

Thomas Paine

Prospect Papers

Thomas Paine  
*Prospect Papers*  
From Book of Wisdom

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## Prospect Papers<sup>1</sup>

### *Remarks on R. Hall's Sermon*

Robert Hall, a Protestant minister in England, preached and published a sermon against what he called *Modern Infidelity*. A copy of it was sent to a gentleman in America with a request for his opinion thereon. That gentleman sent it to a friend of his in New York, with the request written on the cover—and this last gentleman sent it to Thomas Paine, who wrote the following observations on the blank leaf at the end of the sermon:

The preacher of the foregoing sermon speaks a great deal about infidelity, but does not define what he means by it. His harangue is a general exclamation. Everything, I suppose, that is not in his creed is infidelity with him, and his creed is infidelity with me. Infidelity is believing falsely. If what Christians believe is not true, it is the Christians that are the infidels.

The point between Deists and Christians is not about doctrine, but about fact—for if the things believed by the Christians to be facts are not facts, the doctrine founded thereon falls of itself. There is such a book as the Bible, but is it a fact that the Bible is revealed religion? The Christians cannot prove it is. They put tradition in place of evidence, and tradition is not proof. If it were, the reality of witches could be proved by the same kind of evidence.

The Bible is a history of the times of which it speaks, and history is not revelation. The obscene and vulgar stories in the Bible are as repugnant to our ideas of the purity of a divine Being, as the horrid cruelties and murders it ascribes to Him are repugnant to our ideas of His justice. It is the reverence of the Debts for the attributes of the DEITY, that causes them to reject the Bible.

Is the account which the Christian Church gives of the person called Jesus Christ a fact, or a fable? Is it a fact that he was begotten by the Holy Ghost? The Christians cannot prove it, for the case does not admit of proof.

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<sup>1</sup> These fugitive pieces appeared from time to time during the year 1804 in *The Prospect*; or *View of the Moral World*, a monthly magazine published in New York and edited by Elihu Palmer, one of Paine's most enthusiastic followers.—Ed.

The things called miracles in the Bible, such for instance as raising the dead, admitted *if true* of ocular demonstration, but the story of the conception of Jesus Christ in the womb is a case beyond miracle, for it did not admit of demonstration.

Mary, the reputed mother of Jesus, who must be supposed to know best, never said so herself, and all the evidence of it is that the book of Matthew says that Joseph dreamed an angel told him so. Had an old maid two or three hundred years of age brought forth a child it would have been much better presumptive evidence of a supernatural conception, than Matthew's story of Joseph's dream about his young wife.

Is it a fact that Jesus Christ died for the sins of the world, and how is it proved? If a God, he could not die, and as a man he could not redeem. How then is this redemption proved to be fact? It is said that Adam ate of the forbidden fruit, commonly called an apple, and thereby subjected himself and all his posterity forever to eternal damnation.

This is worse than visiting the sins of the fathers upon the children unto the third and fourth generations. But how was the death of Jesus Christ to affect or alter the case? Did God thirst for blood? If so, would it not have been better to have crucified Adam at once upon the forbidden tree, and made a new man? Would not this have been more creator-like than repairing the old one?

Or did God, when He made Adam, supposing the story to be true, exclude Himself from the right of making another? or impose on Himself the necessity of breeding from the old stock? Priests should first prove facts, and deduce doctrines from them afterwards. But instead of this they assume everything and prove nothing. Authorities drawn from the Bible are no more than authorities drawn from other books, unless it can be proved that the Bible is revelation.

The story of the redemption will not stand examination. That man should redeem himself from the sin of eating an apple by committing a murder on Jesus Christ, is the strangest system of religion ever set up. Deism is perfect purity compared with this.

It is an established principle with the Quakers not to shed blood: suppose then all Jerusalem had been Quakers when Christ lived, there would have been nobody to crucify him, and in that case, if man is redeemed by his blood, which is the belief of the Church,

there could have been no redemption; and the people of Jerusalem must all have been damned because they were too good to commit murder. The Christian system of religion is an outrage on common sense.

Why is man afraid to think? Why do not the Christians, to be consistent, make saints of Judas and Pontius Pilate? For they were the persons who accomplished the act of salvation. The merit of a sacrifice, if there can be any merit in it, was never in the thing sacrificed, but in the persons offering up the sacrifice—and, therefore, Judas and Pontius Pilate ought to stand first on the calendar of saints.

THOMAS PAINE.

*Of the Word Religion, and other Words of Uncertain Signification*

THE word religion is a word of forced application when used with respect to the worship of God. The root of the word is the latin verb *ligo*, to tie or bind. From *ligo*, comes *religo*, to tie or bind over again, to make more fast—from *religo*, comes the substantive *religio*, which, with the addition of n makes the English substantive religion.

The French use the word properly: when a woman enters a convent she is called a *novitiate*, that is, she is upon trial or probation. When she takes the oath, she is called a *religieuse*, that is, she is tied or bound by that oath to the performance of it. We use the word in the same kind of sense when we say we will religiously perform the promise that we make.

But the word, without referring to its etymology, has, in the manner it is used, no definite meaning, because it does not designate what religion a man is of. There is the religion of the Chinese, of the Tartars, of the Bramins, of the Persians, of the Jews, of the Turks, etc.

The word Christianity is equally as vague as the word religion. No two sectaries can agree what is it. It is *lo here* and *lo there*. The two principal sectaries, Papists and Protestants, have often cut each other's throats about it.

The Papists call the Protestants heretics, and the Protestants call the Papists idolators. The minor sectaries have shown the same spirit of rancor, but as the civil law restrains them from blood, they content themselves with preaching damnation against each other.

The word *protestant* has a positive signification in the sense it is used. It means protesting against the authority of the Pope, and this is the only article in which the Protestants agree. In every other sense, with respect to religion, the word protestant is as vague as the word Christian.

When we say an Episcopalian, a Presbyterian, a Baptist, a Quaker, we know what those persons are, and what tenets they hold; but when we say a "Christian," we know he is not a Jew nor a Mahometan, but we know not if he be a trinitarian or an anti-trinitarian, a believer in what is called the immaculate conception, or a disbeliever, a man of seven sacraments, or of two sacraments, or of none. The word "Christian" describes what a man is not, but not what he is.

