

Nicola Spedalieri

ON THE RIGHTS OF MAN

Assisi 1791



Giuseppe Errante Sicil. delin.

Pietro Bombelli Rom. inc 1792

Abridged translation
by BRUNO LUIGI SPEDALIERI
SYDNEY 1995
of the book:
DE' DIRITTI DELL'UOMO
Libri VI,
written by NICOLA SPEDALIERI
Assisi MDCCXCI.

Interpres breviter sed
fideliter Opera curavit

TO MY SON FLAVIO



SCHOOL OF PHILOSOPHY
The University of Sydney

New South Wales 2006
Australia
27 July 1995

Reference:

Mr Bruno Spedalieri
35 Rabbett Street
Frenchs Forest 2086

Dear Mr Spedalieri,

I would like to thank you for your generous gift to the School of your translation of The Human Rights by Nicola Spedalieri. Congratulations as well, on your achievement. To my knowledge there is very little of the work of this philosopher available in English, and the existence of your translation will, I am sure, aid scholars and students wishing to pursue his thought further. Your copy of the translation will be kept in the School library where it will be available for those who would wish to make use of it.

Sincerely

Dr Paul Redding
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INDEX

INDEX	1
PREFACE	3
NICOLA SPEDALIERI (1740-1795)	4
LETTER To Monsignor D. FABBRIZIO RUFFO	6
INTRODUCTION	7
BOOK ONE - THE HUMAN RIGHTS AND THE CIVIL SOCIETY	9
CHAPTER 1 - Man's longing for happiness	9
CHAPTER 2 - Natural Right and its Attributes	11
CHAPTER 3 - The Natural Rights of Men	13
CHAPTER 4 - The right concept of Obligation	18
CHAPTER 5 - Natural Obligations between men	20
CHAPTER 6 - The Natural Law	21
CHAPTER 7 - First comparison of the Pure Natural State with the Civil Society	23
CHAPTER 8 - Second comparison	26
CHAPTER 9 - Third comparison	28
CHAPTER 10 - Men are destined to the Civil Society by their nature	31
CHAPTER 11 - Origin of the Civil Society	32
CHAPTER 12 - The Social Contract, foundation of the Civil Society	34
CHAPTER 13 - Clarification of three difficulties	39
CHAPTER 14 - The Principality. Duties and Rights of the Prince	40
CHAPTER 15 - Electing the Form of Government	44
CHAPTER 16 - Election of the Prince	46
CHAPTER 17 - Questions and answers	50
APPENDIX - Doctrine of Saint Thomas on Sovereignty	56
CHAPTER 18 - The danger of changing Government	58
CHAPTER 19 - Organisation of the Civil society	60
CHAPTER 20 - The enemy of Human Rights in the Civil Society	62
BOOK TWO - A SOCIETY GOVERNED WITH PURE NATURAL MEANS	65
BOOK THREE - A SOCIETY OF IRRELIGIOUS MEN	66
BOOK FOUR - A SOCIETY BASED ON DEISM	67
BOOK FIVE - A SOCIETY BASED ON CHRISTIANITY	68
CHAPTER 1 - Idea of Christianity	68
CHAPTER 2 - Christianity aims also at temporal happiness	72
CHAPTER 3 - Supreme precision of Christian Doctrine	75
CHAPTER 4 - Supreme certainty of Christian Doctrine	79
CHAPTER 5 - Christian preaching gives vivacity to Religious Ideas	82
CHAPTER 6 - Within Christianity Religious Ideas are vivified by External Worship	84
CHAPTER 7 - Within Christianity Religious Ideas are vivified by Good Example	86
CHAPTER 8 - Christianity enhances men's strength	88
CHAPTER 9 - Christian Morality stands firmly	90
CHAPTER 10 - Only in the Catholic Church there is consistency	92

CHAPTER 11 - Efficiency of Miraculous Powers in the Catholic Church	95
CHAPTER 12 - Benefits deriving to Society from the Sacraments	98
- The Baptism	98
- The Confirmation	99
- The Penitence	99
- The Eucharist	101
- The Order	102
- The Matrimony	103
- The Last Unction	105
CHAPTER 13 - Brotherly correction and Episcopal censorship	106
CHAPTER 14 - Excellence of Christian Charity	108
CHAPTER 15 - Christian obligation to practice Charity	111
CHAPTER 16 - Attitude of Christianity towards War, Slavery, Paternal and Marital authority	114
CHAPTER 17 - Patience and Christian Resignation	119
CHAPTER 18 - Prayer, Poverty and Christian Mortification	121
CHAPTER 19 - The Commerce is protected and rectified by Christianity	124
CHAPTER 20 - Arts and Sciences are promoted by Christianity	126
CHAPTER 21 - Sociability and Christian Intolerance	129
CHAPTER 22 - Christianity is the enemy of Despotism	132
CHAPTER 23 - Christianity is friend of the right Sovereignty	135
CHAPTER 24 - Christian Religion is the most secure custodian of the Rights of Man in the Civil society	140
BOOK SIX - WHAT SYSTEM IS BEST IN THE PRESENT CIRCUMSTANCES?	141
APPENDIX 1 - Declaration of Independence of 13 North American Colonies - 1776	142
APPENDIX 2 - Declaration of the Rights of Man and of the Citizen - France 1789	143
APPENDIX 3 - Universal Declaration of Human Rights 1948	145
APPENDIX 4 - United Nations Convention on the Rights of the Child November 1989	146
INDEX OF ILLUSTRATIONS	149

PREFACE

These days we often hear people talking of "Rights", equality of all men, equality between men and women, freedom of information, freedom of the press, freedom of speech, equal employment opportunity, and so on. But some of what people call rights, are not rights at all; they could not be accepted as such by a sound reason. Some really are an abuse of right. Same sex marriages for instance, people refusing to work and asking for support. Many individuals keep breaching people privacy and publicise damaging allegations on the ground of freedom of information; and information, which put the security of the country in danger are recklessly stolen and publicised. People in Government sometimes make decisions, affecting the citizens' life, with no consultation and mandate.

I started reading Nicola Spedalieri's Book on Human Rights and I have discovered its wonderful surprising actuality. I felt obliged then to divulge his deep thoughts for other people to read. I have decided to work on an abridged version of the book "**De' Diritti dell'Uomo**", to give life to the essential ideas of this great Philosopher. I took care not to betray Spedalieri's thoughts. It would be beneficial to place Nicola Spedalieri's thinking in the context of the modern society where new ideas have come to life, and where people have learned a great deal in the field of human rights and obligations, compared to the 18th century.

Nicola Spedalieri lived in a period of conflicts, during the time where the liberal and rationalist philosophies took up the particular scope of fighting Christian Religion that they considered to be the source of much suffering in the human society. Nicola had to counteract those doctrines assuming, at times, an apologetic attitude in his exposition. The Author was a methodical thinker, he did construct his work step by step. In progressing with his exposition he put particular care to consolidate each point with repetitions and examples. Most of all he wanted to give a clear idea of what a society would be under different sorts of government.

Definitely Spedalieri's book is a complete dialectic work and a masterpiece. It is disappointing that this Eminent Philosopher has been, for so long, under evaluated and relegated to oblivion. His work is a coffer of the most precious jewels. It is a message of hope for the oppressed people of all Countries and all times. I did focus my effort in presenting the Rights of Man, as exposed by Spedalieri, projected into a Christian Society. I hope today's people will find inspiration and comfort in the words of this powerful and profound Christian Philosopher.

To present the work of Nicola Spedalieri in its historical context, I have inserted a short biography of the Author at the beginning of the book and at the end of the volume I have added 4 Appendixes showing the promulgation of the Human Rights and their evolution.

Bruno Spedalieri.
Sydney, 24 May 1995



Self-portrait of Nicola Spedalieri at the age of 33 - 1773

NICOLA SPEDALIERI
1740 - 1795

Nicola Spedalieri was born in Bronte of Sicily the 6th of December 1740 from Vincenzo and Antonina Dinaro. At the age of 11 he went to the Seminary of Monreale to become a priest. He had as teachers eminent people like Murena, Flores, Miceli. Under the guide of the Archbishop Francesco Testa, who discovered his great potential, Nicola obtained the titles of Master of Liberal Arts and Doctor in Theology. In December 1764 he was ordained priest and was given the chair of Professor of Philosophy and Theology in the same seminary.

By that date the mind of Spedalieri was already fluttering all over the human knowable. He was an appreciated poet, an artist and a quoted composer. A self-portrait painted at the age of 33 is kept in the Capizzi College Gallery of Bronte, and 33 of his musical compositions are kept in the Giulia's Chapel of Rome. But his spirit went deep into philosophical and theological matters. Some of his early disquisitions, namely the **"Propositionum Theologicarum Specimen"** of 1772, started attracting the attention and the controversy of the scholars. The above mentioned thesis was never published in Sicily and earned to the Philosopher the accusation of being a heretic. In it Spedalieri criticises some catholic practices and theories such as: the excessive cult addressed to the Saints, and the teaching related to the fate of children dead without baptism. But his thesis, referred to Rome, was approved by the Holy See, and duly published in the Capital City late in 1773.

