

Lewis Masquerier in the Western Examiner (1834-35)

“You may, perhaps, have seen some prose of mine signed “Palmer,” and verse signed “Vida,” in the *Western Examiner*, which you may think worthy of being republished in the *Enquirer*.” — Lewis Masquerier, letter to the *Free Enquirer*, December 7, 1834.

These are some of the earliest writings by Lewis Masquerier that I have discovered, with two of his contributions under the pseudonym “Palmer” predating his first letter to the *Boston Investigator*, if only by a matter of days or weeks. In 1834, he was also in contact with *The Crisis*, an Owenite paper in England, and Robert Dale Owen’s *Free Enquirer*. In 1835, he was involved in the discussion of spelling reform in the *Investigator*, following the publication of his work *The Reformed Alphabet and Orthography, applicable to all Languages*, as well as contributing a poem.

It appears that the *Western Examiner* suffered, in its second year, from a depleted staff, which led to delays in publication of submissions, the inclusion of extensive reprints from other papers, etc. The poem by “Palmer,” “Destiny of Man,” was published with a “to be continued” notice, but no additional sections appeared. As a result, it’s hard to judge when we actually stopped contributing to the *Western Examiner*, but we know from other sources that by spring of 1836 he was lecturing various places. By his own account, that work began late in 1835, as his final contributions to the paper were appearing:

“In the winter of 1835-36 I delivered lectures on social subjects and my phonetic system in Tammany Hall, then went on to Boston, and gave a similar course in Mr. Kneeland’s hall. I went then to Bradford, Vt., where I became acquainted with and married Miss Annie Tabor.”

The *Boston Investigator* for April 1, 1836, contains the following:

☞ MR. MASQUERIER, a gentlemen from Illinois, and one of our liberal friends, will deliver lectures in the Sunday Lyceum, Summer street, next Sunday week, (April 10th,) afternoon and evening. Particulars in our next.

Particulars were actually a bit scarce in the following issue, but on the 15th we find:

SUNDAY LECTURES AT THE SUNDAY LYCEUM, SUMMER STREET.

NEXT SUNDAY AFTERNOON. — On the absurdity of the hypothesis on which all religious dogmas are built; viz: The the spirit, should, or mind, can take cognizance of spiritual existences, and of ideas in relation to them, otherwise than through the medium of the outward senses.

EVENING. — Mr. Masquerier will deliver a lecture on the remedy, and probably the only remedy, for moral evil.

which is still not particularly particular.

We can, however, be pretty certain of the substance of Masquerier’s lectures, since the *Investigator* followed the notices of his lectures with the publication of “Lecture I: The Materiality of Mind,” which was then followed by “Lecture II: On Moral Good and Evil” and “Lecture III: On the Remedy of Moral Evil,” which I have generally considered the launch of his career as a “sociologist.” Many more articles followed in the *Investigator*.

The articles from the *Western Examiner* serve as a sort of eclectic prequel to what would be a decidedly eclectic body of work. — SHAWN P. WILBUR.

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- Palmer, "Original Depravity — Tendency of the Dogma to Perpetuate Existing Evils," *Western Examiner* (St. Louis) 1 no. 10 (May 15, 1834): 76-77.
- [note], *Western Examiner* (St. Louis) 1 no. 10 (May 15, 1834): 80.
- Vida, "Address to the Devil," *Western Examiner* 1 no. 11 (June 1, 1834): 88-89. [poem]
- Palmer, "To the Editors of the Western Examiner," *Western Examiner* (St. Louis) 1 no. 15 (August 1, 1834): 115-116.
- [Mention in 1 no. 18]
- Palmer, "Force of External Circumstances in the formation of the Human Character," *Western Examiner* (St. Louis) 1 no. 21 (November 1, 1834): 163.
- Observer, "The Reformed Alphabet and Orthography ; applicable to all languages: with hints for the combination of all languages into one. By Lewis Masquerier," *Western Examiner* (St. Louis) 1 no. 22 (November 15, 1834): 174-175.
- Palmer, "Dialogue between an Indian Chief and a Missionary," *Western Examiner* 2 no. 13 (April 9, 1835): 97-98.
- Palmer, [on "Portrait of a Modern Infidel"], *Western Examiner* 2 no. 14 April 16, 1835): 106-107.
- Palmer, "The Necessary Connection between the Moral and Material World," 2 no. 15 (April 23, 1835): 115-116.
- Palmer, "The Epistle of Paul to Titus, alias, the Epistle of Palmer to P***," *Western Examiner* 2 no. 16 (April 30, 1835): 124-126.
- Palmer, "Christian Absurdities," *Western Examiner* 2 no. 19 (May 21, 1835): 147-148.
- Palmer, "Universalism," *Western Examiner* 2 no. 26 (July 9, 1835): 203-205.
- Palmer, "Destiny of Man," *Western Examiner* 2 no. 34 (September 10, 1835): 267-269. [poetry; "to be continued," but no additional installments appeared]
- Palmer, "The System of Nature," *Western Examiner* 2 no. 41 (November 5, 1835): 321-322.

The three works marked with a dash (—) have not yet been transcribed, but will be included in a later update.

NATURE AND HER LAWS — NECESSITY OF ACQUIRING A KNOWLEDGE OF THEM.

The most remarkable phenomenon that appears in the moral world, is the difference of opinion among men; and to those to whom all nature is but an enigma, the undoubting confidence which men have in their opinions, is matter of much surprise. But to those who have been so fortunate as to have had the veil raised a little, the cause is very palpable. The thinking substance cannot easily suggest any but that association of ideas, which has often been repeated by it; and when the ideas suggest each other, front the circumstance of their being impressed upon the sensorium in connection, their associations frequently become too stubborn to arise in any other order. But when the ideas suggest each other according to the relations and principles among them, they have greater power to correct themselves, and to attain to philosophical genius, and add to the existing stock of knowledge. This is the reason why men of genius (generally *infidels*) differ from each other; for their differences will generally be found to constitute a scale between the first order of things of which I have spoken, and true philosophy. This difference upon principles, has been made an argument by superstitionists, requiring infidels to agree more among themselves, before they object to their numerous sects. Not seeing that a religious sect is made by rejecting some one or more points of a wholly erroneous system, and retaining the rest, and that the difference of opinion in philosophy, arises from the addition of new views to those which preceded them, superstitionists imagine that those who oppose their dogmas, are such as who cannot perceive their (really imaginary) truths.— There can arise no originality or new views out of a creed of dogmas; for as soon as the mind runs over the points of their artificial system, it is through with the subject; but it is not so with the creed of Nature — her principles are discovered by degrees, and with some truth at each step of the discovery.

