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GALILEO AND THE INQUISITION.

EFFECTS

OF

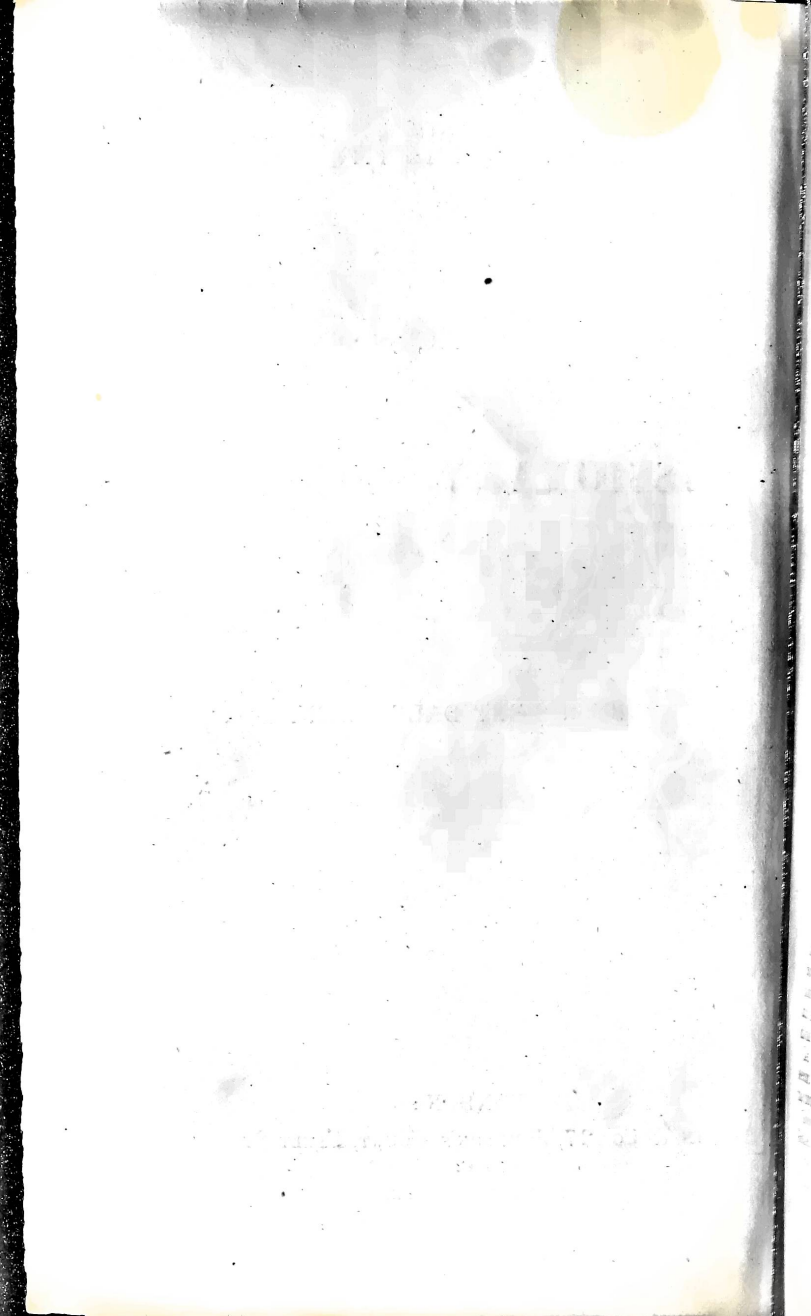
MISSIONARY LABOURS.

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## GALILEO AND THE INQUISITION.

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I AM not at all surprised that the Florentine inquisitors imprisoned Galileo, and forced him to recant and disavow his astronomical heresies. I rather wonder how any one who reverences the Bible, be he Jew or Christian, can tolerate modern astronomy.

So long as the earth was a stationary plain, and the firmament a transparent reservoir, whose crystal gates could be opened to drown the human race; while our world was the universe, and the planets and stars only sparkling, accessory ornaments, hung in the blue vault to please the children of Adam; so long was there a locality for heaven above, and for hell beneath. Above the firmament and the starry host was infinite, empty space. There stood God's throne, and thence proceeded God's thunders. Moses and his contemporaries had no idea of globes rolling through space; so that in fixing the throne of the Deity above the stars, they never imagined that it might stand in the way of some planet in its annual revolution, or of some comet in its eccentric orbit.