The word theology, from Theos, the Greek word for God, and meaning the study and knowledge of God, is a word that strictly speaking belongs to Theists or Deists, and not to the Christians. The head of the Christian Church is the person called Christ, but the head of the Church of the Theists, or Deists, as they are more commonly called (from Deus, the Latin word for God), is God Himself; and therefore the word "Theology" belongs to that Church which has Theos or God for its head, and not to the Christian Church which has the person called Christ for its head. Their technical word is Christianity, and they cannot agree what Christianity is.

The words *revealed religion*, and *natural religion*, also require explanation. They are both invented terms, contrived by the Church for the support of priestcraft. With respect to the first, there is no evidence of any such thing, except in the universal revelation that God has made of His power, His wisdom, His goodness, in the structure of the universe, and in all the works of creation.

We have no cause or ground from anything we behold in those works to suppose God would deal partially by mankind, and reveal knowledge to one nation and withhold it from another, and then damn them for not knowing it. The sun shines an equal quantity of light all over the world—and mankind in all ages and countries are endued with reason, and blessed with sight, to read the visible works of God in the creation, and so intelligent is this book that *he that runs may read*.



We admire the wisdom of the ancients, yet they had no Bibles nor books called "revelation." They cultivated the reason that God gave them, studied Him in His works, and arose to eminence.

As to the Bible, whether true or fabulous, it is a history, and history is not a revelation. If Solomon had seven hundred wives, and three hundred concubines, and if Samson slept in Delilah's lap, and she cut his hair off, the relation of those things is mere history that needed no revelation from heaven to tell it; neither does it need any revelation to tell us that Samson was a fool for his pains, and Solomon too.

As to the expressions so often used in the Bible, that *the word of the Lord* came to such an one, or such an one, it was the fashion of speaking in those times, like the expression used by a Quaker, that the spirit moveth him, or that used by priests, that they have a call. We ought not to be deceived by phrases because they are ancient. But if we admit the supposition that God would condescend to reveal Himself in words, we ought not to believe it would be in such idle and profligate stories as are in the Bible; and it is for this reason, among others which our reverence to God inspires, that the Deists deny that the book called the Bible is the Word of God, or that it is revealed religion.

With respect to the term natural religion, it is upon the face of it, the opposite of artificial religion, and it is impossible for any man to be certain that what is called revealed religion is not artificial.

Man has the power of making books, inventing stories of God, and calling them revelation, or the Word of God. The Koran exists as an instance that this can be done, and we must be credulous indeed to suppose that this is the only instance, and Mahomet the only impostor. The Jews could match him, and the Church of Rome could overmatch the Jews. The Mahometans believe the Koran, the Christians believe the Bible, and it is education makes all the difference.

Books, whether Bibles or Korans, carry no evidence of being the work of any other power than man. It is only that which man cannot do that carries the evidence of being the work of a superior power. Man could not invent and make a universe—he could not invent nature, for nature is of divine origin. It is the laws by which the universe is governed.

When, therefore, we look through nature up to nature's God, we are in the right road of happiness, but when we trust to books as the Word of God, and confide in them as revealed religion, we are afloat on the ocean of uncertainty, and shatter into contending factions. The term, therefore, natural religion, explains itself to be divine religion, and the term revealed religion involves in it the suspicion of being artificial.

To show the necessity of understanding the meaning of words, I will mention an instance of a minister, I believe of the Episcopalian Church of Newark, in Jersey. He wrote and published a book, and entitled it *An Antidote to Deism*. An antidote to Deism must be Atheism. It has no other antidote—for what can be an antidote to the belief of a God, but the disbelief of God? Under the tuition of such pastors, what but ignorance and false information can be expected? T. P.

### *Of Cain and Abel*

THE story of Cain and Abel is told in Genesis iv. Cain was the elder brother, and Abel the younger, and Cain killed Abel. The Egyptian story of Typhon and Osiris, and the Jewish story in Genesis of Cain and Abel, have the appearance of being the same story differently told, and that it came originally from Egypt.

In the Egyptian story, Typhon and Osiris are brothers; Typhon is the elder, and Osiris the younger, and Typhon kills Osiris. The story is an allegory on Darkness and Light: Typhon, the elder brother, is Darkness, because Darkness was supposed to be more ancient than Light: Osiris is the Good Light who rules during the summer months, and brings forth the fruits of the earth, and is the favorite, as Abel is said to have been; for which Typhon hates him; and when the winter comes, and cold and darkness overspread the earth, Typhon is represented as having killed Osiris out of malice, as Cain is said to have killed Abel.

The two stories are alike in their circumstances and their event, and are probably but the same story. What corroborates this opinion is, that the fifth chapter of Genesis historically contradicts the reality of the story of Cain and Abel in the fourth chapter; for though the name of Seth, a son of Adam, is mentioned in the fourth chapter, he

is spoken of in the fifth chapter as if he was the first born of Adam. The chapter begins thus:

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God created He him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years and begat a son, in his own likeness and after his image, and called his name Seth." The rest of the chapter goes on with the genealogy.

Anybody reading this chapter, cannot suppose there were any sons born before Seth. The chapter begins with what is called the creation of Adam, and calls itself the book of the generation of Adam, yet no mention is made of such persons as Cain and Abel.

One thing however is evident on the face of these two chapters, which is, that the same person is not the writer of both; the most blundering historian could not have committed himself in such a manner.

Though I look on everything in the first ten chapters of Genesis to be fiction, yet fiction historically told should be consistent; whereas these two chapters are not. The Cain and Abel of Genesis appear to be no other than the ancient Egyptian story of Typhon and Osiris, the Darkness and the Light, which answered very well as an allegory without being believed as a fact.

### *The Tower of Babel*

THE story of the tower of Babel is told in Genesis xi. It begins thus: "And the whole earth [it was but a very little part of it they knew] was of one language and of one speech. 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. 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.

"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. And the Lord came down to see the city and the tower which the children of men builded.

"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. Go to, let us go down and there confound their language, that they may not understand one another's speech.

"So [that is, by that means] the Lord scattered them abroad from thence upon the face of all the earth; and they left off building the city."

This is the story, and a very foolish, inconsistent story it is. In the first place, the familiar and irreverend manner in which the Almighty is spoken of in this chapter is offensive to a serious mind.