In 1773 Monsignor Testa, Nicola's protector, died and Nicola Spedalieri didn't waste time to leave Monreale and go to Rome. In the Capital his presence was soon noticed to the point that in October 1774 he was conferred a Diploma by the Literary Academy of Arcadia and was offered a free subscription. In 1776 he did publish the **"Analysis of the critical examination of Christianity as presented by Nicolas Freret"**. In the book Spedalieri defends the doctrine of St. Thomas, of St. Bonaventure and Scoto regarding the Original Sin. In 1779 Spedalieri gave two lectures at the Quirini's Academy; one on the **"Art of governing"** and the other on **"The influence of Christian Religion in the Civil Society"**. In 1781 he gave an erudite discussion on **"Music"** and in 1782 he published the **"Confutation of the critical examination of Christianity done by Edward Gibbon in the book 'Decline and Fall of the Roman Empire'"**. The 25th of December 1784 Pius VI nominated Nicola Spedalieri Beneficiary of the Vatican Basilica. During that same year Spedalieri had published a study on the **"Theological fanaticism"**, which was inserted in the book **"Theological History"** of Father Bonaventure d'Argonne.

The 21st November 1790, in a letter to Bodoni of Parma, Spedalieri did mention that he was finalising the book **"On the Rights of Man"**. It will be published in Assisi the following year. "On the Rights of Man" is Spedalieri's masterpiece. In this challenging work the Author demonstrates painstakingly and methodically

That Christian Religion is the most secure custodian of Human Rights. It was Pope Pius VI who ordered Spedalieri to attest the Catholic position against the declaration of the French Revolution. Spedalieri's publication raised great reactions, the voices of admiration clashed against those of harsh criticism. For the Catholic Conservatives, Spedalieri was a Liberal-Rationalist, for the Rationalist, who didn't appreciate his professed devotion to the Catholic Church, he wasn't Liberal enough. But most of the critics were Catholic, and this did afflict incredibly this conscientious and dedicated defender of Christianity. The controversy though helped to publicise the book, and in few months it was reprinted four times.

After this publication Spedalieri, deeply hurt by the hostility he met in the clerical world, decided to retire in solitude. Again Pope Pius VI, who had great appreciation for the Philosopher, asked him to write the "History of the Pontine's Marshes". This work, written in Latin, was published after the death of the writer.

Nicola Spedalieri died in Rome the 26th of November 1795 at the age of 55, assisted by Monsignor Nicola Nicolai. He is buried in the Church of the Saints Michael and Magnum near St Peter Square. In the same Eternal City a monument, in honour of the Philosopher of the Human Rights, was erected in Sforza Cesarini Square the 24th November 1903. The monument, work of the sculptor Mario Rutelli, was promoted by Giuseppe Cimbali Professor of Philosophy and Right at the University of Rome.

DE' DIRITTI
DELL' UOMO
LIBRI VI.

*Ne' quali si dimostra, che la più sicura Custode
de' medesimi nella Società Civile*

E' LA RELIGIONE CRISTIANA;

*E che però l' unico Progetto utile alle
presenti circostanze è di far ristorire.
essa Religione .*

OPERA
DI NICOLA SPEDALIERI SICILIANO

DOTTORE E GIA PROFESSORE DI TEOLOGIA



*Haud scio , an pietate adversus Deos sublatz ,
societas etiam humani generis tollatur .
Cic. de Nat. Deor. lib. 2.*

IN ASSISI MDCCXCI.

CON LICENZA DE' SUPERIORI,



Nicola Spedalieri by Antonio Ugo

**To his Excellency Monsignor
D. FABBRIZIO RUFFO
General Treasurer of the State of the Church**

In our times is fashionable talking about Human Rights. In many States has been promised the freedom of the press. Unfortunately it seems that the freedom of the press is favouring the enemies of Religion and of real Human Rights, not those who intend to defend them.

I am decided to assert the Human Rights against any sort of tyranny and I want to prove, in the same time, that the Christian Religion is the best custodian of these Rights. I do intend also to fight any conspiracy against the Church and the right Government.

I need for this and I confidently ask from you encouragement and support. You have experienced yourself in your high position any sort of difficulties and obstacles, and you know how hard is to fight obtuseness and preconceptions.

Nicola Spedalieri

INTRODUCTION

In the past, political discussions were restricted to a handful of cultivated men. People were treated as blind folks who needed to be hand guided. The motive wasn't to keep the people under control; it was judged though that the ordinary people were not properly prepared to understand the complicated matters of government.

Modern Philosophers have different thinking. They say that public matters have to be discussed openly and that every citizen should be allowed to give his opinion. This would put a stop to any sort of tyranny at the benefit of the social welfare. Consequently the Reformers have opened the secrecy of the governing machine to everyone. In so doing they have paved the way to the great violent revolution which is afflicting many European regions today.

Many Teachers took up instigating the citizens: making them to believe that they were oppressed. These instigators have studiously accentuated the bad side of the government, telling the masses about their natural rights, claiming total freedom and persuading them of the need of new National Constitutions.

These mastermind philosophers in fact, intended to destroy the present system of government and the dominant religion to install a more dreadful despotism.

It is obvious that the modern philosophers operate strenuously to undermine the Christian Religion. They propose new Constitutions with the intention to exclude Christianity from the legislation. They come with the idea that Religion is an obstacle to Human Rights and to Human Happiness.

Do they care to prove what they assert? No. They simply want the people to follow them blindly. They fall in the same error they pretend to correct.

I am going to do what they haven't done. I am going to analyse the various aspect of the problem, leaving the readers free to judge independently of the person presenting the arguments. I intend to talk as a pure philosopher on the light of the human reason. I will even forget to be a Christian. I will not mention the Divine Revelation and I will consider the Human Rights only on the political side to see if it is helpful to the human being. I will care not to assert anything which is not soundly proved, I will care to explain clearly each one of the main ideas, and I will proceed in a logical and sequential manner. I will avoid any attitude of authority, and I won't use the eloquence to convince.

The plan of my study is the following. The aim of the work is to find out what is the best way to protect the Human Rights in the Civil Society. It is necessary first to know which are these Rights and then examine what are the means apt to protect them. Then we can make a judgement and a choice.

I start by establishing that the Human Being tends essentially to be happy. From this I will list the Rights that, by nature, belong to each man. I will determine then to be indispensably necessary to protect our natural rights in the best way possible in order to achieve happiness. Then I will prove that only in the Civil Society we can find this sort of security, I will explain the Social Contract and the organisation of the Society. Finally I will disprove the false principles capable to promote despotism and consequently to cause the destruction of the human rights. Briefly I will give a compendium of the *Jus Naturalis*. All this will be the subject of Book One.

In Book Two I will investigate the means we find in the Civil Society able to ensure the exercise of our human rights and the happiness depending from them. I will expose, one by one, all the wick points to conclude that a Society based uniquely on natural foundations cannot be consistent.

In Book Three I will prove that the lack of any religious belief deprives the Society of any natural mean able to protect the Human Rights.

From the above premises I will infer that Religion gives a great support to natural means. We have then two sorts of Religion: the Natural and the Revealed. Which one of the two should be chosen as a base for a National Constitution? I will expose the inadequacy of the pure Deism and its easiness to slip into atheism, which is deleterious to the Society. This will be treated in Book Four.

Christianity has great advantages over pure Deism. It provides the Society with proper help able to control human passions and to promote social welfare. Of these I will talk in Book Five.

It is sensible then to ask why many Christian Nations are victim of dreadful suffering. The reason is that in those countries the spirit of the Christian Religion is dead. The only solution is to revive the Christian Spirit. This is the topic of Book Six.

If people consider this subject to be important, I hope my voice will encourage others to help giving light to this delirious time. If my book cannot obtain this wish of mine, I will still be happy that I could freely expose my opinion and convince the reader that the unique motive which impelled me to work on this book was my love for mankind.



*Monument to the Philosopher Nicola Spedalieri
By Mario Rutelli 1903
Rome, Sforza Cesarini Square.*

BOOK ONE

THE HUMAN RIGHTS AND THE CIVIL SOCIETY

CHAPTER 1

Man's longing for happiness

1 - **Every man is convinced to have a natural inclination to happiness.** But this belief is dictated by the instinct more than by the reason. We need to prove that the tendency to happiness is something congenital to mankind.

2 - What is happiness? **Happiness is a state of satisfaction and enjoyment.**

3 - It is important not to confuse happiness, which is the **effect**, with what produces it, which is the **cause**.

4 - The cause of happiness must conform to the nature of the human spirit to produce enjoyment. Pleasures which contrast with the reason produce bitterness and turmoil with no end.

5 - We call **good** what produces in us happiness and **bad** what produces unhappiness. Whatever doesn't cause one or the other, we call it: **indifferent**. Nevertheless the ideas of "good" and "bad" can differ from man to man.

6 - "Good" can be **real**, which gives us true happiness, and **apparent**, which seems to produce happiness, but in the end makes us unhappy. The same we can say of "bad".

7 - Everybody knows that man by his nature wants to be happy, but only few understand that this desire is inherent in the human being, it is an essential property of his nature. This means a man wouldn't be a man without it. **Nature has structured man to tend to happiness.**

8 - We see now if the reason is able to discover what is known by the instinct. An intelligent being is by nature a volitional being; he has the ability to say yes or not, to choose the good, which gives happiness, and to reject the bad, which causes unhappiness.