In like manner, below this earthly plain, through which of course the sun's rays could not penetrate, there was easily to be conceived a region of darkness and misery, the entrance by some bottomless pit, into which lost souls were thrown.

But what said the Italian astronomer? The earth is not flat, but round. The stars are suns and worlds. Our world is but a speck in the universe. The sun does not revolve round our earth; but our earth revolves round the sun. If we point upwards to heaven at one moment, and again point upwards a few hours afterwards, we are pointing in two opposite directions. It might have been difficult for the inquisitors to prove the falsehood of all this, but there was no difficulty at all in proving its heterodoxy; that is to say, its inconsistency with the Scriptures.

We are very apt, now-a-days, to slur over our astronomical difficulties; and since the facts are proved, to hold that they are *not* heterodox. The priests of the seventeenth century were more consistent. They told Galileo that his theory was heretical and unscriptural; and so it was; and so, but for our prejudices, should we all see it to be.

Let us imagine Galileo before the Holy Tribunal of Florence, seeing confinement or death before him, and interrogated by the inquisitors.

*Inquisitor.* All Florence rings with your heresies, Signor Galileo.

*Galileo.* I am no heretic, so please your holy reverences, but an humble disciple of science.

*Inquisitor.* 'Tis not the first time that science has played the heretic; nor, if we tolerate impiety like yours, will it be the last.

*Galileo.* I crave your patience, reverend fathers. God is my witness that I have never strayed beyond the boundaries of my own favourite studies, nor ever meddled with our religion and her holy mysteries.

*Inquisitor.* The open enemy were less dangerous than the secret foe.

*Galileo.* I pray your reverence to explain.

*Inquisitor.* Needs it explanation? Needs it to repeat all the blasphemies you have uttered regarding this world which the Son of God came down to save, and the sun and the stars which God set in the firmament?

*Galileo.* Blasphemies!

*Inquisitor.* Ay, blasphemies—and uttered publicly and shamelessly too. But, Santa Maria! it shall be suffered no longer.

*Galileo.* I know not of what blasphemies you speak, holy father.

*Inquisitor.* You know not? Have you not taught that the earth is a globe, and revolves on its axis, and around the sun?

*Galileo.* I have.

*Inquisitor.* And yet you ask what blasphemy I spoke of? Does the word of the Most High tell us aught of this?

*Galileo.* But it denies it not.

*Inquisitor.* Did Moses, the sacred historian, believe it?

*Galileo.* I know not. I would not judge holy questions.

*Inquisitor.* Your modesty is assumed too late, signor Galileo. It shall avail you nothing. Does not Moses tell us, that God in the beginning created the earth?

*Galileo.* He does.

*Inquisitor.* That the creation of the earth and its trees and its plants and its living creatures, employed the Deity five days? and that in one day he made the sun and the moon and all the stars, and set them in the firmament above the earth?

*Galileo.* He does.

*Inquisitor.* That the sun and moon and all the stars were set there expressly to light the earth?

*Galileo.* Does he say so?

*Inquisitor.* And you deny it.

*Galileo.* Nay, holy father, I have never said 'twas not so.

*Inquisitor.* Ay! but your system says it. Men are fools, 'tis true; yet are there reasoning knaves among them. They cannot believe both Moses and Galileo.

*Galileo.* I perceive not the discrepancy.

*Inquisitor.* You are wondrous short-sighted, Signor Astronomer. Must I repeat the heresy? and oppose the inspired of God to the professor of Pisa? Thus, then, Moses speaks of the world as of the especial object of God's care, the especial work of his hand; that to which all else in the universe was tributary; that for which God made the sun that it might light it by



day, and the moon and stars that they might shine on it by night : Moses says this world was created by God in *five* days, and the rest of the universe in *one* day, thus making the earth the first and great object in creation, and all else but accessory and unimportant. What says Galileo ? He tells us that this world is but a speck, a grain of sand in God's universe, one planet of one system, while millions of similar systems exist around us, each planet in the least of which claimed the divine care, in creation and preservation, equally with ours. Shall we be told that God gave one day only to the creation of the unconceivable mass, and five to the creation of the grain of sand ? that the millions of worlds were given solely to spangle and ornament the nights of one little planet among those millions ? Yet Moses says so. And Moses speaks truth. Galileo, therefore, is a liar and a heretic. This world is the centre of the universe. All other heavenly bodies revolve around it, at God's command, to light and to heat and to adorn it. For our earth they were made, on the fourth day of creation ; and for us they perform their daily journeys. Thus said Moses, thus says our holy church, and thus say all true believers.