The unnatural dogmas of what are called religions, prompt a corresponding unnatural system of practice; but as the notions derived from the study of the laws of human nature, are generally attended with much truth, the corresponding practice is more correct. The whole material and moral world are fitted expressly for each other. The human mind is adapted to receive natural ideas; but unnatural ones induce a corresponding unnatural practice, inconsistent with the order of nature. Thus, by observing the phenomena which nature exhibits, we acquire natural and rational sentiments of her operations, and are prompted to perform real and substantial service to others and to ourselves; and a Deity, it would seem, could be more effectually worshipped in obeying the laws of nature, than by inculcating absurd dogmas, and absurd forms of worship, which can have no other effect but to foment quarrels, and divide society into persecuting sects.

It is curious that superstition divides itself into species, as well as the great system of nature. And the division seems to take place from a vain ambition of an ordinary intellect to be at the head of a sect. When once the feeling exists, it soon finds some part of the system erroneous; and by rejecting it, and clinging to the balance, it gives rise to a new species of doctrine. The number of dogmas constituting an absurd system, can be combined in many ways like the letters of the alphabet.

Of all the species of ignorance that now reign over the moral world, that of the ignorance of the laws of human nature is attended with the most pernicious consequences. Scarcely an opinion is uttered by even the most talented, but what is pregnant with the ignorance of the laws of human nature. Their opinions are all more or less founded on assumed premises, learned from the great mass of learned nonsense with which the moral world is now burdened. Talk with even some of those who have a character for high intelligence, about some error of opinion, or practice in some statesman, and they will generally ascribe it to wilful intention, or corruption— and thus show nothing more than the character of their own minds, from the prevalence of “free will” doctrines. Every creature forgets to allow that candor in the sentiments of others which he knows he himself possesses. Go to each man in society and ask him — sir, have you not, with but few exceptions, the approbation of your conscience for what you say and do? The answer will be, yes. But talk to him about the opinions and practices of others, and he will, should he happen to differ from them, let loose some of his predominating “free will” ideas, about corruption.— This great error and evil arises from the sovereignty of the association of ideas, concerning the freedom of the human will, and belief acquired by education. They cannot hold their minds to the idea long enough, until the brain can conform to it, to see that there is nothing but the association of ideas to constitute the mind — that one idea is always preceded by another or an external object, and that they suggest each other according to certain laws; thus constituting a chain or train of ideas in the order of cause and effect, antecedent and consequent—motive and action. The sentiment is too prevalent also, that the faculties, as they are called, are separate and independent things, originating certain powers within themselves; when in fact, they are nothing but different classes and qualities of the association of ideas. There are no will or belief without ideas—there are no ideas without a will or belief of some kind.

Human creatures cannot be any thing more than their peculiar association of ideas will permit them. Their will and belief must ever correspond to them. Every object presented to their minds can be tried only by what they have in their skulls. It is of no use to present any thing new, or original, to those who have nothing similar in their own minds. The common and mediocre class of minds, is composed of the knowledge furnished by its predecessors, and can go no further than they can carry it; imagining that the existing institutions of men have attained to perfection. — Hence, the discoveries and inventions of men of genius, are ever ridiculed by their mediocre contemporaries unless they are so glaring as to enforce conviction. These common place notion-men can now declaim most indignantly against the discredit and opposition which Galileo and Columbus met with, when they suggested their discoveries; but let discoveries and new systems of science be presented by *their own* contemporaries, and they will, in their turn, exert the same discredit, ridicule and opposition, which they condemn in the contemporaries of Galileo and Columbus. Let, for instance, the social system of Mr. Owen be explained to them, and such is the predominance of their association of ideas, secured from the existing forms of society, that they will play the same scene that they censure in others. In truth, all the notions that compose the minds of these *mediocres* were once discoveries, and met at first with repulse. The cause of this inconsistency is, that the history of the persecutions of Galileo and Columbus have come down in connection with their own discoveries, and have been instilled into their minds together. We look forward to that day, when men can attain to the knowledge of their nature under the social system; and instead of abusing each other for differences of opinion, and men of genius for the originality of

theirs, will say to each other—my friend, the associations of my mind are different from yours — my mind at this time cannot exist in the state that yours does; in time, the action of my sensorium will give rise to new intellectual conditions. The ideas that now compose my mind, have been repeated so often by the action of my brain, that they are the only ones that will arise; therefore, could the whole system of your opinions be called up as rapidly in my mind as my own, they might successfully attack my notions, and put them to flight. But it must be a long time before my brain can change the system of notions that produce my present notions into those that produce yours. And, indeed, if my brain is strongly predisposed to produce any acquired knowledge only, I doubt whether I can ever think with you. This will be the manner in which an ordinary intellect will express itself under a rational system of education.

Whenever human creatures can be learned to understand the nature of their minds, they will become more tolerant, and will be better capable of appreciating the nature of genius and talent. Talent consists in the power of acquiring the knowledge in existence, whether true or false, and of making an application of it to the purposes of life, Genius consists in the power of adding to the existing stock of knowledge. From the circumstance of poetical genius not being combined-with much judgment in some things, an opinion is prevalent that genius and judgment are seldom combined in the same person. But this is a grand error in criticism; and it is thus explain There are two grand classes of ideas, to wit: — the ideas of sensible objects — and ideas of the relations and principles between them. When the ideas of sensible objects predominate, they constitute poetical genius; but when the ideas of the relations and principles between sensible objects predominate, they constitute philosophical genius, which is judgment and reason itself. Thus, the highest order of judgment, is possessed by philosophical genius, and is what constitutes good and comprehensive sense; but common sense can mean nothing but the common place notions of the commonalty, which are necessary in their common occupations, but which are far from being adequate to teach them the truths of nature.

PALMER.

☞ “PALMER’S” second favor come to hand somewhat mutilated. His remittance, however, is acknowledged; and his Essay can be transcribed for insertion. We will de the best we can to the rest, and if we do not “speak the speech as ’twas *written*,” he will please correct us.

ORIGINAL DEPRAVITY — TENDENCY OF THE DOGMA TO PERPETUATE EXISTING EVILS.

It is utterly impossible to enlighten the human mind, while the ignorantizing dogma exists, that moral evil is caused by an original and inherent depravity of man. So long as it is the practice to instil this dogma into the minds of youth, knowledge, science, morality, and happiness, must be more or less retarded. While men are taught to ascribe the moral evil which pervades society, to a free-will depravity of our nature, (and which is partly generated by this very dogma) it will be impossible to convince them of the real cause of this species of evil. But so soon as they can be educated to see that mind consists in nothing but an association of ideas, and corresponding emotions caused by the original stimulation of external objects upon the excitable structure of the nervous system, (which is composed of elements no more depraved than those in the composition of other bodies,} — so soon as they can be educated to see that ideas do not create themselves, but only precede, follow and associate with each other in the order of antecedence and consequence—so soon as they can be persuaded to know that the faculties and passions are nothing but different classes of ideas and emotions, and so soon as they can be prepossessed to think that will, reason, belief, and conscience, are nothing but the result and effect of the association of ideas and emotions — then, and not till then, can they become capable of seeing and thinking that it is the erroneous and unnatural institutions, governments, systems, doctrines, dogmas and fables, causing an excess and mismanagement of the passions and actions, that deprave them. It is the order and harmony among the objects of the external world, that establish the order and laws of the association of ideas. It is clusters of these associations of ideas that give individuality to emotion, and divide its two grand departments of pleasure and pain into the passions and desires. We are the creatures of whatever association we can acquire. It is the greater quantity of order around us that gives a greater harmonious and predominating association of ideas, and that causes virtue and happiness to triumph over vice and misery.