9 - In other words, to seek his own good and happiness, and to repel what is bad and distressing is an **essential attribute of the human nature.**

10 - By nature our "Will" is imperatively oriented towards "Good" in general. This means we could not want what appears to be "Bad". Now, "good" is what brings

happiness and "bad" what brings unhappiness. To say that we cannot choose anything else than "good" is the same as to say we cannot want anything else than happiness.

11 - **Nature hasn't given us limitless freedom.** It would be like a ship with no rudder. Our will without guidelines would act disorderly, with no aim, it would conduct us to our own destruction. The general idea of "good" always present in our spirit, and from which the will cannot depart, operates as a guard, as a compass, as a rudder which put in all our actions a plan, an order consistent with the dignity of an intelligent being and with the wisdom of his Creator.

12 - Our soul lives in two states: a temporal state with the body, and an eternal state out of the body; by consequence we have a **temporal** happiness and an **eternal** one.

13 - In this world we cannot have perfect happiness. The happy moments are limited and short, and our spirit, longing for the infinite, the unchangeable and the eternal won't find, on earth, full satisfaction.

14 - Only in God we will find perfect happiness.

15 - Wisdom impels us to target the ultimate scope of our existence and to prefer the perfect happiness to the imperfect one.

16 - Yet this is another matter. Here we suppose men as deprived of any religious ideas; I will talk only of the temporal happiness.

17 - Because man is always intelligent and volitional he always looks for happiness even if it is only temporal. **A man was born to be happy in the best way he can.**

18 - And because happiness is the real aim of all our operations, nature has given us the means to attain it. We have a **mind**, a **will** and a **moving force**; the first examines the objects to see if they are good or bad, the second makes the choice and impels the third to act to take possession of the object able to cause happiness.

19 - But the "**mind**" can get things wrong, and also can be seduced by the "**will**" through the flame of **passions**. Consequently, a man thinking to be in his way to happiness, falls in unhappy ground. Happy will only be those who do not err in their judgement.

CHAPTER 2

Natural Right and its Attributes

1 - We have discussed about the *aim of human actions*, this will be used as a principle to demonstrate the natural rights pertaining to each man. To know properly those rights and to evaluate them correctly, we need to define clearly what do we intend by "*Right*".

2 - **The "Right is a power-to-do"**; a faculty to do, to have or to use something in conformity with the reason. The simple physical ability to do doesn't represent, per se, a right to do. A burglar can physically rob, but he has no right, by reason, to still. It is clear then that *when we talk of "right", this must be in harmony with the reason*.

3 - We can say that the *reason*, not the *physical strength* is the measure of the right. Because the reason, not the physical power, is able to explain how, when and why this action is right and that action is wrong. This means *the "right" can go as far as long is in accord with the "reason"*. **The Reason establishes and measures the "Jus"**.

4 - **We have two sorts of right: the Natural and the Positive**. The *Positive* can be Divine or Human. **The Human Right** is a power-to-do, conform to Reason, which spouts out from an external decision of men. The policeman can carry an arm at all the time by authorisation of the prince or the state. This is a positive human right. **The Natural Right** is a power-to-do, consistent with the reason, which generates from an essential attribute of the human being. To preserve its own life is a natural right.

5 - To know a Positive Right, we need an external manifestation of it. The Natural one doesn't need such an explicit indication, the reason itself will find the principle and what is consistent with it.

6 - **The Truth can be necessary** or absolute, **and contingent** or subject to changes. The reason can discover by itself the absolute ones, but is not able to know the contingent ones unless it is instructed by the way of the senses. How do I know if the policemen can or cannot carry arms if there wasn't an explicit notification from the authority? But the right to preserve my being comes from an essential truth which is that men tend necessarily to happiness.

7 - Here we have an easy and infallible criterion to determine when a right is natural and when is positive. **A principle which is necessary generates natural rights, A contingent principle generates positive rights**.

8 - **How do we know when the principle is necessary or contingent?** If the *opposite* of that particular principle is *contradictory*, then we know that it contains an absolute truth. When the contrary is possible, then the principle contains a

contingent truth. For instant to say the contrary of: "Yesterday was fine" doesn't implicate any contradiction, because yesterday could not have been fine. But the contrary of the sentence "The triangle has three angles" is contradictory, because a triangle cannot not have three angles; it would be against the nature of the triangle.

9 - It is also accepted by the metaphysicians that **the essential attributes of any creature are necessary and immutable** not only in relation to the human power, but also in relation to the divine power. God, for instance cannot make a triangle not having three angles, this would be intrinsically impossible.

10 - In the same way, God was free to decide of the human existence and of its durability, because the existence is a contingent reality. But having decided for the human existence, He could not make its essential attributes different of what they are, because these are necessary and immutable.

11 - The Rights have the same characteristic of the principle generating them.

12 - Principles which are **contingent** and mutable generate positive rights with the same characteristics. Principles which are **necessary** and immutable generate natural rights with the same properties of necessity and immutability.

13 - The *former* are subject to modification: can extend or restrict, can be subject to exceptions, can be influenced by the circumstances and can disappear. The *latter* are inalienable, inalterable and always alive. **The human natural attributes can be oppressed by force, but not destroyed**; can be silenced but not cancelled. They will only disappear together with the human being. Whoever try to fight them is an enemy of the Author of nature not less than an enemy of mankind.

CHAPTER 3 The Natural Rights of Man

1 - We have learned what the **Right** is, and when it is **Natural** or **Positive**. We will discover now which are the basic Natural Rights, pertaining to each man, as they are the patrimony nature has provided us with and that we always carry with us.

2 - The **source** of our rights is an *essential attribute* of the human being.

3 - This attribute is the natural tendency of man to **HAPPINESS**. This is the **aim** of the human existence. Taken this as a principle it would be an immediate and general consequence that nature supplied us with a **right** on everything our reason considers necessary to reach the aim. The following are our "**Basic Rights**".

4 - **EACH MAN HAS THE RIGHT TO PRESERVE HIS OWN BEING**. This is the **first** of the Rights to appear. It is obvious that a man would be unhappy just to think not being able to support himself, being unable to continue living up to the end of his days. It is clear then that the faculty of *self-preservation* is conform to reason, it represents a real right, a natural right spouting out from an essential attribute of the human nature.

5 - **EVERY MAN HAS THE RIGHT TO PERFECT HIS OWN BEING**. This is the **second**. Men tend to happiness and, being able to compare, they always long for the highest, for the infinite. They always prefer the more perfect to the less perfect. If the reason would refuse them the power to acquire bigger and newer goods, men would live in a state of violence which is contrary to satisfaction and happiness. To perfect oneself means having the right to acquire goods which are always bigger and newer, this is in line with the reason and necessary to reach happiness.

6 - We can also say that the acquisition of new goods is to put in action human abilities which were yet dormant.

7 - **EVERY MAN HAS RIGHT OF PROPERTY OVER WHATEVER HE ACQUIRES**. This is the **third**. I can say of an object that is mine when it doesn't belong to others. This means that I am the owner of it and no other can claim it as being his own. If other people had the right to take that object away from me, I would be deprived of the means to perfect and to preserve myself, which would be against the stated principles.

8 - We need to clarify which good can be acquired as own individual property and which cannot. Some goods can be enjoyed **in common** and in the same time, as the air, the sun; or in succession of time, like the water of a river. These goods cannot be the property of individuals.

9 - Other goods are such that they cannot be used by many people, but only by one person or few. Those goods are the object of the **right to property**.

10 - Because these goods are able to benefit everyone, every man has the right to **concur** for their possession, but only one person or few can have the ownership of them. Practically the first person who acquires one of those goods becomes the owner of it.

11 - To actually **occupy** something is the same as to *acquire* it. To occupy or take something that didn't have an owner creates a legitimate right to property. The first to occupy a property or to take an object, which didn't belong to anybody, becomes the legitimate owner of it at exclusion of others.

12 - Other goods are made by men in **cooperation** with nature or using materials produced by nature. Certainly these goods are the property of their producer; the effect in fact belongs strictly to its cause.

13 - It is the duty of this work to show the mistake done by supporters of Despotism. *Thomas Hobbes* stated that "By nature every man has the right to his preservation", "All men are equal" and "All men have the same right to the same goods", "**Jus omnium in omnia**". From there he deducts that the natural state of mankind is a state of war of each one against everybody: "**Bellum omnium in omnes**". Realising then that this state would bring men to destruction, and not to preservation, he concluded that Peace was necessary to break the state of war and stated that Peace is the first commandment of the natural law. It is easy to understand that in this case Peace wouldn't be the primary aim of nature, but only a remedy to the State of War.

14 - The Hobbesian philosophy stands on the misconception of the statement "**Jus in omnia**". This sentence can have two different meanings. One is the right, to aspire, to pretend, to concur to something; the other is the right to possess and to own. Everybody is authorised by nature to acquire a good, but only the one who did actually acquire it has the right to possess it at exclusion of others. This is not prejudicial to the natural equality of all humans. Briefly, I will say that from the right of conservation comes the "*Jus omnium concurrenti ad omnia*", before the actual acquisition of goods. But once a person has acquired something, no one has the right to take it away from him.

15 - What about the sentence "**Bellum omnium in omnes**"? We have proved false the first sentence we will find false this second which depends from the first. It is also false to say that Nature commands peace just to get us out of the state of war.

