

CANDID

REMARKS,

ON

PAIN'S AGE OF REASON:

BY WILLIAM O'CONNOR:

CORK

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R E M A R K S

ON THE

A G E O F R E A S O N .

PERHAPS the world may think it a vain presumption, for such a son of obscurity as I am, a mere giddy, volatile scabbler, to attempt a work of this kind; while such profound sensible writers as Rowk. Burnett. Doctor Barton and Old Phelin. remain silent, without offering to make any of their sagacious remarks on the book, lately called "Pain's Age of Reason". Which I now intend slightly to animadvert on.

Then be it known to the reader, that if any of these sublime geniuses. started against this illustrious antagonist, I should have remained silent, and never have attempted to rise to public notice, in these scanty pages.

I must own I am sensible of Mr. Hink's having an answer now in the press; and that it is reported Parson Archer and Parson Ager are preparing another in conjunction.

But let Divinity and all things Divine adhere together.

I do not wish to enter into any holy competition with these Reverend Gentlemen. I am a poor simple layman, and only write for the humble meridian of my own acquaintance, in the most simple language of common sense.

Should the novelty of the thing acquire me readers, and any of my objections be acknowledged for truth, my vanity is gratified, my empty pocket may get something by it, besides the inward satisfaction of rendering a service to some part of the world.

To be sure, to enter the lists against Tom Pain, is a very bold gigantick undertaking, an author admired and established, so much elevated above my humble sphere on the basis of fame, that I fear my tylogism can have no more effect on him, than Tom Bounce attempting (were it standing) to overthrow the Colossus of Rhodes, with a blow of his Lapstone.

But tho' I should fall 'tis brave to perish
Grasping at Fame by an aim so noble.

Not

Not only the merit of Tom Paine, but the very pressure of the times, adds to the celebrity of his fame and stamps a veneration for himself and writings amongst mankind, as the apostle of Liberty, which makes it dangerous for any author to contradict his principles, tho' however repugnant to reason, or pernicious to society, without hazarding the odious imputation of being an advocate for slavery.

Sensible of this disadvantage, I now protest in my own defence, that I am from nature and reason as ardent a lover of Freedom as Tom Paine, and had I his literary powers they should be employed in the honest cause of Liberty, as I hold it to be the sole prerogative of human nature, and he that writes against it is an enemy to mankind.

Freedom, I'd live for it! Die for it! Write for it!

Write in defence, live to enjoy, and die to maintain it.

Moreover I have been an admirer of what was right in Tom Paine when tending to Freedom, yet to his thoughts on Religion, I cannot submit, when I think them wrong

The greatest use of Liberty, consists in refuting what's wrong or inimical to Freedom, and boldly propagating useful truths for the service of mankind, distinguishing between oppression and justice, tyranny and legal power;

er; in short in expanding the free charter of man, how far freedom extends, how far it may be abused or diminished, &c.

That Tom Paine, in his Rights of Man, had this sort of freedom at heart, most friends of liberty allow; but that the last work now in question (if it be his) is of no service to mankind, but on the contrary, of the most pernicious consequence, as tending to destroy all Religion, the chief cement of the world; without which no nation ever did or can subsist since the creation, his most strenuous advocates must grant.

He says 'tis his last offering which he kindly bequeaths to all nations! How arrogant the pride of a successful author breaks out here, proudly presuming this sorry pamphlet must be universally received by the different nations thro' the universe, to the total subversion of their antient and various modes of worship; for though he only gives it by way of his own Creed, yet by his dedicating it to all nations, he seems to flatter himself with it's general reception, and the honor of having all mankind become his proselytes.

What a strange vanity is this, to hope that forty or fifty pages, thrown loosely together, mostly pilfered from a few stigmatized Deists, scarcely glossed over with a new shew of reasoning,

soning, compiled by a single layman (though ever so celebrated) should overturn the established system of almost two thousand years of Christianity, and become the universal doctrine of man.

This may not only be called the vanity of vanities, but the insanity of insanities.

He says, he believes in one God, and no more; this though he affects to deny it is open ~~infidelity~~ ^{infidelity}, with this difference, that he allows no Divine Record, nor even the decent (were it anything else) formality of external worship; without which there can be no general system of sacred, or even common morality inculcated to the uncollected multitude, who must remain without any settled form of adoration, practical duties, or stimulative to virtue.

We read of no nation, though ever so rude, in the yet discovered globe, but have some mode of public worship, and temples or altars turned to the deity they adore.