But I regret to find that so many of those who see the absurdity of ascribing the cause of moral evil to the inherent depravity of man, should limit its cause to district religions and monarchical governments, and not see that the greater portion of it is caused by the erroneous form of society from the private property system. Is it possible that mankind can only comprehend and reform themselves of but one species of error eta time! This seems to be the case at present in America and Europe, where the evils of kingly governments are generally seen, and representative ones substituted; but the other sources of evil are only suspected by a few. The cause of this is, that the philosophers, some centuries back, could only, from the darkness of the age, point out the evil of monarchical governments. But men having now adopted representative governments, they are beginning to see the evils of district religions, which have been pointed out at a later date, and which require more moral courage to resist than that of government; but few are beginning to suspect that representative governments, private property and even labor-saving machinery upon the present division of goods, are also evils. The necessity is, that the whole system of evil must be presented to mankind in connection, before they can become completely unpuzzled as to its cause. By pointing out one source of evil at a time, the mind is left in doubt as to the source of the balance.

Writers must, therefore, begin to treat upon the whole system of evil; for when men can be educated to see the whole of it, they will be roused to greater exertions, and will make a more complete and rapid reform. The great body of evil, then, is not to be charged to any one institution, but to a combination of them. It is the private property system that causes so much selfishness, avarice, inequality, poverty, luxury, crime, misery, wars and ignorance; and it is the district religions and improper governments that have increased them by producing party and sectarian spirit, disunion, intolerance and persecution, But we behold many of those who see the evils of kingly governments, and district religions, committing a blunder (by viewing the selfishness produced by the private property system itself, as an insurmountable barrier to the adoption of the community system of goods) similar to that of the christian who blinds himself by ascribing the evils partly generated by the dogmas of christianity, to the original depravity of man.

PALMER.

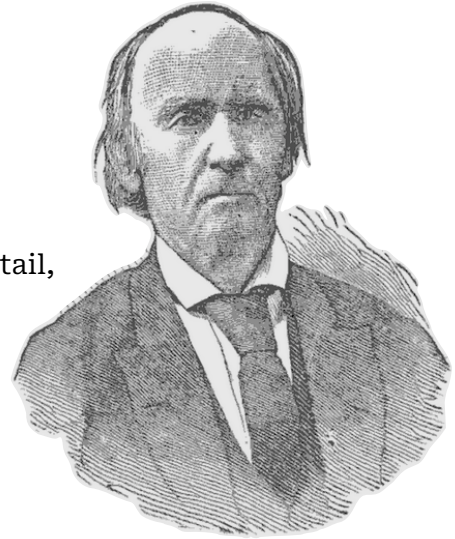
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☞ “VIDA” in our next.

For the Western Examiner.

ADDRESS TO THE DEVIL.

Thy Majesty has been traduced so long,
Thou shouldst have justice done thee in a song.
Yes! justice should be done to thee as well
As men, tho' thou art doomed to live in hell.
But every sin-committing sect, and priest,
Has made thee out an ugly, noxious beast.
Horns, hair, and hoofs, and snout, and tusks, and tail,
Distort thy form, and o'er men's fears prevail.
They have distorted thee in every feature,
And say thou art a sooty, blackskinned creature.
(But thou wilt have revenge upon these elves,
For they will get this form from thee themselves.)
Of every heinous crime thou art accused;
With every slanderous epithet abused.
The law books say that thou dost instigate
Those criminals indicted by the state,
Who're punished for the crimes which they declare
Were caused by thee: now this cannot be fair.
Let some foul ruffian some fair maid seduce,
It is thy lust that did the great abuse! —
Oh, that mankind could all be brought to know
That they are to themselves the greatest foe!
Yes, they inflict, themselves, the penal rod,
Themselves their deeds affect, and not their God.
Now my opinion of thee is, that thou
Must have a well shaped form, and pleasant brow,
Else how couldst thou increase thy subjects so,
That preachers think thou art their greatest foe?
Thy power must be great, for christians say,
Thy kingdom is increasing every day.
Altho' they all believe that Jesus Christ



LEWIS MASQUERIER

Among the Jews his body sacrificed
To purchase for the human race salvation,
Yet still it seems few doth escape damnation.
And Milton says, Christ did create our race
To fill up heaven's fallen—angels' place;
Yet still it seems most all mankind must go
To hell, altho' it is high heaven's foe!

The time is not far distant, it appears,
When thou art to be chained a thousand years;
And then, they say, Christ's kingdom can prevail,
Because thou hast no power to assail!
But this cannot be giving thee fair play,
To take thy power and liberty away.
Altho' thou didst in heaven's warfare yield,
Yet thou, on earth, hast always gained the field.
And now the victory cannot be gained
On earth, they say, unless they have thee chained!

Now let me with thy majesty advise —
Upon thy subjects cease to tyrannize;
Why canst thou not be somewhat more discerning! —
Where is the reason for eternal burning?
Why punish thus, weak, finite human nature,
That sins against itself—not its creator?
Pat out thy fire, and drain thy sulph'rous lake,
And all thy foolish cruelties forsake.
Thy subjects must be purified from vice,—
Then turn thy hell into a paradise.
Thy dismal, smoky, sooted hills and-dales
Should all be swept by Zephyr's cooling gales.
Let them receive the heaven-descending rains,
And plant Elysian fields and flowery plains.

VIDA.

Force of External Circumstances in the formation of the Human Character.