16 - In other words, the right of every man to the same indivisible and incommunicable good is contradictory. If everybody had rights to the same good, no one would have real right, because whenever a person exercises his own right on that particular good he would destroy the right of others. It is obvious that *the right of everybody to the same indivisible good cannot be a right*, because it doesn't give anyone the power-to-do whatever he wants with it.

17 - We have talked, so far, of the goods produced by nature, what about the **artificial** ones, the ones made by men, or created with the activity of men. I have worked hard to cultivate a piece of land, for one year. At the harvesting time other people come to take the fruit of my work saying that they need it. We have stated that the right must conform to the reason. I can advance the reason of one year of hard work to sustain my right. What reason do they have to support their right?

18 - We have said that every man has the right to his own preservation. Now, if the human preservation is the scope of nature, it is impossible to believe that nature has placed mankind in a state of war. We conclude then that nature has, in principle, ordered men to tranquillity and peace, because only peace can favour their conservation, not war. Nature can permit war only to preserve peace. Finally, given the fact that nature wants peace, directly and in principle, we have to accept as a gift of nature the exclusive right to property which is an efficient way to introduce and maintain peace between men.

19 - We must be blind not to recognise that one of the first rights of humans is the **right to property**. It would be silly to believe that men were born to still and to kill each other. *We will consider the right to property a sacred one.*

20 - Some philosophers have surmised that nature has ordered men into a **communion of goods** and subsequently this state evolved into the personal property situation. But a sound reasoning discovers that after the right of oneself preservation and the right to perfection, follows the right to exclusive property. Additionally, if the communion of goods was a natural law, it could not have disappeared. We have to conclude then that the communion of goods was an artificial situation, a positive convention expressed between men.

21 - **EVERY MAN HAS THE RIGHT OF FREEDOM TO DO WHATEVER IS RELATED TO THE RIGHTS OF SELF-PRESERVATION, OF SELF-PERFECTION AND TO PROPERTY.** This is the **fourth** right. We intend for Freedom the independence from other people's will. If to do something, conform to reason, I depended from others, then it wouldn't be true that the reason gives me a real power-to-do. To have power-to-do and having to depend from others are two contradictory things. It is clear that we must add to the previous three rights *the right of freedom to do whatever it concerns these rights.*

22 - **EVERY MAN HAS THE RIGHT OF FREEDOM ALSO TO THINK AND TO JUDGE ABOUT THE RIGHTS WE HAVE EXPOSED.** This is the **fifth** right. This means that the right to judge what is good for my preservation, my perfection and my property is mine and only mine. If I am free to do, I must also be free to judge.

23 - Who can be better informed of my needs than myself? Who knows better than me my own inclinations and the circumstances I am in? It is said: *"No one is a good judge in his own cause"*. I would say that other people can also make mistakes in judging my affairs, and can also cheat in giving their judgement.

24 - Again, nature has given to each one of us the senses of taste, of smell and hearing. Can I expect other people to use my feelings as a rule for their sensations? In the same way if nature has given me a reason it wants me to judge my own affairs, not to rely on other people's judgement.

25 - **EVERY MAN HAS THE RIGHT TO USE FORCE TO DEFEND OR TO RESTORE THE FIVE RIGHTS WE HAVE MENTIONED.** This is the **sixth**. Whoever has the right to the end has the right to the means required to obtain it. And if there is no other means to defend our right or to restore them, we have the *right to use force*.

26 - I have specified the condition of *necessity* when using force. In fact nature has provided us with another means: *persuasion*. And this is the rule to follow: If we can obtain our due by the way of persuasion we have no right to use force. *The reason goes hand in hand with orderliness*. The use of force is permitted only when all other means have proved to be inadequate. Only in that case the use of force is approved by the reason and becomes a right.

27 - In using force though is not permitted to cause more damage of what is needed to the protection or the reinstatement of our rights. *The excess*, because it is not necessary, cannot be a means conform to reason, consequently it *is not a right*.

28 - Similarly the *hatred and the spirit of vengeance*: An eye for an eye, are rejected by the reason. They are not considered means apt to defend or restore our rights.

29 - Every right which can be defended by the way of force is called "*perfect right*". The first five rights we have spoken about are perfect rights. We talk now of another right which is still natural and very important but "*imperfect*".

30 - Man himself better than anything else can help us to preserve and perfect our rights. "Homo homini Deus". So we can assume the following principle.

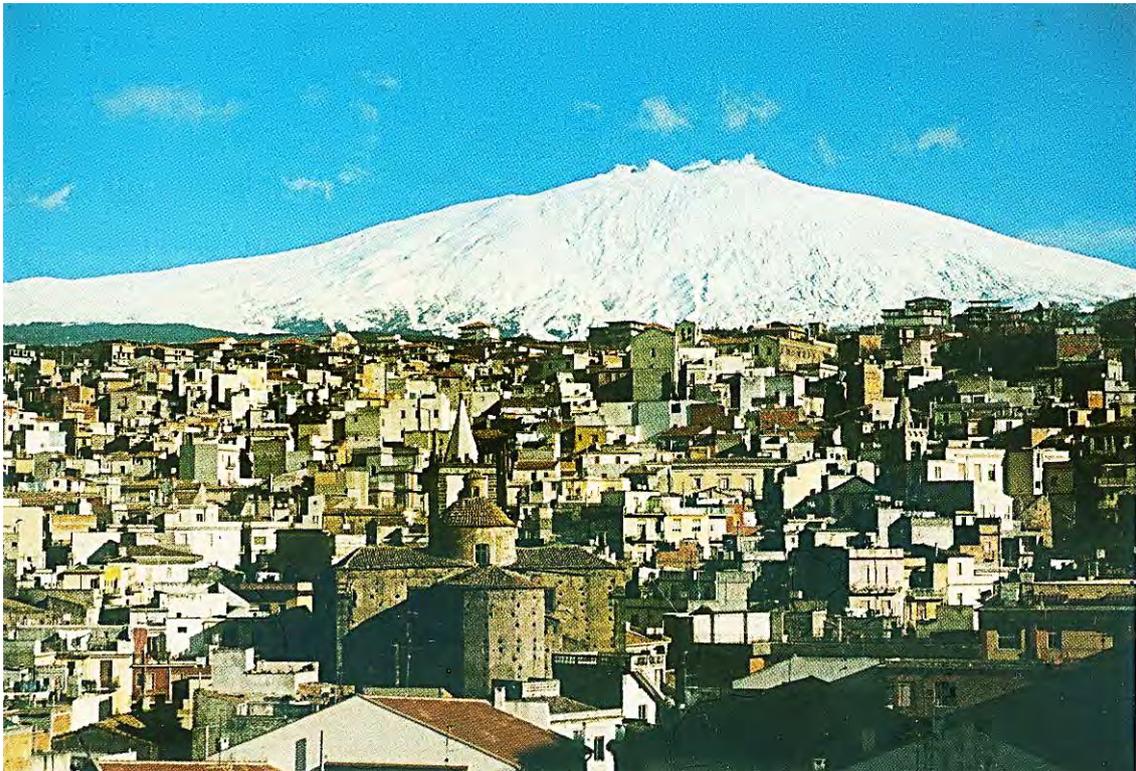
31 - **EVERY MAN, IN RELATION TO THE FIRST FIVE RIGHTS, HAS THE RIGHT TO BE ASSISTED BY OTHER MEN.** This **seventh** right derives from the rights, all men have, to use any reasonable means to preserve and perfect themselves. Humans are means more suitable than other things to help us.

32 - But this right is "*imperfect*", except in the case of extreme necessity. We have stated that the right to judge what is suitable to his own protection and perfection pertains to the person who acts, not to other people. For this principle, *a Person in need cannot use force to make other people help him*. His right to be assisted then is only imperfect.

33 - The case of *extreme necessity* is when a person is physically unable to ensure his own survival. In this case the assistance from others is absolutely necessary, and the right of the needy person to be helped becomes perfect. Yet it is limited, 1 - to his own pure survival, 2 - to the strict time of the inability, 3 - to the condition

that the inability is not purposely self-imposed, 4 - only to whatever is superfluous and not necessary to the survival of the other person.

34 - This is the dowry given to us by our mother nature. This is the treasure we have to preserve in the Civil Society. These rights, according to the reason, are the tools needed to ensure our happiness.



The City of Bronte in Sicily with Mount Etna in the background, birthplace of the Philosopher Rev. Nicola Spedalieri

CHAPTER 4

The right concept of Obligation

1 - Nature has endowed humans with a number of "**Rights**", but has also imposed some "**Obligations**". These seem to be a burden. Yet everything is in favour of the human being. The obligations of each man towards other men are needed to preserve the rights each man has over other men. **Take out the obligations, and you will destroy the rights.**

2 - The concept of Obligation is *relative* to the concept of Right. If the **Right is a power-to-do**, it is freedom and independence conform to reason; the **Obligation is a duty-to-do**, it is dependence and necessity conform to reason. It seems clear but not every scholar has the same concept of Obligation.

3 - Some scholars say that the Obligation consists in the bond of the **Will** with the intrinsic convenience of an action as it appears to the reason.

4 - According to this theory the Will has no other choice but to follow the dictates of the **convenience**. But we know that sometimes the Will, operates in transgression of what is convenient.