This author says, his Church is his own mind, making a temple of his body; by which doctrine he condemns frequenting any religious edifices, in contradiction to the long established custom of all mankind, and of all ages and nations.

The cold inanimate, solitary, sequestered meditations of a Deist, can never warm or elevate the mind or soul into the ardent fervor of public worship, where the congregated auditors excite in each other a pious emulation to virtue, which serving as a foundation to good actions, is far preferable to mere abstracted Deism.

He acknowledges the immortality of the soul, and a hope of future happiness; the very Pagans granted this, moreover they allotted a place of punishment for the wicked after this life, which he seems to deny or jest at, as he makes a jest of the idea or delegated power of the devil.

This doctrine is incompatible with the justice of God, and expectations of man; are we to suppose those tyrants and oppressors of the earth, who devour the poor man's labor, and with their extortions wring the writhing heart of poverty; shall these seducers of virtue and distressers of widows, the envious, the cruel shedders of blood, or the execrable creditor, enjoy the reward of good men, or sink into a total annihilation, without a any punishment annexed to their wickedness.

This is not the language of freedom, nor mortal or immortal justice, or equality. I totally disavow it, every good man should dis-
claim

claim it, as none but libertines, oppressors and tyrants find comfort in it.

He believes in the equality of man, yet he don't tell us what his notion of human equality is, perhaps he has elsewhere; though I shall attempt to prove shortly, that some principles in his book, are inconsistent with his boasted doctrine of equality.

He owns religious duties consist in doing justice, loving mercy and endeavoring to make our fellow-creatures happy; yet after ascribing these virtues to religious duties, he allows no form of religion; if we have no form of religion, we can have no religious duties, 'tis obvious.

What inconsistent notions here we find,
 To be merciful and just, and love mankind :
 From religious duties, he allows to flow,
 The Rock from which they spring would overthrow.
 How weak he reasons, to ev'ry sense is plain,
 If Religion is lost, her duties can't remain.

Strange to talk of religious freedom (for freedom consists in virtue) and then reprobate religion, and say, it was only instituted to monopolize power, terrify and enslave mankind.—
 Mr. Pain never could write this.

He says, after he published his Common Sense in America, (which work he vainly
 B presumes

presumes to be the cause of the rupture with England) though not published until after the first disturbance at Boston, when things were pushed too far for a reconciliation.

In short, if his Common Sense had never been written, America would have acted in the same manner; the spirit of Freedom was visible in the minds of the people; he only took up the public sentiments which transmuting to print, was rewarded by the Congress as a work of utility, by disseminating truths they wished to make universal. though no sentiment therein written, but was better, (at least as well) known to themselves as to the author.

Strange folly, to suppose so many millions of people, without any premature notion of a revolt, excited by reading a scanty pamphlet, would shake off their allegiance, risk their lives and fortunes, on the force of a few arguments, which Tom Paine told them were right.

To digress no longer, he says, he saw the exceeding probability, that the American revolution in the system of government, would be followed by a revolution in the system of religion. Here his suggestions failed him; the revolution in government has happened, yet
Christianity

Christianity has not been even attempted to be abolished in America, but is settled on a firmer basis than ever. That wise, brave people, if they imagined the religion of their oppressors to be inimical to liberty, and only priest-craft to enslave mankind, would have soon thrown it off along with the yoke, and with their new government have set up a new form of religion.

No, though they cast off their obedience to the laws, they still preserved unblemished the religious principles of their enemies, in paying an unanimous adoration to Christ, knowing his doctrine to be the doctrine of truth, liberty and equality, chaste, moral and if obeyed, productive of happiness to man.

Knowing that wisdom, piety and goodness must have a Divine Origin, they doubted not the Divinity of Christ, sceptical disquisitions, throw into danger a religion received by so many nations, and which if they lost, could not institute a better.

I believe the world will allow, the great Franklin to have at least as much sense as Tom Paine, yet he never attempted in his writings any such doctrine as in the Age of Reason, but lived and dyed a Christian Philosopher.

Though Pain would wish to overturn the religion of America, I am certain his book will not make a single province out of the thirteen, profelytes to his doctrine of Deism.

That Religion is no enemy to Liberty, may be deduced from the present flourishing state of America, where freedom exists in her greatest purity; where vanity striped of her titles, is reduced to a plain equality; where philanthropy and truth are cherished; where slavery is abolished; where the legislature is mild, and the taxes easy; where every man has toleration to worship in whatever mode of religious adoration most congenial to his own conscience.

