a pure and uncolored beam, that shall spread the light of heaven over the darkness of earth. Oh! as I look down the vista of years, the sweet vision rises before me. The storm of conflicting opinions has passed by, and I hear only the distant dying thunder, while the spent lightning plays harmlessly around the horizon. The sun of truth looks forth in glory behind the retiring cloud, on whose face it has painted a bow of harmonious colors — a sign of peace to the world, as its evening comes on, and a pledge of the cloudless and immortal day that is to succeed.

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MEADVILLE THEOLOGICAL SCHOOL

QUARTERLY BULLETIN

VOL. XXIII

JANUARY, 1929

NO. II

HUMANISM IN RELIGION

RESTATED

by

PROFESSOR ROBERT J. HUTCHEON, D. D.

Entered as Second-Class Matter January 5, 1927
at the Postoffice at Chicago, Illinois,
under the Act of Congress of
August 24, 1912

PUBLISHED BY THE MEADVILLE THEOLOGICAL SCHOOL

5659 Woodlawn Ave., CHICAGO, ILL.

January

April

July

October

QUARTERLY BULLETIN
OF THE
MEADVILLE
THEOLOGICAL SCHOOL
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"HUMANISM IN RELIGION RESTATED"

BY

PROFESSOR ROBERT J. HUTCHEON

Introduction

The movement called "humanism" has had an honorable career in the western world. The term has stood for various meanings, no doubt, but always it has signified some stress on the human in contradistinction from other types of thought that put too lowly a value on man as man. The discovery of the value of man as man is really a late and rare achievement. Even in a sophisticated time like ours, no child is born self-conscious; each one has to discover himself and even when the discovery has been made, self-consciousness remains an intermittent affair throughout life. So the human race has had to discover itself. Throughout its long period on the earth the race of men has remained for the most part immersed in nature or its own institutions, religious or political, or its own superstitions and mythologies or in physical and intellectual slavery. But every now and then, some race or some gifted group has wakened up, made the grand discovery of itself and started out to live by its own direction and for chosen ends. In the ancient world, for example, the Athenians of the Periclean age were pre-eminently self-conscious and humanistic.

But the movement for which the name was invented was born in Italy in the period of the Renaissance. The Renaissance was more than the recovery of the literature of antiquity; it was also the discovery of man. For many centuries the individual had been swallowed up in the Church, the Empire and the Guild. He did not belong to himself but to these institutions. They were his centres of reference rather than his own emotions, purposes or person. He knew no life outside of them and was not encouraged to believe that there was such a thing as the natural man or a personal centre of being, capable of living a relatively independent life or a thought-world quite outside of the dogmas of the Church. For such men the Renaissance meant "the discovery of the human"—a discovery much more significant than that of America by Columbus or of the new heavens by Copernicus. Men began to be aware of and to exploit their own powers,

Under the stimulus of the recently recovered literature of antiquity, literature and the arts began to flourish and to break free from the too rigid control of the Church. Mighty personalities such as Leonardo da Vinci and Michael Angelo asserted themselves even against the despots of the Italian cities and the popes of Rome. In France, the humanistic Montaigne could say: "I study myself more than any other subject; it is my Supernatural Metaphysics; it is my Natural Philosophy." Of course the new consciousness of the ego was seldom as all-absorbing as in the case of Montaigne but in a multitude of minds the individual life of the self was felt for the first time and produced an inner excitement and strain to which they had hitherto been strangers.

In the light of this new discovery of the inner self, religion, where it did not lose its influence altogether, assumed a new status. Men dared to believe and to assert that a religion could be achieved that would be independent of all external forms and traditions and that would ground itself in the very nature of the human soul. Especially were they eager to escape from the supernaturalism of the Roman Church and, in a later time, of dogmatic Protestantism as well. In Italy the neo-Platonic writings were used to that end and in Germany the works of contemporary mystics but in both cases the end sought was the same—to find in the soul itself and in its inner experiences a foundation for a religious faith which should owe nothing to the external support of the dogmas of the Church.

The consciousness of the ego and its inner experiences has never been lost since the days of the Renaissance in Italy. Poetry, philosophy, music, painting and religious mysticism have offered men and women abundant opportunity for self-expression and so many have availed themselves of the opportunity that every department of our culture is full of creations saturated with an intense subjectivity. But man is prone to lose himself in his own creations, to imprison his soul in its own structures. Modern science dates from the Renaissance and for a long time was accompanied by an exhilarating sense of human emancipation and enlargement, but gradually there has arisen a type of thought called "naturalism" which assigns to man a very lowly place in the universe and in every possible way brings home to him his meanness and his insignificance. Modern philosophy began with Descartes with the statement: "I think, therefore I am", that is, it grounded itself in the consciousness of the self but it has issued in some influential quarters in an "absolutism" in which the 'self' of the

philosopher has been submerged and lost and all man's knowledge has been described as a worthless thing, riddled through and through with insoluble contradictions. Under the battering of these two movements, "naturalism" and "absolutism", man hardly dares to think well of himself. He has lost his old confidence. He feels crushed beneath the appalling immensities of the physical universe and the inaccessibility to his reflective thought of the absolute of the philosopher. The pessimism of Thomas Hardy is a well-known illustration of what happens to the human mind when it can find no home for its values in the mighty cosmos outside itself.

But it was inevitable that the human spirit should, sooner or later, assert itself against the crushing weight of these oppressive theories of its own creating. The will-to-live valiantly and abundantly can not be snuffed out or even weakened for long by its own negations. For two decades a movement calling itself "humanism" in England and "instrumentalism" in America has taken up the challenge of these self-negating philosophies and sought to set man again in the centre of his own world. All absolutisms in philosophy, religion and politics have been foresworn and man has been made the complete master in his own house. Science is regarded as man's tool; truth is less a sublime objective entity than a growing human value for which man is himself responsible; the Gods are regarded as the creations of man and man is urged to confront the universe in the strength of his own "unconquerable soul", unsupported by any sense of spiritual relationship between his own inner being and an invisible world beyond the cognizance of the physical sciences. As I write these words on Christmas Day there comes to my hand in the Chicago Tribune for Christmas an editorial called "Promethean America." It carries "humanism" to the nth power. "Prometheus was not a spiritual man. The friendly Titan stealing fire from the throne of Jove for mankind's benefit had not the inner fire that is called the spirit. He was a good man. He was hopeful and courageous but the boyish reach of the great Titan for fire and construction, for building blocks of a new civilization, for action and dynamic consequence were not the spiritual tests that more authentic saints usually demand. He had faith in outer things and action and no inner disillusion tortured him. He believed in man, his protégé, and in man's hopes and aspirations. He believed in man and in the outright values of his living. For him no refuge offered in the spirit's inner realm. He was the builder. He worked with time and fire. Prometheus was the first American."

These are very interesting and very significant words. They are true to the spirit of Chicago, the young, daring, ambitious, forward-looking, ever-building giant of the West. No doubt they will seem boyish and over-confident to the representatives of older, more experienced and more wearied civilizations. They throw man back upon his active impulses and make him the master of his own fate with a frankness and to a degree that take our breath away if we have been trying to draw our strength for living from mystical communion with some interior reality or from some divine Beyond. But their very frankness makes them a good point of departure for my purpose in this paper. There is something heartening after all in their ringing challenge to man to follow the lead of Prometheus and make the most of himself by the courageous development of his own powers. The "humanism" they proclaim is undoubtedly youthful but it points in the right direction and its crudeness will, let us hope, be cured by experience itself. It envisages man as the creator, the doer of deeds, the builder of civilizations, the master of nature, and although Prometheus does not take the whole of human nature up into himself and there is a place for the Christmas hero after all, Prometheus does represent a very important part of human nature and we may well take him as our starting-point in the brief survey which we propose to make. "Humanism" is a great word even when its meaning is unduly limited but when its meaning is expanded to the utmost, it becomes almost the richest word in our language. To be a human being, to illustrate human nature in our own person in all its possible richness, to be sensitive to all human values, to treat every other man, woman and child as a human being in the making,—surely that is an ambition great enough to absorb the entire spiritual energy of every one of us. Instead of repudiating the word "humanism", therefore, I shall try to preserve and enrich it, to keep it in line with its historical significance, to expand its possible meanings and to show that after all it offers us the only key for such an understanding of reality as shall overcome the feeling of alienness that so many noble spirits experience when they look out upon the universe as science now presents it to them.

The Creativity of Man

No one can even begin to understand any uniquely human thing, (religion, for example) until he has mastered to some extent the psychology of imaginative creation and overcome the feeling, so common to prosaic minds, that the imagination deals only with the fantastic and the unreal. True,

imagination may easily get out of bounds and become an irresponsible Puck, but in the major things of life it is as indispensable as the key-stone to the arch. To a degree which it is hard for us to realize in our ordinary moments, man lives in a world of his own making. Such recent novelties as the aeroplane and the radio are so obviously man-made that we recognize them as such without an effort, but so much of our world comes to us ready-made from a past with which we are not very familiar that we easily regard it as a gift of nature and nothing so dulls the mind as the passive acceptance of the merely given. But when we follow the more important things of life back to their beginnings, we find that they have their source in the human imagination. Until the full meaning of this fact has been grasped by us, we cannot really understand the human world at all.

The fact that our world is largely made by ourselves is the fundamental distinction between us and the lower animals. Some animals do reshape the world to a certain extent to their own ends. The beavers make dams and houses out of logs and sticks which they cut with their own teeth. The birds build nests. The bower-birds not only build nests but like human housekeepers decorate them with bright-colored objects. But on the whole the animals take nature as they find her. Only man is "of imagination all compact". He alone makes nature over to any large extent to further his own purposes. He not only remembers the past events of his life but can play with that past and reshape it to his heart's desire. He can expand and lengthen an image or shorten and dwarf it until it suggests something quite other than the original memory. He can take his images apart and combine a part of one with a part of another as in the case of the centaur and the mermaid. He can break up a compound thing like water into its primary elements. He can take a common substance like coal-tar and extract from it a dozen products entirely hidden from the unimaginative eyes of his furry friends. By crossing grains under controlled conditions he can produce a wheat that will mature hundreds of miles further north than any wheat produced by wild nature. Clothes, houses, furniture, tools, weapons, machines, vehicles for transportation—all the common economic utilities of life which seem to us now so many solid given things were once mere sketchy images in the human mind, the mental play-things of the inventor and the imaginative creator. Many of us have to rub our eyes and shake ourselves rather vehemently to realize this but it is entirely true. We will never know who

Invented the hammer or the saw or the wheel or a hundred other fundamentally necessary tools but the inventors of them were imaginative geniuses beyond a doubt.

But let us think of two great creations of the human imagination more in line with our present purpose, I mean language and music. Few people perhaps ever make the effort required to follow the evolution of these great human creations, and yet the lesson of such an effort, if it were once made, would never be lost.

Not all peoples have been equally gifted with the power to make language but all have had it to some degree and if the power seems for the most part dormant now, it is simply because our inherited speech serves our purpose fairly well. Just where the primitive sounds which constitute the roots of a language came from in the first place, whether from the imitation of nature herself or from the playful experimentation of man, no philologist can always be sure. But whatever their ultimate source, sooner or later and probably after much sifting, they became fixed in human use and were accepted as symbols for things, meanings and activities. The constructive imagination revealed in the vocabulary, syntax, grammar, rhythm and thought of the Greek language, for example, was so subtle and so architectonic an agency that the mind of the student is almost stunned at first by the effort he has to make just to grasp the outlines of its activity. Sounds such as nature had never heard until the early Greeks made them actually became the media by which man expressed his profoundest thoughts, his keenest joys and his deepest sorrows.

Or take modern music as another illustration of human creativity. Nature is full of accordant sounds that suggest music to man and many of his greatest musical effects are still produced by the human voice,—nature's gift to him. But all the formal, technical, mathematical aspects of music, all the instruments by which it is produced, all the harmonies of varying voices and varying instruments, have been imagined into existence by the mind of man himself. Only by a supreme effort can the ordinary mind follow in detail and with a realizing sense the story of the evolution of music down through the ages and the expansion of that affective type of imagination by which musical compositions are produced.

Many other illustrations of the creative activity of the human mind might be cited but those already mentioned are sufficient for our present purpose. I have rehearsed them

here, although every one is familiar with them, simply that my readers may carry with them into what follows a lively sense of the creativeness of the human mind, of the fact that our human world is not simply given but to a large extent constructed, and that our constructed world is not necessarily unreal and fantastic simply because it is constructed. And it may be well to note before passing from this general topic, that imagination in all its major operations is largely spontaneous. We do not say: "Go to: let us imagine some new thing." It is truer to affirm that "creation takes place in us." Imaginative creation seems like an extension of the creative process of organic nature into the realm of mind. The race imagines in the individual and nature in the race. Creation is the mind's thrilling response to the pressure and the incitations of the infinite reality that surrounds us. Man as creator is only a further illustration of the experimental, forward-feeling process of life itself.

Religion, the Child of Feeling and Imagination

It is customary to speak of religion in the singular but to be accurate we must speak of religions. There never has been and there is not now one universal religion any more than there ever has been or is now one universal language. Science knows religions only in the plural.

Religions spring up among human groups at a certain stage of their cultural evolution as naturally and inevitably as languages do. The general structure of the human mind seems to be much the same in all races or tribes in spite of the real mental differences between individual and individual and between group and group. And so when the feelings have reached a certain stage of susceptibility and intensity and the imagination has developed to the point where it can analyze its remembered images and recombine the parts with considerable freedom of inventiveness, the mind of man everywhere reacts to the pressure of its environment with those beliefs, emotions and acts which we gather together under the name—religion. I have elsewhere (*Frankness in Religion*, Macmillan 1929) tried to describe in psychological terms the dawn of the religious sentiment in the human mind and I shall not repeat the effort here. Only let me remind the reader that while the universality of religions shows that religion (as Lessing said) is an inevitable part of the education of the human race, the immense diversity of religions shows at the same time the religions are entirely human and reflect everywhere the moral evolution and the intellectual attainments of the groups among whom they arise. Here, as everywhere

in human life, there are two sides to the process,—the subject side and the object side. There is the pressure of the environment on the mind and there is the answer-back of the mind to the environment. And this answer-back of the mind is both subconscious and conscious. The greatest ideas of man in the field of religion have arisen rather from a sort of inner spiritual necessity than from man's deliberate reflection. The creative process has always long and deep roots in the subconscious or racial part of the individual mind; nevertheless that process must emerge sooner or later on to the conscious level and receive its final shaping from the activity of the conscious level. Religions are all man-made in the sense that they come out of the human mind and are colored in each case by the general contents of the group-mind but the psychological necessity under whose drive the mind acts in religion is not of man's creation. The evolution of life on the earth is a cosmic process—without the sun the earth could produce nothing; living creatures are the products as well as the agents of the evolutionary process, and in a similar way religion both arises subconsciously in the human mind as an inner necessity and takes its form from the conscious shaping of the creative imagination.

Historical students of the phenomena of religions generally have little patience with the efforts of philosophers to read into the beginnings of religions the qualities that come out in the end and the language of the philosopher is sometimes such as to justify the historian's hostility. And yet the philosopher may only be giving an unduly abstract statement of an insight that is really valid. For example, what could seem at first hearing more untrue of primitive religion than Hegel's definition of religion as "the knowledge which the finite mind possesses of its essence as an absolute mind". That statement undoubtedly needs a deal of explaining and transmuting before it can seem to be true of early religion. But when it is translated into simpler and more empirical language a profound truth is seen to be involved in it. There is more going on in the religious consciousness of the early man than he himself is aware of. The repeated struggles of man to overcome that which limits his purposes testify after all to an implicit consciousness of superiority to his obstacles. Man has never felt that he has been all that he had it in him to be. His potentialities never get completely actualized and the evolution of any particular religion is just man's struggle to actualize what was implicit in his religious consciousness from the beginning. I emphasize this point because so many people feel, when one says that religion is man-made, that it

is only a tool for the gaining of certain utilitarian ends and is to be thrown away when these ends can be attained more effectively in other ways. Religion is always something more than a conscious struggle to gain certain definite ends; it is spiritual self-realization, the flowering from within of a natural psychic tendency, the extension of the evolutionary process up into the human mind, a groaning of the spirit in its struggle to lay hold upon that in the cosmos which is felt to be consubstantial with itself. It is thoroughly and uniquely human but it arises in man because it fulfills ends which are not of his devising but are rather an abiding part of his given spiritual constitution.

The objects of the religious sentiment in its earliest manifestations are naturally variable, fugitive and shadowy. Whatever arouses a vivid feeling, excites the creative play of the imagination and seems in its activities akin in any way to the activities of man's own mind of which he is becoming increasingly aware, may serve to awaken his religious sentiment. The return of the sun every morning, the moving clouds, the flowing rivers, the storm, the thunderbolt, the trees, the animals, all beneficent objects on which he depends, the spirits of the dead which visit him in his dreams,—anything impressive, mysterious, possessed of *mana*, superior to man himself, may arouse the religious consciousness, the feeling of dependence, the sentiment of admiration, veneration, confidence and love. But whatever may be the objects to which the religious sentiment attaches itself—and sometimes these objects have been rather terrifying—the sense of being bound to them or in normal relations with them, has always brought to man a sense of comfort and assurance. Man has always sought in his religion to get into harmonious relations with the objects he has revered or feared and when he has gained the sense of harmony he has desired, the psychological effect has been that peace of God which the Apostle describes as passing all understanding. The overcoming of the sense of alienness, the mystical union of the soul with the divine object has been the driving force behind all religions that have acted as really cultural agencies in history. As Herder said: Religion is the internal appropriation of the divine activity.

The Emergence of the Gods

We owe this phrase to Professor George Foot Moore. It is the correct and adequate phrase and obviously in line with the recent theory of "Emergent Evolution." The Gods are not empirically discovered or created by a conscious art like that of the dramatist or deliberately thought out as philosophies

are: they emerge. But where do they emerge from? The only conceivable source is the human mind, unless we are to fall back upon the crude supernaturalism which declares that Gods have been given to man as objectively as stars and mountains and seas and living creatures. Here again we must emphasize the fact that the process is two-sided, that is, it has a subject side and an object side. The many Gods who have been worshipped in the various religions have always been man's interpretations of objective phenomena or of phenomena regarded as objective. The interpretations may have proved to be mistaken later on but at the moment they were made and believed in, they were regarded as representations of real objects.

We need not concern ourselves here too curiously about the origin of the god-idea,—whether the Gods arose out of spiritism or out of a fusion of demon and hero or out of nature-powers or out of *mana* or out of all of them together. No doubt the emergence of Gods with individuality and character out of the vague, shifty and fugitive spirits of an earlier time was accompanied or preceded by a development of personality and self-consciousness among the people themselves, for man can never rise in his conceptions of the Gods beyond his own nature, but it is enough for our purposes here simply to note the fact that the Gods did emerge among all progressive peoples and played a great rôle in the imaginative and practical life of those peoples. The list of the great Gods that we may collect from such a work as George F. Moore's "History of Religions" is very long and at first sight very bewildering but it is essential that we should acknowledge and get accustomed to the historical actuality of these many Gods. Because it is impossible for us to make them psychologically real to ourselves, it does not follow that they were not thus real to their devotees.

While we may dismiss with these few words the question of the psychological origin of the Gods, it is important to notice that they emerged from the group-mind rather than from the mind of any individual. No doubt the individual played an important part in the group's creative activity as he always does but he was more submerged in his group than a modern scientist or philosopher is apt to be. The type of individual with whom we are now familiar in our highly specialized intellectual activities did not exist in the ages when the great Gods were emerging. Every new image or combination of images or idea which the innovating individual might suggest had to be taken up into the popular mind to get any foothold

at all. The imaginative genius was in the closest mental rapport with his group and his creations thus received the authentication of his people and were essentially group-products. The Gods belonged to their people because they literally were the projections of the psychic life of their people. They were the outcome of a spontaneous social process, a birth out of the gestating group-mind and needed no proof beyond the subjective certainty with which they were realized. And it was because they were born of the group-life that they were so powerful. No positive, widely effective religion has ever grown out of the mere reflection of individuals. Philosophy has destroyed Gods; but it has never been deep-going enough to create them.

It requires a severe effort of the imagination for the average Christian, ignorant as he generally is of the science of religions and accustomed to think of his own religion as taking up into itself the whole meaning of the term and of his God as the only God, to realize that many of the great so-called heathen Gods have been as psychologically real to their devotees as his God is to him. And yet difficult as the effort may be, it must be made if we are to think through the religious problem and be able to help our young people who so often come to us with the perplexed and perplexing question, Is there a God? We must first frankly recognize the fact that multitudes of the great ethnic Gods, dead and living, have been psychologically real to their devotees and practically effective in their control over the conduct of the group. At the present moment Allah is just as real psychologically to the Mohammedans and Vishnu, Shiva, and Kali to their Hindu worshippers as Yahweh is to the Jews or the Christian God to the Christians. Our first question must always concern itself with the psychological reality rather than with the metaphysical status of any God. Every great God embodies some of the values which his devotees cherish,—power, bounty, health, righteousness, mercy, wisdom, love, and as long as the God is psychologically real, the values he enshrines are impressed upon the minds of the worshippers far more effectively than if they were not thus embodied in the Divinity. If we were only more evolutionary in our religious thinking and concerned ourselves with the functions of the Gods rather than with their structure or what the philosopher calls their ontological status, a great light might dawn on our minds. It is inevitable that, so long as a God is psychologically real to his devotees, he must seem to them ontologically valid and as long as a God is psychologically real and has a genuinely spiritual content, his devotees can achieve the whole gamut of powerful religious emotions in

their worship of him. The mystics of India beyond a doubt experience the same emotions of joy, confidence, love and ecstasy in their spiritual relations with Vishnu, Shiva, Kali or any other favorite God as the Mohammedan mystics do in their worship of Allah or the Roman Catholic mystics in their adoration of Christ or the virgin Mary. A truly humanistic approach to religions involves a recognition of this fact. The main concern of a humanist who is also a psychologist must be with the character of a God or his psychological reality in the life of a people rather than with his metaphysical reality for the critical philosopher. The function of a great popular God in the education of a people is to embody, to represent, to defend and to enhance that people's life-values and if any particular God is thus functioning, it is childish to complain that that God is Allah or Vishnu or Ahura-Mazda or Yahweh rather than the God of Christians. When a God is psychologically real to a people and rich in all the qualities which the people most desire, he functions as the means by which each new generation becomes conscious of the meaning of its life. The slowly achieved ideals of the group are impressed on each new generation with the authority which only a Divinity can wield. In the pictorial language of the Bible, the God goes before his people as a pillar of cloud by day and a pillar of fire by night.

It must not be contended of course that the Gods have always functioned as constructive agencies in the life of peoples. To affirm that would be to fly in the face of history. So long as the God is in intimate rapport with the emotional and imaginative life of his people and he develops with the developing life of the people, his influence is vital and constructive. But when the God is removed far from the life of his people, occupies a heaven remote from earth and becomes an Absolute being with qualities all his own; in other words, when the worshipper begins to insist on the distinctions between himself and his God and qualities like justice, goodness etc. are used in a different sense when they are applied to God than when they are applied to man, the door is thrown wide open for a whole brood of fanaticisms to issue forth. It might be validly affirmed that no great God has always gone before his people like a pillar of cloud by day and a pillar of fire by night. At some time or other in his history he has invariably become an obstacle in the path of human progress.

Nor can it be contended either that all the Gods were the outcome of a spontaneous social process such as I have attempted to describe above. Most of the greater Gods were,

but a time arrived when priests and prophets became aware of the share that man had in the evolution of the Gods and began to make a selfish use of their knowledge. Some individuals, (for example the Greek philosopher Empedocles) went so far as to proclaim themselves Gods. The Pharaohs of Egypt and the Emperors of Rome were made Gods as a matter of governmental policy. Founders of religion like Buddha and Jesus became Gods under stress of theological as well as of religious motives. The Mikado of Japan is still regarded as divinely born and divinely descended. But the Gods who were created as a matter of public policy have never been psychologically real to the people who were supposed to worship them. Hence it remains true that all the great Gods emerged spontaneously from the spiritual gestation of groups who had among them individuals gifted with the highest emotional sensibility, the freest imaginative activity and the most penetrating and wide-reaching vision. It does not follow, however, let me insist again, that the Gods are entirely subjective and illusory. They are subjective, of course, for "no eye hath seen God at any time", but they are man's answer-back to the pressure upon his mind of phenomena, both physical and psychical, which were indubitably real. Languages are admittedly subjective in the sense that they spring from the creative inventiveness of the human mind. As has been well said: "Every formed tongue is in fact a marvel of unconscious logic." But languages are the bearers of meanings that are objective, inasmuch as their symbols do make it possible for us to handle to our advantage the external world of things and people. Words do not *picture* for us the objects they mean but they *interpret* them. So we may say that the great anthropomorphic Gods of the historical religions did not picture for their devotees the objective world, physical and psychical, but that they did help to interpret that world to the people and make adjustment to it more possible.

The Evolution and Devolution of the Gods

The Gods not only emerge; they also grow and change after they have emerged. Many were short-lived; others lived for centuries; a few have persisted for thousands of years. The growth of the Gods went along step by step with the moral and intellectual development of their people. Many Gods perished because their people were overwhelmed in war and absorbed by a more powerful group. When the character of certain Gods was not too firmly fixed, two of them might coalesce to form one new God. The same God might have different qualities and functions in different localities. Hierarchies of the Gods were formed in polytheistic countries like

Greece, in which each God in the Pantheon had his own rank, dignity and function. The restlessness and expansiveness of the creative impulse in man is clearly seen in the evolution of his Gods and the dramatization of their social relations as well as in the evolution of the arts, languages and societies.

There are many causes of this evolution of the characters and functions of the Gods. An important one, no doubt, is a growing knowledge of the natural order accompanied by the development of the conscious reasoning process in the individual mind. It was this development in Greece and Rome, for example, that undermined the Greco-Roman polytheism and prepared the way for the acceptance in those countries of the monotheistic principle. The evolution of the artistic impulse also has its echoes in the religious life as we see again among the Greeks. Their mastery of the human form in the art of sculpture was reflected in their conceptions and representations of their Gods.

But the most significant cause of religious evolution for our purpose here is the development of the moral consciousness among the people. The spirits whose worship preceded that of the Gods were not morally responsible beings. Their conduct was not controlled by any definite moral code but was capricious like the conduct of human children or savages before any *mores* are impressed on them. When the Gods emerged from this spiritistic background, they were not highly moralized either. They had to be transformed from capricious spirits or am-moral nature-forces into morally responsible agents and adjusted to the changing civil order within which their worshippers lived. It shocks many devout people still to hear students of the history of religion talk about the humanizing and civilizing of the Gods but the plain facts do justify the language nevertheless. If the Gods emerged from a spontaneous psychic process going on within the emotions and imagination of human groups as is here contended, they were sure to reflect the morality of the group from which they emerged. They could not rise higher than the *mores* of their creators. In certain instances where an existing religion was reborn through the spiritual influence of some great-souled prophet, the morality of the God worshipped in the reformed religion was far superior to that of the general group to which the reformer and his followers belonged. In such cases religion, being far in advance of current morality, definitely pointed and led the way to a higher life. But on the whole the movement was the other way. The Gods have generally reflected and conserved current morality rather than been

leaders in the struggle for a new morality. They have been the guardians of the laws of social order, of hospitality, of the sanctity of oaths, of domestic chastity and of other social obligations without which social life is impossible, but once they have secured a place in organized human society, they have been more interested in its conservation than in its progress.

The most powerful stimulus towards the moral betterment of the Gods, I have said, came from the growth of conscience among their worshippers. People were much more sensitive to the moral deficiencies of their Gods than to their intellectual contradictions. Once conscience had begun to set before any organized group of people an ideal of moral perfection, any moral inadequacy in their Deities would be quickly detected and resented. We have many well-known examples of this. Plato in discussing the education of the guardians of his ideal republic objects to the use of Homer and other poets because their stories bring discredit on the Gods. "These are the kind of sentiments about the Gods which will arouse our anger; and he who utters them shall be refused a chorus; neither shall we allow them to enter into education, meaning, as we do, that our guardians, as far as men can be, should be true worshippers of the Gods and like them. We will not have the poets teaching our youth that the Gods are the authors of evil, and that heroes are no better than men; for, as we were saying, these sentiments are neither pious nor true, being at variance with our demonstration that evil cannot come from God. Also they are likely to have a bad effect on those who hear them; for everybody will begin to excuse his own vices when he is convinced that similar wickednesses are always being perpetrated by the kindred of the Gods. Therefore let us put an end to such tales, lest they engender laxity of morals among the young." This of course is not a protest of the popular conscience against the moral delinquencies of the Gods; but we may be sure that the finer spirits among the Greeks had long realized that the conduct of the Gods as represented by the poets was a scandal calculated to bring discredit on the Greek religion as a whole. As Reville says: "Man does not easily tolerate the idea that the spirit whom he worships does not possess moral perfection. From the moment in which the hidden bond uniting religion and morality is recognized and felt, any notion of God which wounds the conscience is rejected."

The greatest illustration known to us of the moral evolution of a God is that of Yahweh in the Old Testament. When Yahweh first appears in the history of Israel, he is a jealous,

tribal Deity who has his seat on Mount Horeb or Mount Sinai. His main function seems to have been to fight for his people and overwhelm their enemies. The wars which the Israelites waged against their foes under Yahweh's leadership were wars of ruthless slaughter and rapine. Here is a sample of the truculence of Yahweh as recorded in Samuel XV: "Thus saith the Lord of Hosts: Now go and smite Amalek and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." And when, after a successful raid into Amalek, Saul spared Agag their King, "the word of the Lord came to Samuel saying: It repenteth me that I have set up Saul to be King, for he is turned back from following me and hath not performed my commandments," and as an illustration, for Saul's benefit, of what obedience to Yahweh involved, "Samuel hewed Agag to pieces before the Lord in Gilgal." Yahweh, as these illustrations show, was sanguinary, indictive and unjust. He is for his people whether they are right or wrong but he demands in return that he shall have all their worship and obedience. He is not, in the thought of Israel, the only God, for they acknowledged the existence of other Gods for other peoples but the leaders taught that they were covenanted to worship only one God—Yahweh.

It would seem almost impossible that such a bloody Deity could ever be humanized or moralized. But through the moral genius of the Hebrew prophets the seemingly impossible was actually accomplished. The conversion of Yahweh from a jealous tribal Deity into the sole God and universal Father is the longest and most significant step ever taken in the history of religion, at least so far as the western world is concerned. The stages by which this transformation of Yahweh was brought about need not be minutely traced here. No doubt the early prophet Elijah played an important part in it. He and other early prophets were monolatrists rather than monotheists; that is, they insisted vehemently on the worship of the one God, Yahweh, even though they believed in the existence of others. But it was not the mere vehemence of their monolatry that brought about the moral transformation of Yahweh. That was due rather to the fact that they identified Yahweh with the simple, severe, desert morality of Israel's past as over against the sensuous voluptuousness which had crept into the life of the Israelites through their contact with the new civilization of Canaan. These early prophets have been likened by Renan to the English Puritans of the seventeenth century because of the vehement intolerance they showed towards the materialistic, voluptuous, idolatrous civilization which the

Israelites were adopting from their neighbors; but whether they deserved Renan's characterizing epithet—"this terrible prophetism"—or not, their successful fight against a sensuous idolatry fixed in the character of Yahweh a moral purity and integrity which has been one of the great ethical assets of western civilizations.

The prophets of the eighth century B. C. carried this moralization of Yahweh still further. Yahweh for them is a God who hates iniquity and loves righteousness. Whereas the Yahweh of Elijah is bitterly opposed to the worship of other Gods by Israel, the Yahweh of Amos, Hosea and Isaiah is rather indifferent towards idolatry and the worship of other Gods but is passionately concerned about every concrete wrong in the community. Injustice, oppression of the poor, the luxury and self-indulgence of the rich, bribery and corruption, the falsifying of the balance, sexual abnormalities, lying, stealing, killing—these concrete acts arouse the anger of Yahweh against all who are guilty of them, whether they be kings or nobles or ordinary people. The great words of Amos, Hosea, Isaiah and Micah have come ringing down the centuries and are familiar to us all: "I (Yahweh) hate, I despise your feasts. Though ye offer me burnt offerings and meat offerings, I will not accept them." "But let judgment run down as water and righteousness as a mighty stream." "I desire mercy and not sacrifice and the knowledge of God more than burnt offerings." "What is good and what does Yahweh demand of thee but to deal justly and love to do good and walk reverently with thy God."

Along with this moralization of the character of Yahweh goes a new sense of his immeasurable might and lofty majesty. The earlier Yahweh had been a merely local Diety with his seat on a mountain. With Isaiah and later prophets no such local boundaries can contain their Diety. The imagination of the earlier worshippers of Yahweh had been sufficiently exercised by the thought that he wielded the lightning and the thunder. Now he taketh up the isles as a very little thing; he rides on the wings of the winds; he is master of the heavenly bodies and calleth out their host by number; the earth is only his footstool and the men on it like grasshoppers; everything earthly and human must prostrate itself before him; the kings of the earth are as vanity and Yahweh rules through them whether they know it or not. The prophets of the exile passed completely out of monolatry into a pure monotheism. For them Yahweh is the only God. They put into his mouth such declarations as these: "Before me was no God formed neither

shall there be after me." "I am the first and I am the last, and besides me there is no God." "I am Yahweh that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself." And this monotheism to which the prophets attained in the exile was a thoroughly ethical monotheism. Whereas the earlier Yahweh had been his people's partisan, the Yahweh of the exile has no favorites. Nothing but thoroughgoing righteousness can obtain his favor.

Beyond these two great advances in the picturing of a God—the complete moralization of his character and the extension of his sway over the whole world, the human mind could not go far. No doubt Jesus of Nazareth adds some perfecting touches to the picture, especially in the way of bringing out the softer features of the portrait, but even the universal fatherhood of Yahweh as announced by Jesus is already foreshadowed in the inextinguishable love attributed to Yahweh by Hosea.

It would have been a great moral gain for the western world if this conception of Yahweh had secured a permanent place in the imagination of the Jews and the Christians after them. But it was at no time the possession of more than a small minority of the Jewish people. After the return from the exile Yahweh became the embodiment of a fanatically intolerant nationalism and a rigid mechanical legalism against which Jesus had to protest in terms as pointed and realistic as those of the eighth century prophets: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not to leave the other undone." But the republication of the ethical monotheism of the Hebrew prophets by Jesus of Nazareth was not effective for long or among many people. It was soon swamped by ritualism, dogmatism and ecclesiasticism. The Protestant Reformation of the sixteenth century was to a certain degree a return to it but the Jehovah of the Calvinists was far more spiritually akin to the Yehweh of Elijah and Elisha than to the Yehweh of the great prophets and of Jesus. One of the strongest counts of the religious liberalism of the nineteenth century against Calvinism was the moral inadequacy of its conception of God. Channing's well-known essay called "The moral argument against Calvinism" sums up its contention in these words: "Calvinism is giving place to better views. It has passed its meridian and is sinking, to rise no more. It has to contend with foes

more formidable than theologians, with foes, from whom it cannot shield itself in mystery and metaphysical subtleties, we mean with the progress of the human mind and with the progress of the spirit of the Gospel."

With the problem of the devolution of the Gods we need not deal at any length. The list of dead Gods is ever growing longer. Zeus, Hera, Apollo, Poseidon, Amphitrite, Hades, Persephone, Demeter, Ares, Aphrodite, Athene, Diana, Dionysius, Hermes, Themis among the Greeks; Odin, Thor, Baldr, Freyr, Loki among the Scandinavians; the Gods of ancient Babylon, Assyria and Egypt; the fierce Gods of ancient Mexico and Peru;— these and hundreds more have completely lost whatever psychological reality they may have had. Even Brahma in India, according to J. B. Pratt, "is an antiquated deity who really went out of business long ago and has been retired on a pension of purely verbal honor these many centuries." Or, to come nearer home, the God of Calvin, with whom the theologians of former generations were on such intimate terms, is retreating with great rapidity to the graveyard. Washington Gladden several years ago testified that "the God whom Christians generally believe in and worship is a very different being from the one they were thinking about and praying to when I began my ministry." These commonplace facts, of which a much greater variety could be culled from the history of religions, are mentioned here only that they may bring home to us the conviction that in studying the Gods we are not dealing with phenomena that persist, like mountains and seas and solar systems, through the aeons of aeons, but rather with psychological structures that change with the shiftings and combinations of human groups and with the evolution of the human conscience and of human intelligence and knowledge.

A Summary of the Foregoing Sections

Before proceeding to the next stage of our discussion, it may be well to take a brief look over the ground we have already covered. From the point of view of our present knowledge, the situation from which we start in any frank evolutionary account of religion is *homo sapiens* confronted by the majestic, mysterious, weird, surprising, ever-active cosmos which confronts us today. The range and order and evolutionary history of that cosmos were of course not known to primitive man as they are to us but probably his sense of the presence of the great mystery was more overwhelming than ours because we are protected from its natural impact

upon the feelings and imagination in a hundred artificial ways. This *homo sapiens* has all the fundamental desires and all the mental capacities that we have today but he has very little knowledge, little control of his impulses and no means of testing such truths as he may achieve. This primitive man is an animal, of course, with an animal's appetites whose satisfaction is his primary business, but he is very much more than an animal. His fundamental drive is the will-to-live as a man, not as an animal,—as a man who desires to know, who is bound to his fellows by many invisible but unbreakable bonds, who feels longings that no animal ever felt towards the beautiful and the good, who can look before and after and transport himself to the past or the future as his impulse may direct. Out of this *will-to-live-as-a-man* spring all the arts, language, science, philosophy, society and religion. The most intelligent animals such as the horse, the dog, the elephant and the ape, though like man in so many ways, never create these unique media of living because they lack, largely if not entirely, the creative imagination and the imaginative reason.

The religious consciousness, the interest of man in the environing reality, man's longing to establish satisfactory relations, inner and outer, with that environment is a unique element in his unique psychic endowment. Out of this religious consciousness in the course of time emerge the beings we call Gods. It used to be supposed that the Gods gave religions to man; now the history of religions demonstrates that religions made the Gods as they made the sacred books, the priests, the churches and the creeds. The Gods emerge out of an activity of the human mind which it is very difficult for us to realize now because it is so different from the activity that produces modern science and philosophy. The activity of the mind in science and philosophy is individualistic, conscious and self-controlled. The activity of the mind out of which the Gods emerge is social, imaginative and spontaneous—a unique synthesis of feeling, imagination, invention and vision. The nearest analogue to it in other departments of mental life is the process in the group-mind out of which come the great heroes such as Prometheus, Hercules, Theseus, Beowulf, King Arthur, St. George and scores of others. All of the great Gods who have been psychologically real and practically helpful have come into being in this way. Students of the history of religion often speak of the Gods as projections of man's own nature on to the cosmos but I prefer to speak of them as interpretations of physical or psychical phenomena into the highest terms and indeed the only terms man has at his disposal, namely, terms suggested by his own experience.

The value of the Gods has never lain, so the science of religions compels us to say, in their omniscience or their power to work miracles and thus secure for man in an external way what he could not get for himself. Unreflecting man has expected this of them and has sometimes felt that he secured what he expected, but no critical mind that has ceased to believe in the miraculous as a present fact can accept at their face-value the stories of past miracles. No, the real value of the Gods has always consisted in the moral and spiritual qualities which they embodied and held aloft for the admiration and veneration of their worshippers. At the best they represented the group-virtues as no human individual could. As the worshipper looked up, let us say, at the Yahweh of the great prophets he felt his pride, arrogance, vainglory, impurity and selfishness shrivel up in that holy presence as in a cleansing fire. In the presence of the God of Jesus, the publican could only say: "God, be merciful to me a sinner." Every noble God in Persia or India or Greece or Israel has always been a goal to be reached as well as an inspiration towards the effort required to reach the goal. The affirmation of a Psalmist: "I shall be satisfied when I awake in thy likeness," is an ideal illustration of the spiritual value of a holy God. All the Gods, alas! as we have seen, have not enshrined the highest moral qualities and therefore have not led their worshippers to higher levels, but the persistence of Gods of some kind all over the world would surely indicate that they have performed some essential function in the life of groups, so long as they were really believed in.

In thinking about the Gods actively worshipped among various peoples at the present time, the humanist asks himself such questions as these: Are these Gods psychologically real to their worshippers? Do they embody any worth-while values? Are they keeping step with the intellectual and moral progress of their people? Have the people ceased to expect their God to do for them miraculously what they and they only can do for themselves? And if the humanist can answer all these questions affirmatively, he is not seriously troubled over the situation. It is when the Gods are not psychologically real to their worshippers or when they embody only primitive values or when they set their faces against all intellectual and moral innovation with a view to progress or when the worshippers rely lazily and slavishly upon their so-called miraculous powers, that the soul of the humanist begins to be distressed, for he knows that, in such a situation, either the people who worship these backward Gods must drop out of the forward movement of humanity or their religions must be violently reformed or destroyed.

The Religious Situation at the Present Time

All the religions and all the historic Gods, greater and lesser, emerged out of the human mind during that long period of human history when the creative imagination was at the high point of its activity and received little oversight and revision from the critical reason. But since the Renaissance the critical reason has become increasingly active and self-conscious, --in the sciences, in philosophy, in history, and, in the more recent decades, in art, literature and religion. Most of the men and women of today who have an academic background are evolutionists and evolutionists always see behind the full-grown, ordered, structured realities of the moment to the long and more or less changing and hazardous process by which they came to be. Hence they cannot take the great Gods of the great religions as the orthodox believers do. They know something of the psychological process by which the Gods have emerged from the human mind and of their moral evolution throughout history and, therefore, the God (or Gods) of their own youth is apt to become as unreal to them psychologically as Zeus, Apollo, Thor, Ahura-Mazda or other dead Gods have always been to them. Matthew Arnold contended years ago that people were ceasing to believe in miracles, not because of historical arguments directed against specific miracles or a priori arguments against miracles in general, but because the general state of mind out of which the belief in miracles grew no longer existed among educated people. The same is true of the great anthropomorphic Gods of the various religions. Wherever the critical reason has become acutely active, thoughtful people simply discover at some moment in their intellectual history that the anthropomorphic God of their youth--Shiva or Krishna or Yahweh or Allah or the Protestant God--has lost his reality for them. It is sometimes a very painful discovery but it can be avoided only by inhibiting the activity of the critical reason altogether.

Now a good many earnest people, when they have once made the discovery that their inherited anthropomorphic God is no longer real to them, conclude that the mental activity of the human race out of which the Gods emerged was a huge aberration and that it has come, or must be brought to, an end. The Gods, they believe, were the product of the primitive imagination stirred into spontaneous activity by the overpowering aspects of the environing world and by the palpitating feelings which were excited in the human heart by these aspects of nature; and they affirm that this primitive use of the imagination must be given up, that it is inconsistent with

our modern scientific methology and that the imagination can find all the activity it needs or ought to desire in discovering and envisaging ways and means for securing the welfare of man in the present world. They not only abandon the traditional God of their youth but insist that the mental activity out of which all the Gods came is utterly futile for today and tomorrow, and they undertake, with all degrees of resignation, to live without any of the inspiration or re-inforcement which multitudes have believed that they received from their worship of Yahweh or Allah or Vishnu or the Christian God.

Of this attitude Bertrand Russell is perhaps an extreme but nevertheless a very significant example. Here are his famous words: "Brief and powerless is man's life: on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for man, condemned today to lose his dearest, tomorrow himself to pass through the gates of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day; disdaining the coward terror of the slave of fate, to worship at the shrine that his own hands have built; undismayed by the empire of chance, to preserve a mind free from the wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have afshioned despite the trampling march of unconscious power." Other pronounced humanists regard this position of Russell as an exaggeration. Professor Sellars, for example, says: "The austerity and aloofness of this essay, which certain young radicals admire so much, seems to me forced. Such stoicism as Mr. Russell's is a rebound from religious romanticism." But Professor Sellars is among those who believe that the age-old activity of the human mind out of which the Gods emerged must be given up once and forever.

Now, it does not seem to me inevitable that humanism should take this direction at all. The same position with reference to poetry was taken by Macaulay in his essay on Milton in 1825. He declared that "as civilization advances, poetry almost necessarily declines." He argued that the generalizing habit of mind which is essential to science and mechanical industry kills the imaginative type of thinking which is the source of poetry. But history has no regard for the reputation of prophets. Hardly was Macaulay's prophecy out of his mouth before it was refuted by the poetry of Tennyson,

Browning, Arnold, Swinburne, Rossetti, Morris, Emerson, Longfellow and Whitman in the English-speaking world, not to mention poets writing in other tongues. If the reader wants to reassure himself that science does not necessarily kill poetry, let him turn to the famous passage in Browning's *Paracelsus*, Book V, beginning with the lines, "The centre-fire heaves underneath the earth, and the earth changes like a human face." It is impossible to predict what poetical interests the human mind may develop when once we have lived through this practical age with its rather boyish interest in big mechanical toys.

And what has proved true of poetry may be equally true of religion. As we are not likely ever again to have an epic poem such as Homer's *Iliad*, so we are not likely again to see great anthropomorphic Gods emerging from the religious consciousness. But some great dramatic conception of the cosmos and an inspiring sense of relatedness between the soul of man and the cosmos thus conceived may be awaiting us in the ages that lie before us. It would be a strange thing indeed if, of the many interests of the human mind, religion should be the only one doomed to end in nothingness. Art, poetry and music change but persist; philosophy is always being defeated in its struggle to get a synoptic view of reality but never gives up the effort; the scientists are finding every few decades that they have been on the wrong track but that does not prevent them from trying again. Why should religion be the only exception to the rule? Efforts have been made again and again to turn the religious consciousness from its quest for union with the Divine, meaning by the Divine some cosmic reality, but they have never been successful and, when the pressure has once been removed, the religious sentiment has taken again its normal direction. Undoubtedly there is something inspiring in Bertrand Russell's utter rejection of every kind of cosmic support and his ringing challenge to man to seek his resources entirely within himself. But faced with the tragic facts of life it is impossible to believe that such rebellion against the cosmos is a source of strength. As Professor Sellars says: "It is too rhetorical to be true philosophically." And emotionally and volitionally it would, if persisted in and frequently enunciated, distract and weaken the spirit and sooner or later wear it down. As John Bailey has said of George Meredith's poetry: "Thousands who have lived by Wordsworth's gift of faith, Arnold's of endurance, Tennyson's of wisdom, Browning's of joy, will turn away from this proffer of strength as one not receivable by human sorrow till other gifts have gone before it," so of Bertrand Russell's isolation of

man from the universe, we may say that it is theoretically impossible and morally self-defeating. One cannot resist the feeling that there is a touch of bravado in it after all.

But are there any signs that a vivid dramatic conception of the cosmos, such as may inspire in man a strong sense of his spiritual consubstantiality with it, is likely to emerge from any prophet-poet-philosopher of the future? We will never know beforehand when some mighty spirit may arrive to mature and bring to more complete expression the partial insights and hesitating conclusions of lesser spirits: "The wind bloweth where it listeth and thou heareth the sound thereof but canst not tell whence it cometh and whither it goeth." We have Emerson's example to support us in our hope for such a prophet-poet-philosopher: "I look for the new Teacher, that shall follow so far these shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Right, that Duty, is one thing with Science, with Beauty and with Joy." But though we cannot foresee his coming, there may be stirrings in the minds of many men that justify us in hoping for his emergence.

A close examination even of Bertrand Russell's defiant words shows that what amounts to a religious faith is implicit in them. He declares himself frankly a stranger and a rebel in the world of omnipotent matter rolling on its relentless way but he utters his credo that by the power of thought, by holding to ideal values, he can overcome the unconquerable and resist the irresistible. In other words, he makes thought a sort of God. But whence did he derive this spiritual agency which makes him superior to the mighty forces of the physical universe? The physical universe itself, as he describes it, could not have produced it; he the individual man, the wielder of this thought-power, certainly did not make himself. Whence, then, did the irresistible might of ideals come? One is forced to the conclusion that the realm of nature visible to the senses is not all that is real. Bertrand Russell himself is utterly unintelligible unless the cosmos which produced him is richer in potencies and capacities than he declares it to be.

Let us turn to another Englishman,—like Bertrand Russell, a great mathematician and a great scientist and now an active teacher of philosophy in Harvard University,—Alfred North Whitehead. Unfortunately Professor Whitehead has none of the clarity of statement of his English colleague, but without understanding all he has to say, we can soon feel and

see that his attitude to reality is quite different from that of Bertrand Russell. It is very significant that he attaches such importance to the testimony of the great poets. He declares that "their survival is evidence that they express deep intuitions of mankind penetrating into what is universal in concrete fact. Nature cannot be divorced from its aesthetic values and these values arise from the cumulation, in some sense, of the brooding presence of the whole onto its various parts. We gain from the poets the doctrine that a philosophy of nature must concern itself at least with these five notions: change, value, external objects, endurance, organism, interfusion." How profoundly different an outlook over nature from that of Bertrand Russell already quoted!

Note again his incessant stress on the concept of organism: "The field is now open for the introduction of some new doctrine of organism which may take the place of the materialism with which, since the seventeenth century, science has saddled philosophy. The physicist's energy is obviously an abstraction. The concrete fact is the organism. The science of living organisms is only now coming to a growth adequate to impress its conceptions upon philosophy. . . . A further stage of provisional realism is required in which the scientific scheme is recast, and founded on the ultimate conception of organism." "The doctrine which I am maintaining is that the whole concept of materialism only applies to very abstract entities, the product of logical discernment. The concrete enduring entities are organisms. . . . Science is taking on a new aspect which is neither purely physical, nor purely biological. It is becoming the study of organisms. Biology is the study of the larger organisms, whereas physics is the study of the smaller organisms." In these two emphases of Professor Whitehead we have a great advance beyond the more or less materialistic positions generally taken by scientists who are also philosophers.

It is much more difficult to find easily intelligible statements in which Professor Whitehead gathers up his thought of the ultimate principle of reality. He calls it in short "the principle of concretion" but that will not mean much to us unless we quote some simpler explanatory statements: "Actuality is through and through togetherness." "God is the actual fact from which the other formative elements cannot be torn apart." "Religion insists that the world is a mutually adjusted disposition of things, issuing in value for its own sake." "Apart from God there would be no actual world; and apart from the actual world with its creativity, there would be no

rational explanation of the ideal vision which constitutes God. God is the binding element in the world. The consciousness which is individual in us is universal in him; the love which is partial in us is all-embracing in him." The following longer quotation might suggest that it was culled from the pages of some philosophical mystic: "Religion is the vision of something which stands beyond, behind and within, the passing flux of immediate things, something which is real and yet waiting to be realized; something which gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest."

Whether one gets the full meaning of all these statements or not, one cannot miss the conviction, present everywhere in Professor Whitehead's later books, that the realm of nature visible to the senses is not all that is real. He ends on a note that is very different from Bertrand Russell's: "The fact of the religious vision, and its history of persistent expansion, is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a *gatelle* of transient experience."

It might be supposed, by those who think of John Dewey's Instrumentalism as on the whole hostile to the religious consciousness, that nothing could be quoted from his writings that would justify men's reaching out in thought and feeling for cosmic support in his life-struggle. But what do the following quotations from the closing pages of his "Human Nature and Conduct" mean? "Infinite relationships of man and his fellows and with nature already exist. The ideal means a sense of these encompassing continuities with their infinite reach. Even in the midst of conflict, struggle and defeat a consciousness is possible of the enduring and comprehending whole." Other Gods have been set up before the one true God. Religion as a sense of the whole is the most individualized of all things, the most spontaneous, undefinable and varied. For individuality signifies unique connections in the whole." Every act may carry within itself a consoling and supporting consciousness of the whole to which it belongs and which in some sense belongs to it. . . . There is a conceit fostered by perversion of religion which assimilates the universe to our personal desires but there is also a conceit of carrying the load of the universe from which religion liberates us. Within the flickering inconsequential acts of separate selves dwells a sense of the whole which claims and dignifies them. In its presence we put off mortality and live in the universal."

Those who can think of religion only in the stereotyped terms of their creeds and rituals may fail to find a religious note in these words but those who have been trained to detect the trend of living thought will feel that they express a restrained and critical but nevertheless genuine movement of their author's mind in the direction of implicating the human individual in the whole of reality and thus securing for him the sense of enlargement and support which such a feeling of implication with the whole has always brought to those saints and mystics who have enjoyed it.

But enough of academic thinkers. Let us turn to a man of a different type, to our own wholesome, open-eyed, keenly intelligent naturalist, John Burroughs. I do not quote his words because they coercively demonstrate any religious proposition but simply because they seem to me to express the reaction which the unsophisticated common-sense of the race must always make to the impact of the world's majesty, beauty and creativity upon it. There is a reason which does not and cannot give reasons because it is the response of the whole personality to the total pressure of the environing reality. Here are John Burroughs' words: "I am persuaded that there is something immanent in the universe, pervading every atom and molecule in it, that knows what it wants—a Cosmic Mind or Intelligence that we must take account of if we would make any headway in trying to understand the world in which we find ourselves. When we deny God it is always on behalf of some other God. We are compelled to recognize something not ourselves from which we proceed, and in which we live and move and have our being, call it energy or will or Jehovah or Ancient of Days. We cannot deny it because we are a part of it. As well might the fountain deny the sea or the cloud. Each of us is a fraction of the universal Eternal Intelligence. Is it unscientific to believe that our minds have their counterpart or their origin in the nature of which we form a part? Is our own intelligence all there is of mind-manifestation in the universe? Where did we get this divine gift? Did we take all there was of it? Certainly we did not ourselves invent it. It would require considerable wit to do that. Mind is immanent in nature. . . . Wherever there is adaptation of means to an end, there is mind?"

These are not the words of a profound abstract thinker. John Burroughs was no Plato or Hegel but in all his thinking, whether on nature or literature, he was sure-footed, penetrating, wise and vital. He could never have written Bertrand Russell's essay on "The Free Man's Worship" because he

could never have isolated himself from nature as Russell did or brought himself to believe that nature was always and everywhere his enemy. And in this position he is nearer to the common sense of man than Russell got. It is well-nigh impossible for unsophisticated man to believe that he is richer in feeling and thought and purpose than all the universe outside of humanity. Such a belief contradicts the reason in him that is deeper than reasons and he will have none of it. The learning of the schools seems to him a superficial thing in comparison with the intuitive conviction that there is something in the universe consubstantial with the best he has experienced in his own life and he goes on his way with the Whitmans, the Emersons and the Burroughses comparatively unmolested by what he regards as the hot-house skepticisms of the moment. He may not be intensely pious but he feels sure that there is something Supreme in the universe and he knows that he is not that Supreme.

I will call only one more witness to this sense that there is something akin to man's spirit in the world from which he has issued—Professor Frank C. Doan. As a thinker he did not rank with the greatest of his time but he was quite familiar with all the trends of modern thought and, no doubt, had felt the impact on his sensitive spirit of the skepticisms of the age. One of his sermons appears in the volume called "Humanist Sermons." It is with his latest volume, "The Eternal Spirit in the Daily Round" (Harper and Bros.) that I am now concerned. For years before his too early death Professor Doan had been schooling himself in the practice of daily meditation and had become the centre of a growing circle of people who looked to him for inspiration and sometimes for instruction in this difficult art of spiritual living. This posthumous volume is a reproduction of some of his meditations. No doubt psychological introspection is involved in these meditations but no one would be impressed by this fact in reading them. Their primary purpose is not mere knowledge of the mind but the stimulation and elevation of the spirit to the end that it may enjoy a fuller and more constant life in its own depths. And how does Professor Doan hope to secure this fuller soul-life? Certainly not by mere self-communion. What he desired was not self-integration, the subordination of the lower impulses to the higher. That goal had been reached by him long before. What he is reaching out for is a richer spiritual life within a soul already integrated. And he seeks to achieve it "by entering daily into the presence of that Eternal Spirit who inhabiteth the secret places of every human soul." There is no philosophical speculation in the book, that is, Professor Doan

makes no effort to relate this Eternal Spirit to the great physical reality which forms the necessary basis of our bodily life; but no one can turn the pages of the book or study carefully the many contexts in which the word "Eternal" occurs without carrying away the conviction that Professor Doan on the basis of his own experience believed that in its hours of most successful meditation the human spirit meets an eternal spirit other than itself or, to phrase it better, the human soul is united with a spiritual reality that is more-than-human.

Conclusion

What is the upshot, then, of our whole discussion? We have seen abundant reasons for believing that all religions, the higher as well as the lower, have emerged from the partly subconscious and partly conscious gestation of the human spirit in its effort to live and grow and realize itself; that all the Gods have emerged from the religious consciousness of different peoples when they reached a certain stage in their spiritual evolution; that many of the greater Gods have undergone a long process of evolution whereby they have become a more complete embodiment of the moral and spiritual intuitions of man while many others have become psychologically unreal and faded out of man's life altogether. We have also seen that the great value of the Gods has consisted not in their miraculous power to do for man what he could not do for himself but in their representation of the highest moral and spiritual values of life and in the inspiration towards higher conduct and braver living which they offered to the struggling and perplexed souls of men. We then admitted that the great anthropomorphic Gods which have emerged from the religious consciousness everywhere in the past can not remain psychologically real to those who have learned to think in the terms of modern science and philosophy. But we refused to draw the conclusion that because the anthropomorphic Gods could no longer be considered real, the whole age-long effort of man to find something consubstantial with himself in the Infinite Reality was therefore defeated. That is the conclusion which some who call themselves humanists do reach. They feel that the cosmic aspect of religion has revealed its futility once and for all, that all metaphysical effort must fall with its parent, cosmic religion, and that henceforth man's whole religious life must be concentrated on the creation and maintenance of human values without any reliance on cosmic support in his struggle. But that type of humanism (which Windelband called homonism) is not acceptable to all who bear the name, for example, Professor Schiller of Oxford. Nor is it accept-

able to the present writer. Man today is as much the child of the universe as he ever was and he cannot divorce himself either in thought or life from the infinite source of his being. Unless we are to fall back on miracle we must believe that there is that in the universe which accounts for us and all our values and aspirations. We acknowledge the feeling of impotence that comes over us when we try to gain a synoptic view of the whole of reality and fix our place in that whole. No more successful are we in solving the contradictions or explaining the evils that arise in human life. But we believe that men in the mass will never accept the verdict of those humanists who contend that man must "sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power," and that, where they have no knowledge, they will walk by faith. We have brought forward as many witnesses as we had space for to show that men of undoubted philosophic power who accept the humanistic account of the origin and evolution of religions and the Gods nevertheless feel that the Godward aspect of the religious consciousness can still function both theoretically and practically. In matters so vast and intricate as this no man's word is final one way or the other but, in the light of the evidence of these men and scores of others who might have been quoted, it seems to the present writer that the way of faith is still open and that, although we must work out our own destiny, without the miraculous assistance of super-natural powers, it will be an immense stimulus to us in our herculean labors to believe that in our co-operative quest for the good life, we are fulfilling the evolutionary purpose and draw our strength from a spiritual source not revealed to our bodily senses or measured by the instruments of physical science. In making a new organ evolution always uses as far as possible an old one and in the light of that principle it would seem as though religion must come of age not by turning its back upon its ancient quest for cosmic support but by carrying on that quest with more intelligence, more insight and a clearer vision of the great moral purposes, individual and social, for the furtherance of which the cosmic support is sought.

In the judgment of the present writer, therefore, a true humanism, after placing man at the centre of his own world, after conceiving man as the *measure* of all things, after interpreting the creative mind of man, aroused into activity by the pressure of the environment, as the source of all the arts, sciences, philosophies, moralities and religions, will complete itself by affirming that man is an integral part of a larger cosmic whole, that he can only be understood in relation to that

whole, that he is the highest product known to us of the evolutionary process going on in that whole and that the whole can be best interpreted from a human rather than an impersonal standpoint or, in other words, in the terms of man's own highest life. As A. S. Eddington says: "We have to build the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the metrical symbols of the mathematician. If not, it can only be left ungraspable—an environment dimly felt in moments of exaltation but lost to us in the sordid routine of life. To turn it into more continuous channels we must be able to approach the World-Spirit in the midst of our cares and duties in that simpler relation of spirit to spirit in which all true religion finds expression." (The Nature of the Physical World p. 338 Macmillan)

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Part I.—Kerr's Discoveries

ALL ABOUT THE GREAT DISCOVERIES—NO GOD, SOUL NOR IMMORTALITY

Chapter I.

General Observations on "What Is Civilization?"

CIVILIZATION is simply the state of attainment in the major activities of a tribe, race or nation at any given time. It is either advancing or receding as compared with an earlier or later date. There can be no stationary standard of civilization for any great length of time.

2 It is generally advancing in a very irregular line gathering volume and momentum as time passes. People and nations are said to have a low or a high standard of civilization as compared with the average.

3 Then, again, there is not, and never has been a common international ideal civilization. Different religions, sects, languages and form of government cause the many different and antagonistic ideal civilizations.

4 The greatest need of the world is a common ideal civilization. A general knowledge, adoption and use of the great inventions and discoveries of recent times will aid in bringing that about.

5 The League of Nations is a move in the right direction to remedy the differences and antagonisms of the many separate governments by organizing all the race into the United States of the World.

6 A general knowledge of my discoveries in the truths of nature that the universe contains no real god, that man has no soul and that life, mind and consciousness end forever at death will make all religions obsolete and end forever the antagonizing standards of civilization based on them.

7 The world adoption of Esperanto or some other agreed upon common language will eliminate the discord of antagonizing civilizations on that score.

8 Able writers have given the answer of the ancients to the question "What Is Civilization?" I shall endeavor to forecast the answer of the future to that question.

9 While a study of past civilizations are interesting for the lessons they furnish, yet the future civilizations are of vital importance as the welfare and happiness of coming generations are bound up in them.

10 While we can do nothing to aid past generations in correcting their mistakes and bettering their condition we can aid wonderfully in shaping conditions favorably for the future.

11 Since the harmonious cooperation of all the world will be necessary in solving the great problems for the grander civilization of our common posterity to enjoy, it will be necessary to first harmonize the followers of all religions and sects by making known to all the world the above discovered truths of nature which I have named Kerr's Discoveries.

12 That name is not chosen by reason of any egotism but from the necessity of identifying the truths and their discoverer to facilitate their teaching.

13 That name includes not only the three primary truths—that the universe contains no real god, that man has no soul, and that death ends life, mind and consciousness forever—but also includes the non-existence of all other imagined beings and places depending on them for existence, such as heaven and hell, angels and devils, spirits and ghosts, etc.

14 Owing to the errors people have been taught about these subjects many will be afraid to try to learn these new found truths thru fear that I may be mistaken, or of an evil influence on those who learn them, I shall endeavor to allay those fears thru full information concerning this movement.

General Information About Kerr's Discoveries

15 Source of the Movement. I am glad to inform the Christians that this discovery is an achievement within their own ranks, and the Americans that it was accomplished by an American.

KERR'S DISCOVERIES

16 **Immutability of Kerr's Discoveries.** I deprive none of a god, soul or immortality. I simply discovered the truths that always existed and forever will exist that none ever had such things in reality.

17 **Kerr's Discoveries are verified facts.** These discovered truths are presented in affirmative form verifiable by a world of positive proof and are not merely a belief, theory, idea, tenet, doctrine, or any other word denoting ignorance as to their reality.

18 **My personal guarantee and indemnity.** Before some people will try to learn these newly discovered truths of nature they will demand assurance against a mistake that would land them in hell according to their mistaken belief.

19 I am glad to give all the assurance possible that Kerr's Discoveries are the real facts. With that object in view I subscribed to the following affirmation which makes me liable to a heavy penalty should any one prove I committed perjury by so doing:

20 I, W. H. Kerr, truly discovered and know it to be true that the universe contains no real god, that man contains no soul and that life, mind and consciousness cease forever in each person at death, and I shall never voluntarily deny or repudiate these truths.—W. H. Kerr.

Subscribed and affirmed to before me this 18th day of October, 1913.—H. C. Colegrove, Notary Public. Commission expires September 8, 1916.

21 The further consideration, were I mistaken, of an infinitely greater punishment awaiting me, and my nearest and dearest relatives and friends who learn and teach these truths, in an eternal hell is an additional guarantee that there is no guesswork about the reality of Kerr's Discoveries on my part.

22 To further reassure the timid, there is no possible danger of punishment after death for learning and then teaching Kerr's Discoveries, I will give all permission to inform the imagined Saint Peter that if there is any punishment due them in hell or any other place for learning and aiding in teaching those truths, I am to receive it as their substitute, vicariously. What more proof or assurance could I give that I know

Kerr's Discoveries to be the real facts of nature?

23 **Morality not Involved.** Morality and good citizenship will not be effected except to the extent that it will now become the moral duty of good citizenship to learn and then aid in making known these newly discovered truths of nature, and cease support of all mythologies named religion.

24 **Brings Order Out of Chaos.** The general knowledge, acceptance and teaching Kerr's Discoveries by all the world will eradicate the endless jungle of conflicting religions and sects reaching back to prehistoric times that divides the human family into myriads of hating, quarreling, fighting sects that often blocked the spread of scientific knowledge and threw civilization into reverse that sometimes extinguished it in large areas.

25 The theory of some that the world wide acceptance of Christianity would remedy these conditions is erroneous, as witness the strife between the Roman and Greek Catholics that resulted in the assassination of Arch Duke Ferdinand of Austria by a Greek Catholic which brought on the recent world war.

26 Also the hostility between Protestants under the banner of the K. K. K. and the Catholics that may result in war. Also the bitter contention between Modernists and Fundamentalists over evolution that may result in splitting most churches, and outlawing the teaching of discoveries of science that disprove religion in all schools and colleges.

27 No religion ever can be, or should be, made the basis of world unity and cooperation since in the light of knowledge of Kerr's Discoveries they are seen to be based on false foundations, and their gods only man-made idols of fiction, and their sacred bibles man-made systems of mythology.

28 The real truth about god, soul and immortality, as proclaimed in Kerr's Discoveries, is the only thing that can and must be made the foundation of the new civilization that can, and will, harmonize, unify and consolidate the human family into one harmonious cooperative body planning and working for the good of all and their common posterity.

29 **Removes the handicap of Religion.**

Religions, and the worship of their fabled gods, have ever been the anchors that chained our race to the dead past with eyes and thoughts fixed on the exploits of warring, idolatrous barbarians of thousands of years ago.

30 The race could only make progress in civilization by advancing backwards. No wonder it backed into all kinds of trouble that it could not foresee. Like a blind man, it blunderingly backed into pestilence, famine and wars that depopulated whole nations and empires and destroyed civilizations after civilizations for thousands of years.

31 But a world-wide knowledge of Kerr's Discoveries will at once cut that anchor chain and cause a right-about-face of mankind. Civilization will then bound forward and expand with a mighty impulse when relieved of its excess baggage mistaken ancestors loaded it with.

32 **The New Civilization.** By facing the future instead of the past man can begin to plan and build the new civilization for himself and posterity as an architect plans and builds his ideal homes. And as the architect plans his home to withstand the cyclones and earthquakes and the erosion of the elements so, too, must the builders of the new civilization plan it to withstand the upheavals of society and the storms of revolution.

33 But unlike the architect of a home who cannot control the storms of the elements, the architects of civilization can, and must, foresee coming storms that would wreck it in time to provide ways and means of averting them. Kerr's Discoveries will be made the foundation of the new civilization so man will know his responsibility.

34 **Man, the Supreme Being on this Planet.** As the knowledge of Kerr's Discoveries spread over the world it will dethrone God and Christ and Allah and Jehovah and all other imagined gods as real beings in the mind of man. But the compensation will be that at the same time it will enthrone man in his mind as the supreme being on earth now and forever.

35 He will then know there is no god to aid or protect or direct him or his race of beings, and that it is up to him to do all those things for himself and his posterity.

He will then know there is no coming of Christ nor interference from any god in the affairs of man nor in the control of the elements, the earth or the universe.

36 He will then know that, barring a very unlikely cosmic or planetary phenomena that would make earth inhabitable, it will be the habitat of man for millions of years.

37 **The New Service.** Since Kerr's Discoveries prove there are no real gods for man to serve he can now be mustered out of the service of man-made idols and mustered into the service of man, not to degrade him by worship, but to cooperate with all in making earth the ideal place for his permanent abode.

38 The first and greatest service to man anyone can render is to learn Kerr's Discoveries himself, and then unite with the Church of Humanity or any other organization devoted to teaching those truths and establishing branch societies to spread and perpetuate that knowledge until the entire human race learns it.

39 **The end of warfare between science and religion.** When the foregoing task is completed the end of the long and bitter warfare between science and religion will be reached. Then as the truths of nature are discovered and verified by the scientists they can be at once accepted by all the world as part of its rapidly expanding wisdom without being prohibited from being made known for hundreds of years until they could be in some way harmonized with the grotesque mythologies of the god-making ancients.

40 **How gods are made.** When people understand the formula used by the ancient expert god-makers who produced all the gods still worshipped they will not experience as much sorrow in learning they are not real beings as a deceived child does on learning that Santa Claus is a character of fiction.

41 On being asked how a cannon is made an Irishman replied that they just take a hole and run some metal around it. All the ancients had to do in making a god was to take any real or imagined object and run a lot of lies about it as to its wonderful powers, attributes, and exploits, its demands and the reward for obeying them and punishment for disobeying them, and,

behold, a full grown god ready for business.

42 The people promptly came across with the homage and donations required, partly thru fear of the threatened punishment and partly thru hope of the promised reward. The god got the homage and the god-maker the donations. So the god-making industry flourished as all good paying business does.

43 A great number and variety of gods were turned out, males, females, neuter and kids. People could take their choice as to which ones they paid homage and donations to, or could try them all out to see from which one they got the best results.

44 Development of the god-making business. As general intelligence developed critics began to investigate the common objects around them used as the nucleus of gods and found they had no such intelligence, powers and attributes as had been assigned them. That discovery would soon become known to the whole tribe and homage and donations to it would cease.

45 Then god-makers had to use objects that were inaccessible to make their gods out of such as clouds, thunder, lightning, sun, moon and stars, etc. In the course of time it was observed that those objects paid no attention to man. None got personal rewards or punishments from them no matter what they did or did not do.

46 Then some of the most progressive up-to-date god-makers began making invisible gods and gave them pen and tablet and set them over the people to record all their misdeeds and neglect of duty to the gods and the god-makers. But as none were observed getting immediate rewards and punishments the scare did not work successfully on some.

47 An elaborate plan was then worked out by god-makers that mark them as men of the finest inventive skill of any age, our own not excepted, wherein they believed none could ever find out that the gods made for them were fictitious and that they never would receive the rewards and punishments promised or threatened.

48 They invented a future world and life wherein the rewards and punishments were to be received. They invented a hell wherein the most horrible suffering they could think

of would be inflicted throughout eternity on those they consigned to it, and a heaven with the greatest delights they could imagine as an eternal reward for homage to their gods and donations to themselves.

49 They invented Satan and his imps to keep the home fires burning and God and his angels to keep heaven attractive. They invented an immortal soul for man that would escape invisibly at death with all his intelligence and five senses intact to be at once seized by the messengers of God or Satan and introduced to their permanent homes.

50 They invented a resurrection and final judgment day whereon the dead were to be called to life again and reunited with their souls so they could more enjoy heaven or suffer in hell. They placed heaven so high up and hell so far down they believed none could ever get to them alive to investigate and find out their unreality.

51 The greatest race tragedy of all time. So well did the creators of these characters of fiction conceal them in the depth of space and the deception of invisibility and dematerializing characteristics that they succeeded in deceiving mankind to the present day, and no telling how many centuries more it will continue deceived.

52 While the original creators of these fictitious characters and places were either deliberately lying or passing wild guesses for known truths, their successors at least believed they were telling known facts, and taught them as such, but drew on their own imagination at times to magnify the glories of heaven and the tortures of hell.

53 It came to be considered in time that the fictitious soul was of greater concern than the body it was believed to inhabit and the imagined future world of infinitely greater importance than this.

54 God was expanded by additional powers and attributes until he became omnipotent, omnipresent and omniscient, the creator and general manager of the universe and all things therein, the unseen detective who with invisible note book and pencil shadowed everyone gathering evidence to use against them on the judgment day.

55 How religions are made. Mythologies develop into religions, and idols into

gods, by establishing a priesthood to inform idolaters what their idol wants and does not want, receive the donations and homage for it, organize societies, hold regular meetings, establish a literature, send out missionaries to win converts to their religion from other religions, and sometimes an army or a man-of-war if the missionaries are not successful.

56 Religions are made or built up on the same general plan a novelist constructs his works of fiction. When Upton Sinclair, Harold Bell Wright or any other writer of fiction plans a novel they introduce a lot of non-existing characters, assign them names, occupations, sex, characters, age, personalities, degrees of intelligence, peculiarities, eccentricities, homes, clothing, relatives, locations—in short, describe them so clearly they are mistaken for real people by some.

57 Then the fabulist proceeds to tell what each one does and says and thinks in a way befitting the character he has given it. Some readers cannot realize that the writer does all the talking for them and makes them act as they seem to. They mistake them for real people.

58 The cartoonist is another good illustration of the methods used by the creators of religions. He makes a picture of his characters that exist only in his own mind. He furnishes the scenery, conversation, and the acts for them from the same source.

59 Don't think for a moment that Mutt and Jeff are real beings doing and saying such silly things. It is Mr. Bud Fisher behind the scene that creates and manipulates them for people's amusement.

60 Likewise, the creators of a religion produce a lot of non-existing characters and places from their imagination, as do the cartoonist and novelist, and names them God, Christ, Satan, devils, imps, angels, saints, souls, spirits, heaven, hell, purgatory, etc. They describe them, locate them and do the talking and thinking for them as their proxy, but ascribes it to their characters as the novelist does.

61 When we hear of or read of the glories of heaven, or the horrors of hell, the desires and exploits of Satan and of God, the nature and the destiny of the soul, the resurrection and a judgment day, the coming

of Christ and the destruction of the world by him, we should remember it is only the work of the religion fabulist or some one who has mistaken his fiction for realities.

62 The Key to all bibles. Mary Baker G. Eddy did not produce the right key to unlock the truth about the scriptures. It only unlocked and turned out upon the world another batch of fiction. But I discovered the right key. There is no mistake this time.

63 It will fit all the Bibles and "sacred" writings of all religions of man including Brahmanism, Confucianism, Buddhism, Zoroastrianism, Mohammedanism, Judaism as well as Christianity, and open to an astonished world the amazing truth about them.

64 That key is a small one of only one word, it is, Fiction. Remember Kerr's Discoveries, and label with that key all you hear and read from every source that teach the existence of a God, soul and immortality.

65 The creators of God. The Fundamentalists and Modernists are both mistaken in their contention concerning the method God used in creating man, whether by the Bible story method or by the evolution method. In the light of knowledge of Kerr's Discoveries it is seen that no god created man by any method.

66 The question for discussion is: How did man create this character of fiction named God? My solution is that he is only one character—the leading one—in the evolution of a system of fiction named religion of which Christianity is a branch.

67 This particular idol without a material nucleus seems to have been invented by, or adopted by, a shepherd nomad named Abraham, the reputed founder of the Jewish nation according to the author of Genesis. He adopted the Patriarchal form of government for his family and tribe which continued until the exodus from Egypt under Moses when it was changed to the Theocratic form.

68 Under both forms the rulers tried to keep the Israelites convinced that God was a real being with unlimited power and wisdom and had made them his chosen people; that he would aid them individually, and as a nation to achieve great prosperity, vast numbers and victory over all their neigh-

bors and the possession of their lands for an inheritance forever if they would obey him, worship him and cast out all other gods.

69 But if they refused to do that he would bring dire calamities on them and aid the other side in war to conquer and enslave them. God was made the special and exclusive family, tribal and then national idol of Abraham and his posterity.

70 He was to devote all his time, mind and power to them, live with them, watch over them, direct them, protect them, guide them, make their laws and customs and help them to slaughter neighboring tribes and steal their lands and herds.

71 He knew nothing about, and cared nothing for, any other people, the earth and the universe. He was to make Abraham's posterity as numerous as the sand of the sea shore and the dust of the ground which that old patriarch desired above all else.

72 Every success and prosperity was attributed by the rulers to God's aid as a reward for devotion to him and every calamity and misfortune was attributed to his punishment for disobedience. The rulers tried to keep their subjects afraid of this fictitious character so they would obey their orders and laws they pretended came from it.

73 Tricks of the religious fabulist. It is said there are tricks in all trades and professions. The inventors of gods and religions certainly have a choice lot by which they have succeeded in fooling all the world into believing their fictitious characters and places realities.

74 One of their favorite tricks is to create the illusion of their fictitious characters doing the talking. The Bible authors used it lavishly in creating the gods of the Christians and their religion.

75 Here is an example: "And the Lord spake unto Moses saying, speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt wherein ye dwelt, shall ye not do," etc. Lev. 18:1-3. That is an example of the alleged laws of God handed down to Moses.

76 But that is not a god speaking as the illusion indicates. It is Moses giving his order in the name of a make-believe god

to give it authority the people would obey thru fear of this invented god as the rulers in a Theocracy must do.

77 But there is another trick in this religious fiction. The account is written in the third person making Moses only another fictitious character in this religious fable. The author of these books of the Bible gives no dates and signs no names to them.

78 Much of the Bible was written hundreds of years, and its story of creation and early history, thousands of years after the alleged events when none living knew anything about them and the accounts are therefore self-evident fiction.

79 But here comes in another trick of the inventors of God and religion to the rescue. It is the invention of "inspiration" wherein their leading character in their novel, "God," dictated the story to the author. It would be an amusing claim were the cartoonist and novelist to say that their fictitious characters dictated their parts to them.

80 But there is no amusement in it when we consider how these tricks, to make religious fables appear true, have been the direct cause of the most savage wars, the greatest famines, the worst plagues, the destruction of the best civilizations, the prevention of true knowledge, the perpetuation of the Dark Ages in the deep shadows of which the world is still living.

81 Perpetual re-creation of religious fiction. Mistaking religious fables for facts and their fictitious characters and places for realities most all the world is engaged in saving themselves and their posterity from hell.

82 Parents recite the fables to their children for truths. They organize themselves into churches and many other societies, and the children into Sunday schools and young peoples societies to read and study and recite prepared lessons in religious fiction.

83 They employ qualified teachers to instruct them and lead them in idolatrous worship of man-made idols named God and Christ and Allah and Jehovah. They subscribe for religious periodicals buy Bibles and tracts and books teaching fiction for truth. They use the public schools to teach

the foundation fables common to all religions and sects to all children.

84 Every person and book and paper that teach children that souls and immortality and devils and gods and hell and heaven and all other religious fiction are real beings and places, is re-creating in their minds those fables for truth.

85 They exist no where except in the mind of the unenlightened as Santa Claus does in the mind of the undeceived child. If parents wish to protect their child against being deceived by that fiction, and the sorrow on learning the truth, they should inform it of the true nature of Santa Claus.

86 Likewise, if they wish to protect their child against being deceived by the religious fictions, and the sorrow on learning the truth about them, they should teach them Kerr's Discoveries at first.

87 As people learn Kerr's Discoveries they will know there are no gods nor devils nor other non-material unseen beings to aid or to harm them in any way whatever and their love for them and fear of them will vanish forever.

88 They will then know that were a spider's web tied to the smallest hair of their head and all gods worshipped by man organized into one grand tug-of-war with God as captain of the team they would be unable to break that web much less to pull out that hair.

89 And to that team of fictitious gods could be added all the imagined devils, imps, angels, souls and spirits of all the trillions of the dead without any different result.

90 Fictitious characters have no power whatever within themselves. But no laws for punishment of crimes and vices will be repealed on account of even a world-wide knowledge of Kerr's Discoveries.

91 The penal institutions of the world are now full of criminals who believe in the realities of gods, souls and a future life in heaven or hell.

92 There will still be criminals when all have learned those discoveries but not on account of that knowledge.

93 I can testify to that from personal experience if you will pardon me for doing so. Although over seventy-two, and having that knowledge 45 years, I have never used tobacco, intoxicating drinks or narcotics in

any form, and have never been arrested or charged with any crime whatever.

94 Have been married over 44 years, never had a divorce, not even a quarrel and do not wish either nor does the wife, nor do I patronize city slums.

95 I mention these facts to disprove the world-wide religious libel on man's nature to bolster up the necessity for a religion to hell-scare and heaven-bribe people into being good citizens.

96 Yet I do not claim perfection, nor to be the ideal citizen I would like all to be. Not one of the 350 members of our church is a criminal so far as I know.

97 While in the light of knowledge of Kerr's Discoveries it is seen that all religions are built on false foundations and their gods only man-created idols, whose worship must be abandoned, yet churches must be preserved for the sake of the society, sociability and the teaching of morality and good citizenship they provide.

98 But since it would require a large majority of members of any church to discard idolatry in it, and the fact that they could not all learn Kerr's Discoveries at the same time, there must be another church provided for the clergy and members of all other churches to unite in as soon as they do learn these discovered truths.

99 To know Kerr's Discoveries and remain a member and supporter of a religious society would be rank idolatry and hypocrisy, both of which is everywhere condemned in the bible in the strongest terms as well as in all churches.

100 That bible authors and church founders did not know their gods were only idols of fiction does not excuse those who do know it for worshipping them.

101 Therefore, the Church of Humanity, recorded in Part 5, is provided for a society home for all who learn Kerr's Discoveries where idolatry is discarded but all good features and services of other churches retained.

102 It is based on Kerr's Discoveries with the primary object of establishing such churches in every community for teaching and perpetuating the knowledge of those truths of nature and to preserve our posterity from being heathenized thereby.

103 It will be the supreme duty of those who learn Kerr's Discoveries to aid personally and financially in founding and building up such churches and Sunday schools in their community and provide Instructors for them where they and their children can attend regularly to be taught the proof of those truths.

Part II.—Jesus—As Seen in the Light of Kerr's Discoveries

Chapter II.

1 One of the severest criticisms the future holds for Christians will be its condemnation for their stupidity in worshipping a deified man named Jesus without understanding him when his alleged biography in the New Testament is open to the study of all.

2 The question for study and solution from that biography is: What were the over powering incentive ideas that drove Jesus to his martyrdom? The answer is plainly and easily discerned.

3 He became possessed with the hallucination that he was the Messiah the Israelites were looking for and tried to fulfill the prophecies concerning him; that he was the son of God; was to be crucified, resurrected, ascend to heaven, occupy a throne, command the angels, call the resurrection, judge the world both living and dead, and assign their punishment and reward.

4 He tried to live the life and die the death as he and some of the Jews interpreted the prophecies to mean concerning the promised **Messiah**.

5 He became impatiently anxious to have the ordeal of dying and the resurrection over with that he might enter into possession of the authority, power and glory he visualized so longingly.

6 A study of the following quotations from the alleged sayings of Jesus and his disciples confirm this conclusion.

7 In this study we must keep in mind Kerr's Discoveries and discard as known fiction every word, thought and act attributed to God, devils, souls, spirits, ghosts and resurrected dead people.

8 We must consider the environment of Jesus that deranged his mind, inflamed his ambition and drove him a willing victim of delusions to his crucifixion.

9 We must also remember that every Bible author was a God-maker, and that all gods are made by the art of fiction; that the books of the New Testament from which passages are taken were written many dec-

ades after the alleged words and acts happened, that no man could have clearly remembered what they were and that there is no God to aid them.

10 We must remember there is much proof that Jesus, even as a man, is a fictitious character.

11 But I concede the possibility of a character having such delusions as Jesus had since Mohammed, Joseph Smith, Alexander Dowie and many lesser known people have had similar delusions. Most preachers and missionaries claim to be called of God to their respective fields of service.

12 We must also remember he was not the son of God; that he did not do the impossible things attributed to him such as raising the dead, casting out devils, healing the totally blind, killing the fig tree by cursing it, quieting wind storms by command, walking on the sea, increasing provision as related, coming to life after being killed, etc.

13 We can admit he might have cured minor ailments thru personal magnetism and faith of the patient as Christian Science practitioners do now, and as magnetic healers do without attributing it to any god.

14 Whether Jesus is a real historical character or not makes not the slightest difference to us since all the claims and fables related of him that make him appear as a god are fictitious.

15 Therefore, those who worship him are either idolizing a deified man or another totally mythical character like Horus, the son of Osiris and Isis, Egyptian Gods and Goddess, and are as truly idolaters as if worshipping those Gods.

16 In either case it is the lies spoken and written of him that make him a God the same as all other gods are made.

17 Let us consider Jesus' environment that made such a man possible. He was born a member of a tribe in an age when it, in common with all surrounding tribes, was full of idolatry and superstitions named

religion, but in our day should be recognized as educational insanity.

18 In their traditions and scriptures they were taught that they were the chosen people by their god Jehovah who ruled over them thru his chosen priests and kings.

19 For their disobedience and worship of other gods, Jehovah chastised them, they believed, by aiding their enemies to subjugate them.

20 He had, they believed, raised up Moses to deliver them from bondage to the Egyptians. They then were subjects of the Romans and were looking for, and expecting, their god to come to their aid and release them.

21 Their most popular prophets were those who predicted a coming Messiah sent by Jehovah to release them from Roman subjection and make an independent nation of them again.

22 In that expectant atmosphere Jesus was born and raised and the tragedy of his delusions and crucifixion enacted.

23 John the Baptist identified himself as the forerunner of Christ mentioned in the prophesies, and identified Jesus when he came to be baptised as the expected Messiah, or son of God. He lost two of his disciples to Jesus who had heard John's identification and believed it.

24 They spread the news and secured more disciples for Jesus. That turned the young man's head and sent him on his evangelistic career impersonating an imagined son of the imagined God. He had learned the business from John the Baptist, and became his successor when John was imprisoned and then beheaded.

25 So a study of Jesus must include his initial inspiration and ideas and methods from John the Baptist as each of the writers of the four gospels do.

26 The following excerpts from the first chapter of St. John gives that writer's version of the identification of John the Baptist and Jesus with the characters of prophesy.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

19 And this is the record of John, when

the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who are thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and

abode with him that day; for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother, Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus, And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto them, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou are the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

27 This testimony of Nathanael's added to that of John the Baptist seemed to confirm him in the belief that he really was the son of God. But to be doubly sure of it he asked his disciples whom other men thought he was as recorded in Matthew 16:13 to 20.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou are John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, but whom say ye that I am?

16 And Simon Peter answered and said,

Thou are the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

28 That seemed to confirm his suspicion that he was sure enough God's son and proceeded to reward Peter handsomely for his decision from their viewpoint, but from the viewpoint of the knowledge of Kerr's Discoveries was not worth the lead it takes to record it.

29 Having been convinced that he was God's son he proceeded, like all dutiful sons to aid his father by taking over the judicial and executive departments to himself as recorded in John 5 and Matthew 25.

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son;

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For as the Father has life in himself; so hath he given to the Son to have life in himself.

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

Matt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

41 Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

30 In his eagerness to help his father when he got to heaven he took over so much work for himself that he could spare some of it to his disciples as a bribe to stick to him thru thick and thin as recorded in Matt. 19:23-29.

23 Then said Jesus unto his disciples, Verily, I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

31 Thus poor unbalanced Jesus rambled on page after page in book after book about the power, glory and honor awaiting him on his return to heaven until he began to wish to be killed so he could arise the third day and be off on the ascension to heaven.

32 So strong did that wish become that he planned his course to bring about his trial, commanded his betrayal, refused to make a defense and died a willing victim of the most fantastic hallucinations that ever drove a man to desire death.

33 It resulted in the greatest calamity to mankind of all time, and will continue to be such until all Christendom learns and accepts Kerr's Discoveries that the universe contains no real God, that man has no soul and that death ends life, mind and consciousness forever.

34 But read Jesus' plans to run into danger and his rebuke to a disciple who would save him:

Matt. 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

35 Jesus commands one of his disciples to betray him and makes the selection.

Matt. 26:20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily

I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

36 Jesus thinks he must fulfill the scriptures regarding the predicted Messiah whom he is impersonating and would not allow any to defend him.

Matt. 26:51 And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place; for all they that take sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

37 At Jesus' trial he had no lawyer to defend him. He would not defend himself but maintained a provoking silence under accusations, then deliberately gave an excuse to demand his execution in answer to a question from the high priest.

Mark 14:60 And the high priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? What is it which these witnesses against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty.

38 When on the cross before he dies Jesus seemed to realize the truth for the first time that God paid no attention to him as related in Mark 15:34.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachani? which is, being interpreted, My God, my God, why hast thou forsaken me?

39 Thus died the most noted victim of educational insanity in historical times. But

not until he had hell-scared and heaven-bribed his disciples with his promises of future rewards and punishments to accept him as their God and Savior and to induce others to do the same with those same promises and threats.

40 And now, nearly 2000 years later, over 566 millions of people are idolaters of that poor, deluded, homeless mendicant.

41 Were he living today in any Christian country and did some of the things charged with, he would promptly be arrested on an insanity charge and placed in an asylum for observation.

42 But there is another cue to the evaluation of Jesus which in the light of Kerr's Discoveries makes it certain he is not guilty of all the foolish sayings charged to him, but are the lies of his biographers in their effort to make a God of him.

43 The Red Letter Testament I am quoting from prints the alleged sayings of Jesus in red ink. I notice all four gospels have some red letter matter after Jesus' crucifixion and alleged resurrection. Mark 16:15-20 has the following charged to Jesus:

15 And he said unto them, Go ye into all the world and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

44 Since it is self evident all charged to Jesus after his death are forgeries we can be certain much of it before his death is also. That is proven by the disagreements of the gospels among themselves in relating sayings and doings of Jesus.