5 - Other scholars consider the Obligation, as a **moral need** deriving from the fear of punishment. The principle of the obligation is placed outside the person. It would be a *Superior Entity* capable to impose that moral need with the treat of a punishment.

6 - It is evident that the **fear of punishment** is not *constituent* of the obligation. In other words it is not the obligation, but only the sanction of the obligation.

8 - The confusion comes from some metaphoric expressions, related to the obligation, such as "**Vinculum voluntatis**", something which restricts freedom. This makes us to ask: "**How can I be free and in the same time be forced by an obligation?**"

9 - We assert, in line with the ancient school, that the obligation comes from an indispensable need. But this **necessity** does not affect directly the Will; I mean that when we say: "our will is impelled", it is not to be understood in the sense that the actual operation of our will is driven by the necessity. **The obligation is a need-to-do as it is discovered by the Intellect in its judgement.** When my Intellect, analysing a principle, concludes that I have power-to-do something, it discovers a Right. If the conclusion is that I have the duty-to-do something, then it discovers an Obligation. The need-to-do rests with the intellect, not with the will. We can see now how the principle of the obligation is absolute and inevitable, while the will keeps the freedom to act as it pleases. Consequently if the Will operates according to the instruction of the intellect, we say it observes the obligation. If acts otherwise, we say it transgresses the obligation; but still the obligation stands.

10 - I keep clarifying this view of the obligation. There is a difference between convenience and necessity. When the Intellect from a principle infers that it is convenient to act in this way, we have the idea of **Counselling**; when it infers that it is needed to act in this way, we have the idea of Obligation.

11 - This explains that to have an obligation we don't need to have a Superior to give orders. It is our intellect that judging the nature of a particular truth decides the action to be taken: the convenient, "**æquum esse**" (it is better to do), or the need, "**faciendum esse**" (has to be done).

12 - The *fear of punishment* is not essential to the obligation. It can only be a stimulus, something additional to the obligation. The obligation exists even without stimulus.

13 - Against those who see the obligation as a contract requiring a second person with power to oblige, I would say that "*Every contract includes an obligation, but not every obligation is a contract*".

14 - We will define then the Obligation in line with the Right. The "**Right**" is a **power-to-do**, the "**Obligation**" is a **duty, conform to reason, to-do or not-to-do something**.

15 - Like the Right, the Obligation also can be *Perfect* and *Imperfect*. If we are forced to do what the duty requires from us, we have perfect obligation, otherwise the obligation is imperfect.

16 - Equally the Obligation can be *Natural*, or *Positive*. It is Natural when it regards an essential attribute of the human being, it is Positive when it is related to an external and explicit command.

17 - The Natural Obligation is necessary and immutable, the Positive Obligation is contingent and variable, in the same way as for the Right.

CHAPTER 5

Natural Obligations between men

1 - It is not our intention to explain the obligations every man has towards the Supreme Being, generating from the relation of the Creator with his creatures. Neither is our intention to discuss the obligations every man has with his own self as an entity composed of soul and body, intelligence and sensitive appetites. We will talk only of the relations of man to man, remembering that the natural obligations men have towards each other are the **defences**, placed by nature, to preserve our rights.

2 - From what we have previously said regarding the human rights, comes this general rule: **The same principle that gives to a person the right to do, conform to reason, something in his own favour, imposes to all other people, the obligation, conform to reason, to respect the rights of that person.** This general rule is oriented to the essential tendency of men to happiness, consequently if the right to happiness is a natural right, the duty to respect that right must be a natural obligation.

3 - Applying this rule to each one of the human rights, we can easily determine which the corresponding obligations are.

5 - The natural state of men is a state of **peace**. Because the rights and the obligations are reciprocal, there is no reason of contention. This is a state of peace, not of war.

6 - Among the human rights we have mentioned the right to be helped by other people. Consequently whoever is in a position to help the needy, must give his assistance. We have said also that, except in the case of extreme necessity, this right is *imperfect*; similarly the obligation to help is *imperfect*.

7 - In this way nature defends the rights that make humans different from the other terrestrial creatures. Because freedom is an essential characteristic of the human being, we need to cooperate with nature and observe our obligations. **Do we want other people to respect our rights? We must respect their rights. Do we want other people to observe their obligations towards us? We must observe our obligations towards them.**

CHAPTER 6 The Natural Law

2 - The Scholars who consider the obligation as originating from a Superior, define the Law: *a Decree of the Superior's will*. They also assert that the Superior is God; and the Decrees of his will, known by our intellect, are what we call Natural Law.

3 - I reject their opinion. In asserting that the Natural Law is a decree of God's will we destroy the intrinsic morality of human actions, we undermine the immutability of the natural law. *It is as suggesting that, murder, larceny and adultery, are not despicable actions by their own nature, but only because God has decided in this way; they wouldn't be bad if God had decided differently.*

4 - For sure those scholars don't believe that God can be wanting something which is repugnant to the reason. Yet they cannot conceive an obligation without a superior imposing it.

6 - They certainly admit the existence of actions which are intrinsically good and wanted by God, and others which are intrinsically bad and rejected by God. But **wrongly they assert that the precepts of our reason have no power of obligation per se**. This infers that those who ignore the existence of God, will not recognise the Natural Law and are not subject to any natural obligation. The consequences would be disastrous.

7 - Other Scholars go to the opposite. They assert that the obligation comes from the same nature of the acts, and they recognise *the Natural Law as a pure dictate of our reason*. Nothing to be assigned to God.

8 - I will say that **the law is not conceivable without a legislator**.

9 - My doctrine is this: **First**, every action has an intrinsic morality, and the two above mentioned schools agree with me. **Second**, some directives of our intellect, independently of any God's decree, have force of obligation derived from the intrinsic nature of the facts.

10 - In addition to the obligation coming directly from the nature of the facts, there is the obligation coming from God's will. God, the Infinite Perfect, wants natural obligations in the same way he wants natural rights.

11 - Can we now call Law the things which, by their nature, impel us to-do or not-to-do?

12 - Let's see. **The dictates of the reason, proceeding from the intrinsic nature of the things, are called Rule**. And because **whatever is dictate by the intrinsic nature of the facts, is wanted by God, we call it Law**. The two words mean the same thing.

13 - The moral notions of good and bad, of right and wrong, of honest and despicable do not come from a human decree, neither they come from an arbitrary (positive) act of God. *They are the logic extractions of things expressing the eternal, the necessary and the immutable truth, as such they are approved, confirmed and wanted by God.*



The Philosopher by Michele La Spina 1898

CHAPTER 7
**First comparison of the Pure Natural State
with the Civil Society**

1 - We have confirmed that men tend essentially to *Happiness*. We need to disclose the *Rights* and the *Obligations*, related to this tendency, and the *Instruments* (the intellect and the will) nature has given us to reach the aim. We are going to see first what sort of State men have chosen to gain happiness in this world.

2 - **By “State” we intend a permanent way of living.** We can only imagine two kinds of living: The **Pure Natural State** and the **Civil Society**. The *first* is realised when men live isolated or in group with no contractual bonds between each other. The *second* is achieved when men live together engaged with some agreements, in such a way all the people, in common, cooperate for the happiness of each single person.

3 - Actually **we are born in the Civil Society** and we know, by experience, the comforts and the inconveniences of that living. We have no experience of the Natural State and we can only imagine what would be. We try to see if we should or should not be happy with the State we are living in. I will start by analysing the *comforts* and the *inconveniences* of each one of the two states.

4 - We must understand that the **consequences**, *good or bad*, deriving from the *human nature* itself will be found in both states, whilst the consequences produced by *positive human agreements* can be found only in the Civil Society.

5 - Everywhere a man goes, brings with him the natural rights and the natural obligations. In addition he will bring with him the spiritual and the physical abilities, also received by nature, as tools to ensure his happiness.

6 - Nature has proposed to each man, equally, the same aim of happiness. This is the principle of the natural rights and the natural obligations. By consequence all men must have equal rights and equal obligations, no matter in which state they live.

7 - This equality between all men, being the product of nature itself, would certainly exist in the natural state. Likewise it must exist in the Civil Society, notwithstanding the positive agreements proper to this state, because men cannot change their nature.

8 - Considering the human beings in their physical entity we discover that they are a **multitude of individuals**, each one different from the other. Theoretically every man has the same spiritual and physical talents, but in practice, each one has those talents in different measure. Not everyone has the same degree of memory and intelligence, and the same level of attention and judgement. In each one the passions are different, the physical skills are also different: the strength, the agility

and the health. But graduations, classifications and categories are invented by men. They reflect the human way of thinking. Men, unable to keep an account of the innumerable differences, do create *universal ideas* or *common ideas*. In the order of nature every man is a kind in himself. It is impossible to find two people perfectly identical in such a way one cannot be distinguished from the other. This diversity produced by nature is accentuated by other causes and influences that we call *accidents*.

9 - This **diversity** generates a *difference in matter of rights*. One person can be richer and more powerful than another. In fact the spiritual and the physical aptitudes of each man can modify the situation according to his own abilities.

10 - The Civil Society shows different classes of people. The poor will keep the Civil Society for responsible, believing that in the natural state everyone would be equal.