This is real rational Liberty, all beyond which is only popular madness, fomented by ambitious innovaters, who under the specious name of philosphers and apostles of Freedom, set up for new law-givers, and founders of novel doctrines, which they make room for, by exploding with seditious and irreverent writings, these systems of Religion or Legislature that obstruct their own designs.

The Americans, never since the establishment of their Liberty, have stained their annals with blood; their Congress, wise and steady, without jealousy or suspicion, cemented by Christian unity, the only best binding
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tie between man and man, have issued salutary measures, and have established a free peaceful government; flourishing and happy by their council, America is admired and honoured by all states and nations; the oppressed, the unfortunate find in her bosom an asylum from tyranny and misfortune. Like a kind mother, she opens her ports and receives all comers, none distinguished, all are cherished and become citizens of Freedom.

The French, on the contrary, have carried their notion of Freedom beyond the bounds of reason; emerging from the most servile Slavery, into the rather too much extravagance of Liberty. Nothing but blood and proscription have issued from their Convention; torn by dissention, suspicion and jealousy, they have neither Christian reliance, faith, nor confidence in each other, owing to the pernicious principles of their Deistical writers, who, denying the Divine Attributes and Divinity of Christ, with all external Religion, have destroyed all harmony and order, filling the multitude with gloomy, Sceptical and irreverent notions of the Deity, prepared the mind for all that anarchy, bloodshed and confusion which followed their emancipation, and still prevails.

By this short parallel between American and French Liberty, the purity of Christianity is
seen

seen to triumph over Deism. The Americans maintain their Liberties and still retain their former Religion in its simple primitive purity. Whereas the French, by exploding Christianity, fell into all those excesses above-mentioned.

He attacks and denies Revelation, as mere human invention and heresay, vended to impose laws and doctrines on mankind, never so revealed by God.

He don't deny the power of the Almighty, to make such communication to man if he pleased, yet still he doubts that he ever did, because he did not hear the Almighty make it. No testimony, no record can gain his belief, without ocular demonstration. If Mr. Paine was born blind, I suppose he would not believe there were either Sun, Moon or Stars, because he could not see them with his own optics.

Nor Sun, nor Moon, that in succession rise,
 Nor all the starry glory of the Skies ;
 Creat'd by the glorious Almighty Chief,
 Can gain the doubtful SCEPTIC'S hard belief :
 Tho' with one voice, the world should all agree,
 He'll not believe, the *truths* he cannot see.

He

He says, after Revelation is revealed to more than one person, it is no longer Revelation, but hearsay; which is false. Tho' the truth be revealed from one person to a hundred 'tis still no hearsay, but a continued succession of Revelation.

Besides, hearsay is only an idle rumor, a vague report; Revelation consists in a thing revealed from one person to another living person, so continued to be revealed to posterity by tradition or written record.

When the secrets of Kings and Kingdoms, the revolutions of Empires and of States have been revealed from past ages to the present, and from the present to the future, by historical revelation, must it be only called hearsay, because some Sceptic like Mr. Pain, did not see those facts with his own eyes

No, those facts, if they be facts recorded in prophane History dare not be contradicted, but are allowed to be incontestably true, while the Divine History (though at least for it's antiquity and morality should gain as much credit as any other History) is pulled to pieces and branded with the name of Fable, by every Sceptic, who wish to overturn the Doctrine contained therein.

After attempting to overthrow Revelation, he denies the Divinity of Christ; with a most ludicrous detail of the origin of Christianity,
as

as springing out of the tail of Heathen Mythology (to use his phrase) making Christ to be no more than one of those human created Deities, deified by his followers, like Mercury or Apollo. to impose on the credulous blind the world with superstition and hoodwink reason beneath the fraud of priesthood.

After drawing this odious picture of Christianity, in making it originate from the very dregs of Paganism, branding it with less morality, tho' with more Idolatry, superstition and fraud than the Grecian or Roman Mythology. He pretends to have the greatest respect for it's Founder; allowing Jesus Christ to be virtuous and amiable; his Doctrine to be benign and benevolent, and his morality to be more excellent or at least equal, to any philosopher's either before or after him. and practiced and taught by many good men in all ages, and owns it has not been exceeded by any. 'Tis very strange and inconsistent, that after granting Christ all this merit, Mr. Pain should condemn his followers, and stigmatize the Christian system, so very grossly.