45 As all words and acts and thoughts attributed to all gods are pure fiction of the god-makers we can believe that most,

if not all, attributed to Jesus are of the same origin.

46 He most certainly was not the son of a ghost, as related in Matthew 1:18, did not come to life after being killed, did not ascend to heaven and will never reappear.

47 All should rejoice that Kerr's Discoveries have been made that they may know none will be damned for disbelief in Jesus being a God since none are able to give the signs of belief prescribed in the above quotation.

48 What is needed now above all else is the upbuilding of the Church of Humanity with a branch church in every community with an instructor on a yearly salary to hold regular weekly meetings, like all other churches, to give orderly, systematic instruction in the proof of Kerr's Discoveries until the entire world is won from the idolatry of man-made idol gods and deified insane men.

Part III.—Proof of Kerr's Discoveries

Chapter III.

1 General Instructions

1 Teaching Kerr's Discoveries consists in teaching the proof that no real god exists in the universe, that man has no soul, and that death ends life, mind and consciousness forever.

2 Should any who try honestly and diligently to learn Kerr's Discoveries from a competent instructor, fail to do so, it may be due to one of two causes, or partly to each.

3 The instructor may fail to present enough proof in an understandable way, or the student may not give due weight to what is given. There is no lack of proof of those truths. The world is full of it.

4 All that is needed to win the acceptance of them by all the human race is to gather the proof into text books, provide competent teachers of them, and organize local churches of humanity in every community to hold regular Sunday meetings for instruction.

5 None should become discouraged if they fail to learn Kerr's Discoveries from a few lessons. They should remember it took them a long time to learn to read and write from innumerable lessons.

6 In this part I shall endeavor to give a short course of study in proof of Kerr's Discoveries consisting of a number of lines of proof. The student can extend them indefinitely from his own experience, observation and investigation.

2 Evidence of Our Five Senses Prove Kerr's Discoveries

7 All living organisms within range of man's five senses can be detected by one or more of them, sometimes aided by artificial means, and in some cases only through their effect as in some organic diseases.

8 But no real god nor soul can be discovered by anyone by means of his sense organs. No such beings ever have been discovered or ever will be, because they do not exist. Neither can anything be discovered that is the result of action of a god or soul.

9 All things attributed to them have other causes for existence. But if there be things that have not, then their true cause has not been discovered, and the god or soul solution must be abandoned and the true solution of the problem looked for.

10 A real god would have the attribute of omnipresence. That is, being present with all people all the time. One's soul would be an important member of the firm. Were they both real beings instead of characters of fiction they could both be recognized and made use of by all in many important matters.

11 If they could not be made use of, then they would be utterly worthless; of no more value to anyone than the myths they are. Since gods and souls are characters in religious fiction, the resurrection and other world with its heaven and hell are of like origin.

3 No Non-Material Beings Prove Kerr's Discoveries

12 Teachers of mythologies named religion get around this difficulty of not finding gods and souls by saying they are invisible. But their utter worthlessness to anyone remains the same.

13 That subterfuge is simply a trick of the ancient god-makers, as explained in a previous chapter, to conceal their fictitious characters to escape detection by critics.

14 There is no such a being as a non-material one. To be a being at all it must be composed of material. All its sense organs must be composed of material.

15 Mind and thought can only be produced by a brain composed of substance. All that requires a living organism composed of substance in the visible form.

16 Substance in the invisible form has disintegrated into its component elements that do not, and can not, produce a living, intelligent organism in the invisible state.

17 Do not be afraid of invisible gods, devils and hells, as they are all myths. They are made by the same process that Santa Claus who lives at the north pole is. All know that process except the deceived children who have not been enlightened.

4 Religion Fabulists Prove Kerr's Discoveries

18 To make the religion fabulists clearly understood, a good plan is to compare them to other fabulists whose works of fiction are recognized as such.

19 Aesop's Fables, Arabian Nights, Grimm's Fairy Tales, Robinson Crusoe, Looking Backward, Sherlock Holmes, Santa Claus, etc., are works of fiction similar to all the bibles of all religions.

20 Were any one or all of those books of fiction incorporated in the bible of any religion, or in all of them, and the same tactics used in making people believe them, they would believe them true, as they are no more absurd nor unreasonable than bible fiction.

21 And were the books in the bible thrown out of it and made to stand on their own merits without a propaganda organization to teach that they are true, they would be recognized as fiction and soon forgotten and cease to be the source

of man's greatest calamity—religious fiction taught for truth.

22 There may be a little true history mixed in with the fables in all bibles of every religion, but it is of no more value to man than other history not in bibles. All in them teaching the existence of non-material beings and places, is pure fiction.

23 Many of the bible stories are self-evident fables, such as the story of creation in full, the fall of man, the flood story, the ten plagues of Egypt, the origin of languages, the sun returning backwards, Jonah and the whale, the division of waters, the cause of the rainbow, the resurrection of the dead, the ghost father, the elements obeying commands, the increased loaves and fishes, people falling upwards, etc.

24 They are invented to prove the power of a fictitious god, and are called miracles, but they are not. It is no miracle to be able to write fiction. Hundreds of people devote their lives to that profession.

25 That such monstrous lies can be taught for truth and that God is their author without a protest from him is sure proof that he is only a myth and that no real god exists to protest.

26 As people become civilized through learning Kerr's Discoveries they will discard all religions on moral grounds because they will then know they are based on lies, composed of lies, and can be perpetuated only by lying. Civilized man will not encourage, support or patronize a system of pure mythology when they know it to be such.

27 Hundreds of religions with their gods and devils, heavens and hells, have been abandoned, but only to adopt some other one. When all learn Kerr's Discoveries no more religions will be created. That will be the end of idolatry of man-made gods.

5 No One Cared For Proves Kerr's Discoveries

28 The fact that no human being is cared for by a god, soul or spirit or any other non-material being is sure proof there are no such beings in existence.

29 All who read the daily news see accounts of daily disasters that cause the greatest suffering and death that gods and

souls could easily prevent were they real beings instead of myths.

30 Since it is self-evident no gods or souls exist to care for man in this world and life, there can be none to care for him in any other world and life, had there been any other.

6 No Reliable Information Proves Kerr's Discoveries

31 Had any of the great religions of the world been true, had their fictitious god, soul, future life, heaven and hell been realities, it would have been of first importance for that god to have given all the world true and ample information about it to each person of each generation personally.

32 God, with the three attributes of omnipotence, omnipresence and omniscience, without which no being could be a god, would be amply equipped with means of doing that.

7 Innumerable Gods Prove Kerr's Discoveries

33 To merely name the gods, goddesses and their children created by man's industrious imagination would fill several pages. Their good and bad records would fill volumes, all pure fiction composed of legends, traditions, folklore, fables and myths.

34 No telling how many gods were created and forgotten in pre-historic ages and by modern tribes and peoples who have no written history.

35 A few of the Greek and Roman gods and goddesses were: Apollo, Minerva, Diana, Hebe, Vulcan, Juno, Jupiter, Mars, Marsyas, Mercury, Nemesis, Neptune, Saturn, Uranus, Venus, Vesta. The planets were named in honor of these gods.

36 The Northmen of Scandinavia and Iceland had a big family of twelve gods and goddesses and an unknown number of children living in their heaven, Asgard, presided over by their chief god, Odin.

37 The colony is named, the Aesir, and the males are: Thor, Baldur, Niord, Frey, Ty or Tyr, Bragi, Heindal, Hod, Vidar, Ull, Forsetti, Loki or Lopt.

38 The goddesses are: Frigg, Freyia, Nanna, Sif, Saga, Hel, Gefion, Eir, Hlin, Lofn, Vor and Snotra. Tuesday, Thursday

and Friday were named in honor of some of these deities.

39 Other gods are: Bel, Astate, Mero-dach, Ammon, Arrubis, Bubastis, Baal, Moloch, Ahriman, Dagon, Arroukis, Atnor, Buto, Ra, Osiris, Isis, Horus, et al.

40 These were our mothers' gods of the long ago. Billions of prayers, thanks and supplications have been addressed to them. Millions of priests devoted their lives to the service of popularizing these gods and spreading their idolatry over the known world.

41 Thousands of temples were erected in which to worship and sacrifice to these man-made gods. Millions of men have been slaughtered on thousands of battle-fields in defense of and aggression for these deities.

42 Millions of women, children and old men have been slain and other millions driven into exile, their homes destroyed, their country laid waste, their civilization ended by wars of extermination by the heathen hordes of idolaters driven to frenzy in support of these man-made deities by their creators and representatives.

43 All this proves that not only are all the gods worshiped now, under any and all names, fictitious, but that there is no real god in existence. God, Lord, Creator, Architect, Divine Mind, Supreme Being, Jehovah, Allah, Christ, Savior, Holy Ghost, Soul, Spirit are one and all fictitious characters.

44 They belong in the same class with those discarded gods. All who worship any of them belong in the same class with the worshipers of those ancient gods.

45 The sooner the world learns Kerr's Discoveries and abandons all gods and religions the better for it, because they are still and forever will be, until discarded, the greatest cause of hatred, strife and wars.

46 Who cares now for the dire threats of the priests of those forgotten gods that made their millions of idolaters quake with fear when informed if they neglected to donate to, and worship those gods, they would become enraged, wreck the universe, upset the earth and bottle up in hell the human race for eternity.

47 Likewise, in the civilized future, when

mankind has learned Kerr's Discoveries, who then will be frightened by the futile bible and pulpit threats of vengeance that now drive nations to war in defense of their man-made gods.

48 Who now believes the lies of the ancient priests that the people would all degenerate into the lowest state of primitive barbarism without government, education or morals, were they not kept in constant fear of those gods? None should believe the same lies of modern god-makers.

Chapter IV.

8 God's Ignorance Proves Kerr's Discoveries

1 No excuse can be accepted for God's ignorance as revealed in the bible were he a real being with the three attributes of omnipotence, omnipresence and omniscience claimed for him by his makers, and that he is its author.

2 To show up his ignorance I shall call attention to some mistakes of his creators. It can be accepted as a truism that no god can possibly know more than his creators do.

3 Therefore, his thoughts, acts, degree of intelligence, education, temper, morals, etc., are simply a reflection of those of his creators. To show up his ignorance shows up theirs. So we shall study their fictitious God.

4 Gen. 1:1 "In the beginning God created the heaven and the earth." God says that "beginning" was 5930 years ago in his bible chronology.

5 In the "beginning" of what? Not time. There never was a time when time was not. Not space. There never was a place where space was not.

6 Not the beginning of the universe of stars. The light now seen from some of the most distant stars visible to astronomers has been millions of light years coming to us at the speed of over 186,000 miles a second.

7 Not substance. Chemists say the elements of substance are indestructible, therefore, must be co-eternal with space and time and all three uncreateable and indestructible, and all three existing before a god could exist.

8 Not in the beginning of the elements

and properties of substance, for they are all co-eternal with substance. Not in the beginning of the earth. Geologists prove the earth was already millions of years old at that date.

9 Not in the beginning of animal and vegetable life on earth. Paleontologists show they existed millions of years before that time. Not in the beginning of man's existence on earth. His fossil remains show he was here geological ages before then.

10 Well, let us see what then that date, 4004 years B. C., was the beginning of. In the light of knowledge of Kerr's Discoveries there is no difficulty whatever in finding the true answer.

11 It was a purely arbitrary date set by the Hebrew creators of God for the beginning of their fable of creation wherein God was first set to work creating the universe and all things therein when it had already been in fully equipped running order for unknown millions of years, and earth teeming with vegetable and animal life, including man for thousands of years.

12 But those Israelitish scribes didn't know of anything existing before that date and the leading character in the fable, God, who "inspired," them didn't either.

13 So those scribes, a combination of historian, god-maker and fabulist, living probably in the time of Moses, 1490-1450 B. C., or 2514-2554 A. M., compiled a history of their tribe.

14 It was interwoven with the imagined exploits of God, laws and customs, traditions, folklore, fairy tales, scraps of preserved history and from whatever data they could find running back perhaps four hundred or five hundred years, tapering off into pure imagination.

15 They had to, they believed, connect up their tribe and God with a supposed beginning to give both a continuous history, authority and precedent from the beginning of time, and had only their imagination to draw on to supply the account of the first 1500 or 2000 years A. M.

16 God's creators modeled him after their own form and made him an expert magician so he could do his part in the creation fable by magic, in which way of doing things, they firmly believed, but

which is discredited now by most people in all matters except religion.

17 Since three of the great world religions — Christianity, Mohammedan and Jewish with all their subdivisions, claiming over 800,000,000 followers—are based on the Bible fable of creation, I shall reproduce that fable in full from the first three chapters of Genesis, and then point out some of the proof that it is pure fiction.

18 When all know God is a man-made idol like the other gods listed previously they will no more think of fearing him or worshiping him than they do those other gods, and will not be afraid to learn Kerr's Discoveries and teach them to their children.

Gen. 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said let there be light; and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light, day, and the darkness he called night, and the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament and divided the waters which were under the firmament from the waters above the firmament, and it was so.

8 And God called the firmament heaven, and the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.

10 And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so.

12 And the earth brought forth grass and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in

the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so.

16 And God made two great lights; the greater light to rule the day and the lesser light to rule the night; he made the stars also.

17 And God set them in the firmament of heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind; and God saw that it was good.

22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after his kind; and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree

yielding seed, to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was so.

31 And God saw everything that he had made, and, behold, it was very good; and the evening and the morning were the sixth day.

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day and sanctified it: because that in it he had rested from all his work, which God created and made.

4 These are the generations of the heavens and of the earth, when they were created: in the day that the Lord God made the earth and the heavens;

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria. And the fourth river is Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the Lord God commanded the

man saying, Of every tree of the garden thou mayest freely eat.

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

Gen. 3:1 Now the serpent was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

8 And they heard the voice of the Lord

God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

22 And the Lord God said, Behold the man is become as one of us to know good and evil: and now lest he put forth his hand and take also of the tree of life, and eat, and live for ever;

23 Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden

Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Chapter V.

1 There is the childish Aesopian fable of creation in full which, being taught for truth by the greatest world-wide organized propaganda in the history of man, has fired the world with educational insanity, and each succeeding generation will be inoculated with it until the knowledge of Kerr's Discoveries becomes world wide.

2 The earmarks of the fabulist, as big as elephants' ears, are spread over every verse in it so plainly that anyone applying good sense to the study of it can easily recognize them.

3 The fictitious hero of this creation myth, God, created in the image of man, completes creation in six days in the first chapter by saying the magic word "Let" fourteen times instead of saying "hokus pokus presto chango" as some modern magicians are said to use.

4 Some facts and amusing situations in this story that proves it simply a fable are:

5 (a) No one was holding all things in oblivion waiting for the orders to "let" them come into existence. (b) None of the things appearing in answer to that "let" order could have heard, understood or obeyed it.

6 (c) All vegetable and animal life, including man, had spread over earth thousands of years before the date of the Bible fable and were busy being fruitful and multiplying long ages before being blessed and ordered to do so by the hero of that fiction.

7 (d) The impossibility of having three days consisting of evening and morning before the sun, moon and stars existed should be plain to all.

8 (e) The absurdity of having flourishing vegetable and animal life before the sun existed, when all the earth would be like the north pole in winter, should be apparent to all.

9 (f) In the creation of a solid firmament above earth a little ways as a reservoir for water and a place for heaven is seen the mistaken belief of the Bible authors when they had their hero create a non-existing firmament.

10 (g) The self-evident mistake in having flourishing fruit-bearing trees and seed-bearing vegetation before any rain has fallen is apparent to all who have seen a rainless region.

11 (h) The story and all connected with it is a self-evident fable as man was not created until the sixth day there was none to keep a record of what the hero said and did and the results. Why should God say anything when there was no one to hear him?

12 The other two chapters from the fourth verse of the second chapter was evidently written by another author, the two fables being thrown in as one by the compiler of the Jewish scriptures.

13 He had no better luck in covering up the earmarks of the fabulist than the first. The name of his hero is "Lord God." He makes him do the creation work over again without the use of the magic word "Let."

14 He evidently didn't know that the other scribe had beat him to it and had his God finish up creation long before the Lord God began.

15 The first fabulist appears to have been a historian or a philosopher seeking first causes of things or recording traditional fables believed to be facts.

16 But this second fabulist was probably a priest who played the mischief by making his hero a savage monster deliberately laying a trap to cause disobedience, then punishing it so terribly in the "fall" of man and laying the foundation for the sequel—his own son a crucified redeemer.

17 His idea evidently was to put the Israelites under obligation to his Lord God for their existence and such a fear to disobey him that they would obey said priest in all orders he pretended he got from the Lord God to deliver to them.

18 Most of the criticisms of the first chapter will equally apply to these, and I shall call attention to a few of the most obvious mistakes.

19 (i) God needed no rest, he had done nothing, but his creators gave him a rest to give apparent authority for enforcing observance of the Hebrew Sabbath.

20 (j) The creation of the dust-man was likely a bit of tradition picked up by the

compiler of the fable as he had probably done with all its principal features.

21 Some wise man,—priest, scribe or prophet,—had been asked by a layman how the first man came into being and not knowing the true answer gave this answer so he would still be considered wise and knowing all things by his congregation.

22 No man nor any other thing could have been created as this fable says man and all else were.

23 (k) The two trees whose fruit gave knowledge and eternal life to those who ate of it reveals a tradition or superstition among the Israelites that there were such trees somewhere, like the belief in the fountain of eternal youth by the Spanish explorers in this country. There never were such trees.

24 (l) That river flowing out of Eden was an impossible one since it flowed up through its four branches instead of down as real rivers do. There is no such a river.

25 (m) Naming the animals was an impossible feat both for Adam and the Lord God. Scientists enumerate 380,000 species of animals. To round them up and think out an appropriate name at the rate of four minutes each working twelve hours a day would require nearly seven years.

26 The god-makers hadn't yet given him his three primary attributes of omnipotence, omnipresence and omniscience, and he wasn't cow-boy enough to herd such a menagerie through the naming chute.

27 There are scores of different languages and dialects each having a name spelled and pronounced differently for most animals.

28 (n) Now we come to the first really mean trick recorded the Lord God is guilty of—putting Adam to sleep and stealing his rib to make a woman out of when there was plenty of the same material left he made Adam of.

29 That part of the creation fable must have originated in some "bone-head" of the bone-age while making their instruments and utensils out of bones.

30 (o) The double creation is finished up in the first two chapters, one by God and the other one by Lord God. They must have created a lot of things the compilers of the fables didn't know anything about.

or forgot to give them credit for, so I shall add them to make it complete.

31 A few thousand—count them—varieties of disease germs for man, beast, fowl, fruit, vegetables and cereals. A few hundred varieties of useless, harmful insects including flies, mosquitoes, lice, bedbugs, fleas, spiders, weevil, boll weevil, chinch bug, hessian fly, grasshoppers, etc.

32 A few hundred species of useless, harmful vermin. And above all the mean, foolish things they did was the creation of hell and Satan. No wonder both Gods were ashamed to inspire the authors to mention them.

33 Oh, there, I forgot something! The Gods also created alcohol. Before they began on the episodes of the third chapter—both names are used in it—they evidently treated each other too liberally, for the first thing they saw as they turned into the garden of Eden was a serpent talking to the only woman on the ranch.

34 They got so jealous they started a rough house at once, did a lot of cursing and kicked the outfit off the place and put a whirligig on the gatepost to keep them off.

35 But the woman had made a lucky grab for the fruit of the tree of knowledge and filled her pockets and began feeding it to her lazy husband who was too indolent to desire such a luxury as knowledge and help himself to it.

36 But she kept on feeding him with it until finally he began to manifest a little desire and interest in it himself.

37 And now see the wonderful improvements their descendants have made over the conditions in the garden of Eden without a god to aid them in any way. Who now would prefer Eden, or Heaven, to earth for a home?

38 Even a list of the great inventions and discoveries made by man since the fabled gods run him out of the fabled Eden would fill a large book.

39 A few of the more recent ones are railroads, steamboats, telegraph, telephone, victrola, sewing machine, thresher, binder, internal combustion engine, auto, airplane and wireless communication.

40 And now the greatest of all, Kerr's Discoveries, that the universe contains no

real god, that man has no soul, and that life, mind and consciousness cease forever at death.

41 That is why the fallacies of religions must be exposed so people will cease idolatry of these false gods and become civilized by learning and accepting those truths of nature.

42 The Bible must be recognized as mostly fiction down to the time of Abraham at least and much of it after that.

43 That is indicated by the omission of the history of Adam's posterity except a mere mention of a line of descent through the oldest son stating when born, his age when his first son was born and his incredible age at death—from 777 to 969 years.

44 Adam is represented as dying at the age of 930 years. Seven of the first born sons dying before the flood in 1656 A. M. lived an aggregate of 6355 years, an average of 908, all pure myth since no reliable history ever recorded man living to that age.

45 God deliberately prepares to drown his grandchildren.

Gen. 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

46 All pure mythology of the ancient heathen who believed that gods could and did mate with women, but to believe and teach it now for truth, as in the paternity of Jesus, is pure educational insanity.

Gen. 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great

deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

47 All pure mythology of the ancient heathen, but educational insanity when taught as facts now. According to a Bible dictionary a cubit is 18 inches, some say 21 inches. Taking the longest measure, 15 cubits would be 26½ feet.

48 The author of this fable believed the earth was flat, that water could come up from below and down from reservoirs above.

49 All the oceans would have to be raised to the same level before water would stand on the side of a hill. There is not enough water in the atmosphere to raise the ocean level perceptibly were it all precipitated at once.

50 That such ignorance and wickedness can be charged to God and that he is the author of the Bible proves not only that he is a character of fiction but that there is no real god in the universe to deny those charges.

51 It proves that anyone can accuse God of any vice, crime and ignorance and he will not, and can not deny it because there is no real god to deny anything.

52 Another little fable copied along with the flood story from some heathen mythology is the origin of the rainbow.

Gen. 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

53 The rainbow was formed by sunshine on rain before the alleged flood the same as after it. Man is the only animal that pays any attention to gods and their "covenants."

54 Man is the only animal that create fictitious gods, devils and hells and then go crazy with fear of them.

55 Man is the only animal that creates a fictitious soul for himself and then devote his life to saving it from his fictitious hell.

56 For that imagined purpose he has waged the fiercest wars on record, caused the greatest suffering, rejects the truths of science and refuses to be civilized. The world must from necessity remain in that condition indefinitely until it can be induced to learn and accept Kerr's Discoveries.

57 The self-evident lies in the Bible that expose the profound ignorance of its authors should make missionaries blush with shame when they present it to educated non-Christians as the word of an allwise God who cannot lie.

58 The fable of the origin of languages is one of them and is as follows:

Gen. 11:1 And the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the Lord came down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

59 Another relates to God reversing the rotation of the earth to bring the shadow

of the sun back ten degrees on the sun dial of Ahaz. But he didn't know he had to do that, nor that it couldn't be done.

Isaiah 38:4 Then came the word of the Lord to Isiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

60 Why should otherwise decent people disgrace themselves, their native land and the intelligence of our age by hawking these ancient fables over the world for truth?

61 It can be nothing else but educational insanity, that hell scares them and heaven bribes them into frenzy zeal to save fictitious souls from being consigned to a fabulous hell by a non-existing God.

Chapter VI.

9 Crimes and Cruelties of God Prove Kerr's Discoveries

1 God's crimes and cruelties recorded in the Bible by his own alleged inspiration is conclusive proof that he is only one of the hundreds of man-made gods of fiction and that there is no real god in existence or he would not allow man to create and worship such monstrous caricatures of ignorance and wickedness of himself.

2 Besides God's deliberate wickedness in creating the devil and hell and all the deadly disease germs, poisonous insects and reptiles, ferocious animals and poisonous vegetation and obnoxious weeds before a man existed, he planned the "fall" of Adam and Eve in advance of their creation.

3 He deliberately set a trap to cause their disobedience, told them the first lie, did the first killing and cursing, all uncalled for had he been a real being with power and wisdom to do all things right.

4 In the fable of the flood God exhibited the hatred, malice and revenge in the in-

discriminate destruction of the innocent befitting an alleged devil instead of a God of wisdom, justice and mercy.

5 In nearly all his acts and judgments he sets a horrible example of crime and injustice for man to emulate.

6 Here is another example of it:

Gen 19:24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

7 The sky is not a second story floored by a strata of earth as the "inspired" Bible writers believed it to be. So there was no brimstone stored there, no heaven there and no "Lord" living there.

8 I write him a perfect alibi. All Christendom, Jews and Mohammedans, say he is guilty. Who is his best friend, if one can be a friend of a character in fiction?

9 God deliberately plans a series of atrocious outrages on the innocent Egyptians wherein he brings ten grievous plagues on all the nation except the Israelites to make Pharaoh let the Israelites leave the country.

10 But he would not let Pharaoh let them go by hardening his heart when he was willing to do so.

Ex. 7:1 And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

11 I shall give a brief quotation concerning each plague in their rotation. Those having Bibles should read the entire diabolical savagery of the Lord.

Ex. 7:20 And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were

in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

Ex. 8:5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

Ex. 8:16 And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

Ex. 8:24 And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

Ex. 9:3 Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

Ex. 9:8 And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

Ex. 9:22 And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod

toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

Ex. 10:12 And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field through all the land of Egypt.

Ex. 10:21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

12 The Lord goes on a rampage of carnage and in one night murders all the first born of every family and of their stock throughout Egypt except the Israelites whom he had instructed to mark their homes with blood upon the door posts so he would see it and pass over them.

13 But here is part of the record of his hideous crime:

Ex. 12:11 And thus shall ye eat it;

with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

14 The ignorance and wickedness of the Lord throughout the Bible is sure proof of Kerr's Discoveries that he is only one of the hundreds of man-made creations of fiction they have deified and worshiped, and that no real being corresponding to them exists in the universe.

15 The Jews can celebrate this passover because it was the exploit of their own specially made tribal idol for themselves alone, but why should any other people fear, love or idolize their fictitious monster of iniquity?

16 The most valuable service the Jews could render the world would be to explain that their Hebrew ancestors were such good citizens that their priests and rulers just had to make a more savage god than any other people had to scare them into obeying orders to do wrong, such as stealing from the Egyptians under the guise of bor-

rowing, and slaughtering the men of thirty-one kingdoms under Joshua to steal their land, live stock and virgins; that they now repudiate their God, Lord God, Jehovah and admit all of them are false gods and will no more be frightened into doing wrong by orders prefixed by "Thus saith the Lord" or "God says," or "God wants," by anyone; that they accept Kerr's Discoveries as true facts of nature, and will help to make them known to all the world.

17 Half the human race have been heathenized or kept in heathenism by imposing on it this creation of Jewish fiction. Now they should make amends by helping to civilize the entire race as suggested, beginning with themselves.

18 Dictionaries say those who worship that which is not God are heathens, pagans and idolaters. As all gods are false gods, those who worship any of them belong in the above class.

19 The world needs to be redeemed above all else, not from original sin, but from original heathenism, paganism, and idolatry of man-made gods.

20 Ignorant, brutal, uncivilized men created ignorant, brutal, uncivilized gods. The Hebrew God is the winner by long odds over all other gods, not excluding Satan, for first prize in those characteristics so far as I have studied their makeup. That seems to be the only reason he has survived them as a fictitious character for the idolatry of man.

21 To perpetually praise and adore that God and continually hold him up to the gaze of the world as a perfect example of goodness, justice, wisdom and mercy for man to emulate forever tends to distort and confuse his ideas on those subjects.

22 To continually praise and thank that God for committing a crime for which negroes are lynched for committing on white women in the southern states is a practice no woman should follow as it tends to justify the male in his desires to be Godly in that respect.

23 In God's desertion and non-support of his child, Jesus, and its mother, he set the very worst example in paternal duty which is now made a crime in some states and for which all mothers, children and honorable fathers should utterly detest and

despise him until they learn Kerr's Discoveries that he is only a creation of fiction, and that no real god exists in the universe.

10 Human Nature Proves Kerr's Discoveries

24 The inability of man to follow the same course in the soul or spirit form he does before death is sure proof he has no soul or spirit to survive death with any intelligence or abilities.

25 A list of a few of the things souls would do after death had nature provided man with one are:

26 (a) In case of death from home the soul would notify its family of the event and where the body is and the cause.

27 (b) In case of murder the soul would notify the peace officers of the crime, name of the murderer and where to find him and be the star witness against him in court.

28 (c) A child's soul would go to mother to comfort her and daddy, brothers and sisters.

29 (d) A sweetheart's soul would go to its lover to console him or her.

30 (e) A mother's soul would direct how to take care of baby and the family.

31 (f) The soul of a detective would stay on the job and do a bigger business than before death.

32 (g) The soul of the soldier would see that his officers got all necessary information about the enemy.

33 (h) The explorer's soul would delight in being in a more convenient state to search out all unknown regions of earth and report them to geographers.

34 (i) The astronomer's soul would be in ecstasy as it roamed amid the planets and stars to bring back startling information to an amazed world.

35 (j) The geologist's soul would continue his researches in the formation of earth under better environment than ever to find out and report new discoveries.

36 (k) The souls of doctors and surgeons would not need an x-ray service to locate and diagnose internal diseases, and dictate treatments that would have better results than some live practitioners.

37 So it goes all down the line in hundreds of occupations and professions the soul would have greater opportunities than ever to serve mankind in thousands of ways much better than before death.

38 To teach that souls would refuse that service and abandon their families to fly away on a wild goose chase in search of Abraham's bosom is a libel on human nature.

39 It is better to know the truth that man has no soul to survive death than to believe the lie that he has and attribute to it such a perverse nature.

40 It is not for lack of proof of Kerr's Discoveries that cause people to be slow in learning them but for lack of an organized church in every community to teach the proof to the people in a regular systematic way by qualified instructors hired on yearly salaries like other churches have in their clergy. The C. O. H. wants such instructors.

41 Since people can be heathenized by teaching them untruths on nature by a given method it is certain they can be unheathenized by teaching them the truths of nature by the same method. As the heathenizing process is world wide and perpetual so, too, must the civilizing process become to win the world from idolatry of man-made gods.

42 Therefore it becomes imperative on all who learn Kerr's Discoveries to aid in founding and building up branch churches of humanity in their neighborhood wherein they, their children and neighbors can have proof of those truths taught if they desire to protect their children from heathenism taught them by those who will not or can not learn the truth.

43 In Part 5 of this textbook you will find an account of the Church of Humanity which is founded on Kerr's Discoveries, organized, incorporated, and chartered by the state of Kansas to teach those discovered truths of nature and to organize and charter branch churches wherever as many as five members wish one and apply for an organizer.

44. Our policy must be to not abuse other churches and their clergy for not teaching Kerr's Discoveries, but to become intensive church-builders ourselves wherein those truths are to be taught and thus build up our own societies instead of trying to tear down theirs.

45 They will in time teach those truths also if they see that a large majority of the people want to be civilized by educational sanity instead of heathenized by educational insanity, and are pouring into our churches by millions.

46 On page 39 you will see how to become a member at large and how to organize and apply for a charter for a church.

Part IV.—Making Known Kerr's Discoveries, the Greatest World Problem

Chapter VII.

1 Now that the truths of nature are positively discovered and authoritatively proclaimed that no real God exists, that man has no soul and that death ends life, mind and consciousness forever, the greatest problem now is how to make those truths known and accepted by all the world.

2 Altho the most important discoveries ever made it is self-evident they can be of no good to the people only as they become known to them.

3 I shall assume that my readers have now learned Kerr's Discoveries from the study of proof given in the fore-going chapters added to their own observed proof of them everywhere and shall invite their aid in the service of making them known.

4 But none will recognize the importance of aiding in that greatest service to their own posterity, and to the human race, until driven to do so by overwhelming incentive that forces them to active duty.

5 So I shall enumerate some facts and conditions that will provide that incentive to active personal duty to aid in the greatest educational work for the enlightening of man ever undertaken:

6 (a) The belief in, and teaching of, the existence of an intelligent, designing, creating, omnipotent, omnipresent, omniscient, overruling, universal mind, spirit or being worshipped under the name of Creator, Architect, Lord, God, Father, Christ, Allah, Jehovah, Buddha, Brahma, Vishna, Siva or some other name is virtually world-wide. But there being no such a character in existence it constitutes pure paganism, heathenism and idolatry.

7 (b) The belief in and teaching that man is a double organism of soul and body, the soul separating from the body at death and living on as an invisible, non-material intelligent personality is virtually world-wide.

8 But as man is not composed of such a dual nature and contains no such an entity

as a soul such belief and teaching that he does is pure mythology and superstition of the ancients.

9 (c) Those mistaken beliefs constitute the basis of all religions, and virtually all the human race are believers in, and followers of, some religion.

10 They are finely organized and amply equipped to thoroughly heathenize each succeeding generation and keep it heathenized by perpetually teaching it those false ideas for truths.

11 They own and control all governments and all political divisions therein; all schools and educational facilities of all nations.

12 They will not allow Kerr's Discoveries taught in some countries and in no country will they allow them taught in the schools, colleges and universities, nor in papers or magazines they own and conduct.

13 (d) Therefore, those who are fortunate to have the opportunity to learn Kerr's Discoveries will desire above all else that their posterity for all time will have the opportunity to learn them and enjoy the new civilization that makes them immune to the heathenizing teaching of idolaters of ancient man-made idol Gods.

14 Nothing can save them from being heathenized by the hell-scared and heaven-bribed victims of educational insanity except thorough and continuous teaching them the proof of Kerr's Discoveries from early childhood to the grave, and then buried by their own church.

15 (e) As our posterity may scatter eventually all over the earth and persist for thousands of years, and possibly thruout the existence of the human race it becomes self-evident that parents, books and publications cannot follow them over the earth and down the ages to guard and protect them from the heathenizers.

16 Therefore, it becomes the imperative duty of those who learn Kerr's Discoveries to unite in the Church of Humanity and co-operate in a world-wide educational propaganda to make known and accepted those

truths of nature, and in time gain control of governments, schools and educational institutions and throw open their doors to the teaching of Kerr's Discoveries until the race is civilized, then it will outlaw the heathenism of idolatry forever.

17 (f) **Method of Procedure.** During hundreds of years of experience and development the heathenizers have perfected their organizing and educating methods to the highest degree of efficiency in heathenizing their children and keeping them heathenized.

18 To win in the educational battle against them the civilizers must adopt those methods in their organizing and educational work.

19 They must have a church based on Kerr's Discoveries for the special purpose, and no other, of teaching the proof of them, spreading that knowledge all over the world and perpetuating it forever.

20 They must have their local church with all the auxiliary societies and classes for both old and young, male and female corresponding to those of the heathenizers.

21 They must have a specially educated and qualified instructor in the knowledge of Kerr's Discoveries on annual salary to deliver weekly orations on proof of those truths and the necessity of learning them; expose the lies and sophistry of religions, their Bibles and teachers; perform marriages, and christenings where desired, and conduct funerals with appropriate eulogies and song services.

22 They must establish and maintain colleges in all countries for the specific purpose of educating and preparing instructors for their churches and educational institutions as they establish their own.

23 (g) **Society Advantages.** The advantages of a church society for the civilizers cannot be overestimated. Besides its necessity as an educational institution it is equally necessary as a social institution for the civilizers and their families. A few of those advantages are:

24 **First**—Children of the civilizers can be enrolled in the cradle class in infancy and advanced from class to class as they grow older and be provided with appropriate teaching and literature to give them a

mental home in congenial society from the cradle to the grave.

25 **Second**—Entertainments and societies of many kinds can be provided for the members of all ages.

26 **Third**—Members who wish to devote their lives to this educational and organizing work as instructors at home or missionaries abroad can have their preparatory education for the services in our colleges financed by their local church.

27 **Fourth**—Our church will be open to all the sciences that prove Kerr's Discoveries now prohibited in heathenizing institutions. They will be explained wherein they disprove all religions and prove those discoveries true.

28 **Fifth**—Our churches will furnish opportunities for its members to develop teaching and public speaking abilities to qualify them as missionaries for pioneer work in establishing branch churches as centers of civilization everywhere.

29 **Sixth**—Our young people will have an opportunity to get acquainted with and marry those of the same knowledge and sympathies and church affiliation.

30 **Seventh**—The wealthy philanthropists will have an excellent opportunity to aid in the best way the enlightenment and happiness of mankind for all time by financing our churches and colleges.

31 **Eighth**—Our churches will provide a market for books, papers and other literature published as text books or general reading matter on proof of Kerr's Discoveries.

32 **Ninth**—Our churches will furnish employment for public speakers qualified to teach Kerr's Discoveries and organize branch churches of people who learn them.

33 **Tenth**—The civilizers' church will be the logical evolution of the church and will furnish a society refuge for members of other churches as they become civilized thru learning Kerr's Discoveries and are expelled or resign memberships in them.

34 Likewise for their priests and preachers and college professors as they learn those truths and are too good and conscientious to remain liars, hypocrites and heathenizers.

35 **Eleventh**—The civilizers' church is needed as an object lesson to prove to other churches there is no God to knock a man

down by lightning or a mule for saying so; that none will commit suicide, rape, murder, theft, arson, perjury or any other crime because of that knowledge as taught by the heathenizers men would do if they ever became civilized.

36 The civilizers will be more anxious to teach good moral ethics and that all should be good citizens than the heathenizers because they know this is the only world and life they will ever have and that the less crime and vice there is the better they will enjoy it and live longer.

37 Twelfth—Only thru organizing can the civilizers co-ordinate, conserve and harmonize the labor of authors, editors and instructors to produce satisfactory results in increased membership and increased churches.

38 All will have to be put under rules, by-laws and discipline requiring specific duties directed by a board of strategy, policy and procedure.

39 Thirteenth—By an intensive, enthusiastic organized force of church founders ably directed there could be churches of humanity established as civilizing centers all over the world in this century in reach of millions seeking the truth about God, soul and immortality.

40 Fourteenth—This is such a profound movement in the enlightenment of mankind that it justifies the title of "The New Civilization" and the beginning of a new chronological era dating from January 1, 1901, being about the date when Kerr's Discoveries were first publicly proclaimed. This year would be 27 N. C.

41 Fifteenth—To win the world from the heathenizers the civilizers must excel them in organizing, church-building and educational ability.

42 They must work harder and pay more to keep their children civilized than the heathenizers do to keep theirs heathenized.

43 They must work harder and pay more to win the heathenizers' children than they do to win the civilizers' children.

44 The world must be owned and governed by the civilizers in time. It cannot be by both. The heathenizers own and govern it now.

45 Is it worth the price to raise civilized children and live in a civilized world? That

question must be answered with continual work of organizing, teaching and paying in the up-building of Churches of Humanity all over the world if it is.

46 Sixteenth—This is the most favorable age and conditions of all past time for the civilizers to be successful in the intellectual conquest of the world.

47 The heathenizers are split up into eight primary religions besides numerous small ones. The followers of any one of them would accept civilization in preference to the lies of any of their rival religions. So would the hundreds of hostile sects in Christianity prefer to live in a civilized world than under the domination of their bitter rivals.

48 The civilizers would be in one harmonious, compact organization in the Church of Humanity based on Kerr's Discoveries under one world-wide educational organization.

49 Seventeenth—The civilizers should marshal their forces at once under the banner of the Church of Humanity based on Kerr's Discoveries to begin the conquest of the world by making known those truths of nature and rescuing it from heathenism, paganism and the idolatry of man-made gods.

50 Eighteenth—Success will depend largely on right policies to win and hold members in the Church of Humanity in a harmonious educational and organizing society.

51 No political, social or economic subjects on which people are divided in sentiment and interests can be propagated by the Church of Humanity because it would alienate the members on the other side.

52 This church must be used for the exclusive purpose of spreading and perpetuating the knowledge of Kerr's Discoveries for all people of all nations, and of all opinions and interests on all other matters.

53 Like the teaching of the shape and movements of the earth to all people of earth the same regardless of their political, social or economic views or affiliations on all other subjects.

54 So is the knowledge of Kerr's Discoveries to be taught to all the world alike and the church that teaches it must remain absolutely neutral on all other subjects.

55 That does not mean that its members must remain neutral on any subject. They can divide into any number of factions on any other subject, but they must seek other societies or agencies for the propagation of their theories or interests therein.

56 Nineteenth—Our success will also depend largely on our attitude toward, and treatment of, the heathenizers.

57 The civilizers in all positions as author, editor, instructor, organizer, etc., must not fight, curse, ridicule or otherwise abuse the people who have not learned Kerr's Discoveries.

58 They must remember their dearest relatives and friends and neighbors may still be in that class.

59 They must remember none could get out of that class until the truth about their gods, souls and immortality was discovered, and not then until they are taught it.

60 It is the duty of a teacher to teach them the proof of those truths in an orderly pleasant manner as a public school teacher would teach a class the proof of the earth's shape and movement.

61 But under no circumstances have religious services permitted on any occasion, and do not volunteer to personally aid their heathenizing institutions.

62 Twentieth — Descriptive terms, not abusive epithets, are defined as follows:

63 (a) **Heathen, Pagan, Idolater** are applied by Christians to all non-Christians except Jews and Mohammedans because they worship the same God they believe is a real being. Kerr's Discoveries show him to be a creation of fiction, a false god, an idol.

64 Therefore, the above definitions apply equally to all who worship him they do to all other people who worship idols the Christians apply them to.

65 (b) **Educational Insanity** is a phrase I coined to describe belief in religious miracles that are so disproved by the observed processes of nature that none would believe them were they not taught to do so, and which are as irrational, absurd and comical as any ideas and beliefs of the insane in any asylum.

66 Such as the Bible fables taught for truth of dead people coming to life, a woman turned to a pillar of salt, men in a furnace of fire unharmed, the sun reversing

its course, the elements obeying commands, creating all things by magic, a child having a ghost father, that non-material beings exists, that mind and the five senses survive death, that hell and heaven are realities, that all the dead will be reanimated on a judgment day, etc.

67 (c) **Hell-scared and heaven-bribed** applies to those who accept, promote, teach, finance and aid in propagating any religion thru fear of hell or hope of heaven. Very few would engage in the service of any religion were they not actuated by one or both of those motives.

68 As they learn Kerr's Discoveries those motives will vanish, their membership in heathenizing societies they will transfer to the Church of Humanity and their services and donations given to aid it in the winning of the world for a civilized home for their own posterity forever.

69 (d) **Heathenizers** are all authors, editors, speakers, schools, parents or anyone who teach by word or pen that a real God exists and that people should worship him by prayer, thanks and praise; that man has a soul or spirit that survives death and that heaven and hell are realities in nature for the future dwelling places of souls.

70 (e) **Civilizers** are all authors, editors, speakers, schools, parents or anyone who teach by word or pen Kerr's Discoveries. But they should all be members of the Church of Humanity and do that teaching in its name and under its auspices.

71 Twenty-first—It is also essential that the civilizers teach cheerfulness, hopefulness, happiness and faith, not in any religion but in the intelligence and ability of mankind to learn Kerr's Discoveries and become civilized in time.

72 Contrast the glories of earth with the slave pen of a heathen's imagined heaven where they believe an autocratic despot commands servile idolatry that no civilized man would submit to.

73 Withdraw your praise and thanks to fictitious gods and bestow them on the inventors, discoverers, teachers and laborers who have given homes, light, heat, power, transportation, communication, food, clothing, recreation entertainment, wisdom, knowledge, education, intelligence, pleasure, health and rest to the human family.

74 Remember the joy-ride we are all taking on the earth merry-go-round rotating on its axis at about 1,000 miles an hour as we are carried thru day and night alternately.

75 Then the greater merry-go-round of the earth around the sun at about 18 1-2 miles a second or 66,600 miles an hour carrying us thru the four seasons of summer, fall, winter and spring each revolution.

76 And the triple-action merry-go-round as the sun carries the solar system thru space at 12 1-2 miles a second or 45,000 miles an hour.

77 There is no intelligent designing "Creator" who produced these cosmic bodies and their movements to thank or praise for doing so.

78 But the men who discovered we were taking these excursions thru space and informed us of it do deserve our gratitude, not in the form of worship but of appreciation for their services.

79 We should congratulate each other that we are contemporaries in the transit of life joy-riding thru space in the grandest of all the ages for man.

80 And we should congratulate each other for the discovered truths that we will when dead continue this excursion with earth for unknown millions of years as we did for unknown millions of years before our lives began, but we will not know it no more in the coming eternity than in the past eternity.

81 It is the greatest consolation to know with certainty what becomes of us after death.

82 The mind and brain cease to function at death as do all our five senses and we disintegrate in time into the elements of substance of which we are composed. Nature did not provide us with a soul, spirit or mind that survives death.

83 While we should take all precautions to avoid death that we may enjoy this, our only life, as long as possible yet we have no fear of what becomes of us after death as we know in advance of death what it will be.

84 Twenty-second — Parents do, in a sense, continue living thru reproduction so long as their posterity continues which may

be for thousands of years or possibly as long as the race endures.

85 Therefore, knowing we have no life that survives death we can do nothing for ourselves or others after that event, we should withdraw all thot, work and preparation for the fictitious life in that direction and concentrate it on preparing the world for the welfare and happiness of continuous life thru posterity.

86 Had our ancestors ten thousand years ago taken that course the human race would now be enjoying the wonders beyond our imagination to conceive that posterity will enjoy ten thousand years hence if we adopt it.

87 But fearing the Christians will not do such a sensible thing I shall appeal to the people of India, China and Japan and others who are not Christians to do so by having this message translated into their language.

88 The nation that first learns Kerr's Discoveries and substitutes their teaching for their discarded religion will be the first one civilized.

89 Twenty-third—There are laws in probably all countries and states and ordinances in cities prohibiting the people from becoming civilized thru teaching them Kerr's Discoveries.

90 All such laws must be repealed. But that will not be done until millions of people join the Church of Humanity and thru the power of numbers vote down those bars to the truths of nature.

91 At the present writing, February 26, 26 N. C. Mr. Anthony Bimba, a Lithuanian editor and lecturer of Brooklyn, Massachusetts, is being prosecuted under a statute 229 years old that makes mere denial of a supreme being a crime.

92 He is charged with both blasphemy and sedition. The blasphemy consists in denial of the existence of God.

93 The prosecuting attorney is quoted as saying:

"This man is not here on a charge of heresy, but because he asserted his views upon religion with the purpose of destroying men's faith in God, and with the further purpose of overthrowing the government," declared Manuel Rubin, city attorney.

94 A witness quoted Mr. Bimba as saying in his lecture:

"Some ministers and priests tell us there is a God in the clouds somewhere. There is no such thing. Who can prove it? There are some fools today who pray to God. Today the communists are better than Christ, for they are not afraid to die and he was, and called upon God Almighty."

95 He is quoted as saying at another time:

"Science and experience have proved to me there is no God!" . . . "It was not God that made man, but man that made God."

96 This case illustrates the wisdom of prohibiting the licensed instructors and organizers in the Church of Humanity from complicating matters by taking on subjects unrelated to proof of Kerr's Discoveries.

97 It also illustrates the necessity of making a special effort to teach lawyers those truths and get them to unite with our church everywhere so they can be depended on to conscientiously defend our instructors, missionaries and organizers against persecution and prosecution in all lands.

98 Twenty-fourth — Another case that proves the wisdom of this educational and organizing movement is to prepare and maintain a powerful lobby in every country and state to attend any legislative body trying to outlaw the teaching of Kerr's Discoveries, and any science that helps to prove them true, and defeat it, as was needed in the following case, and like cases in all state legislatures:

99 Jackson, Miss., Feb. 24.—(A. P.)—The house bill to prohibit teaching in tax supported schools the theory that man "ascended or descended from lower animals," was passed by the senate today, 29 to 16, after three hours excited debate.

100 A copy of this pamphlet should be presented to members of all legislative bodies in all countries in their own language.

101—Twenty-fifth—The following chapter contains the nucleus of the Church of Humanity regularly organized and chartered by the state of Kansas with a brief constitution, and by-laws on June 8, 8 N. C. with 250 enrolled members.

102 But our church paper "The Truth

About God and Life," suspended in 15 N. C. after securing 350 members owing to the Washington postal officials denying it second class postage rates on the alleged grounds that we had no subscribers and mailed it to people who did not want it. That caused suspension of educational and organizing work as we had no field workers.

103 That proves the absolute necessity for the platform oral teacher and organizer. No amount of books and papers can do the teaching and organizing we must have to win this greatest educational battle between science and religion, truth and lies, civilization and heathenism ever staged.

104 We must so construct the Church of Humanity in its educational and organizing features that it will grow in numbers, power and influence greater than any religion, or of all of them in time. It must carry on the intellectual battle until it wins if it takes one thousand or ten thousand years.

105 Nothing can drive out the fiction gods and devils, souls and spirits, heaven and hell from the brain of man except by driving into his brain the knowledge of Kerr's Discoveries. That will require a world-wide Church of Humanity with a local church in every community thruout all nations.

106 The educational and organizing machinery of our church must be built up and perfected as needed. The local churches must operate under charters from the parent international church and all instructors be licensed by a board of examiners as to their fitness and qualifications.

107 Until a local church is able to hire an instructor several can combine to hire one on the plan of the circuit-riding preacher of pioneer days.

108 Should a local church be captured by the heathenizers and teach contrary to Kerr's Discoveries its charter would have to be revoked.

109 If an instructor backslid and reverted to heathenism by teaching not in accord with those truths of nature his license would have to be canceled. Our church like all others would have to provide the laws and rules governing such cases.

Part V.—The Church of Humanity, Organized, Incorporated and Chartered

Chapter VIII.

The preamble to the constitution reads:

"We, the undersigned citizens of the United States and, in a broader sense, of the world, representing the Church of Humanity in national delegate convention assembled, in order to teach systematically and efficiently the two discoveries in natural science, that no non-material intelligent beings exist in the universe and that individual conscious life ceases forever at death, that our posterity in particular and the world in general may be rescued and preserved from the idolatry of fabulous gods and the superstition of continuous conscious life, do ordain and establish this constitution for its guidance and government."

Articles of Incorporation of the Church of Humanity

First—That the name of this corporation shall be The Church of Humanity.

Second—That the purposes for which this corporation is formed are to teach the two discoveries in Natural Science that no non-material, intelligent beings exist in the universe and that individual, conscious life ceases forever at death; organize and charter local propaganda societies of people who learn them; publish a periodical and other literature teaching these discoveries; maintain a college for the preparation of teachers and instructors; provide and maintain lecturers and organizers; receive fees, dues, assessments, donations, endowments and bequests and administer the same for The Church of Humanity.

Third—That the place where its business is to be transacted is at Great Bend, Kansas.

Fourth—That the term for which this corporation is to exist is fifty years.

Fifth—That the number of directors of this corporation shall be seven and the names and residence of those appointed

for the first year are: W. H. Kerr, Great Bend, Kan.; Mrs. Ella P. Hunt, Moline, Kan.; Mrs. Mary Belle Markel, Claffin, Kan.; J. O. C. Rathbun, Great Bend, Kan.; Emil Fredrich, Mt. Sterling, Ky.; John M. Herman, Scotia, Neb.

Sixth—That The Church of Humanity is not a stock company.

CONSTITUTION OF THE CHURCH OF HUMANITY

ARTICLE I.

Name—The name of this educational society shall be The Church of Humanity.

ARTICLE II.

Object—The object of The Church of Humanity is to rescue and preserve the people from the idolatry of fabulous gods and belief in conscious life surviving death by a systematic and efficient method of teaching them the two discoveries in natural science that non-material intelligent beings do not exist in the universe, and that death is the permanent cessation of organic life.

ARTICLE III.

Membership—All people who learn the two discoveries that all gods are myths and death the end of conscious life forever are eligible to membership in The Church of Humanity.

ARTICLE IV.

Methods of Propaganda.

Section 1. To publish a periodical and other literature teaching the discoveries that all gods are myths, and life ends at death.

Sec. 2. To provide and maintain lecturers and organizers to teach these discoveries and organize the people who learn them into local propaganda societies, and to provide, hold and maintain all buildings and real estate necessary for the business of this organization.

ARTICLE V.

Methods of Financing the Educational Work.

Section 1. Donations, endowments and bequests shall be solicited to carry on and expand the educational work of the church.

ARTICLE VI.

Officers.

Section 1. The officers of The Church of Humanity shall be a president, vice-president and secretary-treasurer.

Sec. 2. It shall be the duty of the president to preside at all national conventions and perform all duties usually pertaining to such office.

Sec. 3. It shall be the duty of the vice-president to preside in the absence of the president.

Sec. 4. It shall be the duty of the secretary-treasurer to keep a record of all proceedings of the church, enroll the names of new members, issue certificates, attend to the official correspondence of the society, receive the funds of the church and disburse them on order of the proper authority and at the annual convention give a full report of all receipts and disbursements and turn over the books and funds on hand to his successor.

ARTICLE VII.

Board of Directors—A board of seven directors shall be elected at each annual convention in which the title of all the property of the national organization shall be held and which shall have general supervision of the propaganda work.

ARTICLE VIII.

Expenditures—The expenditures of the national organization shall be limited to the money in the treasury.

ARTICLE IX.

Annual Meeting—The Church of Humanity shall meet in national delegate convention annually at such time and place as previously determined by the board of directors.

ARTICLE X.

Amendments—This constitution may be amended at any national delegate convention of The Church of Humanity by two-

thirds of the votes of the delegates present.

22 W. H. Kerr was elected President of The Church of Humanity, chairman of the Board of Directors, editor of its official publication and International Instructor. He is also Secretary-Treasurer, to whom membership applications and donations for the Church of Humanity should be sent. There are 350 members enrolled.

THE CHURCH OF HUMANITY
CATECHISM.

1 Question. What is God?

Answer. God is an imaginary character—a myth—a creation of fiction believed by idolaters to be a real being that created and governs all things.

2 Q. Is there a real God?

A. The universe contains no real God.

3 Q. What is the soul?

A. The soul is an imaginary character believed by idolaters to live in people and at their death to leave them and take all their senses, mind and knowledge and live on forever.

4 Q. Has man a soul?

A. Man contains no soul.

5 Q. What does dying mean?

A. Dying means the ceasing forever of all organs of the body to perform their functions.

6 Q. What is death?

A. Death is the name of the condition or state of an organism when life ceases.

7 Q. Will dead people ever come to life again?

A. Dead people will never come to life again.

8 Q. Who are idolaters and believers in religious lies on nature?

A. All the human race are idolaters and believers in religious lies on nature except those who learn Kerr's Discoveries and regulate their lives in harmony and accord with that knowledge and aid in teaching it to others.

9 Q. What are Kerr's Discoveries?

A. Kerr's Discoveries are the truths that the Universe contains no real god, that man

contains no soul and that life ceases in each person forever at death.

10 Q. What do Kerr's Discoveries prove?

A. Kerr's Discoveries prove that all gods, saviors, souls, saints, devils, spirits, angels, heaven, hell, purgatory, etc., are purely mythical—having no real existence whatever in nature.

11 Q. How can Kerr's Discoveries be learned?

A. Kerr's Discoveries can be learned by thorough study of the evidence offered in proof of them by teachers of them.

12 Q. What should people do when they learn Kerr's Discoveries?

A. When people learn Kerr's Discoveries they should join the Church of Humanity as a public notice that they have done so and to enable them to aid more efficiently in having them taught to others.

13 Q. What is the Church of Humanity?

A. The Church of Humanity is an organized and incorporated society to systematically and efficiently spread and perpetuate the knowledge of Kerr's Discoveries.

14 Q. Will there be any changes in nature's process when all people learn and teach Kerr's Discoveries?

A. There will not be the slightest change in nature's process when all people learn and teach Kerr's Discoveries because those truths were always true and ever will be true but the people do not know them.

15 Q. Will there be any changes in people and societies when all learn and teach Kerr's Discoveries?

A. There will be some changes in people and societies when all learn and teach Kerr's Discoveries. All people will cease idolatry and belief in all religions, and their societies and schools will teach those discoveries in place of religious lies on nature. That will put an end to all religions, and the world-wide and age-long bitter hatred, strife, wars and suppression of the truths of science they cause will cease forever.

16 During the transitional stage from heathenism to civilization the force of habit will be so hard to overcome with many that provision should be made to make it as

easy as possible to make such a profound change, especially for old people and those taking active part in teaching some religion.

17 As praying and religious services at funerals are world-wide habits there must be, for a while at least, substitutes for them in the Church of Humanity. The substitutes could be of many different forms but all teaching Kerr's Discoveries.

18 So firmly fixed is this praying habit that it is said a political convention in this state once held up its deliberations for an hour after assembling while a committee was hunting up a parson to open the session with prayer.

19 As a substitute to satisfy the habit of prayer and to put the mind in accord and harmony with truth and a sense of personal responsibility the following sentence should be repeated in concert:

20 "Having learned and accepted Kerr's Discoveries that the Universe contains no real god, that man contains no soul and that life is ended forever in each person at death we know there is no god nor other unseen character to aid us and that man must depend on his own exertions and on those of his fellow citizens to do all things he wishes done, we now proceed with the duties before us to the best of our abilities."

21 It is essential that a form of funeral services should be adopted for all who learn Kerr's Discoveries and their families as they must not allow any religious services whatever for or over their dead.

22 A suitable song or songs expressing the truths of nature they learned in proof of Kerr's Discoveries could be used.

23 If possible have a Church of Humanity Instructor to conduct the funeral program with appropriate consolation for the living and eulogy for the dead.

24 It will be also appropriate to explain Kerr's Discoveries and the proof of them with the obligation of discarding all religious rites and ceremonies on all occasions for those who learned them and their families.

25 Some members of the Church of Humanity should prepare themselves for In-

APPLICATION FOR MEMBERSHIP AT LARGE
No Financial Obligation Except What Is Voluntary

W. H. Kerr, Great Bend, Kansas:

Having learned Kerr's Discoveries that the universe contains no real god, that man has no soul and that death ends life, mind and consciousness forever, I hereby apply for membership at large in the Church of Humanity.

NAME-----

ADDRESS-----

A certificate of membership will be forwarded on receipt of membership application.

A good motto for homes and offices of members:

REMEMBER THESE TRUTHS
The Universe Has No Real God,
Man Has No Soul,
Death Ends Life and Mind Forever.

Millions of people all over the world desire the truth on these subjects, but there being none to inform them what it is except the Church of Humanity, therefore, the necessity of building it up everywhere for that duty.

APPLICATION FOR A CHARTER FOR A BRANCH OF THE
CHURCH OF HUMANITY

Date-----19----- Postoffice-----

We, the undersigned members of the Church of Humanity, desiring to have its discoveries in nature—that God is a myth and death the end of personal life forever—taught and perpetuated in our neighborhood, and having duly organized a branch Church of Humanity for that purpose at----- County of----- State of----- under the Authority, Constitution and Laws of our Church, hereby apply for a charter:

Names of Applicants	Office	Address
-----	Director-----	-----
-----	Secretary-----	-----
-----	Treasurer-----	-----
-----	Librarian-----	-----
-----	Literature Agent-----	-----

----- Secretary. ----- Authorized Organizer.
Not less than five members may organize a Branch.

We should have a hundred field organizers establishing local churches. They should work in groups of three—a singer, a musician and the speaker.

All members wishing to serve the Church of Humanity as Instructor, organizer, agent or missionary, or desiring a local Church of Humanity organized in their community, should write to the Secretary-Treasurer, W. H. Kerr, Great Bend, Kansas. In applying for a charter for a local church or for membership at large, copy the blank applications, if you do not wish to mutilate the pamphlet, or write for blanks.

From the "Cosmian Hymn Book"

FRIENDSHIP, LOVE, AND TRUTH

Bradford. C. M., Handel.

- 1 Three royal forces walk the earth,
Our guides where'er we go,
And where their gentle footsteps lead
There is no human woe.
- 2 They smile upon the cradled child,
They bless the hearts of youth,
And age is mellowed by the touch
Of Friendship, Love, and Truth.
- 3 This sacred band for evermore
Will guard our thorny way,
And those who follow where they lead
Can never go astray.
- 4 For fate has framed our nature such,
Our childhood and our youth;
And age is mellowed by the touch
Of Friendship, Love, and Truth.

From "The Liberal Hymn Book."

DEATH

Ware. L. M.

- 1 Why should we tremble or deplore
The fact of everlasting sleep?
Our work once done, earth needs no more
That we shall smile, or speak, or weep.
- 2 If we have nobly wrought for all,
Our lives unselfish been, and true,
No matter when or where we fall,
There can no change our work undo.
- 3 Above our clay our friends may bend,
The quiet grave upon us close,
In dreamless sleep that knows no end,
Secure from ills we shall repose.
- 4 So we may fold our helpless hands,
And smile on Nature's kind decree,
While she a willing sponser stands
For other lives that are to be.

Mrs. Jennie B. Brown.

**SCATTER THE GERMS OF THE
BEAUTIFUL**

- 1 Scatter the germs of the beautiful!
By the wayside let them fall,
That the rose may spring by the cottage
gate,
And the vine on the garden wall;
Cover the rough and the rude of earth
With a veil of leaves and flowers,
And mark the opening bud and cup
The march of summer hours.
- 2 Scatter the germs of the beautiful!
In the peaceful shrine of home,
Let the pure and fair and the graceful
there
In their loveliest lustre come;
Leave not a trace of deformity
In the temple of the heart,
But gather above its hearth the gems
Of nature and of art.

From "The Spiritual Harp."

ALL OF EARTH

Mount Vernon. 8s & 7s. 8. 7. 8. 7.

Dr. L. Mason.

- 1 All of earth must rest in slumber—
All must moulder back to dust—
Go to join the silent number
Earth has taken to her trust.
- 2 All the ties of friend and kindred—
Every bond is broken now—
Every heart is filled with sadness—
All to death in sorrow bow.
- 3 Here the last sad look is given—
Here the last sad duty's done;
Trusting time to heal all anguish
For our dead and buried one.
- 4 Winter's snows and summer's showers
On this grave be gently shed;
Singing birds and springing flowers
Kindly woo our cherished dead.

—A. J. Wadlia.

Having read, studied and accepted Kerr's Discoveries as verified Truths of nature, the next thing to do is to apply for membership at large in the Church of Humanity, and then begin plans to organize a local church. That requires more members of like knowledge. To prepare people for membership, they, too, must have a chance to read, study and accept Kerr's Discoveries. To aid in that educational work, I shall make a wholesale price for large orders for local distribution as follows:

For delivery within the United States and its possession, on orders to one address, with cash, check, express or postal money order enclosed, for books in bundles of 25, \$2.50; in bundles of 50 books, \$4.00. To foreign countries, please add 25 per cent of these prices. Please send no stamps.

At these prices, every community should be well supplied with Kerr's Discoveries, thereby giving the opportunity of learning the most important knowledge to be had in all the world, and which can be obtained nowhere else. It will prepare them for aiding in the building up of the New Civilization with a large membership in the local Church of Humanity, which all who learn Kerr's Discoveries should desire most earnestly to have in their community.

1894

C. S. V.

6

Jesus Analyzed

The Good-will Missionary to all the
World.

Kerr's Discoveries,
That no Real God or Soul Exists, Blasts Out the
Foundation Pillars of all Religions in the Mind.
of Those Who Learn Them.

The Greatest Achievement of Science
of all the Ages.

All Gods Dethroned and Man Enthroned
As Supreme Being on Earth.

The World Harmonized As All Religions
Become Obsolete

Junior Text-Book, Vol. 2, for the Church of Humanity.
28 N. C.

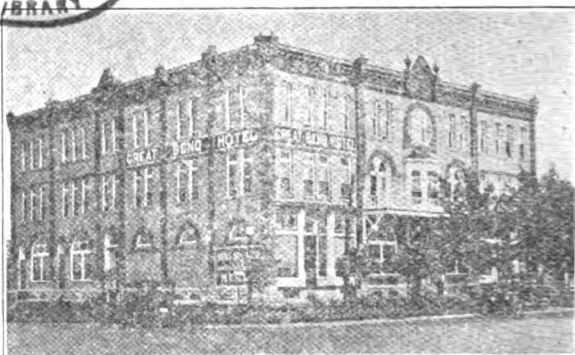
Price 50 cts. Per Vol. Post Paid.

Address the Author, W. H. Kerr, Great Bend, Kansas.

*Order a copy for each member of your family, the neighbors, the
editor, the preacher and the teacher.*



The Author



WILLIAM HENRY KERR Pres.
Church of Humanity.

This fine \$50, 000 hotel will be donated to the Church of Humanity for a college to prepare instructors for service in our church, like other churches have in their theological seminaries, if our church can furnish the students for it. There is room in it for 100 students to room, board, study and recite, besides room in the basement for a printing and publishing plant for the church, If a large number of people will join this church, organize locals and call for instructors to serve them on yearly salaries, as other churches have in their clergy, then a college to prepare them will be needed.

Members of the Church of Humanity must not allow any religious rites or ceremonies whatever for, or over, their dead. Pending the qualifying of our own members as Instructors to conduct the funeral exercises for our dead it can be provided by timely will or instructions to have the following statement published or read at the burial, and some of the songs on last page sung. The blanks are to be filled out properly.

The following is a brief statement of the history of our beloved dead: (Here insert all items of usual interest). Having learned Kerr's Discoveries he (or she) united in membership and fellowship with the Church of Humanity on (date) at (address) and has been a loyal consistent member. (Here insert all the primary assistance and church activities). Having learned, and aided so much in teaching the most important truths of nature ever discovered,—that the universe contains no real God, that man has no soul and that death ends life, mind and consciousness forever—honesty and consistency forbids any religious rites or ceremonies whatever. Select reading from our text books, and an oration on the teaching of our church, and a eulogy of the dead could be given, and closed with an appropriate song, if there are members of our church present who can do so, or a member who could be called previously for that purpose.

Program of Educational and Organizing Activity.

Without action one does not know if anyone has learned and accepted Kerr's Discoveries, tho one's nearest neighbor may have done so, and is afraid to do it himself thru fear of being the first in his neighborhood to become civilized. As all will be influenced to learn and accept these new-found truths of nature by the number who are doing so it is imperative that an open public program of educational and organizing activity be carried on perpetually everywhere.

Among the most important activities should be: Buy and distribute large quantities of our church Text Books; apply for membership in The Church of Humanity; organize local churches and apply for charter; call for Instructors and organizers to give talks to clubs and schools on proof of Kerr's Discoveries; send students to our church college for a month to three month's course of study in proof of those truths; donate all you can spare of your time and wealth to the service of the Church of Humanity; furnish original articles to all magazines and papers asking for them on any phase of our propaganda; furnish free sample copies of our text books to libraries, schools, colleges and universities, to magazines for review, to members of congress and state legislators, and let each copy so received be welcomed as a good-will missionary from a friend.

Jesus Analyzed

Chapter 1

1 Exercising an inalienable right of each individual of every generation to examine the structure and foundation of all institutions one finds imposed on him at birth, especially religions, I discovered, during twenty years of intensive study of the foundation pillars of religions, by the scientific methods of experience, investigation and observation, that the universe contains no real god, that man has no soul, and that death ends life, mind and consciousness forever.

2 Exercising another inalienable right to make known any discovery in the science of nature of general interest I have devoted much of my time to making the proof of those truths known.

3 After completing those discoveries, about forty-five years ago, it required twenty years to get financially able to devote my time to their teaching.

4 My first effort was a 32 page pamphlet of 5000 copies which I distributed widely and free announcing the discoveries.

5 Then for about ten years I published a monthly paper made up of my own teaching the proof of Kerr's Discoveries, publishing one hundred and four issues.

6 In the mean time I organized, incorporated and chartered, under the laws of Kansas The Church of Humanity which grew to 350 members.

7 This church is based on Kerr's Discoveries for the purpose of teaching those truths and organizing those who learn them into local branch churches to spread and perpetuate that knowledge until all the world learns it and abandons all religions and the worship of their gods.

8 I then prepared the manuscript for a large volume containing fourteen books composed mostly of my educational and organizing propaganda which is not yet published.

9 But I got out a book of 40 double column pages and run two editions of 5000 copies each which have been widely distributed, many going to foreign countries. It is a companion Junior text book to this one for The Church of Humanity.

10 Kerr's Discoveries is the standard criterion of truth, with which all people

of earth can now easily detect the untruths in their religion and be able to separate the possible from the impossible in them.

11 Religions have thrown the world into a chaotic condition from which it can never extricate itself except thru the knowledge of those truths which will be, as they become known, the greatest boon to man ever discovered.

12 The Religions of the world. "The World Almanac and Book of Facts," enumerates the following religions and number of adherents as follows: Christians—Roman, Orthodox and Protestants—566,201,000; Jews, 15,580,000; Mohammedans 219,030,000; Buddhists, 135,161,000; Hindus, 210,400,000; Confucianists, Taoists, 307,155,000; Shintoists, 20,512,000; Animists, 136,352,000; Miscellaneous, 16,300,000. Total non--christians, 1,033,563,000.

13 Of the worlds population of 1,699,764,000 not much over a third are Christians and destined never to be fully Christianized yet its reputed founder consigns all to hell who does not accept him as their god and savior.

14 These religions are divided and subdivided into many sects that cause a continual turmoil of hate and strife that results in continual warfare in some parts of the world and forever will until Kerr's Discoveries become generally known.

15 While reading the bibles or propaganda literature of any religion or any of their subdivisions or listening to the teachers of it always keep Kerr's Discoveries in mind and that knowledge will save you from being heathenized thereby.

16 All such propaganda of every religion is pure heathenism trying to hell-scare and heaven-bribe you into believing that religion and aiding in its heathenizing activities.

17 Christians are no less heathen than are the followers of any of the above religions because their dictionaries define as heathen, pagan and idolater those who worship that which is not God, and in the light of Kerr's Discoveries there is no such a being.

18 The two view points. All religions can now be judged from two view points—that of the uncivilized, and that of the civilized thru learning Kerr's Discoveries. I shall compare those viewpoints as follows:

19 From the viewpoint of the uncivilized.

On unbelief from a bible dictionary of the American Tract Society, and from Jesus:

UNBELIEF of the testimony of God makes him a liar and is a sin of the greatest enormity. It is the work of a depraved and guilty heart; for no one without this bias could reject the abundant witness God furnishes of the truth of his word, Psa. 14:1. Especially is unbelief toward an offered Savior an unspeakable crime, justly sealing the condemnation of him who thus refuses to be saved, John 5:18; 1 John 5:10.

Bible—Psalm 14th by David.

The fool hath said in his heart. There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

2 The Lord looked down from heaven upon the children of men to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread and call not upon the Lord.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the Lord is his refuge.

7 Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people. Jacob shall rejoice, and Israel shall be glad.

John 5:18 Therefor the Jews sought the more to kill him (Jesus) because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

1 John 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Math- 25: 27 (Jesus) But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire prepared for the devil and his angels:

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

2) Thus it is seen from the viewpoint of the heathen, the idolater, the hell-scared and heaven-bribed victims of educational insanity named religion, that one is a fool a sinner and a criminal with a depraved and guilty heart who rejects their religion and refuses to worship their gods.

21 And you see what this Jew-god would have his bribed friends do to all the world that rejects his god-ship—round them up and slay them before him, and how he contemplates with satisfaction his expected power to send them all to his imagined hell

22 But now the Knowledge of Kerr's Discoveries wrests the sword from this would-be-god and makes a harmless dead man of him with no more power than any other dead men.

23 Annuls all his bribes and punishments, bankrupts his heaven and relegates him and his father to the junk yard of defunct gods where they become harmless and in time forgotten.

24 Since the existence of gods, souls and immortality has ever been questions of facts in nature to be settled by the scientific methods of discovery, it never should have been attempted to settle them by systems of rewards for belief and punishment for unbelief in their realities.

25 With the knowledge of Kerr's Discoveries the judicial mind can now examine the claims of all religions and all alleged gods and render a decision in accord with those discovered truths without the slightest fear of punishment for such decisions or hope of the slightest reward from any god for a false decision.

Chapter II

1 From the viewpoint of the civilized—From the viewpoint of those who have been unheathenized through learning Kerr's Discoveries as set forth in The Junior Text Book Vol. 1 A few extracts, and sub-titles under which those subjects are treated are reproduced. That Vol. being divided into five parts as follows:

Part I.—Kerr's Discoveries.

Part II.—Jesus—As Seen in the Light of Kerr's Discoveries.

Part III.—Proof of Kerr's Discoveries.

Part IV.—Making Known Kerr's Discoveries, the Greatest World Problem.

Part V.—The Church of Humanity—Organized, Incorporated and Charterea

From Part I Chapter I.

6 A general knowledge of my discoveries in the truths of nature that the universe contains no real god, that man has no soul and that life, mind and consciousness end forever at death will make all religions obsolete and end forever the antagonizing standards of civilization base on them.

11 Since the harmonious co-operation of all the world will be necessary in solving the great problems for the grander civilization of our common posterity to enjoy, it will be necessary to first harmonize the followers of all religions and sects by making known to all the world the above discovered truths of nature which I have named Kerr's Discoveries.

12 That name is not chosen by reason of any egotism but from the necessity of identifying the truths and their discoverer to facilitate their teaching.

13 That name includes not only the three primary truths—that the universe contains no real god, that man has no soul, and that death ends life, mind and consciousness forever—but also includes the non-existence of all other imagined beings and places depending on them for existence, such as heaven and hell, angels and devils, spirits and ghosts and all other imagined non-material beings.

General Information About Kerr's Discoveries
Topics discussed from book 1

- Source of the Movement.
- Immutability of Kerr's Discoveries.
- My personal guarantee and indemnity.
- Morality not Involved.
- Brings Order Out of Chaos.
- Removes the handicap of Religion.
- The New Civilization.
- Man the Supreme Being on this Planet.
- The New Service.
- The end of warfare between science and religion.
- How gods are made.
- Development of the god-making business.
- The greatest race tragedy of all time.
- How religions are made.
- The Key to all bibles.
- The creators of God.
- Tricks of religion fabulists.
- Perpetual re-creation of religious fiction.

Titles from Part III Vol. 1

- Methods of proof of Kerr's Discoveries
- General Instructions.
- Evidence of our five senses.
- No Non-material beings; Religion Fabulists; No One Cared For; No Reliable Information; Innumerable Gods; God's

Ignorance; Crimes and Cruelties of God; Human Nature.

2 The reader would do well to consult that Vol. on all the above topics, 50c to the author will bring it by mail postpaid. I insert here the following excerpts of definitions from page 32 of that Vol. to save rewriting them:

62 Twentieth—Descriptive terms, not abusive epithets, are defined as follows:

63 (a) Heathen, Pagan, Idolater are applied by Christians to all non-Christians except Jews and Mohammedans because they worship the same God they believe is a real being. Kerr's Discoveries show him to be a creation of fiction a false god, an idol.

64 Therefore, the above definitions apply equally to all who worship him they do to all other people who worship idols the Christians apply them to.

65 (b) Educational Insanity is a phrase I coined to describe belief in religious miracles that are so disapproved by the observed processes of nature that none would believe them were they not taught to do so, and which are as irrational, absurd and comical as any ideas and beliefs of the insane in any asylum.

66 Such as the Bible fables taught for truth of dead people coming to life, a woman turned to a pillar of salt, men in a furnace of fire unharmed, the sun reversing its course, the elements obeying commands, creating all things by magic, a child having a ghost father, that non-material beings exist, that mind and the five senses survive death, that hell and heaven are realities, that all the dead will be reanimated on a judgement day, etc.

67 (c) Hell-scared and heaven-bribed applies to those who accept, promote, teach, finance and aid in propagating any religion thru fear of hell or hope of heaven. Very few would engage in the service of any religion were they not actuated by one or both of those motives.

68 As they learn Kerr's Discoveries those motives will vanish, their membership in heathenizing societies they will transfer to the Church of Humanity and their services and donations given to aid it in the winning of the world for a civilized home for their own posterity forever

69 (d) Heathenizers are all authors, editors, speakers, schools, parents or anyone who teach by word or pen that a real God exists and that people should worship him by prayer, thanks and praise; that man has a soul or spirit that survives death and that heaven and hell are realities in nature for the future dwelling places of souls.

70 (e) Civilizers are all authors, editors, speakers, schools, parents or anyone

who teach by word or pen Kerr's Discoveries. But they should all be members of the Church of Humanity and do that teaching in its name and under its auspices.

3 Preliminary statements. In analyzing Jesus Christianity itself is on trial. His analysis show him to be simply a religious fanatic who was persuaded he was the expected Jewish Messiah and deliverer their Jehovah was to send them and tried to impersonate and fulfill prophecy concerning that character.

4 By quoting and commenting on alleged sayings and doings of Jesus I do not admit they ever occurred, and were ever they conflict with Kerr's Discoveries I know they did not.

5 Those discovered truths of nature I ask the reader to carry in his mind as the criterion of truth to measure and instantly detect the lies of the authors of the gospels in their desperate effort to make a God of Jesus.

6 The quotations I use are mostly those credited to Jesus, from Mathew, Mark, Luke and John, of the New Testament and out of a red letter testament that has the alleged sayings of Jesus printed in red, I shall endeavor to quote enough in each case to show clearly his meaning.

7 Aside from his alleged god-ship he is presented by his idolaters as an ideal man to be honored, revered and studied as the model man for all to follow.

8 But judged from his alleged words and actions he was as far from being an ideal man as anyone could get, for they show him to be an impersonator, ignoramus, vagrant, mendicant, egotist, monomaniac, criminal and insane.

9 Deserving the pity and sympathy all have for such characters instead of worship as a god or held up as an ideal man. And according to the laws and custom of all Christian countries now such a character would be placed in an asylum instead of being executed.

10 Having rescued myself from heathenism thru learning Kerr's Discoveries I am qualified to render the highest service to all mankind in rescuing people from heathenism of worshipping a crazy man under the influence of educational insanity that he is a god, and in time that service will be duly appreciated by all who are rescued thru my efforts.

11 But those epochal discovered truths that wreck all religions as they become known will require a long interval of incubation and germination thru the study of their proof in the mind of mankind before their full effects result in an enlightened and civilized world.

12 Those most capable of understanding and accepting Kerr's Discoveries first will

unite with the Church of Humanity and aid in rescuing the others.

13 So long as I am able to go I shall respond to demands for my services to give a talk on Kerr's Discoveries and organize a local Church of Humanity any where in reach of me free if actual expenses be paid.

14 The following excerpt from Vol. 1 expresses our attitude and policy towards those we seek to enlighten:

56 Nineteenth—Our success will also depend largely on our attitude toward, and treatment of the heathenizers.

57 The civilizers in all positions as author, editor, instructor, organizer etc., must not fight, curse, or otherwise abuse the people who have not learned Kerr's Discoveries.

58 They must remember their dearest relatives and friends and neighbors may still be in that class.

59 They must remember none could get out of that class until the truth about their gods, souls and immortality was discovered, and not then until they are taught it.

60 It is the duty of a teacher to teach them the proof of those truths in an orderly, pleasant manner as a public school teacher would teach a class the proof of the earth's shape and movement.

61 But under no circumstances have religious services permitted on any occasion, and do not volunteer to personally aid their heathenizing institutions.

15 To enable all my readers to follow me and apply the knowledge of Kerr's Discovered truths of nature to the bible statements with out fear of punishment or hope of reward from any god to warp their judgement I insert the following from Vol 1

General Information About Kerr's Discoveries

15 Source of the movement. I am glad to inform the Christians that this discovery is an achievement within their own ranks, and the Americans that it was accomplished by an American.

16 Immutability of Kerr's Discoveries.

I deprive none of a god, soul or immortality, I simply discovered the truths that always existed and forever will exist that none ever had such things in reality.

17 Kerr's Discoveries are verified facts. These discovered truths are presented in affirmative form verifiable by a world of positive proof and are not merely a belief, theory, idea, tenet, doctrine, or any other word denoting ignorance of their reality.

18 My personal guarantee and indemnity. Before some people will try to learn these newly discovered truths of nature

they will demand assurance against a mistake that would land them in hell according to their mistaken belief.

19 I am glad to give all the assurance possible that Kerr's Discoveries are the real facts. With that object in view I subscribed to the following affirmation which makes me liable to a heavy penalty should any one prove I committed perjury by so doing:

20 I, W. H. Kerr, truly discovered and know it to be true that the universe contains no real god, that man contains no soul and that life, mind and consciousness cease forever in each person at death, and I shall never voluntarily deny or repudate these truths.—W. H. Kerr.

Subscribed and affirmed to before me this 18th day of October, 1913.—H. C. Colegrove, Notary Public. Commission expires September 8, 1916.

21 The further consideration, were I mistaken, of an infinitely greater punishment awaiting me, and my nearest and dearest relatives and friends who learn and teach these truths in an eternal hell is an additional guarantee that there is no guesswork about the reality of Kerr's Discoveries on my part.

22 To further reassure the timid, there is no possible danger of punishment after death for learning and then teaching Kerr's Discoveries, I will give all permission to inform the imagined Saint Peter that if there is any punishment due them in hell or any other place for learning and aiding in teaching those truths, I am to receive it as their substitute, vicariously. What more proof or assurance could I give that I know Kerr's Discoveries to be the real facts of nature.

23 **Morality not Involved.** Morality and good citizenship will not be effected except to the extent that it will now become the moral duty of good citizenship to learn and then aid in making known these newly discovered truths of nature, and cease support of all mythologies named religion.

Chapter III

1 In the back ground of Christianity.

Christianity, like all existing religions, was founded in an age of extreme ignorance as compared with this age in all matters except religion which has retained its primitive ignorance and superstition.

2 In the age and country Jesus lived in the common people, of which he was, knew nothing of the modern sciences that have illuminated the world with knowledge then unknown, nor of the wonderful inventions that spread that knowledge to all the world daily.

3 **The Beginning of Christianity.** Christianity was at first a Jewish sect from a graft on Judiasm, the religion of the Jews.

thru alleged promises of God thru the mouth of prophets to send them a Messiah who was to be their King, prophet, high priest and deliverer.

4 After many decades of anxious waiting God sent his angel Gabriel to inform a maiden named Mary that she and God were to be the parents of the promised Messiah, and to name him Jesus.

5 He further informed Mary according to

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also concieved a son in her old age: and this is the sixth month with her, who was called barren.

6 The angel Gabriel had been sent by God previously to inform Elizabeth's husband of the coming event. That son was to be John the Baptist, fore-runner of Jesus, his second cousin.

7 Christianity based on dreams and testimony of angels.

Matt. 1:18 Now the birth of Jesus Christ was on this wise When as his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is concieved in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS for he shall save his people from their sins.

8 Now apply Kerr's Discoveries to these bible quotations and you will see that Christianity is based on pure fiction as there are no real gods, angels nor ghosts, Holy or otherwise.

9 Thus God is acquitted of the heinous crime of rape, and is not the criminal member in a family triangle all Christendom charge him with. He, being a fictitious

character, could not deny the crimes charged to him, but I deny them for him.

10 It is better to know God as the character of fiction he is than as a depraved criminal setting the example for men of breaking up homes causing more divorces than any other cause.

11 Were he a real being and guilty he would deserve the hatred and contempt not only of honorable men but of all noble womanhood because of his ignoring the institution of marriage in not providing himself a wife if he was to have a son.

12 Christianity must be condemned and abandoned on the showing of its foundation laid in falsehood, crime and superstition.

13 The Star Myth.

Matt. 2:7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

9 When they had heard the King, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

14 After Jesus was deified by god-makers they had to concoct a lot of retroactive lies for his infancy as all man-gods must have a lot of supernatural evidence of their god-ship. All having intelligence above that of a simpleton know stars have no intelligence, or ability to move about at will.

15 Jesus adopts God as his father.

Luke 2:41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

16 He seems to have been one of those precocious, overstuffed youngsters whose proud parents teach them all the religious lies at an early age.

17 And among them is the one still taught in Sunday School catechisms for children, the first question being "Who made you" "God made me" is the lying answer children are required to give.

18 Thus putting them under obligation to a man-made idol for their existence, and giving them an utterly false outlook on nature.

19 There is no more mention of Jesus in the New Testament until he is about thirty, which is a remarkable skip of eighteen years in the life and activities of a would-be God. Had it not been for John the Baptist selecting him to impersonate the expected Messiah he never would have been heard of.

20 Jesus' God-ship product of John the Baptist.

Matt. 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the religion round about Jordan.

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism. He said unto them, O generation of vipers who hath warned you to flee from the wrath to come?

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

21 John was impersonating one of the two characters Esaias had predicted coming and it was up to him to select the other person to impersonate the other character, and his relative, Jesus, was the one he selected- Otherwise no one now would likely have ever heard of either of them.

22 Jeaus seems to have dropped from public interest after his escapade in the temple for eighteen years until about the age of thirty years when he went to be baptised of John and was fired with ambition at John's selection of him to impersonate the expected Messiah. He learned John's language, methods, habits and favorite prophet and adopted them.

23 You will further note that heaven was a floored upper story so close that one could see into it when the door was open and a dove could fly down, and God could be plainly heard when he talked tho he was still the size and nature of a man.

Chapter IV

1 John and Jesus indorse each other.

Matt. 11:9 But what went ye for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

John 1:19 And this is the record of John, when the Jews sent priests and Levites from Jeruaslem to ask him, Who art thou

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayeth thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying: I baptize with water: but there standeth one among you, whom ye know not:

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel therefore am I come baptizing with water.

32 And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptist with water, the same said unto me upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

2 You will note how these two impersonators testified for each other; how Jesus insisted John was the returned to life prophet Elias, but John denied that he was; how all believed in the resurrection of the dead, and how a man's word was taken as to who he was no matter how absurd.

3 And now, over 1900 years later, all Christendom believe the testimony those two imposters gave of themselves, because it is in a book they have been told is God-written by lying god-makers.

4 Most of that same Christendom would not believe any two men living now were they to swear they were the two the Jewish prophets referred to.

5 That blind belief in the words of those two men who did not write a word of it themaelves is a good illustration of what I named educational insanity.

6 John testifies for Jesus.

John 3:25 Then there arose a question between some of John's disciples and the Jews about purifying

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven-

28 Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him-

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true-

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand-

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

7 Having selected Jesus to fill a difficult position John must now see him thru as his own mission and reputation is at stake should Jesus fail in carrying out his part

8 It is possible they both believed they were the two characters looked for by the Jews. Now as then some people have strange hallucinations. But that is no reason why a normal person should be led astray by them.

9 Jesus goes into training for his new job.

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness

2 Being forty days tempted of the devil And in those days he did eat nothing and when they were ended, he afterward hungered

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

10 Strange actions for a god. But god-makers must always have their subject do things out of the ordinary to create admiration, wonder and awe in the minds of their idolaters or they would not believe their idols to be gods-

11 Jesus refuses to convert the devil.

Matt. 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 There was nothing unreasonable in the above two requests of the devil. Why did not Jesus do as requested and

convince and convert the devil and keep him as one of his disciples to help to convert the world? They are such funny lies to one who knows Kerr's Discoveries.

13 Devil, owner of earth-

Luke 4:5

5 And the devil, taking him, (Jesus) up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whosoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine-

14 Later on Jesus claimed God gave him everything and he proceeded to bribe converts with it. He and his agents succeeded in buying up the meek and lowly in job lots of millions with promises they were to inherit the earth-

15 But now it seems God had previously given it all to the devil and does not deny it. So you people who have a deed to portions of the earth should examine your abstract and see if there is a record of a quit-claim deed to it from the devil near the top. If not, your title to it is not clear-

16 But maybe you can hold onto it thru a technicality any lawyer could find in the devil's claim, for it was a flat and stationary world the devil had been given, while the one you have a chunk of is a round and moving one.

17 Anyway Jesus and the devil got quite chummy, and the devil could fly away with him in his arms anywhere he wished to go

18 The wonder is the devil didn't take him to hell and stop his saving people. He don't seem so bad as he is cracked up to be by Sam Jones, Gypsy Smith, Billy Sunday, et: al.

19 John, self-identifying impersonator.

Matt. 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

20 It is well to study John since he selected Jesus to fill the role of God's son and was his model.

21 Jesus an impersonator

John. 4:25 The woman saith unto him (Jesus), I know that Messias cometh which is called Chrisa: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

22 People were becoming impatient for

the expected coming of Christ then just as the Jews are still who do not believe Jesus was he, and as the christians, who believe he was, for his second coming.

23 And many were easily fooled by him then as some are now fooled by any self-appointed prophet who predicts, from alleged bible prophesies, his arrival on a fixed date.

24 But none need be fooled any more who will learn of Kerr's Discoveries for they prove no son of a god ever appeared or ever will appear since there is no real god in the universe to have or to send a son.

25 That Knowledge alone will save millions of people deep sorrow in being fooled into giving their property away on such expectation as the coming of a Christ, in fulfillment of prophesy or Jesus' promises.

CHAPTER 5

1 John doubts too.

Matt. 11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples.

3 And said unto him, Art thou he that should come or do we look for another?

2 After all John's proof and testimony as to Jesus being the looked for Christ he still thought there might have been a mistake in his selection. He may have been expecting Jesus to release him from prison if he was the Christ.

3 John's untimely end.

Matt. 14:6 But when Herods birthday was kept, the daughter of Herodias danced for them: and pleased Herod.

7 Whereupon he promised with an oath to give whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

4 The execution of both John and Jesus in their early career is proof there was no god to know or to care anything for them tho they did more to spread the idolatry of God than any other two men.

5 Ignorance of kings.

Matt. 14:1 At that time Herod the tetrarch heard of the fame of Jesus.

2 And he said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not

lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 It is seen here that kings were ignorant as the masses since they believed a headless man could come to life and take up his duties again.