*Galileo.* Yet Moses *says* not that the earth is stationary, and that the sun and stars revolve around it.

*Inquisitor.* This is child's play, signor ; unbecoming your gravity, and unbecoming mine. If Moses says it not in these very terms, is it not implied ?—expressly implied, in the whole history of creation, almost in every page of the sacred volume ? Is not the firmament placed above the earth, and are not all the stars set in the firmament ? Is not the firmament called heaven ? and have not holy men in all ages looked up when they would look to God ? Is not the heaven God's throne, and the earth his footstool ? How then shall the earth be a globe always in motion ? Does our world carry heaven along with her, at the rate of one thousand miles a minute ? Or if not, how shall heaven remain above us ? And if not above us, why does Moses say, " God came down from heaven to see the tower which the children of men builded ?" and why was Elijah carried upwards in a whirlwind ? and why did Jesus Christ ascend, when he would go to his Father ? You would pervert our whole faith, signor. You would annihilate heaven and hell ; for where is there room for either in that space which is filled by millions on millions of systems ? You would deny to the Almighty his residence, whence he looks down on the inhabitants of this prostrate world ; for how shall any being look on the whole surface of a globe at once ? Or how shall we imagine the Deity following the earth in her orbit, to see whether faith or wickedness prevail around her ? this is but atheism.

*Galileo.* Jesu defend me from the imputation !

*Inquisitor.* Abjure your system, then. When God tells us that the sun stood still upon Gibeon. at the command of his servant Joshua, let not Galileo tell us, that the sun does not move, and

therefore could not obey Joshua's command. This is but a fighting against God; a mockery of his word. It is to tell us that the inspired penmen were deceived or deceivers. It is blasphemy, clothed in the robes of science. Abjure! abjure!

*Galileo.* I pray you, holy signors, to examine the proofs of what I have taught.

*Inquisitor.* Proofs! proofs against God! proofs to show that Galileo is wiser than his Maker! that a mortal can disclose to us secrets which the great Architect himself could not reveal! Away with him, guards, to his dungeon! (*Galileo is led off.*)

*Second Inquisitor.* 'Tis a daring heretic.

*First Inquisitor.* Ay! and a dangerous.

*Second Inquisitor.* Marked you the suppressed curl of his lip as you spoke of Moses and his astronomy?

*First Inquisitor.* Do you ask? I were unworthy else to fill this chair. I can read hearts in faces; and that's a stubborn one.

*Second Inquisitor.* But we can break or bend it, an 'twere a heart of steel.

*First Inquisitor.* See to it, brother—Yet stay! he is a favourite with the Florentines.

*Second Inquisitor.* I marvel not. He has that about him which will command attention and win respect. And his theory is seducing.

*First Inquisitor.* It must not spread. It strikes at the very root of the church's faith. The Copernican system and the Bible cannot stand together. The discrepancy is too gross. Men, fools as they are, cannot help but see it.

*Second Inquisitor.* Yet are they wondrous blind.

*First Inquisitor.* But we must not tempt them too far. *If* they begin to question and to doubt—

*Second Inquisitor.* I know not. I am the last to recommend toleration to so heretical a theory as this of Galileo. Yet, if it *must* be so—if we *must* yield to the presumptuous spirit of the times thus far—

*First Inquisitor.* But the risk, brother—the risk. We can put him down; we can destroy him and his theory; why then leave the hydra, merely because we think ourselves an overmatch for him? *If* there were no alternative, then were I the last to despair of the result. *If* we could no longer deny the truth of this upstart system, we would boldly deny its heresy. We would call it—ay, and men should believe it—only a confirmation of all that Moses has written and the church has taught. Where we cannot break, we must bend; where we cannot deny, we must explain away; where we cannot destroy, we must win over. But let us break and deny and destroy while we can. The other is but a ventured game, and a hazardous. To the work, then. Let us annihilate the enemy while we may. *If* we fail, let us adopt him, and teach him to fight the church's battles.