As to the project of building a tower whose top should reach to heaven, there never could be a people so foolish as to have such a notion; but to represent the Almighty as jealous of the attempt, as the writer of the story has done, is adding profanation to folly. "Go to," say the builders, "let us build us a tower whose top shall reach to heaven." "Go to," says God, "let us go down and confound their language,"

This quaintness is indecent, and the reason given for it is worse, for, "now nothing will be restrained from them which they have imagined to do." This is representing the Almighty as jealous of their getting into heaven. The story is too ridiculous, even as a fable, to account for the diversity of languages in the world, for which it seems to have been intended.

As to the project of confounding their language for the purpose of making them separate, it is altogether inconsistent; because instead of producing this effect, it would, by increasing their difficulties, render them more necessary to each other, and cause them to keep together. Where could they go to better themselves?

Another observation upon this story is, the inconsistency of it with respect to the opinion that the Bible is the Word of God given for the information of mankind; for nothing could so effectually prevent such a word from being known by mankind as confounding their language. The people, who after this spoke different languages, could no more understand such a Word generally, than the builders of Babel could understand one another. It would have been necessary, therefore, had such Word ever been given or intended to be given, that the whole earth should be, as they flay it was at first, of one lan-

guage and of one speech, and that it should never have been confounded.

The case, however, is, that the Bible will not bear examination in any part of it, which it would do if it was the Word of God. Those who most believe it are those who know least about it, and priests always take care to keep the inconsistent and contradictory parts out of sight.

T. P.

*Of the Religion of Deism  
Compared with the Christian Religion, and the Superiority of the  
Former over the Latter*

EVERY person, of whatever religious denomination he may be, is a DEIST in the first article of his Creed. Deism, from the Latin word *Deus*, God, is the belief of a God, and this belief is the first article of every man's creed.

It is on this article, universally consented to by all mankind, that the Deist builds his church, and here he rests. Whenever we step aside from this article, by mixing it with articles of human invention, we wander into a labyrinth of uncertainty and fable, and become exposed to every kind of imposition by pretenders to revelation.

The Persian shows the Zend-Avesta of Zoroaster, the lawgiver of Persia, and calls it the divine law; the Bramin shows the Shaster, revealed, he says, by God to Brama, and given to him out of a cloud; the Jew shows what he calls the law of Moses, given, he says, by God, on the Mount Sinai; the Christian shows a collection of books and epistles, written by nobody knows who, and called the New Testament; and the Mahometan shows the Koran, given, he says, by God to Mahomet: each of these calls itself revealed religion, and the only true Word of God, and this the followers of each profess to believe from the habit of education, and each believes the others are imposed upon.

But when the divine gift of reason begins to expand itself in the mind and calls man to reflection, he then reads and contemplates God and His works, and not in the books pretending to be revelation. The creation is the Bible of the true believer in God. Everything in this vast volume inspires him with sublime ideas of the Creator. The

little and paltry, and often obscene, tales of the Bible sink into wretchedness when put in comparison with this mighty work.

The Deist needs none of those tricks and shows called miracles to confirm his faith, for what can be a greater miracle than the creation itself, and his own existence?

There is a happiness in Deism, when rightly understood, that is not to be found in any other system of religion. All other systems have something in them that either shock our reason, or are repugnant to it, and man, if he thinks at all, must stifle his reason in order to force himself to believe them.

But in Deism our reason and our belief become happily united. The wonderful structure of the universe, and everything we behold in the system of the creation, prove to us, far better than books can do, the existence of a God, and at the same time proclaim His attributes.

It is by the exercise of our reason that we are enabled to contemplate God in His works, and imitate Him in His ways. When we see His care and goodness extended over all His creatures, it teaches us our duty toward each other, while it calls forth our gratitude to Him. It is by forgetting God in His works, and running after the books of pretended revelation, that man has wandered from the straight path of duty and happiness, and become by turns the victim of doubt and the dupe of delusion.

Except in the first article in the Christian creed, that of believing in God, there is not an article in it but fills the mind with doubt as to the truth of it, the instant man begins to think. Now every article in a creed that is necessary to the happiness and salvation of man, ought to be as evident to the reason and comprehension of man as the first article is, for God has not given us reason for the purpose of confounding us, but that we should use it for our own happiness and His glory.

The truth of the first article is proved by God Himself, and is universal; for *the creation is of itself demonstration of the existence of a Creator*. But the second article, that of God's begetting a son, is not proved in like manner, and stands on no other authority than that of a tale.

Certain books in what is called the New Testament tell us that Joseph dreamed that the angel told him so, (Matthew i, 20): "And behold the angel of the Lord appeared to Joseph, 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."

The evidence upon this article bears no comparison with the evidence upon the first article and therefore is not entitled to the same credit, and ought not to be made an article in a creed, because the evidence of it is defective, and what evidence there is, is doubtful and suspicious. We do not believe the first article on the authority of books, whether called Bibles or Korans, nor yet on the visionary authority of dreams, but on the authority of God's own visible works in the creation.

The nations who never heard of such books, nor of such people as Jews, Christians, or Mahometans, believe the existence of a God as fully as we do, because it is self-evident. The work of man's hands is a proof of the existence of man as fully as his personal appearance would be.

When we see a watch, we have as positive evidence of the existence of a watchmaker, as if we saw him; and in like manner the creation is evidence to our reason and our senses of the existence of a Creator. But there is nothing in the works of God that is evidence that He begat a son, nor anything in the system of creation that corroborates such an idea, and, therefore, we are not authorized in believing it.

What truth there may be in the story that Mary, before she was married to Joseph, was kept by one of the Roman soldiers, and was with child by him, I leave to be settled between the Jews and the Christians. The story however has probability on its side, for her husband Joseph suspected and was jealous of her, and was going to put her away. "Joseph, her husband, being a just man, and not willing to make her a public example, was going to put her away, privately." (Matt. i, 19).

I have already said that "whenever we step aside from the first article (that of believing in God), we wander into a labyrinth of uncertainty," and here is evidence of the justness of the remark, for it is impossible for us to decide who was Jesus Christ's father.

But presumption can assume anything, and therefore it makes Joseph's dream to be of equal authority with the existence of God, and to help it on calls it revelation. It is impossible for the mind of man in its serious moments, however it may have been entangled by educa-

tion, or beset by priestcraft, not to stand still and doubt upon the truth of this article and of its creed.

But this is not all. The second article of the Christian creed having brought the son of Mary into the world (and this Mary, according to the chronological tables, was a girl of only fifteen years of age when this son was born), the next article goes on to account for his being begotten, which was, that when he grew a man he should be put to death, to expiate, they say, the sin that Adam brought into the world by eating an apple or some kind of forbidden fruit.