That is what religion taught him not science.

7 Religion still makes fools of all mankind thru its teaching of lies on nature, and will continue forever to do so until the teaching and acceptance of Kerr's Discoveries become world wide.

8 The two above cases demonstrates there are no real gods or they would not have permitted John's death since his services were so badly needed to straighten out a path for the "son of God."

9 It proves there are no gods to win favors from thru idolatry of them or any other service. Then all should cease the most shameful debasement of themselves in the idolatry of idols whether the creation of the hands, the machine or the mind.

10 Jesus explains his source of power and authority.

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, the son can do nothing of himself but what he seeth the Father do: for what things soever he doeth these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth and he shall shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgement unto the Son.

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.

27 And hath given him authority to execute judgement also, because he is the Son of man.

28 Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

11 Remember Kerr's Discoveries the criterion of truth, and apply it to every statement Jesus makes and you will instantly see how badly he is mistaken in most of them.

12 As there is no real god there can be no son of a god. And as death ends life, mind and consciousness forever there can be no resurrection of the dead.

13 If Jesus was a real man and made any of the above statements he will never know he was mistaken since his ability to know ceased forever at the moment of death.

14 Jesus gives foolish orders.

Matt. 5:25 Agree with thine adversary quickly, while thou art in the way with him; least at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on my right cheek, turn to him the other also.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

45 That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

15 Jesus gives these foolish orders on reasoning from a false premise. He assumes that God makes the sun rise and controls the elements when Kerr's Discoveries proves there are no gods to do any thing.

16 All should learn those discoveries ther. they cannot be led astray by reasoning from a false religious premise as Jesus always did.

17 Jesus renders a foolish decision.

Matt. 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money, And they brought him a penny.

20 And he sayeth unto them, Whose is this image and superscription?

21 They say unto him, Caesars. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's

18 Most all U. S. currency contains the

image of dead ex-presidents. Under his ruling it should all be turned over to their heirs.

19 Jesus misunderstands nature of germination

John 12:23 And Jesus answered them saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn or wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit.

20 All farmers know if the wheat germ is dead when planted, or dies in the ground, it will not germinate. The germ must remain alive to reproduce.

21 He seems to compare his expected death and burial to a dead "corn of wheat;" that he must die before he can be resurrected and ascend to heaven.

22 Manufactured evidence by god-makers.

...Matt. 17:1 And after six days Jesus taketh Peter, James and John his brother and bringeth them up into an high mountain apart.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

23 Both those men had been dead hundreds of years. When we apply the knowledge of Kerr's Discoveries, which is the infallible criterion of truth to judge all religious matters by, to these bible episodes we know they are simply lies of the god-makers.

24 When all learn those truths of nature no more gods will be manufactured from lies on nature as all will be able to detect them instantly, and that profession will be abandoned.

Chapter 6

....1 Jesus believed in spirit control

Matt. 10:19 But when they deliver you up take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

2 Under such teaching were one to be prosecuted for something said or written and sent to prison who would be to blame. the person or the alleged spirit of God? Jesus must have been a Hard Shell Baptist.

3 After a prolonged drunken debauch one of that denomination explained that he was controlled by either good or bad spirits.

4 For a month before when the good spirit had him in charge he did not taste liquor. But when the good spirit deserted him the evil spirit took charge and that was the result.

5 He blamed it all on the good spirit for deserting him. You see how such educa-

tional insanity complicates matters. Kerr's Discoveries clears up the subject. Jesus teaches all to fear Him.

..Matt. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

7 Millions have an abject fear of gods, devils, ghosts, hell, purgatory, etc., and are in a pitiable mental condition all the time. Such people should learn Kerr's Discoveries.

8 Then all such fears will vanish and they will have a happy, normal mind and life when freed from the effects of educational insanity.

9 Jesus makes impossible conditions.

Matt. 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

10 Under that ruling none but infants and idiots can qualify for admission to heaven. All adults above the mental capacity of a simpleton could not shed their acquired knowledge and experience even for a seat in an idiot's heaven.

11 Jesus' ideas of perfection.

Matt. 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

12 That young man was sensible in not taking Jesus' advice, no one should in most cases, for it was given upon an utterly false premise thru his dense ignorance. It seems that he got none of the intelligent wealthy for followers and disciples.

13 In that matter they had better judgment than the wealthy have now who trade real wealth for the worthless blue sky promises of Jesus that are destined never to be fulfilled.

14 The only perfection that rich young man would have had had he taken Jesus' advice would be a perfect fool.

15 Jesus excludes the rich from heaven.

Matt. 19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

16 Jesus, being peeved over the preceeding case of the wealthy young man, excluded the rich from heaven for no cause except being rich.

17 As it is impossible for a camel to go thru the eye of a needle none of the rich will get into heaven, and as most people are now rich, in comparison to that time it is a good thing Kerr's Discoveries were made

18 Jesus' ambition growing fast.

Matt. 16:27 For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

19 From the time of his baptism, where Jesus was first told he was the son of God his ambition to fill a god's place as he understood it grew on him rapidly.

20 He has not only assumed the duties of a god on earth, to prescribe the requirements of getting into heaven, but now assumes all duties of a god in heaven also by distributing the rewards and punishments all are to have.

21 There being no real god to call him down he is free to go the limit in making himself one.

22 Jesus becomes abusive.

Matt. 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretence make long prayer: therefore ye shall received the greater damnation.

23 Is it any wonder the Jews to this day over 1900 years later, refuse to accept Jesus as their expected Messiah?

24 Jesus was a Jew, born and raised as one of them and all his exploits in the open for their observation.

25 If he could not fool them into believing he was their expected Messiah why should any people be fooled into believing it.

26 Jesus prescribes an impossible faith test.

Matt. 17:19 Then came the disciples to Jesus apart, and said, Why could not we cast him (a devil) out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you.

21 How be it this kind goeth not out but by prayer and fasting.

....**Matt. 21:17** And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

27 In Jesus' process of elimination none are left for heaven, by excluding the intelligent, the rich and the faithless who cannot give these tests of faith. Jesus excluded himself since he could not have given the mountain-removing test.

28 He is sometimes represented as knowing all things. But he did not know the fig tree had no figs until he got to it. Then he did what would have been a very foolish thing in a man, much more so in a god.

29 Why didn't the god-makers, who wrote the fiction, have him bless the tree and order it to produce a full crop of ripe fruit instantly and tell it to forever after let no one find it barren again?

30 Strange that people cannot distinguish between the possible and the impossible tho it be found in the bible. Their only excuse is their educational insanity that teaches them that nothing is impossible with God. Kerr's Discoveries show a god an impossibility in nature.

Chapter VII

1 More bible lies.

Matt. 15: 32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake

them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

2 Were all the bible lies that can easily be detected by the application of Kerr's Discoveries deleted there would be a very small volume left.

3 For in the light of that knowledge it is seen to contain more lies to the page than any other book outside of the professional novels.

4 All such bible lies as the above are manufactured by god-makers to prove their product genuine. Then to make people believe those lies they are taught by the god-makers that their said god wrote or dictated them himself.

5 Then by more lies make their fictitious god bribe people into believing the first lies thru offers of heaven and immortality for believing them.

6 But those who cannot be bribed into believing such idiotic stuff then threats of confinement in an eternal hell of perpetual fire for disbelieving them scares them into line with the bribed.

7 But since learning Kerr's Discoveries those offered bribes and threatened punishment have not the slightest influence on me to warp my judgment.

8 So none need fear to follow me as I lead the way thru the bible and figuratively kick the ancient heathen junk of gods and devils, heaven and hell out of your path so you, too, can apply your good sense to all subjects as we come to them.

9 Had Jesus the power to produce food at will he himself need not have gone hungry when he made a fool of himself in cursing the fig tree for not containing fruit out of season.

10 He could have sat down in its shade and ordered a plate of ham and eggs and anything else he had an appetite for. Also have given his disciples a better meal that sabbath they were so hungry they had to steal corn from a field and eat it raw.

11 Those bible lies are easily detected under the application of good sense to them. Why did Jesus produce more food than needed? And why save the dirty scraps of food? Couldn't he have produced a fresh meal when wanted in the same way he did on another occasion.

12 When it takes such hard and fast lying to make a god and then the continual lying of millions to keep him made in the minds of each successive generation

is the god worth it?

13 When people quit paying god-makers for their services they will quit making gods for them, and as people learn Kerr's Discoveries they will dispense with that service

14 Jesus' promise never to be fulfilled.

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my father's house there are many mansions: if it were not so I would have told you. I go to prepare a place for you

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

15 None need look for either the first or second coming of Christ. Learn Kerr's Discoveries and stop all such foolishness. Those are worthless bribes for your belief in and aid of a heathen mythology that has not a word of truth in it.

16 Jesus the savior of Jews only.

Matt. 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.

Matt. 15:24 But he answered and said I am not sent but unto the lost sheep of the house of Israel.

25 Then she came and worshiped him, saying, Lord, help me.

26 But he answered and said, it is not meet to take the children's bread, and to cast it to dogs.

17 God, the fictitious creation of the Israelites, was their own tribal idol, and heaven their own private park including the mansion, gold paved main street in front band stand and commissary of lily white robes, starry crowns and golden harps and for the males only.

18 No female angeles had been admitted to heaven up to the time of Jesus' birth, else propriety would have suggested to God the sending of a female angel with that message to Mary. The selfish Jewish god-makers had not given women a soul up to that time

19 So Jesus, the son of a Jew-god, was careful not to let the gentiles know how to break into their heaven. None was wanted in the early part of his career.

20 All not Jews were classed as Gentiles, and Gentiles as dogs by Jesus in the above very disrespectful remark to the Canaan mother who wished him to relieve her daughter of a devil as he was a famous devil-chaser. What respect is due a god from people he calls dogs?

21 Jesus, the great magician.

Matt. 14:15 And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals

16 But Jesus said unto them they need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves and two fishes.

18 He said bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, blessed, and brake and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled, and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled saying, it is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I be not afraid.

28 And Peter answered him and said, Lord if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

22 My remarks under "More bible lies" will apply to these. My remarks in text book Vol. 1, under "How gods are made" will be appropriate:

40 How gods are made. When people understand the formula used by the ancient expert god-makers who produced all the gods still worshipped they will not experience as much sorrow in learning

they are not real beings as a deceived child does on learning that Santa Claus is a character of fiction.

41 On being asked how a cannon is made an Irishman replied that they just take a hole and run some metal around it. All the ancients had to do in making a god was to take any real or imagined object and run a lot of lies about it as to its wonderful powers, attributes, and exploits. its demands and the reward for obeying them and punishment for disobeying them and behold a full grown god ready for business.

42 The people promptly came across with the homage and donations required, partly thru fear of the threatened punishment and partly thru hope of the promised reward. The god got the homage and the god-maker the donations. So the god-making industry flourished as all good paying business does.

23 Thousands of people have starved to death while praying to gods for food. Their prayers went unanswered as all prayers to gods always did and forever will, and Kerr's Discoveries give the reason.

24 Learn those truths, stop praying, join the Church of Humanity and be civilized and aid in civilizing the world including your own posterity.

25 Jesus is untruthful.

Matt. 6: 26 Behold the fowls of the air for they sow not, neither do they reap, nor gather into the barns; yet your heavenly father feedeth them. Are ye not much better than they?

John 14:12 Verily, verily, I say unto you. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

26 Nothing is fed by a god. Birds feed partly on other living things. There would be the wickedness, cruelty and no sense in producing living things only for food for other living things as the animal kingdom is composed of.

27 None believe on Jesus since none can do the alleged works he did in the above feeding and water-walking exploits. None get anything asked for in his name as he says they will if they believe on him.

28 Millions ask for things daily in his name and not one of them granted. Kerr's Discoveries explain why. Learn those truths, join our church and quit making fools of yourselves by asking anything of gods.

29 Jesus believed in signs.

Matt. 12:40 For as Jo'nas was three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

30 Jesus set three days for him to remain dead apparently on the belief in the truthfulness of the Jonas fable in the bible.

31 He absorbed the ignorance, superstition and lies of the Jewish bible as a sponge would corruption and believed all of them as any other ignoramus does.

Chapter VIII

1 Jesus' self exaltation.

John 13:13 Ye call me Master and Lord: and ye say well; for so I am.

John 9:5 As long as I am in the world, I am the light of the world.

Mark 13:21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

2 Jesus' ambition for power, glory, honor and praise is growing rapidly upon him and now is running into the spectacular. He usurped the prerogative of a god on earth and now is planning to do it in heaven when he gets there as he expects to shortly.

3 But he has given in the advice above the best thing possible if all will obey him that is his warning to all against false Christs and orders to not believe them, for in the light of knowledge of Kerr's Discoveries he is a false Christ, there can be no other kind.

4 All should obey him in the warning to not believe him or be seduced by his claims. 234,610,000 Jews and Mohammedans follow his advice to not believe false Christs and wisely take him to be one.

5 Jesus himself becomes a false Christ.

Mark 1:14 Now after that John was put in prison, Je'sus came into Gal'i-lee,

preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death until they have seen the kingdom of God come with power.

Matt 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Isreal, till the Son of man be come.

6 Sure enough, Jesus becomes one of the false Christs and false prophets he warned all against in the preceding quotation.

7 He promised to return and settle with the goats by sending them all to hell in that generation, and here it is over 1900 years later and over fifty generations of goats have come and passed away and his promises remain unfulfilled.

8 Now with the knowledge of Kerr's Discoveries we know he never can fulfill them.

9 Isn't it time Christendom recognized Jesus as a false Christ and stop heathenizing their posterity by keeping up the delusion that he was a god or the son of one?

10 Jesus worried over false Christs.

Matt 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Je'sus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

11 Jesus did not want any competitors in playing Christ. So he gave fair warn-

ing to look out for impostors. As he was a false Christ as proved by the preceding quotation all should take heed that he does not deceive them.

12 Jesus tongue-lashes his own people. Matt. 23:24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

33 Ye serpents, ye generations of vipers, how can ye escape the damnation of hell.

13 After warning against a false Christ he tongue-lasher his own people for recognizing him as a false Christ and does so to this day.

14 Were it not for Kerr's Discoveries it would seem strange that God and Christ that Jesus was what he professed to be. could not prove to the Jews in 1900 years. But these discovered truths of nature make it all clear.

15 Jesus plays a double role.

.. John 3:13 And no man hath ascended up to heaven; but he that came down from heaven, even the son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not on him is condemned already, because he hath not believed in the name of the only begotten Son of God.

16 Jesus represents himself as the son of man and again is the son of God. He seems to believe he takes on in part the qualities of both God and man and is related to each.

17 He seems to want belief in him being both the son of man and the son of God, but he does not make it clear just what he wants one to believe besides, unless it be everything he says without question or investigation, as a little child, his model, would.

18 Jesus misrepresents.

Matt. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart and you shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

19 His burden in impersonating the expected Jewish Messiah was so great that none have attempted it since as he supposed many would right away.

20 But he evidently meant his followers. Ask the thousands of overworked and under paid clergy if his yoke is easy and burden light.

21 Ask the same questions of the thousands of missionaries; of the millions of the poor; of the imprisoned nuns; of the frenzied, hell-scared evangelists and all, if truthful, will give the same answer—his yoke and burden is almost unbearable.

22 But at last the happy time has come when all can be relieved of those burdens thru learning Kerr's Discoveries.

23 Jesus, the trouble maker.

Matt. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Luke 22:35 And he said unto them, his disciples, When I sent you without purse and scrip, and shoes, lacked ye anything? And they said nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.

24 Are those the acts and orders of a "meek and lowly of heart" man as he claimed to be in the preceding quotation?

Could an intolerant, vindictive tyrant do more to fire the world with hatred and strife?

25 Who can estimate the slaughtered millions, the tortured thousands, the wrecked homes the destroyed empires, the misery, famine and desolation of the Dark Ages, the work of those bloody swords Jesus sent into the world?

26 Infinitely better for mankind had that man never been told he was the son of God, the expected Messiah of the Jews.

Chapter IX

1 Jesus, the egotist.

Matt. 11:27 All things are delivered unto me of my father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him

Matt. 12:8 For the Son of man is Lord even of the Sabbath day.

42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Luke 21:27 And then shall they see the Son of man coming in a cloud with power

and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

2 After being informed by John the Baptist and some vagabonds, who would follow anyone who fed them free, like a dog his master, that he was the son of God Jesus seems to have actually believed them.

3 No other man, probably in all the world, would have believed such nonsense or paid any attention to it.

4 But Jesus, poor fellow, took it seriously and an inordinate ambition siezed him to play the part of a god as he understood it should be played and to receive the acclaim, honor and glory he thought due a god.

5 He finally became desperate and wanted all slain who would not believe he was a god, and determined to send all to hell as soon as he got to heaven who would not accept him as a god and accord him due honors as such.

6 In this quotation he takes over the whole works of heaven and earth as general supervisor and relieves God of all duties. No one is to deal direct with God except Jesus introduces him and gives permission.

7 He has become Lord of all, "even of the Sabbath day," and Solomon was a dunce in wisdom compared to him. Poor fellow, he deserves our sincere pity as anyone would in his mental condition, but no more.

8 Jesus, the home breaker.

Matt. 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

35 For I shall come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross and followeth after me, is not worthy of me.

9 Are not such dissentions in families and such demands on their members most revolting in one professing to be a god, a "prince of peace" who is "meek and lowly of heart" whose "yoke is easy" and whose "burden is light?"

10 The dissentions among the Jews over Christianity; the wars to enforce Chris-

tianity on all nations; the Inquisition, the Autodafe, the hundreds of Christian sects and their internecine wars and tumults, and the disruption in families, and in political parties they cause are worruments to Jesus' success in "raising hell upon earth."

11 And it will be continued until Kerr's Discoveries become generally known. Then learn them, join the Church of Humanity and help in the greatest and best work for the good of mankind and your own posterity by making those discovered truths known to all the world.

12 Jesus, the hell-filler.

Matt 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matt. 25:31 When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall he gather all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on the right hand, but the goats on the left.

34 Then shall the King say unto them on the right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

13 Besides "raising hell upon earth" Jesus fully intended raising it in heaven as soon as he got there. He was to be the King, occupy the throne reanimate the dead, call all to judgement and separate them into two classes, mostly goats, and be the supreme judge and executive of heaven.

14 God was to obey him and "make it snappy" or he would be seen coming tumbling down from heaven soon after Jesus arrived.

15 In the interest of peace in heaven it is a good thing after all that God, heaven, hell and immortality are nothing but fiction as they are discovered to be.

16 The bliss of the very few Jesus would have allowed in heaven would not have compensated for the suffering in hell of all the rest of the human race both living and dead Jesus intended sending there.

17 Jesus, the blue sky salesman.

Matt. 19:27 Then answered Peter and said unto him, Behold we have forsaken all, and followed thee; what shall we

have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Luke 17:28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my father hath appointed unto me.

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Matt. 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

18 Where heaven was supposed to be nothing but blue sky is found by the telescopes and aviators. Yet Jesus and his agents have sold it out many time over to unsuspecting dupes and continue its sale to each succeeding generation.

19 Every sale is in violation of the "Blue Sky" laws of Kansas and other states that make it a criminal act to sell worthless stocks, bonds and real estate. Such transactions are barred from the mails for obtaining money under false pretense.

20 None of the billions of investors in the "New Jerusalem" have a deed or abstract of title to their lot. They do not know even its number or the street it is on. Neither do those who bought a home in the "heavenly Mansion" know the number of their apartment.

21 But all can now protect themselves and their posterity, from the most gigantic fraud, swindle and deception ever perpetrated on the human race, by learning Kerr's Discoveries that it is a non-existing heaven the world has been buying homes in from Jesus Christ and Company, Inc.

22 Jesus, the bribe giver.

Matt. 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias; or one of the prophet.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said
Thou art the Christ, the Son of the living
God.

17 And Jesus answered and said unto
him, Blessed art thou, Simon Barjona:
for flesh and blood hath not revealed it
unto thee, but my Father which is in
heaven.

18 And I say also unto thee, that thou
art Peter and upon this rock I will build
my church: and the gates of hell shall
not prevail against it.

19 And I will give unto thee the keys
of the kingdom of heaven: and whatso-
ever thou shalt bind on earth shall be
bound in heaven and whatsoever thou
shalt loose on earth shall be loosed in
heaven.

23 In this country, and probably in all
nations, it is made a crime with a heavy
penalty for a candidate for office to buy
votes with promises of political jobs if
elected.

24 Yet in the above two quotations Je-
sus openly trades thrones and kingdoms in
heaven to his disciples for their vote that he
is the Son of God.

25 He even traded the keys to heaven to
Simon Peter for his encouraging vote
that he was "the Christ, the Son of the liv-
ing God."

26 That was a whopper of a vote and
Peter was given the most desirable job in
heaven, gate keeper where, like his
master, he could collect stiff bribes from
the rich to let them in.

27 As the son was carrying the keys to
heaven some may wonder if he had his
father locked in. He must have been or he
would have objected to some of his son's
capers.

28 It seems there would be nothing left
for God to do when his son came home but
abdicate in his favor.

29 As for the rank and file of his con-
stituents he bought them up in job lots
with promises of "an hundredfold" and
"everlasting life," for deserting their father
and mother, wife and children and every-
thing, even their good sense, for his
"name's sake."

Chapter X

1 Jesus, the devil-chaser. . .

Matt. 8:16 When the even was come,
they brought unto him many that were
possessed with devils: and he cast out the
spirits with his word, and healed all that
were sick:

Matt. 17:18 And Jesus rebuked the de-
vil; and he departed out of him: and the
child was cured from that very hour.

Mark 1:39 And he preached in their
synagogues throughout all Galilee, and
cast out devils.

2 It must be amusing for those who have
learned Kerr's Discoveries that there are
no such beings as devils to find so many in
the Jews.

3 But the god-makers who were working
Jesus over into a god had to make him
boss of devils as that is one of a god's
trump cards.

4 Jesus sends devils into hogs.

Mark 5:2 And when he was come out
of the ship, immediately there met him
out of the tombs a man with an unclean
spirit,

3 Who had his dwelling among the
tombs; and no man could bind him, no,
not with chains:

4 Because that he had been often
bound with chains, and the chains had
been plucked asunder by him, and the
fetters broken in pieces: neither could
any man tame him.

5 And always, night and day, he was
in the mountains, and in the tombs, cry-
ing and cutting himself with stones.

6 But when he saw Jesus afar off, he
ran and worshipped him,

7 And cried with a loud voice, and
said, What have I to do with thee, Jesus,
thou, son of the most high God? I adjure
thee by God, that thou torment me not.

8 For he said unto him, Come out of
the man, thou unclean spirit.

9 And he asked him, What is thy name?
And he answered, saying, my name is
Legion: for we are many.

10 And he besought him much that he
would not send them away out of the
country.

11 Now there was there nigh unto the
mountains a great herd of swine feeding.

12 And all the devils besought him, say-
ing, Send us into the swine, that we may
enter into them.

13 And forthwith Jesus gave them
leave. And the unclean spirits went out,
and entered into the swine: and the herd
ran violently down a steep place into the
sea, (they were about two thousand;) and
were choked in the sea.

Matt. 8:33 And they that kept them
fled, and went their ways into the city,
and told everything, and what was befall-
en to the possessed of the devils.

34 And, behold, the whole city came out
to meet Jesus: and when they saw him,
they besought him that he would depart
out of their coasts.

5 When the "Son of God" took to de-
stroying people's property and not paying
for it they had no further use for him. But
the god-makers are to blame for most, if
not all, acts of Jesus.

6 As all gods are composed of lies of
their creators, like all characters in fiction,
Jesus is no exception to that rule.

7 It was quite a "feather in his cap" when

the god-makers had such powerful devils testifying to Jesus being the "Son of the most high God," worshipping him and obeying every command so meekly.

8 But some may ask who were the god-makers in this case. The answer is: Those who first told or wrote that fable for truth, and all who tell or write it for truth are re-creating it in the minds of all who hear or read it who have not learned Kerr's Discoveries. None can create gods and devils in the minds of those who have that knowledge.

9 Then all who do not wish their posterity deceived and duped by god-makers should join the church of Humanity and aid in giving them that knowledge that makes them immune to the lies of all religions forever.

10 Save yourselves and your children from the most dreadful, everlasting ridicule contempt and derision of all mankind of the future for the stupidity, insanity and idiocy they will charge the human race of this age with for its idolatry of an insane man and a savage Jew-made character in fiction.

11 You and family enroll in the Church of Humanity as proof to them that you are not guilty.

10 Jesus accused of having a devil.

John 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

John 10:17 Therefore doth my Father love me, because I lay down my life that I might take again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my father.

19 There was a division therefore again among the Jews for these sayings,

20 And many of them said; He hath a devil, and is mad; why hear ye him?

...John 8:47 He that is of God heareth God's words: ye therefor hear them not because ye are not of God.

48 Then answered the Jews, and said unto him. Say we not well that thou art a Samaritan, and hast a devil?

11 The Jews believed the insane contained devils that caused it, and that being "mad" meant idiocy caused by internal devils.

12 Many believed Jesus had them and paid no attention to his ravings about being the Son of God. Nearly all the world now would instantly recognize a man as being crazy who would make such claims Jesus did.

13 Jesus that insane by friends

Mark 3:20 And the multitude cometh together again, so that they could not

so much as to eat bread.

21 And when his friends heard of it they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

John 21:15 So when they had dined Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He sayeth unto him, Yea Lord thou knowest that I love thee, He sayeth unto him, Feed my lambs.

16 He sayeth unto him again the second time Simon, son of Jonas, lovest thou me? He sayeth unto him, Yea Lord, thou knowest that I love thee; He sayeth unto him, Feed my sheep.

17 He sayeth unto him the third time Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things thou knowest that I love thee, Jesus saith unto him Feed my sheep.

14 Webster defines: "beside one's self, to be out of one's wits or senses" or to be possessed of a devil as the Jews thot,

15 The three question series indicated the vague ideas of an addled brain. But they had just dined. Do you suppose he over indulged in his favorite wine? Well, his mind was evidently deranged from some cause.

16 Jesus the insane man.

Matt. 5:29 And if the right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body shall be cast into hell.

39 But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

Matt. 6:3 But when thou doest alms let not thy left hand know what thy right hand doeth.

22 The light of the body is the eye: if therefor thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Matt. 8:21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me and let the dead bury their dead.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Matt. 18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire.

17 Such teaching, orders and acts could be only those of the insane. In the desperation of god-makers to make a god of Jesus they over-reached themselves and made an insane man of him instead.

18 But what will be the dreadful verdict of posterity a thousand years hence when all the world have learned Kerr's Discoveries? Will it be: "Our intelligent ancestors? "Do not call those intelligent who worshiped an insane man for thousands of years believing him to be the son of a god."

19 But the Roman Catholic Pope will try to prevent the posterity of that church from learning Kerr's Discoveries by placing every book and paper teaching them on the "Index prohibitorius."

20 And millions of Protestants will prohibit their posterity, in so far as they are able to, from reading or hearing anything about those discovered truths of nature.

21 But that can only cause a temporary delay of world enlightenment. For it is inconceivable that all mankind will remain ignorant forever of Kerr's Discoveries in the science of nature.

22 Jesus disrespects his mother.

Mark 3:30 Because they said, He hath an unclean spirit.

31 There came then his brethern and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him and they said unto him, Behold, thy mother and thy brethern without seek for thee.

33 And he answered them, saying Who is my mother, or my brethern?

34 And he looked around about on them which sat about him, and said, Behold my mother and my brethern!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and my mother.

John 2:3 And when they wanted wine the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

23 Some are under the delusion that the Christian religion fosters love of parents and home in children, but such is not the case in the above examples of its alleged founder.

24 Jesus orders fathers disowned.

Matt. 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

25 Why do parents send their children to a Sunday School where they learn this "ideal man" had no respect for his parents?

Chapter XI

I Jesus teaches vagrancy.

Matt. 6:25 Therefore I say unto you Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought saying, What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matt. 8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head.

2 Jesus taught and practiced vagrancy,

and in the last verse gave the result. Do parents want their children to become tramps, hoboes, beggars, mendicants, homeless vagabonds by sending them to heathenizing churches, Sunday Schools and young peoples church societies to be taught that Jesus is an ideal character to follow?

3 Could any teaching be a greater producer of criminals? Could any teaching be worse for mankind to follow? To follow it would reduce the race to a howling wilderness of naked South Sea Islanders.

4 The farther people get away from Jesus and his teaching the better homes, food and raiment they have, and happier they are.

5 Jesus, a monomaniac.

Matt. 23:8 But be not ye called Rabbi for one is your Master, even Crist; and all ye are breatheren.

10 Neither be ye called masters: for one is your Master, even Christ.

Matt. 24:27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

29 Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

6 Jesus became so enrapt with ecstasy over contemplating the power, glory and honor he that would soon be his, that he lost all sense of realities and lived, in his imagination, the heavenly scenes he was to inaugurate when he got there.

7 Jesus, the Criminal Outlaw:

Mark 11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

John 2:13--And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

8 Were anyone to attempt to break up a bank or market by Jesus' methods now in any country, he would soon find himself behind bars of a jail or lunatic asylum.

9 What a pity there were no such institutions in Jerusalem to put Jesus into. An asylum with a padded cell and a specialist in mental disorders was what Jesus needed.

10 Jesus' Insane Requirements:

John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.

11 Jesus' insane requirement to eat his flesh and drink his blood to be eligible for heaven and eternal life bars all from both, as none can fulfill those requirements.

12 But there is no harm done anyone by Jesus in making it impossible for him to enter heaven or to receive eternal life, since Kerr's Discoveries prove none have immortality.

13 One of the most pitiable sights in any church is long rows of big husky men solemnly playing they are filling a God's requirements by eating a scrap of bread and taking a sup of wine they believe has been transmuted into the flesh and blood of a crucified God, when they were only the requirements of an insane man.

14 Jesus and disciples play cannibalism:

Matt. 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

15 The practice of churches playing cannibalism in commemoration of the acts of a man, who would be judged insane now, will be discontinued with all other forms of idolatry as Kerr's Discoveries become known.

16 Then join the Church of Humanity and help to make those truths of nature known and thereby aid in unheathenizing the world. Take a part in this noblest work of all the ages, the redeeming of man from the vilest heathenism, and your own posterity will honor you in the years to come for your services in their behalf.

Chapter XII

1 Jesus calls his followers sheep.

John 10:25 Jesus answered them, I told you, and ye believed not; the works that I do in my Fathers' name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me;

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

2 Jesus often calls his followers sheep, and that is an apt illustration of thoughtless followers, for sheep are regarded the dumbest of all animals and will follow the bellwether without thought anywhere.

3 When bars were used for gates, farmers would play a joke on their sheep by making the leaders jump the lower three or four bars, then slipped them out and watched the fool followers jump the same height at the same place as they went

through.

4 Now that Kerr's Discoveries has slipped the gods out of all religions, it will be a sad amusement to watch the people praying to gods for hundreds of years after the discovery that there is no real god in the universe.

5 My father, wanting some sheep's gray wool, bought a black sheep to add to the flock. Our flock, never having seen a black one, were nearly scared to death when the black one was put in the lot with them.

6 They ran to get away from it as far as they could. It, thinking the whites saw danger somewhere, ran with them. They would bunch up for mutual protection, and in to the bunch would go the black one for the same purpose, then a scattering in all directions took place. It was a couple of days before all learned that the black one was harmless.

7 Likewise, whenever a heathenizer shouts, devil! devil! devil! his flock will be frightened terribly for hundreds of years after the discovery that there is no such a being in the universe.

8 You will note in last verse how Jesus merges himself and father into one, after bragging how powerful his father is. That was an indirect way of bragging on his own power.

9 Like a certain man who boasted of the wonderful feats of strength his neighbor performed, then remarking he could do them easily with one hand.

10 You will also note that Jesus is the spokesman of the firm of God, Son & Co. God never says a word of approval or disapproval. Apply the criterion of truth we started out with and that explains it. It explains God's silence though any crime or ignorance or insane acts be charged to him by Jesus or anyone else.

11 Jesus Identifies himself and father as one:

John 14:4 And whither I go ye know, and the way ye know.

5 Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not

of myself; but the Father that dwelleth in me, he doeth the works..

11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

12 It seems here that Jesus invented the fool doctrine of the trinity—three in one and one in three—the triplets with three bodies, Father, Son and Holy Ghost, with but one head and the son had it. None but a crazy man could have invented that monstrosity, that freak of fiction.

13 The Trinity Glorifies Itself:

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had thee before the world was.

14 Those are strange requests for God to make of himself through the mouth of his son, as per last quotation where son and father have become one and the same god.

15 God does the speaking from inside the son to himself and his double in heaven. It is surely a strange mixup of identities, and can only be understood when recognized as the product of a deranged mind.

16 Jesus thinks clouds are rideable.

Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

17 Jesus always speaks of coming in the clouds. He evidently thinks they are composed of solid substance, capable of carrying a heavy load for all the angels are to come with him.

18 He is planning to put on a show worth going to see when he comes again. Men will be so badly frightened they will die of apoplexy.

19 But poor, crazy Jesus has already missed his guess about coming to wind up

affairs over 1900 years, and is doomed to miss it for all eternity, as are all the billions of the dead who died in the belief he did.

20 Neither he nor they will ever know they were mistaken, or that they ever lived. So all should learn Kerr's Discoveries, the criterion of truth, then they would have no fear of gods and devils, or of their future state.

21 They would then know the universe contains no real god, that man has no soul, and that death ends life, mind and consciousness for ever.

22 Jesus' Amended Prophecy:

John 8:32 And ye shall know the truth and the truth shall make you free.

23 And ye shall know the truth discovered by Kerr, and the truth shall make you free from heathenism, paganism and idolatry of man-made gods, and the fear of the future.

24 As amended, the above prophecy is all right. So get busy learning those truths and make that prophecy of Jesus come true in your case.

25 I hope you now have made a good start in learning them, and will keep up your study of my books giving the proof of them until you complete your education in the knowledge of Kerr's Discoveries.

26 When you have done that, then join the Church of Humanity and help to get more members, and organize them into a local church. Be a pioneer in this best service for man, including your own posterity, ever undertaken.

27 I have seventy-five more titles and quotations listed to comment on, but I see it would exceed the limit of this book, so must omit them. But you can continue the study of the bible and all religious teaching and apply your best judgment to it in the same fearless manner we have so far.

CHAPTER XIII

1 Answering expected critics. So anxious will heathen Christians be to hold onto their insane man-god that they will use their uttermost critical ability to find faults in my analysis of Jesus.

Were they to use that same ability in criticising the fundamentals of their religion they would arrive at the same truths quicker than I did.

3 There is no lawyer worthy of the profession, but what could tare to shreds all the evidence the world has of the existence of gods, souls and eternal life, were he to use his analytical and critical ability in it he does in law cases.

4 Jesus did some sane things. Critics will try to prove Jesus sane by quoting cases. But probably all who are judged insane do some rational things. One insane act in a long life of sanity would be sufficient to send one to an asylum.

5 Jesus' continuous claim of being the son of a god with power to give eternal life, reanimate the dead, send people to hell or heaven, and to lay down his life and to take it up again at will would prove a man insane now.

6 So would acts like his in the temple, and many more, besides much of his teaching would prove one insane now if taught, or anyone attempting to follow it.

7 Mistaking Jesus to be a god, his followers are under the same obligation to obey his irrational orders they are his rational orders.

8 Some good teaching will be shown. But such contradictory teaching will only emphasize his confusion and unreliability. Such contradiction might be excused in a human but not in a god.

9 Figures of speech will be claimed for some of his idiocy. But that, too, will be inexcusable in a god, whose duty it would be to express himself in the plainest language so there would be no question as to his meaning.

10 Making fun of solemn subjects will be charged. But sometimes it is best to give a patient "laughing gas" before a painful operation. What is more painful than driving religious lies from the brain by replacing them with the truths of nature?

11 When it has to be done in the interest of civilization and world enlightenment, why not make the operation as cheerful as possible?

12 Confiscation of property may be charged to me. Thousands of billions of dollars and billions of labor years have been invested in eternal life, New Jerusalem stock, sky mansions, heavenly homes, thrones and kingdoms, lily white robes, starry crowns and golden harps.

13 And now to be informed that God, Christ & Co., is bankrupt, not being able to pay a picayune on the entire heavenly investment, or to prolong anyone's life an instant is certainly disconcerting.

14 Millions will be idiotic enough to blame me for the failure of the sky firm of God, Son & Ghost. Other millions will rush off to their brokers of whom they made the investment to ask about it.

15 Not having learned Kerr's Discoveries, the salesmen will try to allay their fears by assuring them the company is solvent, and sell them another block of stock to prove it.

16 In time all will learn Kerr's Discoveries if readers of my books will join the Church of Humanity and organize branch churches everywhere to enlighten the people. Then they will cease buying such heathen junk and all its salesmen will close their offices and rejoice that the hideous nightmare of ignorance and superstition of the infancy of the human race

is over.

17 Then Kerr's Discoveries will be given due credit as the real savior of mankind and the redeemer of the human race—saved from worthless investments in religion's wares, mistaken for realities, and redeemed from heathenism, paganism and idolatry of man-made idols.

18 What will restrain the wicked, some will ask, if the fear of hell and hope of heaven be taken from them? All alleged crimes against gods and religions must be repealed by reason of the discovery that no real god exists and religions are but mythologies.

19 The sure punishment by human laws for crimes must be substituted for the non-punishment by gods. Hope of happiness on earth through good citizenship will be substituted for hope of happiness in a non-existing heaven.

20 Good citizenship and its rewards in this our only life will be taught. None need hope they can commit any crime and go unpunished because of Kerr's Discoveries becoming known.

21 Because, with that knowledge, all will still object to being robbed, raped and murdered as they did before learning it. I shall here borrow a few verses from my first volume on this subject:

90 Fictitious characters have no power whatever within themselves. But no laws for punishment of crimes and vices will be repealed on account of even a world-wide knowledge of Kerr's Discoveries.

91 The penal institutions of the world are now full of criminals who believe in the realities of gods, souls and a future life in heaven or hell.

92 There will still be criminals when all have learned those discoveries, but not on account of that knowledge.

93 I can testify to that from personal experience if you will pardon me for doing so. Although over seventy-two and having that knowledge 45 years, I have never used tobacco, intoxicating drinks or narcotics in any form, and have never been arrested or charged with any crime whatever.

94 Have been married over 44 years, never had a divorce, not even a quarrel and do not wish either nor does my wife, nor do I patronize city slums.

95 I mention these facts to disprove the world-wide religious libel on man's nature to bolster up the necessity for a religion to hell-scare and heaven-bribe people into being good citizens.

96 Yet I do not claim perfection, nor to be the ideal citizen I would like all to be. Not one of the 350 members of our church is a criminal so far as I know.

97 While in the light of knowledge of Kerr's Discoveries it is seen that all re-

gions are built on false foundations and their gods only man-created idols, whose worship must be abandoned, yet churches must be preserved for the sake of the society, sociability and the teaching of morality and good citizenship they provide.

98 But since it would require a large majority of members of any church to discard idolatry in it, and the fact that they could not all learn Kerr's Discoveries at the same time, there must be another church provided for the clergy and members of all other churches to unite in as soon as they do learn these discovered truths.

99 To know Kerr's Discoveries and remain a member and supporter of a religious society would be rank idolatry and hypocrisy, both of which is everywhere condemned in the bible in the strongest terms as well as in all churches.

100 That bible authors and church founders did not know their gods were only idols of fiction does not excuse those who do know it for worshipping them.

101 Therefore, the Church of Humanity, recorded in Part 5, is provided for a society home for all who learn Kerr's Discoveries where idolatry is discarded but all good features and services of other churches retained.

102 It is based on Kerr's Discoveries with the primary object of establishing such churches in every community for teaching and perpetuating the knowledge of those truths of nature and to preserve our posterity from being heathenized thereby.

103 It will be the supreme duty of those who learn Kerr's Discoveries to aid personally and financially in founding and building up such churches and Sunday schools in their community and provide Instructors for them where they and their children can attend regularly to be taught the proof of those truths.

CHAPTER XIV

1 How could one man discover truths that all the world, from time immemorial, could not seem incredible to some. But a review of the histories of the great inventions and discoveries will show that in nearly every case it was the result of the efforts of some one person. Then if others are to be benefitted by them, they must learn them and adopt them.

2 Likewise, the millions of inventions and discoveries of the endless years and generations to come will be accomplished by individuals who will achieve results and wisdom in their special line of study all past ages could not.

3 Rational answers can now be given for the first time, through learning Kerr's

Discoveries, to the questions put to all by the heathenizers—"Do you want to be a Christian?" "No, I do not," should be the emphatic answer.

4 "Why not?" will come next. "Because I have learned Kerr's Discoveries and am a member of the Church of Humanity," should be the prompt reply.

5 "And what are Kerr's Discoveries?" will be shot at you next. "They are the truths of nature that the universe contains no real god, that man has no soul and that death ends life, mind and consciousness forever," should be the clear and calm reply.

6 "Why, I never heard of those discoveries being made." "Well, you are a back number, then, out of date, style and fashion. Get his books, study them until you become convinced they are true.

7 "Here is a copy of one I happen to have for such occasions. Read and study it and come to the Church of Humanity Sunday and our instructor will aid you in learning the most important knowledge to had in all the world."

8 Thus becoming an aid to your fellow citizens in their upward climb from darkest superstition to the light of truth.

9 "Have you taught your own relatives the truths you discovered before trying to teach others," will be the criticism of some. I tried to by mailing them the first copies of my books and papers and hope some at least have learned them.

10 But those who refuse to read and study them will make no more progress in learning them than others who take that course. They can not inherit knowledge. Our text books were not written, nor a local Church of Humanity organized, nor Instructors qualified to teach those truths were my handicaps.

11 Besides, the State of Kansas and the local public school officials and teachers were against me and tried to heathenize my children over my protest.

12 The solution of such deplorable conditions everywhere is the establishment of local branch Churches of Humanity to carry on perpetually the educational work of teaching Kerr's Discoveries and building up their membership until their combined numbers are powerful enough to prohibit the state from heathenizing each succeeding generation through its public schools, colleges and universities.

13 But the initial work is the distribution of my books in every community to prepare some people for membership in our local church and to aid in its upbuilding and support of its Instructor.

14 Pure truth laws as essential as pure food laws. States have pure food and drug laws and provide inspectors to see that the public is not imposed on by unscrupulous merchants and producers.

15 But what about the unscrupulous lia

on nature who refuse to learn the truths now discovered and insist on heathenizing the children of all they can?

16 Like a certain niece in one family and sister-in-law in another who throw into the fire every piece of literature I mail any members of their families before reading it or allowing the others to do so, saying it is the work of the devil who has got me and wants to get them.

17 I observe in all families the member who is the most hell-scared and heaven-bribed victim of educational insanity is the ruler of the family in religious matters.

18 They are the tireless church workers and payers who drive the rest of the family to church and Sunday school and other religious duties and select and censor family literature.

19 Some Protestants think the Catholics fools for allowing the Pope to prohibit them from reading any criticism of their religion, or any truths discovered that disprove it.

20 But are they not just as foolish who play the Pope to themselves and families in the same way? How can I, or anyone else, reach and convert to truth the members of such families?

21 I know of no other way but for those who can and will learn the truth to unite in the Church of Humanity and organize local churches in their community which will in time beat down such fear and prejudice against learning Kerr's Discoveries.

22 Now that all legislative bodies have the truth regarding gods, souls and eternal life in Kerr's Discoveries, they should provide laws for the enforcement of its teaching in all schools, both public and private to protect the state against the strife and wars of its citizens over their conflicting religions and to civilize them.

23 When near death, critics insist, "you will recant and ask for the services of a clergyman, as all did who believed as you do." Many such cases are propaganda lies to scare heathens from investigating their religious teaching.

24 Again, none ever knew Kerr's Discoveries to be the facts of nature, while I do. There is a world of difference between mere belief, idea, theory, tenet, opinion, views, doctrine, philosophy and absolute knowledge.

25 The former is the language of Agnostics and expresses ignorance as to the truth of a subject, which I never apply to my state of mind regarding that knowledge. I know, while others, mistaken for knowers, were only church and clergy fighters.

26 Why should I repudiate my knowledge that twice two is four, that the sun is the light of day, that the earth is spherical and rotates, causing day and night, etc., when I come to die? Then why should I disown knowledge of the truths I discovered, which I know as well?

27 Article 1 of my will provides: "Having learned Kerr's Discoveries, that the universe contains no real god, that man has no soul and that death ends life, mind and consciousness forever, honesty and consistency require me to forbid having any religious rites or ceremonies whatsoever for or over my corpse or funeral."

28 The reading of selections from my books teaching Kerr's Discoveries and their publication is provided for.

CHAPTER XV

1 Thousands knew Kerr's Discoveries throughout the ages some critics insist. When I ask them to name one they usually name Voltaire, Paine or Ingersoll.

2 On examining their writings, I find Voltaire was a confirmed heathen, Paine a rank god-maker and immortalist, Ingersoll an Agnostic, but giving hope and encouragement to the heathen that now quote him as an ally.

3 When I point out these facts that none they mention knew the truths I teach, they then throw their criticism into reverse and declare neither I nor anyone else could possibly know the facts in the case, that they are unknown and unknowable.

4 They are bound to discredit me one way or the other, instead of trying to learn the truths I discovered.

5 "What advantage has one in learning Kerr's Discoveries," some critics ask. With a little reflection anyone should be able to list a long line of beneficial results to himself in particular and to the human race in general.

6 A world knowledge of those truths would stop the almost continual warfare between the followers of the several religions of the world and between the many sects of the same religion. It would enlighten and civilize mankind as no other knowledge ever did or ever will.

7 It would make possible race harmony, coordination and cooperation in movements to benefit all mankind and all future generations which are impossible now.

8 Individuals would cease depending on gods to aid them; no monks and nuns imprisoned for life by foolish vows to non-existing gods; no children committing suicide to follow parents and lovers to an imagined heaven; no suicides through curiosity to see the future world.

9 No poor remaining in poverty through belief a god placed them there; no one staying in slavery, in uncongenial wedlock, occupation or location from belief a god requires it; no nation and soldiers going to war under the belief a god requires them to and will protect them and aid them to win the victory.

10 No children dying from medical neglect through parental faith in prayers to non-existing gods to cure them; no hold-ups

for penance, for indulgence, for masses; no confessions to priests, pope and church; no heathenizing of children by parents, church and state.

11 Are not all those benefits, and many more to be had, worth our utmost, untiring efforts to secure them through an educational propaganda of the knowledge of Kerr's Discoveries?

12 What would I substitute for religions, will be asked by many. I have already indicated what is to take the place of religions, their churches and clergy.

13 In place of all religions teach the proof of Kerr's Discoveries; in place of the bibles and sacred writings of the world substitute Kerr's text books; in place of all church buildings, put a Church of Humanity; in place of the clergy teaching religion, put an instructor teaching Kerr's Discoveries and all the sciences that prove them true to nature.

14 Continue the church-going habit, but switch over to the Church of Humanity or substitute its truths for the untruths of other churches. It is simply the evolution of the church from a heathenizing institution to a civilizing one, or bringing the church up to date, an advance of at least 4,000 years.

15 We do not go to the Asiatics or Egyptians of 4,000 years ago for models for our machinery, or for our knowledge of the sciences, or for a pattern for our modern homes.

16 Then why go to them for our knowledge of gods and devils, of heaven and hell, of life and death, when we have the advantages over them of 4,000 years of accumulated wisdom which enables us to be better judges of those subjects than they were, and which resulted in Kerr's Discoveries?

17 Salvaging the wreck of religions caused by the knowledge of Kerr's Discoveries will be an interesting process to those with great investments in them. But I assure them all is not a total loss.

18 There is a rich salvage that can be utilized in the new chronological era. Churches and church colleges were founded, built and endowed, and the clergy and teachers educated to serve them under the belief they were promoting civilization.

19 Now that religions are discovered to be a false lead to civilization, a fungus growth on the intellect of budding intelligence, and the right road to civilization at last discovered a lot of the equipment can be taken over by the Church of Humanity and utilized in the promotion of civilization as it was intended to be.

20 Many church buildings and colleges can be taken over by the Church of Humanity, and many of the clergy and teachers can learn Kerr's Discoveries and become our instructors to serve us in the same buildings and at an increased salary where

possible.

21 Why the title "Kerr's Discoveries," be given to those truths of nature, some want to know. Because those truths were always facts to be discovered and must have some distinguishing name to identify them from all other truths.

22 And as they had to be discovered before they could be known or taught, their discoverer must be known and identified to make it possible to teach them with authority of discovery, of truth itself, above which no authority can be greater, or can annul.

23 We have many precedents of giving discovered things the name of their discoverer, such as Halley's comet, Roentgen Rays, Copernican system, Hudson's Bay, Pike's Peak, etc.

24 They do not mean a proprietary ownership in them, but a distinguishing name to identify the things discovered and their discoverer. So none need refuse to learn and then teach Kerr's Discoveries from fear of trespassing on my private property.

25 When one mentions those other objects, it is the things discovered and not their discoverer that is thought of. Likewise, in learning and teaching Kerr's Discoveries always have in mind the truth discovered and not Kerr.

26 "How can non-existing things be discovered," some ask. I did not discover non-existing things. I discovered certain truths that always existed and forever will exist. Some people think that only material things that can be seen, felt and measured can be discovered.

27 But Webster's dictionary defines "Discoverer" to mean: 1. "One who discovers; one who first comes to the knowledge of something; one who discovers an unknown country, or a new principle, truth or fact."

28 You see, principles, truths or facts are subjects for discovery. Can the above tests be applied to them?

29 "Discoverer" is defined by the same authority to be: "To obtain for the first time sight or knowledge of, as of a thing existing already, but not perceived or known; to find out; to ascertain, to spy; to detect."

30 Who perceived, ascertained, found out, and detected, and proclaimed to the world the truths of nature that no real gods, souls, devils, angels, heaven, hell, non-material beings, immortality exists in the universe before I did?

CHAPTER XVI

1 Kerr's Discoveries Unknown before. I challenge the entire world to produce a person who discovered those truths before I did in any age and country. I wish millions had done so before I was born, and churches and schools established everywhere over all the world teaching them.

2 Then my parents would have known them and I would not have been heathenized by a system of educational insanity named religion that hell-scared and heaven-bribed me into the idolatry of heathen idols named God and Christ.

3 I have over three hundred Free Thot books, pamphlets and leaflets in my library and not one written by an author who knew those truths.

4 I have examined all the Freethot papers published in the English language I could hear of for nearly a half century and none of their editors knew those truths.

5 The leading one, The Truth Seeker, published for over a half century, does not know or teach them and seems unable to learn them from me. Until lately it carried the sub-title, "A Freethot and Agnostic Journal."

6 Its objects are stated as follows:

"It is the object of The Truth Seeker to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence."

7 The primary world-wide religious superstitions people should be educated out of is their belief in the existence of gods and souls. As the Truth Seeker has not educated itself out of those superstitions, it is unable to educate others out of them.

8 Since it will not accept a world of proof that there are no such beings, it must be waiting for proof that there are. It has waited for it over fifty years and is doomed to wait for it as long as it lives.

9 As Kerr's Discoveries prove there are no such beings, there never can be real proof of their existence.

10 "Why teach Kerr's Discoveries," some ask. Why not let all do their own thinking is one of the twelve fallacies of Freethot which is as follows, with my comment on the first, from Vol. 3, No. 1 of "The Truth About God," our church paper, now discontinued:

1 That people should do their own thinking and not hire others to do it for them.

2 That it is a shortage of brains that causes people to believe the errors of the Christian religion.

3 That natural evolution will of itself teach our race the true knowledge of God and life.

4 That questions about Gods, Devils, heaven, hell and continuous life belong to another world and should be ignored here, as nothing definite can be known about them until after we die.

5 That the people are not yet prepared to accept the truth about God and life.

6 That church members are not free to think and act, but are abject slaves of the clergy.

7 That all existing idolatrous societies must be destroyed before any society teaching truth can be started.

8 That to teach there is no God and no future life is too radical for the people. They must be taught it by easy stages.

9 That Christians know their religion is untrue, but are all liars and hypocrites regarding it.

10 That the power of idolaters to force their religion on others and to prevent the truth being taught is gone forever.

11 That nobody goes to church and Sunday school, or believes the fables taught there, but silly women and children and weak-minded men.

12 That scientists know the truth about God and life and are free from idolatry and superstition, and that all people will be when they learn the teaching of modern scientists.

13 Under the title "Freethinkers," I include Agnostics, Infidels, Atheists, Rationalists, Materialists and those of any other title who are "fighting" the church and the clergy.

14 I do not claim that all such people believe all the above monstrous absurdities, but I do believe that they all believe one or more of them to be true.

15 Freethot does not mean any particular belief or knowledge. Freethinkers are as widely apart in their beliefs and conclusions regarding God and life as Christians are.

16 But in their common fight against the clergy and churches the editors of, and contributors to Freethot publications generally use some or all of the above errors.

17 The opposition to idolatrous churches is now divided into two distinct classes fundamentally different—those who are fighting them from personal hatred and motives and those who, having learned Kerr's Discoveries and wish them taught to all people, that progress and civilization may be promoted.

18 The latter class are uniting in the Church of Humanity to enable them to have those discoveries taught. To be successful in this society building and teaching it is absolutely necessary for those who believe any of the above twelve errors to learn that not one of them is true.

16 I shall aid you in this by evidence disproving each assertion under numbers corresponding to them.

20 (1) This fatal error is a common one of Freethinkers. To be consistent they must refuse to teach, join a society, or in any way aid others to teach, any truth they may have discovered, re-

21 They must refuse to subscribe for and pay for Freethot papers and books. This error is responsible to a great extent for the nonpayment of subscriptions to Freethot publications and the support of their societies.

22 It closes the pocketbook and should close the mouth and stay the pen of those who believe it. It makes dead-beats and fossils, who are of no more good to society or the world than if they were dead.

23 If one has discovered the most important truth in nature or made the greatest invention of the century he must not make it known to others, as it would be contrary to his Freethot belief that people should do their own thinking.

24 To be strictly consistent he should not teach this preposterous error. He should leave people to do their own thinking or h're it done, as they please. To advise them what to do is doing their thinking for them, and that is a violation of this theory.

25 No wonder Freethot is dead. It committed suicide with its own false philosophies. People would know precious little were it not for the services of hired thinkers in all branches of knowledge.

26 Every hired teacher is a hired thinker. A part of the price of most books goes to the author as pay for his thought. The largest part of the bills for professional services is pay for thinking for us—for knowing how.

27 A part of the price we pay for all patented articles goes to the inventor for thinking them out for us. What could the mass of the people know about any of the sciences if each one knew nothing but what he discovered himself?

28 How many of the modern conveniences could they have if they had none but what each one invented for himself? It is perfectly right and proper to pay for the knowledge others have.

29 The truth about God and life is of vital interest to all. It is right for people to desire that knowledge. It is as right and sensible for them to hire those who know to give them that knowledge and teach it to their children as it is to hire teachers of any other branch of knowledge

CHAPTER XVII

1 Necessity of teaching Kerr's Discoveries should be apparent to all. Suppose hundreds or thousands of people had made Kerr's Discoveries before I did and not have made it known, their knowledge of them would not have aided me nor anyone else in learning them.

2 Each one would be under the same ne-

cessity of discovering them to know them, the same as if none had ever done so.

3 Insofar as I can find no proof from the teaching of anyone that he knew Kerr's Discoveries, I am a true discoverer of them and must be their first discoverer. If I fail to make those truths known, all the world would be under the necessity of discovering them to know them.

4 And, as proven none in all the world in all past time were able to do that until I did, it might be many thousand years before someone had the ability and good luck to make a rediscovery of them.

5 In the meantime scores of generations would be born, heathenized and tucked away in idolaters' graves for lack of knowledge I possess, but alone am unable to provide them.

6 Therefore the necessity of all who wish their posterity to be civilized and to live in a civilized world of uniting in the Church of Humanity and establishing the educational machinery to spread and perpetuate forever the only knowledge that can accomplish that result.

7 "When, where and how were Kerr's Discoveries made," is asked by some who seem to think I should know the time of day and locate the spot where the discovery was made, as tho it was a material object discovered.

8 When I cannot comply instantly with their request, they think the discovery a fake. They have not the patience to wait for any explanation.

9 It took me about twenty years of intensive study of my experience, investigation and observation of nature's processes to complete the discovery that religions are founded on fables, myths, fiction.

10 That no such beings as real gods, souls, devils, angels or any other imagined non-material beings exist in fact, and that heaven, hell, purgatory or any other imagined world for habitation by such beings were non-existent.

11 I never thought I had any advantages in any way over others to enable me to make those discoveries while they could not. But, from the apparent inability of all to learn them, even with my assistance through my published papers and books extending over a quarter century of educational work, I must conclude I used some method of study they did not.

12 Case 1. In looking back over my seventy-three years of life to find that possible difference in method, I think it began in early childhood, when an older sister and I knelt with a religious mother in prayer for all things we needed.

13 And then observing the important requests not granted, while relatively trivial things were and then asking mother for an explanation. She gave the answer she had been taught, that God knew best what was good for us to have.

14 Case 2. I heard of a neighbor woman and her children praying for God to have pity and mercy for them and bring the husband and father home from the village a sober man, because of his abusive disposition when drunk.

15 But the answer to their prayers was a drunker man than usual, and in his demented rage seized an axe and murdered his wife and six children and then committed suicide by cutting his throat with a razor.

16 In my perplexed mind I could not see from any angle that it was the best answer God could give to those prayers when he could have as easily granted their petition or warned them in time to save themselves by flight.

17 To digress a moment, that case and similar ones I later heard and read of made me a teetotaler and a prohibitionist for life, and a believer in votes as a surer method than prayers to abolish the saloon.

18 To resume, I began to doubt if God had really aided me to find my knife and other trinkets lost from my pockets, when tumbling around as boys do, in answer to my prayers.

19 How could he care for me and my trivial things when he did not care for that family? And did I do right to ask him to fool away his time with my little worries when such dreadful cases needed his time and services, I questioned myself?

20 Case 3. After being fooled a time or two by my sister with the Santa Claus deception played on children, I solved the mystery by a regular Sherlock Holmes strategy and caught her red-handed in the act of playing Santa Claus.

21 That gave me a tip for life to be cautious about believing the exploits of unseen, non-material beings when they begin to take on a Santa Claus aspect, as all fictitious characters in religions inevitably do.

22 After disposing of such weighty sub-information about religious subjects and characters because I did not want to merely believe, I wanted to know, as in the Santa Claus case. But found mother simply believed on the authority of the Bible and referred me to it as soon as I could read.

23 When about twelve, being bedfast for several weeks from a kick by a horse, I had a good opportunity to read the bible through. I was often shocked by the ignorance, wickedness and immorality of God and his unfairness and partiality of his judgments in favor of the Israelites, his special pets.

24 By the time I got through Revelation it began to look like a pipe dream, or the ravings of a drunken man in delirium tremens.

25 Before I got far into the Bible, God began to look like a savage scare-crow of fiction, created by the rulers of the Israel-

ites to frighten them into obeying their orders by prefixing, "Thus sayeth the Lord," to them.

26 I am now amazed that apparently intelligent people can read the Bible through and not detect the truth that God is a made-up character of fiction, when the proof of it stands out so plainly on every page, and that the soul, heaven, hell, devils and angels are constructed from the same material—lies.

27 Case 5. About the age of sixteen I began taking a delight in attending and taking part in debating societies held in school houses.

28 After disposing of such weighty subjects as to which was most useful on a farm, "a dog or a gun," and in the house, "a broom or a dishrag," we felt competent to tackle any question of church or state.

29 I studied both sides of every question in order to prepare arguments and proof to meet those of my opponents. The few years I attended, and the varied subjects debated, gave me a wonderful schooling in seeking for facts and weighing their relative value in my mind.

30 I got into the habit of debating in my mind the proof for and against the existence of characters in religions as I read in the newspapers of disasters of all kinds and from every cause.

31 Sermons, religious papers, tracts, books, all had to go through the debating mill of my mind as I worked on the farm until overwhelming proof forced me to recognize the truths of nature that there are no such beings and places that religions claim exist.

32 Much of that proof was found in the Bible. I still have a Bible, received as a prize from a Sunday School when sixteen for committing to memory and reciting the most Bible verses in one summer.

CHAPTER XVIII

1 An example in study of proof of Kerr's Discoveries from newspapers might be helpful to some, as nearly all read them. There is enough proof in most any issue of a daily paper, if rightly understood and applied to prove Kerr's Discoveries.

2 I pick up one at random and list that proof from the headlines to the accounts as follows: "Six known dead, three-months old babe is missing as result of tornado in Nebraska; train kills seven; child 5 dies of hydrophobia; four members of a family killed in auto at R R crossing;

3 5 killed, 20 hurt when freight train crashed into a truck loaded with passengers bound for a revival meeting; hundreds die in Florida hurricane, many of dead will never be found; six children burned to death in their home; fire kills hundreds in Madrid theatre."

4 All should know from this record there is no god in existence to know them or to

care any thing for them. Just admit the fact that those perished people were as good as you are and as worthy of God's love and care and protection as you are, and since he cared nothing for any of them, he could not have cared for you had you been in their place.

5 Therefore, you owe no thanks, praise or credit to God for taking care of you, or doing anything for you, for he does nothing for anyone, as this record proves.

6 None of those perished people had souls or they would have reported to their families what happened, and where to find their bodies, therefore you have no soul either.

7 As there is no god to care for those people when alive, there can be none to care for them when dead. So there will be no resurrection of the dead.

8 Since the bodies and allged souls perished in the fires, uncared for by gods, there can be no gods to care if the devil took them to hell had there been any devil and hell. Hell could have been no worse than the fires they perished in.

9 All of those people were Christians, praising and thanking God and Christ daily for their loving care and protection from harm all along the journey of life.

10 Their death proved them mistaken. There can be no god to care for the minor things of life when there is none to care for life itself, as that is of greater value than all else besides.

11 In nearly all these cases were people who escaped and give their gods, guardian angel and saints the credit for it. They become more devout than ever, pay more and help more in church work.

12 Some want to become missionaries, clergymen, Sunday school teachers and founders of church colleges as a reward to their gods for being so good to them by saving them from such a dreadful death.

13 People, especially children, take all such false reasoning for proof of the goodness and care God has for all his people. But the dead cannot tell that their trust in God was betrayed; that they were mistaken in their belief that there was a god who cared for them.

14 In the course of time all who now escaped will be killed, some by the same causes. Then they, too, will be unable to tell of their misplaced confidence in gods and mistaken ideas of religion and life. But I tell it for them.

15 Right here is where our methods of study and reasoning have their widest and plainest divergence, mine resulting in Kerr's Discoveries and the other, followed by all the world, resulting in educational insanity.

16 I see the truth from the viewpoint of the silent dead, others hear the lies from the viewpoint of the noisy living, in their temporary escape, mistaking them for

truth.

17 My Sunday school teacher, a Civil war soldier, confided to me that, on going into battle the first time he made a vow to God if he would protect him from harm during the war he would serve him the balance of his life. And his Sunday School work was in fulfillment of that promise.

18 How many children are now being heathenized in fulfillment of such foolish vows, made on both sides in the World War?

19 In my study of the Bible I always see things from the viewpoint of the victims of God's wrath, others from that of his pets, the Israelites. And I see them from the viewpoint of their victims, others from that of a God-chosen people.

20 I am glad I found the truth that the savage monster those barbarians created is a myth, and I know all mankind will be when they learn it.

21 All who read this book should unite with me in the Church of Humanity and help to make the world glad by giving it that knowledge.

22 False reasoning is responsible for educational insanity. People's thinking and reasoning is all wrong when based on a false premise is the trouble.

23 A certain man in this town had given \$1,500 to a church building fund. Later he was scared so badly by a cyclone in his part of town that he doubled his donation as a reward to God for saving himself and family from harm.

24 The fool couldn't realize that those killed were as worthy of protection as he and family and since God did not save them he did nothing for him either.

25 Likely hundreds had religion scared into them for life by the same storm is one reason they are afraid to read or to study Kerr's Discoveries.

26 A citizen of a neighboring town struck by a cyclone later related to me in a religious spasm an hour after how he just dropped upon his knees when it struck his house and begged God to save him.

27 He promised to attend church regularly and give larger donations if he would grant his request, and how God had accepted his promise and saved him, nothing else could have done it.

28 That fool had religion scared into him for life when it should have been scared out of him for life and made him depend on a better built home and a convenient storm cave handy instead of on nonexistent gods.

29 He had missed several Sundays from church and put a penny in the contribution plate instead of a dime or a quarter. He was sure God raised that cyclone, destroyed part of the town and killed several people just to get at him.

30 It seems that all the teachers of lies on nature have to do to increase their

church membership and contributions is to tell people all their calamities are God's way of reminding them of their religious duties when they become neglectful, and fools believe it and act accordingly.

31 Business, political and social reasons are given by some for not accepting Kerr's Discoveries and uniting with the Church of Humanity. Thus they are willing to be liars, hypocrites, heathens and to heathenize their children to win a little imaginary advantage in society, politics and trade.

32 But those are generally mere excuses to cover up their scared ignorance. They have not learned those truths is the real reason. Their place is still with the hell-scared and heaven-bribed. What respect should children have for parents who give those excuses?

33 Those are false fears fostered by the heathenizers to make heathens stay put. None refuse to sell to me on account of the truths I discovered and teach. My credit is as good as anyone's where I am known.

34 Those who give the above excuses for remaining heathens would not accept a different religion in a foreign country for those reasons show their insincerity.

35 Social, political and financial duties and industry will be carried on as vigorously after all have learned Kerr's Discoveries as before. And raising civilized children by having them taught Kerr's Discoveries should be a parent's first and greatest duty.

36 Making a hobby of the study of religion will be charged, and I promptly admit it. I find that all inventors and discoverers of things requiring prolonged concentration of thought had to make a hobby of it.

37 While others could not keep their minds on these subjects five consecutive minutes, I could not keep my mind off them. That is one reason I succeeded in finding the truth, while they could not.

38 Teachers of religion also make a hobby of it and keep their mind on it, but always on the wrong side of every religious subject and question.

39 Who could work harder and longer teaching Kerr's Discoveries than missionaries and evangelists do teaching religions?

40 Is it not time some make a hobby of teaching truths instead of lies, of teaching educational sanity instead of educational insanity, of unheathenizing the people instead of heathenizing them?

41 Now that the truth is discovered, my next hobby is to teach it to the people, seeing they are all unable to discover it for themselves. The knowledge of Kerr's Discoveries I hand down to all ready-to-wear. None have to study it out.

42 Just accept and adopt it, and wear it as your own on my authority. Have confidence in me knowing Kerr's Discoveries,

since I declare under affirmation that I do and offer to take the place of all in hell when I die were I mistaken and leading people astray.

43 That is the way all accept all other knowledge—on the authority of its teachers. On the authority of truth itself, and my discovery of it, I authorize everyone of every generation of mankind in all the world to accept it and to teach it.

44 Now that we have suitable text books for the Church of Humanity, supplying thousands of texts for our Instructors, my hobby is to find and organize a company of Instructors and organizers of branch churches to teach those truths so all can have an opportunity to learn them.

45 I recognize the difference between a lie and an untruth. A lie is an untruth told knowingly, while an untruth is a lie told unknowingly.

46 But when people are given an opportunity to learn and to know the truth on any subject and they willfully and deliberately refuse to try to learn it and persist in teaching untruths about it, they must be classed as willful, deliberate liars.

47 We will have to depend on those regardless of its importance.

who wish to be in the right and truthful to take the time and trouble to inform themselves in the knowledge of Kerr's Discoveries, then to join the Church of Humanity and aid in its educational work

48 The importance of giving all children an opportunity to learn those truths of nature can not be overestimated. It should be recognized as the greatest disgrace for parents to raise their children in idolatry of an insane man and a monstrosly wicked, criminal character in a heathen mythology.

49 In all colleges and universities children are learning many things most of their parents knew nothing about and can not now learn them. Likewise, parents must not object to their children learning Kerr's Discoveries, though they themselves are unable to learn them. It will be their greatest duty to see that their children have that opportunity.

CHAPTER XIX

1 God's crimes, related in the Bible, prove him a myth and that no real god exists or he would have denied them and not have waited so long for me to do it for him.

2 When God was created, like kings of that time, he could not be held accountable for his crimes and immoralities. But kings and presidents are now held amenable to the same criminal laws their subjects are, and it is high time all gods were also.

3 Gods should no longer be permitted to commit all kinds of crimes and immoralities with impunity and get away with it. Peo-

ple, including the clergy, have their crimes and vices and their punishments published to the world as a warning to others.

4 Blasphemy laws must not be construed as a shield to save gods from just criticism for their crimes as a warning to god-makers to make civilized gods or get off the job.

5 I would recommend Santa Claus be made the object of worship of all who feel they must worship some character of fiction from force of habit.

6 He is the best myth I know of. Never heard of him committing a single crime. And I guarantee all will get the same results from praying to, and worshipping him they do from any god ever worshiped by man.

7 Any one of the following ten crimes charged to God by the Bible will justify all Christians, Jews and Mohammedans, in switching their idolatry from God, Christ, Allah and Jehovah to Santa Claus:

8 First. Creating disease germs of all kinds, including those of cancer, consumption, smallpox, diphtheria, bubonic plague, yellow fever, infantile paralysis, rabies diabetes, cholera, flu, typhoid and scarlet fever, pneumonia; poisonous reptiles, insects and vegetation, etc., with foreknowledge of the suffering and death of billions and of sorrowing relatives caused thereby.

9 Second. Creating hell for his son to fill with human beings to be roasted eternally, without mercy of death, foreknowing that he would consign the entire human race to it by making requirements for heaven none can comply with.

10 Third. Cursing our alleged first parents, and extending it to all the race for all time, for desiring knowledge of good and evil and eating apples from a tree said to give that result (Gen. 3:16-19).

11 Fourth. Murdering all the human race, except a family of eight, by drowning, regardless of age, sex or condition. (Gen. 7:11-21.)

12 Fifth. Bringing ten destructive plagues on the Egyptians, including murdering the first born of stock and of every Egyptian family in one night by God personally, to make Pharaoh let the Israelites leave his country. But he would not let Pharaoh do it when he wanted to by hardening his heart. (Ex. 7-12.)

13 Sixth. Destroying whole cities, Sodom and Gamorrah, with "brimstone and fire from the Lord out of heaven." (Gen. 19:24, 25).

14 Seventh. Making the Israelites a chosen people, to the neglect and hatred of all others, and giving them thirty-one kingdoms owned and inhabited by other people and helping them to slaughter the natives by casting down great stones from heaven upon them, killing them with hail stones and holding the sun still for a day so the slaughter of men, women and children could

go on, (Josh. 10-12) and ordering that nothing that breathed in their cities be saved alive (Deut. 20:16, 17).

15 Eighth. Giving the command, "Thou shalt not suffer a witch to live," Ex. 22:18, resulting in the torture and execution for witchcraft in Europe of 9,000,000 as estimated by Dr. Sprenger.

16 Ninth. The criminal member of a family triangle, rape, seduction, adultery and bastardy—the most heinous crimes in the catalog of crimes, for which negroes are lynched in all states. And ignoring the institution of marriage for which all respecters of that relation of the sexes should utterly detest him (Luke 1:26-35).

17 Tenth. Child desertion and non-support (Matt. 8:20 and Mark 15:34). That also is made a crime in perhaps all states. For all those atrocious crimes, and wicked examples and many more throughout the Bible, God is charged with, no civilized person will have anything but hatred and contempt for him until they learn Kerr's Discoveries that he is simply a fictitious character in mythologies.

18 That is the Jehovah the patriarchs, priests, prophets and scribes of the Israelites created with which to scare the masses into obeying their orders. He is also the "Allah" of the Mohammedans.

19 But followers of Judaism and Mohammed do not accuse him of having a son, and the Koran of Islam promptly consigns all to hell who do and offers heavenly prizes to all who will hurry them along by killing them.

CHAPTER XX

7 Church of Humanity's Defence. Now this textbook for the Church of Humanity shall forever be the defense of its members in refusing to accept any religion or to worship any god.

2 Because they are civilized through learning Kerr's Discoveries and not because they are fools, criminals and sinners with a "depraved and guilty heart" as charged by the heathenizers from their viewpoint see page five.

3 They should rejoice to know they were mistaken and to learn the true reasons so they need no longer accuse us falsely and thereby do us a great injustice. A real god would not require worship nor allow it, and no civilized person will grant it.

4 God is the champion criminal myth of all characters in fiction of all the ages, compared to whom Satan is a gentleman. Along the line of religions back through the ages somewhere some practical joker must have exchanged names of those two leading characters in religion.

5 And Christians, Jews and Mohammedans are worshipping the devil under the names of God, Jehovah and Allah. It would require a "hard boiled" devil to com-

mit the crimes God is charged with in the Bible.

6 The greatest wonder of the world, when all become civilized through learning Kerr's Discoveries, will be that the world remained in heathenism and continued heathenizing each successive generation so long after those truths of nature were discovered and proclaimed to the world.

7 The explanation will be that but few people could learn those truths from books and papers in competition with the finely organized and fully equipped educational facilities of the heathenizers in every community throughout all the world, backed by the power and aid of all states and governments.

8 The only possible course for the civilizers to take to save even their own posterity from being captured by the heathenizers is to imitate their methods by organizing and equipping a similar educational system in every community throughout the world.

9 Their children must be provided with a church to attend regularly, and unite with, where a qualified Instructor in the proof of Kerr's Discoveries can give them lessons, and challenge and disprove the sophistry, false reasoning and lies of the heathenizers.

10 And where Sunday schools can be organized to study my textbooks, and where the children can invite their playmates and schoolmates to go with them.

11 I hereby send out an urgent invitation for one hundred men and women to qualify for Instructors in the Church of Humanity, then unite with it and volunteer to begin this outlined educational and organizing work to save their own posterity from idolatry of an insane man, and a fictitious monster of wickedness.

12 I also call for membership at large by filling out the membership application blank, or copying it, and sending to me for enrollment and certificate of membership..

13 Then try to get at least four more members and apply for a charter for a local church and for the services of an Instructor and organizer. Fill out the application blank for a charter, or copy it..

14 I shall begin booking dates for organizing churches at once on receipt of applications and try to fill them myself if possible until volunteer Instructors and organizers are available.

15 Now I shall urge the reader to study and act on these requests. Individually we are powerless to save our posterity from heathenism, paganism and idolatry. United as outlined, we can save all.

16 As some copies of this book will be sent to all nations of the earth, I urge some person in each to have it translated into their language and give it a wide circulation and arrange to start the educational

and organizing work in all countries as outlined simultaneously.

17 I especially urge Japan, China, India and other non-Christian countries to save themselves from Christian heathenism by flooding their respective countries with my textbooks as a backfire to make their people immune to the heathenizing missionaries from other religions.

18 And to establish churches of humanity everywhere to keep each successive generation immune forever to them. I shall supply copies to representatives of foreign governments at Washington and urge them to take this matter up with their respective governments.

19 I shall also mail copies to all colleges, universities and libraries in the United States and those I can get the address of in all foreign countries.

20 While I am willing to do my part to the best of my ability, I urge all others who recognize the great importance of this educational and organizing work to do theirs.

21 All my work will be lost without their co-operation in establishing churches of humanity to carry on the educational work when we can no longer help.

22 Societies live and carry on for ages while individuals die and their opportunity to help is ended forever. Use my textbooks to select texts for discourses and reading lessons from as other churches use the Bible.

23 Date the new chronological era from January 1, 1900 and mark it N. C. for "New civilization." the date of public proclamation of Kerr's Discoveries. This year is 28 N. C.

24 A warning to all against the lying spiritualists. I will not be dead probably a month until they pop up with purported messages from me, and, as I will not know anything about it and be unable then to deny it, I now charge any who do so with wilful, malicious lying to discredit my discoveries, books and teaching.

25 I have attended many of their seances and saw nothing but the contact of two deplorable traits of character—wilful deception and childish credulity.

26 The only escape all have throughout the world from being classed as heathen in the future, as the followers of all religions will be when the world learns Kerr's Discoveries, is to unite with the Church of Humanity now.

27 All the human race is now counted as followers of some religion and will continue to be so counted until it accepts Kerr's Discoveries and unite in this church in which all religions are discarded forever and in their place will be taught moral ethics, good citizenship and the truths of nature, including Kerr's Discoveries.

28 Among the leading specific items of

public interest I advise our church to advocate is the non-use of tobacco, narcotics and intoxicants in any form; the abolition of war; the adoption of a universal language; the organization of all mankind into the United Nations; international law limiting to one or two children in a family to solve the over-population, poverty and unemployment problems.

29 What constitutes a Christian is not known my most people. They think it depends on good conduct or good citizenship, and that such a person is a Christian, while a bad citizen or a criminal is not a Christian. The fact is that being a Christian is based on ones belief, not on his conduct.

30 Webster's dictionary defines a Christian to be "1. One who believes, or professes or is assumed to believe in Jesus Christ, and the truth as taught by him; especially, one whose inward and outward life is conformed to the doctrines of Christ.

31 "2. One born in a Christian country or of Christian parents and who has not definitely become an adherent of an opposing system." Every such person is a Christian, regardless of how many crimes he commits.

32 I have before me "Crimes of Preachers," a book of 230 pages recording 4,777 crimes of preachers, giving the name, address, church and crime charged. Every possible crime has been committed by this great body of the clergy, yet they were, and remained Christians.

33 I believe they would have been better citizens had they been members of the Church of Humanity and Instructors teaching Kerr's Discoveries in it. They would have had no criminal god to follow.

34 My final appeal to those who have studied the foregoing proof of Kerr's Discoveries, and have accepted them as true facts of nature, to please let it be known by uniting with the Church of Humanity so their number and example will influence others to do so.

35 Let the teaching of Kerr's Discoveries winning converts, enrolling members, organizing churches be the order of the day and of every day. Let those who can act as Instructors and church organizers report for duty.

36 Keep me busy sixteen hours a day enrolling members and issuing certificates, organizing and chartering churches, filling orders for textbooks and blanks.

37 Let us all who know Kerr's Discoveries co-operate, consolidate and unite in the Church of Humanity to enable us to have churches in reach of us, with an Instructor on a yearly salary to educate our posterity in those truths of nature, to defend our course against all critics and to conduct our funeral when we die.

38 I ask for missionaries to all lands to

introduce Kerr's Discoveries and sell my textbooks, and the rich converts to aid me in publishing my senior text book, which is in manuscript, larger than the Bible, and will cost several thousand dollars to publish.

39 Now, please help to get this educational machinery set up and to work saving our posterity from Christian heathenism. Nothing else can save them.

THE CHURCH OF HUMANITY CATECHISM

1 Question. What is God?

Answer. God is an imaginary character—a myth—a creation of fiction believed by idolaters to be a real being that created and governed all things..

2 Q. Is there a real God?

A. The universe contains no real God.

3 Q. What is the soul?

A. The soul is an imaginary character believed by idolaters to live in people and at their death to leave them and take all their senses, mind and knowledge and live on forever.

4 Q. Has man a soul?

A. Man contains no soul.

5 Q. What does dying mean.

A. Dying means the ceasing forever of all organs of the body to perform their functions.

6 Q. What is death?

A. Death is the name of the condition or state of any organism when life ceases.

7 Q. Will dead people ever come to life again?

A. Dead people will never come to life again.

8 Q. Who are idolaters and believers in religious lies on nature?

A. All the human race are idolaters and believers in religious lies on nature except those who learn Kerr's Discoveries and regulate their lives in harmony and accord with that knowledge and aid in teaching it to others.

9 Q. What are Kerr's Discoveries?

A. Kerr's Discoveries are the truths that the Universe contains no real god, that man contains no soul and that life ceases in each person forever at death.

10 Q. What do Kerr's Discoveries prove?

A. Kerr's Discoveries prove that all gods, souls, saints, devils, spirits, angels' heaven, hell, purgatory, etc., are purely mythical—having no real existence whatever in nature.

11 Q. How can Kerr's Discoveries be learned? „ „

A. Kerr's Discoveries can be learned by thorough study of the evidence offered in proof of them by teachers of them.

12 Q. What should people do when they

learn Kerr's Discoveries?

A. When people learn Kerr's Discoveries they should join the Church of Humanity as a public notice that they have done so and to enable them to aid more efficiently in having them taught to others.

13 Q. What is the Church of Humanity?

A. The Church of Humanity is an organized and incorporated society to systematically and efficiently spread and perpetuate the knowledge of Kerr's Discoveries.

14 Q. Will there be any changes in nature's process when all people learn and teach Kerr's Discoveries?

A. There will not be the slightest changes in nature's process when all people learn and teach Kerr's Discoveries because those truths were always true and ever will be true but the people do not know them.

15 Q. Will there be any changes in people and societies when all learn and teach Kerr's Discoveries?

A. There will be some changes in people and societies when all learn and teach Kerr's Discoveries. All people will cease idolatry and belief in religious and their societies and schools will teach those discoveries in place of religious lies on nature. That will put an end to all religions, and the world-wide and age-long bitter hatred, strife, wars and suppression of the truths of science they cause will cease forever.

16 During the transitional stage from heathenism to civilization the force of habit will be so hard so overcome with many that provision should be made to make it as easy as possible to make such a profound change, especially for old people and those taking active part in teaching some religion.

17 As praying and religious services at funerals are world-wide habits there must be, for a while at least, substitutes for them in the Church of Humanity. The substitute could be of many different forms but all teaching Kerr's Discoveries

18 So firmly fixed is this praying habit it is said a political convention in this state once held up its deliberations for an hour after assembling while a committee was hunting up a parson to open the session with prayer.

19 As a substitute to satisfy the habit of prayer and put the mind in accord and harmony with truth and a sense of personal responsibility the following sentence should be repeated in concert:

20 "Having learned and accepted Kerr's Discoveries that the Universe contains no real god, that man contains no soul and that life is ended forever

in each person at death we know there is no god nor other unseen character to aid us and that man must depend on his own exertions and on those of his fellow citizens to do all things he wishes done, we now proceed with the duties before us to the best of our abilities."

21 It is essential that a form of funeral services should be adopted for all who learn Kerr's Discoveries and their families as they must not all allow any religious services whatever for or over their dead.

22 A suitable song or songs expressing the truths of nature they learned in proof of Kerr's Discoveries could be used.

23 If possible have a Church of Humanity Instructor to conduct the funeral program with appropriate consolation for the living and eulogy for the dead

24 It will be also appropriate to explain Kerr's Discoveries and proof of them with the obligation of discarding all religious rites and ceremonies on all occasions for those who learn them and their families.

25 Some members of the Church of Humanity should prepare themselves for Instructors and organizers of branch churches and funeral directors and offer their services to any members desiring them.

26 Members having children between the ages of ten and twenty should plan to send them to our church college for a special course of study in the proofs of Kerr's Discoveries to make them immune to the teaching of religions, a knowledge they can get from no other educational institution in all the world.

27 When as many as twenty--five students have applied for admission to our college for a course of instruction in these truths of nature the hotel on second page will be opened up as our church college.

28 For the first time in the history of our race man's knowledge, thru Kerr's Discoveries, is extended beyond the grave. What was that to be the unknowable has become known. And that is now the most important knowledge for all to learn.

29 And as children can be taught that knowledge best in a school for that special purpose, by a qualified teacher, there should be one provided and equipped for the children of our church members as soon as possible.

30 Parents of children between the above ages should have them enrolled in our church college if only for a short course of instructor for a week or two during the summer vacation of the public schools.

Part of Chapter VII from Vol. 1

1 Now that the truths of nature are positively discovered and authoritatively proclaimed that no real God exists, that man has no soul and that death ends life, mind and consciousness forever, the greatest problem now is how to make those truths known and accepted by all the world.

2 Altho the most important discoveries ever made it is self-evident they can be of no good to the people only as they become known to them.

3 I shall assume that my readers have now learned Kerr's Discoveries from the study of proof given in the fore-going chapters added to their own observed proof of them everywhere and shall invite their aid in the service of making them known.

4 But none will recognize the importance of aiding in that greatest service to their own posterity, and to the human race, until driven to do so by overwhelming incentive that forces them to active duty.

5 So I shall enumerate some facts and conditions that will provide that incentive to active personal duty to aid in the greatest educational work for the enlightening of man ever undertaken:

6 (a) The belief in, and teaching of, the existence of an intelligent, designing, creating, omnipotent, omnipresent, omniscient, overruling, universal mind spirit or being worshipped under the name of Creator, Architect, Lord, God, Father, Christ, Allah, Jehovah, Buddha, Brahma Vishnu, Siva or some other name is virtually world-wide. But there being no such a character in existence it constitutes pure paganism, heathenism and idolatry.

7 (b) The belief in and teaching that man is a double organism of soul and body, the soul separating from the body at death and living or as an invisible, non-material intelligent personality is virtually world-wide.

8 But as man is not composed of such a dual nature and contains no such an entity as a soul such belief and teaching that he does is pure mythology and superstition of the ancients.

9 (c) Those mistaken beliefs constitute the basis of all religions, and virtually all the human race are believers in, and followers of, some religion.

10 They are finely organized and amply equipped to thoroughly heathenize each succeeding generation and keep it heathenized by perpetually teaching it those false ideas for truths.

11 They own and control all governments and all political divisions therein; all schools and educational facilities of all nations.

12 They will not allow Kerr's Discoveries taught in some countries and in no country will they allow them taught in the schools colleges and universities, nor in papers or magazines they own and conduct.

13 (d) Therefore, those who are fortunate to have the opportunity to learn Kerr's Discoveries will desire above all else that their posterity for all time will have the opportunity to learn and enjoy the new civilization that makes them immune to the heathenizing teaching of idolaters of ancient man-made idol Gods.

14 Nothing can save them from being heathenized by the hell-scared and heaven-bribed victims of educational insanity except thorough and continuous teaching them the proof of Kerr's Discoveries from early childhood to the grave, and then buried by their own church.

15 (e) As our posterity may scatter eventually all over the earth and persist for thousands of years, and possibly thruout the existence of the human race it becomes self-evident that parents, books and publications cannot follow them over the earth and down the ages to guard and protect them from the heathenizers.

16 Therefore, it becomes the imperative duty of those who learn Kerr's Discoveries to unite in the Church of Humanity and co-operate in a world-wide educational propaganda to make known and accepted those truths of nature, and in time gain control of governments, schools and educational institutions and throw open their doors to the teaching of Kerr's Discoveries until the race is civilized, then it will outlaw the heathenism of idolatry forever.

17 (f) Method of procedure. During hundreds of years of experience and development the heathenizers have perfected their organizing and educating methods to the highest degree of efficiency in heathenizing their children and keeping them heathenized.

18 To win in the educational battle against them the civiliziers must adopt those methods in their organizing and educational work.

19 They must have a church based on Kerr's Discoveries for the special purpose and no other, of teaching the proof of them, spreading that knowledge all over the world and perpetuating it forever.

20 They must have their local church with all the auxiliary societies and classes for both old and young, male and female corresponding to those of the heathenizers.

21 They must have a specially educated and qualified instructor in the knowledge of Kerr's Discoveries on annual salary to deliver weekly orations on proof of those truths and the necessity of learning them; expose the lies and sophistry of religions, their Bibles and teachings; perform marriages, and christenings where desired, and conduct funerals with appropriate eulogies and song services.

22 They must establish and maintain colleges in all countries for the specific purpose of educating and preparing instructors

for their churches and educational institutions as they establish their own.

23 (g) **Society advantages.** The advantages of a church society for the civilizers cannot be overestimated. Besides its necessity as an educational institution it is equally necessary as a social institution for the civilizers and their families. A few of those advantages are:

24 **First**—Children of the civilizers can be enrolled in the cradle class in infancy and advanced from class to class as they grow older and be provided with appropriate teaching and literature to give them a mental home in congenial society from the cradle to the grave.

25 **Second**—Entertainments and societies of many kinds can be provided for the members of all ages.

26 **Third**—Members who wish to devote their lives to this educational and organizing work as instructors at home or missionaries abroad can have their preparatory education for the services in our colleges financed by their local church.

27 **Fourth**—Our church will be open to all the sciences that prove Kerr's Discoveries now prohibited in heathenizing institutions. They will be explained wherein they disprove all religions and prove those discoveries true.

28 **Fifth**—Our churches will furnish opportunities for its members to develop teaching and public speaking abilities to qualify them as missionaries for pioneer work in establishing branch churches as centers of civilization everywhere.

29 **Sixth**—Our young people will have an opportunity to get acquainted with and marry those of the same knowledge and sympathies and church affiliations.

30 **Seventh**—The wealthy philanthropists will have an excellent opportunity to aid in the best way the enlightenment and happiness of mankind for all time by financing our churches and colleges.

31 **Eighth**—Our churches will provide a market for books, papers and other literature published as text books or general reading matter on proof of Kerr's Discoveries.

32 **Ninth**—Our churches will furnish employment for public speakers qualified to teach Kerr's Discoveries and organize branch churches of people who learn them.

33 **Tenth**—The civilizers' church will be the logical evolution of the church and will furnish a society refuge for members of other churches as they become civilized thru learning Kerr's Discoveries and are expelled or resign membership in them.

34 Likewise for their priests and preachers and college professors as they learn those truths and are too good and conscientious to remain liars, hypocrites and heathenizers.

