

**NATURAL LAWS;
OR, THE INFALLIBLE
CRITERION**

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Natural Laws; Or, The Infallible Criterion by Joachim Kaspary

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JOACHIM KASPARY

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BY
JOACHIM KASPARY,

HUMANITARIAN.



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P R E F A C E.

THE intelligent study of this essay will produce a clearer view of the divine government of the universe and especially of the nature and destiny of human beings than can be gathered from the study of all the books hitherto written on theology and philosophy. This essay also contains a complete refutation of John Stuart Mill's irreligious and erroneous opinions expressed in his essay "Nature," and in the last eleven pages of his essay, "Utility of Religion." The author has adopted as far as possible, the phraseology and illustrations employed by John Stuart Mill in order to exhibit most effectually the conceit and ignorance, created by scepticism and atheism. The intelligent student of this essay will kindly remember that a discoverer of truth does not meet with assistance, but with opposition from those holding contrary opinions: those who know the author's circumstances, will, therefore, be surprised rather, that his time and finances have permitted him to write and publish this work, than that he is still prevented from writing and publishing large volumes to prove the discoveries alluded to in this essay.

Thanks are due to Dr. Maurice Davies for giving, in his work "Heterodox London," large quotations from the author's pamphlet, "The Age of Light." Thanks are also due to Comte Goblet d'Alviella, for his mostly favourable criticism of the same brochure in the *Revue des Deux Mondes* of last September. The author will always attentively study adverse criticism, thankfully adopt good advice, and refute, as inoffensively as possible, erroneous objections. Dr. Maurice Davies, for instance, may rest assured that what the author asserts that he knows is really known to him. The author never pretended, however, to know everything, but always admitted that his knowledge is even less than a drop of water if compared with the oceans of infinite knowledge. Comte Goblet d'Alviella also is mistaken, because the author is not indebted for his discovery of man's past and future terrestrial human lives (the resurrections of the human soul) to the ideas of a French or any other writer, since discovery excludes borrowing. The author, of course, expects to learn that the wisest and best of the ancients and moderns have been on the threshold of his discoveries. As modern Astronomers and Chemists, however, do not derive their discoveries in astronomy and chemistry from books treating of astrology and alchemy but from Nature and Natural Laws, so modern Human-

tarian philosophers do not derive their discoveries in religion and philosophy from books treating of miracles, the Pythagorean doctrine and nebular theories, but from the God of Nature through Natural Laws. The author, therefore, does not derive his knowledge from those who now and then made shrewd guesses in ignorant and credulous ages, but from his own discoveries, observation and reasoning, in which he has been materially assisted by the scientific and philosophical discoveries of the past and present.

The reader is particularly requested to study the introduction before commencing the study of the essay.

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London, June, 1876.

INTRODUCTION.

THE author emphatically asserts that he loves every human being, and that this very love impels him to attack cherished beliefs injurious to mankind, although he thereby causes mental pain to people dangerously smitten with pestilential errors and vices. The intelligent students of this essay, however, will only hate the diseases but love the physician as a human benefactor, although he often prescribes bitter pills, and sometimes resorts even to amputations in order to effect a cure. The author has done his best to sweeten the pills and to chloroform his patients, in order to lessen the aversion and pain; but, if critics can advise better methods, he will be most happy to adopt them.

As a builder, who wishes to erect a large palace on a space covered with numerous fever dens, first pulls down the latter and then builds his palace; so Humanitarian Philosophers first exterminate the various errors and vices, and then plant in the free human soul, the truths of the Religion of God. The stupid or selfish proprietors of fever dens, and their deluded or vicious tenants, will not retard Humanitarian Architects in their destructive and constructive work by pointing out the more or less good material contained in the various fever dens. Humanitarian Architects