If Christ, the founder of our Religion, had so many incontestible virtues, sure the embracing his morality, and adhering to his Divine Precepts, loving Charity, Truth and Justice, which constitute the Christian system, must surely be excellent, as containing rules
for

for the happiness of this life on earth, and immortality hereafter.

He writes, that Jesus never wrote a word of the new Testament, saying it was a work of other people, written to magnify his miraculous birth and ascension, which he laughs at as a mere Fable, because his ascension was not visible to the whole world: As Christ did not ascend (to use Mr. Pain's words) like an Air Balloon, he will not believe it. What an impious mockery this is, to make so ludicrous a comparison, turning a most sublime and majestic truth into ridicule, in carrying us ballooning into the wild gloomy abyss of uncomfortable scepticism, the restless child of doubt and sister of Deism.

In this Mr. Pain goes farther than the most daring Deists, who only carried their thoughts to a contempt of Religion, but never denied the Divine attributes or origin of Christ.

But Mr. Pain may think otherwise before he dies: The most hardened deists and Free-thinkers when assailed by troubles or sickness, when lost in doubt and surrounded by black despair, their fortitude unhinged and trembling soul's shrinking at the dread of annihilation or futurity, have gladly seized the reviving hopes and aids of Christian Religion, to cheer their drooping spirits and dispel the gloomy terrors of approaching death.

The following **P O E M**, Written by **MALLEY**, after a fit of Sickness, one of the greatest Deists and Freethinkers of his time, on the Transfiguration of our Saviour, is a proof of this; it seems to be written with all the fervor of a pious zealous Christian.

CELESTIAL, Dove! the Muse Heav'n-born inspire
 Thro' all her pow'rs, while with extended wing
 She seeks the mystic hill, and wond'ring views
 Her Lord transfigur'd. God the Father, where he sits
 Enthron'd in glory. He the Son beheld
 High on a mountain, from the world sequester'd,
 In holy rapture wing to Heaven his Soul.
 His pray'r is heard—And lo! Celestial light,
 Sun-bright meridian glory, beamful breaks
 From forth his Sacred Looks. All Heaven unveil'd
 Is open'd in his face, and Godhead blazes
 Effu'gent round: while ting'd with orient light
 His garments shine, pure as the new fall'n snow
 That cloaths the Alpine ridge Appenine.
 Soft gales of fragrance breath'd around the place
 Ambrosial, and to grace the wond'rous change,
 Moses and Elias, the realm of light
 Forsaking, dart precipitant from high,
 Invested with pure æther, all refin'd
 Their liquid texture, or compacted light
 Empyreal cov'ring! Thus Heaven equipt,
 All pure as innocence, celestial bloom
 Smil'd glowing in their looks, and every limb,
 Adorn'd with Heav'nly beauty, dazzling shot
 Fair glories, only to their Lord inferior.
 Their garments, splendid as the solar ray
 Of noontide shines, blaz'd bright with orient gold,
 Such as impurples Heaven, when rising Morn
 Walks o'er the skies with all her rosy train
 Of smiles and blushes. Humbly the blest pair,
 In deep prostration, stretch'd before their Lord,
 Recount his sufferings and adore his passion.

Flow

How unappal'd this meek and patient Lamb
 Encounters all the rage of earth and hell!
 His armour, innocence and white-ey'd faith;
 How, bleeding with rich life, his sacred wounds
 Run purple, and expand their ruddy mouths
 Dropping with cordial balm to heal a world!
 How the triumphant Victim yields his breath
 Cheerful amidst the sharpest pangs of torture &
 While trembling Nature own'd her dying Lord,
 And shook th' eternal centre: the pale sun,
 As conscious of the guilt, obscur'd his beam,
 And left the world in universal mourning.
 How, in the grave's encircling gloom he's laid
 Environ'd with cold night: the insatiate grave,
 Unable to detain his Heavenly guest,
 Reluctant opes his ponderous jaws, and yields
 The sacred pledge of peace to man restor'd.
 His fetters broke, fresh as the face of Morn
 That now had trice renew'd her smiling tour
 Thro' Heaven, he spurns the banded pow'rs of hell,
 And rising Pœnix-like, shakes off the gloom
 Contracted from the grave. Now in his throne
 Seated on the right hand of glory shines
 With Godhead blazing awful Deity.
 Amazing colloquy! where Heaven and earth,
 Sweetly united, hold the conference
 Sublime! a world restor'd and man redeem'd.
 But while the wond'rous interview prolong'd
 Detains the gazing sun, from Heaven appears
 An orient cloub, that seems another sun
 Resplendent thro' the skies, from whence was heard,
 As thunder terrible, the Father's voice,
 Awful proclaiming from the fulgent shade,
**Lo! MY BELOVED SON, IN WHOM I AM WELL
 PLEASED.**