35 **Eleventh**—The civilizers' church is needed as an object lesson to prove to other churches there is no God to knock a man down by lightning or a mule for saying so; that none will commit suicide, rape, murder, theft, arson, perjury or any other crime because of that knowledge as taught by the heathenizers men would do if they ever became civilized.

36 The civilizers will be more anxious to teach good moral ethics and that all should be good citizens than the heathenizers because they know this is the only world and life they will ever have and that the less crime and vice there is the better they will enjoy it and live longer.

37 **Twelfth**—Only thru organizing can the civilizers co-ordinate, conserve and harmonize the labor of authors, editors and instructors to produce satisfactory results in increased membership and increased churches.

38 All will have to be put under rules, by-laws and discipline requiring specific duties directed by a board of strategy, policy and procedure.

39 **Thirteenth**—By an intensive, enthusiastic organized force of church founders ably directed there could be churches of humanity established as civilizing centers all over the world in this century in reach of millions seeking the truth about God, soul and immortality.

40 **Fourteenth**—This is such a profound movement in the enlightenment of mankind that it justifies the title of "The New chronological era dating from January 1, 1900, being about the date when Kerr's Discoveries were first publicly proclaimed This year would be 28 N. C.

41 **Fifteenth**—To win the world from the heathenizers the civilizers must excel them in organizing, church-building and educational ability.

42 They must work harder and pay more to keep their children civilized than the heathenizers do to keep theirs heathenized.

43 They must work harder and pay more to win the heathenizers' children than they do to win the civilizers children.

44 The world must be owned and governed by the civilizers in time. It cannot be by both. The heathenizers own and govern it now:

45 Is it worth the price to raise civilized children and live in a civilized world? That question must be answered with continual work of organizing, teaching and paying in the building-up of Churches of Humanity all over the world if it is.

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APPLICATION FOR MEMBERSHIP AT LARGE

No Financial Obligation Except What Is Voluntary

W. H. Kerr, Great Bend, Kansas:

Having learned Kerr's Discoveries that the universe contains no real god, that man has no soul and that death ends life, mind and consciousness forever, I hereby apply for membership at large in the Church of Humanity.

NAME

ADDRESS

A certificate of membership will be forwarded on receipt of membership application

A good motto for homes and offices of members:

Millions of people all over the world desire the truth on these subjects, but there being none to inform them what it is except the Church of Humanity, therefore, the necessity of building it up everywhere for that duty.

REMEMBER THESE TRUTHS

Death Ends Life and Mind Forever.
The Universe Has No Real God,
Man Has No Soul,

APPLICATION FOR A CHARTER FOR A BRANCH OF THE CHURCH OF HUMANITY

Date19.... Postoffice.....

We, the undersigned members of the Church of Humanity, desiring to have its discoveries in nature that God is a myth and death the end of personal life forever—taught and perpetuated in our neighborhood, and having duly organized a branch Church of Humanity for that purpose at.....County of

.....State ofunder the Authority, Constitution and Laws of our Church, hereby apply for a charter:

Name of Applicants	Office	Address
.....	Director.....	.....
.....	Secretary.....	.....
.....	Treasurer.....	.....
.....	Librarian.....	.....
.....	Literature Agent.....	.....

Secretary. Authorized Organizer.

Not less than five members may organize a Branch.

We should have a hundred field organizers establishing local churches. They should work in groups of three—a singer, a musician and the speaker.

All members wishing to serve the Church of Humanity as Instructor, organizer, agent or missionary, or desiring a local Church of Humanity organized in their community, should write to the Secretary-Treasurer, W. H. Kerr, Great Bend, Kansas. In applying for a charter for a local church or for membership at large, copy the blank applications, if you do not wish to mutilate the pamphlet, or write for blanks.

FRIENDSHIP, LOVE, AND TRUTH
Bradford, C. M. Handel

- 1 Three royal forces walk the earth,
Our guides where'er we go,
And where their gentle footsteps lead
There is no human woe.
- 2 They smile upon the cradled child,
They bless the hearts of youth,
And age is mellowed by the touch
Of Friendship, Love and Truth.
- 3 This sacred band for evermore
Will guard our thorny way.
And those who follow where they lead
Can never go astray.
- 4 For fate has framed our nature such,
Our childhood and our youth;
And age is mellowed by the touch
Of Friendship, Love, and Truth.

From "The Liberal Hymn Book."

**SCATTER THE GERMS OF THE
BEAUTIFUL**

- 1 Scatter the germs of the beautiful!
By the wayside let them fall,
That the rose may spring by the cottage
gate,
And the vine on the garden wall;
Cover the rough and rude of earth
With a veil of leaves and flowers,
And mark the opening bud and cup
The march of summer hours.
- 2 Scatter the germs of the beautiful—
In the peaceful shrine of home,
Let the pure and fair and the graceful
there
In their loveliest luster come;
Leave not a trace of deformity
In the temple of the heart,
But gather above its hearth the gems
Of nature and of art,
From "The Spiritual Harp."

DEATH
Ware. L M

- 1 Why should we tremble or deplore
The fact of everlasting sleep?
Our work once done, earth needs no more
That we shall smile, or speak, or weep'
- 2 If we have nobly wrought for all,
Our lives unselfish been, and true,
No matter when or where we fall,
There can no change our work undo,
- 3 Above our clay our friends may bend,
The quiet grave upon us close,
In dreamless sleep that knows no end,
Secure from ills we shall repose.
- 4 So we may fold our helpless hands,
And smile on Nature's kind decree,
While she a willing sponser stands
For other lives that are to be.
Mrs. Jennie B. Brown.

ALL OF EARTH

Mount Vernon. 8s. & 7s. 8. 7. 8. 7.

Dr. L. Mason.

- 1 All of earth must rest in slumber—
All must molder back to dust—
Go to join the silent number
Earth has taken to her trust.
- 2 All the ties of friend and kindred—
Every bond is broken now—
Every heart is filled with sadness—
All to death in sorrow bow.
- 3 Here the last sad look is given—
Here the last sad duty's done;
Trusting time to heal all anguish
For our dead and buried one.
- 4 Winter's snows and summers showers
On this grave be gently shed;
Singing birds and springing flowers
Kindly woo our cherished dead.

—A. J. Wadlia

Having read, studied and accepted Kerr's Discoveries as verified Truths of nature the next thing to do is to apply for membership at large in the Church of Humanity, and then begin plans to organize a local church. That requires more members of like knowledge. To prepare people for membership, they, too, must have a chance to read study and accept Kerr's Discoveries. To aid in that educational work, I shall make a wholesale price for large orders for local distribution as follows:

For delivery in the United States and its possessions, on orders to one address, with cash, check, express or postal money order enclosed, for books in bundles of 25, \$5.00 in bundles of 50 books, \$8.00. To foreign countries, please add 25 per cent of these prices. Please send no stamps.

At these prices, every community should be well supplied with Kerr's Discoveries, thereby giving the opportunity of learning the most important knowledge to be had in all the world, and which can be obtained nowhere else. It will prepare them in aiding in the building up of the New Civilization with a large membership in the local Church of Humanity, which all who learn Kerr's Discoveries should desire most earnestly to have in their community.

Jesus Analyzed

(SECOND EDITION)

The Good Will Missionary to All the World

KERR'S DISCOVERIES, That No Real God or Soul Exists,
Blasts Out the Foundation Pillars of All Religions
in the Minds of Those Who Learn Them

Greatest Achievement of Science in All the Ages

All Gods Dethroned and Man Enthroned
as Supreme Being on Earth

World Harmonized as All Religions Become Obsolete

Man's Knowledge Extended Beyond the Grave,
What Becomes of the Dead Revealed and
the Mystery of the Ages Solved

Junior Text Book, Volume 2, for the Church of Humanity
SECOND EDITION, 31 N. C.

KERR'S DISCOVERIES and JESUS ANALYZED—\$1.00

Address the Author, W. H. KERR, Great Bend, Kansas, U. S. A.

*Order a copy for each member of your family, the neighbors,
the editor, the preacher and the teacher*

HARVARD COLLEGE
MAY 12 1931

W. H. Kerr,
Cl. of Hum., Kerr.

The Church of Humanity

J

This fine \$50,000 hotel will be donated to the Church of Humanity for a college to prepare instructors for service in our church, like other churches have in their theological

church, and a eulogy of the dead could be given, and closed with an appropriate song, if there are members of our church present who can do so, or a member who could be called previously for that purpose.



seminaries, if our church can furnish the students for it. There is room in it for 100 students to room, board, study and recite, besides room in the basement for a printing and publishing plant for the church. If a large number of people will join this church, organize locals and call for instructors to serve them on yearly salaries, as other churches have in their clergy, then a college to prepare them will be needed.

Program of Educational and Organizing Activity.

Without action one does not know if anyone has learned and accepted Kerr's Discoveries, though one's nearest neighbor may have done so, and is afraid to do it himself through fear of being the first in his neighborhood to become civilized. As all will be influenced to learn and accept these new-found truths of nature by the number who are doing so it is imperative that an open public program of educational and organizing activity be carried on perpetually everywhere.

Members of the Church of Humanity must not allow any religious rites or ceremonies whatever, for, or over, their dead. Pending the qualifying of our own members as instructors to conduct the funeral exercises for our dead it can be provided by timely will or instructions to have the following statement published or read at the burial, and some of the songs on last page sung. The blanks are to be filled out properly.

Among the most important activities should be: Buy and distribute large quantities of our church Text Books; apply for membership in The Church of Humanity; organize local churches and apply for charter; call for instructors and organizers to give talks to clubs and schools on proof of Kerr's Discoveries; send students to our church college for a month to three months' course of study in proof of those truths; donate all you can spare of your time and wealth to the service of the Church of Humanity; furnish original articles to all magazines and papers asking for them on any phase of our propaganda; furnish free sample copies of our text books to libraries, schools, colleges and universities, to magazines for review, to members of congress and state legislators, and let each copy so received be welcomed as a good-will missionary from a friend.

The following is a brief statement of the history of our beloved dead: (Here insert all items of usual interest). Having learned Kerr's Discoveries he (or she) united in membership and fellowship with the Church of Humanity on (date) at (address) and has been a loyal consistent member. (Here insert all the primary assistance and church activities). Having learned, and aided so much in teaching the most important truths of nature ever discovered—that the universe contains no real God, that man has no soul and that death ends life, mind and consciousness forever—honesty and consistency forbids any religious rites or ceremonies whatever. Select reading from our text books, and an oration on the teaching of our



W. H. KERR
President
and International
Instructor
and Organizer
for the Church
of Humanity

Jesus Analyzed

CHAPTER I

1 **Exercising an Inalienable Right of each individual of every generation to examine the structure and foundation of all institutions one finds imposed on him at birth, especially religions, I discovered, during twenty years of intensive study of the foundation pillars of religions, by the scientific methods of experience, investigation and observation, that the universe contains no real god; that man has no soul and that death ends life, mind and consciousness forever.**

2 **Exercising another inalienable right to make known any discovery in the science of nature of general interest I have devoted much of my time to making the proof of those truths known.**

3 **After completing these discoveries, about fifty years ago, it required twenty years to get financially able to devote my time to their teaching.**

4 **My first effort was a 32-page pamphlet of 5,000 copies which I distributed widely and free announcing the discoveries.**

5 **Then for about ten years I published a monthly paper made up of my own teachings and proof of Kerr's Discoveries, publishing 104 issues.**

6 **In the meantime I organized, incorporated and chartered, under the laws of Kansas, The Church of Humanity which grew to 350 members.**

7 **This church is based on Kerr's Discoveries for the purpose of teaching those truths and organizing those who learn them into local branch churches to spread and perpetuate that knowledge until all the world learns it and abandons all religions and the worship of their gods.**

8 **I then prepared the manuscript for a large volume containing fourteen books composed mostly of my educational and organizing propaganda which is not yet published.**

9 **But I got out a book of 40 double column pages and ran two editions of 5,000 copies each which have been widely distributed, many going to foreign countries. It is a companion junior text book to this one for The Church of Humanity.**

10 **Kerr's Discoveries is the standard criterion of truth, with which all people of the earth can now easily detect the untruths in their religion and be able to separate the possible from the impossible in them.**

11 **Religions have thrown the world into a chaotic condition from which it can never extricate itself except through the knowledge of those truths which will be, as they become known, the greatest boon to man ever discovered.**

12 **The Religions of the World.** "The World Almanac and Book of Facts," enumerates the following religions and number of adherents as follows:

Christians	682,400,000
Jews	15,530,000
Mohammedans	209,020,000
Buddhists	150,180,000
Hindus	230,150,000
Confucians	350,600,000
Shintoists	25,000,000
Animists	135,650,000
Miscellaneous	50,870,000
Total non-Christians	1,167,100,000

13 **Of the world's population of 1,699,764,000 not much over a third are Christians and destined never to be fully Christianized, yet its reputed founder consigns all to hell who do not accept him as their god and savior.**

14 **These religions are divided and subdivided into many sects that cause a continual turmoil of hate and strife that results in continual warfare in some parts of the world, and forever will, until Kerr's Discoveries become generally known.**

15 **While reading the bibles or propaganda literature of any religion or any of their subdivisions or listening to the teachers of it, always keep Kerr's Discoveries in mind and that knowledge will save you from being heathenized thereby.**

16 **All such propaganda of every religion is pure heathenism trying to hell-scare and heaven-bribe you into believing that religion and aiding in its heathenizing activities.**

17 **Christians are no less heathen than are the followers of any of the above religions because their dictionaries define as heathen, pagan and idolater those who worship that which is not God, and in the light of Kerr's Discoveries there is no such a being.**

18 **The Two Viewpoints.** All religions can now be judged from two viewpoints—that of the uncivilized, and that of the civilized through learning Kerr's Discoveries. I shall compare those viewpoints as follows:

19 **From the Viewpoint of the Uncivilized.** On unbelief from a bible dictionary of the American Tract Society, and from Jesus:

1 **Unbelief of the testimony of God makes him a liar and is a sin of the greatest enormity. It is the work of a depraved and guilty heart; for no one without this bias could reject the abundant witness God furnishes of the truth of his word, Psalm 14:1. Especially is unbelief toward an offered Savior an unspeakable crime, justly sealing the condemnation of him who thus refuses to be saved, John 5:18; 1 John 5:10.**

Bible—Psalm 14th by David.

The fool hath said in his heart: There is no God. They are corrupt, they have done

abominable works, there is none that doeth good.

2 The Lord looked down from heaven upon the children of men to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge, who eat up my people as they eat bread and call not upon the Lord?

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the Lord is his refuge.

7 Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

John 5:18 Therefore the Jews sought the more to kill him (Jesus) because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

1 John 5:10 He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Luke 19:27 (Jesus) But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

41 Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels:

46 And these shall go away into everlasting punishment; but the righteous into life eternal.

20 Thus it is seen from the viewpoint of the heathen, the idolater, the hell-scared and heaven-bribed victims of educational insanity named religion, that one is a fool, a sinner and a criminal with a depraved and guilty heart who rejects their religion and refuses to worship their gods.

21 And you see what this Jew-god would have his bribed friends do to all the world that rejects his godship—round them up and slay them before him—and how he contemplates with satisfaction his expected power to send them all to his imagined hell.

22 But now the knowledge of Kerr's Discoveries wrests the sword from this would-be-god and makes a harmless dead man of him with no more power than any other dead man.

23 Annuls all his bribes and punishments, bankrupts his heaven and relegates him and his father to the junk yard of defunct gods where they become harmless and in time forgotten.

24 Since the existence of gods, souls and immortality have ever been questions of facts in nature to be settled by the scientific methods of discovery, it never should have been attempted to settle them by systems of rewards for belief and punishment for unbelief in their realities.

25 With the knowledge of Kerr's Discoveries the judicial mind can now examine the claims of all religions and all alleged gods and render a decision in accord with those discovered truths without the slightest fear of punishment for such decisions or hope of the slightest reward from any god for a false decision.

CHAPTER II

1 From the Viewpoint of the Civilized. From the viewpoint of those who have been unheathenized through learning Kerr's Discoveries as set forth in the Junior Text Book Volume 1. A few extracts, and sub-titles under which those subjects are treated are reproduced. That volume being divided into five parts as follows:

Part I.—Kerr's Discoveries.

Part II.—Jesus As Seen in the Light of Kerr's Discoveries.

Part III.—Proof of Kerr's Discoveries.

Part IV.—Making Known Kerr's Discoveries, the Greatest World Problem.

Part V.—The Church of Humanity: Organized, Incorporated and Chartered.

From Part I, Chapter I.

6 A general knowledge of my discoveries in the truths of nature that the universe contains no real god, that man has no soul and that life, mind and consciousness end forever at death will make all religions obsolete and end forever the antagonizing standards of civilization based on them.

11 Since the harmonious co-operation of all the world will be necessary in solving the great problems for the grander civilization of our common posterity to enjoy, it will be necessary to first harmonize the followers of all religions and sects by making known to all the world the above discovered truths of nature which I have named Kerr's Discoveries.

12 That name is not chosen by reason of any egotism but from the necessity of identifying the truths and their discoverer to facilitate their teaching.

13 That name includes not only the three primary truths—that the universe contains no real god, that man has no soul, and that death ends life, mind and consciousness forever—but also includes the non-existence of all other imagined beings and places depending on them for existence, such a heaven and hell, angels and devils, spirits and ghosts and all other imagined non-material beings.

General Information About Kerr's Discoveries

Topics discussed from Book I

Source of the Movement.
 Immutability of Kerr's Discoveries.
 My Personal Guarantee and Indemnity.
 Morality not Involved.
 Brings Order Out of Chaos.
 Removes the Handicap of Religion.
 The New Civilization.
 Man the Supreme Being on this Planet.
 The New Service.
 The End of Warfare Between Science and Religion.
 How Gods Are Made.
 Development of the God-making Business.
 The Greatest Race Tragedy of All Time.
 How Religions Are Made.
 The Key to All Bibles.
 The Creators of God.
 Tricks of Religion Fabulists.
 Perpetual Re-creation of Religious Fiction.

Titles from Part III, Volume 1

Methods of Proof of Kerr's Discoveries
 General Instructions.
 Evidence of Our Five Senses.
 No Non-material Beings; Religion Fabulists; No One Cared For; No Reliable Information; Innumerable Gods; God's Ignorance; Crimes and Cruelties of God; Human Nature.

2 The reader would do well to consult that volume on all the above topics. 50c to the author will bring it by mail postpaid. I insert here the following excerpts of definitions from page 32 of that volume to save rewriting them:

62 Twentieth—Descriptive terms, not abusive epithets, are defined as follows:

63 (a) **Heathen, Pagan, Idolater** are applied by Christians to all non-Christians except Jews and Mohammedans because they worship the same God they believe is a real being. Kerr's Discoveries show him to be a creation of fiction—a false god, an idol.

64 Therefore, the above definitions apply equally to all who worship him as they do to all other people who worship idols the Christians apply them to.

65 (b) **Educational Insanity** is a phrase I coined to describe belief in religious miracles that are so disproved by the observed processes of nature that no one would believe them were they not taught to do so, and which are as irrational, absurd and comical as any ideas and beliefs of the insane in any asylum.

66 Such as the Bible fables taught for truth of dead people coming to life, a woman turned to a pillar of salt, men in a furnace of fire unharmed, the sun reversing its course, the elements obeying commands, creating all things by magic, a child having a ghost father, that non-material beings exist, that mind and the five senses survive death, that hell and heaven are realities, that all the dead will be reanimated on a judgment day, etc.

67 (c) **Hell-scared and Heaven-bribed** applies to those who accept, promote, teach, finance and aid in propagating any religion through fear of hell or hope of heaven. Very few would engage in the service of any religion were they not actuated by one or both of those motives.

68 As they learn Kerr's Discoveries those motives will vanish, their membership in heathenizing societies they will transfer to the Church of Humanity and their services and donations given to aid it in the winning of the world for a civilized home for their own posterity forever.

69 (d) **Heathenizers** are all authors, editors, speakers, schools, parents or anyone who teach by word or pen that a real God exists and that people should worship him by prayer, thanks and praise; that man has a soul or spirit that survives death and that heaven and hell are realities in nature for the future dwelling places of souls.

70 (e) **Civilizers** are all authors, editors, speakers, schools, parents or anyone who teach by word or pen Kerr's Discoveries. But they should all be members of the Church of Humanity and do that teaching in its name and under its auspices.

3 **Preliminary Statements.** In analyzing Jesus, Christianity itself is on trial. His analysis shows him to be simply a religious fanatic who was persuaded he was the expected Jewish Messiah and deliverer their Jehovah was to send them and tried to impersonate and fulfill prophesy concerning that character.

4 By quoting and commenting on alleged sayings and doings of Jesus I do not admit they ever occurred, and wherever they conflict with Kerr's Discoveries I know they did not.

5 Those discovered truths of nature I ask the reader to carry in his mind as the criterion of truth to measure and instantly detect the lies of the authors of the gospels in their desperate effort to make a god of Jesus.

6 The quotations I use are mostly those credited to Jesus, from Matthew, Mark, Luke and John, of the New Testament and out of a red letter testament that has the alleged sayings of Jesus printed in red, I shall endeavor to quote enough in each case to show clearly his meaning.

7 Aside from his alleged godship he is presented by his idolaters as an ideal man to be honored, revered and studied as the model man for all to follow.

8 But judged from his alleged words and actions he was as far from being an ideal man as anyone could get, for they show him to be an impersonator, ignoramus, vagrant, mendicant, egotist, monomaniac, criminal and insane.

9 Deserving the pity and sympathy all have for such characters instead of worship as a god or held up as an ideal man. And according to the laws and custom of all Christian countries now, such a character would be placed in an asylum instead of being executed.

10 Having rescued myself from heathenism through learning Kerr's Discoveries I am qualified to render the highest service to all mankind in rescuing people from heathen-

ism of worshipping a crazy man under the influence of educational insanity that he is a god, and in time that service will be duly appreciated by all who are rescued through my efforts.

11 But those epochal discovered truths that wreck all religions as they become known will require a long interval of incubation and germination through the study of their proof in the mind of mankind before their full effects result in an enlightened and civilized world.

12 Those most capable of understanding and accepting Kerr's Discoveries first will unite with the Church of Humanity and aid in rescuing the others.

13 So long as I am able to go I shall respond to demands for my services to give a talk on Kerr's Discoveries and organize a local Church of Humanity anywhere in reach of me free if actual expenses be paid.

14 The following excerpt from Volume 1 expresses our attitude and policy towards those we seek to enlighten:

56 Nineteenth—Our success will also depend largely on our attitude toward, and treatment of the heathenizers.

57 The civilizers in all positions as author, editor, instructor, organizer, etc., must not fight, curse, or otherwise abuse the people who have not learned Kerr's Discoveries.

58 They must remember their dearest relatives and friends and neighbors may still be in that class.

59 They must remember none could get out of that class until the truth about their gods, souls and immortality was discovered, and not then until they are taught it.

60 It is the duty of a teacher to teach them the proof of those truths in an orderly, pleasant manner as a public school teacher would teach a class the proof of the earth's shape and movement.

61 But under no circumstances have religious services permitted on any occasion, and do not volunteer to personally aid their heathenizing institutions.

15 To enable all my readers to follow me and apply the knowledge of Kerr's Discovered truths of nature to the bible statements without fear of punishment or hope of reward from any god to warp their judgment I insert the following from Volume 1:

General Information About Kerr's Discoveries

15 Source of the Movement. I am glad to inform the Christians that this discovery is an achievement within their own ranks, and the Americans that it was accomplished by an American.

16 Immutability of Kerr's Discoveries. I deprive none of a god, soul or immortality. I simply discovered the truths that always existed and forever will exist that none ever had such things in reality.

17 Kerr's Discoveries Are Verified Facts. These discovered truths are presented in affirmative form verifiable by a world of positive proof and are not merely a belief, theory, idea, tenet, doctrine, opinion or any

other word denoting ignorance of their reality.

18 My Personal Guarantee and Indemnity. Before some people will try to learn these newly discovered truths of nature they will demand assurance against a mistake that would land them in hell according to their mistaken belief.

19 I am glad to give all the assurance possible that Kerr's Discoveries are the real facts. With that object in view I subscribed to the following affirmation which makes me liable to a heavy penalty should any one prove I committed perjury by so doing:

20 I, W. H. Kerr, truly discovered and know it to be true that the universe contains no real god, that man contains no soul and that life, mind and consciousness cease forever in each person at death, and I shall never voluntarily deny or repudiate these truths.—W. H. Kerr.

Subscribed and affirmed to before me this 18th day of October, 1913.—H. C. Colegrove, Notary Public. Commission expires September 8, 1916.

21 The further consideration, were I mistaken, of an infinitely greater punishment awaiting me, and my nearest and dearest relatives and friends who learn and teach these truths, in an eternal hell, is an additional guarantee that there is no guesswork about the reality of Kerr's Discoveries on my part.

22 To further reassure the timid, there is no possible danger of punishment after death for learning and then teaching Kerr's Discoveries. I will give all permission to inform the imagined Saint Peter that if there is any punishment due them in hell or any other place for learning and aiding in teaching those truths, I am to receive it as their substitute, vicariously. What more proof or assurance could I give that I know Kerr's Discoveries to be the real facts of nature?

23 Morality Not Involved. Morality and good citizenship will not be effected except to the extent that it will now become the moral duty of good citizenship to learn and then aid in making known these newly discovered truths of nature, and cease support of all mythologies named religion.

CHAPTER III

1 In the Background of Christianity. Christianity, like all existing religions, was founded in an age of extreme ignorance as compared with this age in all matters except religion which has retained its primitive ignorance and superstition.

2 In the age and country Jesus lived in the common people, of which he was, knew nothing of the modern sciences that have illuminated the world with knowledge then unknown, nor of the wonderful inventions that spread that knowledge to all the world daily.

3 The Beginning of Christianity. Christianity was at first a Jewish sect from a graft on Judaism, the religion of the Jews, through alleged promises of God through the mouth of prophets to send them a Messiah who was to be their king, prophet, high priest and deliverer.

4 After many decades of anxious waiting god sent his angel Gabriel to inform a maiden named Mary that she and god were to be the parents of the promised Messiah, and to name him Jesus.

5 He further informed Mary according to:

Luke 1:32 He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren.

6 The angel Gabriel had been sent by God previously to inform Elizabeth's husband of the coming event. That son was to be John the Baptist, fore-runner of Jesus, his second consin.

7 Christianity Based on Dreams and Testimony of Angels.

Matthew 1:18 Now the birth of Jesus Christ was in this wise: When as his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Ghost.

19 Then Joseph, her husband, being a just man, and not willing to make her a public example was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins.

8 Now apply Kerr's Discoveries to these bible quotations and you will see that Christianity is based on pure fiction as there are no real gods, angels nor ghosts—holy or otherwise.

9 Thus God is acquitted of the heinous crime of rape, and is not the criminal member in a family triangle all Christendom charge him with. He, being a fictitious character, could not deny the crimes charged to him, but I deny them for him.

10 It is better to know God as the character of fiction he is than as a depraved criminal setting the example for men of breaking up homes causing more divorces than any other cause.

11 Were he a real being and guilty he would deserve the hatred and contempt not only of honorable men but of all noble womanhood because of his ignoring the institution of marriage in not providing himself a wife if he was to have a son.

12 Christianity must be condemned and abandoned on the showing of its foundation laid in falsehood, crime and superstition.

13 The Star Myth.

Matthew 2:7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

9 When they had heard the King, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

14 After Jesus was deified by god-makers they had to concoct a lot of retroactive lies for his infancy as all man-gods must have a lot of supernatural evidence of their godship. All having intelligence above that of a simpleton know stars have no intelligence, or ability to move about at will.

15 Jesus Adopts God as His Father.

Luke 2:41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed; and his mother said unto him: Son, why hast thou thus dealt with us. Behold, thy father and I have sought thee sorrowing.

49 And he said unto them: How is it that ye sought me? Wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

16 He seems to have been one of those precocious, overstuffed youngsters whose proud parents teach them all the religious lies at an early age.

17 And among them is the one still taught in Sunday School catechisms for children, the first question being "Who made you?" "God made me" is the lying answer children are required to give.

18 Thus putting them under obligation to a man-made idol for their existence, and giving them an utterly false outlook on nature.

19 There is no more mention of Jesus in the New Testament until he is about thirty which is a very remarkable skip of eighteen years in the life and activities of a would-be god. Had it not been for John the Baptist selecting him to impersonate the expected Messiah he never would have been heard of.

20 Jesus' Godship, Product of John the Baptist.

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea.

2 And saying: Repent ye, for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying: The voice of one

crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan.

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized by him.

14 But John forbade him saying: I have need to be baptized by thee, and comest thou to me?

15 And Jesus answering said unto him: Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven saying: This is my beloved Son, in whom I am well pleased.

21 John was impersonating one of the two characters Esaias had predicted coming and it was up to him to select the other person to impersonate the other character, and his relative, Jesus, was the one he selected. Otherwise no one now would likely have ever heard of either of them.

22 Jesus seems to have dropped from public interest after his escapade in the temple for eighteen years until about the age of thirty years when he went to be baptised of John and was fired with ambition at John's selection of him to impersonate the expected Messiah. He learned John's language, methods, habits and favorite prophet and adopted them.

23 You will further note that heaven was a floored upper story so close that one could see into it when the door was open and a dove could fly down, and God could be plainly heard when he talked though he was still the size and nature of a man.

CHAPTER IV

1 John and Jesus Indorse Each Other.

Matthew 11:9 But what went ye out for to see? A prophet? Yet, I say unto you, and more than a prophet.

10 For this is he, of whom it is written,

Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater man than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

John 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him: Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias.

2 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying: I baptize with water; but there standeth one among you, whom ye know not.

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith: Behold the Lamb of God, which taketh away the sins of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not; but that he should be made manifest to Israel therefore am I come baptizing with water.

32 And John bare record, saying: I saw the spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not; but he that sent me to baptize with water, the same said unto me upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

2 You will note how these two impersonators testified for each other; how Jesus insisted John was the returned to life prophet Elias, but John denied that he was; how all believed in the resurrection of the dead, and how a man's word was taken as to who he was no matter how absurd.

3 And now, over 1900 years later, all Christendom believe the testimony those two imposters gave of themselves, because it is in a book they have been told is God-written by lying god-makers.

4 Most of that same Christendom would not

believe any two men living now were they to swear they were the two the Jewish prophets referred to.

5 That blind belief in the words of those two men who did not write a word of it themselves is a good illustration of what I named educational insanity.

6 John Testifies for Jesus.

John 3:25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him: Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said: A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him.

31 He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all.

32 And what he hath seen and heard that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

7 Having selected Jesus to fill a difficult position, John must now see him through as his own mission and reputation is at stake should Jesus fail in carrying out his part.

8 It is possible they both believed they were the two characters looked for by the Jews. Now, as then, some people have strange hallucinations. But that is no reason why a normal person should be led astray by them.

9 Jesus Goes into Training for His New Job.

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness.

2 Being forty days tempted of the devil. And in those days he did eat nothing and when they were ended, he afterward hungred.

3 And the devil said unto him: If thou be the Son of God, command this stone that it be made bread.

10 Strange actions for a god. But god-makers must always have their subject do things out of the ordinary to create admiration, wonder and awe in the minds of their idolaters or they would not believe their idols to be gods.

1 Jesus Refuses to Convert the Devil.

Matthew 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him: If thou be the Son of God, cast thyself down; for it is

written: He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 There was nothing unreasonable in the above two requests of the devil. Why did not Jesus do as requested and convince and convert the devil and keep him as one of his disciples to help to convert the world? They are such funny lies to one who knows Kerr's Discoveries.

13 Devil, Owner of Earth.

Luke 4:5 Then the devil taketh him, (Jesus), up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him: All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

14 Later on Jesus claimed God gave him everything and he proceeded to bribe converts with it. He and his agents succeeded in buying up the meek and lowly in job lots of millions with promises they were to inherit the earth.

15 But now it seems God had previously given it all to the devil and does not deny it. So you people who have a deed to portions of the earth should examine your abstract and see if there is a record of a quit-claim deed to it from the devil near the top. If not, your title to it is not clear.

16 But maybe you can hold onto it through a technicality any lawyer could find in the devil's claim, for it was a flat and stationary world the devil had been given, while the one you have a chunk of is a round and moving one.

17 Anyway Jesus and the devil got quite chummy, and the devil could fly away with him in his arms anywhere he wished to go.

18 The wonder is the devil didn't take him to hell and stop his saving people. He don't seem so bad as he is cracked up to be by Sam Jones, Gypsy Smith, Billy Sunday, et al.

19 John, Self-identifying Impersonator.

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea.

2 And saying: Repent ye, for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying: The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

20 It is well to study John since he selected Jesus to fill the role of God's son and was his model.

21 Jesus, an Impersonator.

John 4:25 The woman saith unto him (Jesus), I know that Messiah cometh which is called Christ; when he is come, he will tell us all things.

26 Jesus saith unto her: I that speak unto thee am he.

22 People were becoming impatient for the expected coming of Christ then just as the Jews are still, who do not believe Jesus was he, and as the christians, who believe he was, for his second coming.

23 And many were easily fooled by him then as some are now fooled by any self-appointed prophet who predicts, from alleged bible prophecies, his arrival on a fixed date.

24 But none need be fooled any more who will learn of Kerr's Discoveries for they prove no son of a god ever appeared or ever will appear since there is no real god in the universe to have or to send a son.

25 That knowledge alone will save millions of people deep sorrow in being fooled into giving their property away on such expectation as the coming of a Christ, in fulfillment of prophesy or Jesus' promises.

CHAPTER V

1 John Doubts, Too.

Matthew 11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples.

3 And said unto him: Art thou he that should come or do we look for another?

2 After all John's proof and testimony as to Jesus being the looked for Christ he still thought there might have been a mistake in his selection. He may have been expecting Jesus to release him from prison if he was the Christ.

3 John's Untimely End.

Matthew 14:6 But when Herod's birthday was kept, the daughter of Herodias danced for them, and pleased Herod.

7 Whereupon he promised with an oath to give whatsoever she would ask.

8 And she, being before instructed of her mother, said: Give me here John the Baptist's head in a charger.

9 And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel; and she brought it to her mother.

4 The execution of both John and Jesus in their early career is proof there was no god to know or to care anything for them though they did more to spread the idolatry of god than any other two men.

5 Ignorance of Kings.

Matthew 14:1 At that time Herod the tetrarch heard of the fame of Jesus.

2 And he said unto his servants: This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John and bound him, and put him in prison for Herodias' sake, his brother Phillip's wife.

4 For John said unto him: It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 It is seen here that kings were as ignorant as the masses since they believed a headless man could come to life and take up his duties again. That is what religion taught him, not science.

7 Religion still makes fools of all mankind through its teaching of lies on nature, and will continue forever to do so until the teaching and acceptance of Kerr's Discoveries becomes world wide.

8 The two above cases demonstrate there are no real gods or they would not have permitted John's death since his services were so badly needed to straighten out a path for the "son of God."

9 It proves there are no gods to win favors from through idolatry of them or any other service. Then all should cease the most shameful debasement of themselves in the idolatry of idols whether the creation of the hands, the machine or the mind.

10 Jesus Explains His Source of Power and Authority.

John 5:19 Then answered Jesus and said unto them: Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth and he shall shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son.

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.

27 And hath given him authority to execute judgment also because he is the Son of man.

28 Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

11 Remember Kerr's Discoveries, the criterion of truth, and apply it to every statement Jesus makes and you will instantly see how badly he is mistaken in most of them.

12 As there is no real god there can be no son of god. And as death ends life, mind and consciousness forever there can be no resurrection of the dead.

13 If Jesus was a real man and made any of the above statements he will never know he was mistaken since his ability to know ceased forever at the moment of death.

14 Jesus Gives Foolish Orders.

Matthew 5:25 Agree with thine adversary quickly, while thou art in the way with him, least at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

39 But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

44 But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

45 That ye may be the children of your father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

15 Jesus gives these foolish orders on reasoning from a false premise. He assumes that God makes the sun rise and controls the elements when Kerr's Discoveries prove there are no gods to do any thing.

16 All should learn those discoveries, then they cannot be led astray by reasoning from a false religious premise as Jesus always did.

17 Jesus Renders a Foolish Decision.

Matthew 22:17 Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said: Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought him a penny.

20 And he sayeth unto them: Whose is this image and superscription?

21 They say unto him: Caesars. Then said he unto them: Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

18 Most all U. S. currency contains the image of dead ex-presidents. Under his ruling it should all be turned over to their heirs.

19 Jesus Misunderstands Nature of Germination.

John 12:23 And Jesus answered them saying: The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, except a corn or wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.

20 All farmers know if the wheat germ is dead when planted, or dies in the ground, it will not germinate. The germ must remain alive to reproduce.

21 He seems to compare his expected death and burial to a dead "corn of wheat;" that he must die before he can be resurrected and ascend to heaven.

22 Manufactured Evidence by God-makers.

Matthew 17:1 And after six days Jesus taketh Peter, James and John his brother and bringeth them up into a high mountain apart.

2 And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

23 Both those men had been dead hundreds of years. When we apply the knowledge of Kerr's Discoveries, which is the infallible criterion of truth to judge all religious matters by, to those bible episodes we know they are simply lies of the god-makers.

24 When all learn those truths of nature no more gods will be manufactured from lies on nature as all will be able to detect them instantly, and that profession will be abandoned.

CHAPTER VI

1 Jesus Believed in Spirit Control.

Matthew 10:19 But when they deliver you up take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

2 Under such teaching were one to be prosecuted for something said or written and sent to prison who would be to blame, the person or the alleged spirit of God? Jesus must have been a Hard Shell Baptist.

3 After a prolonged drunken debauch one of that denomination explained that he was controlled by either good or bad spirits.

4 For a month before when the good spirit had him in charge he did not taste liquor. But when the good spirit deserted him the evil spirit took charge and that was the result.

5 He blamed it all on the good spirit for deserting him. You see how such educational insanity complicates matters. Kerr's Discoveries clears up the subject.

6 Jesus Teaches All to Fear Him.

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

7 Millions have an abject fear of gods, devils, ghosts, hell, purgatory, etc., and are in a pitiable mental condition all the time. Such people should learn Kerr's Discoveries.

8 Then all such fears will vanish and they will have a happy, normal mind and life when freed from the effects of educational insanity.

9 Jesus Makes Impossible Conditions.

Matthew 18:1 At the same time came the

disciples unto Jesus, saying: Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said: Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

10 Under that ruling none but infants and idiots can qualify for admission to heaven. All adults above the mental capacity of a simpleton could not shed their acquired knowledge and experience even for a seat in an idiot's heaven.

11 Jesus' Ideas of Perfection.

Matthew 19:21 Jesus said unto him: If thou wilt be perfect, go and sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come and follow me.

22 But when the young man heard that saying, he went away sorrowful; for he had great possessions.

12 That young man was sensible in not taking Jesus' advice, no one should in most cases, for it was given upon an utterly false premise through his dense ignorance. It seems that he got none of the intelligent wealthy for followers and disciples.

13 In that matter they had better judgment than the wealthy have now who trade real wealth for the worthless blue sky promises of Jesus that are destined never to be fulfilled.

14 The only perfection that rich young man would have had had he taken Jesus' advice would be a perfect fool.

15 Jesus Excludes the Rich from Heaven.

Matthew 19:23 Then said Jesus unto his disciples: Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

16 Jesus, being peeved over the preceding case of the wealthy young man, excluded the rich from heaven for no cause except being rich.

17 As it is impossible for a camel to go through the eye of a needle none of the rich will get into heaven, and as most people are now rich, in comparison to that time it is a good thing Kerr's Discoveries were made.

18 Jesus' Ambition Growing Fast.

Matthew 16:27 For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

19 From the time of his baptism, where Jesus was first told he was the son of God his ambition to fill a god's place as he understood it grew on him rapidly.

20 He has not only assumed the duties of a god on earth, to prescribe the requirements of getting into heaven, but now assumes all duties of a god in heaven also by distributing

the rewards and punishments all are to have.

21 There being no real god to call him down he is free to go the limit in making himself one.

22 Jesus Becomes Abusive.

Matthew 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretence make long prayer; therefore ye shall receive the greater damnation.

23 Is it any wonder the Jews to this day, over 1900 years later, refuse to accept Jesus as their expected Messiah?

24 Jesus was a Jew, born and raised as one of them and all his exploits in the open for their observation.

25 If he could not fool them into believing he was their expected Messiah why should any people be fooled into believing it.

26 Jesus Prescribes an Impossible Faith Test.

Matthew 17:19 Then came the disciples to Jesus apart, and said: Why could not we cast him (a devil) out?

20 And Jesus said unto them: Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain: remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

Matthew 21:17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it: Let no fruit grow on thee henceforward forever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying: How soon is the fig tree withered away!

21 Jesus answered and said unto them: Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain: Be thou removed and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

27 In Jesus' process of elimination none are left for heaven, by excluding the intelligent, the rich and the faithless who cannot give these tests of faith. Jesus excluded himself since he could not have given the mountain-removing test.

28 He is sometimes represented as knowing all things. But he did not know the fig tree had no figs until he got to it. Then he did what would have been a very foolish thing in a man, much more so in a god.

29 Why didn't the god-makers, who wrote

the fiction, have him bless the tree and order it to produce a full crop of ripe fruit instantly and tell it to forever after let no one find it barren again?

30 Strange that people cannot distinguish between the possible and the impossible though it be found in the bible. Their only excuse is their educational insanity that teaches them that nothing is impossible with God. Kerr's Discoveries show a god an impossibility in nature.

CHAPTER VII

1 More Bible Lies.

Matthew 15:32 Then Jesus called his disciples unto him, and said: I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint on the way.

33 And his disciples say unto him: Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them: How many loaves have ye? And they said: Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

2 Were all the bible lies that can easily be detected by the application of Kerr's Discoveries deleted there would be a very small volume left.

3 For in the light of that knowledge it is seen to contain more lies to the page than any other book outside of the professional novels.

4 All such bible lies as the above are manufactured by god-makers to prove their product genuine. Then to make people believe those lies they are taught by the god-makers that their said god wrote or dictated them himself.

5 Then by more lies make their fictitious god bribe people into believing the first lies through offers of heaven and immortality for believing them.

6 But those who cannot be bribed into believing such idiotic stuff then threats of confinement in an eternal hell of perpetual fire for disbelieving them scares them into line with the bribed.

7 But since learning Kerr's Discoveries those offered bribes and threatened punishment have not the slightest influence on me to warp my judgment.

8 So none need fear to follow me as I lead the way through the bible and figuratively kick the ancient heathen junk of gods and devils, heaven and hell out of your path so

you, too, can apply your good sense to all subjects as we come to them.

9 Had Jesus the power to produce food at will he himself need not have gone hungry when he made a fool of himself in cursing the fig tree for not containing fruit out of season.

10 He could have sat down in its shade and ordered a plate of ham and eggs and anything else he had an appetite for. Also have given his disciples a better meal that sabbath they were so hungry they had to steal corn from a field and eat it raw.

11 Those bible lies are easily detected under the application of good sense to them. Why did Jesus produce more food than needed? And why save the dirty scraps of food? Couldn't he have produced a fresh meal when wanted in the same way he did on another occasion.

12 When it takes such hard and fast lying to make a god and then the continual lying of millions to keep him made in the minds of each successive generation is the god worth it?

13 When people quit paying god-makers for their services they will quit making gods for them, and as people learn Kerr's Discoveries they will dispense with that service.

14 Jesus' Promise Never To Be Fulfilled.

John 14:1 Let not your heart be troubled; ye believe in God, believe also in me.

2 In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

15 None need look for either the first or second coming of Christ. Learn Kerr's Discoveries and stop all such foolishness. Those are worthless bribes for your belief in, and aid of, a heathen mythology that has not a word of truth in it.

16 Jesus the Savior of Jews Only.

Matthew 10:5 These twelve Jesus sent forth, and commanded them, saying: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.

Matthew 15:24 But he answered and said: I am not sent but unto the lost sheep of the house of Israel.

25 Then she came and worshiped him, saying: Lord, help me.

26 But he answered and said: It is not meet to take the children's bread, and to cast it to dogs.

17 God, the fictitious creation of the Israelites, was their own tribal idol, and heaven their own private park including the mansion, gold paved main street in front, band stand and commissary of lily white robes, starry crowns and golden harps and for the males only.

18 No female angels had been admitted to

heaven up to the time of Jesus' birth, else propriety would have suggested to God the sending of a female angel with the message to Mary. The selfish Jewish god-makers had not given women a soul up to that time.

19 So Jesus, the son of a Jew-god, was careful not to let the Gentiles know how to break into their heaven. None was wanted in the early part of his career.

20 All not Jews were classed as Gentiles, and Gentiles as dogs by Jesus in the above very disrespectful remark to the Canaan mother who wished him to relieve her daughter of a devil as he was a famous devil-chaser. What respect is due a god from people he calls dogs?

21 Jesus, the Great Magician.

Matthew 14:15 And when it was evening his disciples came to him saying: This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals.

16 But Jesus said unto them they need not depart; give ye them to eat.

17 And they say unto him: We have here but five loaves and two fishes.

18 He said: Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, blessed, and brake and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled, and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand, men, beside women and children.

24 But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled saying: It is a spirit. And they cried out for fear.

27 But straightway Jesus spake unto them, saying: Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said: Lord if it be thou, bid me come unto thee on the water.

29 And he said: Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying: Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him and said unto him: O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying: Of a truth thou art the Son of God.

22 My remarks under "More Bible Lies" will apply to these. My remarks in Text Book Volume 1, under "How Gods Are Made" will be appropriate:

40 **How Gods Are Made.** When people understand the formula used by the ancient expert god-makers who produced all the gods still worshiped they will not experience as much sorrow in learning they are not real beings as a deceived child does on learning that Santa Claus is a character of fiction.

41 On being asked how a cannon is made an Irishman replied that they just take a hole and run some metal around it. All the ancients had to do in making a god was to take any real or imagined object and run a lot of lies about it as to its wonderful powers, attributes, and exploits; its demands and the reward for obeying them and punishment for disobeying them and behold a full grown god ready for business.

42 The people promptly came across with the homage and donations required, partly through fear of the threatened punishment and partly through hope of the promised reward. The god got the homage and the god-maker the donations. So the god-making industry flourished as all good paying business does.

23 Thousands of people have starved to death while praying to gods for food. Their prayers went unanswered as all prayers to gods always did and forever will, and Kerr's Discoveries give the reason.

24 Learn those truths, stop praying, join the Church of Humanity and be civilized and aid in civilizing the world including your own posterity.

25 Jesus Is Untruthful.

Matthew 6:26 Behold the fowls of the air for they sow not, neither do they reap, nor gather into the barns; yet your heavenly Father feedeth them. Are ye not much better than they?

John 14:12 Verily, verily, I say unto you. He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

26 Nothing is fed by a god. Birds feed partly on other living things. There would be wickedness, cruelty and no sense in producing living things only for food for other living things as the animal kingdom is composed of.

27 None believe in Jesus since none can do the alleged works he did in the above feeding and water-walking exploits. None get anything asked for in his name as he says they will if they believe in him.

28 Millions ask for things daily in his name and not one of them is granted. Kerr's Discoveries explain why. Learn those truths, join our church and quit making fools of yourselves by asking anything of gods.

29 Jesus Believed in Signs.

Matthew 12:40 For as Jonas was three nights in the whale's belly; so shall the

Son of man be three days and three nights in the heart of the earth.

30 Jesus set three days for him to remain dead apparently on the belief in the truthfulness of the Jonas fable in the bible.

31 He absorbed the ignorance, superstition and lies of the Jewish bible as a sponge would corruption and believed all of them as any other ignoramus does.

CHAPTER VIII

1 Jesus' Self Exaltation.

John 13:13 Ye call me Master and Lord; and ye say well; for so I am.

John 9:5 As long as I am in the world, I am the light of the world.

Mark 13:21 And then if any man shall say to you: Lo, here is Christ; or, lo, he is there; believe him not.

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after the tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

2 Jesus' ambition for power, glory, honor and praise is growing rapidly upon him and now is running into the spectacular. He usurped the prerogative of a god on earth and now is planning to do it in heaven when he gets there as he expects to shortly.

3 But he has given in the advice above the best thing possible if all will obey him; that is his warning to all against false Christs and orders to not believe them, for in the light of knowledge of Kerr's Discoveries he is a false Christ, there can be no other kind.

4 All should obey him in the warning to not believe him or be seduced by his claims. 234,-610,000 Jews and Mohammedans follow his advice to not believe false Christs and wisely take him to be one.

5 Jesus Himself Becomes a False Christ.

Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

15 And saying: The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.

Mark 9:1 And he said unto them: Verily I say unto you, that there be some of them that stand here, which shall not taste of death 'till they have seen the kingdom of God come with power.

Matthew 10:23 But when they persecute you in this city, flee ye into another; for verily I say unto you: Ye shall not have gone

over the cities of Israel, till the Son of man be come.

6 Sure enough, Jesus becomes one of the false Christs and false prophets he warned all against in the preceding quotation.

7 He promised to return and settle with the goats by sending them all to hell in that generation, and here it is over 1900 years later and over fifty generations of goats have come and passed away and his promises remain unfulfilled.

8 Now, with the knowledge of Kerr's Discoveries, we know he never can fulfill them.

9 Isn't it time Christendom recognized Jesus as a false Christ and stop heathenizing their posterity by keeping up the delusion that he was a god or the son of one?

10 Jesus Worried Over False Christs.

Matthew 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them: Take heed that no man deceive you.

5 For many shall come in my name, saying: I am Christ; and shall deceive many.

23 Then if any man shall say unto you: Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you: Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

11 Jesus did not want any competitors in playing Christ. So he gave fair warning to look out for impostors. As he was a false Christ as proved by the preceding quotation all should take heed that he does not deceive them.

12 Jesus Tongue-lashes His Own People.

Matthew 23:24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

33 Ye serpents, ye generations of vipers, how can ye escape the damnations of hell.

13 After warning against a false Christ he tongue-lashed his own people for recognizing him as a false Christ and does so to this day.

14 Were it not for Kerr's Discoveries it would seem strange that God and Christ could not prove to the Jews in 1900 years that Jesus was what he professed to be. But these discovered truths of nature make it all clear.

15 Jesus Plays a Double Role.

John 3:13 And no man hath ascended up to heaven; but he that came down from

heaven, even the son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.

15 That whosoever believeth in him should not perish, but have eternal life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

16 Jesus represents himself as the son of man and again as the son of God. He seems to believe he takes on in part the qualities of both God and man and is related to each.

17 He seems to want belief in him being both the son of man and the son of God, but he does not make it clear just what he wants one to believe besides, unless it be everything he says without question or investigation, as a little child, his model, would.

18 Jesus Misrepresents Himself.

Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart and you shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

19 His burden in impersonating the expected Jewish Messiah was so great that none have attempted it since as he supposed many would right away.

20 But he evidently meant his followers. Ask the thousands of overworked and underpaid clergy if his yoke is easy and burden light.

21 Ask the same questions of the thousands of missionaries; of the millions of the poor; of the imprisoned nuns; of the frenzied, hell-scared evangelists and all, if truthful, will give the same answer—his yoke and burden is almost unbearable.

22 But at last the happy time has come when all can be relieved of those burdens through learning Kerr's Discoveries.

23 Jesus, the Trouble Maker.

Matthew 10:34 Think not that I am come to send peace on earth; I came not to send peace, but a sword.

Luke 22:35 And he said unto them, his disciples: When I sent you without purse and scrip, and shoes, lacked ye anything? And they said nothing.

36 Then said he unto them: But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.

24 Are those the acts and orders of a "meek and lowly of heart" man as he claimed to be in the preceding quotation?

Could an intolerant, vindictive tyrant do more to fire the world with hatred and strife?

25 Who can estimate the slaughtered millions, the tortured thousands, the wrecked homes, the destroyed empires, the misery, famine and desolation of the Dark Ages, the work of those bloody swords Jesus sent into the world?

26 Infinitely better for mankind had that man never been told he was the son of God, the expected Messiah of the Jews.

CHAPTER IX

1 Jesus, the Egotist.

Matthew 11:27 All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Matthew 12:8 For the Son of man is Lord even of the Sabbath day.

42 The queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Luke 21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

2 After being informed by John the Baptist and some vagabonds, who would follow anyone who fed them free, like a dog his master, that he was the son of God, Jesus seems to have actually believed them.

3 No other man, probably in all the world, would have believed such nonsense or paid any attention to it.

4 But Jesus, poor fellow, took it seriously and an inordinate ambition seized him to play the part of a god as he understood it should be played and to receive the acclaim, honor and glory he thought due a god.

5 He finally became desperate and wanted all slain who would not believe he was a god, and determined to send all to hell as soon as he got to heaven who would not accept him as a god and accord him due honors as such.

6 In this quotation he takes over the whole works of heaven and earth as general supervisor and relieves God of all duties. No one is to deal direct with God except as Jesus introduces him and gives permission.

7 He has become Lord of all, "even of the Sabbath day," and Solomon was a dunce in wisdom compared to him. Poor fellow, he deserves our sincere pity as anyone would in his mental condition, but no more.

8 Jesus, the Home Breaker.

Matthew 10:21 And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death.

35 For I am come to set a man at variance against his father, and the daughter against

her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross and followeth after me, is not worthy of me.

9 Are not such dissensions in families and such demands on their members most revolting in one professing to be a god, a "prince of peace" who is "meek and lowly of heart" whose "yoke is easy" and whose "burden is light?"

10 The dissensions among the Jews over Christianity; the wars to enforce Christianity on all nations; the Inquisition, the Auto-da-fe, the hundreds of Christian sects and their internecine wars and tumults, and the disruption of families, and in political parties they cause, are monuments to Jesus' success in "raising hell upon earth."

11 And it will be continued until Kerr's Discoveries become generally known. Then learn them, join the Church of Humanity and help in the greatest and best work for the good of mankind and your own posterity by making those discovered truths known to all the world.

12 Jesus, the Hell-filler.

Matthew 5:20 For I say unto you: That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matthew 25:31 When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on the right hand, but the goats on the left.

34 Then shall the King say unto them on the right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

41 Then shall he say also unto them on the left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

46 And these shall go away into everlasting punishment; but the righteous into life eternal.

13 Besides "raising hell upon earth" Jesus fully intended raising it in heaven as soon as he got there. He was to be the King, occupy the throne, reanimate the dead, call all to judgment and separate them into two classes, mostly goats, and be the supreme judge and executive of heaven.

14 God was to obey him and "make it snappy" or he would be seen coming tumbling down from heaven soon after Jesus arrived.

15 In the interest of peace in heaven it is a good thing after all that God, heaven, hell and immortality are nothing but fiction as they are discovered to be.

16 The bliss of the very few Jesus would have allowed in heaven would not have compensated for the suffering in hell of all the rest of the human race both living and dead Jesus intended sending there.

17 Jesus, the Blue Sky Salesman. *

Matthew 19:27 Then answered Peter and said unto him: Behold we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them: Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.

29 And everyone that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

Luke 22:28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me.

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Matthew 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

18 Where heaven was supposed to be nothing but blue sky is found by the telescopes and aviators. Yet Jesus and his agents have sold it out many times over to unsuspecting dupes and continue its sale to each succeeding generation.

19 Every sale is in violation of the "Blue Sky" laws of Kansas and other states that make it a criminal act to sell worthless stocks, bonds and real estate. Such transactions are barred from the mails for obtaining money under false pretenses.

20 None of the billions of investors in the "New Jerusalem" have a deed or abstract of title to their lot. They do not know even its number or the street it is on. Neither do those who bought a home in the "heavenly mansion" know the number of their apartment.

21 But all can now protect themselves and their posterity, from the most gigantic fraud, swindle and deception ever perpetuated on the human race, by learning Kerr's Discoveries that it is a non-existing heaven the world has been buying homes in from Jesus Christ and Company, Inc.

22 Jesus, the Bribe Giver.

Matthew 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his

disciples saying: Whom do men say that I the Son of man am?

14 And they said: Some say that thou art John the Baptist; some Elias; and others, Jeremias; or one of the prophets.

15 He saith unto them: But whom say ye that I am?

16 And Simon Peter answered and said: Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him; Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven.

23 In this country, and probably in all nations, it is made a crime with a heavy penalty for a candidate for office to buy votes with promises of political jobs if elected.

24 Yet in the above two quotations Jesus openly trades thrones and kingdoms in heaven to his disciples for their vote that he is the Son of God.

25 He even traded the keys to heaven to Simon Peter for his encouraging vote that he was "the Christ, the Son of the living God."

26 That was a whopper of a vote and Peter was given the most desirable job in heaven, gate keeper; where, like his master, he could collect stiff bribes from the rich to let them in.

27 As the son was carrying the keys to heaven some may wonder if he had his father locked in. He must have been or he would have objected to some of his son's capers.

28 It seems there would be nothing left for God to do when his son came home but abdicate in his favor.

29 As for the rank and file of his constituents he bought them up in job lots with promises of "a hundredfold" and "everlasting life," for deserting their father and mother, wife and children and everything, even their good sense, for his "name's sake."

CHAPTER X

1 Jesus, the Devil-chaser.

Matthew 8:16 When the evening was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick.

Matthew 17:18 And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour.

Mark 1:39 And he preached in their synagogues throughout all Gallilee, and cast out devils.

2 It must be amusing for those who have learned Kerr's Discoveries that there are no

such beings as devils to find so many in the Jews.

3 But the god-makers who were working Jesus over into a god had to make him boss of devils as that is one of a god's trump cards.

4 Jesus Sends Devils into Hogs.

Mark 5:2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains.

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshiped him.

7 And cried with a loud voice, and said: What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him: Come out of the man, thou unclean spirit.

9 And he asked him: What is thy name? And he answered, saying: My name is Legion; for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying: Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirit went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Matthew 8:33 And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

5 When the "Son of God" took to destroying people's property and not paying for it they had no further use for him. But the god-makers are to blame for most, if not all, acts of Jesus.

6 As all gods are composed of lies of their creators, like all characters in fiction, Jesus is no exception to that rule.

7 It was quite a "feather in his cap" when the god-makers had such powerful devils testifying to Jesus being the "Son of the most high God," worshiping him and obeying every command so meekly.

8 But some may ask who were the god-makers in this case. The answer is: Those who first told or wrote that fable for truth, and all who tell or write it for truth are

re-creating it in the minds of all who hear or read it who have not learned Kerr's Discoveries. None can create gods and devils in the minds of those who have that knowledge.

9 Then all who do not wish their posterity deceived and duped by god-makers should join the Church of Humanity and aid in giving them that knowledge that makes them immune to the lies of all religions forever.

10 Save yourselves and your children from the most dreadful, everlasting ridicule, contempt and derision of all mankind of the future for the stupidity, insanity and idocy they will charge the human race of this age with for its idolatry of an insane man and a savage Jew-made character in fiction.

11 You and family enroll in the Church of Humanity as proof to them that you are not guilty.

12 Jesus Accused of Having a Devil.

John 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said: Thou hast a devil; who goeth about to kill thee?

John 10:17 Therefore doth my Father love me, because I lay down my life that I might take again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said: He hath a devil, and is mad; why hear ye him?

John 8:47 He that is of God heareth God's words; ye therefore hear them not because ye are not of God.

48 Then answered the Jews, and said unto him: Say we not well that thou art a Samaritan, and hast a devil?

13 The Jews believed the insane contained devils that caused it, and that being "mad" meant idocy caused by internal devils.

14 Many believed Jesus had them and paid no attention to his ravings about being the Son of God. Nearly all the world now would instantly recognize a man as being crazy who would make such claims Jesus did.

15 Jesus Thought Insane by Friends.

Mark 3:20 And the multitude cometh together again, so that they could not so much as to eat bread.

21 And when his friends heard of it they went out to lay hold on him; for they said: He is beside himself.

22 And the scribes which came down from Jerusalem said: He hath Beelzebub, and by the prince of the devils casteth he out devils.

John 21:15 So when they had dined, Jesus saith to Simon Peter: Simon, son of Jonas, lovest thou me more than these? He sayeth unto him: Yea Lord, thou knowest that I love thee. He sayeth unto him: Feed my lambs.

16 He sayeth unto him again the second time: Simon, son of Jonas, lovest thou me? He sayeth unto him: Yea Lord, thou knowest that I love thee. He saith unto him: Feed my sheep.

17 He sayeth unto him the third time: Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time: Lovest thou me? And he said unto him: Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him: Feed my sheep.

16 Webster defines: "beside one's self, to be out of one's wits or senses," or to be possessed of a devil as the Jews thought.

17 The three question series indicated the vague ideas of an addled brain. But they had just dined. Do you suppose he over indulged in his favorite wine? Well, his mind was evidently deranged from some cause.

18 Jesus, the Insane Man.

Matthew 5:29 And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body shall be cast into hell.

39 But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

Matthew 6:3 But when thou doest alms let not thy left hand know what thy right hand doeth.

22 The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Matthew 8:21 And another of his disciples said unto him: Lord, suffer me first to go and bury my father.

22 But Jesus said unto him: Follow me and let the dead bury their dead.

26 And he saith unto them: Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Matthew 18:8 Wherefore if thy hand or thy foot offend thee; cut them off; and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire.

19 Such teaching, orders and acts could be only those of the insane. In the desperation of god-makers to make a god of Jesus they over-reached themselves and made an insane man of him instead.

20 But what will be the dreadful verdict of posterity a thousand years hence when all the world will have learned Kerr's Discoveries?

Will it be: "Our intelligent ancestors?" "Do not call those intelligent who worshiped an insane man for thousands of years believing him to be the son of a god."

21 But the Roman Catholic Pope will try to prevent the posterity of that church from learning Kerr's Discoveries by placing every book and paper teaching them on the "Index prohibitorius."

22 And millions of Protestants will prohibit their posterity, in so far as they are able to, from reading or hearing anything about those discovered truths of nature.

23 But that can only cause a temporary delay of world enlightenment. For it is inconceivable that all mankind will remain ignorant forever of Kerr's Discoveries in the science of nature.

24 Jesus Disrespects His Mother.

Mark 3:30 Because they said: He hath an unclean spirit.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him and they said unto him: Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying: Who is my mother, or my brethren?

34 And he looked around about on them which sat about him, and said: Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and my mother.

John 2:3 And when they wanted wine the mother of Jesus saith unto him: They have no wine.

4 Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come.

25 Some are under the delusion that the Christian religion fosters love of parents and home in children, but such is not the case in the above examples of its alleged founder.

26 Jesus Orders Fathers Disowned.

Matthew 23:9 And call no man your father upon the earth; for one is your Father, which is in heaven.

27 Why do parents send their children to a Sunday School where they learn this "ideal man" had no respect for his parents?

CHAPTER XI

1 Jesus Teaches Vagrancy.

Matthew 6:25 Therefore I say unto you: Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

29 And yet I say unto you: That even Solo-

mon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought saying: What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew 8:20 And Jesus saith unto him: The foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

2 Jesus taught and practiced vagrancy, and in the last verse gave the result. Do parents want their children to become tramps, hobos, beggars, mendicants, homeless vagabonds by sending them to heathenizing churches, Sunday Schools and young peoples church societies to be taught that Jesus is an ideal character to follow?

3 Could any teaching be a greater producer of criminals? Could any teaching be worse for mankind to follow? To follow it would reduce the race to a howling wilderness of naked South Sea Islanders.

4 The farther people get away from Jesus and his teaching the better homes, food and raiment they have, and happier they are.

5 Jesus, a Monomaniac.

Matthew 23:8 But be not ye called Rabbi for one is your Master, even Christ; and all ye are brethren.

10 Neither be ye called master; for one is your Master, even Christ.

Matthew 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

29 Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree: When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you: This generation shall not pass till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

6 Jesus became so enrapt with ecstasy over contemplating the power, glory and honor he thought would soon be his, that he lost all sense of realities and lived in his imagination, the heavenly scenes he was to inaugurate when he got there.

7 Jesus, the Criminal Outlaw.

Mark 11:15 And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

16 And would not suffer that any man should carry any vessel through the temple.

John 2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables.

16 And said unto them that sold doves: Take these things hence; make not my Father's house a house of merchandise.

8 Were anyone to attempt to break up a bank or market by Jesus' methods now in any country, he would soon find himself behind bars of a jail or lunatic asylum.

9 What a pity there was no such institutions in Jerusalem to put Jesus into. An asylum with a padded cell and a specialist in mental disorders was what Jesus needed.

10 Jesus' Insane Requirements.

John 6:47 Verily, verily, I say unto you: He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat?

53 Then Jesus said unto them: Verily, verily, I say unto you: Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down

from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever.

11 Jesus' insane requirement to eat his flesh and drink his blood to be eligible for heaven and eternal life bars all from both, as none can fulfill those requirements.

12 But there is no harm done anyone by Jesus in making it impossible for him to enter heaven or to receive eternal life, since Kerr's Discoveries prove none have immortality.

13 One of the most pitiable sights in any church is long rows of big husky men solemnly playing they are filling a God's requirements by eating a scrap of bread and taking a sup of wine they believe has been transmuted into the flesh and blood of a crucified God, when they were only the requirements of an insane man.

14 Jesus and Disciples Play Cannibalism.

Matthew 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said: Take this and eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying: Drink ye all of it.

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

15 The practice of churches playing cannibalism in commemoration of the acts of a man, who would be judged insane now, will be discontinued with all other forms of idolatry as Kerr's Discoveries become known.

16 Then join the Church of Humanity and help to make those truths of nature known and thereby aid in unheathenizing the world. Take a part in this noblest work of all the ages, the redeeming of man from the vilest heathenism, and your own posterity will honor you in the years to come for your services in their behalf.

CHAPTER XII

1 Jesus Calls His Followers Sheep.

John 10:25 Jesus answered them: I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, who gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

2 Jesus often calls his followers sheep, and that is an apt illustration of thoughtless followers, for sheep are regarded as the dumbest of all animals and will follow the bellwether without thought anywhere.

3 When bars were used for gates, farmers would play a joke on their sheep by making the leaders jump the lower three or four bars,

then slipped them out and watched the fool followers jump the same height at the same place as they went through.

4 Now that Kerr's Discoveries have slipped the gods out of all religions, it will be a sad amusement to watch the people praying to gods for hundreds of years after the discovery that there is no real god in the universe.

5 My father wanting some sheep's gray wool, bought a black sheep to add to the flock. Our flock, never having seen a black one, were nearly scared to death when the black one was put in the lot with them.

6 They ran to get away from it as far as they could. It, thinking the whites saw danger somewhere, ran with them. They would bunch up for mutual protection, and into the bunch would go the black one for the same purpose, then a scattering in all directions took place. It was a couple of days before all learned that the black one was harmless.

7 Likewise, whenever a heathenizer shouts, devil! devil! devil! his flock will be frightened terribly for hundreds of years after the discovery that there is no such a being in the universe.

8 You will note in the last verse how Jesus merges himself and father into one, after bragging how powerful his father is. That was an indirect way of bragging on his own power.

9 Like a certain man who boasted of the wonderful feats of strength his neighbor performed, then remarking he could do them easily with one hand.

10 You will also note that Jesus is the spokesman of the firm of God, Son & Co. God never says a word of approval or disapproval. Apply the criterion of truth we started out with and that explains it. It explains God's silence though any crime or ignorance or insane acts be charged to him by Jesus or anyone else.

11 Jesus Identifies Himself and Father as One.

John 14:4 And whither I go ye know, and the way ye know.

5 Thomas said unto him: Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him: I am the way, the truth, and the life; no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

8 Philip saith unto him: Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him Have I been so long a time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then: Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

12 It seems here that Jesus invented the fool doctrine of the trinity—three in one and one in three—the triplets with three bodies, Father, Son and Holy Ghost, with but one head and the son had it. None but a crazy man could have invented that monstrosity, that freak of fiction.

13 The Trinity Glorifies Itself.

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said: Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth; I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

14 Those are strange requests for God to make of himself through the mouth of his son, as per last quotation where son and father have become one and the same god.

15 God does the speaking from inside the son to himself and his double in heaven. It is surely a strange mixup of identities, and can only be understood when recognized as the product of a deranged mind.

16 Jesus Thinks Clouds Are Rideable.

Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.

26 Men's hearts falling them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

17 Jesus always speaks of coming in the clouds. He evidently thinks they are composed of solid substance, capable of carrying a heavy load for all the angels are to come with him.

18 He is planning to put on a show worth going to see when he comes again. Men will be so badly frightened they will die of apoplexy.

19 But poor, crazy Jesus has already missed his guess about coming to wind up affairs over 1900 years, and is doomed to miss it for all eternity, as are all the billions of the dead who died in the belief he did.

20 Neither he nor they will ever know they were mistaken, or that they ever lived. So all should learn Kerr's Discoveries, the criterion of truth, then they would have no fear of gods and devils, or of their future state.

21 They would then know the universe contains no real god, that man has no soul, and that death ends life, mind and consciousness forever.

22 Jesus' Amended Prophecy.

John 8:32 And ye shall know the truth and the truth shall make you free.

23 And ye shall know the truth discovered by Kerr, and the truth shall make you free from heathenism, paganism and idolatry of man-made gods, and the fear of the future.

24 As amended, the above prophecy is all right. So get busy learning those truths and make that prophesy of Jesus come true in your case.

25 I hope you now have made a good start in learning them, and will keep up your study of my books giving the proof of them until you complete your education in the knowledge of Kerr's Discoveries.

26 When you have done that, then join the Church of Humanity and help to get more members, and organize them into a local church. Be a pioneer in this best service for man, including your own posterity, ever undertaken.

27 I have seventy-five more titles and quotations listed to comment on, but I see it would exceed the limit of this book, so must omit them. But you can continue the study of the bible and all religious teachings and apply your best judgment to it in the same fearless manner we have so far.

CHAPTER XIII

1 **Answering expected critics.** So anxious will heathen Christians be to hold onto their insane man-god that they will use their utmost critical ability to find faults in my analysis of Jesus.

2 Were they to use that same ability in criticizing the fundamentals of their religion they would arrive at the same truths quicker than I did.

3 There is no lawyer worthy of the profession, but what could tear to shreds all the evidence the world has of the existence of gods, souls and eternal life, were he to use his analytical and critical ability in it he does in law cases.

4 **Jesus did some sane things.** Critics will try to prove Jesus sane by quoting cases. But probably all who are judged insane do some rational things. One insane act in a long life of sanity would be sufficient to send one to an asylum.

5 Jesus' continuous claim of being the son of a god with power to give eternal life, re-animate the dead, send people to hell or heaven, and to lay down his life and to take it up again at will would prove a man insane now.

6 So would acts like his in the temple, and many more, besides much of his teaching

would prove one insane now if taught, or anyone attempting to follow it.

7 Mistaking Jesus to be a god, his followers are under the same obligation to obey his irrational orders they are his rational orders.

8 **Some good teaching** will be shown. But such contradictory teaching will only emphasize his confusion and unreliability.

9 **Figures of speech** will be claimed for some of his idiocy. But that, too, will be inexcusable in a god, whose duty it would be to express himself in the plainest language so there would be no question as to his meaning.

10 **Making fun of solemn subjects** will be charged. But sometimes it is best to give a patient "laughing gas" before a painful operation. What is more painful than driving religious lies from the brain by replacing them with the truths of nature?

11 When it has to be done in the interest of civilization and world enlightenment, why not make the operation as cheerful as possible?

12 **Confiscation of property** may be charged to me. Thousands of billions of dollars and billions of labor years have been invested in eternal life, New Jerusalem stock, sky mansions, heavenly homes, thrones and kingdoms, lily white robes, starry crowns and golden harps.

13 And now to be informed that God, Christ & Co., is bankrupt, not being able to pay a picayune on the entire heavenly investment, or to prolong anyone's life an instant is certainly disconcerting.

14 Millions will be idiotic enough to blame me for the failure of the sky firm of God, Son & Ghost. Other millions will rush off to their brokers of whom they made the investment to ask about it.

15 Not having learned Kerr's Discoveries the salesmen will try to allay their fears by assuring them the company is solvent, and sell them another block of stock to prove it.

16 In time all will learn Kerr's Discoveries if readers of my books will join the Church of Humanity and organize branch churches everywhere to enlighten the people. Then they will cease buying such heathen junk and all its salesmen will close their offices and rejoice that the hideous nightmare of ignorance and superstition of the infancy of the human race is over.

17 Then Kerr's Discoveries will be given due credit as the real savior of mankind and the redeemer of the human race—saved from worthless investments in religion's wares, mistaken for realities, and redeemed from heathenism, paganism and idolatry of man-made idols.

18 **What will restrain the wicked**, some will ask, if the fear of hell and hope of heaven be taken from them? All alleged crimes against gods and religions must be repealed by reason

of the discovery that no real god exists and religions are but mythologies.

19 The sure punishment by human laws for crimes must be substituted for the non-punishment by gods. Hope of happiness on earth through good citizenship will be substituted for hope of happiness in a non-existing heaven.

20 Good citizenship and its rewards in this our only life will be taught. None need hope they can commit any crime and go unpunished because of Kerr's Discoveries becoming known.

21 Because, with that knowledge, all will still object to being robbed, raped and murdered as they did before learning it. I shall here borrow a few verses from my first volume on this subject:

90 Fictitious characters have no power whatever within themselves. But no laws for punishment of crimes and vices will be repealed on account of even a world-wide knowledge of Kerr's Discoveries.

91 The penal institutions of the world are now full of criminals who believe in the realities of gods, souls and a future life in heaven or hell.

92 There will still be criminals when all have learned those discoveries, but not on account of that knowledge.

93 I can testify to that from personal experience if you will pardon me for doing so. Although over 76 and having that knowledge 50 years, I have never used tobacco, intoxicating drinks or narcotics in any form, and have never been arrested or charged with any crime whatever.

94 Have been married over 49 years, never had a divorce, not even a quarrel and do not wish either nor does my wife, nor do I patronize city slums.

95 I mention these facts to disprove the world-wide religious libel on man's nature to bolster up the necessity for a religion to hell-scare and heaven-bribe people into being good citizens.

96 Yet I do not claim perfection, nor to be the ideal citizen I would like all to be. Not one of the 350 members of our church is a criminal so far as I know.

97 While in the light of knowledge of Kerr's Discoveries it is seen that all religions are built on false foundations and their gods only man-created idols, whose worship must be abandoned, yet churches must be preserved for the sake of the society, sociability and the teaching of morality and good citizenship they provide.

98 But since it would require a large majority of members of any church to discard idolatry in it, and the fact that they could not all learn Kerr's Discoveries at the same time, there must be another church provided for the clergy and members of all other churches to unite in as soon as they do learn these discovered truths.

99 To know Kerr's Discoveries and remain a member and supporter of a religious society would be rank idolatry and hypocrisy, both of which is everywhere condemned in the bible in the strongest terms as well as in all churches.

100 That bible authors and church founders did not know their gods were only idols of fiction does not excuse those who do know it for worshipping them.

101 Therefore, the Church of Humanity, recorded in Part 5, is provided for a society home for all who learn Kerr's Discoveries where idolatry is discarded but all good features and services of other churches retained.

102 It is based on Kerr's Discoveries with the primary object of establishing such churches in every community for teaching and perpetuating the knowledge of those truths of nature and to preserve our posterity from being heathenized thereby.

103 It will be the supreme duty of those who learn Kerr's Discoveries to aid personally and financially in founding and building up such churches and Sunday schools in their community and provide instructors for them where they and their children can attend regularly to be taught the proof of those truths.

CHAPTER XIV

1 How could one man discover truths that all the world, from time immemorial, could not seem incredible to some. But a review of the histories of the great inventions and discoveries will show that in nearly every case it was the result of the efforts of some one person. Then if others are to be benefited by them, they must learn them and adopt them.

2 Likewise, the millions of inventions and discoveries of the endless years and generations to come will be accomplished by individuals who will achieve results and wisdom in their special line of study all past ages could not.

3 Rational answers can now be given for the first time, through learning Kerr's Discoveries, to the question put to all by the heathenizers—"Do you want to be a Christian?" "No, I do not," should be the emphatic answer.

4 "Why not?" will come next. "Because I have learned Kerr's Discoveries and am a member of the Church of Humanity," should be the prompt reply.

5 "And what are Kerr's Discoveries?" will be shot at you next. "They are the truths of nature that the universe contains no real god, that man has no soul and that death ends life, mind and consciousness forever," should be the clear and calm reply.

6 "Why, I never heard of those discoveries being made." "Well, you are a back number, then, out of date, style and fashion. Get his books, study them until you become convinced they are true.

7 "Here is a copy of one I happen to have for such occasions. Read and study it and come to the Church of Humanity Sunday and our instructor will aid you in learning the most important knowledge to be had in all the world."

8 Thus becoming an aid to your fellow citi-

zens in their upward climb from darkest superstition to the light of truth.

9 Have you taught your own relatives the truths you discovered before trying to teach others? will be the criticism of some. I tried to by mailing them the first copies of my books and papers and hope some at least have learned them.

10 But those who refuse to read and study them will make no more progress in learning them than others who take that course. They can not inherit knowledge. Our text books were not written, nor a local Church of Humanity organized, nor instructors qualified to teach those truths, were my handicaps.

11 Besides, the state of Kansas and the local public school officials and teachers were against me and tried to heathenize my children over my protest.

12 The solution of such deplorable conditions everywhere is the establishment of local branch Churches of Humanity to carry on perpetually the educational work of teaching Kerr's Discoveries and building up their membership until their combined numbers are powerful enough to prohibit the state from heathenizing each succeeding generation through its public schools, colleges and universities.

13 But the initial work is the distribution of my books in every community to prepare some people for membership in our local church and to aid in its upbuilding and support of its instructor.

14 Pure truth laws as essential as pure food laws. States have pure food and drug laws and provide inspectors to see that the public is not imposed on by unscrupulous merchants and producers.

15 But what about the unscrupulous liars on nature who refuse to learn the truths now discovered and insist on heathenizing the children of all they can?

16 Like a certain niece in one family and sister-in-law in another who throw into the fire every piece of literature I mail any members of their families before reading it or allowing the others to do so, saying it is the work of the devil who has got me and wants to get them.

17 I observe in all families the member who is the most hell-scared and heaven-bribed victim of educational insanity is the ruler of the family in religious matters.

18 They are the tireless church workers and payers who drive the rest of the family to church and Sunday school and other religious duties and select and censor family literature.

19 Some Protestants think the Catholics fools for allowing the Pope to prohibit them from reading any criticism of their religion, or any truths discovered that disprove it.

20 But are they not just as foolish who play the Pope to themselves and families in the same way? How can I, or anyone else,

reach and convert to truth the members of such families?

21 I know of no other way but for those who can and will learn the truth to unite in the Church of Humanity and organize local churches in their community, which will in time beat down such fear and prejudice against learning Kerr's Discoveries.

22 Now that all legislative bodies have the truth regarding gods, souls and eternal life in Kerr's Discoveries, they should provide laws for the enforcement of its teaching in all schools, both public and private to protect the state against the strife and wars of its citizens over their conflicting religions and to civilize them.

23 When near death, critics insist, "you will recant and ask for the services of a clergyman, as all did who believed as you do." Many such cases are propaganda lies to scare heathens from investigating their religious teaching.

24 Again, none ever knew Kerr's Discoveries to be the facts of nature, while I do. There is a world of difference between mere belief, idea, theory, tenet, opinion, views, doctrine, philosophy and absolute knowledge.

25 The former is the language of Agnostics and expresses ignorance as to the truth of a subject, which I never apply to my state of mind regarding that knowledge. I know, while others, mistaken for knowers, were only church and clergy fighters.

26 Why should I repudiate my knowledge that twice two is four, that the sun is the light of day, that the earth is spherical and rotates, causing day and night, etc., when I come to die? Then why should I disown knowledge of the truths I discovered, which I know as well?

27 Article 1 of my will provides: "Having learned Kerr's Discoveries, that the universe contains no real god, that man has no soul and that death ends life, mind and consciousness forever, honesty and consistency require me to forbid having any religious rites or ceremonies whatsoever for or over my corpse or funeral."

28 The reading of selections from my books teaching Kerr's Discoveries and their publication is provided for.

CHAPTER XV

1 Thousands knew Kerr's Discoveries throughout the ages some critics insist. When I ask them to name one they usually name Voltaire, Paine or Ingersoll.

2 On examining their writings, I find Voltaire was a confirmed heathen, Paine a rank god-maker and immortalist, Ingersoll an Agnostic, but giving hope and encouragement to the heathen that now quote him as an ally.

3 When I point out these facts that none they mention knew the truths I teach, they

then throw their criticism into reverse and declare neither I nor anyone else could possibly know the facts in the case, that they are unknown and unknowable.

4 They are bound to discredit me one way or the other, instead of trying to learn the truths I discovered.

5 "What advantage has one in learning Kerr's Discoveries?" some critics ask. With a little reflection anyone should be able to list a long line of beneficial results to himself in particular and the human race in general.

6 A world knowledge of those truths would stop the almost continual warfare between the followers of the several religions of the world and between the many sects of the same religion. It would enlighten and civilize mankind as no other knowledge ever did or ever will.

7 It would make possible race harmony, co-ordination and cooperation in movements to benefit all mankind and all future generations which are impossible now.

8 Individuals would cease depending on gods to aid them; no monks and nuns imprisoned for life by foolish vows to non-existing gods; no children committing suicide to follow parents and lovers to an imagined heaven; no suicides through curiosity to see the future world.

9 No poor remaining in poverty through belief a god placed them there; no one staying in slavery, in uncongenial wedlock, occupation or location from belief a god requires it; no nation and soldiers going to war under the belief a god requires them to and will protect them and aid them to win the victory.

10 No children dying from medical neglect through parental faith in prayers to non-existing gods to cure them; no hold-ups for penance, for indulgence, for masses; no confessions to priests, pope and church; no heathenizing of children by parents, church and state.

11 Are not all those benefits, and many more to be had, worth our utmost, untiring efforts to secure them through an educational propaganda of the knowledge of Kerr's Discoveries?

12 What would I substitute for religions? will be asked by many. I have already indicated what is to take the place of religions, their churches and clergy.

13 In place of all religions teach the proof of Kerr's Discoveries; in place of the bibles and sacred writings of the world substitute Kerr's text books; in place of all church buildings, put a Church of Humanity; in place of the clergy teaching religion, put an instructor teaching Kerr's Discoveries and all the sciences that prove them true to nature.

14 Continue the church-going habit, but switch over to the Church of Humanity or

substitute its truths for the untruths of other churches. It is simply the evolution of the church from a heathenizing institution to a civilizing one, or bringing the church up to date, an advance of at least 4,000 years.

15 We do not go to the Asiatics or Egyptians of 4,000 years ago for models for our machinery, or for knowledge of the sciences, or for a pattern for our modern homes.

16 Then why go to them for our knowledge of gods and devils, of heaven and hell, of life and death, when we have the advantages over them of 4,000 years of accumulated wisdom which enables us to be better judges of those subjects than they were, and which resulted in Kerr's Discoveries?

17 Salvaging the wreck of religions caused by the knowledge of Kerr's Discoveries will be an interesting process to those with great investments in them. But I assure them all is not a total loss.

18 There is a rich salvage that can be utilized in the new chronological era. Churches and church colleges were founded, built and endowed, and the clergy and teachers educated to serve them under the belief they were promoting civilization.

19 Now that religions are discovered to be a false lead to civilization, a fungus growth on the intellect of budding intelligence, and the right road to civilization at last discovered a lot of the equipment can be taken over by the Church of Humanity and utilized in the promotion of civilization as it was intended to be.

20 Many church buildings and colleges can be taken over by the Church of Humanity, and many of the clergy and teachers can learn Kerr's Discoveries and become our instructors to serve us in the same buildings and at an increased salary where possible.

21 Why the title "Kerr's Discoveries," be given to those truths of nature, some want to know. Because those truths were always facts to be discovered and must have some distinguishing name to identify them from all other truths.

22 And as they had to be discovered before they could be known or taught, their discoverer must be known and identified to make it possible to teach them with authority of discovery, of truth itself, above which no authority can be greater, or can annul.

23 We have many precedents of giving discovered things the name of their discoverer, such as Halley's comet, Roentgen Rays, Copernican system, Hudson's Bay, Pike's Peak, etc.

24 They do not mean a proprietary ownership in them, but a distinguishing name to identify the things discovered and their discoverer. So none need refuse to learn and then teach Kerr's Discoveries from fear of trespassing on my private property.

25 When one mentions those other objects, it is the things discovered and not their discoverer that is thought of. Likewise, in learning and teaching Kerr's Discoveries always have in mind the truth discovered and not Kerr.

26 "How can non-existing things be discovered," some ask. I did not discover non-existing things. I discovered certain truths that always existed and forever will exist. Some people think that only material things that can be seen, felt and measured can be discovered.

27 But Webster's dictionary defines "Discoverer" to mean: 1. "One who discovers; one who first comes to the knowledge of something; one who discovers an unknown country, or a new principle, truth or fact."

28 You see, principles, truths or facts are subjects for discovery. Can the above tests be applied to them?

29 "Discoverer" is defined by the same authority to be: "To obtain for the first time sight or knowledge of, as of a thing existing already, but not perceived or known; to find out; to ascertain; to spy; to detect."

30 Who perceived, ascertained, found out, and detected, and proclaimed to the world the truths of nature, that no real gods, souls, devils, angels, heaven, hell, non-material beings, immortality exists in the universe before I did?

CHAPTER XVI

1 **Kerr's Discoveries unknown before.** I challenge the entire world to produce a person who discovered those truths before I did in any age and country. I wish millions had done so before I was born, and churches and schools established everywhere over all the world teaching them.

2 Then my parents would have known them and I would not have been heathenized by a system of educational insanity named religion that hell-scared and heaven-bribed me into the idolatry of heathen idols named God and Christ.

3 I have over three hundred Free Thought books, pamphlets and leaflets in my library and not one written by an author who knew those truths.

4 I have examined all the Free Thought papers published in the English language I could hear of for nearly a half century and none of their editors knew those truths.

5 The leading one, The Truth Seeker, published for over a half century, does not know or teach them and seems unable to learn them from me. Until lately it carried the sub-title, "A Free Thought and Agnostic Journal."

6 Its objects are stated as follows:

"It is the object of The Truth Seeker to educate the people out of religious superstition. It denies the inspiration and infalli-

bility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence."

7 The primary world-wide religious superstition people should be educated out of is their belief in the existence of gods and souls. As the Truth Seeker has not educated itself out of those superstitions, it is unable to educate others out of them.

8 Since it will not accept a world of proof that there are no such beings, it must be waiting for proof that there are. It has waited for it over fifty years and is doomed to wait for it as long as it lives.

9 As Kerr's Discoveries prove there are no such beings, there never can be real proof of their existence.

10 "Why teach Kerr's Discoveries," some ask: Why not let all do their own thinking is one of the twelve fallacies of Free Thought which is as follows, with my comment on the first, from Volume 3, No. 1 of "The Truth About God," our church paper, now discontinued:

1 That people should do their own thinking and not hire others to do it for them.

2 That it is a shortage of brains that causes people to believe the errors of the Christian religion.

3 That natural evolution will of itself teach our race the true knowledge of God and life.

4 That questions about gods, devils, heaven, hell and continuous life belong to another world and should be ignored here, as nothing definite can be known about them until after we die.

5 That the people are not yet prepared to accept the truth about God and life.

6 That church members are not free to think and act, but are abject slaves of the clergy.

7 That all existing idolatrous societies must be destroyed before any society teaching truth can be started.

8 That to teach there is no God and no future life is too radical for the people. They must be taught it by easy stages.

9 That Christians know their religion is untrue, but are all liars and hypocrites regarding it.

10 That the power of idolaters to force their religion on others and to prevent the truth being taught is gone forever.

11 That nobody goes to church and Sunday school, or believes the fables taught there, but silly women and children and weak-minded men.

12 That scientists know the truth about God and life and are free from idolatry and superstition, and that all people will be when they learn the teaching of modern scientists.

13 Under the title "Free-thinkers," I include Agnostics, Infidels, Atheists, Rationalists, Materialists and those of any other title who are "fighting" the church and the clergy.

14 I do not claim that all such people believe all the above monstrous absurdities, but I do believe that they all believe one or more of them to be true.

15 Free-thought does not mean any particular belief or knowledge. Free-thinkers are as widely apart in their beliefs and conclusions regarding God and life as Christians are.

16 But in their common fight against the clergy and churches the editors of, and contributors to free-thought publications generally use some or all of the above errors.

17 The opposition to idolatrous churches is now divided into two distinct classes fundamentally different—those who are fighting them from personal hatred and motives and those who, having learned Kerr's Discoveries and wish them taught to all people, that progress and civilization may be promoted.

18 The latter class are uniting in the Church of Humanity to enable them to have those discoveries taught. To be successful in this society building and teaching it is absolutely necessary for those who believe any of the above twelve errors to learn that not one of them is true.

16 I shall aid you in this by evidence disproving each assertion under numbers corresponding to them.

20 (1) This fatal error is a common one of free-thinkers. To be consistent they must refuse to teach, join a society, or in any way aid others to teach, any truth they may have discovered.

21 They must refuse to subscribe for and pay for freethought papers and books. This error is responsible to a great extent for the nonpayment of the subscriptions to freethought publication and the support of their societies.

22 It closes the pocketbook and should close the mouth and stay the pen of those who believe it. It makes dead-beats and fossils, who are of no more good to society or the world than if they were dead.

23 If one has discovered the most important truth in nature or made the greatest invention of the century he must not make it known to others, as it would be contrary to his freethought belief that people should do their own thinking.

24 To be strictly consistent he should not teach this preposterous error. He should leave people to do their own thinking or hire it done, as they please. To advise them what to do is doing their thinking for them, and that is a violation of this theory.