We are conscious of nothing more within us than ideas and emotions. Hence we may rationally infer that these are all that constitute mind. And as those who are born without the sense of sight or hearing, can acquire no idea of color or sound, it is evident that thought and emotion cannot be acquired without the intervention of the senses; it is a proof that when the senses cannot be stimulated by external objects, neither can the sensorium. This great dependence of mind upon organized matter to develop it, furnishes presumptive evidence that mind is the effect of organized matter. And as the fact is well established, that a motion, or change, is produced in the brain, whenever an idea or an emotion is felt, the presumption is very strong that a train of cerebral motions is what constitutes a train or association of ideas. And when we consider the very excitable nature of the senses and brain, it gives additional proof that they are adequate to the production of thought. The stimulation, then, of the excitable structure of the brain, through the medium of the senses, by the external world, produces motion, sensation and thought. If this is really the constitution of the human mind, ideas are strictly the representatives of external objects and of its own organization. It must passively receive the form and pressure of the external world. And as the objects of the material world are arranged by nature with order and harmony, the trains of ideas receive their arrangement from this source. It is on this principle then, that the great improvement in the intellectual and moral character of man is predicated. He is so much the creature of external circumstances, that a change in them will always produce a corresponding change in character. His association of ideas corresponds so strictly to the association of objects without—to the order or disorder among external objects, that if these were all placed in complete chaos around us from infancy, our ideas would exhibit a similar chaotic confusion. * * * As there is such uniformity in the objects of the material world, the ideas of all are similar; but the dogmas and fables composing the literature of different countries, are so different, that a corresponding difference of intellectual and moral character is found in them. This is additional proof of the force of surrounding circumstances in forming the mind. Whatever particular dogmas of religion and morals prevail in any country, we see a corresponding belief, character and practice. The dogma so frequently urged in the Alcoran, that infidels should be destroyed, has occasioned much war and bloodshed. The dogma inculcated in the Shaster, that widows shall obtain heaven by burning themselves, on the death of their husbands, has occasioned much self-sacrifice. The dogma put into the mouth of Jesus Christ by an ignorant writer, that “he that believeth not shall be damned,” has given rise to the prevalence of the “free-will doctrines,” which have produced so much intolerance, persecution, and bloodshed, throughout christendom. The many anathemas also in the New Testament against philosophy, have caused too many to wish to know nothing but Jesus and him crucified, and to oppose all true science and philosophy. The dogmas of district religions are sure to stamp their character on their devotees. The same cause that makes priests in christendom also makes them in every other country. Those who are worshippers of the cross of Jesus, would, had they been born in Arabia, have worshipped at the temple of Mecca, or if born in Hindostan, have sacrificed themselves under the car of Juggernaut. Those poor, silly females, who shout, dance and weep at our camp-meetings, would, perhaps, had they been born in

Hindostan, have been among those dancing girls at the temple of Juggernaut, and *consecrated* to prostitution by the priesthood. So true is it that the character of human beings is formed *for* them, and not *by* them.

Palmer.

DIALOGUE BETWEEN AN INDIAN CHIEF AND A MISSIONARY.—In August last, a couple of Presbyterian Missionaries forced their way 100 miles up the Desmoines river, to a band of the Sac and Fox Indians, who had lately erected a new village there: and quartered themselves upon them, with a view of civilizing them with Christianity! After troubling Mr. Francis Labazier, the interpreter (employed in the service of Mr. Wells, an agent trading for the fur company,) in the fruitless endeavor to explain the mysterious and absurd doctrines of Christianity to those Indians, they were informed by them that their services were not needed in that way. The following dialogue, written by the interpreter, at the time, passed between MR. CUTTING MARSH, one of the missionaries, and APANOSE, the principal chief.

Mr. Marsh, (holding up a picture.) — This picture represents the last Judgment, when Jesus Christ will appear in all his glory. His angels will sound the trumpet to awake the dead, and their souls will in that great day reunite to their bodies, They will all be brought before him, and judged, according to the deeds done in the body. The wicked will go to everlasting fire, and the followers of Jesus Christ to everlasting happiness.

Apanose. — Who made that picture, and who revealed to mankind that such things will happen?

Mr. Marsh. — This picture was drawn in England, by a preacher, and the revelation was revealed by Jesus Christ himself, our Saviour and God.

Apanose. — What evidence have you to prove to mankind that Jesus Christ was the true God?

Mr. Marsh. — The proof of the fact is in our sacred book, which was written by men who had lived with him, and had eaten with him; and who had witnessed his miracles, and suffered death to prove the fact.

Apanose. — What sense can there be in suffering death to prove a fact? How can suffering death prove the fact? Do not men sometimes believe lies as well as truths? May not these men have been killed for believing lies?

Mr. Marsh. — As they were in a land of unbelievers and idolaters, who would not believe them, they preferred suffering death rather than to live and renounce what they had said and believed about the Christ, which was the son of God.

Apanose. — Is that all the proof that Jesus Christ is the son of the Great Spirit?

Mr. Marsh. — No. Many hundred years before, it had been written by God himself, and afterwards by prophets who were inspired by God himself, that the Savior would come and deliver mankind from their wickedness and sin, which they had contracted at the beginning of the world by our first parents, Adam and Eve.

Apanose.—Where is the original of this writing to prove it was the writing of the Great Spirit himself?

Mr. Marsh. — The original is nothing — but the word of God is all. It was written by himself; he descended upon a high mountain, while it was surrounded by many thousand people, who witnessed the glory of God descending from heaven, in a flame which lightened up the whole mountain; all the people heard God call, from the mountain in a voice of thunder, while surrounded by flashes of lightning, for one of the wise men out of the crowd, to come up and receive the law of God. When Moses went, and after God had been forty days writing, with his own finger, his word on two large

tables of stone, he gave them to Moses, who brought them down to be read to the people, and handed to posterity.

Apanose. — Where are the two tables of stone on which the Great Spirit wrote with his own fingers, his words to man, to be handed to posterity?

Mr. Marsh. — When Moses brought them down from the top of the mountain, he found that his people had made them a golden calf, and were worshipping it, which so enraged him that he dashed down the tables and broke them to pieces. He afterwards made two other tables of stone, and wrote the word of Ged upon them, but they have since been lost, and the words which were written on them have been translated, and are now contained in this book, (*holding up the bible.*)

Apanose. — What! The two tables of stone which had taken your God 40 days to write his word upon, broken to pieces in an angry fit, before they had been read to any of the people, and lost so soon, though they were to be handed to posterity! Why, none of the Great Spirit's other works have ever been lost! The sun and moon have never been lost! But even if you were to show us the two tables of stone, how could we be certain that they were made by the Great Spirit, and not by man? You say they were carried by a man; they could not, then, have been very large. Unless they were many miles long, and broad, how could we know they were not made by man? Does not man write *talking-marks* on stones, trees and paper? Your story about calling the dead to judgment, by the son of the Great Spirit, seems all to be a lie. — If Christ, whom you call the true God, was born, was not his father and mother born too, and equally true and great? If Christ was the only true God, how could there have been father and mother?

If you will live with us and help our squaws raise corn and dress skins, our men will hunt for you. But we have as good a way of worshiping the Great Spirit as you have.

PALMER.

Des Moines Rapids, Oct. 2, 1834.