## LAWRENCE AND GALILEO.

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[The following article was published in the (London) Monthly Magazine, about the time when William Lawrence, the bold and fearless materialist, and one of the most eminent surgeons and physiologists of Great Britain, being suspended, for the heresy of his opinions, from the office by which he obtained his living, was induced, like the persecuted Galileo, to sign a recantation of the truths he had once so ably propounded.]

*From the Monthly Magazine.*

“When in our last we signalized the success of Mr. Lawrence,\* we had no suspicion that this worthy gentleman had been seduced to publish the following extraordinary paper, a few days before the election. In now giving it place as a document worthy of being preserved, and which, in after ages, will mark the year 1822, and characterize the age of George the Fourth, we have judged it proper to annex, in parallel columns, the never-to-be-forgotten abjuration of Galileo. Every reader of the two papers will, by his own comments, relieve us from the responsibility of making such as the circumstances deserve:

### MR. LAWRENCE'S RETRACTATION.

College of Physicians,  
April 16, 1822.

DEAR SIR—The renewed publication by others, over whom I have no control, of the work which I suppressed three years ago, induces me to offer a few observations on the subject, and to present them, through you, to the governors of Bridewell and Bethlem. The motives and circumstances of the suppression in question, are detailed in a letter to Mr. Harrison, through whose medium it was communicated to the gover-

### THE ABJURATION OF GALILEO.

I, GALILEO GALILEI, son of the late Vincent Galileo, a Florentine, at the age of seventy, appearing personally in judgment, and being on my knees in the presence of you, most eminent and most reverend lords cardinal of the universal Christian commonwealth, inquisitors general against heretical depravity, having before my eyes the holy gospels, on which I now lay my hands, swear that I have always believed, and now believe, and God helping, that I shall for the future always believe what-

\* To his election as surgeon of the Royal College of Physicians.

nors of the two hospitals; and this letter, I conclude, is entered on the minutes of their proceedings.

Further experience and reflection have only tended to convince me more strongly that the publication of certain passages in these writings was *highly improper*; to increase my *regret* at having sent them forth to the world; to make me satisfied with the measure of withdrawing them from public circulation; and consequently firmly resolved, not only never to reprint them, but also *never to publish any thing more on similar subjects*.

Fully impressed with these sentiments, I hoped and concluded that my lectures would in future be regarded only as professional writings, and be referred to merely by medical readers. The copies which have gone out of my possession, from the time when the sale was discontinued to the late decision of the lord chancellor, which has enabled all who may choose to print and publish my lectures, have therefore been granted only as matter of favour in individual instances to professional men, particularly foreigners, or to scientific and literary characters. My expectations have been disappointed by the piratical act of a bookseller in the Strand, named Smith. When his reprint of my lectures was announced, I adopted the only measure which could enable me to continue the suppression of the work, namely, an application to the court of chancery for an injunction against this person, being encouraged by

ever the holy catholic and apostolic Roman church holds, preaches, and teaches. But because this holy office had enjoined me by precept, entirely to relinquish the false dogma which maintains that the sun is the centre of the world, and immoveable, and that the earth is not the centre, and moves; not to hold, defend, or teach by any means, or by writing, the aforesaid false doctrine; and after it had been notified to me, that the aforesaid doctrine is repugnant to the Holy Scripture, I have written and printed a book, in which I treat of the same doctrine already condemned, and adduce reasons with great efficacy, in favour of it, not offering any solution of them; therefore I have been adjudged and vehemently suspected of heresy; namely, that I maintained and believed that the sun is the centre of the world, and immoveable, and that the earth is not the centre, and moves. Therefore, being willing to take out of the minds of your eminencies, and of every catholic Christian, this vehement suspicion of right conceived against me, I, with sincere heart, and faith unfeigned, abjure, execrate, and detest, the above said errors and heresies, and generally every other error and sect contrary to the above said holy church; and I swear that I will never any more hereafter say or assert, by speech or writing, any thing through which the like suspicion may be had of me; but, if I shall know any one heretical, or suspected of heresy, I will denounce him to this



the decided favourable opinions of the two eminent counsel before whom the case was laid. The course of argument adopted by these gentlemen, in the proceedings which ensued, was that which they deemed best calculated to attain my object—the permanent suppression of the book. It is not to be regarded as a renewed statement, or defence, on my part, of opinions which I had already withdrawn from the public, and the continued suppression of which, in conformity to my previous arrangement, was my only motive for incurring the trouble and expense of a chancery suit.