Mr. Pain next brands Jesus with ignorance, and ridicules the poverty of Joseph and Mary, as not being able to afford Jesus a knowledge to read and write; which is all false, for Christ was very conversant in the Scriptures, frequently alluding to the Prophets, which knowledge he must have acquired from reading; the Scriptures were then in manuscript, which without the knowledge of writing he could never be able to peruse or become a competent judge of.

Suppose Christ never wrote a word, if the morals are good and the facts be true recorded in the New Testament, sure it is all the same whether written by himself or Apostles. It shewed a modesty in Christ, not to write an account of his preachings and miracles while he had so many witnesses to record them to posterity.

How vain would those Sceptics hold it of Christ if he had written a Journal or Diary, of his Preaching, Conversions and Miracles: as thus, on such a day I raised Lazarus from the dead; at such a time I restored the Widow's Son to Life; in such a week I fed the multitude, with seven Loaves and a few small Fishes, &c. Certainly these mockers would stigmatise him as an ostentatious boaster, and mock his writings as a mere fabulous medley of egotism.

So

So his not writing the Gospels are the clearest proof of their being true, wanting to make no ambitious display of his Divine Power; he took no trouble of recording his principles or miracles, but left each wonder speak for itself, yet they remained so deeply imprinted on the minds of many witnesses that there were no danger of their being ever forgotten or lost to posterity.

He condemns the Bible, as being a cause of corrupting and brutalizing mankind, calling it the work of a devil and not of God: openly proclaiming his disbelief and abhorrence of it: After thus condemning and reprobating this venerable and sublime testimony of the wonderful workings of God, what favor should we expect for the New Testament, or its inspired Writers, from his profane pen.

He says it is full of Wickedness, consisting of obscene Stories, voluptuous Debaucheries, torturous Executions, and unrelenting Vindictiveness. Allowing all this to be recorded in the Bible, still what can be a better example or warning to mankind, than to read of the Judgments of God in punishing the Wicked, and his goodness in rewarding the Just.

We read of wicked Kings, their actions and their punishments; we read of good Princes and their rewards; we read of Lies, Lust, Apostacy,

Apostacy, Cruelty and all other Wickedness, after long forbearance, admonitions and Divine warnings, meet their due punishment from the hand of a justly provoked God, never vindictive but prone to mercy.

We have Charity, Benevolence, Hospitality and Mercy displayed in the amiable actions of just Kings, Patriarchs and Prophets. and their Rewards annexed, as a stimulative to Virtue.

For our edification we have Example and Precept contained in the Bible, which instead of corrupting or brutalizing mankind, its august and sublime images refines and elevates the Soul, to a rapturous admiration and respect for that Divine Power, whose voice could thunder in a whirlwind and divide the tumultuous seas making Horeb tremble and filling Senai with the majesty of his Glory! Whilst its Precepts concise, pithy and full, form a complete system of Morality, sufficient to improve in Goodness and guide the whole life and actions of Men.

He next ridicules the formation of the Universe, as recorded by Moses, and laughs at the whole Creation as a Fable; yet he has not so far refuted this Fable, as to give us a more reasonable account of the Creation, from his own enlightened stock of philosophy.

He

He says however, the account contained in the Bible is plain and harmless, tho' he believes it to be only traditional. No matter whether historical or traditional; we know the world must have had some manner of Creation, and that God could create it in what time and manner he pleased.

He says the Prophets were only Poets, making Poetry and Prophecy synonymous terms, turning those Divine Predictors into a set of wild enthusiastic Bards, singing rhapsodies to Harps and Lyres, like those intinerant ryming Minstrels with which every nation formerly abounded.

Though certainly the Predictions of those inspired Jewish Seers approaches to something similar in style to the sublimity of the most lofty Poetry, yet still it does not constitute the Authors Poets: Moreover no Prophane Poet, even Homer, was ever allowed to be able to attain the sublime grandeur of their style, owing to the Divine Inspiration and Majestic Dignity of their Subjects proceeding from God.