But though this is the creed of the Church of Rome, from whence the Protestants borrowed it, it is a creed which that Church has manufactured of itself, for it is not contained in nor derived from, the book called the New Testament.

The four books called the Evangelists, Matthew, Mark, Luke and John, which give, or pretend to give, the birth, sayings, life, preaching, and death of Jesus Christ, make no mention of what is called the fall of man; nor is the name of Adam to be found in any of those books, which it certainly would be if the writers of them believed that Jesus was begotten, born, and died for the purpose of redeeming mankind from the sin which Adam had brought into the world. 'Jesus never speaks of 'Adam himself, of the Garden of Eden, nor of what is called the fall of man.'<sup>2</sup>

But the Church of Rome having set up its new religion, which it called Christianity, invented the creed which it named the Apostles's Creed, in which it calls Jesus the only son of God, conceived by the Holy Ghost, and born of the Virgin Mary; things of which it is impossible that man or woman can have any idea, and consequently no belief but in words; and for which there is no authority but the idle story of Joseph's dream in the first chapter of Matthew, which any designing impostor or foolish fanatic might make.

It then manufactured the allegories in the book of Genesis into fact, and the allegorical tree of life and the tree of knowledge into real trees, contrary to the belief of the first Christians, and for which there is not the least authority in any of the books of the New Testament; for in none of them is there any mention made of such place as

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<sup>2</sup> Paine here repeats his citations from St. Augustine, Origen, and Maimonides, as to the mystical interpretation of the story in Genesis.—Ed.



the Garden of Eden, nor of anything that is said to have happened there.

But the Church of Rome could not erect the person called Jesus into a Savior of the world without making the allegories in the book of Genesis into fact, though the New Testament, as before observed, gives no authority for it. All at once the allegorical tree of knowledge became, according to the Church, a real tree, the fruit of it real fruit, and the eating of it sinful.

As priestcraft was always the enemy of knowledge, because priestcraft supports itself by keeping people in delusion and ignorance, it was consistent with its policy to make the acquisition of knowledge a real sin.

The Church of Rome having done this, it then brings forward Jesus the son of Mary as suffering death to redeem mankind from sin, which Adam, it says, had brought into the world by eating the fruit of the tree of knowledge. But as it is impossible for reason to believe such a story, because it can see no reason for it, nor have any evidence of it, the Church then tells us we must not regard our reason, but must believe, as it were, and that through thick and thin, as if God had given man reason like a plaything, or a rattle, on purpose to make fun of him.

Reason is the forbidden tree of priestcraft, and may serve to explain the allegory of the forbidden tree of knowledge, for we may reasonably suppose the allegory had some meaning and application at the time it was invented. It was the practise of the Eastern nations to convey their meaning by allegory, and relate it in the manner of fact. Jesus followed the same method, yet nobody every supposed the allegory or parable of the rich man and Lazarus, the Prodigal Son, the ten Virgins, etc., were facts.

Why then should the tree of knowledge, which is far more romantic in idea than the parables in the New Testament are, be supposed to be a real tree?<sup>3</sup> The answer to this is, because the Church could not make its new-fangled system, which it called Christianity, hold to-

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<sup>3</sup> The remark of the Emperor Julian, on the story of the Tree of Knowledge is worth observing. "If," said he, "there ever had been, or could be, a Tree of Knowledge, instead of God forbidding man to eat thereof, it would be that of which he would order him to eat the most."

gether without it. To have made Christ to die on account of an allegorical tree would have been too barefaced a fable.

But the account, as it is given of Jesus in the New Testament, even visionary as it is, does not support the creed of the Church that he died for the redemption of the world. According to that account he was crucified and buried on the Friday, and rose again in good health on the Sunday morning, for we do not hear that he was sick. This cannot be called dying, and is rather making fun of death than suffering it.

There are thousands of men and women also, who if they could know they should come back again in good health in about thirty-six hours, would prefer such kind of death for the sake of the experiment, and to know what the other side of the grave was. Why then should that which would be only a voyage of curious amusement to us, be magnified into merit and suffering in him? If a God, he could not suffer death, for immortality cannot die, and as a man his death could be no more than the death of any other person.

The belief of the redemption of Jesus Christ is altogether an invention of the Church of Rome, not the doctrine of the New Testament. What the writers of the New Testament attempted to prove by the story of Jesus is the resurrection of the same body from the grave, which was the belief of the Pharisees, in opposition to the Sadducees (a sect of Jews) who denied it.

Paul, who was brought up a Pharisee, labors hard at this point, for it was the creed of his own Pharisaical Church: I Corinthians xv is full of supposed cases and assertions about the resurrection of the same body, but there is not a word in it about redemption. This chapter makes part of the funeral service of the Episcopal Church.

The dogma of the redemption is the fable of priestcraft invented since the time the New Testament was compiled, and the agreeable delusion of it suited with the depravity of immoral livers. When men are taught to ascribe all their crimes and vices to the temptations of the devil, and to believe that Jesus, by his death, rubs all off, and pays their passage to heaven gratis, they become as careless in morals as a spendthrift would be of money, were he told that his father had engaged to pay off all his scores.

It is a doctrine not only dangerous to morals in this world, but to our happiness in the next world, because it holds out such a cheap,

easy, and lazy way of getting to heaven, as has a tendency to induce men to hug the delusion of it to their own injury.

But there are times when men have serious thoughts, and it is at such times, when they begin to think, that they begin to doubt the truth of the Christian religion; and well they may, for it is too fanciful and too full of conjecture, inconsistency, improbability and irrationality, to afford consolation to the thoughtful man. His reason revolts against his creed. He sees that none of its articles are proved, or can be proved.

He may believe that such a person as is called Jesus (for Christ was not his name) was born and grew to be a man, because it is no more than a natural and probable case. But who is to prove he is the son of God, that he was begotten by the Holy Ghost? Of these things there can be no proof; and that which admits not of proof, and is against the laws of probability and the order of nature, which God Himself has established, is not an object for belief. God has not given man reason to embarrass him, but to prevent his being imposed upon.

He may believe that Jesus was crucified, because many others were crucified, but who is to prove he was crucified for the sins of the world? This article has no evidence, not even in the New Testament; and if it had, where is the proof that the New Testament, in relating things neither probable nor provable, is to be believed as true?