Messrs. Editors—The following slanderous article, printed upon a small slip of paper like a ball ticket, was handed to me by a tavern keeper in this place, who said it was given to him by a preacher who staid with him over night. It seems that the orthodox preachers and missionaries are in the habit of retailing such bits of slander—thinking, that from their shortness, they are more likely to be read.

“PORTRAIT OF A MODERN INFIDEL.”

“Extracts from Cheetham’s Life of THOMAS PAINE, published in the city of New York, where he died, and corroborated by the testimony of his physician, Dr. James R. Manley, who is still (1831) resident of that city.

“PAINE had no good qualities. Incapable of friendship, he was vain, envious, malignant; in France cowardly, and every where tyrannical. In his private dealings he was unjust, never thinking of paying for what he had contracted, and always cherishing the most deadly resentments against those who by law compelled him to do justice. To those who had been kind to him, he was more than ungrateful; for, to ingratitude he added mean and detestable fraud. He was guilty of the worst species of seduction — the alienation of a wife and children from a husband and a father. Filthy and drunken, he was a compound of all the vices.

“On his death-bed, he said to his physician, Dr. James R. Manley, I think I can say what they make Jesus Christ to say—My God, my God, why hast thou forsaken me? “During about two weeks preceding his death, he would call out, in his paroxysms of distress, without intermission, “O Lord, help me,” “God, help me;” “Jesus Christ, help me;” “O Lord, help me,” &c., repeating the same expressions, without any variation, in a tone of voice that would alarm the house. When asked by Dr. Manley, “Why do you call upon Jesus Christ to help you?” “Do you believe that he can help you?” “Do you believe in the divinity of Jesus Christ?” “Come, now, answer me honestly — I want an answer as from the lips of a dying man.” “Do you wish to believe that Jesus Christ is the Son of God?” After a pause of some minutes, he answered — I have no wish to believe on that subject.

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Isaiah, 65; 7.

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The following parody on. the above, is given as an answer to it.

PORTRAIT OF AN ORTHODOX CHRISTIAN.

Orthodox Christians have few good qualities, Incapable of reasoning on the subject of their faith, they are generally presumptuous, dogmatic and malignant; in morality, cowardly — in *Godliness* heroic—and to free thinkers tyrannical and intolerant. In their

preachings they endeavor to make proselytes, rather than to unite men in the practice of the common duties of life; and too frequently cherish deadly resentments against those' who have moral courage and force of sentiment enough, to doubt the divine origin of their absurd creeds. — To those who can believe with them, they are more than partial; and to partiality they add mean and detestible fraud to make converts, and to prejudice the public against those who have exposed their money making schemes. — They are guilty of the worst species of immorality — that of alienating the minds and hearts of the members of society, by their remorseless dogmas. Ignorant and fanatical, they are a compound of all the vices of superstition.

On their death-beds, many Christians who are the innocent dupes of their more knowing preachers, are prone to feel doubt whether they are really regenerated, & whether the Holy Ghost has not ceased to strive with them, and whether they have obtained pardon and mercy for their imaginary depravity, 'They are in a condition then, to cry out, "My God, my God, why hast thou forsaken me?" They will then call out in their paroxysms of distress, oft without intermission, "O Lord help me," "God help me;" "Jesus Christ help me," &c. &c., repeating the same expressions without any variation, in a tone of voice that would alarm all hearers. Preachers are ever around them, adding fuel to their fanaticism and remorse, telling them to "call on Jesus Christ to help them—to believe that he can help them; and to believe in his divinity." They will, strengthened by the prayers and solicitations of their confessor, say that they "believe Jesus Christ is the Son of God;" — they will then be considered as having died in the faith and will be preached into heaven.

"Let the Christian forsake his belief, and the superstitious man his unnatural thoughts, and let him return unto Nature, and she will guide him in the way of Truth, and abundantly bless him."

PORTRAIT OF THE PHILANTHROPIST THOMAS PAINE.

Paine had many good qualities. Capable of the most sincere friendship, he was confiding, unsuspecting and conciliating. In France, heroic, and every where democratical. In his private dealings, he was just, always paying for what he had contracted, and always cherished the most lively forgiveness of those who ignorantly did him injustice, or even those who knowingly did it. To those who had been kind to him, he was more than grateful—for, to gratitude he added beneficence, gifts and legacies. He practised the best species of beneficence, by supporting the helpless widow and orphans of a friend who died a martyr to the cause of liberty, in the French Revolution. Combining genius with talent, they rendered him capable of practising the high virtues of philanthropy.

PALMER.

Quincy, Ill.

THE NECESSARY CONNECTION BETWEEN THE MORAL AND MATERIAL WORLD.

We are the creatures of the very form and pressure of external objects, modified only by the peculiar organization of the brain. The proper or improper relations, existing between external objects, will ever establish the same relations among the associations of ideas. A correct knowledge, belief and conscience, then, can be obtained from no other source, than a close observation of the phenomena of nature. It is on this principle, that the vast improvement of the human race is predicated. Had man innate faculties, sentiments, passions and desires, the present state he is in, would be a proof that his character could not be changed. But, instead of this, he is but a piece of organized matter, stimulated by the external world into motion, life, sensation and thought. The action of the air upon the lungs, may be the first physical cause of the motion of the heart and blood, from which results life. The form and color of objects, conveyed in the rays of light to the retina—the sound of objects, conveyed by the air to the tympanum—the particles of objects conveyed to the olfactory, and the taste and touch of objects, all stimulate their peculiar senses, and are repeated by the excitable structure of the sensorium by its motion, which is very probably all that constitutes the essence of mind, and its two departments of sensation and thought. In this light, mind could only be viewed as a chain of events in the order of cause and effect, as much so, as those which occur in inanimate nature. An idea is ever preceded by an external object, or an idea already impressed as its cause; — so that there can be no necessity for these things called faculties, to produce ideas. These faculties, cannot be anything more than classes of ideas. Conception, imagination, fancy, &c., can be nothing more than ideas representing sensible objects. Abstraction, judgment and reason, can be nothing more than ideas representing the natural relations of those sensible objects. Will, conscience, and belief cannot exist, previous to the ideas they refer to. They are like form and solidity to matter, co-existent and inseparably interwoven with the association of ideas. The human will, then, cannot exist previous to its ideas, and cannot be free to choose but according to the strongest motive; and where there is no idea, there is no will or choice. All the meaning there can be in the word freedom, consists in the power which a natural chain of events have, of following each other in their natural order, untrammelled by any other. As, then, nature has provided objects around us, calculated to give us pleasure, is it not better that we are necessitated to be impressed by them, than if we had the absurd power of not being operated upon by them? As we are the creatures of the good or bad quality of the external objects, our character can only be improved by surrounding us, from birth to death, with favorable circumstances. And as the knowledge is now in existence, that it is unnatural ideas, and erroneous institutions that deprave the character, this knowledge will now become an efficient cause and motive to change the institutions around us. This knowledge constitutes those new circumstances, that will change the condition of man so soon as put in practice.