11 - **This is nothing but a dream.** The positive human agreements are not responsible for the diversity. The cause is the same human nature which exists in different manners in the individuals. The difference of talents in human produces a variety of situations. Given that the cause is a natural one, men cannot stop it and cannot stop the consequences coming from it. If the diversity is a problem for the Civil Society it would be the same in the Natural State.

12 - Here is an example. Let's consider the case of living in the pure natural state. We divide all the land in equal lots and we distribute them to all people. Obviously everyone has to cooperate with nature to make the land productive. If I have more skills, more attitude and I work harder, my land will produce more than others. Here is already one source of *differences*. I am also free to do with my land whatever I like. I am indolent and a squanderer and I lose everything. This is another cause of **inequality**.

13 - Someone will say that this inequality seems to destroy the equality of the natural rights. I will answer: **The rights are equal, the matter on which the rights fall is different.** You have a lot, I have a little. But on my little I have the same right of property you have on your lot. It is important not to mix up the *matter of the rights with the rights themselves*.

14 - Independently of the state men live in, **there is a freedom and a bondage which are exchangeable.** This also comes from nature. Because everyman has the right to do as he pleases, he has also the duty to let others to do what they like. This represents a **reciprocal freedom** and a *reciprocal restriction*. Some people see this as an inconvenience created by the Civil Society and they believe that a man in a pure natural state would enjoy an unlimited freedom. That is a totally false assertion. Wouldn't the unlimited freedom of one person, limit that of others? **Freedom and restrictions** are found in the Natural State as well as in the Civil Society, because they **are the product of nature**.

15 - Having established that everyone has the same rights and the same

obligations, the reciprocal freedom and restrictions do not create inequality. On the contrary they are instruments needed to protect the equality between all men.

16 - In the Civil Society we find a sort of *submission*, of *dependence* which affects only some people. Although this sort of dependence does not destroy the equality of rights and obligations, it introduces a certain inequality in favour of some and against others. Think about the servile attitude of the poor towards the rich. It appears that this inconvenience would not exist in the natural state.

17 - This is not correct. We have already said that in the natural state all men would be different in faculties of the spirit and in those of the body. This is like to say that **some people would be in need and others able to give**. It is also true that the person in need has the right to be helped, but this right is imperfect, a man cannot use force, except in the case of pure necessity. What can he do then to get help? In the Civil Society, he will humiliate himself, he will beg. Is there any positive legislation compelling him to do so? No, he does it of his free will, knowing that the submission, the recognition of the other person superiority will gain him some help. We have to admit then that this sort of **voluntary submission**, which is not dictated by any human law but by our human nature, would exist also in the natural state.

18 - From what has been exposed, we see that there is no real difference between the two states of life. Both of them have the same advantages and the same disadvantages. What reason then would have today's men in preferring the Pure Natural State?

CHAPTER 8

Second comparison of the Pure Natural State with the Civil Society

1 - A philosopher has left us this proverb: "***Mens sana in corpore sano***". Would our body be healthier in the Natural State than in the Civil Society? This is what we are going to see in this chapter.

2 - ***In the Civil Society*** our body is spoiled by a culture of sophistication. We tend to over protect ourselves against cold and hot weather and our body has become oversensitive to climatic mutations. Food and drink are also too refined and they can become cause of sicknesses. The air is polluted, due to the massive agglomeration of people.

3 - ***In the Natural State*** our body would be more robust, more agile and resistant. A man who expose his skin to the sun and the wind, who eats and drinks properly, who sleeps well, who exercises continuously his muscles, would be healthier. The wild horse is certainly more robust and dynamic than the domestic one.

4 - No doubt that in the Natural State men can have better use of their physical forces to gain happiness. In the Civil Society people are delicate. They need tasteful food to excite their appetite, they need soft beds to sleep. If they get wet can become easily sick. They cannot stand loneliness.

5 - It is important nevertheless to find out if in the Natural State men can enjoy the **security** they find within the Civil Society.

6 - A human being has **Intellect** and **Passions**. *Passions are appetites which are necessary consequences of the cognition*. It is the consequence of being intelligent that man has appetites. Passions can cause an extraordinary motion in the body, they operate as **stimuli**. Passions were given by nature to push the human being to act. Unfortunately *the passions are blind and violent*. The intellect needs to control and guide them constantly. This is the design of nature. If every man lived according to reason there would be security and peace everywhere.

7 - *Unfortunately the actions are not always in line with the rights*. We witness in the civil society that often men let themselves to be guided more by passions than by the reason. It couldn't be better in the natural state. Passions are always at war against anything, even against the life of other people, because the reason, by itself, is incapable to make the passions to obey. And what remedy could bring a pure natural state?

8 - In the pure natural state we cannot think of pacts and agreement to control passions.

9 - The only remedy we would find in the natural state is the **use of force**; not a public force like we have in the civil society, but an individual force. This means that the protection of each man's life and properties would be left to the defencing ability of the individual. It is useless to say that, in the natural state, the humans would live in *constant danger* of losing their life and their properties by the hand of other men.

10 - There would also be the danger of *feral animals*. Men would live a miserable life, always fighting and hiding. *Non-feral animals* may multiply to the point as to deprive men of their own subsistence.

11 - Other dangers would be created by the **ignorance of the natural facts**. The animals have the **instinct**, which is a defence and a guide in the same time. By instinct the animals discern what is good to eat and what is not and by instinct they know how to cure their sicknesses. Men's instincts are of little help. Men's best arm would be the **reason**, which is the terror of beasts, but this would be insufficient to give security and protection. Our reason should prise the little snail which is able, by instinct, to distinguish the poisonous from the good mushroom.

12 - What good is to have a strong body, a healthy life if we are continuously worried of dangers? A man in the natural state would not enjoy life; *fear and terror would be his constant companions*. He would be always in the move and always trying to hide himself.

13 - The civil society gives *security* to every man, protects their life and ensures them the freedom to exercise their natural rights. **The public force** is created as a means to ensure security and it is certainly superior to the individual force.

14 - Really, *a state of constant danger of fear, of anxiety is a state of poverty and slavery. Our riches will increase when the dangers diminish*. This are the advantages provided by the Civil Society. Consider also that *the united efforts of many people will provide benefits to everyone*. Unity allows to distribute the burden of the labour and each one can enjoy the fruit of the common effort.

15 - People say that the natural man is stronger than the man of the civil society. That the undomesticated animal is smarter than the domestic animal. Don't men living in the Civil Society enjoy good health and security? Do we complain for not having wings to fly? For not been giants? A good, for the person who ignores it, is non-existent. Don't cheat yourself saying that, physically talking, we would be better off in the natural state. Let's talk facts not in abstract. Rousseau, who sustains the natural state, talks words, I tell facts.

CHAPTER 9

Third comparison

1 - According to the proverb we have mentioned (Chapter 8:1), the second condition to be happy is the **health of our mind**.

2 - It is certain that in the natural state men would be poor in knowledge. And because they cannot want what they ignore, they would have fewer desires. These **desires** are like chains for the spirit. Consequently, the natural men would feel freer and ultimately happier. So it appears to be.

3 - Yet, it is false to say that the desires restrict our freedom. We have to agree that *the person who enjoys more freedom is the one who has the possibility to do more things*. The one who has fewer possibilities, has also less freedom. The cognition, and the appetites it creates, are the tools of the spirit; the more cognition and appetites we have, the more means our spirit owns and its freedom increases.

4 - We cannot talk of appetites without considering the power to satisfy them. The desires are source of freedom and enjoyment, when we have the power to satisfy them. But if we don't have the possibility to satisfy them, they become cause of slavery and suffering. Consequently because the **freedom** consists in the **capability of doing what we want to do**, the more we want to do and can do, the freer we are. On the contrary the less we can do of what we want to do, the more frustrated we will be.

5 - We can contemplate three situations: *First*, a man rich of knowledge and desires possessing all means to satisfy them; *Second*, a man rich of knowledge and desires deprived of means to satisfy them; *Third*, a man poor of means, of knowledge and desires.

6 - The **First** is the ideal case but it is unrealistic. We have only the choice between the second and the third.

7 - No doubt we would choose the third one. Not to possess a good we don't know and not desiring it, it is not joyful and not painful. It is frustrating instead to know and to desire something and been unable to get it.

8 - From this it seems that the natural state where a man knows little, has only few desires and would have limited suffering, should be preferred. See if it is true.

9 - In the Civil Society we are *forced* to gain new notions. The human intellect is always on the move, pressed by the incentive to emulate; and we make discovery after discovery. The scope of all inventions is the comfort and the pleasure. The knowledge of these goods generates new appetites. But the Civil Society provides only few people with the necessary means to get what they want. If the society gave everyone the same means of enjoyment no one would work. The comfort would

disappear and would also disappear the goods of first necessity. Each man then would have to provide for his own support. There would be no subordination and no unity; in the end, *the civil society would not exist*.

10 - It is obvious that the **inequality of property possession** is an *exigence* of the civil society. I would even say that the civil society wants many people not to possess anything and live only with the product of their hands. This is demanded by the intrinsic constitution of the civil society and by the nature of the human being. Yes it can be given better distribution of the land, but *it is impossible for all men to be landowners without destroying the right of freedom*.

11 - Given that in the civil society many citizens have just the necessary means to provide for their own subsistence, it shouldn't surprise to see many people deprived of other sort of goods.