25 No wonder freethought is dead. It committed suicide with its own false philosophies. People would know precious little were it not for the services of hired thinkers in all branches of knowledge.

26 Every hired teacher is a hired thinker. A part of the price of most books goes to the author as pay for his thought. The largest part of the bills for professional services is for thinking for us—for knowing how.

27 A part of the price we pay for all patented articles goes to the inventor for thinking them out for us. What could the mass of the people know about any of the sciences if each one knew nothing but what he discovered himself?

28 How many of the modern conveniences could they have if they had none but what each one invented for himself? It is perfectly right and proper to pay for the knowledge others have.

29 The truth about God and life is of vital

interest to all. It is right for people to desire that knowledge. It is as right and sensible for them to hire those who know to give them that knowledge and teach it to their children as it is to hire teachers of any other branch of knowledge.

CHAPTER XVII

1 **Necessity of teaching Kerr's Discoveries** should be apparent to all. Suppose hundreds of thousands of people had made Kerr's Discoveries before I did and not have made it known, their knowledge of them would not have aided me nor anyone else in learning them.

2 Each one would be under the same necessity of discovering them to know them, the same as if none had ever done so.

3 Insofar as I can find no proof from the teaching of anyone that he knew Kerr's Discoveries, I am a true discoverer of them and must be their first discoverer. If I fail to make those truths known, all the world would be under the necessity of discovering them to know them.

4 And, as proven, none in all the world in all past time were able to do that until I did, it might be many thousand years before anyone had the ability and good luck to make a rediscovery of them.

5 In the meantime scores of generations would be born, heathenized and tucked away in idolater's graves for lack of knowledge I possess, but alone am unable to provide them.

6 Therefore the necessity of all who wish their posterity to be civilized and to live in a civilized world of uniting in the Church of Humanity and establishing the educational machinery to spread and perpetuate forever the only knowledge that can accomplish that result.

7 "When, where and how were Kerr's Discoveries made," is asked by some who seem to think I should know the time of day and locate the spot where the discovery was made, as though it was a material object discovered.

8 When I cannot comply instantly with their request, they think the discovery a fake. They have not the patience to wait for any explanation.

9 It took me about twenty years of intensive study, of my experience, investigation and observation of nature's processes to complete the discovery that religions are founded on fables, myths, fiction.

10 That no such beings as real gods, souls, devils, angels or any other imagined non-material beings exist in fact, and that heaven, hell, purgatory or any other imagined world for habitation by such beings were nonexistent.

11 I never thought I had any advantages in any way over others to enable me to make those discoveries while they could not. But, from the apparent inability of all to learn

them, even with my assistance through my published papers and books, extending over a quarter century of educational work, I must conclude I used some method of study they did not.

12 Case 1. In looking back over my seventy-six years of life to find that possible difference in method, I think it began in early childhood, when an older sister and I knelt with a religious mother in prayer for all things we needed.

13 And then observing the important requests not granted, while relatively trivial things were and then asking mother for an explanation. She gave the answer she had been taught, that God knew best what was good for us to have.

14 Case 2. I heard of a neighbor woman and her children praying for God to have pity and mercy for them and bring the husband and father home from the village a sober man, because of his abusive disposition when drunk.

15 But the answer to their prayers was a drunker man than usual, and in his demented rage seized an axe and murdered his wife and six children and then committed suicide by cutting his throat with a razor.

16 In my perplexed mind I could not see from any angle that it was the best answer God could give to those prayers when he could have as easily granted their petition or warned them in time to save themselves by flight.

17 To digress a moment, that case and similar ones I later heard and read of made me a teetotaler and prohibitionist for life, and a believer in votes as a surer method than prayers to abolish the saloon.

18 To resume, I began to doubt if God had really aided me to find my knife and other trinkets lost from my pockets, when tumbling around as boys do, in answer to my prayers.

19 How could he care for me and my trivial things when he did not care for that family? And did I do right to ask him to fool away his time with my little worries when such dreadful cases needed his time and services, I questioned myself?

20 Case 3. After being fooled a time or two by my sister with the Santa Claus deception played on children, I solved the mystery by a regular Sherlock Holmes strategy and caught her red-handed in the act of playing Santa Claus.

21 That gave me a tip for life to be cautious about believing the exploits of unseen, non-material beings when they begin to take on a Santa Claus aspect, as all fictitious characters in religions inevitably do.

22 Case 4. I pestered mother for information about religious subjects and characters because I did not want to merely believe, I wanted to know, as in the Santa Claus case. But found mother simply believed on the

authority of the Bible and referred me to it as soon as I could read.

2 When about twelve, being bedfast for several weeks from a kick by a horse, I had a good opportunity to read the bible through. I was often shocked by the ignorance, wickedness and immorality of God and his unfairness and partiality of his judgments in favor of the Israelites, his special pets.

24 By the time I got through Revelation it began to look like a pipe dream, or the ravings of a drunken man in delirium tremens.

25 Before I got far into the Bible, God began to look like a savage scare-crow of fiction, created by the rulers of the Israelites to frighten them into obeying their orders by prefixing, "Thus sayeth the Lord," to them.

26 I am now amazed that apparently intelligent people can read the Bible through and not detect the truth that God is a made-up character of fiction, when the proof of it stands out so plainly on every page, and that the soul, heaven, hell, devils and angels are constructed from the same material—lies.

27 Case 5. About the age of sixteen I began taking a delight in attending and taking part in debating societies held in school houses.

28 After disposing of such weighty subjects as to which was most useful on a farm, "a dog or a gun," and in the house, "a broom or a dishrag," we felt competent to tackle any question of church or state.

29 I studied both sides of every question in order to prepare arguments and proof to meet those of my opponents. The few years I attended, and the varied subjects debated, gave me a wonderful schooling in seeking for facts and weighing their relative value in my mind.

30 I got into the habit of debating in my mind the proof for and against the existence of characters in religions as I read in the newspapers of disasters of all kinds and from every cause.

31 Sermons, religious paper, tracts, books, all had to go through the debating mill of my mind as I worked on the farm until overwhelming proof forced me to recognize the truths of nature that there are no such beings and places that religions claim exist.

32 Much of that proof was found in the Bible. I still have a Bible, received as a prize from a Sunday School when sixteen for committing to memory and reciting the most Bible verses in one summer.

CHAPTER XVIII

1 An example in study of proof of Kerr's Discoveries from newspapers might be helpful to some, as nearly all read them. There is enough proof in most any issue of a daily paper, if rightly understood and applied to prove Kerr's Discoveries.

2 I pick up one at random and list that proof from the headlines to the accounts as follows: "Six known dead, three-months old

babe is missing as result of tornado in Nebraska; train kills seven; child dies of hydrophobia; four members of a family killed at railroad crossing.

3 Five killed, 20 hurt when freight train crashed into a truck loaded with passengers bound for a revival meeting; hundreds die in Florida hurricane, many of dead will never be found; six children burned to death in their home; fire kills hundreds in Madrid theatre."

4 All should know from this record there is no god in existence to know them or to care anything for them. Just admit the fact that those perished people were as good as you are and as worthy of God's love and care and protection as you are, and since he cared nothing for any of them, he could not have cared for you had you been in their place.

5 Therefore, you owe no thanks, praise or credit to God for taking care of you, or doing anything for you, for he does nothing for anyone, as this record proves.

6 None of those perished people had souls or they would have reported to their families what happened, and where to find their bodies, therefore you have no soul either.

7 As there is no god to care for those people when alive, there can be none to care for them when dead. So there will be no resurrection of the dead.

8 Since the bodies and alleged souls perished in the fires, uncared for by gods, there can be no gods to care if the devil took them to hell had there been any devil and hell. Hell could have been no worse than the fires they perished in.

9 All of those people were Christians, praising and thanking God and Christ daily for their loving care and protection from harm all along the journey of life.

10 Their death proved them mistaken. There can be no god to care for the minor things of life when there is none to care for life itself, as that is of greater value than all else besides.

11 In nearly all these cases were people who escaped and give their gods, guardian angel and saints the credit for it. They become more devout than ever, pay more and help more in church work.

12 Some want to become missionaries, clergymen, Sunday school teachers and founders of church colleges as a reward to their gods for being so good to them by saving them from such a dreadful death.

13 People especially children, take all such false reasoning for proof of the goodness and care God has for all his people. But the dead cannot tell that their trust in God was betrayed; that they were mistaken in their belief that there was a god who cared for them.

14 In the course of time all who now escaped will be killed, some by the same causes. Then they, too, will be unable to tell

of their misplaced confidence in gods and mistaken ideas of religion and life. But I tell it for them.

15 Right here is where our methods of study and reasoning have their widest and plainest divergence, mine resulting in Kerr's Discoveries and the other, followed by all the world, resulting in educational insanity.

16 I see the truth from the viewpoint of the silent dead, others hear the lies from the viewpoint of the noisy living, in their temporary escape, mistaking them for truth.

17 My Sunday school teacher, a Civil war soldier, confided to me that on going into battle the first time he made a vow to God if he would protect him from harm during the war he would serve him the balance of his life. And his Sunday school work was in fulfillment of that promise.

18 How many children are now being heathenized in fulfillment of such foolish vows, made on both sides in the World War?

19 In my study of the Bible I always see things from the viewpoint of the victims of God's wrath, others from that of his pets, the Israelites. And I see them from the viewpoint of their victims, others from that of a God-chosen people.

20 I am glad I found the truth that the savage monster those barbarians created is a myth, and I know all mankind will be when they learn it.

21 All who read this book should unite with me in the Church of Humanity and help to make the world glad by giving it that knowledge.

22 False reasoning is responsible for educational insanity. People's thinking and reasoning is all wrong when based on a false premise is the trouble.

23 A certain man in this town had given \$1,500 to a church building fund. Later he was scared so badly by a cyclone in his part of town that he doubled his donation as a reward to God for saving himself and family from harm.

24 The fool couldn't realize that those killed were as worthy of protection as he and family and since God did not save them he did nothing for him either.

25 Likely hundreds had religion scared into them for life by the same storm is one reason they are afraid to read or to study Kerr's Discoveries.

26 A citizen of a neighboring town struck by a cyclone later related to me in a religious spasm an hour after how he just dropped upon his knees when it struck his house and begged God to save him.

27 He promised to attend church regularly and give larger donations if he would grant his request, and how God had accepted his promise and saved him, nothing else could have done it.

28 That fool had religion scared into him for life when it should have been scared out

of him for life and made him depend on a better built home and a convenient storm cave handy instead of on non-existing gods.

29 He had missed several Sundays from church and put a penny in the contribution plate instead of a dime or a quarter. He was sure God raised that cyclone, destroyed part of the town and killed several people just to get at him.

30 It seems that all the teachers of lies on nature have to do to increase their church membership and contributions is to tell people all their calamities are God's way of reminding them of their religious duties when they become neglectful, and fools believe it and act accordingly.

31 **Business, political and social reasons** are given by some for not accepting Kerr's Discoveries and uniting with the Church of Humanity. Thus they are willing to be liars, hypocrites, heathens and to heathenize their children to win a little imaginary advantage in society, politics and trade.

32 But those are generally mere excuses to cover up their scared ignorance. They have not learned those truths is the real reason. Their place is still with the hell-scared and heaven-bribed. What respect should children have for parents who give those excuses.

33 Those are false fears fostered by the heathenizers to make heathens stay put. None refuse to sell to me on account of the truths I discovered and teach. My credit is as good as anyone's where I am known.

34 Those who give the above excuses for remaining heathens would not accept a different religion in a foreign country for those reasons show their insincerity.

35 **Social, political and financial duties** and industry will be carried on as vigorously after all have learned Kerr's Discoveries as before. And raising civilized children by having them taught Kerr's Discoveries should be a parent's first and greatest duty.

36 **Making a hobby of the study of religion** will be charged, and I promptly admit it. I find that all inventors and discoverers of things requiring prolonged concentration of thought had to make a hobby of it.

37 While others could not keep their minds on these subjects five consecutive minutes, I could not keep my mind off them. That is one reason I succeeded in finding the truth, while they could not.

38 Teachers of religion also make a hobby of it and keep their mind on it, but always on the wrong side of every religious subject and question.

39 Who could work harder and longer teaching Kerr's Discoveries than missionaries and evangelists do teaching religions?

40 Is it not time someone makes a hobby of teaching truths instead of lies, of teaching educational sanity instead of educational insanity, of unheathenizing the people instead of heathenizing them?

41 Now that the truth is discovered, my next hobby is to teach it to the people, seeing they are all unable to discover it for themselves. The knowledge of Kerr's Discoveries I hand down to all, ready-to-wear. None have to study it out.

42 Just accept and adopt it, and wear it as your own on my authority. Have confidence in me knowing Kerr's Discoveries, since I declare under affirmation that I do and offer to take the place of all in hell when I die were I mistaken and leading people astray.

43 That is the way all accept all other knowledge—on the authority of its teachers. On the authority of truth itself, and my discovery of it, I authorize everyone of every generation of mankind in all the world to accept it and to teach it.

44 Now that we have suitable text books for the Church of Humanity, supplying thousands of texts for our instructors, my hobby is to find and organize a company of instructors and organizers of branch churches to teach those truths so all can have an opportunity to learn them.

45 I recognize the difference between a lie and an untruth. A lie is an untruth told knowingly, while an untruth is a lie told unknowingly.

46 But when people are given an opportunity to learn and to know the truth on any subject and they wilfully and deliberately refuse to try to learn it and persist in teaching untruths about it, they must be classed as wilful, deliberate liars.

47 We will have to depend on those who wish to be in the right and truthful to take the time and trouble to inform themselves in the knowledge of Kerr's Discoveries, then to join the Church of Humanity and aid in its educational work.

48 The importance of giving all children an opportunity to learn those truths of nature cannot be over-estimated. It should be recognized as the greatest disgrace for parents to raise their children in idolatry of an insane man and a monstrously wicked, criminal character in a heathen mythology.

49 In all colleges and universities children are learning many things most of their parents knew nothing about and can not now learn them. Likewise, parents must not object to their children learning Kerr's Discoveries, though they themselves are unable to learn them. It will be their greatest duty to see that their children have that opportunity.

CHAPTER XIX

1 **God's crimes**, related in the Bible, prove him a myth and that no real god exists or he would have denied them and not have waited so long for me to do it for him.

2 When God was created, like kings of that time, he could not be held accountable

for his crimes and immoralities. But kings and presidents are now held amenable to the same criminal laws their subjects are, and it is high time all gods were also.

3 Gods should no longer be permitted to commit all kinds of crimes and immoralities with impunity and get away with it. People, including the clergy, have their crimes and vices and their punishments published to the world as a warning to others.

4 Blasphemy laws must not be construed as a shield to save gods from just criticism for their crimes as a warning to god-makers to make civilized gods or get off the job.

5 I would recommend Santa Claus be made the object of worship of all who feel they must worship some character of fiction from force of habit.

6 He is the best myth I know of. Never heard of him committing a single crime. And I guarantee all will get the same results from praying to, and worshipping him they do from any god ever worship by man.

7 Any one of the following ten crimes charged to God by the Bible will justify all Christians, Jews and Mohammedans, in switching their idolatry from God, Christ, Allah and Jehovah to Santa Claus:

8 First: Creating disease germs of all kinds, including those of cancer, consumption, smallpox, diphtheria, bubonic plague, yellow fever, infantile paralysis, rabies, diabetes, cholera, flu, typhoid and scarlet fever, pneumonia; poisonous reptiles, insects and vegetation, etc., with foreknowledge of the suffering and death of billions and of sorrowing relatives caused thereby.

9 Second: Creating hell for his son to fill with human beings to be roasted eternally, without mercy of death, foreknowing that he would consign the entire human race to it by making requirements for heaven none can comply with.

10 Third: Cursing our alleged first parents, and extending it to all the race for all time, for desiring knowledge of good and evil and eating apples from a tree said to give that result. (Gen. 3:16-19).

11 Fourth: Murdering all the human race, except a family of eight, by drowning, regardless of age, sex or condition. (Gen 7:11-21.)

12 Fifth: Bringing ten destructive plagues on the Egyptians, including murdering the first born of every Egyptian family in one night by God personally, to make Pharaoh let the Israelites leave his country. But he would not let Pharaoh do it when he wanted to by hardening his heart. (Ex. 7-12.)

13 Sixth: Destroying whole cities, Sodom and Gomorrah, with "brimstone and fire from the Lord out of heaven." (Gen. 19:24, 25.)

14 Seventh: Making the Israelites a chosen people, to the neglect and hatred of all others, and giving them thirty-one kingdoms owned and inhabited by other people and helping

them to slaughter the natives by casting down great stones from heaven upon them, killing them with hail stones and holding the sun still for a day so the slaughter of men, women and children could go on, (Josh. 10-12) and ordering that nothing that breathed in their cities be saved alive. (Deut. 20:16, 17.)

15 Eighth: Giving the command, "Thou shalt not suffer a witch to live," (Ex. 22:18), resulting in the torture and execution for witchcraft in Europe of 9,000,000 as estimated by Dr. Sprenger.

16 Ninth: The criminal member of a family triangle, rape, seduction, adultery and bastardy—the most heinous crimes in the catalog of crimes, for which negroes are lynched in all states. And ignoring the institution of marriage for which all respecters of that relation of the sexes should utterly detest him. (Luke 1:26-35.)

17 Tenth: Child desertion and non-support. (Matt. 8:20 and Mark 15:34.) That also is made a crime in perhaps all states. For all those atrocious crimes, and wicked examples and many more throughout the Bible, God is charged with, no civilized person will have anything but hatred and contempt for him until they learn Kerr's Discoveries that he is simply a fictitious character in mythologies.

18 That is the Jehovah the patriarchs, priests, prophets and scribes of the Israelites created with which to scare the masses into obeying their orders. He is also the "Allah" of the Mohammedans.

19 But followers of Judaism and Mohammed do not accuse him of having a son, and the Koran of Islam promptly consigns all to hell who do and offers heavenly prizes to all who will hurry them along by killing them.

CHAPTER XX

1 Church of Humanity's Defense. Now this text book for the Church of Humanity shall forever be the defense of its members in refusing to accept any religion or to worship any god.

2 Because they are civilized through learning Kerr's Discoveries and not because they are fools, criminals and sinners with a "depraved and guilty heart" as charged by the heathenizers from their viewpoint. (See page four.)

3 They should rejoice to know they were mistaken and to learn the true reasons so they need no longer accuse us falsely and thereby do us a great injustice. A real god would not require worship nor allow it, and no civilized person will grant it.

4 God is the champion criminal myth of all characters in fiction of all the ages, compared to whom Satan is a gentleman. Along the line of religions back through the ages somewhere some practical joker must have exchanged names of those two leading characters in religion.

5 And Christians, Jews and Mohammedans are worshipping the devil under the names of God, Jehovah and Allah. It would require a "hard boiled" devil to commit the crimes God is charged with in the Bible.

6 The greatest wonder of the world, when all become civilized through learning Kerr's Discoveries, will be that the world remained in heathenism and continued heathenizing each successive generation so long after those truths of nature were discovered and proclaimed to the world.

7 The explanation will be that but few people could learn those truths from books and papers in competition with the finely organized and fully equipped educational facilities of the heathenizers in every community throughout all the world, backed by the power and aid of all states and governments.

8 The only possible course for the civilizers to take to save even their own posterity from being captured by the heathenizers is to imitate their methods by organizing and equipping a similar educational system in every community throughout the world.

9 Their children must be provided with a church to attend regularly, and unite with, where a qualified instructor in the proof of Kerr's Discoveries can give them lessons, and challenge and disprove the sophistry, false reasoning and lies of the heathenizers.

10 And where Sunday schools can be organized to study my text books, and where the children can invite their playmates and schoolmates to go with them.

11 I hereby send out an urgent invitation for one hundred men and women to qualify for instructors in the Church of Humanity, then unite with it and volunteer to begin this outlined educational and organizing work to save their own posterity from idolatry of an insane man, and a fictitious monster of wickedness.

12 I also call for membership at large by filling out the membership application blank, or copying it, and sending to me for enrollment and certificate of membership.

13 Then try to get at least four more members and apply for a charter for a local church and for the services of an instructor and organizer. Fill out the application blank for a charter, or copy it.

14 I shall begin booking dates for organizing churches at once on receipt of applications and try to fill them myself if possible until volunteer instructors and organizers are available.

15 Now I shall urge the reader to study and act on these requests. Individually we are powerless to save our posterity from heathenism, paganism and idolatry. United as outlined, we can save all.

16 As some copies of this book will be sent to all nations of the earth, I urge some person in each to have it translated into their

language and give it a wide circulation and arrange to start the educational and organizing work in all countries as outlined simultaneously.

17 I especially urge Japan, China, India and other non-Christian countries to save themselves from Christian heathenism by flooding their respective countries with my text books as a backfire to make their people immune to the heathenizing missionaries from other religions.

18 And to establish Churches of Humanity everywhere to keep each successive generation immune forever to them. I shall supply copies to representatives of foreign governments at Washington and urge them to take this matter up with their respective governments.

19 I shall also mail copies to all colleges, universities and libraries in the United States and those I can get the address of in all foreign countries.

20 While I am willing to do my part to the best of my ability, I urge all others who recognize the great importance of this educational and organizing work to do theirs.

21 All my work will be lost without their co-operation in establishing Churches of Humanity to carry on the educational work when we can no longer help.

22 Societies live and carry on for ages while individuals die and their opportunity to help is ended forever. Use my text books to select texts for discourses and reading lessons from as other churches use the Bible.

23 Date the new chronological era from January 1, 1900 and mark it N. C. for "New Civilization," the date of public proclamation of Kerr's Discoveries. This year is 31 N. C.

24 A warning to all against the lying spiritualists. I will not be dead probably a month until they pop up with purported messages from me, and, as I will not know anything about it and be unable then to deny it, I now charge any who do so with wilful, malicious lying to discredit my discoveries, books and teaching.

25 I have attended many of their seances and saw nothing but the contact of two deplorable traits of character—wilful deception and childish credulity.

26 The only escape all have throughout the world from being classed as heathens in the future, as the followers of all religions will be when the world learns Kerr's Discoveries, is to unite with the Church of Humanity now.

27 All the human race is now counted as followers of some religion and will continue to be so counted until it accepts Kerr's Discoveries and unite in this church in which all religions are discarded forever and in their place will be taught moral ethics, good citizenship and the truths of nature, including Kerr's Discoveries.

28 Among the leading specific items of public interest I advise our church to advo-

cate is the non-use of tobacco, narcotics and intoxicants in any form; the abolition of war; the organization of all mankind into the United Nations; international law limiting to one or two children in a family to solve the over-population, poverty and unemployment problems.

29 What constitutes a Christian is not known by most people. They think it depends on good conduct or good citizenship, and that such a person is a Christian, while a bad citizen or a criminal is not a Christian. The fact is that being a Christian is based on one's belief, not on his conduct.

30 Webster's dictionary defines a Christian to be: "1. One who believes, or professes or is assumed to believe in Jesus Christ, and the truth as taught by him; especially, one whose inward and outward life is conformed to the doctrines of Christ.

31 "2. One born in a Christian country or of Christian parents and who has not definitely become an adherent of an opposing system." Every such person is a Christian, regardless of how many crimes he commits.

32 I have before me "Crimes of Preachers," a book of 230 pages recording 4,777 crimes of preachers, giving the name, address, church and crime charged. Every possible crime has been committed by this great body of the clergy, yet they were, and remained Christians.

33 I believe they would have been better citizens had they been members of the Church of Humanity and instructors teaching Kerr's Discoveries in it. They would have had no criminal god to follow.

34 My final appeal to those who have studied the foregoing proof of Kerr's Discoveries, and have accepted them as true facts of nature, to please let it be known by uniting with the Church of Humanity so their number and example will influence others to do so.

35 Let the teaching of Kerr's Discoveries, winning converts, enrolling members, organizing churches be the order of the day and of every day. Let those who can act as instructors and church organizers report for duty.

36 Keep me busy sixteen hours a day enrolling members and issuing certificates, organizing and chartering churches, filling orders for text books and blanks.

37 Let us all, who know Kerr's Discoveries, co-operate, consolidate and unite in the Church of Humanity to enable us to have churches in reach of us, with an instructor on a yearly salary to educate our posterity in those truths of nature, to defend our course against all critics and to conduct our funeral when we die.

38 I ask for missionaries to all lands to introduce Kerr's Discoveries and sell my text books, and the rich converts to aid me in publishing my senior text book, which is

in manuscript, larger than the Bible, and will cost several thousand dollars to publish.

39 Now, please help to get this educational machinery set up and to work saving our posterity from Christian heathenism. Nothing else can save them.

CHAPTER XXI

The Church of Humanity Catechism

1 Question. What is God?

Answer. God is an imaginary character—a myth—a creation of fiction believed by idolaters to be a real being that created and governed all things.

2 Q. Is there a real God?

A. The universe contains no real God.

3 Q. What is the soul?

A. The soul is an imaginary character believed by idolaters to live in people and at their death to leave them and take all their senses, mind and knowledge and live on forever.

4 Q. Has man a soul?

A. Man contains no soul.

5 Q. What does dying mean?

A. Dying means the ceasing forever of all organs of the body to perform their functions.

6 Q. What is death?

A. Death is the name of the condition or state of any organism when life ceases.

7 Q. Will dead people ever come to life again?

A. Dead people will never come to life again.

8 Q. Who are idolaters and believers in religious lies on nature?

A. All the human race are idolaters and believers in religious lies on nature except those who learn Kerr's Discoveries and regulate their lives in harmony and accord with that knowledge and aid in teaching it to others.

9 Q. What are Kerr's Discoveries?

A. Kerr's Discoveries are the truths that the Universe contains no real god, that man contains no soul and that life ceases in each person forever at death.

10 Q. What do Kerr's Discoveries prove?

A. Kerr's Discoveries prove that all gods, souls, saints, devils, spirits, angels, heaven, hell, purgatory, etc., are purely mythical—having no real existence whatever in nature.

11 Q. How can Kerr's Discoveries be learned?

A. Kerr's Discoveries can be learned by thorough study of the evidence offered in proof of them by teachers of them.

12 Q. What should people do when they learn Kerr's Discoveries?

A. When people learn Kerr's Discoveries they should join the Church of Humanity as a public notice that they have done so and to enable them to aid more efficiently in having them taught to others.

13 Q. What is the Church of Humanity?

A. The Church of Humanity is an organized and incorporated society to systematically and efficiently spread and perpetuate the knowledge of Kerr's Discoveries.

14 Q. Will there be any change in nature's process when all people learn and teach Kerr's Discoveries?

A. There will not be the slightest change

in nature's process when all people learn and teach Kerr's Discoveries because those truths were always true and ever will be true but the people do not know them.

15 Q. Will there be any change in people and societies when all learn and teach Kerr's Discoveries?

A. There will be some change in people and societies when all learn and teach Kerr's Discoveries. All people will cease idolatry and belief in religions and their societies and schools will teach those discoveries in place of religious lies on nature. That will put an end to all religions, and the world-wide and age-long bitter hatred, strife, wars and suppression of the truths of science they cause will cease forever.

16 During the transitional stage from heathenism to civilization the force of habit will be so hard to overcome with many that provision should be made to make it as easy as possible to make such a profound change, especially for old people and those taking active part in teaching some religion.

17 As praying and religious services at funerals are world-wide habits there must be, for a while at least, substitutes for them in the Church of Humanity. The substitute could be of many different forms but all teaching Kerr's Discoveries.

18 So firmly fixed is this praying habit, it is said a political convention in this state once held up its deliberations for an hour after assembling while a committee was hunting up a parson to open the session with prayer.

19 A Substitute for Prayer. As a substitute to satisfy the habit of prayer and put the mind in accord and harmony with truth and a sense of personal responsibility the following sentence should be repeated in concert:

20 "Having learned and accepted Kerr's Discoveries that the universe contains no real god, that man contains no soul and that life is ended forever in each person at death we know there is no god nor other unseen character to aid us and that man must depend on his own exertions and on those of his fellow citizens to do all things he wishes done, we now proceed with the duties before us to the best of our abilities."

21 To Have Church Funerals. It is essential that a form of funeral services should be adopted for all who learn Kerr's Discoveries and their families as they must not allow any religious services whatever for or over their dead.

22 A suitable song or songs expressing the truths of nature they learned in proof of Kerr's Discoveries could be used.

23 If possible have a Church of Humanity instructor to conduct the funeral program with appropriate consolation for the living and eulogy for the dead.

24 It will be also appropriate to explain Kerr's Discoveries and proof of them with the obligation of discarding all religious rites and ceremonies on all occasions for those who learn them and their families.

25 Some members of the Church of Humanity should prepare themselves for instructors and organizers of branch churches and funeral directors and offer their services to any members desiring them.

26 Children to Attend Our Church College. Members having children between the ages of ten and twenty should plan to send them to our

church college for a special course of study in the proofs of Kerr's Discoveries to make them immune to the teaching of religions, a knowledge they can get from no other educational institution in all the world.

27 When as many as twenty-five students have applied for admission to our college for a course of instruction in the truths of nature the hotel on second page will be opened up as our church college.

28 For the first time in the history of our race, man's knowledge, through Kerr's Discoveries, is extended beyond the grave. What was thought to be the unknowable has become known. And that is now the most important knowledge for all to learn.

29 And as children can be taught that knowledge best in a school for that special purpose, by a qualified teacher, there should be one provided and equipped for the children of our church members as soon as possible.

30 Parents of children between the above ages should have them enrolled in our church college if only for a short course of instruction of a week or two during the summer vacation of the public schools.

31 Such schools can be opened in every city if parents prefer to have their children live at home while attending, and the number of children enrolled will justify it.

32 No political, social or economic subjects on which people are divided in sentiment and interests can be propagated by the Church of Humanity because it would alienate the members on the other side.

33 This church must be used for the exclusive purpose of spreading and perpetuating the knowledge of Kerr's Discoveries for all people of all nations, and of all opinions and interest on all other matters.

34 Like the teaching of the shape and movements of the earth to all people of the earth the same regardless of their political, social or economic views or affiliations on all other subjects.

35 So is the knowledge of Kerr's Discoveries to be taught to all the world alike and the church that teaches it must remain absolutely neutral on all other subjects.

CHAPTER XXII

1 The astounding stupidity of Christendom in worshiping an insane man, who died nineteen hundred years ago, under the belief he is a god and still living and able to fulfill his promises will be the marvel of coming ages.

2 Their amazement will have no bounds when contemplating the supreme wonder of the ages that hundreds of millions of people, of the supposed wisest of mankind, living in this wonderful age of material progress, can drop back thousands of years and with the mental development of a three-year-old child of the stone age accept as truth the fables taught by those ignorant nomadic barbarians that there are such beings as gods and devils, souls and spirits, ghosts and angels, and such places as heaven, hell and purgatory, and that dead people will be called to life, when surrounded by a world of daily proof that such teaching is contrary to the facts of nature.

3 I have herein convicted Jesus of insanity from his own alleged words and actions and the testimony of his relatives and friends.

4 Besides the proof that nineteen hundred years afford that he was mistaken in his primary hallucinations that he had the power to resurrect himself; go to heaven; call the angels to his aid; return to earth with them; call the dead to life; order the angels to round them up with the living where he could be their judge and send them to heaven and hell according to his insane and inflamed imagination.

5 He was sure he would return from his visit to heaven within the lifetime of that generation. Time has disproved all his claims and pretensions and forever will.

6 Were anyone to go around now making the claims Jesus did he would instantly be recognized as being insane anywhere in the uncivilized world. Uncivilized is the right description of mankind in this age.

7 All know as well as I do that those who worship an insane man, and the most criminal character in fiction, named God, are not in sight of true civilization.

8 But it is of no aid to humanity to point out these deplorable conditions without pointing out the cause and the remedy that will enable the immediate following generations to make the necessary corrections.

9 Two words explain the cause—educational insanity—named religion with its intensive teaching to each succeeding generation from the cradle to the grave of its system of bribes for belief and punishment for unbelief in every community throughout Christendom.

10 Now for the remedy. Nothing can overcome this most shameful, disgraceful condition but the knowledge by all the world of Kerr's Discoveries. That knowledge cannot be given without teachers of it. Teachers cannot be had without pay. Pay cannot be had without organizations to provide it.

11 Therefore organization of those who wish to make their posterity immune to the educational insanity of Christianity and other religions is the key to their success.

12 Will you, reader, join the Church of Humanity and aid in its educational and organizing work to enable it to accomplish this grandest undertaking of all the ages—the civilization of mankind including your own posterity?

CHAPTER XXIII

Part of Chapter VII from Volume I

The Incentive to Active Personal Duty.

1 Now that the truths of nature are positively discovered and authoritatively proclaimed that no real God exists, that man has no soul and that death ends life, mind and consciousness forever, the greatest problem

now is how to make those truths known and accepted by all the world.

2 Although the most important discoveries ever made it is self-evident they can be of no good to the people only as they become known to them.

3 I shall assume that my readers have now learned Kerr's Discoveries from the study of proof given in the fore-going chapters added to their own observed proof of them everywhere and shall invite their aid in the service of making them known.

4 But none will recognize the importance of aiding in that greatest service to their own posterity, and to the human race, until driven to do so by overwhelming incentive that forces them to active duty.

5 So I shall enumerate some facts and conditions that will provide that incentive to active personal duty to aid in the greatest educational work for the enlightening of man ever undertaken:

6 (a) The belief in, and teaching of, the existence of an intelligent, designing, creating, omnipotent, omnipresent, omniscient, overruling, universal mind spirit or being worship under the name of Creator, Architect, Lord, God, Father, Christ, Allah, Jehovah, Buddha, Brahma Vishnu, Siva or some other name is virtually world-wide. But there being no such a character in existence it constitutes pure paganism, heathenism and idolatry.

7 (b) The belief in and teaching that man is a double organism of soul and body, the soul separating from the body at death and living on as an invisible, non-material intelligent personality is virtually world-wide.

8 But as man is not composed of such a dual nature and contains no such an entity as a soul such belief and teaching that he does is pure mythology and superstition of the ancients.

9 (c) Those mistaken beliefs constitute the basis of all religions, and virtually all the human race are believers in, and followers of, some religion.

10 They are finely organized and amply equipped to thoroughly heathenize each succeeding generation and keep it heathenized by perpetually teaching it those false ideas for truths.

11 They own and control all governments and all political divisions therein; all schools and educational facilities of all nations.

12 They will not allow Kerr's Discoveries taught in some countries and in no country will they allow them taught in the schools, colleges and universities, nor in papers or magazines they own and conduct.

13 (d) Therefore, those who are fortunate to have the opportunity to learn Kerr's Discoveries will desire above all else that their posterity for all time will have the opportunity to learn and enjoy the new civilization that makes them immune to the heathenizing

teaching of idolaters of ancient man-made idol Gods.

14 Nothing can save them from being heathenized by the hell-scared and heaven-bribed victims of educational insanity except thorough and continuous teaching them the proof of Kerr's Discoveries from early childhood to the grave, and then buried by their own church.

15 (e) As our posterity may scatter eventually all over the earth and persist for thousands of years, and possibly throughout the existence of the human race it becomes self-evident that parents, books and publications cannot follow them over the earth and down the ages to guard and protect them from the heathenizers.

16 Therefore, it becomes the imperative duty of those who learn Kerr's Discoveries to unite in the Church of Humanity and cooperate in a world-wide educational propaganda to make known and accepted those truths of nature, and in time gain control of governments, schools and educational institutions and throw open their doors to the teaching of Kerr's Discoveries until the race is civilized, then it will outlaw the heathenism of idolatry forever.

17 (f) **Method of Procedure.** During hundreds of years of experience and development the heathenizers have perfected their organizing and educating methods to the highest degree of efficiency in heathenizing their children and keeping them heathenized.

18 To win in the educational battle against them the civilizers must adopt those methods in their organizing and educational work.

19 They must have a church based on Kerr's Discoveries for the special purpose and no other, of teaching the proof of them, spreading that knowledge all over the world and perpetuating it forever.

20 They must have their local church with all the auxiliary societies and classes for both old and young, male and female corresponding to those of the heathenizers.

21 They must have a specially educated and qualified instructor in the knowledge of Kerr's Discoveries on annual salary to deliver weekly orations on proof of those truths and the necessity of learning them, expose the lies and sophistry of religions, their Bibles and teachings; perform marriages, and christenings where desired, and conduct funerals with appropriate eulogies and song services.

22 They must establish and maintain colleges in all countries for the specific purpose of educating and preparing instructors for their churches and educational institutions as they establish their own.

23 (g) **Society Advantages.** The advantages of a church society for the civilizers cannot be overestimated. Besides its necessity as an educational institution it is equally necessary as a social institution for the civilizers and their families. A few of those advantages are:

24 **First**—Children of the civilizers can be enrolled in the cradle class in infancy and advanced from class class as they grow older and be provided with appropriate teaching and literature to give them a mental home in congenial society from the cradle to the grave.

25 **Second**—Entertainments and societies of many kinds can be provided for the members of all ages.

26 **Third**—Members who wish to devote their lives to this educational and organizing work as instructors at home or missionaries abroad can have their preparatory education for the services in our colleges financed by their local church.

27 **Fourth**—Our church will be open to all the sciences that prove Kerr's Discoveries now prohibited in heathenizing institutions. They will be explained wherein they disprove all religions and prove those discoveries true.

28 **Fifth**—Our churches will furnish opportunities for its members to develop teaching and public speaking abilities to qualify them as missionaries for pioneer work in establishing branch churches as centers of civilization everywhere.

29 **Sixth**—Our young people will have an opportunity to get acquainted with and marry those of the same knowledge and sympathies and church affiliations.

30 **Seventh**—The wealthy philanthropists will have an excellent opportunity to aid in the best way the enlightenment and happiness of mankind for all time by financing our churches and colleges.

31 **Eighth**—Our churches will provide a market for books, papers and other literature published as text books or general reading matter on proof of Kerr's Discoveries.

32 **Ninth**—Our churches will furnish employment for public speakers qualified to teach Kerr's Discoveries and organize branch churches of people who learn them.

33 **Tenth**—The civilizers' church will be the logical evolution of the church and will furnish a society refuge for members of other churches as they become civilized through learning Kerr's Discoveries and are expelled or resign membership in them.

34 Likewise for their priests and preachers and college professors as they learn those truths and are too good and conscientious to remain liars, hypocrites and heathenizers.

35 **Eleventh**—The civilizers' church is needed as an object lesson to prove to other churches there is no God to knock a man down by lightning or a mule for saying so; that none will commit suicide, rape, murder, theft, arson, perjury or any other crime because of that knowledge as taught by the heathenizers men would do if they ever became civilized.

36 The civilizers will be more anxious to teach good moral ethics and that all should be good citizens than the heathenizers be-

cause they know this is the only world and life they will ever have, and that the less crime and vice there is, the better they will enjoy it and live longer.

37 Twelfth—Only through organizing can the civilizers co-ordinate, conserve and harmonize the labor of authors, editors and instructors to produce satisfactory results in increased membership and increased churches.

38 All will have to be put under rules, by-laws and discipline requiring specific duties directed by a board of strategy, policy and procedure.

39 Thirteenth—By an intensive, enthusiastic organized force of church founders ably directed there could be churches of humanity established as civilizing centers all over the world in this century in reach of millions seeking the truth about God, soul and immortality.

40 Fourteenth—This is such a profound movement in the enlightenment of mankind that it justifies the title of "The new chrono-

logical era" dating from January 1, 1900, being about the date when Kerr's Discoveries were first publicly proclaimed. This year would be 31 N. C.

41 Fifteenth—To win the world from the heathenizers the civilizers must excel them in organizing, church-building and educational ability.

42 They must work harder and pay more to keep their children civilized than the heathenizers do to keep theirs heathenized.

43 They must work harder and pay more to win the heathenizers' children than they do to win the civilizers children.

44 The world must be owned and governed by the civilizers in time. It cannot be by both. The heathenizers own and govern it now.

45 Is it worth the price to raise civilized children and live in a civilized world? That question must be answered with continual work of organizing, teaching and paying in the building-up of Churches of Humanity all over the world, if it is.

SCATTER THE GEMS OF THE BEAUTIFUL

- 2 Scatter the gems of the beautiful
By the wayside let them fall,
That the rose may spring by the cottage gate,
And the vine on the garden wall;
Cover the rough and rude of earth
With a veil of leaves and flowers,
And mark the opening bud and cup
The march of summer hours.
- 2 Scatter the gems of the beautiful
In the peaceful shrine of home,
Let the pure and fair and the graceful there
In their loveliest luster come;
Leave not a trace of deformity
In the temple of the heart,
But gather above its hearth the gems
Of nature and of art.

FRIENDSHIP, LOVE, AND TRUTH

- 1 Three royal forces walk the earth,
Our guides where'er we go,
And where their gentle footsteps lead
There is no human woe.
- 2 They smile upon the cradled child,
They bless the hearts of youth,
And age is mellowed by the touch
Of Friendship, Love and Truth.
- 3 This sacred band for evermore
Will guard our thorny way,
And those who follow where they lead
Can never go astray.
- 4 For fate has framed our nature such,
Our childhood and our youth;
And age is mellowed by the touch
Of Friendship, Love, and Truth.

DEATH

- 1 Why should we tremble or deplore
The fact of everlasting sleep?
Our work once done, earth needs no more
That we shall smile, or speak, or weep.
- 2 If we have nobly wrought for all,
Our lives unselfish been, and true,
No matter when or where we fall,
There can no change our work undo.
- 3 Above our clay our friends may bend,
The quiet grave upon us close,
In dreamless sleep that knows no end,
Secure from ills we shall repose.
- 4 So we may fold our helpless hands,
And smile on Nature's kind decree,
While she a willing sponsor stands
For other lives that are to be.

ALL OF EARTH

- 1 All of earth must rest in slumber—
All must moulder back to dust—
Go to join the silent number
Earth has taken to her trust.
- 2 All the ties of friend and kindred—
Every bond is broken now—
Every heart is filled with sadness—
All to death in sorrow bow.
- 3 Here the last sad look is given—
Here the last sad duty's done;
Trusting time to heal all anguish
For our dead and buried one.
- 4 Winter's snows and summer's showers
On this grave be gently shed;
Singing birds and springing flowers
Kindly woo our cherished dead.

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Having read, studied and accepted Kerr's Discoveries as verified Truths of nature the next thing to do is to apply for membership at large in the Church of Humanity, and then begin plans to organize a local church. That requires more members of like knowledge. To prepare people for membership, they, too, must have a chance to read, study and accept Kerr's Discoveries. To aid in that educational work, I shall make a wholesale price for large orders for local distribution as follows:

For delivery in the United States and its possessions, on orders to one address, with cash, check, express or postal money order enclosed, for books in bundles of 25, \$5.00; in bundles of 50 books, \$8.00. To foreign countries, please add 25 per cent of these prices. Please send no stamps.

At these prices, every community should be well supplied with Kerr's Discoveries, thereby giving the opportunity of learning the most important knowledge to be had in all the world, and which can be obtained nowhere else. It will prepare them in aiding in the building up of the New Civilization with a large membership in the local Church of Humanity, which all who learn Kerr's Discoveries should desire most earnestly to have in their community.

APPLICATION FOR MEMBERSHIP AT LARGE

No Financial Obligation Except What Is Voluntary

W. H. Kerr, Great Bend, Kansas:

Having learned Kerr's Discoveries, that the universe contains no real god, that man has no soul and that death ends life, mind and consciousness forever, I hereby apply for membership at large in the Church of Humanity.

Name -----

Address -----

A certificate of membership will be forwarded on receipt of membership application

A good motto for homes and offices of members:

REMEMBER THESE TRUTHS

Death Ends Life and Mind Forever.
The Universe Has No Real God.
Man Has No Soul.

Millions of people all over the world desire the truth on these subjects, but there being none to inform them what it is except the Church of Humanity, therefore the necessity of building it up everywhere for that duty and service.

APPLICATION FOR A CHARTER FOR A BRANCH OF THE CHURCH OF HUMANITY

Date ----- Postoffice -----

We, the undersigned, members of the Church of Humanity, desiring to have its discoveries in nature; that God is a myth and death the end of personal life forever—taught and perpetuated in our neighborhood, and having duly organized a branch Church of Humanity for that purpose at -----

County of ----- State of ----- under the Authority, Constitution and Laws of our Church, hereby apply for a charter:

Name of Applicants	Office	Address
-----	Director -----	-----
-----	Secretary -----	-----
-----	Treasurer -----	-----
-----	Librarian -----	-----
-----	Literature Agent -----	-----

Secretary. Authorized Organizer.

Not less than five members may organize a Branch.

We should have a hundred field organizers establishing local churches. They should work in groups of three—a singer, a musician and the speaker.

All members wishing to serve the Church of Humanity as instructor, organizer, agent or missionary, or desiring a local Church of Humanity organized in their community, should write to the Secretary-Treasurer, W. H. Kerr, Great Bend, Kansas. In applying for a charter for a local church or for membership at large, copy the blank applications, if you do not wish to mutilate the pamphlet, or write for blanks.

~~Phil 8.5-10.6.1~~
by

Phil 8.5-10.6.1

Kerr's Discoveries

The Truth About God, Soul
and Immortality

WHAT ALL THE WORLD
WANTS TO KNOW



*The Junior Text Book for the
Church of Humanity*

Price 50 Cents, Post Paid

*Order a copy for each member of your family, the neighbors,
the preacher and the teacher*

*W. H. Brown
 100 at Bird Kansas.*



This fine \$50,000 hotel will be donated to the Church of Humanity for a college to prepare instructors for service in our church, like other churches have in their theological seminaries, if our church can furnish the students for it. There is room in it for 100 students to room, board, study and recite, besides room in the basement for a printing and publishing plant for the church. If a large number of people will join this church, organize locals and call for instructors to serve them on yearly salaries, as other churches have in their clergy, then a college to prepare them will be needed.



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Part I.—Kerr's Discoveries

ALL ABOUT THE GREAT DISCOVERIES — NO GOD, SOUL NOR IMMORTALITY

Chapter I.

General Observations on "What Is Civilization?"

CIVILIZATION is simply the state of attainment in the major activities of a tribe, race or nation at any given time. It is either advancing or receding as compared with an earlier or later date. There can be no stationary standard of civilization for any great length of time.

2 It is generally advancing in a very irregular line gathering volume and momentum as time passes. People and nations are said to have a low or a high standard of civilization as compared with the average.

3 Then, again, there is not, and never has been a common international ideal civilization. Different religious sects, languages and form of government cause the many different and antagonistic ideal civilizations.

4 The greatest need of the world is a common ideal civilization. A general knowledge, adoption and use of the great inventions and discoveries of recent times will aid in bringing that about.

5 The League of Nations is a move in the right direction to remedy the differences and antagonisms of the many separate governments by organizing all the race into the United States of the World.

6 A general knowledge of my discoveries in the truths of nature that the universe contains no real god, that man has no soul and that life, mind and consciousness end forever at death will make all religions obsolete and end forever the antagonizing standards of civilization based on them.

7 The world adoption of Esperanto or some other agreed upon common language will eliminate the discord of antagonizing civilizations on that score.

8 Able writers have given the answer of the ancients to the question "What Is Civilization?" I shall endeavor to forecast the answer of the future to that question.

9 While a study of past civilizations are interesting for the lessons they furnish, yet the future civilizations are of vital importance as the welfare and happiness of coming generations are bound up in them.

10 While we can do nothing to aid past generations in correcting their mistakes and bettering their condition we can aid wonderfully in shaping conditions favorably for the future.

11 Since the harmonious cooperation of all the world will be necessary in solving the great problems for the grander civilization of our common posterity to enjoy, it will be necessary to first harmonize the followers of all religions and sects by making known to all the world the above discovered truths of nature which I have named Kerr's Discoveries.

12 That name is not chosen by reason of any egotism but from the necessity of identifying the truths and their discoverer to facilitate their teaching.

13 That name includes not only the three primary truths—that the universe contains no real god, that man has no soul, and that death ends life, mind and consciousness forever—but also includes the non-existence of all other imagined beings and places depending on them for existence, such as heaven and hell, angels and devils, spirits and ghosts, etc.

14 Owing to the errors people have been taught about these subjects many will be afraid to try to learn these new found truths thru fear that I may be mistaken, or of an evil influence on those who learn them, I shall endeavor to allay those fears thru full information concerning this movement.

General Information About Kerr's Discoveries

15 Source of the Movement. I am glad to inform the Christians that this discovery is an achievement within their own ranks, and the Americans that it was accomplished by an American.

16 **Immutability of Kerr's Discoveries.** I deprive none of a god, soul or immortality. I simply discovered the truths that always existed and forever will exist that none ever had such things in reality.

17 **Kerr's Discoveries are verified facts.** These discovered truths are presented in affirmative form verifiable by a world of positive proof and are not merely a belief, theory, idea, tenet, doctrine, or any other word denoting ignorance as to their reality.

18 **My personal guarantee and indemnity.** Before some people will try to learn these newly discovered truths of nature they will demand assurance against a mistake that would land them in hell according to their mistaken belief.

19 I am glad to give all the assurance possible that Kerr's Discoveries are the real facts. With that object in view I subscribed to the following affirmation which makes me liable to a heavy penalty should any one prove I committed perjury by so doing:

20 I, W. H. Kerr, truly discovered and know it to be true that the universe contains no real god, that man contains no soul and that life, mind and consciousness ceases forever in each person at death, and I shall never voluntarily deny or repudiate these truths.—W. H. Kerr.

Subscribed and affirmed to before me this 18th day of October, 1913.—H. C. Colegrove, Notary Public. Commission expires September 8, 1916.

21 The further consideration, were I mistaken, of an infinitely greater punishment awaiting me, and my nearest and dearest relatives and friends who learn and teach these truths, in an eternal hell is an additional guarantee that there is no guesswork about the reality of Kerr's Discoveries on my part.

22 To further reassure the timid, there is no possible danger of punishment after death for learning and then teaching Kerr's Discoveries, I will give all permission to inform the imagined Saint Peter that if there is any punishment due them in hell or any other place for learning and aiding in teaching those truths, I am to receive it as their substitute, vicariously. What more proof or assurance could I give that I know

Kerr's Discoveries to be the real facts of nature?

23 **Morality not Involved.** Morality and good citizenship will not be effected except to the extent that it will now become the moral duty of good citizenship to learn and then aid in making known these newly discovered truths of nature, and cease support of all mythologies named religion.

24 **Brings Order Out of Chaos.** The general knowledge, acceptance and teaching Kerr's Discoveries by all the world will eradicate the endless jungle of conflicting religions and sects reaching back to prehistoric times that divides the human family into myriads of hating, quarreling, fighting sects that often blocked the spread of scientific knowledge and threw civilization into reverse that sometimes extinguished it in large areas.

25 The theory of some that the world wide acceptance of Christianity would remedy these conditions is erroneous, as witness the strife between the Roman and Greek Catholics that resulted in the assassination of Arch Duke Ferdinand of Austria by a Greek Catholic which brought on the recent world war.

26 Also the hostility between Protestants under the banner of the K. K. K. and the Catholics that may result in war. Also the bitter contention between Modernists and Fundamentalists over evolution that may result in splitting most churches, and outlawing the teaching of discoveries of science that disprove religion in all schools and colleges.

27 No religion ever can be, or should be, made the basis of world unity and cooperation since in the light of knowledge of Kerr's Discoveries they are seen to be based on false foundations, and their gods only man-made idols of fiction, and their sacred bibles man-made systems of mythology.

28 The real truth about god, soul and immortality, as proclaimed in Kerr's Discoveries, is the only thing that can and must be made the foundation of the new civilization that can, and will, harmonize, unify and consolidate the human family into one harmonious cooperative body planning and working for the good of all and their common posterity.

29 **Removes the handicap of Religion.**

Religions, and the worship of their fabled gods, have ever been the anchors that chained our race to the dead past with eyes and thoughts fixed on the exploits of warring, idolatrous barbarians of thousands of years ago.

30 The race could only make progress in civilization by advancing backwards. No wonder it backed into all kinds of trouble that it could not foresee. Like a blind man, it blunderingly backed into pestilence, famine and wars that depopulated whole nations and empires and destroyed civilizations after civilizations for thousands of years.

31 But a world-wide knowledge of Kerr's Discoveries will at once cut that anchor chain and cause a right-about-face of mankind. Civilization will then bound forward and expand with a mighty impulse when relieved of its excess baggage mistaken ancestors loaded it with.

32 **The New Civilization.** By facing the future instead of the past man can begin to plan and build the new civilization for himself and posterity as an architect plans and builds his ideal homes. And as the architect plans his home to withstand the cyclones and earthquakes and the erosion of the elements so, too, must the builders of the new civilization plan it to withstand the upheavals of society and the storms of revolution.

33 But unlike the architect of a home who cannot control the storms of the elements, the architects of civilization can, and must, foresee coming storms that would wreck it in time to provide ways and means of averting them. Kerr's Discoveries will be made the foundation of the new civilization so man will know his responsibility.

34 **Man, the Supreme Being on this Planet.** As the knowledge of Kerr's Discoveries spread over the world it will dethrone God and Christ and Allah and Jehovah and all other imagined gods as real beings in the mind of man. But the compensation will be that at the same time it will enthrone man in his mind as the supreme being on earth now and forever.

35 He will then know there is no god to aid or protect or direct him or his race of beings, and that it is up to him to do all those things for himself and his posterity.

He will then know there is no coming of Christ nor interference from any god in the affairs of man nor in the control of the elements, the earth or the universe.

36 He will then know that, barring a very unlikely cosmic or planetary phenomena that would make earth inhabitable. it will be the habitat of man for millions of years.

37 **The New Service.** Since Kerr's Discoveries prove there are no real gods for man to serve he can now be mustered out of the service of man-made idols and mustered into the service of man, not to degrade him by worship, but to cooperate with all in making earth the ideal place for his permanent abode.

38 The first and greatest service to man anyone can render is to learn Kerr's Discoveries himself, and then unite with the Church of Humanity or any other organization devoted to teaching those truths and establishing branch societies to spread and perpetuate that knowledge until the entire human race learns it.

39 **The end of warfare between science and religion.** When the foregoing task is completed the end of the long and bitter warfare between science and religion will be reached. Then as the truths of nature are discovered and verified by the scientists they can be at once accepted by all the world as part of its rapidly expanding wisdom without being prohibited from being made known for hundreds of years until they could be in some way harmonized with the grotesque mythologies of the god-making ancients.

40 **How gods are made.** When people understand the formula used by the ancient expert god-makers who produced all the gods still worshipped they will not experience as much sorrow in learning they are not real beings as a deceived child does on learning that Santa Claus is a character of fiction.

41 On being asked how a cannon is made an Irishman replied that they just take a hole and run some metal around it. All the ancients had to do in making a god was to take any real or imagined object and run a lot of lies about it as to its wonderful powers, attributes, and exploits, its demands and the reward for obeying them and punishment for disobeying them, and,

behold, a full grown god ready for business.

42 The people promptly came across with the homage and donations required, partly thru fear of the threatened punishment and partly thru hope of the promised reward. The god got the homage and the god-maker the donations. So the god-making industry flourished as all good paying business does.

43 A great number and variety of gods were turned out, males, females, neuter and kids. People could take their choice as to which ones they paid homage and donations to, or could try them all out to see from which one they got the best results.

44 Development of the god-making business. As general intelligence developed critics began to investigate the common objects around them used as the nucleus of gods and found they had no such intelligence, powers and attributes as had been assigned them. That discovery would soon become known to the whole tribe and homage and donations to it would cease.

45 Then god-makers had to use objects that were inaccessible to make their gods out of such as clouds, thunder, lightning, sun, moon and stars, etc. In the course of time it was observed that those objects paid no attention to man. None got personal rewards or punishments from them no matter what they did or did not do.

46 Then some of the most progressive up-to-date god-makers began making invisible gods and gave them pen and tablet and set them over the people to record all their misdeeds and neglect of duty to the gods and the god-makers. But as none were observed getting immediate rewards and punishments the scare did not work successfully on some.

47 An elaborate plan was then worked out by god-makers that mark them as men of the finest inventive skill of any age, our own not excepted, wherein they believed none could ever find out that the gods made for them were fictitious and that they never would receive the rewards and punishments promised or threatened.

48 They invented a future world and life wherein the rewards and punishments were to be received. They invented a hell wherein the most horrible suffering they could think

of would be inflicted throughout eternity on those they consigned to it, and a heaven with the greatest delights they could imagine as an eternal reward for homage to their gods and donations to themselves.

49 They invented Satan and his imps to keep the home fires burning and God and his angels to keep heaven attractive. They invented an immortal soul for man that would escape invisibly at death with all his intelligence and five senses intact to be at once seized by the messengers of God or Satan and introduced to their permanent homes.

50 They invented a resurrection and final judgment day whereon the dead were to be called to life again and reunited with their souls so they could more enjoy heaven or suffer in hell. They placed heaven so high up and hell so far down they believed none could ever get to them alive to investigate and find out their unreality.

51 The greatest race tragedy of all time. So well did the creators of these characters of fiction conceal them in the depth of space and the deception of invisibility and dematerializing characteristics that they succeeded in deceiving mankind to the present day, and no telling how many centuries more it will continue deceived.

52 While the original creators of these fictitious characters and places were either deliberately lying or passing wild guesses for known truths, their successors at least believed they were telling known facts, and taught them as such, but drew on their own imagination at times to magnify the glories of heaven and the tortures of hell.

53 It came to be considered in time that the fictitious soul was of greater concern than the body it was believed to inhabit and the imagined future world of infinitely greater importance than this.

54 God was expanded by additional powers and attributes until he became omnipotent, omnipresent and omniscient, the creator and general manager of the universe and all things therein, the unseen detective who with invisible note book and pencil shadowed everyone gathering evidence to use against them on the judgment day.

55 How religions are made. Mythologies develop into religions, and idols into

gods, by establishing a priesthood to inform idolaters what their idol wants and does not want, receive the donations and homage for it, organize societies, hold regular meetings, establish a literature, send out missionaries to win converts to their religion from other religions, and sometimes an army or a man-of-war if the missionaries are not successful.

56 Religions are made or built up on the same general plan a novelist constructs his works of fiction. When Upton Sinclair, Harold Bell Wright or any other writer of fiction plans a novel they introduce a lot of non-existing characters, assign them names, occupations, sex, characters, age, personalities, degrees of intelligence, peculiarities, eccentricities, homes, clothing, relatives, locations—in short, describe them so clearly they are mistaken for real people by some.

57 Then the fabulist proceeds to tell what each one does and says and thinks in a way befitting the character he has given it. Some readers cannot realize that the writer does all the talking for them and makes them act as they seem to. They mistake them for real people.

58 The cartoonist is another good illustration of the methods used by the creators of religions. He makes a picture of his characters that exist only in his own mind. He furnishes the scenery, conversation, and the acts for them from the same source.

59 Don't think for a moment that Mutt and Jeff are real beings doing and saying such silly things. It is Mr. Bud Fisher behind the scene that creates and manipulates them for people's amusement.

60 Likewise, the creators of a religion produce a lot of non-existing characters and places from their imagination, as do the cartoonist and novelist, and names them God, Christ, Satan, devils, imps, angels, saints, souls, spirits, heaven, hell, purgatory, etc. They describe them, locate them and do the talking and thinking for them as their proxy, but ascribes it to their characters as the novelist does.

61 When we hear of or read of the glories of heaven, or the horrors of hell, the desires and exploits of Satan and of God, the nature and the destiny of the soul, the resurrection and a judgment day, the coming

of Christ and the destruction of the world by him, we should remember it is only the work of the religion fabulist or some one who has mistaken his fiction for realities.

62 The Key to all bibles. Mary Baker G. Eddy did not produce the right key to unlock the truth about the scriptures. It only unlocked and turned out upon the world another batch of fiction. But I discovered the right key. There is no mistake this time.

63 It will fit all the Bibles and "sacred" writings of all religions of man including Brahmanism, Confucianism, Buddhism, Zoroastrianism, Mohammedanism, Judaism as well as Christianity, and open to an astonished world the amazing truth about them.

64 That key is a small one of only one word, it is, Fiction. Remember Kerr's Discoveries, and label with that key all you hear and read from every source that teach the existence of a God, soul and immortality.

65 The creators of God. The Fundamentalists and Modernists are both mistaken in their contention concerning the method God used in creating man, whether by the Bible story method or by the evolution method. In the light of knowledge of Kerr's Discoveries it is seen that no god created man by any method.

66 The question for discussion is: How did man create this character of fiction named God? My solution is that he is only one character—the leading one—in the evolution of a system of fiction named religion of which Christianity is a branch.

67 This particular idol without a material nucleus seems to have been invented by, or adopted by, a shepherd nomad named Abraham, the reputed founder of the Jewish nation according to the author of Genesis. He adopted the Patriarchal form of government for his family and tribe which continued until the exodus from Egypt under Moses when it was changed to the Theocratic form.

68 Under both forms the rulers tried to keep the Israelites convinced that God was a real being with unlimited power and wisdom and had made them his chosen people; that he would aid them individually, and as a nation to achieve great prosperity, vast numbers and victory over all their neigh-

bors and the possession of their lands for an inheritance forever if they would obey him, worship him and cast out all other gods.

69 But if they refused to do that he would bring dire calamities on them and aid the other side in war to conquer and enslave them. God was made the special and exclusive family, tribal and then national idol of Abraham and his posterity.

70 He was to devote all his time, mind and power to them, live with them, watch over them, direct them, protect them, guide them, make their laws and customs and help them to slaughter neighboring tribes and steal their lands and herds.

71 He knew nothing about, and cared nothing for, any other people, the earth and the universe. He was to make Abraham's posterity as numerous as the sand of the sea shore and the dust of the ground which that old patriarch desired above all else.

72 Every success and prosperity was attributed by the rulers to God's aid as a reward for devotion to him and every calamity and misfortune was attributed to his punishment for disobedience. The rulers tried to keep their subjects afraid of this fictitious character so they would obey their orders and laws they pretended came from it.

73 Tricks of the religious fabulist. It is said there are tricks in all trades and professions. The inventors of gods and religions certainly have a choice lot by which they have succeeded in fooling all the world into believing their fictitious characters and places realities.

74 One of their favorite tricks is to create the illusion of their fictitious characters doing the talking. The Bible authors used it lavishly in creating the gods of the Christians and their religion.

75 Here is an example: "And the Lord spake unto Moses saying, speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt wherein ye dwelt, shall ye not do," etc. Lev. 18:1-3. That is an example of the alleged laws of God handed down to Moses.

76 But that is not a god speaking as the illusion indicates. It is Moses giving his order in the name of a make-believe god

to give it authority the people would obey thru fear of this invented god as the rulers in a Theocracy must do.

77 But there is another trick in this religious fiction. The account is written in the third person making Moses only another fictitious character in this religious fable. The author of these books of the Bible gives no dates and signs no names to them.

78 Much of the Bible was written hundreds of years, and its story of creation and early history, thousands of years after the alleged events when none living knew anything about them and the accounts are therefore self-evident fiction.

79 But here comes in another trick of the inventors of God and religion to the rescue. It is the invention of "inspiration" wherein their leading character in their novel, "God," dictated the story to the author. It would be an amusing claim were the cartoonist and novelist to say that their fictitious characters dictated their parts to them.

80 But there is no amusement in it when we consider how these tricks, to make religious fables appear true, have been the direct cause of the most savage wars, the greatest famines, the worst plagues, the destruction of the best civilizations, the prevention of true knowledge, the perpetuation of the Dark Ages in the deep shadows of which the world is still living.

81 Perpetual re-creation of religious fiction. Mistaking religious fables for facts and their fictitious characters and places for realities most all the world is engaged in saving themselves and their posterity from hell.

82 Parents recite the fables to their children for truths. They organize themselves into churches and many other societies, and the children into Sunday schools and young peoples societies to read and study and recite prepared lessons in religious fiction.

83 They employ qualified teachers to instruct them and lead them in idolatrous worship of man-made idols named God and Christ and Allah and Jehovah. They subscribe for religious periodicals buy Bibles and tracts and books teaching fiction for truth. They use the public schools to teach

the foundation fables common to all religions and sects to all children.

84 Every person and book and paper that teaches children that souls and immortality and devils and gods and hell and heaven and all other religious fiction are real beings and places, is re-creating in their minds those fables for truth.

85 They exist no where except in the mind of the unenlightened as Santa Claus does in the mind of the undeceived child. If parents wish to protect their child against being deceived by that fiction and the sorrow on learning the truth they should inform it of the true nature of Santa Claus.

86 Likewise, if they wish to protect their child against being deceived by the religious fictions and the sorrow on learning the truth about them, they should teach them Kerr's Discoveries at first.

87 As people learn Kerr's Discoveries they will know there are no gods nor devils nor other non-material unseen beings to aid or to harm them in any way whatever and their love for them and fear of them will vanish forever.

88 They will then know that were a spider's web tied to the smallest hair of their head and all gods worshipped by man organized into one grand tug-of-war with God as captain of the team they would be unable to break that web much less to pull out that hair.

89 And to that team of fictitious gods could be added all the imagined devils,

imps, angels, souls and spirits of all the trillions of the dead without any different result.

90 Fictitious characters have no power whatever within themselves. But no laws for punishment of crimes and vices will be repealed on account of even a world-wide knowledge of Kerr's Discoveries.

91 The penal institutions of the world are now full of criminals who believe in the realities of gods, souls and a future life in heaven or hell.

92 There will still be criminals when all have learned those discoveries but not on account of that knowledge.

93 I can testify to that from personal experience if you will pardon me for doing so. Although over seventy-one and having that knowledge 45 years, I have never used tobacco, intoxicating drinks or narcotics in any form, and have never been arrested or charged with any crime whatever.

94 Have been married over 44 years, never had a divorce, not even a quarrel and do not wish either nor does the wife, nor do I patronize city slums.

95 I mention these facts to disprove the world-wide religious libel on man's nature to bolster up the necessity for a religion to hell-scare and heaven-bribe people into being good citizens.

96 Yet I do not claim perfection, nor to be the ideal citizen I would like all to be. Not one of the 350 members of our church is a criminal so far as I know.

Part II.—Jesus—As Seen in the Light of Kerr's Discoveries

Chapter II.

1 One of the severest criticisms the future holds for Christians will be its condemnation for their stupidity in worshipping a deified man named Jesus without understanding him when his alleged biography in the New Testament is open to the study of all.

2 The question for study and solution from that biography is: What were the overpowering incentive ideas that drove Jesus to his martyrdom? The answer is plainly and easily discerned.

3 He became possessed with the hallucination that he was the Messiah the Israelites were looking for and tried to fulfill the prophecies concerning him; that he was the son of God; was to be crucified, resurrected, ascend to heaven, occupy a throne, command the angels, call the resurrection, judge the world both living and dead, and assign their punishment and reward.

4 He tried to live the life and die the death as he and some of the Jews interpreted the prophecies to mean concerning the promised **Messiah**.

5 He became impatiently anxious to have the ordeal of dying and the resurrection over with that he might enter into possession of the authority, power and glory he visualized so longingly.

6 A study of the following quotations from the alleged sayings of Jesus and his disciples confirm this conclusion.

7 In this study we must keep in mind Kerr's Discoveries and discard as known fiction every word, thought and act attributed to God, devils, souls, spirits, ghosts and resurrected dead people.

8 We must consider the environment of Jesus that deranged his mind, inflamed his ambition and drove him a willing victim of delusions to his crucifixion.

9 We must also remember that every Bible author was a God-maker, and that all gods are made by the art of fiction; that the books of the New Testament from which passages are taken were written many dec-

ades after the alleged words and acts happened, that no man could have clearly remembered what they were and that there is no God to aid them.

10 We must remember there is much proof that Jesus, even as a man, is a fictitious character.

11 But I concede the possibility of a character having such delusions as Jesus had since Mohammed, Joseph Smith, Alexander Dowie and many lesser known people have had similar delusions. Most preachers and missionaries claim to be called of God to their respective fields of service.

12 We must also remember he was not the son of God; that he did not do the impossible things attributed to him such as raising the dead, casting out devils, healing the totally blind, killing the fig tree by cursing it, quieting wind storms by command, walking on the sea, increasing provision as related, coming to life after being killed, etc.

13 We can admit he might have cured minor ailments thru personal magnetism and faith of the patient as Christian Science practitioners do now, and as magnetic healers do without attributing it to any god.

14 Whether Jesus is a real historical character or not makes not the slightest difference to us since all the claims and fables related of him that make him appear as a god are fictitious.

15 Therefore, those who worship him are either idolizing a deified man or another totally mythical character like Horus, the son of Osiris and Isis, Egyptian Gods and Goddess, and are as truly idolaters as if worshipping those Gods.

16 In either case it is the lies spoken and written of him that make him a God the same as all other gods are made.

17 Let us consider Jesus' environment that made such a man possible. He was born a member of a tribe in an age when it, in common with all surrounding tribes, was full of idolatry and superstitions named

religion, but in our day should be recognized as educational insanity.

18 In their traditions and scriptures they were taught that they were the chosen people by their god Jehovah who ruled over them thru his chosen priests and kings.

19 For their disobedience and worship of other gods, Jehovah chastised them, they believed, by aiding their enemies to subjugate them.

20 He had, they believed, raised up Moses to deliver them from bondage to the Egyptians. They then were subjects of the Romans and were looking for, and expecting, their god to come to their aid and release them.

21 Their most popular prophets were those who predicted a coming Messiah sent by Jehovah to release them from Roman subjection and make an independent nation of them again.

22 In that expectant atmosphere Jesus was born and raised and the tragedy of his delusions and crucifixion enacted.

23 John the Baptist identified himself as the forerunner of Christ mentioned in the prophesies, and identified Jesus when he came to be baptised as the expected Messiah, or son of God. He lost two of his disciples to Jesus who had heard John's identification and believed it.

24 They spread the news and secured more disciples for Jesus. That turned the young man's head and sent him on his evangelistic career impersonating an imagined son of the imagined God. He had learned the business from John the Baptist, and became his successor when John was imprisoned and then beheaded.

25 So a study of Jesus must include his initial inspiration and ideas and methods from John the Baptist as each of the writers of the four gospels do.

26 The following excerpts from the first chapter of St. John gives that writer's version of the identification of John the Baptist and Jesus with the characters of prophesy.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

19 And this is the record of John, when

the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who are thou? that we may give an answer to them that sent us. What sayest thou of thy self?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and

abode with him that day; for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother, Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus, And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto them, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

27 This testimony of Nathanael's added to that of John the Baptist seemed to confirm him in the belief that he really was the son of God. But to be doubly sure of it he asked his disciples whom other men thought he was as recorded in Matthew 16:13 to 20.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, but whom say ye that I am?

16 And Simon Peter answered and said,

Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

28 That semed to confirm his suspicion that he was sure enough God's son and proceeded to reward Peter handsomely for his decision from their viewpoint, but from the viewpoint of the knowledge of Kerr's Discoveries was not worth the lead it takes to record it.

29 Having been convinced that he was God's son he proceeded, like all dutiful sons to aid his father by taking over the judicial and executive departments to himself as recorded in John 5 and Matthew 25.

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son;

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For as the Father has life in himself; so hath he given to the Son to have life in himself.

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

Matt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

41 Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

30 In his eagerness to help his father when he got to heaven he took over so much work for himself that he could spare some of it to his disciples as a bribe to stick to him thru thick and thin as recorded in Matt. 19:23-29.

23 Then said Jesus unto his disciples, Verily, I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

31 Thus poor unbalanced Jesus rambled on page after page in book after book about the power, glory and honor awaiting him on his return to heaven until he began to wish to be killed so he could arise the third day and be off on the ascension to heaven.

32 So strong did that wish become that he planned his course to bring about his trial, commanded his betrayal, refused to make a defense and died a willing victim of the most fantastic hallucinations that ever drove a man to desire death.

33 It resulted in the greatest calamity to mankind of all time, and will continue to be such until all Christendom learns and accepts Kerr's Discoveries that the universe contains no real God, that man has no soul and that death ends life, mind and consciousness forever.

34 But read Jesus' plans to run into danger and his rebuke to a disciple who would save him:

Matt. 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

35 Jesus commands one of his disciples to betray him and makes the selection.

Matt. 26:20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily

I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

36 Jesus thinks he must fulfill the scriptures regarding the predicted Messiah whom he is impersonating and would not allow any to defend him.

Matt. 26:51 And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place; for all they that take sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

37 At Jesus' trial he had no lawyer to defend him. He would not defend himself but maintained a provoking silence under accusations, then deliberately gave an excuse to demand his execution in answer to a question from the high priest.

Mark 14:60 And the high priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? What is it which these witnesses against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty.

38 When on the cross before he dies Jesus seemed to realize the truth for the first time that God paid no attention to him as related in Mark 15:34.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachani? which is, being interpreted, My God, my God, why hast thou forsaken me?

39 Thus died the most noted victim of educational insanity in historical times. But

not until he had hell-scared and heaven-bribed his disciples with his promises of future rewards and punishments to accept him as their God and Savior and to induce others to do the same with those same promises and threats.

40 And now, nearly 2000 years later, over 566 millions of people are idolaters of that poor, deluded, homeless mendicant.

41 Were he living today in any Christian country and did some of the things charged with, he would promptly be arrested on an insanity charge and placed in an asylum for observation.

42 But there is another cue to the evaluation of Jesus which in the light of Kerr's Discoveries makes it certain he is not guilty of all the foolish sayings charged to him, but are the lies of his biographers in their effort to make a God of him.

43 The Red Letter Testament I am quoting from prints the alleged sayings of Jesus in red ink. I notice all four gospels have some red letter matter after Jesus' crucifixion and alleged resurrection. Mark 16:15-20 has the following charged to Jesus:

15 And he said unto them, Go ye into all the world and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

44 Since it is self evident all charged to Jesus after his death are forgeries we can be certain much of it before his death is also. That is proven by the disagreements of the gospels among themselves in relating sayings and doings of Jesus.

45 As all words and acts and thoughts attributed to all gods are pure fiction of the god-makers we can believe that most,

if not all, attributed to Jesus are of the same origin.

46 He most certainly was not the son of a ghost, as related in Matthew 1:18, did not come to life after being killed, did not ascend to heaven and will never reappear.

47 All should rejoice that Kerr's Discoveries have been made that they may know none will be damned for disbelief in Jesus being a God since none are able to give the signs of belief prescribed in the above quotation.

48 What is needed now above all else is the upbuilding of the Church of Humanity with a branch church in every community with an instructor on a yearly salary to hold regular weekly meetings, like all other churches, to give orderly, systematic instruction in the proof of Kerr's Discoveries until the entire world is won from the idolatry of man-made idol gods and deified insane men.

Part III.—Proof of Kerr's Discoveries

Chapter III.

1 General Instructions

1 Teaching Kerr's Discoveries consists in teaching the proof that no real god exists in the universe, that man has no soul, and that death ends life, mind and consciousness forever.

2 Should any who try honestly and diligently to learn Kerr's Discoveries from a competent instructor, fail to do so, it may be due to one of two causes, or partly to each.

3 The instructor may fail to present enough proof in an understandable way, or the student may not give due weight to what is given. There is no lack of proof of those truths. The world is full of it.

4 All that is needed to win the acceptance of them by all the human race is to gather the proof into text books, provide competent teachers of them, and organize local churches of humanity in every community to hold regular Sunday meetings for instruction.

5 None should become discouraged if they fail to learn Kerr's Discoveries from a few lessons. They should remember it took them a long time to learn to read and write from innumerable lessons.

6 In this part I shall endeavor to give a short course of study in proof of Kerr's Discoveries consisting of a number of lines of proof. The student can extend them indefinitely from his own experience, observation and investigation.

2 Evidence of Our Five Senses Prove Kerr's Discoveries

7 All living organisms within range of man's five senses can be detected by one or more of them, sometimes aided by artificial means, and in some cases only through their effect as in some organic diseases.

8 But no real god nor soul can be discovered by anyone by means of his sense organs. No such beings ever have been discovered or ever will be, because they do not exist. Neither can anything be discovered that is the result of action of a god or soul.

9 All things attributed to them have other causes for existence. But if there be things that have not, then their true cause has not been discovered, and the god or soul solution must be abandoned and the true solution of the problem looked for.

10 A real god would have the attribute of omnipresence. That is, being present with all people all the time. One's soul would be an important member of the firm. Were they both real beings instead of characters of fiction they could both be recognized and made use of by all in many important matters.

11 If they could not be made use of, then they would be utterly worthless; of no more value to anyone than the myths they are. Since gods and souls are characters in religious fiction, the resurrection and other world with its heaven and hell are of like origin.

3 No Non-Material Beings Prove Kerr's Discoveries

12 Teachers of mythologies named religion get around this difficulty of not finding gods and souls by saying they are invisible. But their utter worthlessness to anyone remains the same.

13 That subterfuge is simply a trick of the ancient god-makers, as explained in a previous chapter, to conceal their fictitious characters to escape detection by critics.

14 There is no such a being as a non-material one. To be a being at all it must be composed of material. All its sense organs must be composed of material.

15 Mind and thought can only be produced by a brain composed of substance. All that requires a living organism composed of substance in the visible form.

16 Substance in the invisible form has disintegrated into its component elements that do not, and can not, produce a living, intelligent organism in the invisible state.

17 Do not be afraid of invisible gods, devils and hells, as they are all myths. They are made by the same process that Santa Claus who lives at the north pole is. All know that process except the deceived children who have not been enlightened.

4 Religion Fabulists Prove Kerr's Discoveries

18 To make the religion fabulists clearly understood, a good plan is to compare them to other fabulists whose works of fiction are recognized as such.

19 Aesop's Fables, Arabian Nights, Grimm's Fairy Tales, Robinson Crusoe, Looking Backward, Sherlock Holmes, Santa Claus, etc., are works of fiction similar to all the bibles of all religions.

20 Were any one or all of those books of fiction incorporated in the bible of any religion, or in all of them, and the same tactics used in making people believe them, they would believe them true, as they are no more absurd nor unreasonable than bible fiction.

21 And were the books in the bible thrown out of it and made to stand on their own merits without a propaganda organization to teach that they are true, they would be recognized as fiction and soon forgotten and cease to be the source

of man's greatest calamity—religious fiction taught for truth.

22 There may be a little true history mixed in with the fables in all bibles of every religion, but it is of no more value to man than other history not in bibles. All in them teaching the existence of non-material beings and places, is pure fiction.

23 Many of the bible stories are self-evident fables, such as the story of creation in full, the fall of man, the flood story, the ten plagues of Egypt, the origin of languages, the sun returning backwards, Jonah and the whale, the division of waters, the cause of the rainbow, the resurrection of the dead, the ghost father, the elements obeying commands, the increased loaves and fishes, people falling upwards, etc.

24 They are invented to prove the power of a fictitious god, and are called miracles, but they are not. It is no miracle to be able to write fiction. Hundreds of people devote their lives to that profession.

25 That such monstrous lies can be taught for truth and that God is their author without a protest from him is sure proof that he is only a myth and that no real god exists to protest.

26 As people become civilized through learning Kerr's Discoveries they will discard all religions on moral grounds because they will then know they are based on lies, composed of lies, and can be perpetuated only by lying. Civilized man will not encourage, support or patronize a system of pure mythology when they know it to be such.

27 Hundreds of religions with their gods and devils, heavens and hells, have been abandoned, but only to adopt some other one. When all learn Kerr's Discoveries no more religions will be created. That will be the end of idolatry of man-made gods.

5 No One Cared For Proves Kerr's Discoveries

28 The fact that no human being is cared for by a god, soul or spirit or any other non-material being is sure proof there are no such beings in existence.

29 All who read the daily news see accounts of daily disasters that cause the greatest suffering and death that gods and

souls could easily prevent were they real beings instead of myths.

30 Since it is self-evident no gods or souls exist to care for man in this world and life, there can be none to care for him in any other world and life, had there been any other.

6 No Reliable Information Proves Kerr's Discoveries

31 Had any of the great religions of the world been true, had their fictitious god, soul, future life, heaven and hell been realities, it would have been of first importance for that god to have given all the world true and ample information about it to each person of each generation personally.

32 God, with the three attributes of omnipotence, omnipresence and omniscience, without which no being could be a god, would be amply equipped with means of doing that.

7 Innumerable Gods Prove Kerr's Discoveries

33 To merely name the gods, goddesses and their children created by man's industrious imagination would fill several pages. Their good and bad records would fill volumes, all pure fiction composed of legends, traditions, folklore, fables and myths.

34 No telling how many gods were created and forgotten in pre-historic ages and by modern tribes and peoples who have no written history.

35 A few of the Greek and Roman gods and goddesses were: Apollo, Minerva, Diana, Hebe, Vulcan, Juno, Jupiter, Mars, Marsyas, Mercury, Nemesis, Neptune, Saturn, Uranus, Venus, Vesta. The planets were named in honor of these gods.

36 The Northmen of Scandinavia and Iceland had a big family of twelve gods and goddesses and an unknown number of children living in their heaven, Asgard, presided over by their chief god, Odin.

37 The colony is named, the Aesir, and the males are: Thor, Baldur, Niord, Frey, Ty or Tyr, Bragi, Heindal, Hod, Vidar, Ull, Forsetti, Loki or Loft.

38 The goddesses are: Frigg, Freyia, Nanna, Sif, Saga, Hel, Gefion, Eir, Hlin, Lofn, Vor and Snotra. Tuesday, Thursday

and Friday were named in honor of some of these deities.

39 Other gods are: Bel, Astate, Mero-dach, Ammon, Arrubis, Bubastis, Baal, Moloch, Ahriman, Dagon, Arroukis, Atnor, Buto, Ra, Osiris, Isis, Horus, et al.

40 These were our mothers' gods of the long ago. Billions of prayers, thanks and supplications have been addressed to them. Millions of priests devoted their lives to the service of popularizing these gods and spreading their idolatry over the known world.

41 Thousands of temples were erected in which to worship and sacrifice to these man-made gods. Millions of men have been slaughtered on thousands of battle-fields in defense of and aggression for these deities.

42 Millions of women, children and old men have been slain and other millions driven into exile, their homes destroyed, their country laid waste, their civilization ended by wars of extermination by the heathen hordes of idolaters driven to frenzy in support of these man-made deities by their creators and representatives.

43 All this proves that not only are all the gods worshiped now, under any and all names, fictitious, but that there is no real god in existence. God, Lord, Creator, Architect, Divine Mind, Supreme Being, Jehovah, Allah, Christ, Savior, Holy Ghost, Soul, Spirit are one and all fictitious characters.

44 They belong in the same class with those discarded gods. All who worship any of them belong in the same class with the worshipers of those ancient gods.

45 The sooner the world learns Kerr's Discoveries and abandons all gods and religions the better for it, because they are still and forever will be, until discarded, the greatest cause of hatred, strife and wars.

46 Who cares now for the dire threats of the priests of those forgotten gods that made their millions of idolaters quake with fear when informed if they neglected to donate to, and worship those gods, they would become enraged, wreck the universe, upset the earth and bottle up in hell the human race for eternity.

47 Likewise, in the civilized future, when

mankind has learned Kerr's Discoveries, who then will be frightened by the futile bible and pulpit threats of vengeance that now drive nations to war in defense of their man-made gods.

48 Who now believes the lies of the ancient priests that the people would all degenerate into the lowest state of primitive barbarism without government, education or morals, were they not kept in constant fear of those gods? None should believe the same lies of modern god-makers.

Chapter IV.

8 God's Ignorance Proves Kerr's Discoveries

1 No excuse can be accepted for God's ignorance as revealed in the bible were he a real being with the three attributes of omnipotence, omnipresence and omniscience claimed for him by his makers, and that he is its author.

2 To show up his ignorance I shall call attention to some mistakes of his creators. It can be accepted as a truism that no god can possibly know more than his creators do.

3 Therefore, his thoughts, acts, degree of intelligence, education, temper, morals, etc., are simply a reflection of those of his creators. To show up his ignorance shows up theirs. So we shall study their fictitious God.

4 Gen. 1:1 "In the beginning God created the heaven and the earth." God says that "beginning" was 5930 years ago in his bible chronology.

5 In the "beginning" of what? Not time. There never was a time when time was not. Not space. There never was a place where space was not.

6 Not the beginning of the universe of stars. The light now seen from some of the most distant stars visible to astronomers has been millions of light years coming to us at the speed of over 186,000 miles a second.

7 Not substance. Chemists say the elements of substance are indestructible, therefore, must be co-eternal with space and time and all three uncreateable and indestructible, and all three existing before a god could exist.

8 Not in the beginning of the elements

and properties of substance, for they are all co-eternal with substance. Not in the beginning of the earth. Geologists prove the earth was already millions of years old at that date.

9 Not in the beginning of animal and vegetable life on earth. Paleontologists show they existed millions of years before that time. Not in the beginning of man's existence on earth. His fossil remains show he was here geological ages before then.

10 Well, let us see what then that date, 4004 years B. C., was the beginning of. In the light of knowledge of Kerr's Discoveries there is no difficulty whatever in finding the true answer.

11 It was a purely arbitrary date set by the Hebrew creators of God for the beginning of their fable of creation wherein God was first set to work creating the universe and all things therein when it had already been in fully equipped running order for unknown millions of years, and earth teeming with vegetable and animal life, including man for thousands of years.

12 But those Israelitish scribes didn't know of anything existing before that date and the leading character in the fable, God, who "inspired," them didn't either.

13 So those scribes, a combination of historian, god-maker and fabulist, living probably in the time of Moses, 1490-1450 B. C., or 2514-2554 A. M., compiled a history of their tribe.

14 It was interwoven with the imagined exploits of God, laws and customs, traditions, folklore, fairy tales, scraps of preserved history and from whatever data they could find running back perhaps four hundred or five hundred years, tapering off into pure imagination.

15 They had to, they believed, connect up their tribe and God with a supposed beginning to give both a continuous history, authority and precedent from the beginning of time, and had only their imagination to draw on to supply the account of the first 1500 or 2000 years A. M.

16 God's creators modeled him after their own form and made him an expert magician so he could do his part in the creation fable by magic, in which way of doing things, they firmly believed, but

which is discredited now by most people in all matters except religion.

17 Since three of the great world religions—Christianity, Mohammedan and Jewish with all their subdivisions, claiming over 800,000,000 followers—are based on the Bible fable of creation, I shall reproduce that fable in full from the first three chapters of Genesis, and then point out some of the proof that it is pure fiction.

18 When all know God is a man-made idol like the other gods listed previously they will no more think of fearing him or worshiping him than they do those other gods, and will not be afraid to learn Kerr's Discoveries and teach them to their children.

Gen. 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said let there be light; and there was light.

4 And God saw the light, that it was good; and God divided the light from the darkness.

5 And God called the light, day, and the darkness he called night, and the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament and divided the waters which were under the firmament from the waters above the firmament, and it was so.

8 And God called the firmament heaven, and the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.

10 And God called the dry land Earth, and the gathering together of the waters called he Seas; and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so.

12 And the earth brought forth grass and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in

the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so.

16 And God made two great lights; the greater light to rule the day and the lesser light to rule the night; he made the stars also.

17 And God set them in the firmament of heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind; and God saw that it was good.

22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after his kind; and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree

yielding seed, to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was so.

31 And God saw everything that he had made, and, behold, it was very good; and the evening and the morning were the sixth day.

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day and sanctified it: because that in it he had rested from all his work, which God created and made.

4 These are the generations of the heavens and of the earth, when they were created: in the day that the Lord God made the earth and the heavens;

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria. And the fourth river is Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the Lord God commanded the

man saying, Of every tree of the garden thou mayest freely eat.

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

Gen. 3:1 Now the serpent was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

8 And they heard the voice of the Lord

God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

22 And the Lord God said, Behold the man is become as one of us to know good and evil: and now lest he put forth his hand and take also of the tree of life, and eat, and live for ever;

23 Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden

Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Chapter V.

1 There is the childish Aesopian fable of creation in full which, being taught for truth by the greatest world-wide organized propaganda in the history of man, has fired the world with educational insanity, and each succeeding generation will be inoculated with it until the knowledge of Kerr's Discoveries becomes world wide.

2 The earmarks of the fabulist, as big as elephants' ears, are spread over every verse in it so plainly that anyone applying good sense to the study of it can easily recognize them.

3 The fictitious hero of this creation myth, God, created in the image of man, completes creation in six days in the first chapter by saying the magic word "Let" fourteen times instead of saying "hokus pokus presto chango" as some modern magicians are said to use.

4 Some facts and amusing situations in this story that proves it simply a fable are:

5 (a) No one was holding all things in oblivion waiting for the orders to "let" them come into existence. (b) None of the things appearing in answer to that "let" order could have heard, understood or obeyed it.

6 (c) All vegetable and animal life, including man, had spread over earth thousands of years before the date of the Bible fable and were busy being fruitful and multiplying long ages before being blessed and ordered to do so by the hero of that fiction.

7 (d) The impossibility of having three days consisting of evening and morning before the sun, moon and stars existed should be plain to all.

8 (e) The absurdity of having flourishing vegetable and animal life before the sun existed, when all the earth would be like the north pole in winter, should be apparent to all.

9 (f) In the creation of a solid firmament above earth a little ways as a reservoir for water and a place for heaven is seen the mistaken belief of the Bible authors when they had their hero create a non-existing firmament.

10 (g) The self-evident mistake in having flourishing fruit-bearing trees and seed-bearing vegetation before any rain has fallen is apparent to all who have seen a rainless region.

11 (h) The story and all connected with it is a self-evident fable as man was not created until the sixth day there was none to keep a record of what the hero said and did and the results. Why should God say anything when there was no one to hear him?