As to the charge of *irreligion*, again hinted at in the court of chancery, I beg to repeat what I have already expressed in my letter before alluded to—that I am fully impressed with the importance of religion and morality to the welfare of mankind—that *I am most sensible of the distinguishing excellences of that pure religion which is unfolded in the New Testament*; and most earnestly desirous to see its pure spirit universally diffused and acted on.

W. LAWRENCE.

R. C. Glynn, Bt., President  
of Bridewell and Bethlem, &c.

holy office, or to the inquisitor and ordinary of the place in which I shall be. I moreover swear and promise that I will fulfil and observe entirely all the penitences which have been imposed upon me, or which shall be imposed by this holy office. But if it shall happen that I shall go contrary (which God avert,) to any of my words, promises, protestations, and oaths, I subject myself to all the penalties and punishments which, by the holy canons, and other constitutions, general and particular, have been enacted and promulgated against such delinquents. So help me God, and his holy gospels, on which I now lay my hands.

I, the aforesaid Galileo Galilei, have abjured, sworn, promised, and have bound myself as above, and in the fidelity of those with my own hands, and have subscribed to this present writing of my abjuration, which I have recited word by word. At Rome, in the convent of Minerva, this 22nd of June, of the year 1633.

I, Galileo Galilei, have abjured as above, with my own hand.



## EFFECTS OF MISSIONARY LABOURS.

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[\* \* \* In this credulous age, whose very benevolence is whimsical — when men subscribe thousands of pounds to send theological students to Central Africa and farthest India, and think they are thus doing their fellow-men a kindness, and their God a service; it is worthy of earnest and serious inquiry, whether money and exertions which are so much wanted to correct the crying vices and relieve the hopeless misery that surround us at home, are not worse than lost abroad.

If the following article serve to awaken in the minds of those who have conscientiously supported what they thought to be the cause of Deity, a desire to examine farther into the actual effects which missions too often produce, the object for which it has been issued will be obtained.

R. D. O.]

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WHEN infidels, as they are called, relate to us the adventures of religious missionaries, and speak of the effects produced by missionary exertions, we may, without imputing any dishonest motive, suppose exaggeration or inaccuracy; upon the same principle that even a sincere and conscientious believer seldom speaks of a sceptic without misrepresenting his motive, and misjudging his conduct. Now, though it be true, that the very principles of a reasoning and consistent infidel teach him practical justice and tolerance and impartiality, yet do the effects of false principles and prejudiced habits often remain, after the principles themselves are disowned as baseless, and the habits condemned as vicious. A man may thus lose his religion without losing many a habit and propensity which thence derived its origin. Besides all this, we must recollect, that man, as he is now trained, is a being of prepossessions and of extremes. He frequently mistakes the reverse of wrong for right; he often views the actions of those whose opinions differ from his, through a partial medium; and, thus viewing them, his sincerest impressions are, at times, prejudiced and false.

Thus, it is not to the narrations of the missionary's opponents

that we may trust implicitly for an impartial view of his labours, and their effects. But surely the missionary's own word may be taken against himself. Out of his own mouth he may be condemned, without fear of false testimony. Let M. Dobrizhoffer, then, tell us the particulars and the result of a missionary excursion which he made into the Guarany country, and let us observe his reflections, and make our own. The narrative is from the "History of the Abipones," an aboriginal nation of South America.