12 - *This privation*, nevertheless doesn't affect only the peasant and the artisan. All the individuals of the society live, in a way or the other, in a state of privation. Let's consider the goods of pure opinion, which you cannot buy with money: the public honours, the command, for instant. The competitors are always numerous, but these goods are limited. And because self-esteem makes each men to believe himself superior to others, we have unavoidable conflicts of pride against pride, of ambition against ambition. What a frustration! What about the passion of love? Each lover should compare his victories with his defeats to see if there is a tolerable proportion.

13 - In the civil society the *appetites become more sophisticated* and more exigent. The man will again be unsatisfied, longing always for the more perfect.

14 - Our life is a constant transit from discontentment to discontentment, from bitterness to sadness. This state generates boredom, obsession, restlessness and distress, physical and moral depression. It is tragic to note that two third of the human beings die, not of old age but poisoned by the frustration they have endured.

15 - In the natural state, because men would live isolated, the hate, the envy, the rivalry, the pride, the ambition would not actuate. Only the comparison with other people brings these reactions to life.

16 - Do we have to conclude that *in the natural state our mind would be healthier?* Before giving our definitive judgement let's analyse the following four points.

17 - **First**. In the natural state because our passions would concentrate on the goods of first necessity, they will be very irritable and violent. In the civil society rarely we have to fight for our own existence, and the violence of the passions will diminish at the same rate the objects of our desires multiply.

18 - **Second**. In the civil society we are trained to use patience and control our passions. There is no such training in the pure natural state.

19 - **Third.** In the civil society, really, we do not suffer too many privations, and we always live with the hope, the probability and the possibility of getting what we want.

20 - And because of the variety of choices, we can easily distract our attention from the unobtainable and turn it to the goods we possess and those we can obtain.

23 - The self-respect also has invented a sort of remedy: to ridicule whatever we cannot get. The cultivated person will ridicule the peasant, and the illiterate will ridicule the erudite.

24 - We discover yet that the joy, the cheerfulness, the laughter, the vivacity are characteristic of the peasant. The common people enjoy a lot because they know little and have limited desires.

25 - **Fourth.** The same civil society that provokes so many appetites, teaches us how to moderate them to reduce the feeling of the privation.

26 - What are we supposed to learn from these comparisons? To **love and to respect the Civil Society** despite the inevitable bad aspects of it. The reason is that **the Pure Natural State would be definitely worst.** Certainly we would not find, in this life, the perfect happiness, but if we want to be happy, as much as we can on earth, we must look for it in the Civil Society.

CHAPTER 10

Men are destined to the Civil Society by their nature

2 - We can prove the title's sentence in three ways: **One**, by the fact that man looks for a state of consistency. **Two**, by the fact that man longs for a state where he can improve himself. **Three**, by the talents that nature has given to every human being.

3 - Developing the **first** way. We know that a man tends essentially to happiness. He cannot be happy if he doesn't feel secure to exercise his own rights. This security forms the state of consistency, a state where men feel at home and can rest.

4 - Men won't find this state of consistency in the natural state, they will find it in the Civil Society.

6 - Developing the **second** way. We have said that a man has the instinct to perfect himself. He looks always for new ways of living, new comforts, new pleasures. The only state which favours his development is the Civil Society. We can say then that men are naturally oriented towards the Civil Society, because they are naturally oriented to their own perfection.

7 - Developing the **Third** way. Nature gives us few signs. First sign, men fear the wild beasts and join forces with other men to defend themselves. Second sign, men fear men and they make friends with some of them to feel stronger. Third sign, men love men and like their company. Fourth sign, sexual love and children are the natural ties of the Society.

8 - Most of all, **the gift of speech tells us that we are born to live in society**. The speech would be useless to the solitary man.

9 - We must conclude then that the state convenient to men and to which they are oriented by nature is the Civil Society.

CHAPTER 11

Origin of the Civil Society

1 - We need to investigate now the **origin of the Civil Society**. We don't have documents to consult, we can only guess.

4 - Some philosophers believe that men, in the beginning, were living in a pure Natural State and with the time evolved into the Civil Society. "*First, they say, comes the simple then the composite*". The Natural State being simpler than the Civil Society, it is obvious that men progressed from the natural state into the civil society.

5 - The **forces** which made men to change state were the fear of the wild beasts, the fear of each other, the mutual love of men themselves, and the principle of perfectibility.

6 - I don't believe we should consider if the simpler comes before the composite. We must see if it is easy for the human mind, starting from the simple, to conceive the idea of the more complex. It is called **synthesis** *the process going from the simple notion up to the complex one*. It is called **analysis** *the process of decomposing the complex down to the simple notion*.

7 - The *synthesis* is very hard to achieve. It is reserved to a few geniuses that God send from time to time for the benefit of all humanity. These are the inventors, the ones who discover new things never before suspected.

9 - Let's put a watch in the hand of a person of ingenuity. He will look at it, he will disassemble it to discover the function of each part. This is the *analysis*. Try the *synthesis* now. To someone who has never seen a watch or heard of it, give him a spring and tell him to make something able to indicate the hours and the minutes of the day. Would he be able to make a watch?

10 - This is what we must find out. *Could the natural man have discovered and built the complex machinery of the Civil Society* with the organisation and all the regulations? The wild man would have been more like a child than a philosopher.

11 - What can we say? Following our reason we must conclude that the pure natural state has never existed.

14 - **Let's consider the faculty of speech**, it infers an effort of the human spirit and it is really complex. It is built of letters, syllables, words, periods and sentences.

15 - In addition we have verbs, adjectives, adverbs. All the operations are orientated to the essential scope of the language: to affirm something and to deny another. We must admit that the total complexity of the language had to come into effect all at once. It is unreal to conceive that the name was invented first, then the adjective,

then the verb. They are all interconnected with each other, one doesn't mean anything without the others.

17 - We face now **two opposite propositions**. It seems obvious that the language had to appear first, to give men the tool of communication indispensable to build the Civil Society. It seems also true that the Civil Society had to preexist in sort that people could be cultivated and create the language.

18 - We could continue with this *metaphysical* discussions indefinitely. From what we have exposed, regarding the origin of the Civil Society, our reason cannot give a satisfactory answer. We can only make an assumption able to satisfy our spirit.

19 - God himself, by an act of omnipotent kindness has created, at once, the human species, the civil society, the speech and the abstract ideas necessary to the physical subsistence and to the moral conduct. The Latin poet Horatio wrote: "*Nec Deus intersit, nisi dignus vindice nodus*". A sentence accepted by many philosophers: "*No one could undo the knot, but God.*"

20 - Starting from that assumption, let's imagine that God creates a man and a woman already adults, He provides their mind with the moral notions of good and bad, and with the necessary cognition for their survival. He places them in a comfortable environment and gives them the gift of speech to communicate. By order of the Creator these two humans will generate children males and females. These children will learn from the parents how to talk, how to feed themselves. The children grow up and procreate. The family extends into a Domestic Society which is a real Civil Society where all people are associated and subordinated to the head of the race, whom they respect and obey. Eventually the family extends even further and some people feel the need to leave the group and go looking for other land. They form new Societies.

21 - The identity of the language keeps all the people united, each one feeling part of the same family. From time to time they would meet together to celebrate and worship.

22 - How the different Nations did come into existence? It needs God intervention again to break the common language. Each group then grows separately from the other groups which language cannot understand any more. Here are the nations. Here are various people dispersed all over the earth with their skills and their religion.

24 - This hypothesis is rooted in *Moses Books*, the most ancient of the historians we know. We recognise also in those books the sign of the divine authority. Anyhow, whether the Natural State did or did not exist, it could not have been a **state of consistency**. Thence our argument in favour of the Civil Society.

CHAPTER 12

The Social Contract, foundation of the Civil Society

2 - The keystone of the Civil Society is the **Contract**. To prove it we need to distinguish the **Right** from the **Fact**. One thing is to know what did actually happen, and another is to know what it was required by right to happen. In the last chapter we have stated that the Civil Society is the creation of God and that mankind did not place itself into it, but he was born in it. This is the historical fact. The right is something which is **intrinsic to the fact**, to the organization. Take the case of the watch, independently from its maker, the watch has an intrinsic reason, responding to law of nature which the maker had to follow and respect. Given that the Civil Society is an organisation with its own design, independent of any external factors, it has to have an intrinsic reason capable to explain all the mechanism. I will demonstrate **this reason to be a true Contract**. The human being has not invented it, he was not able to discover it; yet the contract exists. *It does exist implicitly in the Civil Society, without the Contract the Civil Society would not exist.*

3 - The **fourth of the human rights** is the freedom to-do whatever concerns the preservation, the perfection of one-self, and the property possession; the fifth of the human rights is the freedom of Judgement. It is obvious then that, according to the human nature and its natural right of freedom, in wherever state a man lives in, *it has to happen by his free will and by his own consent*. To have many people living together, by their own consent, implies a real Contract. We see then that in fact men didn't place themselves in the Civil Society, by right of nature they are living in it, bonded by a real contract.

4 - When God established the Civil Society, did not alter the natural human rights. Kindly he did for men what they would have not been able to do by themselves, because of their lack of cognition and language. He placed them in the state which is the most convenient to their condition and advantageous for the exercise of their rights. Men will then ratify, with their tacit consent, and confirm, with the facts, the social union, promoted by their provident Creator.