12 The other two chapters from the fourth verse of the second chapter was evidently written by another author, the two fables being thrown in as one by the compiler of the Jewish scriptures.

13 He had no better luck in covering up the earmarks of the fabulist than the first. The name of his hero is "Lord God." He makes him do the creation work over again without the use of the magic word "Let."

14 He evidently didn't know that the other scribe had beat him to it and had his God finish up creation long before the Lord God began.

15 The first fabulist appears to have been a historian or a philosopher seeking first causes of things or recording traditional fables believed to be facts.

16 But this second fabulist was probably a priest who played the mischief by making his hero a savage monster deliberately laying a trap to cause disobedience, then punishing it so terribly in the "fall" of man and laying the foundation for the sequel—his own son a crucified redeemer.

17 His idea evidently was to put the Israelites under obligation to his Lord God for their existence and such a fear to disobey him that they would obey said priest in all orders he pretended he got from the Lord God to deliver to them.

18 Most of the criticisms of the first chapter will equally apply to these, and I shall call attention to a few of the most obvious mistakes.

19 (i) God needed no rest, he had done nothing, but his creators gave him a rest to give apparent authority for enforcing observance of the Hebrew Sabbath.

20 (j) The creation of the dust-man was likely a bit of tradition picked up by the

compiler of the fable as he had probably done with all its principal features.

21 Some wise man,—priest, scribe or prophet,—had been asked by a layman how the first man came into being and not knowing the true answer gave this answer so he would still be considered wise and knowing all things by his congregation.

22 No man nor any other thing could have been created as this fable says man and all else were.

23 (k) The two trees whose fruit gave knowledge and eternal life to those who ate of it reveals a tradition or superstition among the Israelites that there were such trees somewhere, like the belief in the fountain of eternal youth by the Spanish explorers in this country. There never were such trees.

24 (l) That river flowing out of Eden was an impossible one since it flowed up through its four branches instead of down as real rivers do. There is no such a river.

25 (m) Naming the animals was an impossible feat both for Adam and the Lord God. Scientists enumerate 380,000 species of animals. To round them up and think out an appropriate name at the rate of four minutes each working twelve hours a day would require nearly seven years.

26 The god-makers hadn't yet given him his three primary attributes of omnipotence, omnipresence and omniscience, and he wasn't cow-boy enough to herd such a menagerie through the naming chute.

27 There are scores of different languages and dialects each having a name spelled and pronounced differently for most animals.

28 (n) Now we come to the first really mean trick recorded the Lord God is guilty of—putting Adam to sleep and stealing his rib to make a woman out of when there was plenty of the same material left he made Adam of.

29 That part of the creation fable must have originated in some "bone-head" of the bone-age while making their instruments and utensils out of bones.

30 (o) The double creation is finished up in the first two chapters, one by God and the other one by Lord God. They must have created a lot of things the compilers of the fables didn't know anything about.

or forgot to give them credit for, so I shall add them to make it complete.

31 A few thousand—count them—varieties of disease germs for man, beast, fowl, fruit, vegetables and cereals. A few hundred varieties of useless, harmful insects including flies, mosquitoes, lice, bedbugs, fleas, spiders, weevil, boll weevil, chinch bug, hessian fly, etc.

32 A few hundred species of useless, harmful vermin. And above all the mean, foolish things they did was the creation of hell and Satan. No wonder both Gods were ashamed to inspire the authors to mention them.

33 Oh, there, I forgot something! The Gods also created alcohol. Before they began on the episodes of the third chapter—both names are used in it—they evidently treated each other too liberally, for the first thing they saw as they turned into the garden of Eden was a serpent talking to the only woman on the ranch.

34 They got so jealous they started a rough house at once, did a lot of cursing and kicked the outfit off the place and put a whirligig on the gatepost to keep them off.

35 But the woman had made a lucky grab for the fruit of the tree of knowledge and filled her pockets and began feeding it to her lazy husband who was too indolent to desire such a luxury as knowledge and help himself to it.

36 But she kept on feeding him with it until finally he began to manifest a little desire and interest in it himself.

37 And now see the wonderful improvements their descendants have made over the conditions in the garden of Eden without a god to aid them in any way. Who now would prefer Eden, or Heaven, to earth for a home?

38 Even a list of the great inventions and discoveries made by man since the fabled gods run him out of the fabled Eden would fill a large book.

39 A few of the more recent ones are railroads, steamboats, telegraph, telephone, victrola, sewing machine, thresher, binder, internal combustion engine, auto, airplane and wireless communication.

40 And now the greatest of all, Kerr's Discoveries, that the universe contains no

real god, that man has no soul, and that life, mind and consciousness cease forever at death.

41 That is why the fallacies of religions must be exposed so people will cease idolatry of these false gods and become civilized by learning and accepting those truths of nature.

42 The Bible must be recognized as mostly fiction down to the time of Abraham at least and much of it after that.

43 That is indicated by the omission of the history of Adam's posterity except a mere mention of a line of descent through the oldest son stating when born, his age when his first son was born and his incredible age at death—from 777 to 969 years.

44 Adam is represented as dying at the age of 930 years. Seven of the first born sons dying before the flood in 1656 A. M. lived an aggregate of 6355 years, an average of 908, all pure myth since no reliable history ever recorded man living to that age.

45 God deliberately prepares to drown his grandchildren.

Gen. 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

46 All pure mythology of the ancient heathen who believed that gods could and did mate with women, but to believe and teach it now for truth, as in the paternity of Jesus, is pure educational insanity.

Gen. 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great

deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

47 All pure mythology of the ancient heathen, but educational insanity when taught as facts now. According to a Bible dictionary a cubit is 18 inches, some say 21 inches. Taking the longest measure, 15 cubits would be 26½ feet.

48 The author of this fable believed the earth was flat, that water could come up from below and down from reservoirs above.

49 All the oceans would have to be raised to the same level before water would stand on the side of a hill. There is not enough water in the atmosphere to raise the ocean level perceptibly were it all precipitated at once.

50 That such ignorance and wickedness can be charged to God and that he is the author of the Bible proves not only that he is a character of fiction but that there is no real god in the universe to deny those charges.

51 It proves that anyone can accuse God of any vice, crime and ignorance and he will not, and can not deny it because there is no real god to deny anything.

52 Another little fable copied along with the flood story from some heathen mythology is the origin of the rainbow.

Gen. 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

53 The rainbow was formed by sunshine on rain before the alleged flood the same as after it. Man is the only animal that pays any attention to gods and their "covenants."

54 Man is the only animal that create fictitious gods, devils and hells and then go crazy with fear of them.

55 Man is the only animal that creates a fictitious soul for himself and then devote his life to saving it from his fictitious hell.

56 For that imagined purpose he has waged the fiercest wars on record, caused the greatest suffering, rejects the truths of science and refuses to be civilized. The world must from necessity remain in that condition indefinitely until it can be induced to learn and accept Kerr's Discoveries.

57 The self-evident lies in the Bible that expose the profound ignorance of its authors should make missionaries blush with shame when they present it to educated non-Christians as the word of an allwise God who cannot lie.

58 The fable of the origin of languages is one of them and is as follows:

Gen. 11:1 And the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the Lord came down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

59 Another relates to God reversing the rotation of the earth to bring the shadow

of the sun back ten degrees on the sun dial of Ahaz. But he didn't know he had to do that, nor that it couldn't be done.

Isaiah 38:4 Then came the word of the Lord to Isiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

60 Why should otherwise decent people disgrace themselves, their native land and the intelligence of our age by hawking these ancient fables over the world for truth?

61 It can be nothing else but educational insanity, that hell scares them and heaven bribes them into frenzy zeal to save fictitious souls from being consigned to a fabulous hell by a non-existing God.

Chapter VI.

9 Crimes and Cruelties of God Prove Kerr's Discoveries

1 God's crimes and cruelties recorded in the Bible by his own alleged inspiration is conclusive proof that he is only one of the hundreds of man-made gods of fiction and that there is no real god in existence or he would not allow man to create and worship such monstrous caricatures of ignorance and wickedness of himself.

2 Besides God's deliberate wickedness in creating the devil and hell and all the deadly disease germs, poisonous insects and reptiles, ferocious animals and poisonous vegetation and obnoxious weeds before a man existed, he planned the "fall" of Adam and Eve in advance of their creation.

3 He deliberately set a trap to cause their disobedience, told them the first lie, did the first killing and cursing, all uncalled for had he been a real being with power and wisdom to do all things right.

4 In the fable of the flood God exhibited the hatred, malice and revenge in the in-

discriminate destruction of the innocent befitting an alleged devil instead of a God of wisdom, justice and mercy.

5 In nearly all his acts and judgments he sets a horrible example of crime and injustice for man to emulate.

6 Here is another example of it:

Gen 19:24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

7 The sky is not a second story floored by a strata of earth as the "inspired" Bible writers believed it to be. So there was no brimstone stored there, no heaven there and no "Lord" living there.

8 I write him a perfect alibi. All Christendom, Jews and Mohammedans, say he is guilty. Who is his best friend, if one can be a friend of a character in fiction?

9 God deliberately plans a series of atrocious outrages on the innocent Egyptians wherein he brings ten grievous plagues on all the nation except the Israelites to make Pharaoh let the Israelites leave the country.

10 But he would not let Pharaoh let them go by hardening his heart when he was willing to do so.

Ex. 7:1 And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

11 I shall give a brief quotation concerning each plague in their rotation. Those having Bibles should read the entire diabolical savagery of the Lord.

Ex. 7:20 And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were

in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

Ex. 8:5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

Ex. 8:16 And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

Ex. 8:24 And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

Ex. 9:3 Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

Ex. 9:8 And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

Ex. 9:22 And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod

toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

Ex. 10:12 And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field through all the land of Egypt.

Ex. 10:21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

12 The Lord goes on a rampage of carnage and in one night murders all the first born of every family and of their stock throughout Egypt except the Israelites whom he had instructed to mark their homes with blood upon the door posts so he would see it and pass over them.

13 But here is part of the record of his hideous crime:

Ex. 12:11 And thus shall ye eat it;

with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

14 The ignorance and wickedness of the Lord throughout the Bible is sure proof of Kerr's Discoveries that he is only one of the hundreds of man-made creations of fiction they have deified and worshiped, and that no real being corresponding to them exists in the universe.

15 The Jews can celebrate this passover because it was the exploit of their own specially made tribal idol for themselves alone, but why should any other people fear, love or idolize their fictitious monster of iniquity?

16 The most valuable service the Jews could render the world would be to explain that their Hebrew ancestors were such good citizens that their priests and rulers just had to make a more savage god than any other people had to scare them into obeying orders to do wrong, such as stealing from the Egyptians under the guise of bor-

rowing, and slaughtering the men of thirty-one kingdoms under Joshua to steal their land, live stock and virgins; that they now repudiate their God, Lord God, Jehovah and admit all of them are false gods and will no more be frightened into doing wrong by orders prefixed by "Thus sayeth the Lord" or "God says," or "God wants," by anyone; that they accept Kerr's Discoveries as true facts of nature, and will help to make them known to all the world.

17 Half the human race have been heathenized or kept in heathenism by imposing on it this creation of Jewish fiction. Now they should make amends by helping to civilize the entire race as suggested, beginning with themselves.

18 Dictionaries say those who worship that which is not God are heathens, pagans and idolaters. As all gods are false gods, those who worship any of them belong in the above class.

19 The world needs to be redeemed above all else, not from original sin, but from original heathenism, paganism, and idolatry of man-made gods.

20 Ignorant, brutal, uncivilized men created ignorant, brutal, uncivilized gods. The Hebrew God is the winner by long odds over all other gods, not excluding Satan, for first prize in those characteristics so far as I have studied their makeup. That seems to be the only reason he has survived them as a fictitious character for the idolatry of man.

21 To perpetually praise and adore that God and continually hold him up to the gaze of the world as a perfect example of goodness, justice, wisdom and mercy for man to emulate forever tends to distort and confuse his ideas on those subjects.

22 To continually praise and thank that God for committing a crime for which negroes are lynched for committing on white women in the southern states is a practice no woman should follow as it tends to justify the male in his desires to be Godly in that respect.

23 In God's desertion and non-support of his child, Jesus, and its mother, he set the very worst example in paternal duty which is now made a crime in some states and for which all mothers, children and honorable fathers should utterly detest and

despise him until they learn Kerr's Discoveries that he is only a creation of fiction, and that no real god exists in the universe.

8 Human Nature Proves Kerr's Discoveries

24 The inability of man to follow the same course in the soul or spirit form he does before death is sure proof he has no soul or spirit to survive death with any intelligence or abilities.

25 A list of a few of the things souls would do after death had nature provided man with one are:

26 (a) In case of death from home the soul would notify its family of the event and where the body is and the cause.

27 (b) In case of murder the soul would notify the peace officers of the crime, name of the murderer and where to find him and be the star witness against him in court.

28 (c) A child's soul would go to mother to comfort her and daddy, brothers and sisters.

29 (d) A sweetheart's soul would go to its lover to console him or her.

30 (e) A mother's soul would direct how to take care of baby and the family.

31 (f) The soul of a detective would stay on the job and do a bigger business than before death.

32 (g) The soul of the soldier would see that his officers got all necessary information about the enemy.

33 (h) The explorer's soul would delight in being in a more convenient state to search out all unknown regions of earth and report them to geographers.

34 (i) The astronomer's soul would be in ecstasy as it roamed amid the planets and stars to bring back startling information to an amazed world.

35 (j) The geologist's soul would continue his researches in the formation of earth under better environment than ever to find out and report new discoveries.

36 (k) The souls of doctors and surgeons would not need an x-ray service to locate and diagnose internal diseases, and dictate treatments that would have better results than some live practitioners.

37 So it goes all down the line in hundreds of occupations and professions the soul would have greater opportunities than ever to serve mankind in thousands of ways much better than before death.

38 To teach that souls would refuse that service and abandon their families to fly away on a wild goose chase in search of Abraham's bosom is a libel on human nature.

39 It is better to know the truth that man has no soul to survive death than to believe the lie that he has and attribute to it such a perverse nature.

Part IV.—Making Known Kerr's Discoveries, the Greatest World Problem

Chapter VII.

1 Now that the truths of nature are positively discovered and authoritively proclaimed that no real God exists, that man has no soul and that death ends life, mind and consciousness forever, the greatest problem now is how to make those truths known and accepted by all the world.

2 Altho the most important discoveries ever made it is self-evident they can be of no good to the people only as they become known to them.

3 I shall assume that my readers have now learned Kerr's Discoveries from the study of proof given in the fore-going chapters added to their own observed proof of them everywhere and shall invite their aid in the service of making them known.

4 But none will recognize the importance of aiding in that greatest service to their own posterity, and to the human race, until driven to do so by overwhelming incentive that forces them to active duty.

5 So I shall enumerate some facts and conditions that will provide that incentive to active personal duty to aid in the greatest educational work for the enlightening of man ever undertaken:

6 (a) The belief in, and teaching of, the existence of an intelligent, designing, creating, omnipotent, omnipresent, omniscient, overruling, universal mind, spirit or being worshipped under the name of Creator, Architect, Lord, God, Father, Christ, Allah, Jehovah, Buddha, Brahma, Vishna, Siva or some other name is virtually world-wide. But there being no such a character in existence it constitutes pure paganism, heathenism and idolatry.

7 (b) The belief in and teaching that man is a double organism of soul and body, the soul separating from the body at death and living on as an invisible, non-material intelligent personality is virtually world-wide.

8 But as man is not composed of such a dual nature and contains no such an entity

as a soul such belief and teaching that he does is pure mythology and superstition of the ancients.

9 (c) Those mistaken beliefs constitute the basis of all religions, and virtually all the human race are believers in, and followers of, some religion.

10 They are finely organized and amply equipped to thoroughly heathenize each succeeding generation and keep it heathenized by perpetually teaching it those false ideas for truths.

11 They own and control all governments and all political divisions therein; all schools and educational facilities of all nations.

12 They will not allow Kerr's Discoveries taught in some countries and in no country will they allow them taught in the schools, colleges and universities, nor in papers or magazines they own and conduct.

13 (d) Therefore, those who are fortunate to have the opportunity to learn Kerr's Discoveries will desire above all else that their posterity for all time will have the opportunity to learn them and enjoy the new civilization that makes them immune to the heathenizing teaching of idolaters of ancient man-made idol Gods.

14 Nothing can save them from being heathenized by the hell-scared and heaven-bribed victims of educational insanity except thorough and continuous teaching them the proof of Kerr's Discoveries from early childhood to the grave, and then buried by their own church.

15 (e) As our posterity may scatter eventually all over the earth and persist for thousands of years, and possibly thruout the existence of the human race it becomes self-evident that parents, books and publications cannot follow them over the earth and down the ages to guard and protect them from the heathenizers.

16 Therefore, it becomes the imperative duty of those who learn Kerr's Discoveries to unite in the Church of Humanity and co-operate in a world-wide educational propaganda to make known and accepted those

truths of nature, and in time gain control of governments, schools and educational institutions and throw open their doors to the teaching of Kerr's Discoveries until the race is civilized, then it will outlaw the heathenism of idolatry forever.

17 (f) **Method of Procedure.** During hundreds of years of experience and development the heathenizers have perfected their organizing and educating methods to the highest degree of efficiency in heathenizing their children and keeping them heathenized.

18 To win in the educational battle against them the civilizers must adopt those methods in their organizing and educational work.

19 They must have a church based on Kerr's Discoveries for the special purpose, and no other, of teaching the proof of them, spreading that knowledge all over the world and perpetuating it forever.

20 They must have their local church with all the auxiliary societies and classes for both old and young, male and female corresponding to those of the heathenizers.

21 They must have a specially educated and qualified instructor in the knowledge of Kerr's Discoveries on annual salary to deliver weekly orations on proof of those truths and the necessity of learning them; expose the lies and sophistry of religions, their Bibles and teachers; perform marriages, and christenings where desired, and conduct funerals with appropriate eulogies and song services.

22 They must establish and maintain colleges in all countries for the specific purpose of educating and preparing instructors for their churches and educational institutions as they establish their own.

23 (g) **Society Advantages.** The advantages of a church society for the civilizers cannot be overestimated. Besides its necessity as an educational institution it is equally necessary as a social institution for the civilizers and their families. A few of those advantages are:

24 **First**—Children of the civilizers can be enrolled in the cradle class in infancy and advanced from class to class as they grow older and be provided with appropriate teaching and literature to give them a

mental home in congenial society from the cradle to the grave.

25 **Second**—Entertainments and societies of many kinds can be provided for the members of all ages.

26 **Third**—Members who wish to devote their lives to this educational and organizing work as instructors at home or missionaries abroad can have their preparatory education for the services in our colleges financed by their local church.

27 **Fourth**—Our church will be open to all the sciences that prove Kerr's Discoveries now prohibited in heathenizing institutions. They will be explained wherein they disprove all religions and prove those discoveries true.

28 **Fifth**—Our churches will furnish opportunities for its members to develop teaching and public speaking abilities to qualify them as missionaries for pioneer work in establishing branch churches as centers of civilization everywhere.

29 **Sixth**—Our young people will have an opportunity to get acquainted with and marry those of the same knowledge and sympathies and church affiliation.

30 **Seventh**—The wealthy philanthropists will have an excellent opportunity to aid in the best way the enlightenment and happiness of mankind for all time by financing our churches and colleges.

31 **Eighth**—Our churches will provide a market for books, papers and other literature published as text books or general reading matter on proof of Kerr's Discoveries.

32 **Ninth**—Our churches will furnish employment for public speakers qualified to teach Kerr's Discoveries and organize branch churches of people who learn them.

33 **Tenth**—The civilizers' church will be the logical evolution of the church and will furnish a society refuge for members of other churches as they become civilized thru learning Kerr's Discoveries and are expelled or resign memberships in them.

34 Likewise for their priests and preachers and college professors as they learn those truths and are too good and conscientious to remain liars, hypocrites and heathenizers.

35 **Eleventh**—The civilizers' church is needed as an object lesson to prove to other churches there is no God to knock a man

down by lightning or a mule for saying so; that none will commit suicide, rape, murder, theft, arson, perjury or any other crime because of that knowledge as taught by the heathenizers men would do if they ever became civilized.

36 The civilizers will be more anxious to teach good moral ethics and that all should be good citizens than the heathenizers because they know this is the only world and life they will ever have and that the less crime and vice there is the better they will enjoy it and live longer.

37 Twelfth—Only thru organizing can the civilizers co-ordinate, conserve and harmonize the labor of authors, editors and instructors to produce satisfactory results in increased memberships and increased churches.

38 All will have to be put under rules, by-laws and discipline requiring specific duties directed by a board of strategy, policy and procedure.

39 Thirteenth—By an intensive, enthusiastic organized force of church founders ably directed there could be churches of humanity established as civilizing centers all over the world in this century in reach of millions seeking the truth about God, soul and immortality.

40 Fourteenth—This is such a profound movement in the enlightenment of mankind that it justifies the title of "The New Civilization" and the beginning of a new chronological era dating from January 1, 1901, being about the date when Kerr's Discoveries were first publicly proclaimed. This year would be 26 N. C.

41 Fifteenth—To win the world from the heathenizers the civilizers must excel them in organizing, church-building and educational ability.

42 They must work harder and pay more to keep their children civilized than the heathenizers do to keep theirs heathenized.

43 They must work harder and pay more to win the heathenizers' children than they do to win the civilizers' children.

44 The world must be owned and governed by the civilizers in time. It cannot be by both. The heathenizers own and govern it now.

45 Is it worth the price to raise civilized children and live in a civilized world? That

question must be answered with continual work of organizing, teaching and paying in the up-building of Churches of Humanity all over the world if it is.

46 Sixteenth—This is the most favorable age and conditions of all past time for the civilizers to be successful in the intellectual conquest of the world.

47 The heathenizers are split up into eight primary religions besides numerous small ones. The followers of any one of them would accept civilization in preference to the lies of any of their rival religions. So would the hundreds of hostile sects in Christianity prefer to live in a civilized world than under the domination of their bitter rivals.

48 The civilizers would be in one harmonious, compact organization in the Church of Humanity based on Kerr's Discoveries under one world-wide educational organization.

49 Seventeenth—The civilizers should marshal their forces at once under the banner of the Church of Humanity based on Kerr's Discoveries to begin the conquest of the world by making known those truths of nature and rescuing it from heathenism, paganism and the idolatry of man-made Gods.

50 Eighteenth — Success will depend largely on right policies to win and hold members in the Church of Humanity in a harmonious educational and organizing society.

51 No political, social or economic subjects on which people are divided in sentiment and interests can be propagated by the Church of Humanity because it would alienate the members on the other side.

52 This church must be used for the exclusive purpose of spreading and perpetuating the knowledge of Kerr's Discoveries for all people of all nations, and of all opinions and interests on all other matters.

53 Like the teachings of the shape and movements of the earth to all people of earth the same regardless of their political, social or economic views or affiliations on all other subjects.

54 So is the knowledge of Kerr's Discoveries to be taught to all the world alike and the church that teaches it must remain absolutely neutral on all other subjects.

55 That does not mean that its members must remain neutral on any subject. They can divide into any number of factions on any other subject, but they must seek other societies or agencies for the propagation of their theories or interests therein.

56 Nineteenth—Our success will also depend largely on our attitude toward, and treatment of, the heathenizers.

57 The civilizers in all positions as author, editor, instructor, organizer, etc., must not fight, curse, ridicule or otherwise abuse the people who have not learned Kerr's Discoveries.

58 They must remember their dearest relatives and friends and neighbors may still be in that class.

59 They must remember none could get out of that class until the truth about their Gods, souls and immortality was discovered, and not then until they are taught it.

60 It is the duty of a teacher to teach them the proof of those truths in an orderly pleasant manner as a public school teachers would teach a class the proof of the earth's shape and movement.

61 But under no circumstances have religious services permitted on any occasion, and do not volunteer to personally aid their heathenizing institutions.

62 Twentieth — Descriptive terms, not abusive epithets, are defined as follows:

63 (a) **Heathen, Pagan, Idolater** are applied by Christians to all non-Christians except Jews and Mohammedans because they worship the same God they believe is a real being. Kerr's Discoveries show him to be a creation of fiction, a false God, an idol

64 Therefore, the above definitions apply equally to all who worship him they do to all other people who worship idols the Christians apply them to.

65 (b) **Educational Insanity** is a phrase I coined to describe belief in religious miracles that are so disproved by the observed processes of nature that none would believe them were they not taught to do so, and which are as irrational, absurd and comical as any ideas and beliefs of the insane in any asylum.

66 Such as the Bible fables taught for truth of dead people coming to life, a woman turned to a pillar of salt, men in a furnace of fire unharmed, the sun reversing

its course, the elements obeying commands, creating all things by magic, a child having a ghost father, that non-material beings exists, that mind and the five senses survive death, that hell and heaven are realities, that all the dead will be reanimated on a judgment day, etc.

67 (c) **Hell-scared and heaven-bribed** applies to those who accept, promote, teach, finance and aid in propagating any religion thru fear of hell or hope of heaven. Very few would engage in the service of any religion were they not actuated by one or both of those motives.

68 As they learn Kerr's Discoveries those motives will vanish, their memberships in heathenizing societies they will transfer to the Church of Humanity and their services and donations given to aid it in the winning of the world for a civilized home for their own posterity forever.

69 (d) **Heathenizers** are all authors, editors, speakers, schools, parents or anyone who teach by word or pen that a real God exists and that people should worship him by prayer, thanks and praise; that man has a soul or spirit that survives death and that heaven and hell are realities in nature for the future dwelling places of souls.

70 (e) **Civilizers** are all authors, editors, speakers, schools, parents or anyone who teach by word or pen Kerr's Discoveries. But they should all be members of the Church of Humanity and do that teaching in its name and under its auspices.

71 Twenty-first—It is also essential that the civilizers teach cheerfulness, hopefulness, happiness and faith, not in any religion but in the intelligence and ability of mankind to learn Kerr's Discoveries and become civilized in time.

72 Contrast the glories of earth with the slave pen of a heathen's imagined heaven where they believe an autocratic despot commands servile idolatry that no civilized man would submit to.

73 Withdraw your praise and thanks to fictitious Gods and bestow them on the inventors, discoverers, teachers and laborers who have given homes, light, heat, power, transportation, communication, food, clothing, recreation entertainment, wisdom, knowledge, education, intelligence, pleasure, health and rest to the human family.

74 Remember the joy-ride we are all taking on the earth merry-go-round rotating on its axis at about 1,000 miles an hour as we are carried thru day and night alternately.

75 Then the greater merry-go-round of the earth around the sun at about 18 1-2 miles a second or 66,600 miles an hour carrying us thru the four seasons of summer, fall, winter and spring each revolution.

76 And the triple-action merry-go-round as the sun carries the solar system thru space at 12 1-2 miles a second or 45,000 miles an hour.

77 There is no intelligent designing "Creator" who produced these cosmic bodies and their movements to thank or praise for doing so.

78 But the men who discovered we were taking these excursions thru space and informed us of it do deserve our gratitude, not in the form of worship but of appreciation for their services.

79 We should congratulate each other that we are contemporaries in the transit of life joy-riding thru space in the grandest of all the ages for man.

80 And we should congratulate each other for the discovered truths that we will with dead continue this excursion with earth for unknown millions of years as we did for unknown millions of years before our lives began, but we will not know it no more in the coming eternity than in the past eternity.

81 It is the greatest consolation to know with certainty what becomes of us after death.

82 The mind and brain cease to function at death as do all our five senses and we disintegrate in time into the elements of substance of which we are composed. Nature did not provide us with a soul, spirit or mind that survives death.

83 While we should take all precautions to avoid death that we may enjoy this, our only life, as long as possible yet we have no fear of what becomes of us after death as we know in advance of death what it will be.

84 Twenty-second — Parents do, in a sense, continue living thru reproduction so long as their posterity continues which may

be for thousands of years or possibly as long as the race endures.

85 Therefore, knowing we have no life that survives death we can do nothing for ourselves or others after that event, we should withdraw all thot, work and preparation for the fictitious life in that direction and concentrate it on preparing the world for the welfare and happiness of continuous life thru posterity.

86 Had our ancestors ten thousand years ago taken that course the human race would now be enjoying the wonders beyond our imagination to conceive that posterity will enjoy ten thousand years hence if we adopt it.

87 But fearing the Christians will not do such a sensible thing I shall appeal to the people of India, China and Japan and others who are not Christians to do so by having this message translated into their language.

88 The nation that first learns Kerr's Discoveries and substitutes their teaching for their discarded religion will be the first one civilized.

89 Twenty-third—There are laws in probably all countries and states and ordinances in cities prohibiting the people from becoming civilized thru teaching them Kerr's Discoveries.

90 All such laws must be repealed. But that will not be done until millions of people join the Church of Humanity and thru the power of numbers vote down those bars to the truths of nature.

91 At the present writing, February 26, 26 N. C. Mr. Anthony Bimba, a Lithuanian editor and lecturer of Brooklyn, Massachusetts, is being prosecuted under a statute 229 years old that makes mere denial of a supreme being a crime.

92 He is charged with both blasphemy and sedition. The blasphemy consists in denial of the existence of God.

93 The prosecuting attorney is quoted as saying:

"This man is not here on a charge of heresy, but because he asserted his views upon religion with the purpose of destroying men's faith in God, and with the further purpose of overthrowing the government," declared Manuel Rubin, city attorney.

94 A witness quoted Mr. Bimba as saying in his lecture:

"Some ministers and priests tell us there is a God in the clouds somewhere. There is no such thing. Who can prove it? There are some fools today who pray to God. Today the communists are better than Christ, for they are not afraid to die and he was, and called upon God Almighty."

95 He is quoted as saying at another time:

"Science and experience have proved to me there is no God!" . . . "It was not God that made man, but man that made God."

96 This case illustrates the wisdom of prohibiting the licensed instructors and organizers in the Church of Humanity from complicating matters by taking on subjects unrelated to proof of Kerr's Discoveries.

97 It also illustrates the necessity of making a special effort to teach lawyers those truths and get them to unite with our church everywhere so they can be depended on to conscientiously defend our instructors, missionaries and organizers against persecution and prosecution in all lands.

98 Twenty-fourth — Another case that proves the wisdom of this educational and organizing movement is to prepare and maintain a powerful lobby in every country and state to attend any legislative body trying to outlaw the teaching of Kerr's Discoveries, and any science that helps to prove them true, and defeat it, as was needed in the following case, and like cases in all state legislatures:

99 Jackson, Miss., Feb. 24.—(A. P.)—The house bill to prohibit teaching in tax supported schools the theory that man "ascended or descended from lower animals," was passed by the senate today, 29 to 16, after three hours excited debate.

100 A copy of this pamphlet should be presented to members of all legislative bodies in all countries in their own language.

101—Twenty-fifth—The following chapter contains the nucleus of the Church of Humanity regularly organized and chartered by the state of Kansas with a brief constitution, and by-laws on June 8, 8 N. C. with 250 enrolled members.

102 But our church paper "The Truth

About God and Life," suspended in 15 N. C. after securing 350 members owing to the Washington postal officials denying it second class postage rates on the alleged grounds that we had no subscribers and mailed it to people who did not want it. That caused suspension of educational and organizing work as we had no field workers.

103 That proves the absolute necessity for the platform oral teacher and organizer. No amount of books and papers can do the teaching and organizing we must have to win this greatest educational battle between science and religion, truth and lies, civilization and heathenism ever staged.

104 We must so construct the Church of Humanity in its educational and organizing features that it will grow in numbers, power and influence greater than any religion, or of all of them in time. It must carry on the intellectual battle until it wins if it takes one thousand or ten thousand years.

105 Nothing can drive out the fiction gods and devils, souls and spirits, heaven and hell from the brain of man except by driving into his brain the knowledge of Kerr's Discoveries. That will require a world-wide Church of Humanity with a local church in every community thruout all nations.

106 The educational and organizing machinery of our church must be built up and perfected as needed. The local churches must operate under charters from the parent international church and all instructors be licensed by a board of examiners as to their fitness and qualifications.

107 Until a local church is able to hire an instructor several can combine to hire one on the plan of the circuit-riding preacher of pioneer days.

108 Should a local church be captured by the heathenizers and teach contrary to Kerr's Discoveries its charter would have to be revoked.

109 If an instructor backslid and reverted to heathenism by teaching not in accord with those truths of nature his license would have to be canceled. Our church like all others would have to provide the laws and rules governing such cases.

Part V.—The Church of Humanity, Organized, Incorporated and Chartered

Chapter VIII.

The preamble to the constitution reads:

"We, the undersigned citizens of the United States and, in a broader sense, of the world, representing the Church of Humanity in national delegate convention assembled, in order to teach systematically and efficiently the two discoveries in natural science, that no non-material intelligent beings exist in the universe and that individual conscious life ceases forever at death, that our posterity in particular and the world in general may be rescued and preserved from the idolatry of fabulous gods and the superstition of continuous conscious life, do ordain and establish this constitution for its guidance and government."

Articles of Incorporation of the Church of Humanity

First—That the name of this corporation shall be The Church of Humanity.

Second—That the purposes for which this corporation is formed are to teach the two discoveries in Natural Science that no non-material, intelligent beings exist in the universe and that individual, conscious life ceases forever at death; organize and charter local propaganda societies of people who learn them; publish a periodical and other literature teaching these discoveries; maintain a college for the preparation of teachers and instructors; provide and maintain lecturers and organizers; receive fees, dues, assessments, donations, endowments and bequests and administer the same for The Church of Humanity.

Third—That the place where its business is to be transacted is at Great Bend, Kansas.

Fourth—That the term for which this corporation is to exist is fifty years.

Fifth—That the number of directors of this corporation shall be seven and the names and residence of those appointed

for the first year are: W. H. Kerr, Great Bend, Kan.; Mrs. Ella P. Hunt, Moline, Kan.; Mrs. Mary Belle Markel, Clafin, Kan.; J. O. C. Rathbun, Great Bend, Kan.; Emil Fredrich, Mt. Sterling, Ky.; John M. Herman, Scotia, Neb.

Sixth—That The Church of Humanity is not a stock company.

CONSTITUTION OF THE CHURCH OF HUMANITY

ARTICLE I.

Name—The name of this educational society shall be The Church of Humanity.

ARTICLE II.

Object—The object of The Church of Humanity is to rescue and preserve the people from the idolatry of fabulous gods and belief in conscious life surviving death by a systematic and efficient method of teaching them the two discoveries in natural science that non-material intelligent beings do not exist in the universe, and that death is the permanent cessation of organic life.

ARTICLE III.

Membership—All people who learn the two discoveries that all gods are myths and death the end of conscious life forever are eligible to membership in The Church of Humanity.

ARTICLE IV.

Methods of Propaganda.

Section 1. To publish a periodical and other literature teaching the discoveries that all gods are myths, and life ends at death.

Sec. 2. To provide and maintain lecturers and organizers to teach these discoveries and organize the people who learn them into local propaganda societies, and to provide, hold and maintain all buildings and real estate necessary for the business of this organization.

ARTICLE V.

Methods of Financing the Educational Work.

Section 1. Donations, endowments and bequests shall be solicited to carry on and expand the educational work of the church.

ARTICLE VI.

Officers.

Section 1. The officers of The Church of Humanity shall be a president, vice-president and secretary-treasurer.

Sec. 2. It shall be the duty of the president to preside at all national conventions and perform all duties usually pertaining to such office.

Sec. 3. It shall be the duty of the vice-president to preside in the absence of the president.

Sec. 4. It shall be the duty of the secretary-treasurer to keep a record of all proceedings of the church, enroll the names of new members, issue certificates, attend to the official correspondence of the society, receive the funds of the church and disburse them on order of the proper authority and at the annual convention give a full report of all receipts and disbursements and turn over the books and funds on hand to his successor.

ARTICLE VII.

Board of Directors—A board of seven directors shall be elected at each annual convention in which the title of all the property of the national organization shall be held and which shall have general supervision of the propaganda work.

ARTICLE VIII.

Expenditures—The expenditures of the national organization shall be limited to the money in the treasury.

ARTICLE IX.

Annual Meeting—The Church of Humanity shall meet in national delegate convention annually at such time and place as previously determined by the board of directors.

ARTICLE X.

Amendments—This constitution may be amended at any national delegate convention of The Church of Humanity by two-

thirds of the votes of the delegates present.

22 W. H. Kerr was elected President of The Church of Humanity, chairman of the Board of Directors, editor of its official publication and International Instructor. He is also Secretary-Treasurer, to whom membership applications and donations for the Church of Humanity should be sent. There are 350 members enrolled.

**THE CHURCH OF HUMANITY
CATECHISM.**

1 Question. What is God?

Answer. God is an imaginary character—a myth—a creation of fiction believed by idolaters to be a real being that created and governs all things.

2 Q. Is there a real God?

A. The universe contains no real God.

3 Q. What is the soul?

A. The soul is an imaginary character believed by idolaters to live in people and at their death to leave them and take all their senses, mind and knowledge and live on forever.

4 Q. Has man a soul?

A. Man contains no soul.

5 Q. What does dying mean?

A. Dying means the ceasing forever of all organs of the body to perform their functions.

6 Q. What is death?

A. Death is the name of the condition or state of an organism when life ceases.

7 Q. Will dead people ever come to life again?

A. Dead people will never come to life again.

8 Q. Who are idolaters and believers in religious lies on nature?

A. All the human race are idolaters and believers in religious lies on nature except those who learn Kerr's Discoveries and regulate their lives in harmony and accord with that knowledge and aid in teaching it to others.

9 Q. What are Kerr's Discoveries?

A. Kerr's Discoveries are the truths that the Universe contains no real god, that man

contains no soul and that life ceases in each person forever at death.

10 Q. What do Kerr's Discoveries prove?

A. Kerr's Discoveries prove that all gods, saviors, souls, saints, devils, spirits, angels, heaven, hell, purgatory, etc., are purely mythical—having no real existence whatever in nature.

11 Q. How can Kerr's Discoveries be learned?

A. Kerr's Discoveries can be learned by thorough study of the evidence offered in proof of them by teachers of them.

12 Q. What should people do when they learn Kerr's Discoveries?

A. When people learn Kerr's Discoveries they should join the Church of Humanity as a public notice that they have done so and to enable them to aid more efficiently in having them taught to others.

13 Q. What is the Church of Humanity?

A. The Church of Humanity is an organized and incorporated society to systematically and efficiently spread and perpetuate the knowledge of Kerr's Discoveries.

14 Q. Will there be any changes in nature's process when all people learn and teach Kerr's Discoveries?

A. There will not be the slightest change in nature's process when all people learn and teach Kerr's Discoveries because those truths were always true and ever will be true but the people do not know them.

15 Q. Will there be any changes in people and societies when all learn and teach Kerr's Discoveries?

A. There will be some changes in people and societies when all learn and teach Kerr's Discoveries. All people will cease idolatry and belief in all religions, and their societies and schools will teach those discoveries in place of religious lies on nature. That will put an end to all religions, and the world-wide and age-long bitter hatred, strife, wars and suppression of the truths of science they cause will cease forever.

16 During the transitional stage from heathenism to civilization the force of habit will be so hard to overcome with many that provision should be made to make it as

easy as possible to make such a profound change, especially for old people and those taking active part in teaching some religion.

17 As praying and religious services at funerals are world-wide habits there must be, for a while at least, substitutes for them in the Church of Humanity. The substitutes could be of many different forms but all teaching Kerr's Discoveries.

18 So firmly fixed is this praying habit that it is said a political convention in this state once held up its deliberations for an hour after assembling while a committee was hunting up a parson to open the session with prayer.

19 As a substitute to satisfy the habit of prayer and to put the mind in accord and harmony with truth and a sense of personal responsibility the following sentence should be repeated in concert:

20 "Having learned and accepted Kerr's Discoveries that the Universe contains no real god, that man contains no soul and that life is ended forever in each person at death we know there is no god nor other unseen character to aid us and that man must depend on his own exertions and on those of his fellow citizens to do all things he wishes done, we now proceed with the duties before us to the best of our abilities."

21 It is essential that a form of funeral services should be adopted for all who learn Kerr's Discoveries and their families as they must not allow any religious services whatever for or over their dead.

22 A suitable song or songs expressing the truths of nature they learned in proof of Kerr's Discoveries could be used.

23 If possible have a Church of Humanity Instructor to conduct the funeral program with appropriate consolation for the living and eulogy for the dead.

24 It will be also appropriate to explain Kerr's Discoveries and the proof of them with the obligation of discarding all religious rites and ceremonies on all occasions for those who learned them and their families.

25 Some members of the Church of Humanity should prepare themselves for In-

structors and organizers of branch churches and funeral directors and offer their services to any members desiring them.

26 Members having children between the ages of ten and twenty should plan to send them to our church college for a special course of study in the proofs of Kerr's Discoveries to make them immune to the false

teaching of religions, a knowledge they can get from no other educational institution in all the world.

27 When as many as twenty-five students have applied for admission to our college for a course of instruction in these truths of nature the hotel on second page will be opened up as our church college.



SUPPLEMENT

Having, read, studied and accepted Kerr's Discoveries as verified Truths of nature, the next thing to do is to apply for membership at large in the Church of Humanity, and then begin plans to organize a local church. That requires more members of like knowledge. To prepare people for membership, they, too, must have a chance to read, study and accept Kerr's Discoveries. To aid in that educational work, I shall make a wholesale price for large orders for local distribution as follows:

For delivery within the United States and its possessions, on orders to one address, with cash, check, express or postal money order enclosed, for books in bundles of 25, \$2.50; in bundles of 50 books, \$4.00. Single copies are reduced to 25c. To foreign countries, please add 25 percent of these prices. Please send no stamps.

At these prices, every community should be well supplied with Kerr's Discoveries, thereby giving the opportunity of learning the most important knowledge to be had in all the world, and which can be obtained nowhere else. It will prepare them for aiding in the building up of the New Civilization with a large membership in the local Church of Humanity, which all who learn Kerr's Discoveries should desire most earnestly to have in their community.

APPLICATION FOR MEMBERSHIP AT LARGE

No Financial Obligation Except What Is Voluntary

W. H. Kerr, Great Bend, Kansas:

Having learned Kerr's Discoveries that the universe contains no real god, that man has no soul and that death ends life, mind and consciousness forever, I hereby apply for membership at large in the Church of Humanity.

NAME.....

ADDRESS.....

A certificate of membership will be forwarded on receipt of membership application.

A good motto for homes and offices of members:

REMEMBER THESE TRUTHS
 The Universe Has No Real God,
 Man Has No Soul,
 Death Ends Life and Mind Forever.

Millions of people all over the world desire the truth on these subjects, but there being none to inform them what it is except the Church of Humanity, therefore, the necessity of building it up everywhere for that duty.

APPLICATION FOR A CHARTER FOR A BRANCH OF THE CHURCH OF HUMANITY

Date.....19..... Postoffice.....

We, the undersigned members of the Church of Humanity, desiring to have its discoveries in nature—that God is a myth and death the end of personal life forever—taught and perpetuated in our neighborhood, and having duly organized a branch Church of Humanity for that purpose at.....County of

.....State of.....under the Authority, Constitution and Laws of our Church, hereby apply for a charter:

Names of Applicants	Office	Address
.....	Director.....	.....
.....	Secretary.....	.....
.....	Treasurer.....	.....
.....	Librarian.....	.....
.....	Literature Agent.....	.....

.....
Secretary. Authorized Organizer.
Not less than five members may organize a Branch.

We should have a hundred field organizers establishing local churches. They should work in groups of three—a singer, a musician and the speaker.

All members wishing to serve the Church of Humanity as Instructor, organizer, agent or missionary, or desiring a local Church of Humanity organized in their community, should write to the Secretary-Treasurer, W. H. Kerr, Great Bend, Kansas. In applying for a charter for a local church or for membership at large, copy the blank applications, if you do not wish to mutilate the pamphlet, or write for blanks.

Phil 8510.7
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etc.
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THE RAW MATERIAL
OF RELIGION

BY R. R. MARETT

Being the
ANDREW LANG LECTURE

Delivered before the
University of St. Andrews
25 October 1929

OXFORD UNIVERSITY PRESS
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THE RAW MATERIAL OF RELIGION

I AM glad to have been granted this signal opportunity of doing honour to the memory of a great anthropologist. So far as I can claim to have graduated in that faculty I must count Andrew Lang as among my chief instructors. Nay, he was the mystagogue—the *Kabo*, as Howitt's Australians would say—to whom I am indebted for my actual initiation. If I may be autobiographical for a moment without offence, I had my first taste of anthropology—a taste that soon started a craving—when at Balliol in the middle eighties my tutor, Strachan Davidson, advised me to read *Custom and Myth* by way of an introduction to Ancient History. Whether he had a special tenderness for its brilliant author as at once a Balliol man and a brother Scot I cannot say; but assuredly it was for those days a sign of unusual broadmindedness in a student of classical antiquity thus to impress on the tiro, by vicariously strewing totems and bull-roarers in his path, the truth that history is as wide as the world of Man. Not until I went on some years later to write a prize essay about savage morals did I come into touch with Tylor; and even after that experience I long continued to regard anthropology from what I take to have been Lang's earlier point of view, that is, mainly as a background to the classics. Not that from first to last Lang dreamt of setting up any rival school. On the contrary, he professed himself a humble devotee of 'Mr. Tylor's Science', and would never, any more than I should, have allowed himself on any account to blaspheme against 'our father Parmenides'. Nevertheless, it so happened that towards

the close of the century both of us made what to one who looked on from a distance might appear a concerted attack on Tylor's fundamental doctrine of animism.¹ In reality, as I hope to show in the sequel, there resulted a triangular duel of a crazy kind. The two challengers blazed off more or less at each other, alongside an opponent who reserved his fire, and, like the hen immortalized by Sir Walter Scott's young kinswoman, remained 'exceeding calm' throughout.

Now I should have little excuse for recalling these frolicsome encounters of thirty years ago were it not for the fact that I possess a drawer-full of Lang's letters dating—whenever indeed they reveal a date²—from that remote time onwards, and consisting mostly of *adversaria* in the form of a string of friendly gibes. For me these dusty sheets retain a freshness which I reckon it a public service to try to waft abroad.³ Besides, apart from their literary charm, they have, I believe, an important bearing on problems of abiding interest to the science and philosophy of Man. Why do I thus couple philosophy with science? Because, frankly, I scarcely know where the one leaves off and the other begins. Nay, is it not plain that the study of facts and the study of values are bound to coalesce in so far as the historian undertakes to interpret the history that he compiles, since thereby he is seeking in the end to know himself? So too then, I take it, every genuine student of Man must sooner or

¹ A. Lang, *The Making of Religion*. Longmans, Green & Co., 1898. R. R. Marett, *Preamimistic Religion*. British Association, Dover, 1899; *Folk-Lore*, June 1900.

² The year is never given; so that the years suggested in these notes for particular letters are in all cases more or less conjectural.

³ I should like to add that I have Mrs. Lang's kind permission to publish these letters, whether in full or in the form of the present excerpts.

later face this question: how in the light of the whole human record so far as it may be accessible to us can we justify our religion, our morals, our whole outlook on life; and, so far as we fail to justify them, how then can we improve them? Grant this, and it would follow that the significance of the main problems of anthropology is not likely to alter much in the course of a single generation. At the level of science, indeed, they might seem to change their complexion somewhat rapidly, because at that stage they are relative to methods of research so narrowly specialized that each is apt to become demodé after a short turn. At the level of philosophy, on the other hand, when the ultimate meaning of human life is directly in question, there can be employed but one method only, namely, that of reading our own consciousness into the observed doings of our fellow men by way of clue to their motives, and thereupon using the insight so gained in order to distinguish the elements vital to our common humanity from those which are atypical and thus in all probability harmful.

Among anthropological problems of lasting appeal the first in importance is surely that of the essential nature and value of human religion. Its very universality entitles it to such pre-eminence. It is a commonplace to declare that something broadly definable as religion is a world-wide attribute of mankind. For all that, some people would, if they could, debar the student of anthropology from making capital out of this patent fact. They would have him keep his hands off religion altogether for the simple reason that he styles himself an evolutionist. Now it may well be true that no theory of development can fully resolve the antithesis between origin and validity. Starting, then, as he

does from the side of origin, the anthropologist can hardly expect to afford complete satisfaction to the thinker who makes validity his point of speculative departure. It is, however, an impossible attitude to reserve the revelation of the eternal values for oneself to the exclusion of the rest of humanity. If, on the other hand, some measure of apprehension or comprehension relative to the general state of their enlightenment is conceded to these other human beings, how churlish, not to say how absurd, must it be to refuse to apply the same principle to oneself! Human charity, in short, compels us to assume that, just as the whole truth is not in any of us, so there is some truth in all of us. In the matter of religion, then, all students of its real nature should be prepared on such a view to class themselves as evolutionists together. Whether religion has a timeless reference that can profitably be studied apart from its history or whether it has not, it certainly has a history as well; and in this latter aspect appears as something that is evolved or unfolded in the human race by a process analogous to individual education. So let the anthropologist be pardoned for supposing that the communion of the saints is not shut to the savage. Yet, though man is not born blind, he sees at first dimly. Naturally, then, those who, doubtless not without reason, deem themselves to see more clearly—yet even so how imperfectly God only knows—are wont to wax impatient over the welter of confused images on which the savage draws for his theological inspiration. By the so-called light of nature, however, though to us it may seem no better than a twilight, the primitive kind of man manages to live, and not altogether inhumanly. Surely, then, it must be worth our while to inquire

what his vision of reality amounts to, and how it helps him to live as well as he does. Wherefore without further ado let me hark back to bygone discussions of an ever-current theme, trusting that there is still some flavour to be extracted from so late a vintage.

First then, let us take note of Lang's own particular quarrel with animism as an all-embracing account of primitive religion. The letters overflow with this topic. 'I wonder it never struck Tylor', he writes from this very city of St. Andrews, 'that, from Zeus to Thetis, the Olympians are no more animistic than Baiame'; adding in a whimsical postscript, 'you see, hybrids of Olympians and man were fertile—clear proof of non-animism.'¹ Baiame, it should be explained, a personage who figures prominently in the pages of Howitt's book on the native tribes of South-East Australia, is his stock example of a supernatural being who is neither spirit nor ghost, but rather, in Matthew Arnold's phrase, 'a magnified non-natural man'. Thus Lang refers to the whole class of such anthropomorphic deities as 'Baiame & Co.';² and, when M. Mauss of *L'Année Sociologique* displays an interest in them, applauds him, somewhat ironically, as 'quite the Baiamist'.³ In *The Making of Religion*, where his theory first saw the light, he had made play with the provocative caption, 'High Gods of Low Races'. Later on, he repented him of the phrase as over-coloured—a fact that has not prevented the world from continuing to use it, and, I think, with sufficient justification; since the real question at issue is whether a genuine theism can arise apart from a pre-occupation with spooks. Lang, however, was prepared

¹ Alleyne House, St. Andrews, Feb. 5 (1909).

² *Ib.*, Jan. 14 (1909).

³ *Ib.*, March 1 (1909).

to conciliate his critics by adopting a chastened terminology. 'I have long dropped "high gods"', he writes, 'and say "superior beings", so as not to anger needlessly my sensitive brethren.'¹ Again he protests, 'I dare not say "Gods" or "High"; I say "superior beings"—in diamond type.'² Yet in his heart he must have retained some affection for his first-born notion. Thus he joyfully exclaims, 'Howitt backs my High Gods (or, as he and I both call them, Great supernormal anthropomorphic Beings) freely.'³ It may be added that he was also fond, when insisting on their ethical character, of styling them 'All-Fathers', and was even guilty of adding 'All-Fatherism' to the long list of the 'isms' that ought not to be. Such an expression, however, is for anthropological purposes misleading, as notably in an Australian context, where fatherhood has a classificatory, non-physiological sense and, in short, bears associations utterly different from ours.

Now to be fair to the facts ranks as the cardinal virtue with every true anthropologist, and, if ever there was a true anthropologist, it was Andrew Lang. His whole object in *The Making of Religion* was to draw attention to facts that were in danger of being ignored—to make a supine world of scholars realize that the evidence about primitive religion did not point all one way, namely, towards animism as its sole foundation. Summing up the purpose of the book, he explains, 'I only said that the superior beings of some savage beliefs were not animistic—which is true.'⁴ He demands that the facts be recognized if only at their face-value. 'The All-

¹ Alleyne House, St. Andrews, Jan. 20 (1909).

² *Ib.*, Jan. 24 (1909).

³ *Ib.*, Dec. 15 (1908).

⁴ *Ib.*, Jan. 14 (1909).

Father is *there*,' he cries, 'however he got there.' Magnanimously he proceeds, 'And nobody but Tylor saw it. He also started the bull-roarer, not I. *A tous seigneurs tous honneurs*. To be sure, Tylor tried later to back out in the borrowing hypothesis; but he began it.'¹ Lang, however, for his part cannot allow his entire collection of beneficent supermen to be dismissed offhand as products of missionary enterprise on the part of Christians, Mahommedans, Ancient Egyptians, or what not. At least let each case be judged on its own merits. Let the individual artifact be taken as authentic if the savage touch is clearly perceptible in the workmanship. Thus Strehlow's Altjira, 'a good-humoured superior being'² ascribed by that missionary to the blameless Aranda—better known as the Arunta—of Central Australia, has the feet of an emu. Pointing out that Gillen in his contribution to the *Horn Expedition* had already reported his equivalent 'emu foot and all', he pertinently observes, 'Missionaries did not supply that feature.'³ Even Baiame himself, at any rate in Mrs. Langloh Parker's version of him in her book on the Euahlayi, has to be vindicated when he comes under suspicion as a loan-god. 'Whether she kept a tame Anglican priest on the station or not I have written to ask her,' ejaculates Lang scornfully, 'as Mauss thinks Euahlayi burial rites were adopted from those of our good liturgy with its beautiful prayers for the dead, and eastern posture otherwise unknown to the lower culture except in neolithic graves on a croquet-ground near this house.'⁴ His conclusion in regard to the whole

¹ *Ib.*, Jan. 10 (1909).

² *Oriel*, Oct. 27 (1905).

³ *Oxford Union Society*, Nov. 3 (1905).

⁴ *Alleyne House, St. Andrews*, March 1 (1909). What a tragedy if it had been necessary to excavate, not a croquet-ground, but the links!

matter is a model of scientific candour. 'Missionary infiltration is not impossible, but from all I know of blacks and missionaries is precious unlikely. One can get no further than that.'¹

Now there can be no doubt that Lang was a little disappointed at the cool reception offered to his discovery. Referring in after-time to an article of mine which he had just read in *The Hibbert Journal*—it was written in 1910—he says, 'I was reminded that you alone, I think, gave my poor "All Father" a hand.'² This, though kindly meant, was something short of the truth. Ten years earlier, when sending me a copy of a new edition of *The Making of Religion* that had come out hard on the heels of the first, he could write, 'I am glad the book attracted some attention at Oxford where Anthropology is never the fashion. I hope the sweeping ghost-theory will perish.' Yet in a more despondent vein he continues: 'Spencer does not count—he does not know the facts; and I do not expect to influence Tylor.'³ A few days later, however, he can announce a notable conversion. 'I think if you have time to look about you will find plenty of supreme beings not noticed by me. . . . I am quite sure that this element has been neglected by Tylor and everybody. Jevons, I understand from him, agrees with me; he says it is like one of those emendations in a text which you wonder that you did not make for yourself.'⁴ In the end, perhaps, it is Father Schmidt who has proved the most whole-hearted and active of his supporters, so far as concerns the theoretical treatment of religious origins in general.

¹ Dec. 11 (1906).

² St. Andrews, March 13 (1912).

³ Oct. 18 (1900).

⁴ 1 Marloes Road, Kensington, Oct. 23 (1900).

It must not be overlooked, however, that the value of anthropological theory is largely to be gauged by its effect on the field-worker in the way of teaching him to use his eyes. We may well wonder if Messrs. Smith and Dale would have been so full and instructive on Leza of the Ba-Ila, or Captain Rattray on Nyame, the Supreme God of Ashanti, had not Lang sowed in order that they might reap.

It remains to note that Lang was at first chary of accounting for these non-animistic phenomena. To impugn the all-sufficiency of animism as a 'minimum definition of religion', it sufficed to establish their bare existence. Presently, however, as he warmed to the fray, he was minded not merely to claim standing-room for his High Gods by the side of the Spooks, but definitely to relegate the latter to a lower plane. To achieve this object, he sketches a theory of degradation as applying to the religious beliefs of some peoples or else to those of all mankind—it is not clear which. 'It is a fact', he urges, 'that the more animism the less theism, so to speak.'¹ Just because High Gods are high, they are hard to live up to; and the nearer the ground, the more comfortable for the groundlings. Lang suggests that the original idea of a High God is that, not exactly of a Creator, but rather of a Maker. For he distinguishes. 'Baïame did not *create* men; he made them of stone and clay.'² He is anxious that his theory shall seem 'in no way mystical'.³ Nor does he want to postulate a primitive man that is too much of a metaphysician. 'I don't think writers have paid much attention to the remark-

¹ St. Andrews, Jan. 19 (1909).

² Oxford Union Society, Nov. 3 (1905).

³ 1 Marloes Road, Kensington, Oct. 13 (1900).

able abstract reasoning in savage myth; but I don't think that all the reasoning I need is abstract at all.'¹ Given, then, such a conception of a Maker, he might well be credited with the intention of making all things for the good of man, and so would come to enjoy the reputation of an actively beneficent being. Such, indeed, is the character actually ascribed to Baiame and certain of his like, as Howitt shows. When we pass, however, from the south-east to the centre of Australia, we still meet with High Gods of a kind, but their traits are more ambiguous. As Lang puts it, 'Among the Arunta and Luritja the sky-dwellers Altjira and Tukura *made* nothing and do nothing, but hunt and eat like the aristocracy and keep harems—at least Altjira does.'² He thereupon contends, 'There is no *raison d'être* for the invention of them. If Baiame & Co. were thought of as makers, it looks as if Altjira and Tukura were obsolescent forms of these beings who have a *raison d'être*.'² He goes on to show cause in detail why in these and other cases there should have been loss of meaning. In fact, he treats me to a formal table, too elaborate for reproduction here, setting forth a graduated scale of retrogressive types such as finally comes down to Twanyirika, a pure Hobgoblin. The series, he claims, is irreversible. 'Try starting at the other end, Twanyirika *solus*, and work up through the rest to Baiame. I have often tried, beginning with Hobgoblin, to evolve Baiame through the other types, but cannot so far manage it, because Hobgoblin, a known fraud, does not yield Baiame or even Atnata, and has no use for Altjira and Tukura.'³

¹ Oct. 18 (1900).

² Alleyne House, St. Andrews, Jan. 14 (1909).

³ *Ib.*, Jan. 15 (1909).

Again, returning to the south-eastern region, we come across curious doubles of these High Gods, of whom they are held to be the sons and representatives on earth. Thus Baiame himself has such a duplicate and understudy in Tundun, a name said to mean 'bull-roarer'. It was, in fact, largely on the strength of this etymological hint that I proposed to Lang the theory—I worked it up into an essay a good deal later on—that all the High Gods of Australia, prototypes and ectypes alike, were originally bull-roarers—not makers, therefore, so much as, specifically, makers of rain. Considering that Lang nursed a strong prejudice against the fertility-motive, and anyhow was in sheer loyalty bound to provide his revered Baiame with a nobler derivation, I must say that he met my point very handsomely. Nay, he even went so far as to allow: 'I dare say the bull-roarer might work out as you think in producing a deputy or son.'¹ In the same letter, however, he explains: 'I have been apt to look on "sons", with or without bull-roarers, as mere savage gnosticism. The tendency is to withdraw the chief god from affairs, and something nearer home is a "felt want", a deputy.' He adds—and here we get his view of animism as a *pis-aller*—'Then ancestral spirits are found more eligible.'² But on this head enough, perhaps, has been said. These, after all, are but sidelights on a controversy mostly thrashed out in public. Private intercourse, however, has the special virtue of bringing out the man; and great

¹ 1 Marloes Road, Kensington, Oct. 23 (1900). Later he writes: 'But do keep in mind the crowd of Fathers and Sons intermediate where there is no bull-roarer to start either one or the other.' St. Andrews, Jan. 19 (1901).

² *Ib.* He goes on to say: 'I'm afraid this theory looks as if it were applicable to Christianity; which is not my object.'

as was his influence alike on science and on letters, this man was even greater in himself.

I have dwelt so far purposely on the constructive rather than the critical side of Lang's work as illustrated by his letters; for his High Gods must be regarded as a positive contribution to anthropology, the criticism of Tylor being incidental. I turn now to what was in the first instance my own affair—the contention that the animistic hypothesis had likewise left out of sight a second class of facts relevant to the early history of religion, namely, the facts expressed by *mana* and various other kindred notions of the savage. I opened my campaign very shortly after the first appearance of *The Making of Religion*, and may, though not consciously, have been led by Lang's example to look for the shortcomings of the Tylorian animism in a new direction. Be this as it may, I soon had Lang as friendly critic at my elbow. Fellow-conspirators, however, though we were, we bickered together as freely as other gentlemen of fortune have been known to do on like occasions. Lang knew all about *mana*, of course; but he was not prepared off-hand to seek for it among the roots of religion. '*Mana* to me looks relatively late', he declares. It is 'manifestly a generalization'.¹ Truly a shrewd thrust. I would parry it by replying that I am concerned not with the word—which may well be of comparatively recent origin—but with the thing it stands for, namely, a wonder-working power perceived or at most dimly conceived by the savage to exist in whatever excites his awe. My point was simply that to attribute *mana* was not necessarily to attribute spirit in the full-blown Tylorian sense of a self-existing

¹ St. Andrews, Jan. 19 (1901).

principle, the seat and source of life and personality, which is independent of any material body that it may inhabit, though it has a wraith-like outward semblance of its own. Since I suspected that such a sense of a miraculous energy in and about him might impel men towards religion quite apart from a belief in spirits, and since in known cases, as when a *mana* stone of peculiar shape has its virtue ascribed, not to its shape, but to its having 'eaten ghost', it seems obvious that an animistic colour has superimposed itself on the primary impression, I was rash enough to term this unnoticed element in rudimentary religion 'preanimistic'. Lang was at one moment inclined to object that some hint of personality and therefore of spirit was implicit in *mana* from the start. 'If your black said, "My eye, here is a power!" and stopped there, he would not be animistic in such a hurry.'¹ On the other hand, he is quite ready to accept awe as a pre-condition of any such a recognition of *mana* or spirit, adding the proviso: 'You see, I think the emotions are not at once religious but merely conditions of becoming religious till intelligence wakens them into a belief and belief leads to *action*. Perhaps that is all you mean. If so, I am with you.'² Most assuredly I meant no more. Indeed, as for awe, he was able to point out that he had himself laid stress on it as far away as 1873 ; though in his high-souled way he can declare, 'As to priority, *je m'en fiche!*'³ Nay, it turned out that I was by no means the first in that particular field. Thus on the subsequent showing of Father Schmidt I had been anticipated in a not very

¹ Undated postscript, probably belonging to a letter dated from Alleyne House, St. Andrews, Jan. 20 (1901).

² Alleyne House, St. Andrews, Jan. 22 (1901).

³ *Ib.*, Jan. 25 (1901).

well-known work, *The Supernatural*, by J. H. King.¹ Whereupon Lang playfully rubs it in, 'Reverendus Pater Schmidt is a oner. How did he find out John King, the parent of preanimism? I only knew John King as a pirate apt to attend *séances*. The world knows little of its greatest preanimists. I believe their real sire is Max Müller; for if you look at his old Infinite—big trees, &c.—it is really the same thing that he was driving at.'² Well, after all, what really matters is not who said these things first, but whether there is any truth in them.

Reverting to *mana*, which I had always treated as something common to magic and religion, let us note that Lang was far more willing to connect it with the former. 'I expect that *mana* is a theory following on the practice of magic', he roundly declares.³ Or, again, 'the *mana* business appears to me to be an hypothesis invented after magic was a going concern'.⁴ Though Lang had otherwise but little sympathy with the theories of Sir James Frazer, he presumably held the same view—one that had already been authorized, though perhaps not in so many words, by Tylor—that magic and religion are different in kind. On this point, however, so far as I remember, we never got to grips. Yet he would not have been averse, I take it, to include *mana* among the attributes, if but the secondary attributes, of his own High Gods. Thus in a letter which states that he is 'doing a study of Preanimistics for a possible book'—one that, alas! never materialized, so far as I am aware—

¹ *The Supernatural: its origin, nature, and evolution*. By John H. King. London, 1892.

² 1 Marloes Road, Kensington, Apr. 20 (1906).

³ Alleyne House, St. Andrews, Feb. 1 (1909).

⁴ *Ib.*, Dec. 7 (1908).

he asks me if I know a term equivalent to *mana* in Howitt's south-eastern tribes. 'They get their magical gifts from Baiame & Co. and not from ghosts';¹ hence his interest in the question. I myself had gone further, alleging the anthropomorphism in such a case to amount to a veritable 'magomorphism'. In other words, just as the headman of an Australian tribe would be nothing in the way of a moral influence apart from his reputation for wonder-working power, so Baiame as a sort of super-headman owes his beneficent quality at least in part to a like ability to perform miracles for the good of man. Lang, however, would explain away the insistence on signs and wonders as an accretion. 'I never argued,' he assures me, 'that Supreme Beings were invented as an answer to the question, Why do we do rum things?' 'I merely meant,' he goes on to say, referring to a passage in *The Making of Religion*,² 'that man put the institution of the absurdities down to an *already recognized party*, Zeus or Oliver Cromwell, *que sais je?* The result was, I say, to cause "new parasitic myths" to accrue to Zeus or Noll. I did not mention the Lord Protector, but he illustrates the case. . . . The Being was not invented to account for the droll proceedings, but as he was already a prominent personage was said to have started them.'³

My reply would be that adjectives such as 'rum', 'absurd', or 'droll' do not adequately express, and certainly do not exhaust, the significance of the awful. Indeed I doubt if, for an Australian mind, any maker of whatever has outstanding value could rank as anything

¹ Alleyne House, St. Andrews, Feb. 1 (1909).

² *The Making of Religion*² (1900), p. xiv.

³ 1 Marloes Road, Kensington, March 25 (1906).

less than a wonder-worker ; while, on similar lines of thought, a world-maker could hardly stop short of complete apotheosis. Or consider the bull-roarer, so closely associated as it is with these High Gods of Lang's, which, as Howitt testifies, is deemed magical, not to say sacred, in its own right because of its awe-inspiring sound, so suggestive of the thunder that sends down rain from the sky and all increase therewith. If, then, it influences heaven, it must have come down from heaven, by force of a logic that has cogency with simple folk both in Australia and nearer home as well. For Lang writes to say that, looking up bull-roarers in his own copy of *Custom and Myth*, he has come across a jotting at the top of one of the pages to this effect: 'Bull-roarer in Stannan, Cautyre—"the first in this quarter came down from Jupiter"—Macalister, Oct. 20, 1885.' He goes on: 'Mac was a fine old Gaelic school-master who used to fish and boat with me near St. Mary's Loch in Selkirkshire. In 1885 we did not know about Atnata and his bull-roarer, and his letting down to men everything they want, dropping bull-roarers among other things. Surely here is folk-memory to an incredible extent!'¹ Whether any Boanerges of a modern Scots pulpit still has a bull-roarer or, as it is known in local parlance, a 'thunner-spell' up his sleeve one may venture to doubt. Here, however, we are solely concerned with the bare beginnings of religion, and I would submit that what I have somewhere stigmatized as 'the oil-and-water theory' concerning the relation of magic and religion simply will not work. It will not work, that is to say, if we use the term 'magic', as I myself would rather not do, to express the general

¹ Alleyne House, St. Andrews, Feb. 13 (1909).

import of the initiation rites, rites for the multiplication of the totemic animal or plant, and so on, that play on the life of the Australian aborigines a part strictly analogous to that which religion plays in the life of civilized man. Thus I suspect that, as between Lang and myself, it was chiefly in the end a question of words that divided us, so far indeed as we were at cross purposes at all. 'The truth is', he explains, 'that your title exactly expresses my notion of your view. The pre-historic stage we try to evolve out of our consciousness is not religion but 'The Threshold of Religion'; which reminds me that these early birds had subliminal selves, a fact which is rather neglected.'¹ Well, our Freudians have done their best to make up for it since, though it is doubtful if Lang would have appreciated their incursions into anthropology; for he drew the line at the bestial. Indeed, I am not sure whether his scientific yearnings to envisage savagery in all its nakedness were not at a certain point inhibited by a 'positive antipathy to the coarse and crude; such as, for instance, caused him to write about his beloved Homer with hardly disguised sympathy thus: 'For reasons of taste Homer deliberately burked Anthropology, he would not have it. That is the curious thing. Achaean taste was very pure, like that of Thackeray's Miss Tickle-toby (with her) "natural aversion of the human mind to contemplate a state of savagery". Homer was Early Victorian. In fact, he was a gentleman.'²

Let me in the same connexion also suggest that Lang might have been less reluctant to credit religion with a humble and even sordid past if his fastidiousness had

¹ Alleyne House, St. Andrews, Jan. 25 (1901).

² 1 Marloes Road, Kensington, Oct. 10 (1905).

allowed him to wallow more freely in the refuse heaps of prehistoric archaeology. Thus in 1900—when of course this subject was by no means so advanced as it is now—he could actually write, apropos of his High Gods: ‘Of course on my lines the absence of Palaeolithic traces of respect for the dead need not imply want of religion, only of animism.’¹ A dozen years later, however, if he had not in the meantime learnt the facts for himself, he cheerfully suffered correction at my hands when my *Anthropology* came out in the Home University Series. He writes from St. Andrews: ‘A curious loafing member of the Golf Club here was speaking to me enthusiastically about your little book; and I found I had only read the bits about Totemism and Religion. The rest was partly over my head; for I know nothing about the beggars’ jawbones and skulls; but I am glad to see (your) Neanderthal *paroissien* had an inkling of a future life.’² He adds: ‘To-day I read in *The Scotsman* an abstract of a lecture by Dr. Monroe, in which he denied to palaeolithic man morals, religion, and spinning and weaving. But apart from animism he had bull-roarers with the usual markings, and his young women had frocks and waists—Minoo-Parisiennes. So I don’t see how these parties were destitute either of religion or of milliners.’³ Well, I must confess that, if *Homo primigenius* anticipated *Homo sapiens* in becoming an animist, and we must therefore hark back to *Evanthropus Dawsoni* or some other fossil precursor of ours for a specimen of a pure preanimist, the prehistory of religion threatens to engulf us *ἐν βορβόρω βαρβαρικῇ τῆς*—in a teeming but featureless slime of first beginnings from the dank

¹ 1 Marloes Road, Kensington, Oct. 23 (1900).

² 8 Gibson Place, St. Andrews, Feb. 26 (1912).

³ *Ib.*

depths of which nothing solid in the way of fact or even of theory can be recovered. On the other hand, science assures us that our own ancestors were once as primordially savage as any of these early types; and yet somehow by experience—which in Professor Stout's happy phrase 'is experiment'—our ancestors won through. Hence it is a reasonable assumption that, at least as early as he had learnt to fashion a flint, man had likewise hammered out some notion—symbolized we know not how, but, at a guess, by means of many symbols rather than one—of a transcendent Power working in him and through his environment upon him for his infinite good, that is, a good unlimited even by time itself. I am glad, therefore, that Lang was eventually led to impute religion together with millinery—or should it not rather have been milliners' bills?—to the cave-man; while I would myself go yet further and suggest that, of these two institutions, religion is by many thousands of years the more ancient.

The relentless clock warns me that I must refrain from following Lang into other fields appertaining perhaps less centrally to the domain of primitive religion; though, as traced by his letters, his footsteps led him far and wide in this vast happy hunting-ground which his mighty shade still haunts—*περινοστέι ὡσπερ ἦρωσ*. For instance, I could quote breezy passages without number that bear on the efforts of various mutual friends of ours, female as well as male, to bring anthropology and the classics into organic relation. One example must suffice—a characteristic outburst: 'The interference of classical scholars with savage lore is a perfect nuisance. They grab at any Reinach or other theory, and don't know the grammar of the subject.'

You can't get it up at third hand; and truly the necessary work is very uninviting to a lady or an aesthete. Fertility is becoming a match for the Dawn or Mr. Casaubon's Key to All Mythologies; and they break away from Frazer on Totems to make wild work under the egregious Durkheim.¹ For the rest, there is almost as much in the letters about non-religious topics—exogamy, mother-right, and so forth. In fact, one may say that he wore himself out by attempting all things at once. At the last a tired note can be overheard in the letters: 'I was looking at your little book on the countless roots of religion, which I had just been saying in other words, and to get everything out of fertility makes me ill. Well, my innings is over or nearly—l.b.w. "Take thou the vanguard of the three".'² Let the same conjunction of metaphors serve for his epitaph. He was as bonny a 'fechter' as the Douglas of the Otterburn ballad or Alan Breck; and he always played cricket.

In conclusion, I would apologize to any who hold that, if I had spoken less about Lang, I might have done more to illuminate my professed subject, namely, the nature of that raw material or protoplasm out of which human religion has been generated. Yet I surely have good excuse. While fulfilling a pious duty, I have simultaneously reviewed the judgements—none the less telling for being revealed in flashes—of a master-mind. Moreover, the three topics, High Gods, animism, and *mana* seem to me in themselves almost to constitute the three tiers of the pyramid to which primitive religion may be likened—certainly for analytic purposes, and

¹ St. Andrews, March 13 (1912).

² 8 Gibson Place, St. Andrews, March 19 (1912).

less certainly for genetic purposes also. A certain stratigraphy is to be noted in the religious beliefs and practices of any primitive people when one looks into them with care. A well-recognized scale of values is found to exist in the social consciousness relating to such matters. The High God, wherever he exists, is on a plane by himself. Beneath come lesser divinities, nature spirits, ancestral ghosts and so on, the animistic hosts of a lesser heaven. Finally, nearest the brute earth, so to speak, are the scarcely personified and for the most part nameless powers that manifest themselves in 'medicine'—that is in thaumaturgical rites of almost automatic efficacy. For a concrete instance I may refer to the one discussed in a chapter of mine contributed to Captain Rattray's *Religion and Art in Ashanti*.¹ I would maintain that in all such cases the folk concerned are fully aware that the God above all other gods is infinitely superior in dignity to any anonymous influence embodied in a fetish. The only trouble is that, to the native mind, the higher up tends to appear as the further off. Heaven is too steep for most men, and so they fall back on mummeries.

Can we argue from analysis to genesis—from present stratification to successive deposition in the past, as in geology? I think we can; but in a very general way only. Thus I agree with Sir James Frazer that what he calls the 'age of magic' came first; but I should prefer to say 'rudimentary religion' instead of 'magic', assuming a continuity of development unmarked by any violent transition, any sudden re-orientation. As the child grows mentally no less than physically by insensible degrees into the man, so must it have been, I think, with the human race. Meanwhile, I rejoice that

¹ Oxford University Press, 1927. See pp. 391-8.

modern anthropology is not exclusively interested in origins, but likewise attaches importance to what is known as the functional method of studying human culture as a living thing—a complex of elements working together under a law that ever seeks to adapt the parts to the whole. In regard to religion, then, we should try to be biologists rather than mere palaeontologists so long as we work at the level of science. Finally, in regard to all that has been said here, let it be clearly understood that a common interest in science, rather than in theology, brought Lang and me together as master and pupil. And what was not science between us was as it were a form of intellectual sport—such sport as befitted one who, as he did, always ‘played the game’.

PRINTED IN GREAT BRITAIN AT THE UNIVERSITY PRESS, OXFORD
BY JOHN JOHNSON, PRINTER TO THE UNIVERSITY

**DAS
PSYCHOLOGISCHE WESEN DER RELIGION
UND DIE RELIGIONEN.**

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REDE

ZUR FEIER

DES GEBURTSTAGES SR. MAJESTÄT DES KAISERS

AM 27. JANUAR 1906

IN DER AULA DER

KAISER-WILHELMS-UNIVERSITÄT STRASSBURG

GEHALTEN VON

D. DR. E. W. MAYER

O. PROFESSOR DER THEOLOGIE.

STRASSBURG
J. H. ED. HEITZ (HEITZ & MÜNDEL)
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Hochansehnliche Versammlung!

Wir feiern des Kaisers Geburtstag; und es ist alter Brauch der Universität, daß sie dies Fest begeht, indem sie einem ihrer Vertreter gestattet, Mitteilungen zu machen aus seinem speziellen Forschungsgebiet. Glauben wir doch durch solch sachliche Berichterstattung am heutigen Tage besonders deutlich zum Ausdruck bringen zu können, daß alle unsere Alltagsarbeit, wie sie auch immer gerichtet sei, mit etwas beitragen möchte zum Wohle des Vaterlands, das des Kaisers erstes und vornehmstes Anliegen ist.

Wenn ich danach es wagen darf, Ihre Aufmerksamkeit auf eine Weile dem Bereich der evangelischen Theologie zuzuwenden, so dürfte es wohl allgemein bekannt sein, daß da das Interesse in der letzten Zeit besonders in Anspruch genommen worden ist durch historische Probleme. Wie das Christentum geworden ist und sich entwickelt hat, durch welche geschichtlichen Faktoren es vorbereitet und beeinflußt worden ist, was für verschiedene Formen es von Anfang an angenommen hat, wie diese Formen beschaffen waren, und wie sie entstanden sind: das zu erforschen und darzulegen ist eine Fülle mühevoller und fruchtbarer Arbeit aufgewandt worden.

Indessen neben diesen wichtigen, aber rein historischen Problemen gibt es noch ein anderes Problem, das die theologische Forschung in den jüngsten Dezennien vielfach in Atem gehalten hat: es ist dasselbe, durch dessen Behandlung einst Schleiermacher eine Umwälzung im Be-

trieb der evangelischen Theologie herbeigeführt hat, ein Problem, das man neuerdings kurz bezeichnet als das der <Religionspsychologie>.¹ Um mit wenigen Worten anzudeuten, worauf es dabei namentlich ankommt: es handelt sich um Fragen, die nicht direkt und allein das Christentum betreffen, deren Beantwortung aber nicht gleichgültig ist für das Verständnis und die Würdigung des Christentums, Fragen wie die: welches sind die Bedürfnisse der menschlichen Psyche, die durch die Religion überhaupt befriedigt sein wollen? Welches ist das charakteristische Verhalten der menschlichen Psyche in aller und jeder Religion im Unterschied von andern Erscheinungen des geistigen Lebens?

Zwei Auffassungen sind es da vor allem, in deren definitiver Ablehnung die moderne Religionswissenschaft allmählich dank langen und langwierigen Auseinandersetzungen einig geworden ist.

Die eine läßt sich in ihrer radikalsten Form auf gemeinverständliche Weise etwa folgendermaßen kennzeichnen: die Religion will wesentlich dieselben Bedürfnisse befriedigen wie die Wissenschaft; ihre Hauptbedeutung, ja ihre einzige Bedeutung besteht darin, daß sie dem Menschen eine abschließende und erschöpfende Erklärung der Welt darbietet. Diese Anschauung ist alt; sie war bereits von Schleiermacher mit Eifer bekämpft worden; sie hatte aber in Deutschland wieder an Boden gewonnen unter dem starken Einfluß der Hegelschen Schule; sie war in noch viel weitere Kreise hineingetragen worden durch eine leichtgeschürzte Philosophie, die sonst mit Hegel nichts zu tun hat, die vielmehr vom Ausland zu uns herübergekommen ist: die Philosophie des Positivismus.² Für Auguste Comte, den Begründer des Positivismus in Frankreich, ist die Religion im Grunde weiter nichts als ein primitiver Versuch der Welterklärung.³ Es ist klar, daß, wenn diese Auffassung richtig wäre, wenn

die Religion weiter nichts wäre als eine Dublette der Wissenschaft, von den beiden in Betracht kommenden Faktoren auf die Dauer einer überflüssig würde. Innerhalb der Hegelschen Schule hat man das Verhältnis noch vielfach dahin bestimmt, daß die Religion gleichsam in populärer Form dasselbe leisten könne und solle, was die Wissenschaft in exakterer und präziserer Form zu leisten vermag. Es ist das böse Wort gesprochen worden: Religion ist Wissenschaft, ist Metaphysik fürs Volk.⁴ Der Positivismus ist folgerichtig einen Schritt weiter gegangen und hat verlangt, daß die Religion, die doch immer nur eine primitive und unvollkommene Welterklärung sei, allgemein ersetzt werde durch die allein korrekte Welterklärung der Wissenschaft.

Gegen die ganze zugrunde liegende Anschauung hat die moderne protestantische Theologie wiederholt Einspruch erhoben, indem sie an der Hand der Erfahrung zeigte, daß die Religion ganz andern Zwecken dienen wolle und diene als die Wissenschaft. Es muß dankbar bekannt werden, daß vielen unter uns der Protest erleichtert worden ist durch das Wiederaufleben der Kantischen Philosophie, die ja von Haus aus mit darauf gerichtet war, Religion und Wissenschaft scharf gegeneinander abzugrenzen.⁵

Innerhalb des Neukantianismus machte sich nun aber hier oder dort eine zweite Auffassung bemerkbar, die gleichfalls die Kritik herausforderte. Man hat wohl gemeint: die Religion wolle wesentlich dieselben Bedürfnisse befriedigen wie die Kunst. Einer der ersten und glänzendsten Vertreter des Neukantianismus, F. A. Lange, hat in seiner Geschichte und Kritik des Materialismus Religion und Kunst als verwandte Größen bezeichnet. Aber selbst einzelne Ausläufer der Hegelschen Schule bewegen sich auf ähnlichen Bahnen. «Die Religion ist Poesie,» das sagt gelegentlich auch Ludwig Feuerbach.⁶ Es ist klar, daß,

wenn diese Anschauung richtig wäre, wenn die Religion weiter nichts wäre als eine Dublette der Kunst, abermals von den beiden in Betracht kommenden Faktoren auf die Dauer einer überflüssig würde; und D. F. Strauß zog nur die Konsequenz gegebener Prämissen, als er verlangte, daß an Stelle der künstlerisch unvollkommenen Gebilde der Religion die vollendeten Meisterwerke eines Goethe oder Mozart treten sollten.

Wiederum hat die Theologie Einspruch erhoben; und sie konnte sich unter anderem darauf berufen, daß die Religion auf den Willen und die sittliche Führung des Lebens denn doch einen ganz andern Einfluß auszuüben vermöge als die Kunst, von der ein großer Sachkundiger einmal gesagt hat, daß sie «zu begleiten, doch zu leiten nicht versteht».

Nach dem gegenwärtigen Stand der Religionspsychologie dürfte also der andere Ausspruch desselben großen Meisters, daß, «wer Wissenschaft und Kunst besitzt», eben damit auch schon Religion habe, kaum mehr als zu Recht bestehend gelten können. Die Religion will nicht, wie die Wissenschaft, das in den Empfindungen und Wahrnehmungen gegebene Material ordnen und sichten und dadurch übersichtlicher gestalten. Sie will nicht, wie die Kunst, das Schöne darstellen und dadurch erheben. Achtet man vielmehr, wie billig, auf das, was sie von sich selbst aussagt, so zeigt sich: alle und jede Religion will ein Mittel sein, dasjenige aufrecht zu erhalten und zur Entfaltung zu bringen, von dem das wissenschaftliche und künstlerische Streben immer nur einen Bestandteil, oft einen großen, oft einen verschwindend geringen Bestandteil bildet: das menschliche Leben mit seinen mannigfachen Inhalten. Sie ist nicht bloß zeitlich sondern auch logisch «vorwissenschaftlich» und «vorkünstlerisch». Alle und jede Religion preist sich selber an als eine Kraftquelle eigener Art, als einen Halt und eine Stütze für

das menschliche Leben, das ja, von innen gesehen, immer zugleich geistiges Leben ist.⁷

Die Religion ist also entsprechend dem Umstand, daß sie dem Bedürfnis der Behauptung und Entfaltung des menschlichen Lebens nach allen seinen Seiten oder speziell nach irgend einer Seite hin entgegenkommen will, stets eine bestimmte innere Stellungnahme des Menschen zu der Macht oder den Mächten, von denen das menschliche Leben, das Dasein, die Entfaltung und Gestaltung, die Vervollkommnung und Vollendung des menschlichen Lebens abhängt.

Es handelt sich dabei um etwas, das dem wissenschaftlich und ästhetisch Indifferenten ebenso nahe liegt wie dem wissenschaftlich und ästhetisch Interessierten. Kein Mensch kann sich ja dem Bewußtsein entziehen, daß sein Leben und der Erfolg seines Lebens nicht allein von ihm, nicht bloß von seinem Wollen und Können abhängt, sondern immer zugleich von Fügungen oder Konstellationen der Umstände außer ihm, über die er schlechterdings nichts mehr vermag. Die Gesamtheit so gut wie der einzelne macht diese Erfahrung, namentlich bei großen Wendungen im Leben der Individuen oder der Völker. Ob ein Mensch klar denkt oder verworren, ob er nahe sieht oder weit, ob er Formensinn hat oder nicht, jeder wird es unmittelbar in Lust und Schmerz an sich selbst inne, daß es eine unentrinnbare Notwendigkeit gibt außer ihm, eine Ordnung irgend welcher Art, nach der er «seines Daseins Kreise vollenden» muß. Dulden muß der Mensch nach Shakespeares Wort allein schon «sein Scheiden aus der Welt wie seine Ankunft».⁸

Gerade weil die betreffende Erfahrung eine allgemeine und unvermeidliche ist, deshalb nimmt auch jeder Mensch ganz unwillkürlich da irgendwie Stellung. Freilich die Stellungnahme der einzelnen ist eine verschiedene. Das geht deutlich daraus hervor, daß die Menschheit verschiedene

Namen gebraucht, um den Inbegriff der Faktoren zu bezeichnen, von denen der Erfolg des menschlichen Lebens abhängt. Der eine bezeichnet die den Weltlauf und das Menschenlos bestimmende Macht wohl in populärer Sprache als das Schicksal. Ein anderer nennt sie das Naturgesetz, und denkt dabei an ein blindes Naturgesetz. Ein dritter nennt sie kurzweg das Universum oder mit Spinoza die Substanz. Ein vierter bezeichnet sie mit wissenschaftlicher Vorsicht als <the Unknowable>, als das Unerforschliche. Der religiöse Mensch wagt es, diese Macht Gott zu nennen.

Darin allein schon kündigt sich an, daß die religiöse Stellungnahme eine besondere, von andern scharf unterschiedene sein will. Ja, sie erhebt den irritierenden, oft geradezu verletzenden Anspruch die einzig richtige Stellungnahme zu sein. Ob ein derartiger Anspruch berechtigt ist, ob die Religion wirklich das ist, wofür sie sich ausgibt, die richtige Stellungnahme zur Weltordnung, das heißt vor allem diejenige, die für die Behauptung menschlichen Lebens notwendig ist, die wie keine andere dessen Vollentfaltung ermöglicht und begünstigt, mag hier zunächst auf sich beruhen. Verharren wir lieber bei der einfacheren und schlichteren Frage, was denn das Charakteristische der spezifisch religiösen Stellungnahme sei.

Es ist eine Eigentümlichkeit der protestantischen Theologie, daß sie meint, diese Stellungnahme am besten kennzeichnen zu können durch die dabei in Betracht kommende Gemüts- und Willensverfassung des Menschen. Nicht als ob wir noch der sentimentalen Ansicht wären, daß die Religion weiter nichts sei als ein weiches, in sich zerfließendes Gefühl.⁹ Wir wissen, daß sie, wo sie einmal ist, den ganzen Menschen in Anspruch nimmt. Aber nach wie vor halten wir daran fest, daß das Charakteristischste, vielleicht noch besser, das Fundamentale in der Religion eine bestimmte Gemüts- und Willensverfassung sei.

Welches ist diese Gemütsverfassung? Welches ist unter den zahlreichen Gefühlen, die bei der Religion stets mitschwingen, das die Religion konstituierende Gefühl? Welches ist, mit anderen Worten, das Gefühl gegenüber der über dem menschlichen Leben waltenden Macht oder Ordnung, das bewirkt, daß Religion irgend welcher Art in die Erscheinung tritt?