The desire for certain classes of objects, becomes strong in proportion to the quantity of thought we have to represent them. Thus the private property system, and the institutions which result from it, have a tendency to excite the desire for property as the predominating one, and to weaken those for a higher class of objects. Were men educated under the community system, they would not have such a strong association of thoughts of *meum* and *tuum*, and would not become so selfish, avaricious, luxurious,

poor, unequal and miserable. But in the earlier stages of society, mankind could not be sufficiently reasonable to adopt or live under any other system. The private property system, then, is to be considered as unavoidably preparatory to real civilization. — Men have by degrees advanced through the grades of hunters, herdsmen, agriculturalists and manufacturers, under the private property system, which, at the same time, has been preparing mankind for civilization by furnishing many the time and means to improve, discover, and invent, but has also given rise to a system of inequality and moral evil, which nothing less than a community system of property can effectually regenerate.

PALMER.

THE EPISTLE OF PAUL TO TITUS;
alias,
THE EPISTLE OF PALMER To P*,**

Chapter I.

How ministers should be qualified & employed.

1. Palmer, a devotee of science and a disciple of Owen, according to the principles of the social system, and the acknowledging of the truth which is after nature;
2. In hope of an eternal chain of being, which nature, that cannot lie, promises by her uniform mode of operation ;
3. That hath in due times manifested through ages of experience which is unfolded unto me the future improvement of the human race;
4. To Peck, superstition's own son after the common faith: grace, mercy and knowledge from Owen the Father of the social system, our Saviour.
5. For the promotion of this cause, I would appoint thee in Illinois that thou shouldst spread in order the knowledge that is wanting, and ordain Free Enquiry societies in every town as the happiness of thy fellow-creatures require.
6. If any be ignorant; the teachers being well paid should instruct his faithful children not accused of unwillingness to be taught.
7. For a teacher must be blameless, as the exemplar of virtue: not self-willed; not soon angry, not given to wine, no hypocrisy, not given to filthy lucre;
8. But a lover of morality, a lover of good men, sober, just, moral, temperate;
9. Holding fast the truths of nature as she teaches them, that he may be able by sound doctrine, both to exhort, and to convince the gainsayers.
10. For there are many unruly and vain talkers and deceivers, especially they of the orthodox;
11. Whose power must be checked, who would subvert other sects, teaching things which they ought not, for filthy lucre's sake.
12. One of themselves, even a prophet of their own, said the universalists are always liars, evil beasts.
13. This preaching is untrue: wherefore rebuke them sharply, that they may be sound in truth.
14. Not giving heed to Jewish fables, and commandments of Priests that turn from the truth.
15. For unto the philosophic all unnatural things are impure, but unto them that are superstitious and religious all nature is impure and corrupt—so that even the mind and conscience of man are defiled.

CHAP. III.

Directions for Life and Doctrine.

1. But speak then the things which become sound doctrine.
2. That the aged men be sober, prudent, temperate, sound in knowledge, in charity, in justice.
3. The aged women likewise, that they be in behavior as becometh their sex; not false accusers, not given to much tattling, teachers of improper things.
4. That they may teach the young women to be virtuous, to love their husbands, to love their children.
5. To be discreet, chaste, keepers at home, good natured, not scolders of their own husbands, that the peace of their family be not broken.
6. Young men likewise exhort to be liberal
7. In all things showing thyself a partner of good works; in doctrine shewing uncorruptness, gravity, sincerity.
8. Liberality of speech that cannot be condemned; that he that is of the contrary belief may admire, having no evil thing to say of you.
9. Exhort citizens to be obedient unto their own governors, and to instruct them in what they may know, not misrepresenting their motives.
10. Not competing, but shewing all good co-operation that they may adorn the society of the social system, our Saviour in all things.
11. For the grace of the co-operative system that bringeth terrestrial salvation hath appeared to all men.
12. Teaching us that by co-operating in all things we can have the virtuous gratification of, all our laudable desires, could live plentifully, virtuously and happily in this present world;
13. Looking for that blessed reformation, and the glorious appearing of the social system our Saviour;
14. Which the process of science and philosophy hath given unto us to redeem us from iniquity, and to purify all mankind, and to make them zealous of good works,
15. These things speak, and exhort, and rebuke with amiability and liberality, that no man can despise thee.

CHAP. III.

What P ** is to Teach.*

1. Put your hearers in mind to be subject to the laws of nature, to obey reason, to be ready for every good work,
2. To speak evil of no man, to be no brawlers; but gentle, shewing all meekness unto all men.
3. For we ourselves also were, when we believed in the free will doctrines, often foolish, imagined that men did things more intentionally than they really do.
4. But after that we became a convert to the doctrine of a necessary connection of a chain of being, and that the mind was nothing but the original stimulation of external objects, we now see that we are the creature of the surrounding circumstances modified only by a difference of the organization of the brain,

5. And that moral evil is to be traced to causes not under the agents control, and that it is to the unrighteous institutions to which it is to be traced, and that the happiness of man can only be found in the establishment of a co-operative instead of the competitive system and renewing society by a change in its structure,

6. Which has been revealed to us by Owen through the social system our Saviour.

7. That being regenerated by it, we are made partakers according to the hope of terrestrial life.

8. This is a faithful saying, and I wish that thou wouldst affirm it constantly, that they whose lot will be to live under the new society, cannot but perform good works. These doctrines are good and profitable unto men.

9. But avoid foolish creeds, and fables and preaching and dissensions about religion, for they are unprofitable and vain.

10. A man is a sectarian because the organization of his brain will not admit of a comprehensive association of ideas of fundamental principles. Hence such a man is liable to receive only a limited one, and becomes a sectarian, and tho only sense in which *heretic* can have any meaning is, one who differs from the universal principles of nature.

11. Knowing that he that is such is so by necessity, and though he sins, yet he is accountable only to the laws of his nature which adequately punishes him for every deviation from her.

12, When I shall have any more good doctrine for thee, or thy brethren I will write it to thee, and be thou diligent in studying it, for it takes nearly as long to disassociate erroneous notions as to acquire them. For I have determined to disseminate the Owenian philosophy.

13, Teach thy brethren and pupils the truths of nature diligently, that nothing be wanting unto them.

14, And let us also learn to maintain good works for society's use, that we may not be unuseful.

15, All that are with me salute thee. Greet them that love us in the true philosophy. Truth be with you all, amen.

Written to P***, ordained a minister of the Baptist Church of te Illinoians, from St. Louis, Missouri.

CHRISTIAN ABSURDITIES.