"I shall here record another excursion to the savages, which, though completed in less time than the former, was productive of more advantage. A company of Spaniards were employed in preparing the herb of Paraguay, on the southern banks of the river Empalado. The trees from which these leaves were plucked falling, they commissioned three men to seek for the tree in request beyond the river. By accident they lit upon a hovel and a field of maize, from which they falsely conjectured that the wood was full of savage hordes. This occurrence affected them all with such fear, that, suspending the business upon which they were engaged, they kept within their huts, like snails in their shells, and spent day and night in dread of hostile aggression. To deliver them from this state of fear, a messenger was sent to St. Joachim, requiring us to search for the savages abiding there, and to remove them, when found, to our colony. I applied myself to the task without shrinking, and, on the day of St. John the Evangelist, commenced my travels, accompanied by forty Indians. Having taken a guide from the Spanish hut, and crossed the river Empalado, we carefully explored all the woods and the banks of the river Mondaymiri, and discovering at length, on the third day, a human footstep, we traced it to a little dwelling, where an old woman with her son and daughter, a youth and maiden of twenty and fifteen years of age, had lived many years. Being asked where the other Indians were to be found, the mother replied, that no mortal besides herself and her two children survived in these woods; that all the rest who had occupied this neighbourhood had died long ago of the small-pox. Perceiving me doubtful as to the correctness of her statement, the son observed, 'You may credit my mother in her assertion, without scruple; for I myself have traversed these woods far and near in search of a wife, but could never meet with a single human being.' Nature had taught the young savage that it was not lawful to marry his sister. I exhorted the old mother to migrate as fast as possible to my town, promising that both she and her children should be more comfortably situated. She declared herself willing to accept my invitation, to which there was only one objection. 'I have,' says she, 'three boars, which have been tamed from their earliest age. They follow us wherever we go, and I am afraid, if they are exposed to the sun in a dry plain, unshaded by trees, they will immediately perish.' 'Pray be no longer anxious on this account,' replied I; 'depend upon it, I shall treat these dear little

animals with due kindness. When the sun is hot, we will find shade wherever we are. Lakes, rivers, or marshes, will be always at hand to cool your favourites." Induced by these promises, she agreed to go with us. And setting out the next day, we reached the town in safety on the first of January. And now it will be proper to give a cursory account of the mother and her offspring. Their hut consisted of the branches of the palm-tree, their drink of muddy water. Fruits, antas, fawns, rabbits, and various birds, maize, and the roots of the *mandiò* tree, afforded them food; a cloth woven of the leaves of the *caraquatà*, their bed and clothing. They delighted in honey, which abounds in the hollow trees of the forest. The smoke of tobacco the old woman inhaled, night and day, through the reed, to which was affixed a little wooden vessel, like a pan. The son constantly chewed tobacco leaves reduced to powder. Shells sharpened at a stone, or split reeds, served them for knives. The youth, who catered for his mother and sister, carried in his belt two pieces of iron, the fragment of some old broken knife, about as broad and long as a man's thumb, inserted in a wooden handle, and bound round with wax and thread. With this instrument he used to fashion arrows with great elegance, make wooden gins to take antas, perforate trees which seemed likely to contain honey, and perform other things of this kind. There being no clay to make pots of, they had fed, all their lives, on roasted meat instead of boiled. The leaves of the herb of Paraguay they only steeped in cold water, having no vessel to boil it in. To show how scanty their household furniture was, mention must be made of their clothes. The youth wore a cloak of the thread of the *caraquatà*, reaching from his shoulders to his knees, his middle being girded with little cords, from which hung a gourd full of the tobacco dust which he chewed. A net of a coarser thread was the mother's bed by night and her only garment by day. The girl, in like manner, wore a short net by day, in which she slept at night. This appearing to me too transparent, I gave her a cotton towel to cover her effectually. The girl, folding up the linen cloth into many folds, placed it on her head to defend her from the heat of the sun, but at the desire of the Indians wrapped it round her. I made the youth, too, wear some linen wrappers, which in my journey I had worn round my head as a defence against the gnats. Before this, he had climbed the highest trees like a monkey, to pluck from thence food for his pigs; but his bandages impeded him like fetters, so that he could scarcely move a step. In such extreme need, in such penury, I found them, experiencing the rigours of ancient anchorites, without discontent, vexation, or disease.