Schleiermacher hatte bekanntlich als dies Gefühl ein Gefühl schlechthiniger, absoluter Abhängigkeit angeführt.¹⁰ Übersetzt man die etwas scholastische Sprache des großen Theologen ins moderne, so heißt das ungefähr: Religion ist ein Gefühl völliger, resignierter, willenloser Ergebenheit in die Weltordnung. Wir sind nun im Lauf des 19. Jahrhunderts insofern über Schleiermacher hinausgewachsen, als wir diese Definition allmählich als nicht ausreichend, als falsch erkannt haben. Religion ist doch noch etwas anderes; sonst würde sie nicht so oft als *paradox* beurteilt werden. Man erzählt von der amerikanischen Schriftstellerin und Freundin Emersons, Margaret Fuller, daß sie ihre ganze innere Stellungnahme zur Weltordnung in die Worte zusammenzufassen pflegte: «I accept the Universe», ich füge mich ins Universum. Als man Carlyle davon berichtete, soll der bitter ernste Schotte in die kaustischen Worte ausgebrochen sein: «Gad, she'd better», zu deutsch etwa: sie tut verzweifelt gut daran.¹¹ In der Tat, sich in das große Unvermeidliche, sich in die Gesetze des Universums geduldig zu fügen ist das Mindeste, was der Mensch vernünftigerweise tun kann. Religion ist mehr als das: dies beweist deutlich jeder Blick auf die geschichtlich gegebenen Religionen. Wäre die Religion nur ein Gefühl völliger, resignierter, willenloser Ergebenheit, so wäre es unbegreiflich, warum in allen Religionen, soweit sie sich nicht in metaphysischen Spekulationen auflösen, die den Weltlauf bestimmende Macht stets als ein geistiges Wesen, als ein zweckesetzen-

der Wille vorgestellt und beschrieben wird.¹² Ein Gefühl völliger, willenloser Ergebenheit ist doch auch einer blinden Weltordnung, ist doch auch einem entgötterten Universum gegenüber möglich, dessen Walten man ja nun einmal nicht entrinnen kann.¹³

Gerade die sorgfältigere Beobachtung der geschichtlich gegebenen Religionen hat dann aber eine andere Definition hervorgerufen, die noch unter das Niveau der Schleiermacherschen herabsank. Anthropologisch interessierte Forscher, die ihre Aufmerksamkeit einseitig den Naturreligionen zuwandten, haben den alten Ausspruch des römischen Dichters erneuert: Religion ist im Grunde weiter nichts als Furcht. Dem hat seinerzeit der ehemalige Straßburger Philosoph Liebmann in feinsinniger Weise widersprochen.¹⁴ Hier dürfte es genügen zu wiederholen, daß, wenn diese Begriffsbestimmung richtig wäre, immer noch unbegreiflich bliebe, warum in allen geschichtlichen Religionen, auch in den Naturreligionen, die den Weltlauf bestimmende Macht immer als geistiges Wesen, als zweckesetzender Wille vorgestellt und beschrieben wird. Man kann sich doch auch vor blinden, sinnlosen und zwecklosen Naturkatastrophen fürchten, vielleicht erst recht!

Die neuere protestantische Theologie ist bei ihrem Versuch, das Problem zu lösen, ausgegangen nicht von der Betrachtung entlegener Naturreligionen sondern von der Betrachtung der uns am nächsten stehenden Religionen, speziell der christlichen Religion.¹⁵ Von da aus ist sie zu dem Ergebnis gelangt: welche Gefühle bei der Religion auch immer mitschwingen mögen, das die Religion konstituierende Gefühl ist stets ein Gefühl der Zuversicht, des größeren oder geringeren Vertrauens gegenüber der über dem menschlichen Leben waltenden Macht oder Ordnung.¹⁶ Die Definition läßt sich leicht rechtfertigen inbezug auf die sogenannten höheren Religionen, denen sie ja geradezu abgelauscht ist. Sie wird aber auch be-

stätigt durch eine sorgfältigere und genauere psychologische Analyse der sogenannten Naturreligionen. Der Wiener Theologe Roskoff hat in einer interessanten und viel zitierten Monographie über die Religion der Naturvölker längst darauf aufmerksam gemacht, daß die zahlreichen Manipulationen, durch welche die Naturvölker auf die Gottheit einzuwirken suchen, gar keinen Sinn hätten und gar nicht vorgenommen würden, wenn das herrschende Gefühl bloß ein Gefühl der Furcht wäre, wenn nicht neben aller Angst und Furcht das Vertrauen zugrunde läge, daß die Gottheit wenigstens unter bestimmten Umständen und Bedingungen das Leben des Menschen will.¹⁷

Jetzt ist es verständlich geworden, warum in allen geschichtlich gegebenen Religionen, wo sie nicht in philosophischer Spekulation ausarten, Gott als ein geistiges Wesen, als Zwecke setzender Wille vorgestellt und beschrieben wird. Nur einem geistigen Wesen, nur einem Willen gegenüber ist ein Gefühl der Zuversicht, des größeren oder geringeren Vertrauens möglich. Mag immerhin die fortschreitende Naturwissenschaft vor dem staunenden Auge des Frommen das glänzende Bild eines festgefügtten Kausalzusammenhangs der Dinge entwerfen, der religiöse Mensch, so lange er religiös ist, wird sich nicht irre machen lassen an dem Vertrauen, das ihm keine Naturwissenschaft zu geben, aber auch keine Naturwissenschaft zu rauben vermag, an dem Vertrauen, daß dieser Kausalzusammenhang kein blinder, sinnloser und zweckloser ist, sondern daß in ihm und über ihm ein Zwecke setzender Wille waltet, der irgendwie speziell auf das menschliche Leben gerichtet ist.

Mit diesem Vertrauen ist zugleich ein Bewußtsein in der menschlichen Psyche angebahnt, das die exakte Wissenschaft gleichfalls nicht zu geben vermag, das sie höchstens als vorhanden nachweisen, das sie aber nicht begründen kann, das Bewußtsein, daß insbesondere das

menschliche Leben nicht etwas Zufälliges, nicht bloß das gleichgültige, unbeabsichtigte Erzeugnis eines blinden Mechanismus ist, sondern daß es, wie es auch immer entstanden sein mag, etwas in der Weltordnung als Zweck Gewolltes, etwas objektiv Gewolltes, also etwas objektiv Wertvolles und Seinsollendes ist. Und man mag nun über die Religion denken, wie man will, man wird nicht leugnen, daß dies Bewußtsein nicht nur eine Quelle des Lebensmuts sein sondern auch, je stärker es ausgeprägt ist, um so stärkere Impulse auslösen kann, die Welt zu beherrschen und dem menschlichen Leben dienstbar zu machen.¹⁸

Um das nur an einem Beispiel zu veranschaulichen: es ist bekannt, daß der Buddhismus von Haus aus keine Religion ist. Er hat sich später zu einer relativ hochstehenden Religion entwickelt: ein Prozeß, der durch die Kombination desselben mit bereits vorhandenen ritualistischen oder moralistischen Religionen erleichtert wurde, wie man sie in Tibet, China und Japan, aber auch im Süden, in Ceylon, in Siam und selbst in Birma beobachten kann.¹⁹ Von Haus aus ist der Buddhismus gar keine Religion, sondern vielmehr die Indifferenz und Gleichgültigkeit gegen alle Religionen, wie er denn den Gottesbegriff einfach ignoriert! Es ist nun außerordentlich charakteristisch, daß der ursprüngliche Buddhismus, gerade weil er keine Religion war und in dem Maße als er keine war, irre geworden ist an dem objektiven Wert des menschlichen Lebens: das menschliche Leben (Bewußtsein, Wollen, Handeln) ist ihm nicht mehr etwas Seinsollendes sondern etwas, das allmählich zum Erlöschen gebracht werden darf oder soll. Eben derselbe ursprüngliche Buddhismus reiht sich aber zugleich denjenigen Weltanschauungen ein, die aus irgend einem Grunde mehr oder weniger irre geworden sind an dem Rechte tierisches Leben zu vernichten, um menschliches zu erhalten.²⁰ Jeder feinfühlige und zart empfindende

moderne Mensch wird, wo er von dem Hauch religiöser Skepsis berührt ist, sich gelegentlich auf dem Weg zu ähnlichen Anschauungen ertappen. Wenn das menschliche Leben nur subjektiven Wert hat, wenn es nur deshalb Wert hat, weil wir zufällig Lust und Freude daran verspüren, welches Recht haben wir, ihm fortwährend Hekatomben von Organismen zu opfern, die vielleicht mindestens ebenso große Lust und Freude am Dasein verspüren wie wir? Die Sachlage wird sofort eine andere, sobald aus dem religiösen Glauben die Gewißheit erwachsen ist, daß das menschliche Leben etwas in der Weltordnung als Zweck gewolltes, etwas objektiv Wertvolles und Seinsollendes ist: dann erscheint jede vernünftige und zweckmäßige Benutzung der Organismen im Dienste menschlichen Lebens als berechtigt, und selbst die oft so harte Arbeit, die in unsern physiologischen Laboratorien im Interesse medizinischen Wissens und Könnens verrichtet wird, erhält den Stempel sittlichen Adels aufgedrückt.

Jetzt ist auch das geheimnisvolle Band durchsichtig geworden, das, wie die Religionsgeschichte beweist, stets Religion und Sittlichkeit miteinander verknüpft.²¹ Man hat behauptet: alle Religion, auch die am tiefsten stehende, wirke insofern sittlich propädeutisch, als sie die menschliche Willkür bricht und sie gewöhnt sich einem höheren Willen unterzuordnen.²² Der Konnex dürfte doch noch ein intimerer sein, nicht nur ein formaler sondern auch ein materialer, sachlicher. Wie verschieden nämlich die einzelnen in der Menschheit herrschenden Moralsysteme sein mögen, ihnen allen sind doch auch wieder gewisse Eigentümlichkeiten gemeinsam: ihnen allen sind bestimmte Normen gemeinsam, deren Beobachtung auf die Erhaltung und Förderung eines größeren oder kleineren Kreises menschlichen Lebens abzielt. Der Zusammenhang zwischen derartigen Normen, die auf die Erhaltung und Förderung menschlichen Lebens gerichtet sind, und dem Bewußtsein,

daß das menschliche Leben etwas objektiv Wertvolles und Seinsollendes ist, liegt auf der Hand. Was in der Natur nur triebartig geschieht zur Erhaltung und Förderung des Lebens, was innerhalb der Kulturwelt vielfach nur unter dem Druck der gesellschaftlichen Ordnung geschieht zur Erhaltung und Förderung des menschlichen Lebens, was dort ein bloßes instinktives Müssen ist und hier bloß ein Sollen des Rechts und der Sitte, das wird da, wo das religiöse Bewußtsein seinen Einfluß ausgeübt hat zu einem heiligen Sollen.²³

Wenn so nach dem bisher Dargelegten alle Religionen durch ein Gefühl des größeren oder geringeren Vertrauens konstituiert werden, wenn in allen Religionen, solange sie noch Religionen sind, die Gottheit als ein Wille vorgestellt wird, wenn durch alle Religionen bestimmte Impulse für das Handeln ausgelöst werden, so soll darum natürlich die große Verschiedenheit der einzelnen Religionen nicht gezeugnet werden. Je lebhafter der Weltverkehr im neunzehnten Jahrhundert geworden ist, um so tiefer ist auch unsere Einsicht geworden in die bunte Mannigfaltigkeit der geschichtlich gegebenen Religionen. Die Religionswissenschaft hat in die chaotische Masse, die sich da dem Auge des Forschers darbietet, einige Ordnung zu bringen gesucht, indem sie Einteilungen der Religionen vornahm und die gleichartigen zu Gruppen zusammenfaßte. So hat man beispielsweise mehrere Religionsgruppen unterschieden je nach dem, was innerhalb derselben als höchster und wichtigster Lebensinhalt empfunden und beurteilt wird. Es gibt Religionen, für die das menschliche Leben wesentlich sinnliches Leben ist: dasjenige, auf dessen Erhaltung oder Förderung durch die Gottheit gerechnet wird, ist irgend eine Form des sinnlichen Lebens. Es gibt andere Religionen, für die das menschliche Leben wesentlich geistiges oder sittliches Leben ist: dasjenige, auf dessen Erhaltung oder Förderung durch die Gottheit gerechnet

wird, ist irgend eine Form des geistigen oder sittlichen Lebens.

Einfacher noch und vielleicht fruchtbarer als diese Einteilung möchte eine andere sein. Man kann die Religionen unterscheiden je nach dem Grad und der Intensität des sie konstituierenden Vertrauens. Wendet man dies Einteilungsprinzip an, so ergibt sich ein eigentümliches Bild, ein Bild, bei dessen Reproduktion man wohl am besten absieht von der schwierigen Frage, welches die erste Religion der Menschheit gewesen sei. Wie genau der allererste Glaube der Menschheit beschaffen war, darüber vermag die Wissenschaft als solche zur Zeit kein sicher gegründetes Urteil zu fällen, weil uns davon jede Erfahrung fehlt. Die Ansichten gehen denn auch da noch immer weit auseinander nicht nur in theologischen, sondern ebensogut in außertheologischen Kreisen.²⁴ Läßt man die wissenschaftlich unlösbare Frage auf sich beruhen, hält man sich lediglich an das Material, das empirischer Beobachtung zugänglich ist, so gewinnt man dagegen allgemein den Eindruck einer sich aufwärts bewegenden Entwicklung oder mindestens einer Stufenfolge der Religionen. Aus einem schüchternen, eng begrenzten und mannigfach bedingten wird das religiöse Vertrauen zu einem immer festeren, weiteren, universaleren.

Der englische Positivist John Stuart Mill meint einmal, der Mensch sei von Haus aus nicht mutig, sondern ängstlich angelegt: er gehöre zu der Gattung der schwachen und ängstlichen Lebewesen. Mit Furcht und Grauen blicke er von Natur zu den über seinem Leben waltenden Mächten empor.²⁵ Diese harte Anklage scheint durch die Religionen der Naturvölker bestätigt zu werden. Namenloser Angst und Furcht steht da nur ein zaghaftes, unsicher flackerndes Vertrauen gegenüber. Dies Vertrauen ist eng begrenzt und mannigfach bedingt, bedingt vor allem durch abenteuerliche Zeremonien und zauberische

Manipulationen: nur wer diese Zeremonien und Manipulationen verrichtet hat, darf sein Leben als ein von der Gottheit gewolltes betrachten. Solche Religionen werfen natürlich für die Weltbeherrschung nur wenig ab: die beste Kraft des Menschen wird, sozusagen, aufgezehrt und aufgesogen durch die fortwährende Sorge sich eine gesicherte Rückendeckung gegenüber der Gottheit zu verschaffen. Aber auch auf höheren Entwicklungsstufen, wo das abenteuerliche Zauberwesen zurückgedrängt und das religiöse Vertrauen stabiler geworden ist, erscheint dies Vertrauen noch auf lange Zeit hin vielfach bedingt: es ist bald bedingt durch kultische Zeremonien, durch die Teilnahme an Riten, Weihen und Mysterien irgend welcher Art; es ist bald bedingt durch die Zugehörigkeit zu einem bestimmten Stamm oder Volk, zu einer besondern Kaste oder einem besondern Stand: es ist bald bedingt durch äußere Vorzüge: nur der Erfolgreiche, der Mächtige, Kluge, Schöne kann als ein Liebling der Götter gelten; nur sein Leben ist ein <objektiver Wert>.

Eine relativ hohe Stufe der Entwicklung wird erreicht in den moralistischen Religionen. Das religiöse Vertrauen ist da nur noch bedingt oder wesentlich bedingt durch sittliche Leistungen. Es gibt vielleicht wenig Religionen, in denen diese Eigenart der moralistischen Religion so deutlich ausgeprägt worden ist wie in der späteren Religion Israels.²⁶ Vorbereitet und geschult durch die Wirksamkeit der Propheten, hat das Volk zeitweise sein Alles daran gerückt, das Gesetz pünktlich zu erfüllen, um lediglich auf Grund solch pünktlicher Gesetzeserfüllung in getrostem Vertrauen zur Gottheit aufzublicken. Der Standpunkt, der in solchen moralistischen Religionen eingenommen wird, hat auch für den modernen Geschmack immer etwas Großartiges und Imponierendes. Wir bewundern den Menschen, der die freudige Zuversicht, mit der er den kommenden Dingen entgegenschaut, allein davon

abhängig macht, daß er in allen Stücken seine Schuldigkeit getan habe, und nur daraufhin in das Dichterwort einstimmt: *si fractus illabatur orbis, impavidum ferient ruinae*. Aber freilich hat es je und je, auch innerhalb des Bereichs der moralistischen Religionen, zartbesaitete Gemüther gegeben, welche die bange Frage nicht los wurden, ob denn auch sie wirklich ihre Pflicht lückenlos erfüllt hätten, ob denn auch sie wirklich das Recht hätten, das *«integer vitae scelerisque purus»* auf sich anzuwenden, und deren Lebensmut durch diese unbeantwortete Frage gehemmt und unterbunden wurde. Hier kündigt sich noch eine Schranke, eine letzte Schranke der moralistischen Religion an. Das Christentum hat auch diese Schranke durchbrochen. Man hat es nicht umsonst die Religion der Sündenvergebung, die Religion der Zöllner und Sünder, der Mühseligen und Beladenen genannt.²⁷ Man hat es aber eben deshalb auch die universalistische Religion par excellence, die Menschheitsreligion genannt.²⁸

Welche Formen auch immer das Christentum späterhin hier und dort angenommen haben möge, durch die Art, wie Jesus von Nazareth Gott als einen Gott der Liebe, Gnade und Barmherzigkeit verkündete, hat er eo ipso einer universalistischen Religion das Wort geredet, in der das religiöse Vertrauen nicht nur prinzipiell an keinerlei äußeren Umstände und Vorzüge mehr gebunden, in der es selbst nicht einmal mehr durch das Maß der sittlichen Leistungen bedingt war.²⁹ Auch der Sünder, auch der von sittlicher Unvollkommenheit schwer Bedrückte erhält das Recht zugesprochen *«zu seinem Vater zu gehen»* und Gott vertrauend zu nahen, um eben durch das Bewußtsein, daß sein armes, verworfenes, gesellschaftlich geächtetes Leben wenigstens vor Gott noch etwas gelte, innerlich aufgerichtet und zu sittlicher Erneuerung befähigt zu werden.³⁰

Eine derartig universalistische, jedem Menschen als solchen den Zugang zu Gott erschließende Religion ist

natürlich nicht unvorbereitet in die Welt eingetreten. Wir danken es der modernen Geschichtsforschung, daß sie uns gezeigt hat, wieviel Strömungen in der antiken Welt ihr entgegentreiben. Die Theologie hat denn auch von jeher die Bedeutung der Person Jesu nicht allein darin gesehen, daß er die universalistische Religion als eine schlechthin neue verkündet hat, sondern zugleich darin, daß er durch den Inhalt und die Form seines Lebens sie ermöglicht und in der Menschheit fest begründet hat. In der Tat: selbst, wenn man absieht von allem Dogmatischen, das nicht hierher gehört, selbst wenn man nur das ins Auge faßt, das geschichtlicher Beobachtung zugänglich ist, kann man feststellen: das ganze innere und äußere Leben Jesu mit seinen gewaltigen Kontrasten höchsten Wertgefühls vor Gott und tiefster Erniedrigung vor den Menschen, mit seinem tragischen Ausgang und dem, was sich daran knüpfte, war derart beschaffen, daß dadurch Hunderten und Tausenden, die sich unter dem Druck materieller und sittlicher Not nicht mehr innerlich aufrichten konnten, der ersehnte zuversichtliche Aufblick zu Gott erleichtert werden mußte. Mag für den einen mehr diese, für den andern mehr jene Seite des Lebens Jesu in Betracht gekommen sein — die neutestamentliche Literatur beweist deutlich, daß da zahlreiche Variationen und Spielarten möglich waren —: mag auf den modernen Menschen die Wirkung im einzelnen eine etwas andere sein, als auf den antiken: unter allen Umständen besteht ein geschichtlich greifbarer Zusammenhang zwischen der Verkündigung und Veranschaulichung des Lebens Jesu in Wort und Bild und Symbol und dem raschen Umsichgreifen eines freudigen Gottvertrauens gerade in den Kreisen der materiell und sittlich Aermsten und Elendesten. Man kann diesen Zusammenhang an einzelnen Erscheinungen geradezu nachweisen. Wer Sinn hat für psychologische Konnexe, der wird mit dem stillen Entzücken, das jede erfolgreiche Forschung

begleitet, es an den paar unzweifelhaft echten paulinischen Briefen, die wir besitzen, beobachten können, wie die liebevolle und andächtige Versenkung in einige wenige Daten des Lebens Jesu — es handelt sich vielleicht nur um zwei oder drei — ausreicht, um aus einem Menschen, der in Gewissensangst und Todesfurcht nicht leben und nicht sterben kann, einen neuen, in allen Lebenslagen furchtlosen, freien Menschen zu machen.³¹

Er weiß jetzt, daß selbst sein in so mancher Beziehung unvollkommenes Leben noch einen Gegenstand liebevoller göttlicher Fürsorge bildet; und die Welt ist ihm mit einem Mal in ein neues Licht gerückt. Als das Gottgewollte in ihr erscheint ihm nicht nur das Gedeihen eines Stamms oder Volks, nicht nur das Gedeihen eines größeren oder kleineren Kreises von Gesetzestreuen oder Gerechten, sondern das Gedeihen alles dessen, was Menschenantlitz trägt, sei es auch noch so gering. Danach richtet sich fortan sein Handeln. Der erste Timotheusbrief legt ihm nicht umsonst die Worte in den Mund: Gott «will, daß alle Menschen gerettet werden».³² Eine solche Wandlung ist nicht zufällig. Das Christentum kann, wo es sich selbst getreu bleibt, keinerlei «kosmischen Staub» in der Menschheit anerkennen. Wo Gott nicht bloß als ein Gott der Starken und Gerechten sondern als ein Gott der Zöllner und Sünder, der Mühseligen und Beladenen verkündet wird, da muß selbst das verworfenste Leben noch als etwas an und für sich objektiv Wertvolles beurteilt werden, dem man trotz allem und alledem noch mit Ehrfurcht zu begegnen hat, und das man irgendwie zu fördern und zu vervollkommen berufen ist.

So löst auch die Religion der Sündenvergebung neue starke sittliche Impulse aus. Aber allerdings: mit innerer Notwendigkeit erlangt die Sittlichkeit allmählich in ihr eine etwas andere Bedeutung als innerhalb der moralistischen Religion. Sie kann nicht mehr bloße Bedingung sein für

den Empfang göttlicher Gaben: sie wird selbst eine göttliche Gabe, ein göttliches Gut.³³ Sie bleibt etwas von Gott geordnetes und gewolltes; aber sie ist nicht mehr insofern von Gott gewollt, als sie die Bedingung ist für den Empfang außersittlicher und übersittlicher Lebensgüter; sie ist insofern von Gott geordnet, als sie selbst ein höchstes menschliches Lebensgut ist, die Krönung und Vollendung des gottgewollten menschlichen Lebens. Man handelt nicht mehr sittlich, um zu leben; man lebt, um sittlich zu handeln. Das ist nicht etwa nur modernchristliche Anschauung. Schon lange, ehe Immanuel Kant seinen herben Hymnus auf die Pflicht angestimmt hatte, hat Paulus im 13. Kapitel des ersten Korintherbriefs diejenige Gesinnung, unter der das Christentum von jeher alle und jede Pflichterfüllung zusammengefaßt hat, als das Beste in der Welt, als ein unüberbietbares höchstes Gut gepriesen; und der Apostel kann sich konsequenterweise das ewige Leben, auf das er hofft, nicht anders denken denn als ein Leben in sittlicher Vollendung. «Die Liebe fällt nie dahin.»³⁴

Hochansehnliche Versammlung! Das Christentum, das jedem die freudige Zuversicht zur Weltordnung erschließen und dadurch die Vollenfaltung des Lebens zu freiem sittlichem Leben ermöglichen will, stellt sich in den Dienst der Menschheit, nicht nur, wie die antike Religion, in den des Vaterlands. Aber wir zweifeln nicht — man mag uns das heute einräumen oder nicht —, daß dieser Dienst an der Menschheit auch in etwas dem Vaterland zugute kommt. Und so glauben denn auch wir Theologen, die wir durch die wissenschaftliche Erforschung des Christentums ein kleines beitragen möchten zur Pflege dieser Religion, uns mit allen unsern Kollegen guten Gewissens beteiligen zu können an dem Feste, das dem Herrscher des Vaterlandes gilt.

Gott segne und schütze den Kaiser!

ANMERKUNGEN.

1) Es darf als ein wichtiger methodologischer Fortschritt bezeichnet werden, daß sich nach und nach die Unterscheidung von «Religionsphilosophie» und «Religionspsychologie» durchgesetzt hat. Während die erstere es mit der Wahrheit oder Geltung der aus der Religion sich ergebenden Urteile zu tun hat, fällt noch mit in den Aufgabenkreis der letzteren, abgesehen von den im Text angegebenen Fragen, das freilich sehr im Argen liegende und darum außer Acht gelassene Problem: «wie entsteht — psychologisch betrachtet — die Religion?» Mit dem Hinweis auf die seelischen Bedürfnisse, denen sie entgegenkommt, ist dasselbe keineswegs schon gelöst.

2) Mit Recht nimmt Pfeleiderer in seiner «Geschichte der Religionsphilosophie» Hegel gegen den Vorwurf in Schutz, daß er selbst eine rein intellektualistische Auffassung der Religion verfochten habe. Dennoch darf man behaupten, daß er und seine Schule einer solchen wenigstens Vorschub geleistet haben. Vollends gilt das von einzelnen, keineswegs aber allen Vertretern des Positivismus. Innerhalb der protestantischen Theologie als solcher dreht sich allerdings heutzutage der Streit zwischen der von Hegel beeinflussten «spekulativen» Richtung und der «emotionalen» Richtung nicht mehr um religionspsychologische Bestimmungen — darin ist einigermaßen Uebereinstimmung erzielt —, sondern nur noch um die Frage nach dem besten Beweis für die Wahrheit der Religion, d. h., um ein religionsphilosophisches Problem.

3) Das ist die Voraussetzung der zahlreichen Ausführungen über die «loi des trois états» im «Cours de philosophie positive». Vgl. beispielsweise Tome I, 1^{ère} leçon, Tome IV, 51^e leçon. Tome V.

4) Unter gewissen Vorbehalten wird die Bezeichnung der Religion als «Volksmetaphysik» noch in Schutz genommen von A. Dorner, (Grundriß der Religionsphilosophie. Leipzig, Dürr 1903, S. 51).

5) Diese Beurteilung der Kantischen Philosophie rechtfertigt sich allein schon durch die bekannten Erörterungen in der Vorrede zur zweiten Ausgabe der Kritik der reinen Vernunft.

6) So beispielsweise in den «Vorlesungen über das Wesen der Religion», XX, wo freilich sofort hinzugefügt wird, daß Religion und Kunst sich insofern unterscheiden, als «die Kunst ihre Geschöpfe für nichts anderes ausgibt, als sie sind, für Geschöpfe der Kunst, die Religion aber ihre eingebildeten Wesen für wirkliche Wesen ausgibt».

7) Es ist merkwürdig, wie lange es gedauert hat, bis die Theorie der Religion dieser Tatsache, die in aller praktischen und erbaulichen religiösen Literatur eine so große Rolle spielt, gebührend Rücksicht getragen hat. Die Gegner der Religion haben da oft schärfer gesehen als ihre Freunde. So hat sich Feuerbach um die Feststellung des Faktums entschiedene Verdienste erworben. Innerhalb des theologischen Schrifttums bietet Vorzügliches zur Sache die kleine Publikation von Holsten, «Ursprung und Wesen der Religion», Berlin. Reimer, 1886. Unnütz zu sagen, daß auch die Ritschlsche Schule dem «Zweck» der Religion stets besondere Aufmerksamkeit gewidmet hat.

8) Wenn einzelne Jüngere wie beispielsweise Bohatec (Zur neuesten Geschichte des ontologischen Gottesbeweises, Leipzig. Deichert 1906) die Ansicht vertreten, daß wenigstens das «Dasein» des Absoluten durch das «diskursive Denken» festgestellt werden könne, während das «Sosein» desselben nur auf Grund von Gemütsvorgängen sich bestimmen lasse, so ist andererseits nicht zu übersehen, daß auch das «Dasein» des Absoluten unmittelbar (gefühlsmäßig) erlebt werden kann. Der Frage, inwieweit das «Dasein» und das «Sosein» des Absoluten sich weiterhin spekulativ oder sonstwie erkennen und begründen läßt, soll damit in keiner Weise präjudiziert werden.

9) Unter den Neueren betont allerdings wieder sehr einseitig das Gefühl Natorp, (Religion innerhalb der Grenzen der Humanität, Freiburg, Mohr, 1894).

10) In der «Glaubenslehre» natürlich, nicht in den «Reden».

11) Mitgeteilt in W. James, «The varieties of religious experience», New York, Longmans 1904.

12) Es darf des weiteren darauf verwiesen werden, daß man aus einem bloßen Abhängigkeitsgefühl die starken Impulse zum Handeln kaum ableiten kann, die von den Religionen ausgelöst werden. Schleiermacher selbst gelingt das nur unvollkommen.

13) Daher ist auch für Spinoza, der die Gottheit mit der Substanz identifiziert, die wahre Religion als amor Dei intellektuell wesentlich nur ein Gefühl der Ergebenheit von «problematischer praktischer Motivationskraft» (Pfeiderer). Vgl. die interessante Parallelisierung der Spinozistischen und der Leibnizschen Religion bei Hoffmann, «Die Leibnizsche Religionsphilosophie in ihrer geschichtlichen Stellung». Tübingen, Mohr, 1903.

14) Vgl. O. Liebmann, Zur Analysis der Wirklichkeit, Straßburg, Trübner, 1880, S. 674.

15) An erster Stelle muß da A. Ritschl erwähnt werden. Daß er das psychologische Verständnis der christlichen Religion wesentlich gefördert hat, obgleich er es prinzipiell ablehnt, das Wesen der Religion durch psychologische Kategorien zu bestimmen, wird selbst von seinen Gegnern eingeräumt, wie sie auch sonst über seine Theologie urteilen mögen.

16) In der protestantischen theologischen Literatur wird vielfach das religiöse Gefühl, namentlich wenn es sich nicht speziell um das Christentum, sondern um die Religion im allgemeinen handelt, etwas vager bezeichnet als ein Gefühl der «Freiheit» oder der «Erhebung» neben dem der Abhängigkeit. Man darf sich da durch den verschiedenen Namen nicht irre machen lassen. Auf die im Texte getroffenen Bestimmungen kommt es, wie aus dem Zusammenhang hervorgeht, gleichfalls hinaus, wenn James schreibt: «Were one asked to characterise the life of religion in the broadest and most general terms possible, one might say, that it consists of the belief that there is an unseen order, and that our supreme good lies in the harmoniously adjusting ourselves thereto. (The varieties of religious experience, S. 53). Etwas sachlich anderes meint allerdings, wie abermals aus dem Zusammenhang erhellt, Rauwenhoff, wenn er vorwiegend von einem Gefühl der «Achtung» redet (Religionsphilosophie. Braunschweig, Schwetschke, 1894). Dagegen betont Siebeck in seinen psychologischen Bestimmungen wieder sehr stark das Gefühl des Vertrauens, (Lehrbuch der Religionsphilosophie, Freiburg, Mohr, 1893). Tiele erklärt gelegentlich: «In der Tat ist keine lebendige Religion denkbar ohne Glauben, d. h., ein auf Ueberzeugung beruhendes Vertrauen.» (Grundzüge der Religionswissenschaft, Tübingen, Mohr, 1904, S. 63. Vgl. auch S. 61.)

17) Vgl. G. Roskoff, «Das Religionswesen der rohesten Naturvölker», Leipzig, Brockhaus, 1880. Ebenso die Aeußerung Söderbloms: «Vertrauen ist ja das Wesen der Religion. Freundschaft und Vertrauen gibt es auch zwischen dem «Wilden» und dem göttlichen Helfer, den sein Stamm kennt.» (Die Religionen der Erde. Halle a. S. 1905.)

18) Die Tatsache wird selbst von Comte nicht völlig verkannt. Vgl. Cours de philosophie positive, Paris, Bachelier, 1839. IV, 670.

19) Vgl. hierzu unter den Neueren Hackmann, Der Buddhismus, Halle, Schwetschke, 1906.

20) Der Buddhismus steht bekanntlich in dieser Hinsicht keineswegs völlig isoliert da. Hackmann macht auch darauf aufmerksam, daß trotz des selbst für Laien geltenden Verbots Lebendiges zu vernichten, der Buddha dem Mönch nicht verwehrt habe, dargebotene Fleischnahrung zu genießen.

21) Daß ein solcher Zusammenhang zwischen Religion und Sittlichkeit (soweit es eben eine solche gibt) auch bei den Naturvölkern besteht, wird, abgesehen von andern, sehr entschieden betont von Gerland (Anthropologische Beiträge, I, 402).

22) So beispielsweise Pfeiderer in seiner Religionsphilosophie.

23) Gerade, weil das Sittengesetz nach Form und Inhalt genetisch bestimmt ist durch den religiösen Glauben, kann man in transzendentaler Betrachtungsweise so leicht von der Notwendigkeit und Gültigkeit des Sittengesetzes aus zurückführen auf den Weg zum religiösen Glauben, wie das die herrschende Philosophie in mannigfachen Variationen tut. Selbst so verschieden geartete Denker wie Eucken und Wundt finden beide in dem Bewußtsein objektiver (vorhandener oder erstrebter) Werte den Anknüpfungspunkt für die Begründung des Gottesglaubens. Lehrreich ist auch die Position Höffdings (*«Religionsphilosophie»*, Leipzig Reiland, 1901).

24) Unter den theologischen Schriften bilden beispielsweise einen Gegensatz die Lehrbücher der Religionsgeschichte von Chantepie de la Saussaye (vgl. speziell die erste Auflage, die zweite ist zurückhaltender geworden) und von Orelli. Von Nicht-Theologen seien wenigstens Tylor, Spencer, O. Caspari, Fr. Schultze. Gerland mit ihren verschiedenen Auffassungen erwähnt.

25) J. St. Mill, *Ueber Religion*, Berlin, Dunker. 1875. S. 39 f. Von der Betrachtung der Individuen ausgehend, meint dagegen Starbuck, Furchtgefühle träten im Kindesalter zurück hinter solchen, die dem Vertrauen verwandt sind: *«If the persons we are studying are representative, the prominence of fear in childhood has doubtless been often over-emphasized. Awe and reverence, which are doubtless the irradiation of fear, and which are often regarded as among the highest religious feelings, are also conspicuously absent. They appear to develop later, as was probably true in racial history.»* (Starbuck, *The psychology of religion*, 2. ed., London, Scott, 1901, S. 152. Vgl. auch S. 333.)

26) Es versteht sich eigentlich ganz von selbst, daß die Typen der ritualistischen, moralistischen Religion usw. vielfach in der Wirklichkeit nicht völlig rein ausgeprägt erscheinen. Die empirisch gegebenen Religionen können daher immer nur a parte potiori unter die eine oder andere Kategorie subsumiert werden.

27) Die Bezeichnung ist natürlich völlig verfehlt, wenn man darunter lediglich eine Religion versteht, in der überhaupt von Sündenvergebung die Rede ist. Sie wird erst zutreffend, wenn man darunter eine Religion versteht, in der grundsätzlich an Stelle eines Rechtsverhältnisses zwischen Gott und Mensch ein Gnadenverhältnis gesetzt wird. Einiges Gute zur Sache bei Kapp. *«Die Predigt der Sündenvergebung nach ihren religiös-sittlichen Beziehungen»*, Tübingen, Mohr, 1903.

28) Etwas enger aufgefaßt und etwas anders begründet wird der Universalismus des Christentums in Kuenens sonst so lehrreichem Buch *«Volksreligion und Weltreligion»*, Berlin, Reimer, 1883.

29) Ueber das Verhältnis der noch partikularistisch klingenden Wendungen in der Verkündigung Jesu zu dessen Universalismus vgl. Holtzmann, *Lehrbuch der Neutestamentlichen Theologie*, I, 162 f., 227 ff.

30) Nach entsprechendem Verständnis des Christentums kann denn auch alle Teilnahme an kultischen Handlungen und ebenso die persönliche Stellung zu Christus nicht gut als eine rechtliche Bedingung des Gottvertrauens beurteilt werden, wohl aber als ein Mittel dasselbe zu wecken und zu stärken. Vgl. beispielsweise inbezug auf die Sakramente die Schrift von Kähler, «Die Sakramente als Gnadenmittel», Leipzig, Deichert, 1903.

31) Das Recht von schwerer «Gewissensangst» des Paulus zu reden würde in etwas erschüttert, wenn die Behauptung Wredes haltbar wäre, daß der Abschnitt Röm. 7, 7—25 kein zutreffendes Bild des Paulus vor seiner Bekehrung zeichne. Es soll da vielmehr «der unerlöste Mensch» im allgemeinen geschildert werden. Das ist ganz unzweifelhaft der Fall. Aber betrachtete Paulus sich selbst, wie er vor der Bekehrung war, etwa nicht als einen «Unerlösten»? und hätte er eine Charakteristik des Unerlösten entwerfen können, die mit seiner eigenen Erfahrung im Widerspruch stand? Was die «Todesfurcht» des Apostels betrifft, so hat sie H. J. Holtzmann in seiner neutestamentlichen Theologie wiederholt mit den grellsten Farben beschrieben. Und hängt nun die Todesfurcht des Paulus nicht zusammen mit seinem Sündenbewußtsein? Vgl. Holtzmann, Neutestamentliche Theologie II, 49 ff. Zu der gesamten Äußerung über die Wandlung des Paulus vgl. die Schrift des Verfassers «Das christliche Gottvertrauen und der Glaube an Christus», Göttingen, Vandenhoeck & Ruprecht, S. 92 ff.

32) Nach Wrede beschränkte sich freilich die Liebesgesinnung bei Paulus wesentlich auf die «Bruderliebe», (Wrede, Paulus, Halle, Schwetschke, 1904)?!

33) Wenn das von den Reformatoren stark urgiert wird, so ist doch auch nach vorreformatorischer, etwa nach thomistischer Auffassung, die Kraft zum sittlichen Handeln göttliche Gnadengabe.

34) In der Deutung dieses viel umstrittenen Worts dürfte doch wohl Heinrici gegen Schmiedel Recht behalten.

Reden

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- Baumgarten, Hermann**, Zum Gedächtnis Kaiser Friedrichs. Rede gehalten bei der Gedenkfeier der K.-W.-Universität am 30. Juni 1888. — 40
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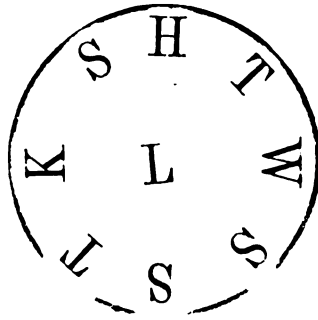
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JAMES CRAMER OTT,
Seek ye the centre.

If ye seek wrong,

If ye seek aright,

Whom

Whom

ye

ye



Four Leading Doctrines :

Seek

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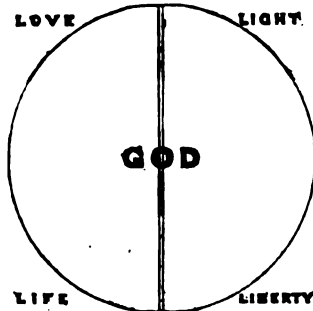
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Do not

Know.

Know !



Revelations, 22d chapter, 15th and 16th verses.

“For without are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie.

“I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.”



THE
H I R E L I N G
IS
WORTHY OF HIS HIRE.

There is a saying from Holy writ, and is true, in all cases, and will appear so to be, when considered by a truth-loving mind, an honest man, one who loves truth.

Many have quoted the above text, and applied it to suit his purpose in the love of good ; while others, who only regard self and the world's good, the speech of people, or appearances for the sake of self, use it for a covering or defence to hide their wrongs from community, with hopes to appear justified, depending on appearances wholly, without regard to what would be best, or just, or true, or even profitable to themselves and community. For, when the affections of any person are looking for and depending on appearances or applause of the world, he becomes blind to the good of truth, and instead of the love of *good* being in his mind, which is peace, he is hurried on with fear, fearful that *he* shall not be thought great, or cunning, or rich in the world's goods ; cannot even see that he is making himself a poor blind slave, and the more he strives the more fear comes on him, and thus his wages commence.

There are several kinds of hirelings ; for there are many kinds of work done for hire or for hope of gain ; and there are works done also for the love of doing good, or for the love of duty, and with each one of us there is an object that we *most desire* and *wish to obtain*, and each one thinks his *object*, if obtained, will be productive of happiness to self only, or to society, that himself may share with his neighbor. He that thinks of self only may be compared to a hungry dog with a small bit of meat, and fearful of every dog in sight lest he should loose it by other dogs like himself selfish.

He whose object is the good of society, that he may share with his neighbor, may be compared to a MAN with a basket of fruit on his arm, delighted and happy in having his neighbors take and share of the fruit with *Him*. He has no fear ; but the Love of doing good, and having his neighbors share in that good, are his wages in truth.

We will commence with the laborer, or he who hires for the sake

of his wages by the day, week, month or year, at some common and useful employment—matters not whether it be commercial, mechanical or draining the field, if it be a useful and a beneficial employment; the price agreed, too, should be paid for such service, and if the parties are well and good disposed persons, the hiring will receive his wages as agreed to by the parties.

As useful labor for the welfare and happiness of community, so likewise it is honorable and commendable; and in the same ratio as the hiring's work is necessary and productive of a general good to the whole community, so in like manner should it be considered honorable. For all work or business done by hirings, should be considered Honorable or dishonorable according to the good or evil it produces to society; the fruit of *each* should stand as a testimony for or against each hiring, according as his services produce good or evil to community.

Let us now consider some of the many kinds of services hirings are or may be employed to do, that we may have some view in our minds of what would be a fair price, or an equivalent, or just compensation for those different hirings employed at the many diversities of employment.

We will first consider the hiring employed to cultivate the soil, which is first of all necessary to secure food and nourishment for our bodies, for without food we could not *exist*, consequently we would not need or could not live to enjoy anything else; therefore food is first of all necessary, and consequently both Honorable and justifiable, so that hirings thus employed feel that justification of mind produced from this *truth*, that their business is useful, necessary and Profitable to community. The consequence is, we find the best of *men* thus employed, and their wages seem to coincide with their business; it being a praiseworthy and laudable business, we find praiseworthy and honorable men employed as hirings in this food-producing business, at a fair and moderate price for their wages.

And truly the hiring that is thus doing, is worthy of his wages or Hire.

We will next consider the mechanical and manufacturing hiring, for next to food we require clothes or raiment, and Houses to dwell in, which are necessary for the comforts of the whole human family, and all hirings employed in those arts, feel the sweet emotions created by this *truth*, that they are employed in a just, necessary, useful, and Honorable business, and are willing to receive a fair and just price for their *wage*. And from the love of doing good and being useful, we find our most noble, just, good and *truth-loving* men thus employed, and that, too, at a fair compensation to do good for a fair living *Price*. Surely such an hiring is worthy of his hire.

We will next consider the merchant and commercial hiring, who also is in a laudable employment, though not so necessary to sustain life, yet might become productive of much more good, and add blessing to our enjoyment; as it is now carried on, there is good growing

out from it. But from this business we see the wages of the hirelings vary in amount per day, month, or year, and those variations appear to be predicated in some measure on the risk of health, or character, or risk of life to which the hireling may be subject to in the capacity he may be employed; say by comparison, a clerk is hired in trade for a man that deals justly and has no formalities of cunning and deceit to practice on his customers; he can get hirelings for moderate wages, but if he wishes his clerk or hireling to practice all manner of deceit and cunning on his customers, he is obliged to give price sufficient to induce the hireling to forget his more noble part called *man*, and the merchant gets a knave like unto himself (for he makes him one), to be his hireling; and while he is learning him to cheat or defraud (by lying and deceit) his customers, he is learning him, also, himself and his employer to cheat, so that they are both worthy of their *hire*, and are both hirelings—the clerk for a sum agreed on, the employer for a sum hoped for by the love of money (the root of evil), which has caused them to be hirelings to cheat and do wrong, which is sinful, and the wages of sin is darkness (or death), consequently the hireling is worthy of his Hire.

Let us now try to see the effects of this darkness that is brought on by a course of trade unjustifiable: The first symptom is *Fear*; the one is afraid he shall fail, the other is afraid he shall be detected in his false pretences. The firm begins to hurry sales, even on doubtful credit, and also buys on credit at high rates, perhaps higher prices than his honest neighbors could sell at retail the same articles at a fair profit; the clerk through fear of being mistrusted, tries to show himself kind that he may appear faithful, so he does not take up his wages; presently the creditors appear with officers and take possession of Books and goods, and both hirelings are left destitute, and this is their wages—“*destitution*.” Surely the hireling is worthy of his Hire.

We will now consider a hireling in commercial affairs. He who hires a captain of a ship to trade or sail to any Port where it is lawful for him to trade, and there does a lawful business, and makes good and just returns to a good and just owner, feels well to meet and see his owner, and the owner feels well to meet and see his captain. Here is a mutual good feeling, each receives his wages or reward, neither feels afraid nor ashamed. Should not such a captain receive his wages? Surely such a hireling is worthy of his *Hire*.

But suppose a captain was employed in a slave trade—I say a *slave trade* (for there are many kinds of slavery). He would of course want more price for such service than for an honest and just business, and would have fear after the price was agreed on, and that fear is growing out of guilt; sensible that he is doing wrong, and consequently has the wages of fear brought on by guilt, and he is worthy of his hire.

We will now consider another kind of hirelings, who have exalted themselves, and make great pretence of being useful to community

and to society, and have given to themselves titles of distinction, such as, Attorneys, Counsellors and Lawyers, and L. L. D. or Doctors of Law, &c., &c. ; and these Hirelings have, by cunning and stealth, got such arrangements made in our statute laws, as to oblige parties or neighbors that have differences to be settled in our courts (I wish I could say courts of Justice) of Law to employ those hirelings (by nature and disposition as fine a little community as can be selected among us; I wish they were Farmers or mechanics, they as a body would be ten-fold more happy than they are as at present situated, and community would soon be one hundred fold better situated); and when employed, they are *bound*, first, by necessity to do wrong, second, by contract with and to the employer, to make his case appear as a just case, and to make, if possible, the opposite side of the case appear unjust; and should not such an hireling have his hire? Only consider what a task for men of letters; yes, some are really erudite or learned. And then, for the sake of his victuals and clothes (for that is all any can use), he is obliged to argue against truth, sin against light and knowledge, and that knowingly, and against justice, until many by habit loose sight of all justice, and the greater part even loose sight of the law of our land wherein they dwell (this they will not see), but we, if we take careful notice at our courts, will see it an every day's occurrence, that they contradict each other, and each claiming his assertion to be the *Law*, and what stronger proof can be given than their own testimony against themselves? Any man that can use reason can account for their ignorance of law and justice, for their whole minds are absorbed in studying how to raise arguments and to obtain their case, whether just or unjust (for the justice of a case is a minor object, not sought after by lawyers); they only seek to raise arguments for their own side, or against the opposite party, and this is the reason why we so often hear sensible men say that lawyers are not fit for Judges of differences between neighbors. This habit of arguing is at this day carried to such an extent, that men loose sight of reason in truth, and their reasoning faculties become dried up, and, as it were, withered like a person's hand that he will not use (and *our* life is from uses), so the mind, when occupied wholly to invent argument, cannot think of justice. We cannot serve God and mammon. And these Hirelings are employed to abuse the opposite parties, and to abuse the witnesses if they should not know enough to suit their wishes, or should know too much to suit their purpose or to suit their interest, for the interest of those hirelings is to make and keep strife among neighbors, and when once a suit is commenced, it is their interest to keep it in their hands or in court as long as they can make profit from the parties. And they have their rules (or own laws), of what they call rules of practice, to help each other as long as it is considered profitable to either hireling, without regard to the expense and trouble their neighbors are put to as witnesses and jurors. And should not hirelings who consent, for the sake of the hire, to

suffer themselves to be thus employed in a business so destructive to the peace and welfare of community, receive *their Hire* ?

What just and good *man* could be hired to do a business so destructive to the good of community, for as much gold as they all receive, if it by habit or fashion had not grown upon him unawares while young, until he was so blind with the effects, that he could not see the cause of the misery he was helping to produce, and for all these wrongs that he does, can only use his food and raiment, which can easily be obtained by some useful avocation, with half the toil and a *justified mind*, which is riches produced from the love of *Good*.

Still, still we have other hirelings, such of those men who rather than settle justly with their neighbor, or for the sake, perhaps, of ten, fifty, or one hundred dollars or more, they feel it their duty, for the sake of a small sum, and if for the sum, the sum induces or hires them to employ one of those above described hirelings, thinking thereby to obtain the small sum, without considering whether it be just or unjust if he can only obtain it from his neighbor through the medium of a lawsuit, by the skill and cunning of some lawyer in a court of law (for courts of justice we have not). His hireling commences a suit for him, and he gets in a hurry, and fear overtakes him, and when he has spent time enough to have earned the small *sum*, and paid away the amount of the sum, and his fear of getting beat in court has caused his sleep to depart, his *catspaw* or hireling says to him he has gained his suit, and tells him by what stratagem he had been cunning enough to make use of to gain it. But the sum gained is not enough to defray the amount of costs created, and there are also counsel fees to be added ; this news brings on a sigh, with a sorrowful looking face, and his hireling to soothe his feelings, says to him that the other party has to pay twice or thrice that amount of cost (and all legal robbing), which has a tendency to take his mind from his own disappointment for the moment, and he settles with his hireling as his hireling bids, lest there should be more claims by delay, for fear has come upon him, and he goes home wondering how this could all be just and Lawful : and this expense and fear is his wages. Surely he is worthy of his Hire.

Yet we have some hirelings worthy of their *hire*, such as bear false witness against their neighbor for the sake of the wages or salary they receive or expect to receive. It matters not what pretence they make use of as a garment to cover or conceal themselves (only this difference) : those who pretend to take the Scripture or word our Good for their covering, and thereby deceive many, will in justice receive the greater sum or wages. For he that taketh the whole name of the word or *Lord*, which is *Good*, in vain, and then bears it falsely to society, will receive the greater condemnation than he who only uses a single word from that book in a useless manner.

For that book is "Holy and true," and he that makes use of it in vain for the sake of a salary or wages, will not be held guiltless, for the Scripture or word is the name of the Lord and is *Good*, yea, the fountain of all Good.

Now he that is hired to take this book in his hand, and read a portion of his choice to answer his purpose, and then commences to exalt himself and his party, and to speak lightly of and to slander all that will not do so too, taketh the book or word, the name of God (for the word is God and become flesh and dwelt, and now dwells among us) in vain. For the word is *Love*, and Love casteth out fear, therefore he that createth fear and party strife, does not keep or teach the word, but teaches falsely and bears false witness; also he that judges his neighbor or another party or sect, bears false witness, for the word teaches us to judge not, neither to be looking for motes in our brother's eye, and say to him come and hear me preach, or come and join our party and let me pull the mote out of thine eye. The word says we should not do these things, and he that does these things, bears false witness to his neighbor, and takes the Scripture, the name of the Lord, in vain. The word says we should not pray to be heard or seen, and whatever hireling does it, bears false witness, and taketh the word or the name of our Lord in vain, thereby setting up strife, and is not a peace maker; surely he should receive his wages according as his work shall be.

For with what judgment ye judge, ye shall be judged; as the first judges the other parties or sects, and the next hearing of these assertions or judgments, catholic against protestant and protestant against catholic, so all parties are judged with such judgment as they have judged with, slandering each other, saying, there is no truth in his assertions; then the hearers, they begin to take the disease, and also commence arguing and disputing and slandering and speaking evil of each other, and at this day there is no peace in the churches on the earth, nought but a confusion of tongues, consequently no peace for the wicked, or those who sell the word or Lord, thereby take it, the word or name of the Lord in vain; and should not such hirelings receive their wages in, Depart from me ye works of iniquity, I know you not? And will not these hirelings be worthy of their wages?

Any man or hireling who can be hired to electioneer for any one party, is of course electioneering against all other parties; say, for example, a lawyer hires himself to his party to stick to his case right or wrong, just or unjust, and this is to be done by cunning argument, which is compared to the serpent cunning in Genesis, that beguiled the *woman* or "*Church*," and at this day truth, justice and equal rights are slimed over with argument, until it is scarcely visible, and almost ready to be swallowed up through darkness created by this habit of arguing, and we are as blind as Pilate when he heard Jesus speak of *Truth*, enquiring, asked him, saying, *What is Truth*; for in those days their studies were more to learn to argue than to find *truth*, and thought they should be heard from their much speaking.

But what must be the blindness of that hireling who hires himself to a party, sect or denomination of People, for the sake of his salary or wages, and pretend to be like, and take the Book or word in their hands, and immediately commence to pervert the commandments of the same *word*; the Commandments are the vitals of the word, and

when we destroy the vitals, we kill the word or *Lord*, therefore crucify the *Lord*.

I say what must be the Blindness of such a hireling, who becomes a pettifogger or a hired partizan to any sect, name or creed or denomination for the love of his wages? He takes the word in his lips, that is, he kisses the word or *Lord* (for the word is God), and therefore the love of money his salary; like Judas, he sells the truth of the word and commences to speak evil of his neighbor, Protestant speaks evil of Catholic and Catholic speaking lightly of Protestant, brother speaking evil of brother, and neighbor against neighbor, thereby creating strife and ill-will to men instead of creating Love and good-will to men. Are not such hirelings worthy of their wages? The elder Judas received his, and why should not those who sell the word, the *Lord*, at this day, receive theirs. The laws of divine justice are unchangeable and eternal; each will receive his wages according as his work is or shall be; we will all receive our hire, for the hireling is worthy of hire.

The truth of the whole word is taught without money and without price. Our Boys, at ten years of age, if they were not taught wrong, but taught truth, could teach the whole Scripture or word, the whole duty of man, in ten minutes, for it is all summed up by the word or *Lord* in these few Lines, "As ye would that man should do to you, do even so to them;" this comprises all that is necessary to be taught or Preached, and this is taught free, without money and without price, as Jesus tells us his word should be Free to all, and so it is; but the hireling that is employed for the love of wages, is obliged to keep up party strife and pettifog for the party who pay the hire, else they will discharge him and employ some other that will do such evil, and surely he that will stoop so low and enter into a business that is so injurious to the peace and welfare of community, should receive a reward according to his works in justice, for Judas received his, and Divine justice will overtake all.

The internal and external of such *hirelings* may be likened to poisons covered over with crusts of sugar; and also to the wild gourds which the boys of the prophets gathered and cast into the pottage, which, while they were eating, they cried out, *There is death in the pot* (2d Kings, iv., 38 to 43). They may also be compared to the beast arising out of the sea, which had two horns as of a *Lamb*, and spoke as a dragon (Rev. xiii., 11). In what follows, that beast is called the *false prophet*. And they are like robbers in a city where the citizens are moral, who in the city act morally and speak rationally, but when they return into the woods they are wild beasts; or they are also like pirates, upon the land are men, but at sea crocodiles. The latter and the former walk about, while upon the land or in a city, like panthers clothed in sheep skins, or like apes dressed in men's clothes, before whose face a mask is placed. They may also be likened to a harlot, who anoints herself with balsam, and paints her face with carmine, and clothes herself with white silk, ornamented with flowers, who, when she returns to her house, undresses herself

in the presence of her paramours, and infects them with her loathsome disease. And should not such hirelings receive the wages in justice? Surely the hireling is worthy of his Hire.

And now let us use reason and consider well those things; let us strive in our deepest meditations, in our closest closet, when the door is shut to things of merchandize, what causes all this fear?—who or what good man of common sense could be hired to any party, either Pro or Con, any longer than such party were productive of good? What good man could be hired to slander his neighbor, and wherever he was in company, to be calling his neighbor by some trade or profession or *ism*, with a sneer, saying this or that man was not a good man, or that he was a bad man? What good man would try to create Fear, even in our little children's minds, and calling them sinners, or saying they were naked, while Our Lord says otherwise; He says, suffer little children to come unto me, for Of such is the Kingdom of Heaven—a plain contradiction; good men will try to create Love instead of Fear, for, God is Love, and love casteth out fear. What good man could be hired to break the Commandments, and encourage others to do so too, by keeping them from rest on the seventh day? I think no good man would do so, unless by being made blind to the truth, by Blind teachers, and when he sees his wrong he will turn from such a course and seek the true course, and read the Scriptures for himself, and he will there find his whole duty is contained in doing as he would be done by, every day in each week, just as much one day as another, and fear not those Poison slanders from *hirelings*, for they must soon pass away, and all things be made new the same as all things of our temporal affairs have been made new within the last forty-eight years,—such as telegraphs, steamships and boats, Railroads, machinery for manufacturing our clothing, and all smaller machines and tools, to the gimblet or locofoco match in place of the old tinder-box and steel with flint, all made new.

In the commandments of the Father, and also in the son or New Testament, we are told what we should do and what we should not do. We are told that we should not do our alms or prayers before men; neither with our closet-door or mouths open, but keep our desires to ourselves, and let our good works give us credit among men,—such as industry, economy, punctuality, and honesty. Let our examples before our children and our neighbors' children be worthy of imitation; for I say unto you, there is no other good only what good is done for our general good, and each one of us is good in proportion to what good he does in the desire of being useful—in doing for our wants in this life, or while it is to-day (as the scripture calls it,) and by so doing the to-morrow, or next life, will take care for itself; and our doing our duty here prepares us for to-morrow, or the next world; and he that does as he would be done by, and is delighted in so doing, can be delighted forever and will receive his wages or every man his Penny.

The Word says he came to do away the Jewish or church bondage, or slavery of fear and ceremony. His plan or yoke is without



ceremony or fear. Only do as we would that others would do to us, or as we would be done by, through the love of Good, the love of justice, the love of what is right and truly just in all things, and there would be no more fear, nor sorrow, nor pain; for old things, or church slanders, church strife, church jealousy, church hatred, church boasting, church judging, church expenses, church fear, would be done away, and all things would be new, and we would be of one voice, and one mind, one object, and that of being kind and useful; and the *word* would be our guide in truth, and there would be no more sabbath slavery, and we would trust in the *word* instead of trusting in those ceremonies put on us by our several *hirelings*.

Let us reflect a moment, and see what those hirelings of different denominations are doing; see them pettifogging one against the other—Praying one against the other—for they that sell the *Lord* or *Word* for money, will also sell each other, and desire in their hearts to destroy each other: Protestants desiring the Catholics off from the earth, and the Catholics desiring the Protestants off from the earth. But the prayers of the wicked availeth not: if their desires or prayers availeth, there would not be a man left to till the ground, or to say it had once been inhabited, and the world would be a darkened wilderness. And are not these hirelings worthy of their wages?

But the Laws of creation are so truly good, that each receives such as he desires or prays to be inflicted on his neighbor, even to a spiritual darkness or death (as to understanding truth), and darkness does prevail with all those who do not regard, or love, or think his neighbor as himself wishes to be happy, and is just as likely to be in the right as himself; and without this feeling to our neighbor we have no charity, and if no charity there is no light or life in us, and we are deceived; for what we think is light and love, is darkness and envy, and hatred and fear, and we feel to judge others that are not our party.

There is no true faith without this charity, to *believe* our neighbor equally like ourselves, and that he is created under the same laws of creation, which are divine Love and divine Wisdom, and if we obey we must love each other and do good to each other. Each spirit is as precious as ours, and such as we desire to others we receive. St. John, x, 1. Verily, verily, or in truth, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

Door means the Lord, or *word*; for in the 9th verse He says, I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture.

11th verse. I am the good shepherd: the good shepherd giveth his life for the sheep.

So we see the word is the good shepherd, or he that teacheth the truths of the word, and is not an hireling.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am (*the word*) the good shepherd, and know my sheep, and am known of mine.

Here we find testimony of the hirelings fleeing away, and are in the wrong; for of all the different sects, persuasions, creeds, and denominations, there are no two that agree among all their party ceremonies or forms of slavery, yet all pretend they are guided by the same *shepherd, Lord, or Word*; so there is no two or three of those denominations that are assembled together in the truths of the *Word*, or in his *Name*; consequently the word cannot be in their midst, or also among them; but if there could be two or three assembled in mind in the truths of the word, then the word would be in them, for they would understand alike. But an hireling, when he is offered five or ten hundred dollars per year more salary, he fleeth, and says it is all for the Lord. Why so? Because he gets a greater price for *his* lord, or word, as an hireling; for the *true word* is free, without money and without price. None but hirelings sell the Lord. And surely he is worthy of hire. Judas received his; and who shall escape from *Divine justice*?

Let us still consider the fruits of those hirelings, and try to see if they are doing any different than they were when Jesus was on the earth. He suffered himself to be dealt with just as the church is now doing with his word, and all that was done to him, or that he done for the general good, is figurative and alegorical of what would be done to the *word* by the church until this day, when there should be no intelligence or truth left in the church, as he told his disciples in the xxiv., 2, Matthew, where the disciples showed him the temple, meaning the church. And Jesus said unto them, See ye not all these things? Verily or in truth I say unto you, there shall not be left here one stone upon another that shall not be thrown down. Now as Rock corresponds to truth, so stones correspond to intelligence of *truth*; so he there told the disciples that the time would come when there would be no intelligence or *truth* in the church; and his disciples understood the correspondences or the Scripture language, and wondered and came privately unto him, saying, Tell us, when should these things be, and what should be the sign of his coming, and of the end of the world? or worldly lusts. Now let us look at some of those figures or allegories: Judas pretended (same as our hirelings do) to be a true disciple, and for the love of money sold the *Lord*; those who pretend to be His disciples, sell the word and preach it perverted. Judas kissed the Lord when they took Him; the church kiss or take the word in their lips, and then teach nothing by example of *truth*. They took the Lord to Jerusalem to crucify Him; they take the word to the church to break the Commandments, praying to be heard and seen. There was darkness from the sixth to the ninth hour; there has been darkness in the church ever since the Veil of the temple was rent in two parts or in twain; the word or church is divided in two parties, Catholic and Protestant; the Lord was put

to death betwixt two thieves; the word is perverted, the *vitals* or *truths* of the Commandments destroyed or crucified by those two parties, Catholics and Protestants. Also when he went to the country of the Gergesenes, there met him *two* possessed with devils, so the devils asked leave to enter into the herd of swine, and the swine ran violently into the *sea* and perished in the waters. These two figure forth the Catholics and Protestants; the church then were called seas, sadusee and Pharisees, but now the *two* Parties are running violently into their respective *isms*, and are perishing with fear and hatred, and cannot bear to have the *Commandments* spoken of in their hearing, and are desiring the *truth* should be kept from them and their coasts. Matthew viii., 28, to the end of chapter.

And this is the fruit of *those* hirelings who sell the truth Judas like for the sake of their *hire*.

By swine (Matthew, vii., chap.) are signified those who only love worldly riches, and not spiritual riches, which are the knowledge of *good* and *truth*, derived from the word.

Good and truth is God, the fountain of all good in truth, which is of *Love*, for God is Love, in truth or truth in *Love*.

And now let us read the word—it is *Truth* and good—and let us trust in the word, and do as we would be done by. This word was given us to free us from those hirelings and their slavery of ceremony and Fear, Jewish bondage, church bondage, which the Lord says he come to do away, so the New Testament was given to free us from such silly ceremony. The greatest hypocrite can make these ceremonies as well as an honest man or a good *man*, and all that do so break the Commandments. And why take the name of the Lord, thy God, in vain? The word is God or Lord, and why make ourselves guilty by pretending to be guided by His word, and instead of so doing let ourselves be guided by our hirelings and their slavish ceremony, our minds in fear and our bodies kept from rest on the Sabbath, consequently no peace for the wicked and those that forget the word or God. Turn ye, turn ye, O house of Israel, for why will ye die; turn ye, turn ye, O people of the external church, for why will ye be in darkness, which is the Egyptian darkness and a spiritual death.

Now let us turn and live; let us begin with our children, and instead of telling them they are naked, or that they are sinners, let us tell them they are good, and that of such is the kingdom of Heaven, or that to be as a little child is happiness; let us be kind and tender with them, that they may be kind to each other and love each other.

Next let us be kind to our neighbor, that our children may profit by our example; let us be truly kind first to our husbands and wives, they being our nearest neighbor (which are ourselves); next to community, of which we are a part of and share in all the kindness we do.

Let us be industrious before our children, that they may be so too, and our neighbors will, by seeing the advantages, soon follow the example; our wives and husbands being our nearest neighbors, will share the blessings of such Good or God. Let us be kind in the love of *Good*, and keep Holy to the "*Lord, Rest or Sabbath*" (for all

three words mean the same), and our rest depends on our Love of Good, or of doing Good in Truth, for the Lord is the Love of Good in The true sense of the *word*, and is *Truth*; and *He* that Loves his wife as self, loves his neighbor as self, and the woman that Loves her Husband as self, loves the Lord her Good, and has no fear, for she is in the promise of the whole Scripture or word, and the word is Good and True, yea, Goodness in Truth, even the essence or fountain of all good. For the spirit of Good is in the *word*; the spirit of truth is in the word; the spirit of justice is in the word; the spirit of all that is right is in the word, so they that keep the precepts of the word and are wholly guided thereby, are guided by the spirit of the word, and as he is in the truth, so the word is in him and he is safe, for the spirit of the word is a saviour, a safe or saving spirit, and teaches us to do to others as we would have others do to us under all circumstances, without any quibble of the mind—no evasion, mental reservation, or self-evasion in us whatever; for the moment we begin to evade, fear comes over us, and we only love our neighbor on some *condition* he will comply with,—as all external ceremonists keep in their *mind*, even to their marriage covenants, which are, or should be, considered eternal and unchangeable; yet, in the minds of those external appearances, they are only fulfilled on some condition, or are not considered while being made, nor complied with after being entered into by he or she that thinks to please themselves from appearances or worldly lusts or selfish pleasure, separate from the neighbor, husband, or Lord.

We should not sell ourselves for *hire*; but that woman who marries (by external appearances) a man she has no real Love for, but for the sake of his worldly wealth, she makes the ceremony—she makes herself, a prostitute during her stay in the flesh (if he should live so long), and lays her body subject to his *will* or *use*, for the love of his money, and has no husband, for she has married (the money) the world and its allurements; but if she should see her sister do so for the love of five or ten dollars only one night, she would say, “Oh what a prostitute!”—gaping at a gnat after swallowing camels.

If we love Good, then we love justice; and if we love justice, then we will do to our neighbor as we would be done by of him; we will first know that he, like ourselves, (if we are good), wishes to do right; therefore we will not judge him wrongfully on any *condition* or any evasion; we will not want him to comply to our condition no sooner than we would be willing to comply to any other neighbor's condition, either in belief or ceremony—for, before we can be free from the *hire* (*wages of sin*), we must divest ourselves of all evasions, mental reservations, or self-evasions whatever, otherwise we are not free—consequently, in danger of receiving *the wages of sin*, for the hireling is worthy of his *Hire*.

And now let us write on our memories the laws of Good, that those laws may be our light and Life; for good is the Love of truth, and if we love truth we will obey its precepts, not for the sake of appearances, neither with a pretence from our lips, or, Judas-like, to kiss the



truth ; but because it delights us to do good, and if it delights us to do good, then we have life and can be delighted to all eternity ; and will not this be life—this which will never pass away ? That which is good cannot cease to exist, because it is a part of its Creator ; and he that is delighted in doing good in the truths of good, is continually delighted and happy in the Creator of all Good—in in the Love of usefulness, which is love in truth ; and he who is thus situated has no fear.

For in the first instant, he finds that he is without danger of the want of employment ; for the good as well as the evil-disposed are all anxious to employ a wise, useful, and good man. Secondly, he has no desire to war against the Laws of creation, knowing they are good in truth, eternal and unchangeable ; and he beholds the beauties without a desire to alter, or to complain, or to have even a wish to change the color of a single person, or to rob a single person of his rights. He looks at the old man that has toiled, and says in his mind, I shall soon be in his situation, and with tender feelings and light steps he approaches and asks, with anxious care, how he would best advise the young,—inasmuch as experience is proof or testimony worthy to be considered. He listens with due attention, and when he has heard he will say to himself, I shall soon be as aged, and shall expect those rights he seems to claim ; for I should not like my rights, at this time of life, taken from me, and how much more is due to an old man that has toiled for his bread and has led his children in a path of well-doing, even to the admiration of all their acquaintance ; and he is called an honest man by both the good and just of all his acquaintance, and I will love him not only with my lips but with my heart, and I will go to him, and will offer to serve him, (for true love will show itself in acts of kindness), for his very path is a book, and his example is a light to Life ; and he is worthy of his wages, which is joy unspeakable ; and is brought to his understanding by the fact, that he had not been a drone in the Hive, or had not lived on his neighbor's earnings—that he had not helped to muzzle the ox that ploughed the corn—that is, he had not been an idler and got his bread by serpent cunning from those more worthy than himself, but had been doing to others as he would have others do to him, and could hear (in his mind) Well done, thou good and faithful servant ; enter into the joys of thy Lord, thy Good.

And again he turns his attention to the young, and he sees that even they have rights that should not be disturbed : first, they have a right to the vital air ; no man should stop their breath, and the good is willing they should breathe freely : secondly, they have a right to think, and no good man would rob them of that privilege ; neither would he put fear in the minds of the young, but would lead them gently by acts of kindness, the fruits of love ; he would help them to learn love by examples of good—by being industrious, frugal, and speaking well of all the laws of creation,

finding fault with none, but learn to pity those that are taught fear or fault finding; and his usefulness is as the dew of heaven, for it even nourishes himself while he sees it nourishing the young in fruits of love, and adds to his life food of delight: and is not this good hire?

Who would not be good, if he was led in the right way while young? Born of Parents that truly loved themselves, they would love each other in themselves, for, if their minds were one mind, the husband's mind would be the mind of both: then, by loving himself he would love his wife, and by loving his wife he would love himself in her mind, and vice versa; and children brought up in and taught such love, would surely be without fear: there would be no hatred taught, no jealousy taught, no strife for dominion over each other, no teaching the children to think more of their neighbors than of their Father, no running after strange gods, or imagined good, or, as one of the Prophets calls it, going a whoring under every green tree, or, in our language, listening to those ravenous wolves that are seeking whom they may devour; (Preachers, deacons, and elders running about meddling with their neighbors' family affairs, who would not suffer such abuse from any brother of another creed or ceremony,) but the peace of true love would be taught, and there would be no fear—no severing apart—but cementing in one harmonious band all that is good in truth.

MARRIAGE IN TRUTH.

Marriage, in a spiritual sense, represents the celestial marriage, which is of Good and Truth; and when man is endowed with these two principles in one mind or marriage, then Happiness is that mind: for where Goodness and truth form a one, and is conjoined truly, it is a celestial marriage, and a Kingdom of Happiness, or Heaven.

Without some kind of harmony, or conjunction, or marriage in the organical parts or substances of the person of a man, both compound and simple, he would not be man; for in the most simple there is a passive and there is an active principle. The case is the same throughout all universal nature. These perpetual marriages are the life, the actuating power, or reception of power, and derive their beginning and birth from the celestial marriage (of goodness and truth), by which an Idea of the Laws of creation is impressed (which are eternal and without change) on every thing in universal nature, as well inanimate as animate. This being true, we have a foundation for all conception of thought, and may, by the use of our reasoning powers, view the workings of those creative Laws which are continual in effort to produce and re-produce worlds and all things thereon; for the end of those Laws is in the beginning, and the beginning is in the end—as it were, the evening and the

morning, or the alpha and omega. These laws of goodness in Truth, or love in wisdom, or love of Good, or Good of Love, are ever in effort to produce uses; for uses are the fruit of good; the fruits of the eternal and unchangeable laws of creation, in which there is no shadow of turning unalterable Good; and he that hath this marriage of Goodness and truth within, will produce uses, and be productive of good truly.

We will now take a view of things general, in a scale of marriage. Here we have the earth and atmosphere, in which there is a marriage; although the Earth is a condensed matter from the atmosphere—a rib taken, as it were, from the breast or affections of the atmosphere, and then, as a wife, forms a marriage, and as it now is a wife or mother, is useful in producing good, and its good is uses; and this marriage is truly a marriage, and to us may truly be seen, for neither can the Earth (like any mother) bring forth and produce without the atmosphere; and this shows that a marriage in truth bringeth forth good in truth; and here we see a true marriage, for the earth is continually in effort to be in the arms or in the affections (or both) of her betrothed atmosphere; showing eternal conjugality of Love, consequently of Life and light and delight—consequently, ever useful in doing *good in truth*, which is the delight of every good mother.

We here see an example which should guide our thoughts to the Laws of creation, which are eternal and unchangeable, from generals to particulars, and from the greatest to the most minute insect, vegetable, or mineral substance; for by the same laws that condensed this earth from the particles or atoms of light and heat or atmosphere, so the same laws cause all condensation in the forms of vegetation, from the smallest moss or grass to the largest trees, and all animals from the smallest insect or vermicule to the largest animal, and is all produced from the marriage of Good and truth or Love and Wisdom; and this marriage spirit is in all that has been created or produced from this conjunction or conjugal marriage, and may be seen by a reflecting mind, who loves *Good in truth*, and desires wisdom.

Now, as this celestial marriage of Goodness and truth has and does produce and bring forth a form, or show itself in ultimates, consequently man, male and female, is its *ultimate*, or crown of creation, in which (according to the laws of creation) its parents, or those of the celestial marriage, are most delighted, and in whom the same spirit of its parents is vested, both as to Goodness and truth; and also the marriage spirit or inclination to become the image and likeness of its Parents; and what can compare with the Love (“of Goodness in truth”) to the crown of their nuptials, or from them to their children? And man, male and female, being the children from a marriage of Goodness and truth, should create a love for what is good and true, (there is no life in its opposites), and should be ever in effort to produce the good of truth or the wisdom of Love, or the love of wisdom. The first idea should raise or stimulate us to nobleness of action that of being the crown of all the fruits of this conjugal marriage (the essence of all in all) of Goodness and truth, or Love and wisdom.

Here, then, thus is man, "male and female," the crown and Lord of all creation. What a stimulating thought to acts of usefulness, which only is in what is good and truly beneficial! The male and female were created that they may be the very form of the *marriage* of what is *Good* and what is *truth*, because the male was created that he may be understanding of truth, thus truth in form; and the female was created that she may be the will of Good, thus good in form; and to each is imparted, from *inmosts*, an inclination to conjunction into one: thus the two make one form, which emulates the conjugal form of *good and truth*. It is said that it emulates this, because it is not the same but like to it; for the *good*, which conjoins itself with *truth* with the man, is immediately but the good of the wife, which conjoins itself with truth with the man, is mediately through the wife; wherefore there are two goods, one internal, the other external, which conjoin themselves with *truth* with the husband: the one good is from his own immediate deepest mind, or *closet*, the other mediately from the wife, or from her deepest mind or closet, comes to the husband externally, by his hearing, seeing, or understanding, and forms a marriage with his good in his inmost, or temple of *Good*, and they cause that the husband is constantly in the understanding of truth, and thence in wisdom, through Love truly conjugal, or through a truthful marriage of Love and wisdom, or Goodness in truth.

We said a Marriage in Truth: why a marriage? Because of our love for truth; for if we have no love for truth, we cannot become attached to truth, consequently our love is not married to truth, and if not married to truth we cannot enjoy truth in our affections; and according to the unchangeable laws of creation, we cannot bring forth or produce truth again, for truth is not where the marriage is not, and where truth is not Good is not—for the two form a one.

Now let us try to see if it be so. S. John, xviii. 37. Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause (cause of truth) came I into the world, that I should bear witness unto the *truth*. Every one that is of the truth heareth my voice.

S. John xvii. 11. Holy Father, keep through thine own name those whom thou hast given me, that they may be *one* as we are.

13th verse. And now come I to thee.

14th verse. I have given them thy *word*.

17th verse. Sanctify them through thy *truth*: thy *word* is *truth*.

26th verse. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Now if his word is truth, then truth is *God*, for the word is God, and God is *Love*. 1 John, iv. 8. He that loveth not knoweth not God, for God is *Love*. So, here we have the marriage of *Love in Truth*; so that all the churches that hath not Love for each other, either Baptists, Protestants, or Catholics, have no God, for God is *Love*, even Love in truth—a true marriage—so that no individual or collection of men who have *chosen* to themselves a ceremony or a creed that

they feel exalted in, can have any part in the promise, for, from the fact of any choice being made, shows they do not love others as well; consequently they have no *Love* or *God*, and these are the nations that forget God, or have no *Love* in *truth*.

Now the love of truth continually draws a man to seek truth (he that seeketh findeth), for his will is to understand truth, that he may conjoin himself therewith, and when conjoined there is a marriage formed in the likeness of the first marriage, and that man, when thus situated, becomes the son of Good or God. We here see, or, if we love truth, may see, how Christ can come in the flesh; for Christ says, he is the *truth* and the *life*, and if the truth then the word, if the word then he is God, for the word is God or Good, the same; so that he who loves truth and obeys truth, he is a son of truth, a son of the word; and the word being God or Love, he is a son of God, for in Love in truth; and will bear witness of that *Love* by his industry and kindness: by industry, in being useful in helping to prepare food and raiment and houses to dwell in, and to promote and encourage equal rights, and see that no man or body of men rob the good and producing classes of their rights under any pretence whatever; but he will be a just and true man to all, as his parent is just and kind to all. He will side with no one party, but will be kind to all, just to all, true to all, and no respecter of persons, but impartial and true; not lifted up with pride, or exalting himself with title letters, such as D. D., L.L.D., &c., but his industry and usefulness will be a light and guide to all. And the likeness of his parent is in his forehead, and his face bright with joy from the Love of doing good, and is truly useful.

A SON OF GOOD; A SON OF LOVE IN TRUTH.

He hath no fear (for the righteous are as bold as a lion); for *his wages* is life everlasting. He cannot die, for he is a son of *Love*—the alpha and omega, the beginning and the end, the *Love* in *truth* from the first marriage, the *I Am*. S. John iv. 29. Come, see a man which told me all things that ever I did: is not this the *truth*, or Christ the same?

Now, let us view the opposites, which is *false* and *evil*, for the false is in the evil, or createth evil; and evil is in the false. False is opposite to truth, and evil is opposite to Good or God. He that beareth falsely, or false witness, hath fear; he that loveth evil is in evil, because his love for evil marrieth him to evil. He that loveth himself and the world's goods is evil; for he hath no love for the teaching or ceremony of his neighbor, but judgeth his neighbor as the Catholics judge the Protestants, and the Protestant judgeth the Catholic, telling him he has a mote in his eye, forgetting he hath a beam in his own eye. So here we see brother against brother, and neighbor against neighbor; children against their parents, and parents against their children, as to sects and denominations. And this same feeling of strife is met with in all community, and more or less in all the affairs of men, even to wars—nation against nation.

See the many sects that are sending their missionaries into all parts of the world, with this same strife hurrying them on, lest some other sect or denomination should get ahead of them in this strife; creating evil; Catholic and Protestant, and Protestants against each other; setting up their arguing and domineering spirit of strife, even in the minds of little children at our Sunday Schools, creating evil in their minds, and they grow up in sin, ready to combat with their parents and neighbors in this general evil. And in order to carry on this awful work they are continually taxing and collecting money from all classes, either rich or poor, old or young, bond or free; coaxing and flattering some, threatening and coercing others, to raise cash to carry on this withering strife. And this strife and warfare is like a contagious disease, spreading pain and disease throughout christendom.—Travel where you may, there is nought but arguing and contention, contradiction and hardness, from party strife of sects and denominations, judging each others' belief, saying, then I suppose, you believe so and so, or thus and so; until, if their spirits could be seen, they would appear like dogs fighting. And then this strife for *money*, to carry on this Party electioneering has a fatal influence; it has caused such a desire or love for money, that people have become perfect fanatics, and the desire for property so great that men lose their reason on the subject, and are not content when well situated. Here then is murdered minds: one part of the mind is murdered with contention as to belief in this party strife, the other part of the mind is destroyed with the *love* of money. The two occupy the minds of all those that are in evil, and fear is continually upon them, and Peace they have not: fear they shall not get rich enough; fear they shall lose popularity, or shall never be popular and have Glory of men; fear their neighbor will eat too much, or drink too often, or that he will not go or come just right, or that some other sect or denomination will be more respectable; fear their children will not marry rich enough, or that their parent won't make a just disposition of his business if he has property, and if poor that he will disgrace them; fear that the sect they belong to will not keep good conditions to receive members on, or to retain or discharge them by; fear in all the party strife of Evil. This is the fruit of false teaching instead of *Truth*, which is Evil instead of *Good in Truth*.

Evil in Falses bringeth fear in all pretenders.

Good in Truth casteth out fear.

Evil and False create envy, jealousy, hatred, and fear.

Goodness in truth creates love, kindness, charity, good will.

He that loves truth becomes married to Good or God, as it were a wife, bringing forth Goodness, for the spirit of truth is ever in effort to be useful and produce after its kind, which is Goodness in truth, from the Love of *Truth as a Husband*.

Here we see that "Truth" is the "Husband," and those who "Love truth" become as a bride, the Lamb's wife. Here, also, we see that "Love in truth" is God or Good; yes, it is the moving Power of all creative Laws that are eternal and unchangeable; the "Creator"

from Eternity to Eternity, *who was, and is, and is to come*; the Great "I am" in all space, even to immensity—beyond the imagination or mind of man; for who can fathom the height, or depth, or length, or breadth of "Truth" and its Power, for truth is the "word" and the "word" is "God," and God is "Love;" consequently all power is vested in "TRUTH." "*I am the way, the truth, and the light.*"

Now let us seek truth while it may be found, and become married to truth through the love of *Good in Truth*, that we may become *wise*, even to do good and be useful. For, as the first marriage hath produced worlds and sustained them, so let us, in the same creative spirit (the love of truth) be useful in doing good; let us be industrious, frugal, punctual, honest, just, kind, affectionate, loving, cheerful, generous, noble, great, and *Good*; children of the first and true marriage, retaining the true spirit of (love in truth) our Creator and former! and show to ourselves and our neighbors, to our children and our neighbor's children, that we are born of "Love in truth," not pretend to show this by saying, but we will be doers in usefulness, for goodness is in usefulness or uses, and the truth of good is proved when we bring forth food, raiment, or houses to dwell in. When we do these things, then we prove we have some good to testify in truth, that we are useful, as our first parents are useful and faithful in giving us days, weeks, years, seasons, heat and rain, for our uses as blessings and comforts; so we will strive to imitate and show the good spirit that worketh within us, and receive from the "Love of Truth" which now abideth in us, and we become good from the fountain of all "GOOD IN TRUTH."

Now as God is *Love*, Love createth all things.

Also, God is *truth*, so truth is the Creator of all things.

So here is a marriage of "Love and Truth."

So all things are created from the Love of Truth or from the truths of *Love*, the two forming a one Good, so the word Jesus means Love and the word Christ means truth, that in him was contained the Godhead embodied or bodily in One spirit, even the spirit of truth, which is now in light that we may behold the beauties of the *word* and glorify the same, which the Scriptures call the Lord our *God* or *Word*, so that to take the Lord our God in vain, is to take the *word* in vain, that is, to pretend to ourselves and also to pretend to our neighbors that we are guided by the word, and at the same time have no love to our neighbor, unless he complies with our condition and becomes our slave, which shows that there is no *truth* in such love (no marriage of love in truth), and the name of the Lord is taken in vain, for it is only love pretended, a false pretence. Those who pretend to be guided by the word, and to teach the word, should not do their alms before men, that is, should not ask favors or pray for or be heard of men, or even seem to do so, else they break the Commandments of the *Word*, thereby take the word, the name, of the Lord in vain, and if they teach others to do so they bear false witness, and will surely receive their wages.

Take heed that ye deceive not yourselves, for the word is *truth*; and he that is not willing to receive it, hath no love for *truth*; consequently will seek to evade, or to pervert, or to raise some argument against *truth*, or to call his own mind or his neighbor's mind or attention to something other than the Commandments of the *Word*.

Suffer little children to come unto me, for of such is the Kingdom of Heaven. Except ye become as a little child, ye can in nowise enter the kingdom of Heaven. This is what the *word* teaches.

Now let us look at what the priests are teaching: They tell us little children are all sinners from birth; yes, even dead in sin. Go to the Sunday schools, to the church, or where ere you may, where Priests have influence, and you will hear the falsehoods taught; false because they contradict the *God* of Heaven, his own *Words*.

Now let us hear what comes next from those false teachers: after they have frightened us by those invented *false* assertions, they then turn around with a sanctimonious and disfigured face, and say, now if you will only join our cause, we will rid you of all this *sin* we have been accusing you with.

Now let us view this matter and see what it is like or what it amounts to: In our *childhood*, or while young, they wound us with a poisoned arrow, and then say they will cure our pain on condition we become their slaves, and let them put their mark on our foreheads and in our hands, and become created in sin. I say created in sin, for as soon as we join them we are obliged to commence telling other little children the same falsehood and lies that wounded us, and, consequently, we are beginning to sin and become sinners also, like unto the Priests, and except your righteousness exceed theirs, ye can in no wise enter the kingdom of Heaven.

Oh, let us consider well these truths, and become rational beings; let us strive to do as we would that others should do to us.

LOVE IN TRUTH.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. S. John, xviii., 37.

This will be the case in all ages. Every one that is of the *truth* will understand the *Word*, because *truth* dwelleth in their affections, and they know the *voice* of the Bridegroom, and will open unto him, unto the *Truth*, for he that loveth *truth* courteth *Truth* for the sake of *good*, which is *good* to *all*—one eternal *Good*.

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Reprinted from
THE HARVARD THEOLOGICAL REVIEW
Vol. XVI, No. 4, OCTOBER, 1923



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NATURAL RELIGION; CONSCIOUSNESS AND ITS IMPLICATIONS ¹

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EIGHTEEN years ago, when Emerson Hall was nearing its completion, the motto chosen for its portal was that insistent query of the psalmist, "What is man that Thou art mindful of him?" No words could have been more appropriate for a building devoted to philosophy and psychology; and if we knew the answer to the question they propound we should have at least the key to the more fundamental problems of Natural Religion.

Early in the history of Christian thought St. Augustine formulated the two most fundamental of these problems. "Deum et animam," he wrote, "scire cupido. Nihilne plus? Nihil omnino." God and the soul, then — or (as we today should be more likely to put it) God and man, form the subject matter of the two great problems of Natural Religion. They are closely interlinked and interdependent; so closely interlinked, in fact, that it is impossible to treat of one without involving oneself in implications as to the other. Yet for the sake of clearness it has always been found necessary to treat of them separately. The emphasis of Natural Religion during the past has usually been upon the problem of God, his existence, his nature, his purposes, and his relation to the world. Today we are less confident in our power to deal directly with these great themes. I, at any rate, utterly distrust my ability to attack successfully the problem, What is God? and shall feel more sanguine of

¹ The annual Dudleian Lecture, delivered in Emerson Hall, Harvard University, April 3, 1923. The direction of the Founder (1751) is: "The first lecture or anniversary sermon to be for the proving, explaining, and proper use and improvement of the principles of Natural Religion, as it is commonly called and understood by divines and learned men."

reaching some real insight into the questions with which natural religion deals if I confine myself to the humbler approach, and seek with you the answer to the psalmist's more modest question, "What is man?"

To this question there are two obvious replies. "A little lower than the angels," says the psalmist — crowned with glory and honor, with all things under his feet. A little higher than the brutes, replies natural science — sprung from them not long ago and inheriting still most of their nature. Far apart as these answers seem, they may both be true. They are not really inconsistent; for the being that evolved but yesterday from the brutes and who is as yet in many ways very like them, may be already well upon the upward path and at least in promise and potency only a little lower than the angels. This would be a mediating view and also in a sense a dualistic view, for it would find in man two natures, which the biblical nomenclature of our predecessors would have called the earthly and the heavenly. For though it is conceivable that the two may somehow ultimately be taken up into a supreme unity, short of that ultimate cosmic unity the brute's nature and the angel's, the earthly and the heavenly, are certainly two; and not merely are they two — they are in some ways antithetical and often found in deadly conflict.

Those to whom all dualism is anathema will, therefore, have nothing to do with this mediating position, but still insist either that man is all from heaven or all from earth, with no mingling of different principles in his nature. So far as I know, the former of these extreme monistic views has never been held; no one has regarded man as already full-formed angel with no smirch of the earth upon him. The psalmist himself puts man at least a *little* lower than the angels. And Genesis tells us that in the beginning he was made from clay. But the other extreme view has often been taken — is, in fact, the increasingly popular belief of our day, at least in circles that call themselves scientific. It is the view of Naturalism. For it is the aim of naturalism to reduce all beings and all activities to one type of being and one type of change; and the type of being and of change which it takes as fundamental and to which it would

reduce all others is that made familiar to us in natural science. It is no idle impulse that has led to the construction of this ideal. The great practical aim of science — in pursuit of which man has conquered the earth and subdued the elements — has been to enable us to know what to expect from nature. Science has worked out a system of physical concepts and laws by the application of which we are able to foresee the course of physical changes and the consequences of physical conditions. That all changes and the consequences of all conditions should be subject to the same laws, that all reality should be capable of being written down and described under one set of formulae is, indeed, not an hypothesis of science; but that many a courageous scientific mind should make this postulate was almost inevitable. The postulate is a bold one, and the desire to test it thoroughly and if possible to prove it is a worthy ambition. And no one can deny that naturalism has gone much farther in verifying its hypothesis than most of our ancestors would have supposed possible. Material nature has been unified under the naturalistic formula; and man has been shown to be in large measure a product and a part of nature.

But the question is still to be settled: Is man wholly a part and product of nature? Much of him doubtless is. All of him, of course, is, if we take nature in the widest sense as including all reality, as in Shakespeare's lines,

Nature is made better by no mean
But nature makes that mean.

This, however, is not the meaning of the word nature which naturalism attributes to it; for naturalism aims to be more than mere tautology. If naturalism is right, man and all there is to him is ultimately to be explained, and completely explained, in terms of the physical and the mechanical. The question, therefore, still remains open: Is such an explanation really adequate? Is man wholly a product and a part of physical nature, or is there in him an additional element which cannot be described in naturalistic terms nor evolved out of naturalism's monistic formula? Here is the real issue.