The "Christian Messenger," published at Jacksonville, Ill., and edited by Barton W. Stone, seems to hold to the leading doctrines of Christianity, with some modification of "Original, or birth Sin," as_ not beginning until the exercise of reason, and of regeneration being effected by the same faculty. This is much better than calvinistic orthodoxy, and agrees nearly with the religion of Campbell, which, rejecting the absurd-dogmas of original or birth sin, and of a supernatural influence, will lead the mind to see that the cause of moral evil, consists in erroneous institutions educating erroneous sentiments. The editor deplors the division of christianity into so many sects, and calls upon them to rally to the standard which he has reared, and unite under the name of Christians, taking the gospel, and not creeds for their guide. But he will call in vain. From the knowledge which is now spread abroad, mankind can never unite under any thing short of the doctrines of materialism. Never will christians again be so united as it was under Constantine. It was formed amidst conflicting opinions—was partially one sect for a short time—and then split between the political aspirants of the eastern and western empires, into the Grecian and Roman Churches; which, prevailing in different countries, could not correct each other, but degenerated into the highest degree of absurdity and. corruption in the middle ages; and has now become reformed error under the protestant sects and is dividing the empire of superstition with the original sects.

Natural ideas are now increasing through science and philosophy, and mingling with the supernatural ones to such an extent, that the moral world exhibits an incongruous mass of conflicting sentiments attracting or repulsing each other, forming more enlightened sects of christians at top and precipitating *orthodox* ones to the bottom. The sentiments of natural existences, aided by the printing press, are daily strengthening themselves, and the dogmas of christians becoming more irreconcilable to them. The liberal sects of christians, increasing so rapidly, and the orthodox: sects purging themselves of some of their most absurd tenets, and partaking of the general intelligence and liberality, will very probably unite into two sects generally, until both shall become a mongrel mixture of christianity and materialism. And when materialism shall become the popular belief, then farewell to the reign of superstition, when priests shall become "ashamed of the gospel of Christ."

There will certainly be unions formed among sects that differ but very little. It was but a very few years ago when the Presbyterians, Baptists, & Methodists, were anathematizing each other; now they call each other their "orthodox brethren;" commune with each other—preach in churches or camps, and have discovered that it is unimportant whether baptism is administered by sprinkling, pouring, or emersion. While the Campellites and Stonites still tenacious of the mode of baptism by emersion, they reject one of the most essential points of orthodoxy—that of the operation of the Holy Ghost. In fact the reign of this, the third person of the trinity, is nearly over. Christians are becoming too intelligent to fancy they are supernaturally operated upon. The more informed find when their enthusiasm is cooled, that their being "born again" is only a nervous excitement. The dogma of a supernatural influence has produced upon the minds of the ignorant a great deal of holy phrenzy and blood shed. If the third person of the Trinity had consisted of Satan instead of the Holy Ghost, as is the case in the Egyptian, Grecian, Persian and Hindostan religions, there would not have been so

much human misery in Christendom. For the worship of the evil Deity, as is the case with them, who do not consider him as operating supernaturally upon them as the Christians do of the Holy Ghost, could never have excited so much presumptuous frenzy as is seen in those who think they are led by this Holy Ghost. All these religions had their trinities composed of gods that created—gods that preserved, and gods that destroyed; and each class were deemed proper objects of worship—prayers and sacrifices were thought to be as efficacious when offered up to the evil deities as to the good ones. Thus Orus, Osirus and Typhon were the Egyptian triad; Jove, Neptune Pluto, the Grecian and Roman; Oromanes, Mithrades and Ahrimanes were the triad of the Persian; Brahma, Vishnu and Siva were the triad of the Hindoos;—And God, Christ and Holy Ghost, are the triad of the Christians. But the writers of the Christian religion thinking to refine a little upon the trinity of the *heathens*, from whom they stole their materials, attempted to improve their religion, and substituted the Holy Ghost instead of Satan, and made their trinity consist of Father, Son and Holy Ghost; instead of God, Christ and Satan. . And another improvement they attempted on the trinity of their religion was, that their triad of three persons is yet one God—thus adding the Deism of Plato; which was not the case with the religions they copied from; for in them the trinity was always, represented as three distinct persons or Gods. Christianity is certainly a modification of the heathen religions, into a more refined, mysterious and complicated system. The consequence of which has been, that while the mode of worship in those religions has degenerated into inhuman rites and sacrifices, the complicated doctrines of christianity have split into many persecuting and blood-thirsty sects.

I would here notice the cause which Howitt gives for the universality of the triad in all religions. Assuming that Adam, Abel and Cain; Noah, Shem, Japheth and Ham really existed; and from the slight similitude that the first two in these families were good men, and the last one of them bad, he supposes that other nations have deified and founded their triads upon them. Now is it not more natural to imagine that as the physical world is constantly undergoing a growth, preservation and decay that this has originated the idea in the formation of religions by the savage mind of systematising their gods into creators, preservers and destroyers; or at least, it may have caused the idea in forming the earliest religion and the others may have copied from them; as has been actually the case with the christian trinity.

PALMER.

UNIVERSALISM.

Gentlemen Editors:

I beg leave to suggest some remarks upon the "Universalist Preacher" politely sent me by Messrs Hays and Kimball; and upon Universalism in general. The Universalists certainly eject from their system of Christianity the evil principle, called the worship of opposite principles or Dualism. They discard the notion of a Devil and a hell as opposed to God and heaven; and hence like the infidel they ascribe the cause of moral evil to ignorance in the mismanagement of the appetites and passions. Still they say God punishes in some way; but they seem not to be certain how—they hardly think the punishment of conscience is adequate; though they are far from cherishing the idea of eternal punishment. They still use the expression of saint and sinner; by which the orthodox mean infinitely good and bad, as if there could be found such a division among the human race. Whereas the truth is; good and evil are committed in different degrees by all men let them be of what religion they may: All men have their virtues as well as their foibles. None are wholly without either virtue or vice.

The Universalists in rejecting so much of the principle of dualism attain to more ennobling sentiments of their God than do the Orthodox. Their rejection of the dogma of original or birth sin leaves their minds at liberty to search for the cause of evil in ignorance; and leads them to study the principles of human nature. While the orthodox holding to this, as the foundation of their system attain to a very important knowledge of man's nature.

But although the Universalists attain to more natural knowledge, yet in Christianity they are, in my most deliberate and sincere opinion, far from being so orthodox as the Calvinistic sects; or the Methodists, Baptists; Episcopalians or even the Catholics: There are too many positive and pointed expressions in the New Testament about original sin, a Devil, hell and everlasting punishment to be explained away. The orthodox are certainly the most consistent believers in the fables of the bible. They swallow every thing in it according to the literal meaning; and when the literal contradicts itself they turn it into the allegorical, and all becomes consistent.