"My three wood Indians wore their hair dishevelled, cropped, and without a bandage. The youth neither had his lip perforated, nor his head crowned with parrot feathers. The mother and daughter had no ear-rings, though the former wore round her neck a cord, from which depended a small, heavy piece of wood, of a pyramidal shape, so that by their mutual collision they made

a noise at every step. At first sight I asked the old woman whether she used this jingling necklace to frighten away the gnats; and I afterwards substituted a string of beautifully coloured glass-beads, in place of these wooden weights. The mother and son were tall and well-looking, but the daughter had so fair and elegant a countenance, that a poet would have taken her for one of the nymphs or dryads, and any European might safely call her beautiful. She united a becoming cheerfulness with great courtesy, and did not seem at all alarmed at our arrival, but the rather enlivened. She laughed heartily at *our* Guarany, and we, on the other hand, at *her's*. For as this insulated family had no intercourse with any but themselves, their language was most ridiculously corrupted. The youth had never seen a female except his mother and sister, nor any male but his father. The girl had seen no woman but her mother, nor any man but her brother; her father having been torn to pieces by a tiger before she was born. To gather the fruits that grew on the ground or on the trees, and wood for fuel, the dexterous girl ran over the forest, tangled as it was with underwood, reeds, and brambles, by which she had her feet wretchedly scratched. Not to go unattended, she commonly had a little parrot on her shoulder, and a small monkey on her arm, unterrified by the tigers that haunt that neighbourhood. The new proselytes were quickly clothed in the town, and served with the daily allowance of food before the rest. I also took care they should take frequent excursions to the neighbouring woods, to enjoy the shade and pleasant freshness of the trees, to which they had been accustomed. For we found by experience, that savages removed to towns often waste away from the change of food and air, and from the heat of the sun, which powerfully affects their frames, accustomed as they have been from infancy, to moist, cool, shady groves. The same was the fate of the mother, son, and daughter, in our town. A few weeks after their arrival they were afflicted with a universal heaviness and rheum, to which succeeded a pain in the eyes and ears, and, not long after, deafness. Lowness of spirits, and disgust to food, at length wasted their strength to such a degree that an incurable consumption followed. After languishing some months, the old mother, who had been properly instructed in the christian religion and baptized, delivered up her spirit, with a mind so calm, so acquiescent with the divine will, that I cannot doubt but that she entered into a blessed immortality. The girl, who had entered the town full of health and beauty, soon lost all resemblance to herself. Enfeebled, withering by degrees like a flower, her bones hardly holding together, she at length followed her mother to the grave, and, if I be not much deceived, to heaven. Her brother, still surviving, was attacked by the same malady that proved fatal to his mother and sister; but being of a stronger constitution, overcame it. The measles, which made great havoc in the town, left him so confirmed in health, that there seemed nothing to be feared in regard to him. He was of



a cheerful disposition, went to church regularly, learnt the doctrines of Christianity with diligence, was gentle and compliant to all, and in every thing discovered marks of future excellence. Nevertheless, to put his perseverance to the proof, I thought it best to delay his baptism a little. At this time an Indian Christian, a good man, and rich in land, who, at my orders, had received this catechumen into his house, came to me and said, 'My father, our wood Indian is in perfect health of body, but seems to have gone a little astray in mind: he makes no complaints, but says that sleep has deserted him, his mother and sister appearing to him every night in a vision, saying, in a friendly tone, "Suffer thyself, I pray thee, to be baptized; we shall return to take thee away, when thou dost not expect it." This vision, he says, takes away his sleep.' 'Tell him,' answered I, 'to be of good heart, for that the melancholy remembrance of his mother and sister, with whom he has lived all his life, is the probable cause of these dreams; and that they, as I think, are gone to heaven, and have nothing more to do with this world.' A few days after, the same Indian returns, giving the same account as before, and with confirmed suspicions respecting the fearful delirium of our new Christian. Suspecting there was something in it, I immediately hastened to his house, and found him sitting. On my inquiring how he felt himself, 'Well,' he replied, smiling, 'and entirely free from pain;' but added, that he got no sleep at night, owing to the appearance of his mother and sister, admonishing him to hasten his baptism, and threatening to take him away unexpectedly. He told me over and over again, with his usual unreservedness, that this prevented him from getting any rest. I thought it probable that this was a mere dream, and worthy, on that account, of neglect. Mindful, however, that dreams have often been divine admonitions and the oracles of God, as appears from Holy Writ, it seemed advisable, in a matter of such moment, to consult both the security and tranquillity of the catechumen. Being assured of his constancy, and of his acquaintance with the chief heads of religion by previous interrogatories, I soon after baptized him with the name of Lewis. This I did on the 23rd of June, the eve of St. John, about the hour of ten in the morning. On the evening of the same day, without a symptom of disease or apoplexy, he quietly expired.