When an article in a creed does not admit of proof nor of probability, the salvo is to call it revelation; but this is only putting one difficulty in the place of another, for it is as impossible to prove a thing to be revelation as it is to prove that Mary was gotten with child by the Holy Ghost.

Here it is that the religion of Deism is superior to the Christian Religion. It is free from all those invented and torturing articles that shock our reason or injure our humanity, and with which the Christian religion abounds. Its creed is pure, and sublimely simple. It believes in God, and there it rests.

It honors reason as the choicest gift of God to man, and the faculty by which he is enabled to contemplate the power, wisdom and goodness of the Creator displayed in the creation; and reposing itself on His protection, both here and hereafter, it avoids all presumptuous

beliefs, and rejects, as the fabulous inventions of men, all books pretending to revelation.

T. P.

*To The Members of the Society,*

*Styling Itself the Missionary Society*

*The New York Gazette of the sixteenth (August) contains the following article—"On Tuesday, a committee of the Missionary Society, consisting chiefly of distinguished Clergymen, had an interview, at the City Hotel, with the chiefs of the Osage tribe of Indians, now in this city (New York) to whom they presented a Bible, together with an address, the object of which was to inform them that this good book contained the will and laws of the GREAT SPIRIT."*

It is to be hoped some humane person will, on account of our people on the frontiers, as well as of the Indians, undeceive them with respect to the present the missionaries have made them, and which they call a good book, containing, they say, *the will and laws of the GREAT SPIRIT*. Can those missionaries suppose that the assassination of men, women and children, and sucking infants, related in the books ascribed to Moses, Joshua, etc., and blasphemously said to be done by the command of the Lord, the Great Spirit, can be edifying to our Indian neighbors, or advantageous to us?

Is not the Bible warfare the same kind of warfare as the Indians themselves carry on, that of indiscriminate destruction, and against which humanity shudders? Can the horrid examples and vulgar obscenity with which the Bible abounds improve the morals or civilize the manners of the Indians? Will they learn sobriety and decency from drunken Noah and beastly Lot; or will their daughters be edified by the example of Lot's daughters?

Will the prisoners they take in war be treated the better by their knowing the horrid story of Samuel's hewing Agag in pieces like a block of wood, or David's putting them under harrows of iron?

Will not the shocking accounts of the destruction of the Canaanites, when the Israelites invaded their country, suggest the idea that we may serve them in the same manner, or the accounts stir them up to do the like to our people on the frontiers, and then justify

the assassination by the Bible the missionaries have given them? Will those missionary societies never leave off doing mischief?

In the accounts which this missionary committee give of their interview, they make the chief of the Indians to say, that, "as neither he nor his people could read it, he begged that some good white man might be sent to instruct them."

It is necessary the general Government keep a strict eye over those missionary societies, who, under the pretense of instructing the Indians, send spies into their country to find out the best lands. No society should be permitted to have intercourse with the Indian tribes, nor send any person among them, but with the knowledge and consent of the Government.

The present Administration [Jefferson's] has brought the Indians into a good disposition, and is improving them in the moral and civil comforts of life; but if these self-created societies be suffered to interfere, and send their speculating missionaries among them, the laudable object of government will be defeated. Priests, we know, are not remarkable for doing anything gratis; they have in general some scheme in everything they do, either to impose on the ignorant, or derange the operations of government.

A FRIEND TO THE INDIANS.

### *Of the Sabbath-Day in Connecticut*

THE word Sabbath, means REST; that is, cessation from labor, but the stupid Blue Laws<sup>4</sup> of Connecticut make a labor of rest, for they oblige a person to sit still from sunrise to sunset on a Sabbath-day, which is hard work. Fanaticism made those laws, and hypocrisy pretends to reverence them, for where such laws prevail hypocrisy will prevail also.

One of those laws says, "No person shall run on a Sabbath-day, nor walk in his garden, nor elsewhere; but reverently to and from meeting." These fanatical hypocrites forgot that God dwells not in temples made with hands, and that the earth is full of His glory.

One of the finest scenes and subjects of religious contemplation is to walk into the woods and fields, and survey the works of the God

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<sup>4</sup> They were called Blue Laws because they were originally printed on blue paper.

of the Creation. The wide expanse of heaven, the earth covered with verdure, the lofty forest, the waving corn, the magnificent roll of mighty rivers, and the murmuring melody of the cheerful brooks, are scenes that inspire the mind with gratitude and delight.

But this the gloomy Calvinist of Connecticut must not behold on a Sabbath-day. Entombed within the walls of his dwelling, he shuts from his view the Temple of Creation. The sun shines no joy to him. The gladdening voice of nature calls on him in vain. He is deaf, dumb and blind to everything around that God has made. Such is the Sabbath-day of Connecticut.

From whence could come this miserable notion of devotion? It comes from the gloominess of the Calvinistic creed. If men love darkness rather than light, because their works are evil, the ulcerated mind of a Calvinist, who sees God only in terror, and sits brooding over the scenes of hell and damnation, can have no joy in beholding the glories of the creation. Nothing in that mighty and wondrous system accords with his principles or his devotion.

He sees nothing there that tells him that God created millions on purpose to be damned, and that the children of a span long are born to burn forever in hell. The creation preaches a different doctrine to this. We there see that the care and goodness of God is extended impartially over all the creatures He has made. The worm of the earth shares His protection equally with the elephant of the desert. The grass that springs beneath our feet grows by His bounty as well as the cedars of Lebanon.

Everything in the creation reproaches the Calvinist with unjust ideas of God, and disowns the hardness and ingratitude of his principles. Therefore he shuns the sight of them on a Sabbath-day. AN ENEMY TO CANT AND IMPOSITION.

### *Of The Old and New Testament*

ARCHBISHOP TILLOTSON says: "The difference between the style of the Old and New Testament is so remarkable, that one of the greatest sects in the primitive times, did, upon this very ground, found their heresy of two Gods, the one evil, fierce and cruel, whom they called the God of the Old Testament; the other good, kind and merciful, whom they called the God of the New Testament; so great a difference is there between the representations that are given of God in the

books of the Jewish and Christian religion, as to give, at least, some color and pretense to an imagination of two Gods." Thus far Tillotson.

But the case was, that as the Church had picked out several passages from the Old Testament, which she most absurdly and falsely calls prophecies of Jesus Christ (whereas there is no prophecy of any such person, as anyone may see by examining the passages and the cases to which they apply), she was under the necessity of keeping up the credit of the Old Testament, because if that fell the other would soon follow, and the Christian system of faith would soon be at an end.