We have no recorded instance of any of the Prophets delivering their Prophecies in rhyme, or to the sound of a Harp or Timbrel, as he writes; though David Composed and sung spiritual Songs to his Lyre in praise of God; he

he never was ranked amongst the Prophets, yet if Prophecy consisted in Poetry, certainly for his Poetical and Divine compositions David would be ranked at least amongst the Minor Prophets.

No, though he is styled the Royal Psalmist, by the Jewish Compilers of the Bible, and those Psalms rated high amongst the Scriptures as Divine Poetry, still they are not termed Prophecies, nor the Author a Royal Prophet; which plainly elucidates that a Poet was no Prophet, nor ever considered as such amongst the Jews.

It is plain, that both Prophets and Poets were very different orders of men among the Hebrews; the Prophet forewarning them by Divine Inspiration, of approaching evils, or denouncing Almighty Judgments against their wicked acts! Or often bringing cheering promises of favor and consolation, after some long captivity or public calamity.

The Poet, merely as his thoughts or Muse incited, singing Hymns of gratitude or celebrating the visible power of the Almighty in the Creation, like some of our modern religious Poets, or perhaps more mournfully singing the wanderings and captivities of his ancestor, the Israelites, or celebrating in some Epic Poem the valour of some Jewish Hero and warlike actions of his nations. He

He says, the Word of God is not in the New nor Old Testament, but exists in something else; yet he does not tell us in what it does exist: If he allows the word of God to exist, it must certainly be in nothing but the Scriptures. Somewhere, after, he informs us, that the Word of God exists in the Creation we behold, and not in this World.

Though His Word created this whole Universe, which might be termed the Mighty Work of his Word, yet the wonderful power of the Creator, and not his Word, is found therein; for he never imprinted Ordinances on Rocks, Trees or Mountains, which tho' they might excite our reverence and admiration for God, can never afford us any of those Divine Instructions found in His Word, as recorded in the Scriptures.

Mr. Paine would make us all Quietists, and Religion to consist in meditating the wonders of the Creation. Certainly much good arises from mental contemplation at times; but for mankind to turn a silent set of contemplaters, admiring Rocks and Mountains, gazing at the Firmament, without any other ardent mode of Worship, would not be agreeable to the active frame of Man, nor would it be productive of either Virtue or Charity; for were mankind to avoid assembling, and sequester themselves from each other amongst wilds and

solitudes, admiring every natural curiosity, a gloomy moroseness would take place. instead of that social harmony and neighbourly love which binds mankind together.

He says, Christ was only a Preacher for eighteen months, which supposing to be true, is a strong proof of his Divinity, for his preaching must be powerful to make so many Disciples and Profelytes in so short a space; while other diligent Founders of Religion, have spent their whole lives establishing one scanty Sect.

He says, since Christ was to die, it was no matter what manner of death he died; that his dying of a fever or small pox, would have done as well as a crucifixion. Tho' arising from distempers, these sorts of deaths are only natural, being merely accidental periods to life, which might happen unsought for to any man.

Far different from this mortal casualty of death; Christ was ordained to become a bleeding, public Sacrifice for the world, in the flower of life; he willingly died a painful ignominious death to save mankind, in the sight of all Jerusalem, who bore testimony of the visible wonders which happened in the face of the Heavens and Earth, at the time of his dissolution! The warring elements all in

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commotion, Thunder, Lightning and Storms, the Sun and Sky obscured in mourning, the veil of the temple rent, and shrieking Ghosts rising from their graves, all proclaimed the wonderful exit of some great person more than mortal.

He condemns the dead Languages. as being useless, by our having translations of all the Greek and Roman authors, and recommends the study of these tongues to be abolished from the world; after all this invective against ancient learning, he either forgets or grossly contradicts himself elsewhere in his Book; for he says, 'tis impossible to translate from one language to another without losing a great part of the original matter and mistaking the sense. If this be the case 'tis plain we are not to trust to translations, but should still study the dead languages which he condemns.

After this he talks of Scientific Knowledge; willing to shew his Learning in Astronomy and Mathematics, he speaks of Wheels, Triangles and Demonstrations; Almanacks and Calenders; the magnitude of Stars and Planets; attempting to prove that there are Six Worlds besides one in the Moon; such as Saturn Mars, Pluto, &c. and that the Spirit of God if existing in Christ, should die in all these Planetary Worlds.

