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Ques. 11. What do you understand by the nebular Cosmogony?
This theory is divided into two parts - the first being that which attempts to account for the formation of planets and satellites on the assumption of the existence of a central sun and certain other specified conditions.

The second - that which undertakes to account for the formation of the Sun itself on the assumption of the existence of a diffused nebulous matter in space or as has been aptly called a "Universal Fire Mist".

Ques. 12. What is the first form of this theory?

The first form of this theory assumes the existence of the sun and its atmosphere and the rotation of both around an axis - Laplace sought to give this a scientific form by proving simply the dynamical possibility of the formation of a planetary system by such means according to the knowledge of matter and motion, but he did not affirm the scientific certainty of his conjecture and far less the actual production of the Solar System in this way.

Ques. 13. What is the second form?

The second accounts for the origin of both sun and the Solar Systems by the agency of natural laws. Not content with the more limited form of the theory which Mr. Compton holds to be only the legitimate and practical object of scientific treatment he (the author of the Vestiges) holds that the origin of the sun itself and the forms positions relations and motions of all the heavenly bodies may be accounted for by supposing a previous state of matter fluid or gaseous subject only to the law of gravitation.

Ques. 14. How do you refute the first?

If for argument we agree to acknowledge the existence of this nebular matter or 'fire mist' we can have no access by which to know its internal structure

Le Marchant.

He cannot tell whether it is uniform or whether it contained nuclei which might become centres of aggregation &c &c and were all these things understood and certain behind them all would we have to acknowledge an intelligent first cause - *Vind. Buchan. 54*
Quis. 15 How do you report the second form of this theory.

From the fact that what Herschel took to be 'fire mist' or other nebular matter has been discovered by the aid of better instruments to really be stars - and the farther the glass of the astronomer penetrates the greater the number of these clusters of stars does he discover this nebular matter to resolve itself into thus destroying the very foundation of the argument of Leharke.

Quis. 16 If the fact of the existence of nebular atmosphere or fire mist could be established would the formation of our world according to regular laws militate against Theism?

By no means. Why could not the Creator just as easily have adopted that *modus operandi* by which to work out the great design of Creation as any other? The only difference would be that of a mediate or immediate creation. Men do not cease to be the creatures of God because they are born from their parents in virtue of the command "Increase and multiply" any more than if like Adam they were immediately the work of his creative power.

Theory of Physiological Development.

Quis. 17 What portions of this Earth are attempted to be accounted for by the theory of Physiological Development? The portion comprised under the term Flora and Fauna respectively.

Quis. 18 What are the starting points of this process?

Ex nihilo omnia - or rather it speaks of "laws in accordance with which the world took its origin" but these laws must be as abstract as those of Mathematics

Since they existed before matter itself.

Ques. 17 Has any case ever been known of an organic substance proceeding from inorganic matter?

Never — The one uniform law *vivum ex ovo* universally prevails.

Ques. 20 How alone can we account for existing organized substances?

By Revelation — "And God said and it was done".

Ques. 21 What is Hailllet's theory of the vegetable world?

He gives a Marine origin to all our present roots and herbs and grains.

Ques. 22 How does this theory account for the Fauna of the Earth?

That the electric spark escaping from the elements around struck life into an elementary and reproductive germ — This reproduction assumed the form of development and thus were created the Fauna!

Ques. 23 What objection can you allege against this theory?

The same as to the one above, "like yields like" unchangeably and universally.

Ques. 24 How do you disprove of any transmutation of species for three thousand (3000) years?

From the fact that the vegetable germs and animalcules taken from the mummies of Egypt produce the same kinds as were produced before those bodies were encased in their wrappings.

Ques. 25 Social or Historical Development.

What are the phenomena for which this theory of the infidel Aug. Comte professes to account?

The phenomena connected with the mental faculties — the moral laws — the social institutions — the religious beliefs — and the rites of worship which have obtained in all ages and climes and yet have differed among different nations.

Ques. 26 What are the outlines of this

theory?
 He professes to have discovered a grand fundamental law which he proclaims to be as follows - "The law consists in this - that each one leading conceptions every branch of our knowledge passes successively through three different theoretic states - the state Theological or fictitious - the state Metaphysical or abstract and the state Scientific or positive.

Ques. 27 How is the Theological or fictitious epoch divided?
 Into Fetichism - Polytheism and Monotheism.

