

**MY REASON AND  
MY  
FAITH IN HARMONY**

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My reason and my faith in harmony by Willis Nevins

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**WILLIS NEVINS**

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MY REASON  
AND  
MY FAITH IN HARMONY.

BY  
WILLIS NEVINS,  
AUTHOR OF  
"THE JESUITS AND OTHER ESSAYS,"  
"THE EMPEROR JULIAN'S ARGUMENTS AGAINST  
CHRISTIANS," ETC.

Be ye more staid,  
O Christians, not, like feather, by each wind  
Removable; nor think to cleanse yourselves  
In every water. Either Testament,  
The old and new, is yours: and for your guide  
The Shepherd of the Church. Let this suffice  
To save you.—*Dante.*



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1876.

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## PREFACE.

I HAVE hardly ever written for Catholics, as a Convert I feel such is not my sphere of duty. I have written for non-Catholics, endeavouring to say what I had to say as pointedly and plainly as possible. Men will not, as a rule, read long-winded discourses or lay-sermons; they will read a short work if it appeals to them as men and not as effeminate kid-gloved individuals. One example I give—(more might be thought egotistical). A young officer in the Navy took away with him a copy of *The Jesuits and other Essays*, (a book of which the *Tablet* said, “We might suggest a little more polish in the style of the shorter tracts;”) writing to me some time after, he said that missing it one day he made inquiries and found a brother officer had seen it and was reading it, another did the same, and so at last nearly all his companions got instilled into their minds some pointed thoughts in favour of the Jesuits and Catholic doctrines which, if I had written the book in the polished manner suggested

*Preface.*

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by the *Tablet*, not one of them would have spent five minutes on.

One section of this book which I now publish, is mainly derived from Mansel's *Limits of Religious Thought*, a work worthy of being in the hands of every thoughtful Christian.

A word in conclusion. I have reason to know that there are Catholics who are only too willing to scent heresy in the writings of any man who tries to put Truth before men by arguments, which perhaps to them are novel. Such men *stab you in the dark* by whispering—*heresy*. Calumny is a powerful weapon for a time, but the use of it is not a very honourable mode of action.

All that I have hitherto published has met with more or less of approval from men whose opinion is worth having, and in saying what I have, I use the only means in my power of protesting against underhand, narrow-minded heresy-hunters.

WILLIS NEVINS.

14, Grove Road,  
St. John's Wood.  
April, 1876.



## I.—CHRISTIANITY AND ROME.

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*P.* WHY are you a Catholic ; you were born and brought up a Protestant ?

*C.* Because I thought the Catholic Religion right and the Protestant wrong.

*P.* I hate turn-coats, a man should stick to the Religion he was born in.

*C.* Then St. Paul should have remained a Jew and not become a Christian.

*P.* That is not a case in point, for St. Paul believed, before, in Judaism ; and Christianity was quite a different thing, but surely Protestants believe in Christ as well as Catholics ?

*C.* Well, I am not so sure of that.

*P.* Do you mean to say that Protestants don't believe in Christ ?

*C.* What do you mean by "believe in?"

*P.* What is the use of quibbling ? you know what I mean.

C. No, I do not; for example, do you "believe in" Christ in the same way as the Devil does, for you remember St. James says the Devils "believe in" Christ?

P. What then do you mean when you say "believe in" Christ?

C. I mean that I believe He is what He represents Himself as being, and I believe all He said was true.

P. Just so, and do you think Protestants do not believe the same as you do about Christ?

C. They certainly don't. For example, Unitarians are Protestants and Unitarians do not believe that Christ is GOD.

P. Most Protestants don't agree with Unitarians.

C. That may be true in England, but in Germany and America thousands and thousands believe the same as Unitarians, besides you now show that only some Protestants believe that Christ is GOD, whereas you never met a Catholic who believed that Christ was not GOD.

P. Have you any more to say?

C. I don't think it would be much good

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saying more than I have, unless you will be candid and honest.

*P.* I will admit whatever seems true, and I won't do more.

*C.* Quite enough. You ask me if I have anything more to say. I will ask you a question, —You believe Christ is God?

*P.* Yes.

*C.* God is everywhere?

*P.* Of course.

*C.* Do you believe that Christ is on the altar of every Catholic Church?

*P.* No. He is in Heaven and cannot be on the Altar.

*C.* You say God is everywhere?

*P.* Yes.

*C.* And Christ is God, so Christ is everywhere, so Christ can be on the Altar of every Catholic Church.