As a book of morals, there are several parts of the New Testament that are good; but they are no other than what had been preached in the Eastern world several hundred years before Christ was born. Confucius, the Chinese philosopher, who lived five hundred years before the time of Christ, says, *Acknowledge thy benefits by the return of benefits, but never revenge injuries.*

The clergy in Popish countries were cunning enough to know that if the Old Testament was made public, the fallacy of the New, with respect to Christ, would be detected, and they prohibited the use of it, and always took it away wherever they found it.

The Deists, on the contrary, always encouraged the reading it, that people might see and judge for themselves, that a book so full of contradictions and wickedness could not be the Word of God, and that we dishonor God by ascribing it to Him.

A True Deist.

### *Hints Toward Forming A Society*

for Inquiring into the Truth or Falsehood of Ancient History, so far as History is Connected With Systems of Religion Ancient and Modern

It has been customary to class history into three divisions, distinguished by the names of Sacred, Profane and Ecclesiastical. By the first is meant the Bible; by the second, the history of nations, of men and things; and by the third, the history of the church and its priesthood.

Nothing is more easy than to give names, and, therefore, mere names signify nothing unless they lead to the discovery of some

cause for which that name was given. For example, Sunday is the name given to the first day of the week, in the English language, and it is the same in the Latin, that is, it has the same meaning (*Dies solis*), and also in the German, and in several other languages.

Why then was this name given to that day? Because it was the day dedicated by the ancient world to the luminary which in the English we call the Sun, and therefore the day Sun-day, or the day of the Sun; as in the like manner we call the second day Monday, the day dedicated to the Moon.

Here the name Sunday leads to the cause of its being called so, and we have visible evidence of the fact, because we behold the Sun from whence the name comes; but this is not the case when we distinguish one part of history from another by the name of *Sacred*.

All histories have been written by men. We have no evidence, nor any cause to believe, that any have been written by God. That part of the Bible called the Old Testament, is the history of the Jewish nation, from the time of Abraham, which begins in Genesis xi, to the downfall of that nation by Nebuchadnezzar, and is no more entitled to be called sacred than any other history. It is altogether the contrivance of priestcraft that has given it that name. So far from its being sacred, it has not the appearance of being true in many of the things it relates.

It must be better authority than a book which any impostor might make, as Mahomet made the Koran, to make a thoughtful man believe that the sun and moon stood still, or that Moses and Aaron turned the Nile, which is larger than the Delaware, into blood; and that the Egyptian magicians did the same. These things have too much the appearance of romance to be believed for fact.

It would be of use to inquire, and ascertain the time, when that part of the Bible called the Old Testament first appeared. From all that can be collected there was no such book till after the Jews returned from captivity in Babylon, and that is the work of the Pharisees of the Second Temple. How they came to make Kings xix and Isaiah xxxvii word for word alike, can only be accounted for by their having no plan to go by, and not knowing what they were about. The same is the case with respect to the last verses in II Chronicles, and the first verses in Ezra; they also are word for word alike, which shows that the Bible has been put together at random.



But besides these things there is great reason to believe we have been imposed upon with respect to the antiquity of the Bible, and especially with respect to the books ascribed to Moses. Herodotus, who is called the father of history, and is the most ancient historian whose works have reached to our time, and who traveled into Egypt, conversed with the priests, historians, astronomers and learned men of that country, for the purpose of obtaining all the information of it he could, and who gives an account of the ancient state of it, makes no mention of such a man as Moses, though the Bible makes him to have been the greatest hero there, nor of any one circumstance mentioned in the book of Exodus respecting Egypt, such as turning the rivers into blood, the dust into lice, the death of the first born throughout all the land of Egypt, the passage of the Red Sea, the drowning of Pharaoh and all his host, things which could not have been a secret in Egypt, and must have been generally known, had they been facts; and, therefore, as no such things were known in Egypt, nor any such man as Moses at the time Herodotus was there, which is about 2,200 years ago, it shows that the account of these things in the books ascribed to Moses is a made story of later times; that is, after the return of the Jews from the Babylonian captivity, and that Moses is not the author of the books ascribed to him.

With respect to the cosmogony, or account of the Creation, in Genesis i, of the Garden of Eden in chapter ii, and of what is called the Fall of Man in chapter iii, there is something concerning them we are not historically acquainted with. In none of the books of the Bible, after Genesis, are any of these things mentioned, or even alluded to.

How is this to be accounted for? The obvious inference is, that either they were not known, or not believed to be facts, by the writers of the other books of the Bible, and that Moses is not the author of the chapters where these accounts are given.

The next question on the case is, how did the Jews come by these notions, and at what time were they written? To answer this question we must first consider what the state of the world was at the time the Jews began to be a people, for the Jews are but a modern race compared with the antiquity of other nations.

At the time there were, even by their own account, but thirteen Jews or Israelites in the world, Jacob and his twelve sons, and four of

these were bastards, the nations of Egypt, Chaldea, Persia and India, were great and populous, abounding in learning and science, particularly in the knowledge of astronomy, of which the Jews were always ignorant.

The chronological tables mention that eclipses were observed at Babylon above two thousand years before the Christian era, which was before there was a single Jew or Israelite in the world.

All those ancient nations had their cosmogonies, that is, their accounts how the creation was made, before there was such people as Jews or Israelites. An account of these cosmogonies of India and Persia is given by Henry Lord, Chaplain to the East India Company at Surat, and published in London in 1630. The writer of this has seen a copy of the edition of 1630, and made extracts from it. The work, which is now scarce, was dedicated by Lord to the Archbishop of Canterbury.

We know that the Jews were carried captive into Babylon by Nebuchadnezzar, and remained in captivity several years, when they were liberated by Cyrus, King of Persia. During their captivity they would have had an opportunity of acquiring some knowledge of the cosmogony of the Persians, or at least of getting some ideas how to fabricate one to put at the head of their own history after their return from captivity. This will account for the cause, for some cause there must have been, that no mention nor reference is made to the cosmogony in Genesis in any of the books of the Bible supposed to have been written before the captivity, nor is the name of Adam to be found in those books.

