right—more so than any other people
upon the face of the earth.

Then visit the first Protestant church
that was organized, and they con-
sider themselves nearer right than their
mother, or any of their sisters. You may
thus follow it down to the last reformer
upon the earth; and then step back to
those we call heathen; to all that ever
lived, from the place where Noah landed
his ark, to the building of the tower
of Babel; and in their dispersion, trace
their footsteps to the islands and contin-
ents, under the whole heavens, and you
cannot find a people that do not believe
they are nearest right in their religion—
more so than their neighbors—and have
the best form of civil government.

Suppose you call upon the aborigines
of our country, here, these wild Indi-
ans; we call them savages; we call them
heathens. Let yourselves be divested
of prejudice; let it be entirely forgotten
and out of the question, together with
all your education, and former notions of
things, your religious tenets, &c., and let
your minds be in open vision before the
Almighty, seeing things as they are, you
will find that that very people know just
as much about the Lord as anybody else;
like the rest of mankind, they step into a
train of ideas and ordinances, peculiar to
the prejudices of their education.

All this I admit; and I admit it upon
the resources of my own knowledge that
I have pertaining to the inhabitants of
the earth; this, also, every person knows,
who is acquainted with the different cus-
toms and religions of different countries.

Let me step over into England, and
carry with me my Yankee notions and
manners, and I should be a burlesque
to them. Let an Englishman pass over
into Scotland, and speak and act accord-
ing to English customs, it would differ so
far from them, that they would laugh at
him. Let a Scotchman or an Englishman
go to Ireland, and it would be just the
same. This difference of feeling, senti-
ment, and custom, exists in those coun-
tries that are so near each other. If you
go to France, you find that they walk
over the customs and manners of Eng-
land, as unworthy of their notice. Should
you thus go, from one people to another,
throughout all nations, you would find
that they differ in their religions and na-
tional customs, according to the teach-
ings of their mother, and the priest. In
this manner the consciences of mankind
are formed—by the education they re-
ceive. You know this to be true, by your
own experience.

That which you once considered, per-
haps, to be a nonessential in religion, you
now consider to be very essential. That
which you once esteemed to be unbecom-
ing in society, has become so interwoven
in your feelings, by being accustomed to
it, that it ultimately appears quite ratio-
nal to you.

When you survey the inhabitants of
the world, you will find that the reli-
gious tenets of all nations have sprung
from their education; consequently, if we
should summon the whole earth before
us, and strictly examine them, we should
find that the nations of the earth, as far
as they know and understand, are do-
ing about the best they know how; they
are just about as near right as they know
how to be.

These tribes of Indians differ from
one another in their sentiments and feel-
ings; they war with each other, and try
to destroy each other; and why do they
do it? Why, "you are not as righteous
as I am, and I want to bring you over
to my holy faith." You see these bands
of Indians doing these things, and you
spurn the idea. Suppose you extend