The christian mythology as well as every other, has opposition deities and places of reward and punishment; and is. a compound of nearly all of the religions which preceded it. There is the Greek Jupiter in his Elysium, and Pluto in his Tartarus; The Egyptian Osiris and Typhon in similar places. The Persian Ormuzd and Ahrimanes, and the Hindoo Brama and Siva all occupying similar residences and reigning in opposition: Now the christians persist in believing that this resemblance of opposition Deities and worlds, and trinities of other religions are corruptions of christianity instead of christianity being copied from them. Notwithstanding, the Egyptian and Grecian religion, as shown by Herodotus, contain triads and opposition gods and worlds.

Now according to the Universalist, those few loose expressions(as they seem to think them to be) in scripture, about the devil and hell, have been so fruitful as to produce clear, distinct and tangible devils and hells in other religions. Is it not singular that God ever permitted christianity among men; knowing that it must degenerate into so many devils and hells in other religions? But the truth is; christianity is the lineal descendent of nearly all the religions preceding it: It has the features and qualities, more or less, of them all; and hence is more complex than any of them: 'The most original feature it has, is that of making the third person to consist of a good deity, the Holy Ghost instead of Satan; and of considering the three Gods (or three persons as they

will have it) as one God; and of the Spirit of the Holy Ghost and of Satan operating supernaturally. Thus they say the saint is moved by the holy Ghost, and the sinner instigated by the Devil.

Thus the Rev. Mr. Bugbee in one of his sermons says; “by Him (meaning Christ with his help-mate the Holy Ghost) I am authorized to say that God is not a tyrant to any, but that he loves the world.” Here, it is clear he has his information direct from heaven. Is it not a pity the world will not believe him?

Mr. Fisk, in one of his sermons from a text of Jonah and the whale; gives us a specimen of his logic in getting over one of the few clear passages in scripture to wit, as he says; “It is said the Lord repented of the evil and did it not.” We read in the old Testament many passages where it is said that God was angry—that he repented &c. &c. Great care must be taken how we interpret those passages; they are highly figurative expressions, and should never be interpreted literally: The Scriptures are wrote in language to suit the weakest capacity, and are wrote according to our conception of things. There was no change in God, the change was in the Ninevites.” [!!!!]

In another sermon we find who the universalist Devil is, the text being “Resist the Devil, and he will flee from you.” “St: James tells us who it is, and what it is, that tempts men to sin: He says a man is “tempted; when he is drawn away of his own lusts, and enticed.” “This is the devil we are called upon to resist, our own appetites and pions.” This comes something near what the devil is according to infidels, but not according to these and other passages of Scripture.

Upon the whole, the Universalists seem more ridiculous in construing texts to mean what their words clearly cannot mean, than the orthodox do in believing the whole in its literal sense.

Mr. Fitz, in one of his sermons endeavors to reduce his satanic majesty to nonentity, although he is drawn in the 4th chapter of Mathew with all the personal reality that Christ is, whom he tempts.

There are many (and some universalists) who seem to think that the book of Jonah is fabulous although it is no more miraculous than any other part of the New Testament, and yet believe the whole account of the birth, life, death, burial and resurrection of Christ; forgetting that the 12th chapter 40th verse of Matthew says, “For as Jonah lay three days and three nights in the whales belly, so shall the son of man lay three days and three nights in the heart of the earth.” Now from this it would appear that the very existence of Christ depends upon the truth of the fable of Jonah.

PALMER.

THE SYSTEM OF NATURE

MESSRS. EDITORS,—Tho whole system of Nature seems to be founded upon matter. There seem to me to be no other existences that we can have any knowledge of, but the material elements, with their various qualities produced by combination and organization — All objects, then, consist of the elements, either in their more simple or compound state, exhibiting higher qualities in proportion as they rise in mineral, vegetable or animal organization, Thus there is nothing creative — all things are but changes in the composition or form of matter. Hence, all events and objects are a chain, of necessity, of one part of matter acting upon another part: Thus mind, which seems to be the highest quality that organized matter can produce; seems to be the action of the brain stimulated originally by external objects, and thus acquiring the tendency to act without the medium of the senses: Thus the changes in the action of tho brain constitutes the association of ideas, which is all that constitutes the mind. This shows that will, belief; reason, and conscience consist in nothing distinct from ideas, but in their habitual associations; and can only be correct when we can know they refer to real objects in nature. Thus we see the absurdity in believing there are innate ideas, and an innate freedom of will, belief, reason and conscience. Hence we see the source of error consists in receiving impressions of objects in an improper aid of truth in a proper shape. This lends us to see that the want of agreement between our ideas and external objects is the source of moral evil. It not being within the powers of nature to continue her complicated organizations beyond a certain time, the quantity of pleasure produced in the animal nerves by means of stimulation can neither be continued beyond a certain times and hence it has to be renewed by its. opposite, pain. The human system, then, seems to be founded upon the principles of pleasure and pain; and the painful, as well as the pleasurable emotions are elements in the great moral system of our nature, And as we dwell upon the painful emotions only temporarily, and indulge in the pleasurable more permanently; and as the evils of society, governments and religions are, upon the same principles, only temporary, they become great elements in the moral world, resulting eventually in permanent and universal good. Thus the laws of nature have not been able to produce pure and unalloyed virtue and happiness at once, Having nothing but the material elements to operate upon, they have not been able to bring the most complicated beings to perfection at once. The mineral and vegetable kingdoms being less complicated in their organization, have attained their specific character, Each species of the lower animals haying a more limited character to attain, their brains are only organized to receive a limited association of corresponding ideas. But as man has a more complex character to attain, his brain has a greater complexity of organization, susceptible of being impressed with every variety of objects, His brain having to repeat the impressions of such various objects, his ideas cannot be so distinct and permanent; and it is not within the powers of nature to prevent him from receiving and associating impressions into ideas of hideous, ill-formed and unnatural objects in the early stages of his existence. Hence he has to grope his way through ages of temporary and moral evil to experience knowledge and happiness; before he can attain his best character: But this tendency of the associating principle in the minds of the ignorant to combine natural ideas improperly, has furnished the machinery of supernatural beings, and future rewards and punishments, which, operating upon their ignorant hopes and fears have roused them to enthusiasm and activity of intellect, and became the best substitutes for truths, knowledge and philanthropy to which they could not yet attain.

The error, too, which the savage mind early fell into, in supposing that ideas, will, belief, reason and conscience were innate and free; and that men generally uttered those thoughts and performed those actions intentionally that they supposed to injure them, have been the cause of persecutions, wars, and cruel punishments, but have also scourged mankind into knowledge, reform, and happiness. The individuality of property has also performed its part in the great drama of the moral world. By exciting selfishness and promoting inequality, it has stimulated enterprize and brought forth discoveries and inventions, arts and sciences. Thus while supernatural beings, free-will sentiment and individuality of property have produced much temporary good and evil, they have been preparatory to real civilization.

PALMER.