The books of Chronicles were written after the return of the Jews from captivity, for the third chapter of the first book gives a list of all the Jewish kings from David to Zedekiah, who was carried captive into Babylon, and to four generations beyond the time of Zedekiah. In Chron. i, 1, the name of Adam is mentioned, but not in any book in the Bible written before that time, nor could it be, for Adam and Eve are names taken from the cosmogony of the Persians.

Henry Lord, in his book, written from Surat and dedicated, as I have already said, to the Archbishop of Canterbury, says that in the Persian cosmogony the name of the first man was Adamoh, and of

the woman Hevah.<sup>5</sup> From hence comes the Adam and Eve of the book of Genesis. In the cosmogony of India, of which I shall speak in a future number, the name of the first man was *Pourous*, and of the woman *Parcoutee*. We want a knowledge of the Sanscrit language of India to understand the meaning of the names, and I mention it in this place, only to show that it is from the cosmogony of Persia, rather than that of India, that the cosmogony in Genesis has been fabricated by the Jews, who returned from captivity by the liberality of Cyrus, King of Persia.

There is, however, reason to conclude, on the authority of Sir William Jones, who resided several years in India, that these names were very expressive in the language to which they belonged, for in speaking of this language, he says (see the Asiatic Researches), "The Sanscrit language, whatever be its antiquity, is of wonderful structure; it is more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either."

These hints, which are intended to be continued, will serve to show that a society for inquiring into the ancient state of the world, and the state of ancient history, so far as history is connected with systems of religion, ancient and modern, may become a useful and instructive institution.

There is good reason to believe we have been in great error with respect to the antiquity of the Bible, as well as imposed upon by its contents. Truth ought to be the object of every man; for without truth there can be no real happiness to a thoughtful mind, or any assurance of happiness hereafter. It is the duty of man to obtain all the knowledge he can, and then make the best use of it.

T. P.

*To Mr. Moore,  
Of New York, Commonly Called Bishop Moore*

I HAVE read in the newspapers your account of the visit you made to the unfortunate General Hamilton, and of administering to him a ceremony of your church which you call the *Holy Communion*.

I regret the fate of General Hamilton, and I so' far hope with you that it will be a warning to thoughtless man not to sport away the life that

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<sup>5</sup> In an English edition of the Bible, in 1583, the first woman is called Hevah.

God has given him; but with respect to other parts of your letter I think it very reprehensible, and betrays great ignorance of what true religion is. But you are a priest, you get your living by it, and it is not your worldly interest to undeceive yourself.

After giving an account of your administering to the deceased what you call the Holy Communion, you add, "By reflecting on this melancholy event let the humble believer be encouraged ever to hold fast that precious faith which is the only source of true consolation in the last extremity of nature. Let the infidel be persuaded to abandon his opposition to the Gospel."

To show you, Sir, that your promise of consolation from Scripture has no foundation to stand upon, I will cite to you one of the greatest falsehoods upon record, and which was given, as the record says, for the purpose, and as a promise, of consolation.

In the epistle called the First Epistle of Paul to the Thessalonians, iv, the writer consoles the Thessalonians as to the case of their friends who were already dead.

He does this by informing them, and he does it he says, by the word of the Lord (a most notorious falsehood), that the general resurrection of the dead and the ascension of the living will be in his and their days; that their friends will then come to life again; that the dead in Christ will rise first.—"Then WE (says he, ver. 17, 18) which are alive and remain shall be caught up together with THEM in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Delusion and falsehood cannot be carried higher than they are in this passage. You, Sir, are but a novice in the art. The words admit of no equivocation. The whole passage is in the first person and the present tense, "We which are alive."

Had the writer meant a future time, and a distant generation, it must have been in the third person and the future tense. "*They who shall then be alive.*" I am thus particular for the purpose of nailing you down to the text, that you may not ramble from it, nor put other constructions upon the words than they will bear, which priests are very apt to do.

Now, Sir, it is impossible for serious man, to whom God has given the divine gift of reason, and who employs that reason to reverence and adore the God that gave it, it is, I say, impossible for such a man

to put confidence in a book that abounds with fable and falsehood as the New Testament does. This passage is but a sample of what I could give you.

You call on those whom you style "infidels," (and they in return might call you an idolater, a worshiper of false gods, a preacher of false doctrines), "to abandon their opposition to the Gospel." Prove, Sir, the Gospel to be true, and the opposition will cease of itself; but until you do this (which we know you cannot do) you have no right to expect they will notice your call. If by *infidels* you mean *Deists* (and you must be exceedingly ignorant of the origin of the word Deist, and know but little of Deus, to put that construction upon it), you will find yourself over-matched if you begin to engage in a controversy with them.

Priests may dispute with priests, and sectaries with sectaries, about the meaning of what they agree to call Scripture, and end as they began; but when you engage with a Deist you must keep to fact. Now, Sir, you cannot prove a single article of your religion to be true, and we tell you so publicly. Do it if you can. The Deistical article, the belief of a God, with which your creed begins, has been borrowed by your church from the ancient Deists, and even this article you dishonor by putting a dream-begotten phantom<sup>6</sup> which you call His son, over His head, and treating God as if he was superannuated.

Deism is the only profession of religion that admits of worshiping and reverencing God in purity, and the only one on which the thoughtful mind can repose with undisturbed tranquillity. God is almost forgotten in the Christian religion. Everything, even the creation, is ascribed to the son of Mary.

In religion, as in everything else, perfection consists in simplicity. The Christian religion of Gods within Gods, like wheels within wheels, is like a complicated machine that never goes right, and every projector in the art of Christianity is trying to mend it. It is its

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<sup>6</sup> The first chapter of Matthew, relates that Joseph, the betrothed husband of Mary, dreamed that the angel told him that his intended bride was with child by the Holy Ghost. It is not every husband, whether carpenter or priest, that can be so easily satisfied, for lo! it was a dream. Whether Mary was in a dream when this was done we are not told. It is, however, a comical story. There is no woman living can understand it.

defects that have caused such a number and variety of tinkers to be hammering at it, and still it goes wrong.

In the visible world no time-keeper can go equally true with the sun; and in like manner, no complicated religion can be equally true with the pure and unmixed religion of Deism.

Had you not offensively glanced at a description of men whom you call by a false name, you would not have been troubled nor honored with this address; neither has the writer of it any desire or intention to enter into controversy with you. He thinks the temporal establishment of your church politically unjust and offensively unfair; but with respect to religion itself, distinct from temporal establishments, he is happy in the enjoyment of his own, and he leaves you make the best you can of yours.