Ques. 28 What is Fetichism?
 Fetichism is described as consisting in the ascription of a life and intelligence essentially analogous to our own to every existing object of whatever kind whether organic or inorganic, natural or artificial.

Ques. 29 What is meant by Polytheism?
 Polytheism is the system of many Gods - πολλα θεοι -

Ques. 30 What is the Monothestic period or epoch?
 The monothestic epoch is that period in which the great truth of there being but one Supreme and Universal Being obtains its widest credibility.

Ques. 31 What is the Second or Metaphysical or abstract stage of human development?
 It is that in which metaphysical reasoning holds the sway, producing criticism as a solvent for all former beliefs and thus giving birth to Skepticism. It is described as a critical destructive revolutionary age useful only as it delivers mankind from the shackles of former beliefs and prepares the way for the adoption of a new and purely rational system of thought.

Ques. 32 What is the third or positive stage in this philosophy?
 "The positive - he says - " might have

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been called the philosophy of nature
or natural science since it treats of facts
and their laws, this method adds
nothing to the sum of human thought
which might not be reached by the second
method it only subtracts whatever has
reference to the Divine or Supernatural
and especially everything connected
with the theory of Causation.

Ques. 33 What are the Objections to this
System?

The complete shifting of ground no-
ticeable since the days of Voltaire up
to the present time while both attempt
to arrive at the same conclusion,

2. This theory rests entirely upon the
supposed discovery of M. Comte - a
law which like the Magicians wand
can call up the apparition and then
lay it again!!!

Ques. 34 What is the contradiction be-
tween this and former systems of Mod-
ern Infidelity?

Formerly Religion was ascribed to priest-
craft - it was supposed to have been
invented by fraud and supported
by falsehood and professed in hy-
pocrisy - Now it is discovered to be
the natural necessary and salutary
result of the legitimate action of
the human faculties in the earlier
stages of their development.

Ques. 35 What are the three reasons
alleged in support of this theory of
Historical Development?

The first reason he derives from our
cerebral organization, The second
from a history of a certain portion of
our species and the third from the
Analogy of individual experience.

Ecclesiastical Development.

Ques. 36 Who is the most distinguished
Modern Advocate of the Puseyite or
Romanish Development?

Jos. Henry Newman an English writer
minister of the Episcopal Church
the father of Puseyism instead of
Pusey (1845)

Ques. 37 How does Newman state this theory?

"That the increase and expansion of the Christian Creed and ritual and the variations which have attended the process in the case of individual writers and churches are the necessary attendants on any philosophy or policy which takes possession of the intellect and heart and has from the nature of the human mind, any wide or extended dominion that from the nature of the human mind time is necessary for the full comprehension and perfection of great ideas; and that the highest and most wonderful truths though communicated to the world once for all by inspired teachers could not be comprehended all at once by the recipient but as received and transmitted by minds not inspired and through the media which were human, have required only the longer time and deeper thought for their full elucidation"; This may be called the theory of Development.

Ques. 38 How does this theory regard the Scriptures?

As only a part of the great plan of development, they are intended only to create an idea and that idea itself is not in the sacred text but in the mind of the reader.

Ques. 39 Does Romish development possess infallibility?

No else we should not have so many variation contradictions and conflicting theories which have appeared at one time and another from this same source.

Ques. 40 What is the general principle underlying all these forms of development?

The general principle involved in all these different forms is thus avowed by Compton - That all our explanations of the origin and formation of our world and the changes occurring in that world must be by means of causes and according to

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Laws known to be in operation at the present at any."

Ques. 42 How far may we admit the truth of this theory?

As far as it applies to Natural events merely but not to those of a supernatural character.

Theories of Pantheism.

Ques. 42 What do you understand by the term Pantheism?

It is that system which proclaims everything to be God and thus denying to the Creator his personality.

Ques. 43 In what countries has Pantheism been revived in the present century?

France Germany England and America.

Ques. 44 What estimate does Schelling make of the character of Spinoza?
"The holy and yet outcast man" says he "who was fully penetrated by the universal spirit - for whom the Infinite was the beginning and the end - and the Universe his only and everlasting love - he who was full of the sentiment of religion because he was full of the Holy Ghost."

Ques. 45 How is Pantheism represented by Schelling and Hegel?

Schelling before his change of sentiment represented God as the one only true and really Absolute existence, as nothing more or less than Being filling the whole space of reality, as the infinite "Eign" which is the essence of the Universe and evolves all things from itself by self development.