He condemns the Christian system for calling Mathematics and Astronomy a human invention, because Mr Pain professes himself a Scientific Man of Knowledge; he would have all the Sciences originate from the Divine instruction of God.

If the Sciences had been revealed by God, he would have had revealed them in perfection, whereas 'tis plain the Sciences have sustained material changes since their first invention and are still in a progressive state of human improvement.

After thus displaying his knowledge in the Sciences, he gives his readers a long account of his birth, parentage and education; of his purchasing a pair of Globes, turning Astronomer, and being acquainted with Doctor Levis, his notion of politics, and his commencing author, with a boast of the effect of his pamphlet called Common Sense, as causing the Independence of America six months after its publication.

After this string of egotism, which has no connection with the subject, he informs us of his hearing a Sermon when young, on the Passion of Christ, the terror of which, and a Meditation he had descending a flight of garden steps, gave him a disgust to the Christian Religion when a Child, making him turn Deist
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when a Man! So because an energetic Sermon shocked Mr. Pain in his childhood, the Christian system must be all untruth, for he says nothing can be truth that can frighten a Child; a fine childish reason indeed for a man of boasted reason to produce.

Finishing this argument, after much more matter on the motion of the Sun and magnitude of his six Worlds; he assumes his sneering style, and ridicules not the Miracles of Christ alone but those of God the Father! He laughs at the Whale swallowing Jonas, which he attempts to throw into burlesque to make his readers smile, by saying 'twas no Miracle since Jonas did not swallow the Whale. Miracles do not consist in impossibilities, but in visible wonders done by the power of God, or those commissioned from him, which Miracles tho' wonderful may reasonably come within the belief of Man. It will be a greater Miracle than Jonas and the Whale, if mankind swallow down his Age of Reason, which he bequeaths as a Legacy to make Deists of all the Inhabitants of the Universe.

He concludes with not troubling himself, as he says about his future existence, yet believes that there may be an immortality of the Soul hereafter. He lastly advises the World to cast off all Religious Ceremonies, and worship God as Adam did at first, without Alter or Temple,

ple. under some Bushes, in a dress of Fig-leaves. He says Adam, if such a man lived, was a Deist; which is false; Deism consists in a disuse and disbelief of the use of Religious Ceremonies; there were no Ceremonies at Adams creation, so he could be no Deist; yet moreover when his Family multiplied, he erected Altars, and assembling his Household together, prayed in union instituting sacrifices and other Rites and Ceremonies, intirely inconsistent with solitary, cold, sequestered Deism; which plainly proves that Adam was no Deist.

Before I conclude I cannot avoid quoting the opinions of two great men, concerning the pernicious consequences and manifold evils that attend the Doctrine of Deism. Doctor Johnson in his Life of Milton, says

“ To be of no Church is dangerous. Religion, of which the rewards are distant, and which are only animated by Faith and Hope, will glide by degrees out of the Mind, unless it be invigorated and impressed by external ordinances, by stated calls to worship, and the salutary influence of example.”

Doctor Zimmerman, speaking concerning the evils of Deism, brought into Fashion in Prussia by Frederic the Great, under the name of ‘ The Progress of Reason,’ says

“ Several very honest Women in other respects, were unfaithful to their Husbands, because they were Deists, that is to say, because they were *enlightened* Women: Female infidelity and divorces became as common at Berlin, as at the most corrupted period

period of the Roman Empire. Some of the most enlightened people of Yash on dancing naked. The principles of Deism was carried so far at Potsdam, that during ten years, above three hundred people had committed suicide on themselves in Potsdam only. It is abolished by Frederic William, whose example should be followed by all Christian Princes. His words deserve to be recorded."

Says that Liberal Minded, Christian Prince;

"I am against any restraint in Conscience; I leave every one to follow his own Creed; but I will never suffer the Christian Religion to be trampled under foot in my Dominions: I will never permit my people to be encouraged to despise the Bible; nor the standard of Deism, Infidelity and Materialism to be publicly erected."

Having thus endeavored to refute these pernicious Principles, as far as my weak abilities would permit; I hope this will receive that encouragement which the intention merits. from a candid Public: To whom, tho' I profess myself different in religious Principles from Mr. Pain, I am still as I ever was, an admirer of Liberty; I detest Tyranny and Oppression, and believe that all mankind have an equal right to the blessings of Freedom.

F I N I S