A MEMBER OF THE DEISTICAL CHURCH.

*To John Mason,  
One of the Ministers of the Scotch Presbyterian Church of New York,  
With Remarks on His Account of The Visit He Made to the Late General Hamilton*

"COME now, let us reason together, saith the Lord." This is one of the passages you quoted from your Bible, in your conversation with General Hamilton, as given in your letter, signed with your name, and published in the *Commercial Advertiser*, and other New York papers, and I requote the passage to show that your text and your religion contradict each other.

It is impossible to reason upon things not comprehensible by reason; and therefore, if you keep to your text, which priests seldom do (for they are generally either above it, or below it, or forget it), you must admit a religion to which reason can apply, and this certainly is not the Christian religion.

There is not an article in the Christian religion that is cognizable by reason. The Deistical article of your religion, the belief of a God, is no more a Christian article than it is a Mahometan article. It is an universal article, common to all religions, and which is held in greater purity by Turks than by Christians; but the Deistical Church is the only one which holds it in real purity; because that Church acknowledges no copartnership with God. It believes in Him solely;

and knows nothing of sons, married virgins, nor ghosts. It holds all these things to be the fables of priestcraft.

Why then do you talk of reason, or refer to it, since your religion has nothing to do with reason, nor reason with that? You tell people as you told Hamilton, that they must have faith! Faith in what? You ought to know that before the mind can have faith in anything, it must either know it as a fact, or see cause to believe it on the probability of that kind of evidence that is cognizable by reason.

But your religion is not within either of these cases; for, in the first place, you cannot prove it to be fact; and in the second place, you cannot support it by reason, not only because it is not cognizable by reason, but because it is contrary to reason.

What reason can there be in supposing, or believing that God put Himself to death to satisfy Himself, and be revenged on the devil on account of Adam? For, tell the story which way you will, it comes to this at last.

As you can make no appeal to reason in support of an unreasonable religion, you then (and others of your profession) bring yourselves off by telling people they must not believe in reason but in *revelation*.

This is the artifice of habit without reflection. It is putting words in the place of things; for do you not see that when you tell people to believe in revelation, you must first prove that what you call revelation, is revelation; and as you cannot do this, you put the word, which is easily spoken, in the place of the thing you cannot prove.

You have no more evidence that your Gospel is revelation than the Turks have that their Koran is revelation, and the only difference between them and you is, that they preach their delusion and you preach yours.

In your conversation with General Hamilton, you say to him, "The simple truths of the Gospel which require no abstruse investigation, but faith in the veracity of God who cannot lie, are best suited to your present condition."

If those matters you call "simple truths" are what you call them, and require no abstruse investigation, they would be so obvious that reason would easily comprehend them; yet the doctrine you preach at other times is, that the mysteries of the Gospel are beyond the reach of reason.

If your first position be true, that they are simple truths, priests are unnecessary, for we do not want preachers to tell us the sun shines; and if your second be true, the case, as to effect, is the same, for it is waste of money to pay a man to explain unexplainable things, and loss of time to listen to him.

That God cannot lie, is no advantage to your argument, because it is no proof that priests cannot, or that the Bible does not. Did not Paul lie when he told the Thessalonians, that the general resurrection of the dead would be in his lifetime, and that he should go up alive along with them into the clouds to meet the Lord in the air? I Thes. iv, 17.

You spoke of what you call, "the precious blood of Christ." This savage style of language belongs to the priests of the Christian religion. The professors of this religion say they are shocked at the accounts of human sacrifices of which they read in the histories of some countries. Do they not see that their own religion is founded on a human sacrifice, the blood of man, of which their priests talk like so many butchers?

It is no wonder the Christian religion has been so bloody in its effects, for it began in blood, and many thousands of human sacrifices have since been offered on the altar of the Christian religion.

It is necessary to the character of a religion, as being true, and immutable as God Himself is, that the evidence of it be equally the same through all periods of time and circumstance.

This is not the case with the Christian religion, nor with that of the Jews that preceded it (for there was a time and that within the knowledge of history, when these religions did not exist); nor is it the case with any religion we know of but the religion of Deism. In this the evidences are eternal and universal. *"The heavens declare the glory of God and the firmament showeth His handiwork, Day unto day uttereth speech, and night unto night showeth knowledge."*<sup>7</sup> But all

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<sup>7</sup> This Psalm (19) which is a Deistical Psalm, is so much in the manner of some parts of the book of Job (which is not a book of the Jews, and does not belong to the Bible), that it has the appearance of having been translated into Hebrew from the same language in which the book of Job was originally written, and brought by the Jews from Chaldea or Persia, when they returned from captivity. The contemplation of the heavens made a great part of the religious devotion of the Chaldeans and Persians, and their religious festivals were regulated by the progress of the sun



other religions are made to arise from some local circumstance, and are introduced by some temporary trifle which its partizans call a miracle, but of which there is no proof but the story of it.

The Jewish religion, according to the history of it, began in a wilderness, and the Christian religion in a stable. The Jewish books tell us of wonders exhibited upon Mount Sinai. It happened that nobody lived there to contradict the account.

The Christian books tell us of a star that hung over the stable at the birth of Jesus. There is no star there now, nor any person living that saw it. But all the stars in the heavens bear eternal evidence to the truth of Deism. It did not begin in a stable, nor in a wilderness. It began everywhere. The theater of the universe is the place of its birth.

As adoration paid to any being but God Himself is idolatry: the Christian religion by paying adoration to a man, born of a woman called Mary, belongs to the idolatrous class of religions; consequently the consolation drawn from it is delusion.

Between you and your rival in communion ceremonies, Dr. Moore of the Episcopal Church, you have, in order to make yourselves appear of some importance, reduced General Hamilton's character to that of a feeble-minded man, who in going out of the world wanted a passport from a priest. Which of you was first or last applied to for this purpose is a matter of no consequence.

The man, Sir, who puts his trust and confidence in God, that leads a just and moral life, and endeavors to do good, does not trouble himself about priests when his hour of departure comes, nor permits priests to trouble themselves about him. They are in general mischievous beings where character is concerned; a consultation of priests is worse than a consultation of physicians.

A MEMBER OF THE DEISTICAL CONGREGATION.

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through the twelve signs of the zodiac. But the Jews knew nothing about the heavens, or they would not have told the foolish story of the sun's standing still upon a hill, and the moon in a valley. What could they want the moon for in the day time?