Plainly the issue centres about consciousness and personality. Can consciousness, in its lower and its higher forms, be in-

cluded within the formulae of naturalism? Can personality be so analyzed as to be statable in terms of chemistry, physics, and mechanics? As you will see, these questions, with their necessary correlates, stretch out almost endlessly into the world of thought, and involve two-thirds of contemporary philosophical discussion. To be more specific, they involve the three great problems of the nature of consciousness and its relation to its object, the relation of consciousness to the body, especially to the brain, and the nature of the self. To discuss three such complex problems with any detail in one lecture is, of course, out of the question. I do, however, hope to show in a general way the sort of position which monistic naturalism takes and must take on these three problems, together with the consequences which must necessarily follow from the acceptance and from the denial of these naturalistic views.

If consciousness be something different in kind from the physical, it is plainly going to be difficult to make man — and for that matter even the animals — fit into a formula which avoids all dualism by basing itself ultimately upon the physical alone. All the greater will be this difficulty if knowledge be considered in the traditional fashion as involving a subjective and an objective factor — a relation, let us say, between a mind and its object, a relation of such a sort that in knowing the mind transcends its own immediate psychic states, *means* more than it experiences, refers to more than it directly senses, and grasps in intention the distant in space and the absent in time. One would search in vain through the files of naturalism for a formula that could include such a power; and if the mind really possesses it — is able really to have knowledge in this sense — it is going to be extraordinarily difficult to derive the mind of man from physical nature without the addition of any new element. Hence we find the two great schools of epistemology which are most sympathetic with naturalism attempting to build up an entirely new view of knowledge and even denying the existence of consciousness in the ordinary sense altogether; attempting, in short, to do away with the subjective aspect of experience and to substitute for the older philosophical view a kind of pan-objectivism.

This attempt to do away with the unique nature of knowledge and with the subjective in general sometimes takes the form of interpreting consciousness as a unique kind of control over behavior — a control exerted by the environment. This control is brought about by a peculiar kind of stimulus, namely, one that has a peculiar kind of incompleteness or reference to the future. Thus a sound-wave, in addition to its physical characteristics, has the additional quality of causing the hearer to cock the ear and turn the eyes and set on foot activities which are directed toward getting a better stimulus. This quality, we are told, *is* consciousness. Consciousness, therefore, is not something different from the physical, something inner and subjective. It is the peculiar quality of a stimulus by virtue of which the environment is enabled to control behavior by reference to the future. There is nothing, therefore, in man's consciousness or his knowledge to prevent him from being described wholly in naturalistic terms — a conclusion surely beyond cavil once we accept the definition of consciousness suggested.

But to found a philosophical view upon the invention of a new definition for an old word is to build a house upon the sand. One may, of course, define one's words as one likes, and if one wishes to define consciousness as a peculiar quality of a peculiar stimulus one may do so — though it will be admitted, I think, that the definition is a bit peculiar. But after one has disposed of "consciousness" in this neat and simple way, the really important question is still to be answered as to how we shall deal with those indubitable experiences which are not qualities of physical stimuli — pains, pleasures, memories, intentions, images, meanings, processes of will and of attention. It is these that press for interpretation, and it is equally idle to assert that they are qualities of physical stimuli, or to evade them by a new and arbitrary definition of the word "consciousness."

The other method by which it is sought to make consciousness and knowledge consistent with naturalistic monism is much more ingenious and persuasive. It consists, namely, in analyzing consciousness and its processes into content, and identifying this content either with bodily processes or (in the

case of perception and knowledge) with the objects to which consciousness is commonly said to refer. Psychic states thus turn out to be identical with physical objects and physical objects are identical with psychic states, except for their order of arrangement or mode of collection. In fact, taken in themselves, objects are neither psychical nor physical, they are neutral; and we call a given object psychical or physical purely because of the collection with which it is related in reference to our judgment. This watch is in itself, like all things else, neutral; but as a part of that collection of things to which my nervous system responds it is called psychical; as one of the things in this room it is physical. Thus both matter in the old sense and mind in the old sense are banished. Reality is a collection of neutral entities and there is nothing in it that is really subjective. Ideas and mental processes in the old sense are done away with, and thus the world is one in substance and one in the laws of its workings.

We must look a little further to get the full meaning of this doctrine. It means, for one thing, that all mental processes and attitudes — such as those we experience in an effort of will or of attention or in the attitude of belief — consist in sensations and images or are to be identified with physiological processes. Such an experience, for example, as believing or meaning or intending is to be construed not as the *feeling* of a bodily process, but as identically the bodily process itself; or else it is to be interpreted as a succession of sensuous images — images which even the chief exponent of this doctrine, Mr. Bertrand Russell, admits that neither he nor anyone else has ever been able to find by analysis, but which for entirely non-empirical reasons *must* somehow constitute all mental processes.

The theory of knowledge and of consciousness we are considering takes, moreover, a rather interesting position on the question of the process found in perception. Physiological psychologists assure us that your percept of this watch is brought about by the reflection of ether waves from its surface to your retina and by processes which are thereupon set up in your optic nerve and eventually in your brain. Either immediately after this brain-event or concomitantly with it, a percept

is born which we call a percept of the watch. Now the doctrine we are examining, which would abolish the subjective by identifying psychic content with its object, is bound to hold that the percept and the watch are one and the same, in spite of the fact that the watch started the whole process which ended with the percept, and in spite of the fact that between the two are intercalated the entire physical and physiological series of the events of the perceptive process.

Not only shall we get into trouble with physiological psychology if we accept this doctrine, but we shall also be forced to do astonishing things with the spatial and temporal characters of all things and all events. For if my visual image of this watch be identical with the watch and your visual image of the watch be also the watch, then it would seem that your image and mine are identical with each other, in spite of the fact that my image is several times as large as yours, much more vivid, and of an entirely different shape. The only way we could get out of this manifest contradiction would be by asserting that the watch is not anywhere in particular but that it is actually everywhere. In other words, every object would have to be identified with all its actual and all its possible appearances at any and every angle, and any and every distance, each object being thus exploded to the extremest bounds of space, and interpenetrating with every other object in the universe. In similar fashion events would have to be exploded to the extremes of time—both future and past. For the perception of an event — for example our perception of the reflection of light from a star — plainly occurs at a time subsequent to the event perceived; the physical and physiological processes involved take time. Even more obviously is it true that memory, anticipation, and the conceptual references we make to the past and the future occur at points in the time-series very different from the events which we remember, anticipate, and refer to — as when, for example, we think of the battle of Marathon, 2413 years ago. There is nothing particularly difficult about this if we recognize subjective conscious states in the old and usual way, as different from their objects, and if we admit that in knowing or meaning its objects the mind transcends in intention its immediate content.

But such admissions are of course just the things which the pan-objective view that we are considering is most bound to refuse. Hence it finds great difficulty in the temporal facts I have just cited — namely, that perception, memory, and conceptual reference occur at different times from the events to which they refer. How, for example, can my present thought of the death of Socrates or of the end of the world be identical with its objects — separated as it is from those objects by thousands of years? The only way this can be done is by asserting that no event ever happens at any one particular time, but that every briefest event is an eternal process, identifiable with all actual and possible thoughts of it, past and future. In other words, every event must be exploded to the extremes of time, backward and forward, just as every object had to be exploded to the extremes of space.

Furthermore, the pan-objective view under consideration is forced to deny the privacy and separateness of individual minds, and is faced with a particularly awkward situation in dealing with such psychical entities as emotions, impulses, values, qualities like clearness, and ideas of admittedly non-existent objects. For in these cases there is no object with which to identify the mental content. The denial of its peculiarly mental nature therefore seems doubly difficult. And much the same difficulty reappears when one comes to deal with error, illusion, and hallucination. In spite of many labored attempts to explain away this very patent obstacle, most students of the subject, I think, still fail to see how illusion and error are going to be at all possible if every idea or thought *is* its object.

In this examination of the methods by which contemporary naturalistic epistemology seeks to avoid the necessity of admitting consciousness as something different in kind from physical or purely logical entities, I have not sought to give an actual refutation of the doctrines involved. My aim has been rather to point out the extremes to which the upholders of these views are necessarily driven. If one denies the reality of the subjective, and denies that in knowledge the mind transcends its immediate content, one must maintain all the strange posi-

tions of pan-objectivism which I have been outlining, or others like them.

Why, then, are these paradoxical positions maintained? Why do many of the keenest thinkers of our day insist upon denying the subjective in spite of the difficulties involved in such denial? In answer they will tell us that they have taken this position because of the difficulties they find in the doctrines of those schools which, like Idealism, Critical Realism, and much of the British New Realism, admit the existence of the subjective in some form or other. I do not for a moment doubt the sincerity of this statement. But at the same time I cannot help feeling that the strongest motive at work in the denial of consciousness in the old sense has largely escaped the notice of many of those who make the denial. This motive, I believe, has very little to do with epistemological considerations. It is, in my opinion, the fear that an epistemology which recognizes consciousness as different in kind from matter and not to be identified with its objects, conscious processes as different in kind from physical processes, and knowledge as the activity of a mind which is able to transcend its content — that an epistemology, I say, which takes these or any of these positions is pretty sure to lead in the end to a metaphysics which will prove fatal to the claims of monistic naturalism

That naturalistic epistemology is justified in admitting this fear, and right in maintaining this opinion, is my own conviction. If the images and processes and mental states by which the mind thinks its objects are not to be identified with those objects but are instead actual entities, actual though not discoverable in all the world of physical space nor parts of the executive order of the physical world, if the activity of knowing is something very different from the "flat piece of substantive experience" to which William James sought to reduce it, if in thinking of the distant in space and the remote in time the mind really transcends its immediate content and becomes, in Plato's phrase, at least potentially, "a beholder of all time and all existence," then it is plain that the mind is something that can hardly be explained by any of the laws of physical nature,

and to which even the most refined formulae of evolutionary naturalism are fundamentally inadequate.

If, then, consciousness or mind, in something like its traditional sense, cannot successfully be explained away by the new epistemology, we must resolutely face the metaphysical question of the relation of the mind to the physical world in which it has its setting. The central and crucial part of this question is, of course, to be found in the mind-body problem. Obviously we cannot here deal with this great question. I wish merely to point out the general nature of the situation. If we refuse to accept the pan-objective epistemology already considered which would do away with consciousness in the subjective and traditional sense, we must recognize that the relation of the mind to the body forms a real and unescapable problem, and unless we are weakly to evade it by an ostrich-like refusal to look it in the face, the alternatives open to us are reduced to two: the acceptance of the doctrine of interaction, on the one hand, or the adoption of one of the naturalistic positions on the other. That interaction has its difficulties it would be impossible to forget, so often have they been pointed out and so emphatically have they been stressed by the advocates of the naturalistic school these many centuries. The classical difficulties most commonly emphasized are two. The first is usually expressed in the oft-heard question: How can two things so different from each other as mind and body interact? To which, it seems to me, the sufficient answer is to be found in the rather obvious query, Why can they not? Are we so sure that unlike things cannot influence each other? The only way really to decide this question is to go to experience and see. And when we do this, we certainly seem very plainly to find in sensation body acting upon mind, and in volition mind acting upon body. The obvious testimony of our everyday normal experience seems to be corroborated by various pathological conditions and by various curative methods. I need hardly mention such things as the age-long use of drugs as stimulants and sedatives, nor the equally ancient and efficacious mental treatment of physical disorders, psycho-analysis and Christian Science, the much talked-of influence of the ductless glands upon personality

and, on the other hand, the unquestionable power of Coué's methods and of auto-suggestion in general upon very real physiological derangements. Surely he who would deny the mutual influence of body and mind upon each other has a heavy burden of proof resting upon his shoulders. And, in fact, the only kind of proof he has to offer for his astounding position is an appeal not *to* experience but *away from* experience; an appeal, namely, to what he regards as the antecedent improbability of any such mutual influence. This so-called antecedent improbability is, in fact, the second of the two difficulties of interaction to which I referred. More specifically it consists in the impossibility of reconciling interaction with the universality of mechanical law. But of course the question whether mechanical law *is* universal is just the question at issue; and it can hardly be called logic to use this affirmed universality both as major premise and as conclusion.

But we can better estimate the importance or negligibility of the difficulties of interaction if we go on to consider the consequences of denying it; or, in other words, the necessary implications of the naturalistic theories of mind and body. Very briefly, then — for we have no time for a detailed consideration of the matter — each of these theories is faced with the dilemma of either denying the efficiency of consciousness or identifying consciousness with matter, motion, or physical energy. One may take one's choice, but choose one must. And the seriousness of either choice must not be overlooked. If we deny all efficiency to consciousness, maintaining that the laws of physical nature determine all the actions of human bodies, we make the evolutionary development of consciousness a hopeless mystery, and we shall be forced to maintain the astounding position that the strategy of Napoleon, the plays of Shakespeare, and the acts of love of all the lovers and all the mothers of the world have in no wise been influenced by thought or feeling. There is no getting around this. It is an identical equation, a tautologous assertion. If the laws of physical nature completely determine all actions and all events, then all actions and all events are determined completely by the laws of physical nature; and though emotions, desires, ideas, plans, purposes,

voluntary acts, may be admitted to exist, they must be denied the least particle of influence upon any of our deeds. No event in the whole history of the race, on this conception, is different from what it would have been had all human beings from *pithecanthropos erectus* to the latest naturalistic philosopher been mere unconscious automata. Even his own writings, such an up-to-date philosopher must assert, are in no wise the product of thought or memory or conscious experience. They were composed, not by his mind, but by his cortex and his typewriter. The naturalistic thinker does not like to dwell upon this aspect of his own theory, but it is an inevitable consequence of his fundamental position, inevitable at least unless he is prepared to choose instead the other horn of the naturalistic dilemma, and affirm that consciousness is to be identified with the physical. If he chooses this course, he may indeed escape the unwelcome necessity of denying efficiency to consciousness; but he does so only at the cost of basing his whole position upon an assertion that is in the last analysis essentially meaningless. I do not say that his assertion is indemonstrable; I do not say that it is improbable. I say that it has no meaning. The sentence, 'Consciousness is physical energy,' is grammatically a perfectly good sentence. It has a subject and a predicate. You can parse it. You can parse it and you can repeat it; but you cannot think it. It is exactly on a par with such a sentence as, 'A logarithm is green cheese.' The tongue runs glibly along each of these sentences, but the thought, starting out bravely enough, simply stops, or turns into the sort of thing our behaviorist friends describe their own thought as being — namely, just the unconscious activity of the language mechanism. We know what we mean by conscious ideas, emotions, intentions, and the rest; and we know what we mean by the physiological processes that go on in the brain; and to assert the absolute identity of the two is to put words together out of which all meaning has evaporated. If such an assertion be not nonsense, there is no such thing as nonsense.

I am making no elaborate attempt to refute the naturalistic position on the mind-body problem. My purpose is simply to draw your attention to the quite unescapable implications of

that position. If one wishes to accept the naturalistic view, of course one may; but one should realize fully all that must be accepted with it. One cannot take it and refuse the implications of which I have been speaking. They go inevitably together. Doubtless interaction has its difficulties, the two most important of which we have considered. As we have seen, these difficulties have little or nothing that is empirical about them. They rest, instead, upon what is called the antecedent improbability of interaction. But, as I have already indicated, and as I think I could clearly show did time permit, this asserted improbability is itself based simply upon an ideal of scientific explanation which we ourselves have constructed and have more or less dogmatically set up. And for the rest, weight the improbability of interaction as heavily as you like, you will have to rouse your emotion of naturalistic enthusiasm to an extraordinary pitch before you can make it compare with the astounding assertion that consciousness never has any influence upon conduct, or with the meaningless assertion that consciousness *is* brain activity.

At an early point in this lecture I spoke of three problems relating to man upon which naturalism, if it is to be thorough and consistent, must take extreme views. Two of these we have now briefly considered — namely, the relation of the mind to its objects and its relation to the body. The third question, as you may remember, had to do with the nature of the self. If we accept the pan-objective epistemology discussed in the early part of this lecture, the self of course either vanishes together with consciousness into the various objects to which the organism responds, or else has to be identified with the physical organism itself. If we accept that form of naturalism which identifies consciousness with the physiological processes of the brain, the self hardens, so to speak, together with its psychic states, into grey and white matter. If, for reasons such as those I have suggested, we find ourselves unable to accept either this view of the mind-body problem or the pan-objective epistemology, but still wish to hold to a naturalistic position, we must, I suppose, in the first place identify the self with the ineffectual mental states which, for some unaccountable reason, accompany

brain-states — the stream of inactive epiphenomena. The self will thus become, in Hume's phrase, "a bundle of sensations and ideas." The untenability of such a position was brought to light long ago by William James. Doubtless there is diversity in the stream of consciousness, but there is unity as well, and the major portion of this unity is the unity of the judging thought, the unity of the active mind. James, to be sure, refused to refer this unity of judgment and action to a self; it belonged rather, he said, to what he called the present judging thought. This present thought was not mere passive content; it was active, and it actively claimed and owned all the memories, all the past states of the conscious stream, as its own. It not only claimed them; it inherited them from its predecessor and passed them on to its successor. It was, in a word, a real, though momentary, self. It had unity, activity — in short all the essential characteristics that are usually attributed to the self, except continuity. Instead of the one continuous self of personalistic philosophy, James gives us a cinematographic succession of momentary selves, flashing into existence and out of it, each cut off from its predecessor and from its successor by the sharp lines of birth and death.

Now there are two obvious comments to be made upon this view. In the first place, introspection shows no such sharp division between successive judging thoughts, no such ever repeated jumping of the moving pictures of our inner life, as James implies. Instead there is continuous progress with no lines of cleavage between successive selves. And the second comment is this: if you recognize this steady continuity of our inner lives, as I think you must, and therefore give up James's notion of a succession of momentary and disparate selves, you have left on your hands, as a result of careful introspection, a modification of James's doctrine which turns out to be in no important respect distinguishable from the view taken by Personalism. The doctrine of the reality of the self does not necessarily maintain the existence of an unknowable something outside of experience and transcending time. It means rather the active unity of experience itself as it goes forward in time, cleaving time as a spear-head steadily cleaves the air, and

identical with its own past in much the same way that anything is identical with its own past. Taken in this sense, the self is both active, unitary, continuous, and real; and it is to this real and discoverable kind of self that, as it seems to me, James's conception is ultimately reducible.

There is only one way, so far as I can see, in which this conclusion can be avoided — at least by those who admit consciousness in the subjective sense at all; and that is by denying the trustworthiness of introspection and challenging James's fundamental assertion that the essence of feeling is to be felt, and that as a psychic existent feels so it must be. This course is therefore adopted by the bolder and more clear-sighted upholders of naturalism. All real activity is thus denied to the mind; processes such as those of attention, meaning, volition, are analyzed into passing and passive sensations and images; and then all these different sorts of passive content are asserted to be composed ultimately of a single homogeneous element. Inasmuch as introspection has been declared fallacious, and the feeling of a feeling has been ruled out of court as giving no evidence concerning the feeling's real nature, almost anything may be true, and the requirements of naturalism are allowed to dictate the conclusion. Thus by a reduction of the multiplicity which introspection discovers to a stark homogeneity we are enabled to reduce quality to quantity. Having done this successfully, we are encouraged to go on and identify this one homogeneous psychological element with some sort of physical element — or the physical with the psychological, it matters little which. In the words of the chief supporter of this view, we must interpret matter in motion as feeling; "but not feeling just as it is introspectively given; feeling, rather, having more spatial divisions and less continuity, and more change of place among the divisions, than we are aware of introspectively; in a word, something truly of the nature of feeling, but in arrangement more like matter in motion."

The conception of a self or personality — a centre of emotion and reason and conscious volition — doubtless has its difficulties, difficulties due chiefly to the fact that if there be a self at all in any meaningful sense it must be *sui generis* and not sus-

ceptible of description in the categories of natural science. But I submit that, paradox for paradox, the inherent improbability of personality as we seem to find it in ourselves is surely not greater than the improbability of a position which abolishes both personality and conscious activity, gives the lie to introspection, reduces the diversity which we actually find to a blank homogeneity, and ends by asserting that feeling is not what we feel but is in arrangement more like matter in motion.

The extreme positions which naturalism is forced to defend, once its logical implications are understood, are such as to make one wonder how they could ever be accepted. But it is not for nothing that naturalism pays the price of these tremendous paradoxes. The naturalistic philosopher realizes that unless he has the courage to accept all these extremes, he must recognize in the world a dualism of process which will make the universal sway of purely naturalistic laws forever impossible. In the recognition of this fact he is unquestionably right. If consciousness be irreducible to the physical, if the laws of mechanism do not fully determine human conduct, if there be such a thing as conscious personality—a real centre of spontaneous activity, then there is a realm of spirit, which has its own laws and whose activities are not to be forecast by the laws of physical science, since they are not determined by these laws. If, now, we define nature as that realm to which natural science applies, we may properly recognize the realm of the spirit as supernatural in a very real and significant sense. And to the acknowledgment of this realm we are driven if we refuse to accept the extreme and seemingly preposterous views of naturalistic monism. Some more or less vague sense of the necessity of choosing between these rival alternatives there has always been; but it is only in our own day that the fact has been brought home to us in sharp, clear outline. No one is more keenly aware of it than the leaders of naturalistic thought. Passage after passage from their writings could be quoted in which they defend their seeming paradoxes explicitly upon the ground that if they be not accepted there is no alternative but what they—quite properly—call supernaturalism. The word supernaturalism is of course sometimes used as synonymous with superstition, but it is not

in this sense that either the naturalists or we are using it. What both of us mean by the word is a dualistic view of reality, a view which finds in the world two kinds of power and of process, a spiritual as well as a physical, a realm of free and conscious activity as well as a realm of passive scientific and unconscious regularity. Which of these views, the dualistic or the monistic, is the true one? Upon the answer to this question depends the answer to the further question, Is religion merely a case of the will to believe, a collection of comforting illusions and deceptive hopes, or is its view of the nature of reality essentially true?

I have tried to point out in this lecture that if we look at the matter in empirical fashion we can hardly deny that the facts of experience and the testimony of consciousness seem plainly to point toward the dualistic view. The argument against this position is based not upon any solid fact but on what is called the inherent and antecedent improbability of dualism. Now when we analyze this improbability, we find that it comes down ultimately to the *improbability of there being in the world any such creature as man*. That is exactly the situation. Let me repeat it. Such a creature as man — a being with a mind that is not a brain, a thought that is not identifiable with its distant object, a will that is capable of affecting the actions of the body, a personality that is not reducible to a succession of sensations — such a creature cannot be made to fit into the naturalistic scheme, and it is for this reason that the naturalistic philosophers deny his existence. They deny his existence because in their opinion such a being is a priori improbable. In their opinion it is most unlikely that there ever could be such a universe — such a queer universe — as this one that we live in.

But after all, we cannot dictate to reality. We cannot reframe its nature to suit our a priori notions of probability. With Margaret Fuller we had best accept the universe. The world we live in is the kind of universe we find it to be — a world that is full of a number of things, and, most surprising of all, a world that has a place in it for that most unlikely of beings, *man*. Man with his spiritual nature is a fact, the fundamental and central fact from which our whole interpretation of the universe may well start. And if we start with man as he is, we shall be

led to recognize that reality stretches out beyond the realm of the merely natural, that it contains a sphere which may well be called the Realm of the Spirit.

This is the conception which religion has always stood for. With unwavering faith it has persistently maintained that the world of matter and force, of mechanical laws and physical evolution is not the whole, and that beings such as we cannot here feel fully and forever at home. The deeply religious souls of all ages and all faiths have with one voice testified that they were "strangers and pilgrims on the earth." Doubtless we belong in part — in large part — to the natural world. We grow out of the soil, perhaps; but we are not wholly of the soil. Our bodies were made of clay; but before we could be fully men God breathed into us the breath of life.

It is, then, to the reality of a supernatural realm, a realm of the spirit, that natural religion and in fact all the religions have in some sense consistently and persistently testified. There are many roads that lead to the conviction that this testimony is true. Only one of them have we had time to follow this evening. But I am convinced that this road, though leading through lowly regions and over no great heights of speculation or inspiration, may safely be trusted to lead us at last to our goal. We know that there is a spiritual realm, because we find that man cannot be adequately understood or described without recognizing the independent reality of the spirit. We know that there is a supernatural realm because we find that we ourselves are in part members of it. We are able to answer religion's question as to reality in the large, because we have seen that man is not merely one of the higher brutes, not merely an outgrowth of the earth, but also a little lower than the angels.

Phil 8510.7

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Religion, Psychology, and Philosophy

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REPRINTED FROM THE METHODIST QUARTERLY REVIEW, APRIL, 1925



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RELIGION, PSYCHOLOGY, AND PHILOSOPHY.¹

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ABOUT the only universal agreement nowadays concerning religion, psychology, and philosophy seems to be the feeling that they all have some sort of an existence; and, with the terms in motion and hard to locate, the attempt to determine their mutual relationships is at first sight like the celebrated problem of three bodies—one might say even three solar systems. Which religion, which psychology, which religious psychology, and, finally, which philosophy are we to bring into relation?

So far as religion is concerned a glance at its history reveals definitions and descriptions ranging from that of Holbach, for whom it was a dangerous illusion, to that of Spinoza, who calls the *amor intellectualis Dei* the highest form of knowledge. For some observers it is an instinct, for others a feeling, for others an activity, while for still others it is knowledge or the total organization of experience through ultimate insight; and these divergences are far from being merely terminological. Concerning its origin, which is for some a criterion of value, theories vary from those that regard religion as a mere form of social control, devised by shrewd leaders and developed from a general background of fear, sex, magic, animism, euhemerism, etc., to those that consider it an implication of reason itself. There is serious lack of agreement concerning the historical data involved and their interpretation as well. At first sight the situation seems unusually chaotic, but impartial reflection shows that religion is probably no worse off than many another field of human enterprise.

Among the elements of the religious experience commonly stressed we find a sense of intimate union with a Supreme Being, whose friendly guidance is sought and felt by the

¹Read at the annual meeting of the Southern Society for Philosophy and Psychology (Symposium for Religion, Psychology, and Philosophy), held at Johns Hopkins University, April 23, 1924.

devotee in the affairs of active life; a belief in the survival or immortality of individual human beings after death; a conviction of sinfulness as well as assurance that sin and evil are purely illusory; freedom from selfishness and the selfish desire to obtain eternal happiness; both the loss and the heightening of personality. Besides these are experiences of dependence, submission, self-abasement, and certain mystical states, sudden conversions, ecstasies, visions, or photisms, ascetic and phallic practices. The terminology is not quite univocal even with the authorities, and the lack of clarity is increased by the inclusion of phenomena that seem merely pathological, not to mention cases of automatic imitation, suggestion, social conformity, self-deception of the milder sort, and of course downright hypocrisy and humbug that tend to discredit the reality of religious experience in general.

Certain of the features mentioned are not considered indispensable for a typical case (some of them, indeed, seem mutually exclusive), while others, like conversions (sudden or gradual), are plainly not religious differentia. For some individuals and races the experiences appear to be ends in themselves, carried even to the extremes of orgy, while for others they issue into practical life with valuable results; there seem to be moral and immoral or amoral, æsthetic and unæsthetic religions and religious experiences, taking these terms in their broadest sense. It seems, however, that the word "religion" is often so wide in its application that it comes to signify not very much in particular. Carlyle illustrates this by his statement that "work is worship;" Bosanquet finds religion wherever there is devotion of any kind; and Royce indicates that the loyalty of thieves and robbers to their group is identical with the spirit of religious devotion. Without questioning the ultimate truth of such formulations, the term "religion" will be restricted in the present paper to some more specific sense.

Much of the material for the psychology of religion is presented by professional psychologists at second or third hand; but some of the data are contributed by psychologists themselves religious, who doubtless belong to a very small minority group within the general field of mental science. Indeed, if we

were to judge of the relationship between religion and psychology merely on the basis of answers by professional psychologists to Professor Leuba's questionnaire, the immediate conclusion would seem to be that the terms to be related are not far from being mutually exclusive.³ This reaction to the questionnaire may, however, be taken to mean, either that the respondents do not consider the belief in a personal God essential to religion, or that professional psychologists have grounds for unbelief unknown or unfamiliar to the other scientists; but, on the other hand, a direct negative decision might be the result of prejudice, due indirectly to the methodological background of the type of psychology prevalent among the respondents at the time of the questionnaire perhaps more uniformly than at the present moment.

For while the name psychology is still one, the thing in itself seems in these more recent days of ferment to be of nearly as many varieties as religious experience itself, extending all the way from what claims or at least aims to be practical science to psychologism and mysticism—a sectarianism resulting, I presume, chiefly from certain presuppositions tacitly or consciously accepted by the individual observer, which tend at times to distort the apprehension of facts and even to assume without further ado ontological significance. In a justifiable abhorrence for some of the vagaries of mystical speculation many a scientist in good standing has repudiated metaphysics altogether, coming in spite of this to resemble the drunkard who had been terrified by the temperance lecture on alcohol. "Why on earth," he said, "do men drink such stuff as alcohol when they can get good beer and whisky?" More recently psychology as well as science in general has been evincing a tendency to take adequate account of the influence of its initial presuppositions. In so far, then, as it bears on the matter in hand, it

³Cf. Leuba, "The Belief in God and Immortality," pp. 172 ff., where the results of the questionnaire give psychologists the lowest record for belief of all scientists—twenty per cent (less than nine per cent of eminent psychologists) believing in immortality, twenty-five per cent (less than fourteen per cent of eminent psychologists) believing in a personal God.

may not be out of place to call to mind briefly certain general considerations involved in our problem and to suggest incidentally what seems, at least from one point of view, to be the legitimate province of natural science. With this in mind, then, it may be worth while to consider first of all certain typical modes of religious orientation.

An extreme attitude in the religious interpretation of reality is found in the typical Hinduism of the Vedanta. Starting, so far as we know, with a mythological interpretation of natural phenomena and under a motif seen also in totemic generalization, Hinduism gradually unifies its original polytheism into a monotheism, with a supreme personal deity, Pragapati, of which the specific divinities are merely manifestations. Then, by intermediate stages more or less clearly defined, it develops into the extreme monism, summed up in the familiar "*tat tvam asi*, that thou art."³ For the typical Hindu mind analytical knowledge is *avidya*, worthless nescience, the manifold of sense and logic is *Maya*, and immortality not even a problem, since for this habit of mind it is self-evident that whatever has once existed is eternal, and existence is achieved through the knowledge of all things in Brahma. The real problem of life—as it is, indeed, for many Christians—is to escape *unethically* from the evils and struggle of practical life by a union with Brahma through mystical knowledge. He who knows Brahma *is* Brahma—that is, knowing reality is being reality, or, more simply, knowing is being.

In Western philosophy, Neoplatonism, Jacobi with his intuition of God through feeling, Jacob Böhme, Schleiermacher, and even Schopenhauer, with his immediate apprehension of absolute reality through the intuition of the will, would be, allowing of course for specific differences of Occidental mysticism, akin to the Hindu spirit; and the anti-logical attitude of Tertullian with his *credo quia absurdum*, Pascal, and even Fechner would not be far removed from this point of view. The other extreme in interpretation would be represented by Scholasticism, culminating in Spinozism and the "proofs" for the existence of God current

³Cf. Deussen, "*Allgemeine Geschichte der Philosophie*," Bd. 1, Abt. 1.

in the pre-Kantian period; while between these in the modern period would lie various interpretations under the influence of Kant. Materialism or naturalism would occupy a generally negative attitude to all these alike, but in especially active opposition to scholasticism.

Kant himself, from the point of view of criticism, rejected both the "proofs" of Mendelssohn and the mysticism of Jacobi for a religious orientation based upon a rational need; and for the unreconstructed Kantian there is neither a demonstrative nor an intuitive knowledge of God. Just as we orient ourselves geographically through the consciousness of right and left, in space in general mathematically, and in the world of sense logically through the causal connection of phenomena, so, when these means fail us, we orient ourselves in the intelligible or livable world by means of certain ideas based on rational needs. Only by the assumption of a fundamental being of some sort can we satisfy our *theoretical* craving for an explanation of the existence of things, but it is not imperative to yield to the desire to satisfy this need. On the other hand we simply *must* assume the essential conditions for the realization of *practical* reason or freedom. Rational faith is founded, not on rational insight, nor on rational inspiration, but on pure rational necessity. While theoretical proofs for the existence of God are unprovable assumptions,⁴ faith needs for its certainty no scientific argument whatever. God, freedom, and immortality are intelligible objects whose moral certainty is apodictic and widens the range of theoretical reason.⁵

⁴Up to 1763 (Cf. Vorrede to "*Der einzig mögliche Beweisgrund des Daseins Gottes*") Kant believed in the possibility of proving the existence of God.

⁵Cf. *Was heisst sich im Denken orientieren* (Rosenkranz, 1838), S. 374-382; *Die Religion innerhalb der Grenzen der blossen Vernunft* (Kirchman, 1869), Vorrede; *Kritik der praktischen Vernunft* (Hartnoch, 1788), S. 218-242. Students inclined to stress the dualisms of Kant should read carefully the section entitled, "*Von dem Primat der reinen praktischen Vernunft in ihrer Verbindung mit der speculativen*," where we find among other equally significant statements, "*So ist es doch eine und dieselbe Vernunft*" (thus it is after all one and the same reason), and "*Weil alles Interesse zuletzt praktisch ist und selbst das der speculativen Vernunft nur bedingt und im praktischen Gebrauche allein vollständig ist*" (because all interest is ultimately practical and even that of speculative reason is only conditioned and in practical use alone is complete).

Morality is for Kant the supreme value of life to which knowledge, beauty, and religion are subordinated; but while it is independent of religion it leads straight to religion. Religion is founded for Kant on the consciousness of moral obligation—that is, an absolute disposition to do one's duty or unconditional subjection to the ideal of moral law; but this is an ideal state of holiness never attained empirically. Miracles of grace are religious *parerga*. In proportion, now, as a man of the disposition indicated feels the contrast between what he ought to be and what he empirically is, he becomes aware of his lack of worth and of his dependence on a higher power for the realization of his mission in virtuous living. Salvation is freedom from this imperfect evil condition, the unintermitting struggle in which the man who strives for moral perfection finds himself; and without this striving, the rational possibility of faith, faith itself would be, indeed, unintelligible. Rational faith is the foundation of all pure religious belief which has, however, practical, not doctrinal significance. Apart from this rational foundation of faith the possibility of religion would seem to be only supernatural revelation; but since even such a revelation could be understood and interpreted only by the rational idea, this idea (of God) would after all constitute the possibility of even all revealed religion. When reason does not have the first word in religion there arises an isolation of reason from faith and faith from reason, which gives us unbelief on the one hand and superstition on the other, with the door wide open to mysticism in both cases.⁶

An ethical community governed by a divine code of morals (*unter der göttlichen moralischen Gesetzgebung*) is the *invisible* Church, a concept of the union of all righteous persons, not an object of possible experience; the *visible* Church is the actual unification of mankind into a whole approximating this ideal. From the point of view of quantity the true Church is non-sectarian and universal; it is the unification of all religious

⁶Cf. *Die Religion innerhalb der blossen Vernunft*, S. 4 (Vorrede), 59, 121, 139 ff., 141, 163, 202, 209, 210; *Was heisst sich im Denken orientieren*, S. 379 note, 384, 385, 386 note. For the contrary view that human reason and religious faith are mutually irreconcilable, cf. Bacon, "Novum Organum," LXV, and Hume, "Enquiry," Section XII, part 3.

opinions, in spite of their diversity and contradiction, into one organism, through principles derived from one essential purpose. The quality of the true Church is its purity—that is, the sole motivation of the unification is morality, cleansed from the stupidity of superstition and from the insanity of mysticism. The members of the true Church stand to each other and the Church itself to the state in a relationship of freedom—that is, neither in a condition of hierarchy, nor in one of enlightenment. Such an ethical community, considered as the representative of the kingdom of God, has no essential analogy with a political organization, being neither monarchical as under a pope, nor aristocratic as under bishops, nor even democratic as under sectarian enlightenment; it is analogous to a family under the rule of an invisible father—his holy son who knows and does his will and whose members are bound together in a universal and perpetual union of heart. Thus Kant endeavors to develop a foundation for religion within the limits of mere reason, as he puts it, that shall avoid both the immorality of orthodoxy and the irrationalism of mysticism; but in spite of his rejection of mysticism on critical grounds, he indicates in a later discussion that mysticism and pure rational faith have a common moral basis for their opposition to orthodoxy, and even comes to reveal, from the point of view of an outsider, some appreciation of its value.⁷

Whatever, now, may be said of the abstract possibility of states such as the Hindu and other mystics claim to experience, they become in any case something for knowledge in the usual Occidental use of the term only when they become articulate in thought. Monism in some form may be the final goal of reflection, but in European thought, with its emphasis on analysis, there has been a persistent demand that such insight must somehow justify itself before the forum of logic; and while, as James suggests, a system like that of Hegel may indeed rest upon experience akin to that of the Oriental, it is characteristically European in its attempt to

⁷Cf. "Die Religion innerhalb der Grenzen der blossen Vernunft," S. 119 ff., 240; "Der Streit der Fakultäten," S. 25, 38, 79, 90-97; "Das Ende aller Dinge" (Kirchmann), S. 119, 173.

rationalize that experience, appealing continually to the understanding, not from it.

Knowledge in this European sense is nothing passive, but an active process, grounded in the relative discontinuity of subject and object. In knowledge we are, however, passive to the extent that we cannot have rational beliefs at will and must control subjective necessity constantly by objective necessity. From the point of view of knowledge in this sense we are engaged, so far as I know, in understanding and interpreting an intelligible world which we do not make, but find, and in which we are in some sense included—a reality, too, which, as Lotze said, is much richer than our thought about it. Life seems to be an attempt to adjust ourselves to a reality wider than any actual or possible human experience; but we seem also to be able to adjust some aspects of that reality to us. We cannot interpret the object of thought, it seems, by *being* that object through some *tour de force*; we can get no nearer to it here than coherent thinking and consistent verification will bring us. Consistent thinking will, however, not ignore ultimately (as may happen in the case of one-sided rationalism or equally one-sided empiricism) any aspect of its concrete problem. Knowledge, that is, which takes due account of its presuppositions and conditions, will be neither an abstract educt, nor an abstract induct, but a product; and knowledge in this sense, while not identical with science, will find itself in close touch with the results of science.

In general developed science is impelled by two motives, which are logically distinguishable but regularly intermingled in practice—the practical and the æsthetic aim. We desire to foretell experience exactly for the purpose of ordering the affairs of practical life, since we *want* to live securely; and we also aim, for the sake of fuller life, at some sort of a *Weltanschauung*, in which things may be seen in their immediacy and coherent totality.

From the practical point of view, the will to calculate proceeds to the realization of its purpose on the tacit assumption that the facts to be discovered are amenable to law, that is, exist in a system, employing then a method already

in use in the common sense development of pre-scientific general notions. An impersonal system of independent elements is, however, a contradiction in terms. Hence the elements of any system amenable to calculation, whether at rest or in motion, can be allowed to manifest no spontaneity, or, rather, in so far as they do manifest *irregular* spontaneity, we shall have exceptions to our supposed laws, our results will be inexact, and we fail to predict. Thus we arrive at the principle of inertia, sometimes called the "cornerstone of physical science," *not primarily as an empirical fact*, but as a deduction from a preliminary assumption or postulate made for a special purpose; and yet, when this is forgotten, the conceptual elements of physics and the allied sciences readily come to appear as ontological entities, integrated or integrating into a loosely unified system. The fundamental assumption, from which all else follows, is, to repeat, the precondition for the application of mathematics to the problems involved; so that we carry with us to the realm of nature the abstractions and devices of theoretical mechanics and kinematics, looking upon reality with the eye single of the Pythagorean.

We abstract from the quality of the elements established by preliminary description of common sense and science, regard them simply as homogeneous units, and endeavor to determine their "behavior"—that is, their external relationships. The apparent qualities of experience are thus reduced to non-apparent quantitative integrations, and syntheses are constructed which establish the original assumption that mathematics may be applied to certain *simplified* problems, that this is one aspect of reality, but not, as is sometimes inferred, that unmeasured or apparently unmeasurable aspects must therefore be considered illusory and mythical. Natural science is, as Kant said, knowledge only in so far as it is mathematical; but the whole structure of natural science is surely an abstraction, which, as such, furnishes no warrant for denying aspects of concrete reality deliberately ignored as an exigency of method.

Upon the assumption, now, that the data furnished by pre-scientific and scientific introspection have measurable aspects—namely, physiological correlates themselves assumed

for the sake of causal explanation—and in spite of theoretical scruples, we transfer methods used successfully in natural science to psycho-physiology and psycho-physics. Thus we come in the sequel to the extreme type of naturalistic psychology, which endeavors to limit itself strictly to a study of the *peculiar* complexities of movement observed or inferred to exist in animal organisms. These it regards, with the practical aim in view, as regular integrations of some behavior-unit; but with the unit still to be determined, with the words "integration" and "organism" representing a specially difficult form of the problem ignored by the borrowed method, and with regularity signifying hardly more than the evidence of things not seen. Allowing for all this and granting the expectation of much greater achievement, there hardly seems any justification for its claim to be psychology *ueberhaupt*, and it should not lead to any hasty over-simplification of psychological problems in the hope of quick returns in practice.

However this may be, it is obvious that a psychology of this general type, or one closely allied with it, could have little to say about religion or mystical experience. It could only call attention to certain movements, postures, sounds, etc., employed in what is called worship, explaining them by conditioned reflexes, glandular changes, etc. (the *meaning* being certain other movements and "total" organic adjustments), which, except to one metaphysical point of view, would seem inadequate and almost grotesque, when put forward as an exhaustive account of the matter; the actual reduction of personal experience of any kind to the status of a mere number is far from being achieved. Similar things might be said of any attempt to limit religious discussion, as in positivistic psychology or a narrow psychologism, to description, analysis, explanation, and functional interpretation in the narrower sense. Even after much better description and formulation of the material than we can pretend to have at present, there might still remain undescribed or undescribable ultimates of experience, together with problems of meaning and value, that would transcend the categories of psychological thinking, as do the ultimates of sense experi-

ence.⁸ Indeed, the regular insistence of mystics that profound religious experience is of this nature and indescribable in terms of ordinary consciousness leads James and others to resort to the auxiliary hypothesis of subliminal states to bridge the gap between the individual and his co-communicant. At any rate psychology knows of nothing that forbids the possibility of such experience in exactly the sense that the mystic alleges.

The admission of the experience, however, would of course establish for us nothing concerning the nature of the co-communicant; but for the believer it would seem that the Being or beings with whom he communes must appear in some sense as personal, even when his theory of the experience, as in fetishism, idolatry, etc., would reduce them to something impersonal. An impersonal system of ideas or an impersonal Nature does not seem to be a normal object of devotion or communion, nor does it furnish a foundation for the ideals of knowledge and of practice.

In case, then, the impossibility of a personal World-Ground were evident or even highly probable, personal religion, and the morality probably involved in it for many, would remain, perhaps, under proper conditions of secrecy, for the ignorant, to be exploited by the sophisticated as an institution of social control (and then the morality of this would be more than doubtful); but, for the truly enlightened, unless philosophy is able to construe the *tenability* of belief in a personal World-Ground, religious communion would surely have only the status of a more or less useful illusion. Of course this cannot mean, since Kant, that religious conviction depends upon philosophy in the sense

⁸The assumption that a psychology of the kind described may enable us to dispense altogether with a purposive view (for example, like that of MacDougall), or the opposite attitude that a purposive view must displace a scientific treatment, seems based upon a failure to agree that in both cases we have to do with mere devices of method. From a higher point of view it seems fairly clear that the personal, teleological interpretation is the one to which the mechanical must be *ultimately* subordinated, science being instrumental to life and mechanical *on purpose*; but with such ultimate reductions, as well as with much heart-searching concerning his monistic chaotity, the psychologist as such, as Woodworth (*Psychological Review*, July, 1924) suggests, would seem to have little to do.

that there are demonstrations for the existence of God, but only that a metaphysics of this sort would permit the intelligent believer to continue unmolested in his belief.

Now, so far as I can see, neither science nor philosophy can demand a demonstration of the alleged communion, since both of them alike rest upon a precisely similar or identical fact or assumption. The Divine Logos or the Transcendental Ego seems, indeed, to be no more mysterious than the instinctive belief of all of us that we actually communicate with each other in a unity of meanings, living somehow in a common world of logic and language and laws that are not private possessions; and yet, if this faith were challenged, as it might be academically, and we had to renounce it in lieu of scientific proof, it is plain that the universe of science erected on the tacit assumption collapses into solipsism or worse. The fact and meaning of religious communion as alleged might have to be accepted along with many another mystery, in case the possible existence of an appropriate object of communion could somehow be made out; it would not be a matter of science, of course, but neither would communication. Possibly the approach to such an interpretation of the object of thought may be made by following the clew of inner dialectic in natural science itself.

When practical science proceeds beyond mere working hypotheses with a view to satisfying larger theoretical needs, becoming then interested in knowledge as such (and turning what was a means into an end in itself), it develops in the beginning in accordance with the familiar categories laid down by it at the very outset of its practical investigation. The units isolated for the purpose of calculation and causal explanation come to be viewed as ontologically real, and science passes over into philosophy, as common sense does, without always noticing the transition. From a purely quantitative or mechanical view of things (Descartes) we pass, then, to a qualitative interpretation (Locke, Herbart), which develops, because of the inadequacy of static quality as a solution for the omnipresent problem of change, into a relational or dynamic view. In time-honored terminology *natura naturata* becomes without further ado *natura natu-*

rans. Force in the abstract comes to be accepted by science as an ontological interpretation—that is, as the real cause for the observed reciprocal changes of phenomena; and while for the scientific masses this is doubtless final, many scientists of eminence have recognized the scheme for what it is really worth. They have seen that blind force is a *qualitas occulta*, finding, moreover, in the problem of synthesis or organization, for which such force remains forever an inadequate solution, the need for transcending this point of view.

Such an unprejudiced observer as Huxley, for example, insisted that the only force about which we really know anything is the will we experience and that the hypothetical necessity of nature is but the shadow of the human understanding. In other words the voluntary initiation of change furnishes the only genuinely empirical basis for the familiar notions of velocity, potentiality, etc., with which naturalism operates, while mere empirical uniformity is transformed without logical warrant into metaphysical necessity. Schopenhauer⁹ also emphasizes the fact that natural forces, being abstractions, cannot be real causes; while Lotze, Münsterberg, Wundt, and many another thinker, whose devotion to science remains beyond cavil, have passed beyond agnosticism and atheistic naturalism to an idealistic solution. Thus Lotze, noting both the preliminary abstraction of descriptive psychology, and also, before any other critic, the initial fallacy of the Hegelian dialectic,¹⁰ mediates between pluralistic realism and absolute idealism in an attempt to do justice to all aspects of concrete experience. More recently Wilhelm Wundt, with a similar starting point in science and with a similar end in view, develops to a voluntaristic idealism, with certain difficulties, however, which Lotze has avoided.¹¹ Münsterberg, too, combines materialism in science with a teleological view of reality

⁹"*Die Welt als Wille und Vorstellung*," Bd. 1, Zweites Buch, 26, 27; cf. also "*Ueber den Willen in der Natur*."

¹⁰"*Metaphysik*" (Leipzig, 1841), S. 34 ff.; (Leipzig, 1879, Abdruck, 1912), S. 341, 476, 477. In "*The Persistent Problems of Philosophy*," p. 411, Miss Calkins makes the remarkable claim that Lotze was in essential agreement with Hegel, but unaware of it.

¹¹Cf. especially *Phil. Studien*, Bd. 10, S. 75. 119 ff.

as a whole, which lays strong emphasis on religious value; and enough other truly eminent scientists could be named to throw doubt on the inference of Professor Leuba that there is some *necessary* correlation between eminence in science and lack of religion.¹²

So far as the relation between religion and philosophy is concerned only naturalism and thoroughgoing pluralism would be regularly negative in attitude; but, with the very foundations of natural science, as many believe, in a process of radical transformation, it would certainly be hasty to draw the definite conclusion that personal religion is a worthless illusion. Idealistic philosophy as regularly champions religion, but it would seem that only the systems of personalism that go back to a general platform like that of Lotze would furnish for religion, as the term is commonly understood, a suitable orientation; like all systems of human thinking they have their difficulties, which, to the personalist, are preferable to those of the extremes of pantheism and pluralism. Without going to the extreme of a shallow pragmatism or blind voluntarism, they are pragmatic; without ignoring the reality of will they are rationalistic; and most of them offer a certain reconciliation of singularism and pluralism. So far as science and religion are concerned, personalism would find no real conflict, being in science positivistic and in religion theistic.

For such a point of view reality consists of finite persons and a personal World-Ground, with the so-called world of nature possessing phenomenal reality only. Person would mean, not an object in an abstract world of things, so that failure

¹² When Royce insists that all genuine devotion to science *means* religion and Professor Leuba contends that eminence in science goes hand in hand with *genuine* morality and with what would usually be called a *lack* of religion, we doubtless have a discrepancy in the use of terms hinted at in the beginning of this paper; there is a similar ambiguity in the term "immortality" which has not been considered in order to avoid complication *propter necessitatem*. I am leaving the expression as in the original reading, although Professor Leuba contends, as I understand it, that I have in some way challenged the objectivity of his data. Here I merely dissent from the inference which seems to be drawn from these data; but I believe also that the questionaire itself is liable to be misinterpreted and doubt the value of the method itself, particularly in matters of this kind.

to find it there would be insignificant, but a reality possessing self-consciousness and the power of self-direction. Only the World-Ground would completely illustrate the definition; but finite persons, in so far as they are relatively self-possessed, would have a certain relative personality. The objection that the reality of the World-Ground, or, as Lotze calls it, the "*Allpersönlichkeit*," would cancel the reality of the finite is met by the *fact* of finite freedom and finite self-consciousness in the sense indicated (which constitute, moreover, the possibility of conduct and knowledge), as well as by the insight that reality must be interpreted, not mathematically under the categories of composition and division, but, ultimately, teleologically. The "Infinite" is not the "All"—a sum of parts—but the "Unconditioned," an intelligent Agent, which, as such, is not divisible into *parts* or emanations of any kind, and is both transcendent and immanent.

The chief difficulty that would remain for this position would be the problem of good and evil, "before which," as Bowne has well said, "human wisdom is dumb." Whatever suggestions we may get from æsthetic experience that evil *may* not be ultimately real, evil certainly cannot be explained or explained away. For us at least it cannot be reduced to the status of discords in a harmony; and it does not seem to help things to attempt to justify the World-Ground morally by rendering him essentially finite in every respect but goodness. Some of what is called evil seems relative to local and temporal views and exigencies, to race and climate, to ignorance and folly of individuals and whole social groups, to egoism, to thwarting of vital instincts, and to intolerance of many kinds; but of course this is very far from explaining much of the mystery, and on the plane of philosophy little more can be said in mitigation. Leaving on the one hand Royce's immortal mouse, realizing to the full his mousehood through the tortures of what James called the "infernal cat," and on the other James's cockroach with its unrequited love, with Russell's microbes sacrificed for the fever-patient, some personal idealists will claim the insight that, since some evil is a blessing in disguise, the remainder is somehow ultimately

similar to this. In any case, *evil is the presupposition of religion itself*; without evil there would be no religious need. Eventually the personalist of this persuasion might agree with Kant that the only way out of the difficulty is a sublime attitude like that of Job—a matter for religion, rather than for science or philosophy.

Finally many personalists would regard the problem of immortality in general agreement with Kant as an implication of the moral consciousness; without immortality, they argue, even morality and the world itself would have no discernible *meaning*. Not the desire for the enjoyment of eternal happiness, but the desire to think *worthily* of the World-Ground would be stressed by a personalist of this type as the ground for his belief. In the minds of the "majority of our own race," as James puts it, "religion *means* immortality and nothing else. God is the great producer of immortality; and whoever has doubts of immortality is written down as an atheist without further trial."¹³ Nevertheless, James himself in a passage immediately following this expresses such a doubt, departing somewhat from his attitude in "The Principles of Psychology."¹⁴ In his Ingersoll lecture on "Human Immortality" he finds, on the other hand, that the supposed objections of science to belief in immortality are quite lacking in cogency. Kant showed that here intellect divorced from will is metaphysically incompetent; so that perhaps the matter may well be left to the religious consciousness as one of the many things that *may* be believed, in default of positive disproof, by those who find them necessary for life.

¹³ "The Varieties of Religious Experience," p. 524.

¹⁴Vol. I, p. 349. "Substance or no substance, soul or 'stream,' what Lotze says of immortality is about all that human wisdom can say: 'We have no other principle for deciding it than this general idealistic belief: that every created thing will continue whose continuance belongs to the meaning of the world, and so long as it does so belong; whilst every one will pass away whose reality is justified only in a transitory phase of the world's course. That this principle admits of no further application in human hands need hardly be said. We surely know not the merits which may give to one being a claim on eternity, nor the defects which would cut others off.' (Metaphysik, 245 fin.)" In a letter to Prof. Leuba and in his responses to the questionnaire of Prof. Pratt ("Letters of William James," vol. 2, p. 211 ff.), James acknowledges belief in a personal God and in personal immortality, growing with him in strength as he grew older and was "just getting fit to live."

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THE DIFFERENTIAL
Essence of Religion

The ten men league.

Reprinted from the **NEW YORK TRUTH SEEKER**,
October 31 and November 7 and 14, 1914.

THE DIFFERENTIAL

Essence of Religion

BY THEODORE SCHROEDER.

More and more the controversy concerning religious fundamentals is recognized to be within the domain of psychology. This shifting of the issues requires a reconsideration of our definitions of religion. We have plenty of definitions, descriptive of the outward manifestations of religion. What is now needed is a statement of its differential essence. We have plenty of definitions which generalize the essentials of a particular religion—of “true” and “false” religion. What is needed is to formulate the common element of *all* religions. We have some illuminating definitions of religion which generalize the results of very careful introspection. What is now needed is to derive the differential essence of religion by studying religious phenomena objectively, with the view to discovering and formulating the elements of unification underlying these phenomena.

This is not a matter of finding some differential between “true” and “false” religion. Neither is this an inquiry into the relative degree of failure or success achieved by the religious in their efforts to live their religious ideals. The real task is the discovery of the common element, by the virtue of which even a “false” religion is to be adjudged religious and not secular error. In other words, the purpose of the inquiry is the differential religious essences which antedate and determine religious creeds and conduct (irrespective of the quality of

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either the proffered justifying argument or the creed, ceremonial or life) the total absence of which would be the negation of all religion, either true or false.

Only crude thinkers will fail to recognize that a difference exists between the errors of a religion and the total absence of every essential of religiosity, or assume that everything can be made a matter of religion merely by calling it so, or that everything thus labeled is necessarily religious. Moral quacks, venders of reform cure-alls, sociological astrologers, political theologasters, not less than true religious mystics, may be found to appropriate religious trademarks, thinking thereby to secure for themselves a "respectable" rating, and for their wares a more ready market.

Before the discussion proceeds it will be well to remind ourselves that from the evolutionary viewpoint nature has no clear cut lines of demarkation. Where all is gradual change it is to be expected that religion, pure and undefiled by secularism or science, probably is not to be found. Yet it is a phenomenon which can be understood only through a study of the behavior of its related psychic forces. In one sense we therefore must study religion as an abstraction, at least theoretically dissociated from the accompanying antagonistic mental attitudes.

Furthermore, our experience with the physical sciences suggests the probability that by the objective method we cannot attain a knowledge of the religious essence in and of itself, but that we will be limited to a general knowledge of its essential and therefore uniform qualities of behavioristic mechanism, as distinguished from the outward manifestations through consciousness, where these essential qualities probably attached themselves to

and express themselves by means of a variety of other experiences and symbols.

The necessity for having differential criteria of religion arises from the fact that we need the means for classifying persons and phenomena which exist in the borderland of doubtful religiosity. Furthermore, by considering the matter of objective standards of religion we are preparing the field for a psychogenetic study of religion.

For the purpose of discovering the elements of unification in all religion, for the present we must exclude from consideration all those who do not give plain evidence that religion is a positive and vital influence in their own lives; also those with whom religious creeds are a matter of mere sympathetic or contrary imitation. Such persons may not have enough of either the essentials of any particular religion, or of religion in general, to make the present study of them profitable from the viewpoint of the clarity or the conclusiveness of our result. Their self-classification is mostly the unconscious imitation of social custom, and as such, is still useful but not the best material for our present purpose.

We must also exclude from present consideration another class of thoughtful dwellers in the borderland. I refer to those well-meaning harmonizers of science and religion who, in large numbers and by the authority of long habit, have almost established it as an axiom that the "middle ground" is always right. Those who make conscious effort to justify the middle ground do so mainly for two reasons: A blurred vision, and the inherent timidity of conscious weakness, the product of psychic complexes not causally related to religion.

The nature of the problem seems to require that at first we eliminate from our study all that is pro-

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claimed to be predominantly non-religious and all that is doubtful as to its religious quality, either in doctrine, ceremonial or life. Thus by a progressive elimination we may segregate some unquestionable religious phenomena, with a minimum admixture of the secular, and then by an objective study of these as manifested in some persons conspicuously religious and contrasted with aspects of similar problems from the viewpoint of those admittedly dominated by secularism, we may arrive at a generalization which will present, with substantial accuracy, the true differential essence of religion.

Outward Manifestations Non-Essential.

Unquestionably, religious men have duplicated every crime committed by others, oftentimes even in the name of their religion. The same is true of their virtues. Religious persons profess varying codes of ethics and scientific convictions which others may also profess, both with and without honesty. The religious perform ceremonies, which others also may perform with joy to themselves. They entertain opinions and hopes, all of which are entertained by some who are not religious, and all of which others deny who are unquestionably very religious. From these facts of common knowledge, we may tentatively infer that the religious man cannot be differentiated from the non-religious by any indispensable conduct, credal statement, or attitude toward the outer world, and on the contrary that the *differential essence of religion is to be found in subjective states, sources, or processes.*

This conclusion has the endorsement of eminent religionists. Says the Rev. Dr. Stoddard: "All visible signs are common to converted and unconverted men, and a relation of experiences among the rest." (Stoddard's "Appeal to the Learned,"

p. 75; requoted from Edwards' "Religious Affections," pp. 88-112.) To which the Rev. Jonathan Edwards adds: "No external manifestations and outward appearances whatsoever that are visible to the world, are infallible evidence of grace." ("Religious Affections," p. 384.) Emerson in his diary as a young man wrote this: "Christianity is wrongly conceived by all such as take it for a system of doctrines."

So it appears, according to these undoubtedly religious persons, that none of the outward or doctrinal manifestations are of the essence of religion as such, though it appears historically that any of them may be, and almost everything has been, deemed an indispensable element of some particular religion. This confirms our hypothesis that the essence of religion is to be found in subjective states, sources, or processes. However, before accepting this as final we must check it up with reference to some of the more general and more important religious doctrines. In this connection it will be helpful to consider the difference of mental attitude toward beliefs in gods, immortality, ethics, etc., as these are entertained by the religionist and the scientist respectively.

Belief in God Non-Essential.

That belief in God or gods is not an indispensable element of religion is the conclusion of many who have studied the history of religions. The Buddhists furnish phenomena unquestionably religious, yet admittedly do not believe in a God. Likewise, there is nothing in the religion of the Brahmin which can properly be called a God. What we carelessly designate as his "God" is, in fact, but a subjective substitute. The Vedantist believes in a self within the person which is the carrier of his

personality, and a self without the person, which is the carrier of the world—"God the highest self"—and these two selves are ultimately the same self." In its adaptation to modern mystic cults, man sometimes comes to be described as "a conscious center of the all-mind." (*The Open Court.*)

It is doing violence to language to assert that the founder of "Christian Science" believes in God as any sort of an objective entity, and without the implication of objective existence the use of the word "God" becomes figurative and confusing. When Mrs. Eddy writes "the allness of mind and the nothingness of matter," and "God is love and love is God," it is because, for the moment, as one under the influence of an opiate or from an obsessively intense love-feeling or ecstatic trance, she has ceased to be conscious of any relations with the non-ego, and in these "soul-flights" she therefore denies the reality of objectives. She is without a God-concept, and without a belief in an unknowable reality, as the objective stimulus of her religious sentiments. She apotheosizes only love-feeling, and the word "God" symbolizes only that feeling, not an objectivity nor even its subjective image. Her efforts at describing her feeling-states in terms of objectives lead her unavoidably into that verbal fantasticism which so successfully eludes all efforts at translation into concepts not mutually destructive.

For "God," in the literal sense of the word, she has a feeling-substitute, probably identical with, but differently interpreted from the "feeling-background" which for others certifies to the inerrancy of their ideas of God and his will. Yet we cannot well deny Mrs. Eddy's religiosity, since she furnishes much of the phenomena which we are to study and differentiate. In one aspect she is even more religious than many of her contemporaries,

since she—more clearly than they—exemplifies the truth generally accepted by the devout, that “the kingdom of God [religion] is within you” and is subjective.

An idealistic philosophy may be a product of the analysis of consciousness, of the knowing processes, and of an inquiry into the sufficiency of the evidence to justify our belief in the existence of objective realities. In such cases the data of consciousness are objectively considered. Not so with Mrs. Eddy, and her idealism. Mrs. Eddy scorns “the erring testimony of mortal sense.” Even an analysis of it is beneath her. It is of course possible to reach conclusions similar to hers by the more or less accurate use of the scientific method, thus making these conclusions the expression of a belief within the domain of science or philosophy. Mrs. Eddy’s idealism, without even a pretense at scientific processes, evidently is the mere interpretation of subjective feeling-states, the apotheosis of love. It therefore seems that this is the very essence which makes her idealism religious.

All these varying religio-idealistic speculations are but different explanations of the subjective states, love-feeling, which accompany and induce the thought of God, with those who religiously believe in God. From such considerations it is evident that this wholly subjective source for the presence or absence of a belief in God and the belief in one’s personal relations or identification with him, is that which distinguishes the religious from its corresponding scientific or philosophic belief. It is important to check and clarify this still further.

Scientific Belief in God.

If belief in a God is not an indispensable phenomenon of religion, it follows that such belief with-

out some regard to the source thereof or reason therefor cannot constitute the subject of it a religious person. Like Thomas Paine, one may say, "I believe in one God and no more," and yet not be in the least degree religious in any sense in which the word is used by those whose religious status is quite beyond question.

An application of the processes or synthesis and analysis to the objective order of the relation among things, which results in the denial of all super-physical existences, or of superhuman intelligence, is purely a secular method to a scientific conclusion, although it may be about a subject of religious contemplation. If, however, the use of the same method results in a belief in the existence of one intelligent power maintaining a moral order in the universe, this is still a matter of science or philosophy, not of religion. The methods and generalizations of science may verify or modify our religious convictions, but alone are not, and cannot initiate, religion. Evidently, something must supplement or precede a scientific process or conclusion before it can be classified as religion. The only alternative is a denial of all possibility of differentiating the religious from the non-religious phenomena.

The foregoing conclusions have the endorsement of very eminent religionists. For example, the Rev. Jonathan Edwards says: "He that has doctrinal knowledge and speculation only without affection, never is engaged in the business of religion." ("Religious Affection," p. 23.) To this we may add the testimony of the Rev. G. W. Allen: "'Can a man by searching find out God?' The presumed answer is 'no.' Mark now the different attitude with regard to this answer taken by the Materialist, the mystic, and him who stands between the two, the intellectual theologian. The Material-

ist says at once, 'Then let us devote our efforts to what we can find out.' The intellectual theologian says, 'If we cannot find God, we can perhaps find out something about him.' The mystic says, 'If I cannot find God perhaps God can find me.'" (*Hibbert Journal*, Vol. 3, p. 272, Jan. 1905.)

Such evidence can be multiplied indefinitely and emphasizes the facts that belief in a God is not of the essence of religion and that such belief to be religious must have the subjective warrant of an "indwelling God" come to consciousness to make it so. If this subjective warrant for a belief in God does not precede the rationalizing process then it is a mere conclusion of philosophical speculation and as such no longer religion. Now we may see more clearly the difference between religious belief and a corresponding scientific conviction about a religious subject matter.

Belief in Personal Immortality Non-Essential.

One need but examine some historic religions to see that belief in an individual post-mortem life either physical or "spiritual" is not an indispensable element of religion. Buddhism is a clear demonstration. The Buddhist believes only in Nirvana. There is a state of blissful repose, which the Hindoo realizes when, through the prescribed discipline of his religion, he has extinguished Karma, or the principle of individual existence within himself, and has thereby obtained deliverance from the doom of the Samsara, or unending temporal cycle of deaths and reincarnations. Nirvana in its primary meaning has no temporal reference, and hence is not a state to be attained only after death. The whole world of individuality including death is a sphere of Maia or illusion; hence, Nirvana is but a cessation of the useless striving after individual ex-

istence. (Baldwin's "Dictionary of Philosophy and Psychology.")

Vedantism, whose most distinguished European disciple was Prof. Max Müller, also proves the point. According to this doctrine of Brahminism, death is but the merger of self into the "all-self." Very similar to this are several familiar Western mystic cults recently organized, according to which death is an absorption into "the all-mind," etc. These, of course, are each but an idealistic counterpart of the materialistic view that death ends all individual life, which, with as little inaccuracy could be described as an extinction of the individual by "absorption" of the physical body into the "all-matter." The idealist denies the reality of matter and the other denies all super-physical existence.

"The Samaritan held with the Sadducees that there was no resurrection nor life eternal." ("A View of All Religions," p. 19, by Rev. Alexander Ross.) Wu Tingfang, the Chinese ambassador to the United States, says: "It must not be said that Confucius denies the existence of these things [relating to the immortality of the soul], but regards all speculation upon them as useless and impracticable. He would be called an Agnostic in these days. 'What is death?' asked a disciple of him, and he replied, 'You don't know life yet, how can you know about death?'" ("Evolution of Immortality," p. 39.)

"The fact is that only in Christendom and Islam is the essential immortality of the individual spirit assumed. To the contention that belief in eternal life has been held always and everywhere and by all men, the only reply is that the facts are not so." (S. D. McConnell, D.D., in "Evolution of Immortality," p. 40.)

If belief in a spiritual, personal life, after phys-

ical death, is not an indispensable element of religion, it follows that the affirmation of such belief, standing alone, cannot constitute one a religious person. We may attempt to apply purely scientific methods to the testimony of others (Spiritualists, for example), or to the facts of the physical universe, and reach the conclusion (more or less logically) that there is such a post-mortem personal life. But that conviction, thus reached, is a conclusion within the domain of science or philosophy, not a religious conviction. It is a scientific conviction upon a religious subject of contemplation, but is not in itself religion. As well might one say that belief in a table of logarithms, or in the statement of the law of gravity, makes the believer a religious person, simply because innumerable religious persons believe them to be true and useful.

Here we see the same distinction as in our consideration of the belief in God. Belief in a future existence, as we now see, must be classified as secular or religious, according to its source, its reason for being; and such belief in itself is not an essential of religion in general. It is this subjective source of authority which gives the religious stamp to a conviction favoring belief in immortality.

Morals Not the Essence of Religion.

What is true of theology or the doctrine of immortality, in relation to religion, for the same reasons, will be found equally true of morals. To show this let us begin by calling the Rev. Batchelor to the witness stand. He says: "Religion does not begin in ethics. It did not grow out of ethics. It was before ethics in origin and has during a great part of human history wrought in life independently of and not infrequently in distinct opposition to the ethical sentiment. Let all sense of ethical obliga-

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tion be destroyed, or reduce it again to the level of the prehistoric standard, and still religion would none the less be a power in human life not to be disregarded." ("Religion Its Own Evidence," p. 19.)

Next we quote Professor Everett, of Brown University. He says (*International Journal of Ethics*, Vol. x, p. 479): "That religion may be non-ethical finds numerous illustrations in the history of the world's religions. Indeed, at a certain stage, many primitive religions appear to have been non-ethical. That of Rome continued for centuries, remaining to the last almost exclusively formal and ritualistic. The statement that ethics may be non-religious finds abundant support in modern life, as in the case of positivists."

To this we may add the testimony of the Rev. Geo. Wm. Knox, of Union Theological Seminary. He says (*International Journal of Ethics*, Vol. xii, p. 305): "Religion is to be distinguished from ethics. Even when somewhat developed, it may have no ethical code. It is said that Shinto has for its teaching only this: fear God and obey the emperor! But in its earlier books there is not even this teaching, nothing which implies either as an ethical maxim. The later writers explain this unusual feature by saying that the Japanese, being holy by nature, need no moral code; which was invented by immoral folk like the Hindoos and Chinese."

Theological Morals vs. Ethics.

To illustrate that the nature of the conflict between religious morals and ethics is identical with the conflict already pointed out, we may quote a few competent observers, beginning with Prebendary Wace. He said: "Morality cannot for prac-

tical purposes be left to rest on scientific experiences. . . . It is essential in practice, to the welfare of individuals and of society alike, that the chief false routes of moral life should be barred by plain and authoritative prohibitions." ("Ethics and Religion," *Jour. of Victoria Institute*, 1901, Vol. xxxiii.) He also informs us that "The eternal relations of the *heart* to a perfect being, towards whom every emotion of love and gratitude can be indulged to the highest degree," is a higher purpose and motive for right living than can be supplied by natural law. By thus making religious ethics a matter of "heart" we are made to see its essential subjective character.

Professor Sedgwick considers *the moral ought* as an "ultimate and unanalyzable fact" (*Mind*, October, 1889), which is thereby relegated to the transcendental.

Mortensen says: "Truly if the light of religion be extinguished no reason is perceptible for leading a moral life in all these finite and temporal relations." ("Christian Ethics," p. 16.)

"Blind obedience to extraneous law does not approve itself to us as really moral. . . . The question concerning the ground of our moral obligations finds an adequate solution only in God." (Rev. Otto Pfeleiderer in *Am. Jour. of Theology*, April, 1899, iii, 238.)

In religious ethics the appeal is to "the reality which transcends that which now is and that which now is known," is the opinion of the Rev. Geo. Wm. Knox ("Religion and Ethics, *Internat. Jour. of Ethics*, v, 315.) Thus we see that in religious morals as in religious theology the reliance upon "transcendental" authority can manifest itself to the individual only in subjective states which are interpreted as due to transcendental causes, giving

a transcendental sanction, and are usually called a religious conscience.

The Transition Towards Secular Mortality.

With that religionist whose mind is *wholly* "un-corrupted" by the scientific method, his religion, its methods and aims, will determine all his mental processes. As man gets away from the religious mental methods, more and more of his conclusions will be determined by the secular or scientific method, which deals with objective evidence, and progressively fewer subjects of thought will be conceded to the domain of religious or subjective method. This evolution from the first to the second marks the transitional stage from the all-religious to the all-scientific. Many are in that stage of development where they appear willing to use the scientific method as to practically all subjects except morals.

The following is a distinct second stage, illustrating secularization in an advanced theologian. "Religion must ever anew measure its inherited ideas and customs against the standard of the ethical ideals [otherwise acquired?], and in so far as they do not harmonize with that it must strive for their purification and progressive development. . . . It may be justly demanded that its teachings shall not conflict with what has been established as theoretical or practical truth, and especially that it shall not lag behind our ethical ideals." (Rev. Otto Pfleiderer, *Am. Journ. of Theol.*, April, 1899, pp. 225-249.) But how are we to judge of differing standards? Which is the one that is lagging behind and which running ahead? This author seems to demand that even the religious authority in matters of ethics may properly be subor-

dinated to the standards of science, leaving religion supreme only where science is silent.

In this progression toward the secularization of our morals, the Ethical Culture movement represents the "last ditch" of the religious method in resisting the secular advance. In the following quotation we see a non-theological religious morality in full force, with the ecstatic enthusiasm of the revival convert but slightly impaired. One can readily imagine the exhorter's impassioned tones accompanying this statement from the Ethical Culturist.

"There is," he says, "no reason why men, become conscious of their responsibilities and of the great issues at stake [in ethical conduct], should not be touched with reverence and awe as they think of these things, and should not become hushed and subdued. Morality would then become a religion to men, in the fundamental and indeed universally recognized sense of the term. Morality as I conceive it, morality as I have tried—and yet too well know I am unable to picture it—morality as conscious, willing, glad subordination to the universal law of life, morality as lifting one to comradeship with suns and stars, because it is faithful as they; morality *loving the law of life more than life*; morality ready to die rather than to be untrue—that morality may be the very ideal which one may seek all one's life to follow, *that may be the supreme passion to a man, down on his knees he may bow before it*, as he may before Jesus, or before Buddha, or any other son of man who has exemplified the ideal, or made it any brighter before his eyes. Aye, then it is plain the sense in which Religion and Morality may become one." (Rev. Wm. Salter in "Morality and Religion," p. 33.)

It is apparent that some Ethical Culturists have

that same passionate devotion to moral law which the Brahmin manifests for the law of Manu, the Persian for the laws of Zoroaster, the Mohammedan for his Koran, the Protestant Christian for his Bible, the Catholic for his "permanent oracle of the divine will" at Rome, and the Mormon for the utterances of his "Prophet, Seer and Revelator," who is the Utah pope; and each endorsing something which some others denounce as immoral. It is also apparent that the same subjective source of authority exists in all these cases, though it attaches itself to or is interpreted as endorsing varying codes.

Take the following words of Mr. Mangasarian, when he was still connected with the Ethical Culture movement, as conclusive proof: "Ethical Culture is the religion of the spirit. . . . Ethics is the heart of religion. . . . *It is impossible to learn from the physical world the lesson of morality.* . . . Whenever we protest against wrong it is *from within* that we draw our inspiration. . . . Ethical Culture is a spiritual religion." ("The Religion of Ethical Culture," by M. M. Mangasarian, Phila.)

The Ethics of Science.

To make the irrepressible conflict between varying religious morals and ethical science still more evident, it becomes desirable to quote some of the standard writers upon ethics, to show what is their source of ethical authority and what are their varying criteria of the moral life.

As to the source of ethical authority, Clifford says that the "Maxims of ethics are hypothetical maxims, derived from experience and based on the assumption of the uniformity of nature." ("Relig-

ion and Ethics," by Rev. Geo. Wm. Knox, in *Internat. Jour. of Ethics*, v, 305.)

Another offers this: "Morality springs from those human relationships in which the individual finds himself compelled to live and act. It has its roots in the needs physical and mental, which other human beings can satisfy and in the sympathies which answer to those needs." Science "seeks to find the sanction of morality in the natural and inevitable results of the conduct itself and to establish morality on a rational basis by exhibiting the inescapable consequences of right and wrong action, of good and evil character, as in themselves sufficient grounds for the choice of the one and the avoidance of the other. As a science it does not even inquire if there is a supreme being." (Prof. Everett, of Brown University, *Internat. Jour. of Ethics*, x, 479.) No wonder then that Cotton Mather denounced ethics as "a vile form of Paganism." (Hall's "Adolescence," ii, 287-288.) Again this makes it plain that morality is not an essential of religion, and the distinction between religious morals and ethical science is the difference between the subjective and objective methods for the ascertainment of truth.

Religion Always Non-Scientific.

In his "Life of Jesus" Strauss says that "none but a book student could ever imagine that a creation of the brain, woven of poetry and philosophy, can take the place of religion." To demonstrate this we have only to substitute for the familiar terms of personal piety, which speak of the "human soul" and a humanly responsive "God," any of the modern scientific equivalents, when the metaphysics are discharged. Let me illustrate this by adapting to my use the words of another.

Will the Benedictite swell with the same tones of joy when it has sung: "Bless the Eternal Law, all ye its works, Bless the Eternal Law, O my synthesis of Organs"? Will the contrition which now cries, "A broken heart thou dost not despise," pour out its sorrows to a deaf ideal, and shed its passionate tears on an abstraction that cannot wipe them away? Will any moonlit form be seen kneeling in our Gethsemanes, and rise from prostrate anguish to sublime repose through the prayer, "O Thou Eternal not ourselves that makes for righteousness, if it be possible, let the cup pass from me; nevertheless, not as I will, but as thou wilt"? Will any crucified one lose the bitterness of death in crying, "O stream of tendency, into thy current I commit my synthesis of mind"? And to the martyr, stoned to death, will the "Religion of Monism" or the "Religion of Humanity" offer any satisfactory heavenly vision of celestial reward, when he exclaims: "Great ensemble of Humanity, receive me"?

These illustrations can hardly leave any doubt upon the question that no religious appeal can ever be constructed upon any mere scientific abstractions or generalizations. It might be contended that a clear and unified view of the universe will some day remove in most individuals the present necessity for a religion, but even such a view can never perform religious functions for those in whose nature religion is still a necessity. It is the scientists who have most sinned in the matter of unwarrantedly coupling religion with science as a means, perhaps unconsciously employed, of retaining for themselves and their convictions a classification with "respectable" orthodoxy. Thus we have innumerable cults designated by such titles as "The Religion of Science," "Cosmic Religion," "Monistic

Religion," "The Religion of Nature," "The Religion of Ethics," "The Religion of Humanity," etc.

Haeckel's "Monistic Religion."

Let us next examine Professor Haeckel's "Monistic Religion," which may seem to contradict our conclusions. He says: "The goddess of Truth dwells in the temple of nature, in the green woods, in the blue sea, and on the snowy summits of the hills, not in the gloom of the cloister, nor in the narrow prisons of our jail-like schools, nor in the clouds of incense of Christian churches. The path that leads to the noble divinity of truth and knowledge is the loving study of nature and its laws, the observation of the infinitely great star-world with the aid of the telescope, and the infinitely tiny cell-worlds with the aid of the microscope—not senseless ceremonies and unthinking prayer, not alms and Peter's pence. The rich gifts which the goddess of Truth bestows on us are the noble fruits of the tree of knowledge and the inestimable treasure of a clear, unified view of the world—not belief in supernatural miracles, and the illusion of an eternal life." ("Confession of Faith of a Man of Science.")

This is a rather unusual bit of poetry to come from a scientist who asserts "the unity of God and the world." Haeckel is clearly a non-religious Atheist who seemingly endeavors to escape detection by using the religious word "God" to designate what to him is a "godless" automatic, undesigned and undesigning, unthinking universe.

Truth in general is a mere abstraction and non-existent to us. We know only separate concrete aspects of truth. "The goddess of Truth" is a mere figure of speech; it can hardly become a reality to one whose devotion to the scientific method is ex-

clusive of all other methods. To even seem real this goddess must cease to be a mere fascinating verbalism—must first become objectivized so as to appear embodied in something material, as in an idol, or must become a concretized concept or the content of a genuine hallucination. Only thus could she become literally the object of religious sentiments.

Haeckel's "Religion" as Distinguished From Real Religion.

The ordinary scientist's "loving study of nature" is due solely to the obsessive influence of protracted concentration of attention. When that concentration of attention is mainly due to the influence of objective conditions, it can hardly ever be religious; but when it mainly due to a subjective feeling state, ascribed to transcendental experiences and explaining or objectivizing itself in terms of the physical universe, it will seldom escape religiousness. The scientist's "loving study of nature" is never, properly speaking, religious unless it is more intensely "loving" than a scientist necessarily experiences it to be. The exact line of demarkation is not clearly definable for, like all evolutionary transitions, they so gradually fade into each other that it is only in the extremes that we clearly see the differentiations. It therefore shows itself most clearly in the wide divergences of insanity, when we compare the relatively mild devotion of the most devoted of the scientists with the frenzy of the religious ecstatic or of the religious maniac.

This added non-scientific love-life of religion always tends towards what Haeckel denounces as "senseless ceremonies and unthinking prayer." These ceremonies are "senseless" and the prayers "unthinking" only when objectively viewed by an

unsympathetic onlooker. The subjective value of prayer and ceremonial is attested by all the evidently truthful statements of the devout. The attainment of this ecstasy which so often follows prayer and ceremonial therefore is not wholly "senseless," nor are the means, manifestly so well adjusted to that end, wholly "unthinking."

"The rich gifts which," according to Haeckel, "the goddess of Truth bestows" are also clearly non-religious or irreligious. "The noble fruits of the tree of knowledge" have ever been destructive of confidence in the transcendentalisms of religion, errors of religion, if you please, but deemed most vital to many ecstatic religionists. That it was only the "false" in their religion that was destroyed does not alter the fact that the particular individual involved deemed it an essential to his special religion; and therefore its denial is resented by him, though it be not an essential to other religionists. This tends to show that mere calm, scientific pursuit of truth cannot be made the end of anything properly and literally designated as "religion."

The scientist's search for truth is conditioned by continual openmindedness, such as precludes the intensity of devotion and certitude of a feeling-conviction which is manifestly inevitable to every truly religious life as a necessary factor of the religious method and which can attach itself only to concrete embodiments, or what seem to be such, and not to *truth* as a mere word or as an abstraction not translated into concrete images. The height of religious love can go out only to the concrete, or its *seemings*. Because of this, when carried to the extreme of enthusiasm, religion always arrives at either idolatry, hallucinations, or the passionate love of some conspicuous minister of religion, as sym-

bolizing, or in an unusual measure embodying, the divine.

So long as scientists are content to seek "God and his kingdom" in the emotionally unresponsive world of the noumenal, their deductions will ever remain scientific and their lives secular, as distinguished from religious. When what is miscalled "science" attaches itself to or grows out of the inner life of the individual, and in a rapturous ecstasy gallops to its goal, having more regard for the internal "evidence" of truth, for the mandates of its subjective love-life, than for the objective checks and the objective verity of its concepts, then, and not till then, has the essence of religion come into his being.

The converse of the foregoing truth can be observed in the working of Freethought and Agnostic associations. It is the absence of this love-life which explains the evident difficulty of maintaining secular societies solely for the destruction of religious beliefs. When secular societies are not called into being by a necessity for the defense of personal liberty or material justice, they are prone to die for want of dynamics, for want of emotionalism, if you please, but more exactly for want of the dynamic impulses of the love-life which is the common heritage of all true religionists. It requires a higher degree of social consciousness than has been yet attained by any but a very few lonely individuals, to insure a strong devotion to the scientific method and its fruits, including ethical ideals derived from inter-human experience, objectively and impersonally considered.

"The inestimable treasure of a clear, unified view of the world" is an "inestimable treasure" to Professor Haeckel and other men of science only because the discoverable beneficence of the universe

seems to be inestimable, that is, of infinite possibility. "The rich gifts" which the "goddess of Truth" bestows from its tree of knowledge are inestimable only because the secrets of nature are seemingly inexhaustible in quantity, and certainly unestimable in human values. In other words, the "inestimable treasures" of science are sought for and derived only from the objective order of the relation between things. Even the scientist's sense of values, whether of nature's treasures or of psychic factors, is derived from their objective consideration, that is, in so far as he is a pure scientist. Not so with the religionists. There "the kingdom of God is within" and its "inestimable treasures" are discoverable only by the valuation of subjective states—spiritual essences, esteemed according to personal feeling standards, or ecstatic states, often described as an apprehension of divine love, or the consciousness of the divinity within.

That which distinguishes a religious belief from a like conclusion, resulting from the scientific method, is that in the former, according to the uniform testimony of all such professors of religion, conviction depends not upon conscious reasoning applied to objectives, but upon subjective experiences, ecstatic in nature. But manifestly every ecstatic state accompanied by a belief is not a religion, if any mental life is to be classified as non-religious. Although we are not yet able to differentiate the religious ecstasy in itself from other ecstasies, yet perhaps we can differentiate these states according to the resultant religious or accompanying secular content of the associated idea; that is, according to the related manifestations of its essential energy.

When a scientist grows ecstatic over a new discovery, we readily see that the thing discovered is

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the objective stimulus which, through the newly acquired consciousness thereof, becomes the important determining factor of the thought-content, which is valued according to secular standards and is also conceived as secular in nature, and the thing discovered is seen to be the efficient objective causal factor of the ecstasy.

An objective study of the religious ecstatic reveals a different situation. In the first religious experience of such persons, I believe we shall always find the other ecstasies, so far physiologically indistinguishable, have been previously experienced. A new set of subjective conditions (predispositions) and objective stimuli have combined to make a particular ecstasy more intense than on any former occasion, though otherwise indistinguishable. But the religious differential cannot be made to consist in that added intensity, because equally intense feelings, which, by almost common consent, are non-religious and at present physiologically indistinguishable, exist in many, if not all, of us. Because this is so, we conclude that the differential essence of religion is not the ecstatic state, merely as such, nor in its causal antecedents, considered either separately or combined with the ecstasy. Therefore we conclude that the differential essence of religion is in the ecstasy combined with some consequent belief, interpretation, or self-explanation.

This brings us to the thought that where the scientist is ecstatic as a consequence of his consciousness of a new idea, the religionist acquires the idea in consequence of his ecstasy, that is, through an interpretation of his ecstasy. In other words, before it can be accounted as religious a subjective ecstatic experience must be interpreted, and the characteristic of the religious interpretation is that it induces a belief in a direct and imme-

diate perception of something which the ecstatic has not theretofore adequately perceived through other methods for the acquisition of truth, and which truth is often declared by him to be unknowable through the ordinary processes involving the peripheral sense organs.

And yet we must distinguish still further because every feeling-conviction, even though including or accompanied by intense ecstasy, does not necessarily possess the qualities which we recognize as religious. For example, let us contemplate a purely erotic hallucination, consciously entertained as erotic, such as is caused by a strong sex-craving. Here, then, we may have a feeling-conviction in the objective reality of the hallucination-concept, but this is not necessarily religious.

It follows, then, that the feeling-conviction to be religious must disclose its distinguishing characteristics in some resultant or associated religious (as distinguished from a scientific) concept-content. Here again our alternative is limited, since a content limited to the recognized material of scientific investigation leaves nothing for the religious concept except that which is then believed to be beyond the realm of the materialistic (objective) method; namely, the superphysical and transcendental. But to explain an ecstatic condition by relating it to the superphysical is in effect to declare that through an ecstatic condition and without the conscious use of the peripheral sense organs (the five senses) or their testimony, one has acquired direct and immediate acquaintance of something believed to be superphysical, transcendental, etc. This conclusion manifestly is an act of interpretation of the ecstatic state, notwithstanding the subject is quite unconscious of that fact or of the psychic mechanism by which it is achieved.

Indeed, if conscious of the mental processes by which this end is attained then it would be conscious reasoning, in which the feeling-state would be objectively considered, and this fact would destroy the religious quality of the result, according to our former distinction of the religious from the secular or scientific methods. Furthermore, subsequent critical reasoning or acquaintance with the psychic mechanism of an "act of faith" or of the "inward miracle of grace" or an "intuition" if that were possible, might show that the supposed superphysical in fact was not such, and that the "testimony of the spirit" has misled. In other words the truth or error of the conclusion, according to the standards of the scientific method, or those of another religion, has nothing to do with the criteria of religion in general. In religion everyone will be a law unto himself, even when thereby he consciously subordinates himself to the authority of another, and it is enough for this purpose that he accepts the conclusions of that other, whatever it is, as coming with transcendental authority, resting upon personal superphysical evidence, which for the time being is accepted as furnishing a super-rational sanction. The objective manifestations of religion, consisting of creeds, ceremonials, and institutions, are but religious means to desired ends and are the secondary consequences of the religious method and religious content, and not themselves the differential essence of religion, but the attempted objectivization thereof.

As a result of this progressive elimination of non-religious factors, we have reduced the differential essence of religion to these elements :

(1) A subjective ecstatic experience, (2) which (since all do not have it or at least do not interpret it the same) may depend in part upon the presence

or absence of special subjective conditions ("spiritual temperament," perhaps, or only a predisposition), and (3) which experience involves the acquisition of feeling-convictions (as by some direct and immediate perception or intuition) concerning the accepted superphysical or transcendental cause or character and import of that experience, and (4) which experience is interpreted rightly or wrongly, consciously or unconsciously, as a direct, immediate and inerrant perception of the verity and superphysical import and value of some doctrine, ceremonial, or institution essential to the promotion of present material, ecstatic, superphysical or post-mortem well-being.

Before closing this essay I must repeat a word of caution, that what we have defined is pure religion as distinguished from the purely secular or scientific. The thing to be remembered is that in nature there are no sharp divisions or lines of cleavage and that therefore in all probability no such thing as absolutely pure religion exists anywhere. Always we have the interaction of the two methods, the religious (or subjective) and the scientific (or objective).

Likewise we see everywhere the mixture of subject matter in our concepts of what is roughly classifiable as spiritual or mystical.

Furthermore in our analysis we have mostly had in mind the religion of our environment. In this connection we must remember that our concepts did not come into being full grown in their present form. Knowledge which was once supposed to have been intuitive or from transcendental sources is no longer so considered. Our thought of such matters varies according to the development of our intelligence and our acquaintance with mental mechanisms. Likewise much that was once considered super-

physical and imponderable is now known to be material and measurable. We now know much to be subject to change which former generations believed to be immutable. All this reminds us that where our criteria of religiosity are applied to the religious phenomena of primitive people, we must not expect the intellectual element to be developed to the relatively matured concepts of our own time.

Likewise, we see everywhere the mixture of subject matter in our concepts of what is roughly classifiable as spiritual or mystical and the material. In other words, the mystic's methods and concepts, like the co-relative scientific method and materialistic outlook, have developed together, and no person, at least of modern times, is wholly and purely religious, just as no one has wholly escaped or outgrown *all* the influences of the religious methods or their results. The differences are differences in the relative influence of the two processes in the actual life of each individual. The tendency of intellectual evolution has been to lessen the sphere of the influence of the religious mode of thinking as well as the number of subjects to which it is habitually applied.

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