"This event, a fact well known to the whole town, and which I am ready to attest on oath, astonished every one. I leave my reader to form his own opinion; but in my mind I could never deem the circumstance merely accidental. To the exceeding compassion of the Almighty I attribute it, that these three Indians were discovered by me in the unknown recesses of the woods; that they so promptly complied with my exhortations to enter my town, and embrace Christianity; and that they closed their lives after having received baptism. The remembrance of my expedition to the river Empalado, though attended with so many hardships and dangers, is still most grateful to my heart; inasmuch as



it proved highly fortunate to the three wood Indians, and advantageous to the Spaniards."

What a lesson have we here! and how strangely perverted by him who gives it! Is it not matter of marvel, that a man can paint such a scene of misery and death in which he was the chief actor, and then congratulate himself that he was so!

He found these Indians, he tells us, innocent and happy, "without discontent, vexation, or disease;" exposed, indeed, to hardships, but accustomed to these, and enduring them with cheerfulness. He removed them to his town; he clothed them decently, as he calls it; "but the bandages impeded them like fetters, so that they could scarcely move a step." He fed them daily: but they pined for their cool, shady forest. The old mother languished some months in an incurable consumption, and then expired. The poor girl, "who had entered the town full of health and beauty, soon lost all resemblance to herself; till withering by degrees like a flower," she too fell a victim to the spirit of proselytism. Her brother did not long survive the loss of those who had so long been all the world to him. The forms of his mother and sister haunted his slumbers, and called him from a life that suited not the child of nature. He became delirious, was baptized, and died the same evening.

"The remembrance," adds the missionary, "of my expedition to the river Empalado, though attended with so many hardships and dangers, is still most grateful to my heart; inasmuch as it proved highly fortunate to the three wood Indians, and advantageous to the Spaniards."

Fortunate! Spirit of Mercy! Fortunate! to be seduced from their free, green woods, to droop and die in a missionary village! Fortunate! to lose peace, health, contentment, and life, and to gain christian baptism! It had been fortunate for them if the tiger that tore the father to pieces, had spared neither mother nor children; for then they would have perished at once, and escaped the lingering miseries that awaited them.

I shall be told that I think and speak as one of the worldly-minded. I do so. I have no reference to heaven. When a man loses his happiness here, in this world, I consider that a positive, lamentable loss. I do not stop to calculate what are the possible chances of remuneration in another state of being; and I think we should have a wiser and a better world of it, if others would do the same. If, whenever we have clearly proved that any action results in misery here, and is therefore wrong, we are to be told, that all this misery will be made up to us in Paradise, and is not, therefore, in itself, an evil—then we may as well give up all idea of ever distinguishing good from ill, or right from wrong. What avails it, that we make the most just and accurate estimates of earthly consequences, if these are all to be falsified in heaven? If to every calculation on this side the grave, there be an after-reckoning, how can a single account be closed, or a single inference drawn? We might, in that case, as well be foolish as wise,

be blind as clear-sighted. In short, earth were not worth studying, nor her thousand phenomena worth a moment's examination; there were nothing to be termed right, for we cannot see the end; nor any thing to be pronounced wrong, because what is pain in time may bring bliss in eternity.

If this be so, it is indeed true that the wise and prudent have no advantage over their neighbours. We must, in very earnest, walk by faith and not by sight; and a dark, stumbling time we shall have of it. As for our dictionaries and vocabularies, we may as well make a great bonfire of them; for they will be of no farther use. And we may add to the pile every other book but the Bible and biblical commentaries. All other books speak of this earth; make worldly calculations; draw worldly inferences; speak of actions as, from their consequences, good or bad; make comparisons between the earthly lives of men: and all these calculations and inferences and consequences and comparisons are good for nothing; nay, worse, they mislead and deceive us.

As I said, I close the account in those regions where I can see and estimate those consequences only which I can perceive and judge; and therefore I am free to declare, that I think Dobrizhoffer, and his thousand missionary brethren, who smite on earth to save in heaven, are blind leaders of the blind, who destroy the rude virtues and simple enjoyments of the savage, without substituting in their place either true wisdom or enlightened happiness.