Hegel seeks unity in everything and every where - The Absolute produces all and absorbs all, it is the essence of all things. The life of the Absolute is never consummated or complete. God does not properly exist but comes into Being. Gott ist in werden, Deus est in fieri.

Ques. 46 Where did Pantheism first take its rise in Ancient times?

It had its birth place in the East where

1632
The gorgeous magnificence of Nature was fitted to arrest the attention and stimulate the imagination of a subtle dreaming and speculative people.

Ques. 47 Were there any traces of Pantheism in the in the Middle ages?

Yes - Scot Eriugena in his work De divisione naturalae says "all is God and God is all"; The Abbe Maret affirms that the Knights Templar were affiliated to secret societies in which Gnosticism was maintained and cherished.

Ques. 48 Is Pantheism more plausible than the Ancient Systems of gross Atheism?

It was.

System of Spinoza

Ques. 49 Who was the chief Pantheist of modern times?

Spinoza the Spaniard.

Ques. 50 By what writers has his System been refuted?

By Musaeus a professor of Leuven Mansfield Fenelon Hult Hervey Clark &c

Ques. 51 By what writers has his system been developed during the present century?

By Paulus Veyocheiden and Strauss in the Church and by Fichte Hegel and Schelling in the School.

Ques. 52 What are the features of theological and what those of philosophical Pantheism?

Theological Pantheism consists in making Reason the sole arbiter and Supreme judge in matters of faith - in setting aside or undermining the Authority of Revelation partly by denying the plenary inspiration of the Scriptures and partly by accounting for Miracles on Natural principles. The philosophical seeks without any reference to faith or Revelation to solve the great problems relating to God man and the Universe on purely

MODERN ATHEISM,

Buchanan

Modern Atheism, Buchanan

Ques. 1. What do you understand by Atheism in general?

By Atheism in general we understand the entertaining of those theoretical principles which deny that there is a God - a Creator - a Supreme Ruler,

Ques. 2. How may Atheism be divided?

Into theoretical and practical.

Ques. 3. What do you understand by theoretical Atheism?

Speculative Atheism is the cherishing in secret or the avowing openly the principles of Atheistic doctrine - A denial by word or action of the existence of the Divine Being

Ques. 4. What do you understand by practical Atheism?

It is that form of Atheism which is everywhere prevalent and while it is compatible with a nominal religious profession evinces its existence by an habitual neglect of God and the duties which grow out of our relation toward him as the creatures of his creation.

Ques. 5. Is it possible for a man really to disbelieve the existence of God?

This is a much mooted question and has been debated pro and con, with great ability. As far as we ourselves are concerned we are inclined to the belief that it is impossible for a man to disbelieve the existence of God,

Ques. 6. Who were some of the principal Modern Atheists?

Voltaire, Hume, Paine, D'Alembert, Diderot, LeRoux, Comte, Crousse, Le March &c,

Ques. 7. What are the four great Atheistic theories to account for the existence of the world?

a. The first system assumed and asserts the eternal existence of the Cosmos - that is that the present order of things - the laws of Nature &c, never had a beginning and will never have

Aristotelian theory

an end,

II The second system affirms not the eternal existence of the Cosmos but the eternal existence of Matter and Motion and attempts to account for the present condition of things through some fortuitous concurrence of atoms - or a law of progressive development.

III The third affirms the co-existence and co-eternity of God and the world and while it admits a distinction between the two represents them so closely connected that God can only be regarded as the Soul of the world superior to matter as the soul is to the body but neither anterior to or independent of it.

IV The fourth denies the distinction between God and the world and affirms that God is all and all is God - that there exists only one Substance in the universe of which all existing beings are only so many modes or manifestations - that these beings proceed from one substance not by creation but by emanation. This system has been called the Pantheistic Hypothesis.

Ques. 8. What is the cause of Atheism?

Our Lord answered this question in a few words when he said "Light is come into the world but men love darkness rather than light because their deeds are evil".

Ques. 9. What are the natural fruits of Infidelity?

The natural fruits of Infidelity are such as spring from the feeling it engenders that man is not an accountable being and therefore can act as he pleases, being naturally wicked the pursuance of the course dictated by his passions leads to crime in its very worst form.

Ques. 10. What are the four parts of the development theory?

1. Cosmical 2. Physiological 3. Historical and 4. Ecclesiastical.

Theory of Cosmical Development.