5 - Let's now expose the **conditions of this contract**. To facilitate the comprehension, we will imagine the human beings themselves at work to shape that contract.

6 - The humans consider to be in their interest to form a Society. The motive is the happiness each one is looking for. They realise that the lack of security in the exercise of their rights is cause of unhappiness. They realise also that in the Natural State there is no way to find security. They decide then that in forming a Society, where everybody will be bonded by some agreements, they will be more secure than living separately, totally free and independent. They also understand that in unifying their efforts, all of them would obtain more benefits. In addition, living permanently together, each member of the group has bigger probability to get help

from others. Guided by these three advantages, their reason suggests to actuate the unity, and proposes some **pacts** to consolidate the union and get the benefits. These pacts form what is called the Social Contract.

7 - Before proceeding let's fix three points. **First:** everyone in the civil society must be able to enjoy all his natural rights. **Second:** every man in the civil society must find better situation than in the natural state.

9 - **Third:** because in the civil society each man is entitled to be helped by others, the reason sees it convenient that every member engages himself, with **an agreement**, to help the others.

10 - To *regulate the production of the social goods*, which is the **second** of the points, we need a similar agreement. When I put my skills at the service of the others, I engage in the same time, the others to put their skills at my service.

11 - With the **first agreement** the civil society wants every man to be beneficial to the others. With the **second agreement** it wants all men to be active one for the other. We must understand that these two agreements are serious obligations for every citizen. Look at the behaviour of some social animals, the ants and the bees for example, to see how rigorously they observe this law. If the animals can obey this law just by instinct, can men, illuminated by the reason, disregard it?

13 - This is the contract, but still **incomplete**. We need to see which means can be employed to make all men to observe the two agreements, we have exposed, and respect, in the same time, the natural rights of each one.

14 - If anyone, in the society wants to enjoy an absolute freedom to judge, to decide, and to do, it would be impossible to observe the agreements we have spoken about, and to create a sort of unity. No one would feel secure.

15 - If the reason of all men was equally infallible, and the appetites were always obedient to the reason, we could have comfortably lived in the natural state. But the human reason is fallible and unable to control the passions. Rarely two people agree on something; imagine when many people have to reach a consent. It would be easier to put the Natural Law aside and let the **Force** to dominate.

16 - It is obvious that with an unlimited freedom it would be impossible to form a civil society. Without civil society the natural rights of each one would lack security. Briefly, *the human being eager to keep all his freedom would lose everything*.

17 - To avoid losing everything, the logic solution is to **sacrifice something**. But how much freedom are we supposed to give up? And who would be the recipient?

18 - Regarding to the first question the answer is: **The minimum possible**.

19 - At this point, we need to separate the actions which can affect the rights of other people, from the actions which do not affect other people's rights. In relation to the second case, each person must preserve all his natural freedom: freedom to judge, to decide and to do. In relation to the first case, because everyone would like to do his own way, making impossible the union, it is required that everyone **gives up his judgement, his will and his force.**

20 - From what we said comes the **third agreement** that every Citizen has to subscribe. Wherever a person's own right clashes with other people's rights, no one must judge by himself, no one must impose his own will, no one must use force.

21 - *Who will then be the recipient of this portion of rights the individuals are not allowed to use?*

22 - We must discern the private person from the one representing the public. The private person, in the society, cannot expect more than the others. The **person representing the public**, instead, can have whatever the public entrust him to do.

23 - It is necessary to find the Intellect to express the judgement of all, the Decision Maker to express the determination of all and the Force representing everyone. One or more persons can be invested to administer these powers.

24 - **It cannot be a physical transmission of powers**, because the mind of one person cannot transfer to the head of another; it must be a moral transmission. This means that every person is willing to recognise, as expression of all, whatever is judged, is decided and done by the public representative.

25 - The **Contract implies** then that every citizen, in whatever concerns the rights of others, must submit his will to the decision of the person or persons elected by the public.

26 - Let's talk of the **Public Force**. This force must be superior to the force of each individual or groups. In other hand any society can suffer attacks from other societies. There is the need to have a force suitable for an efficient defence. Where that force will come from?

27 - It will come from the property of each citizen. Every member will give his **contribution** to support a sufficient number of individuals with the duty of putting their forces at the service of the public will.

28 - It is understood then that each citizen will suffer the loss of part of his property. Each one in fact have to engage himself, by a pact to contribute the portion of property stated by the public will.

29 - One of the aim of the public force is to control the citizens and to discourage them from infringing other people's rights. To achieve this aim the invested person must be able to **punish** the delinquents.

30 - We have demonstrated that the human being, by nature, has the right to use force to defend himself from an unjust aggressor. This right of self-defence implies also the right of punishment to discourage the offender to continue in his behaviour. **This right of chastisement** is another **renouncement** every member has to agree upon.

31 - The right of self-defence authorises me even to **kill** the aggressor, if there is no other means to save my life. How can we deny then to the civil society the right to punish by death?

32 - The Social Reason demands the **death sentence** for cases of grave delinquency, in order to maintain the unity and the tranquillity. This nevertheless must be decided by public judgement, taken into consideration the character of the Nation and the circumstances. In punishing the crimes the Social Order shouldn't look only at the criminal, must also prevent others to repeat the same crime. For this the punishment must be inflicted in public and immediately after the crime, so people can easily associate the punishment with the crime, and let not the compassion for the criminal to obscure the gravity of the crime.

33 - When men organize a society it comes into reality a distinction between the **public good** and the *private good*. The public good is for the advantage of most people, the private good is to benefit an individual or a few people.

34 - Wherever a private good becomes a bad thing for the public, the citizen has the **obligation to renounce** it. If I am allowed to benefit myself at the detriment of others, the same must be permitted to other people. Otherwise each one would become a burden for others and the society would dissolve.

35 - What is the public good, in a particular circumstance, has to be established by **public judgement**. The public judgement has to declare also which are the **means** suitable to ensure it. From there come **legislative rights** and the relative agreements each member must subscribe to observe **the Positive or Civil Laws**, in addition to **Natural Laws**. The punishment inflicted to the transgressors is the **Sanction** of the law.

36 - These are the *General Agreements* which are part of the *Social Contract*. Without them there is no real union, no **Real Society**, but only a casual and temporary association. But we need a Society where all members are bonded with solid and reciprocal relations; a consistent and stable Society. A Civil Society able to protect Human Rights, to perfect the human being and to ensure that every citizen can enjoy the most happiness possible in this life.

37 - We have to understand, finally, that the obligations contained in the Social Contract carry the same necessity and the same immutability as the natural obligations. They form the *second* part of the **Jus Naturalis**, it is related to the Citizen, in the way the first part was related to Man as such. This is a whole system which springs out from the same identical source: the natural and necessary

tendance of mankind to happiness. We comprehend that men have certain rights and certain obligations and must form a Civil Society with the help of the agreements we have exposed.

38 - *Can ever men renounce to live in the Civil Society?* Yes we can if we feel unhappy in it. Then man can leave his country and go to another one. He can choose to live in solitude. But this state can only be suitable to a few people and really the Civil Society is not negative to such an extent to justify a desertion.



Pope Pius VI by Pompeo Batoni

CHAPTER 13

Clarification of three difficulties

1 - Some people, considering the great sacrifices they are expected to make in the Civil Society, they believe to be easier living in the Natural State. They may ask questions, **first**, what advantages they get for limiting their rights; **second**, how can be transferred a right which is inalienable; **third**, how can we consent to the loss of life.

2 - The answer to the **first** question. In the Natural State, men lack security in exercising their rights, they cannot really do what they want and they will be poor people. In the Civil Society men can acquire more goods and have more security to exercise their natural rights. This is a state of riches. **The social agreements aim at giving more security and more goods**; by consequence we should talk of increment in our rights more than limitation.

3 - The answer to the **second** question. In the Civil Society a man never loses, never renounces, never gives away and never transfers his rights. The expression "**To put in common**" is only an abstract expression which doesn't reflect the reality. A common mind, a common will, and a common force don't exist. Saying that the public mind judges, is like saying that my mind judges; when the public will decides, it is my mind who decides; and when the public force acts, it is my force which acts. **I haven't lost anything.**

4 - This is the peculiar nature of the Social Contract. In the ordinary contracts the contractors are separate people. **In the Social Contract each man contracts with himself.** *I am the one who obeys and the one who gives orders, I am the Subject and I am the Person-in-authority.* How can I contract with myself? In this way: I, as an individual, I contract with myself as part of the community.

5 - The answer to the **third** question. The Civil Society has the right to inflict death sentence. From where that right comes from? Can a man consent to lose his life?

6 - In truth it is not permitted to renounce life and we don't renounce it. On the contrary **I have to ensure my life in the best way possible.** Which is the best way to protect it? Precisely by consenting, with an agreement, to lose mine in case I will commit crimes worth of a death sentence. *The fear of losing their own life compels men to respect the life of other people.* It follows that in reality I don't renounce my life, I ensure it instead.

8 - We can conclude then that this agreement not only is permitted, but is wanted by the reason.

CHAPTER 14

The Principality - Duties and Rights of the Prince

1 - A **Mind** that judges, a **Will** that decides and a **Force** that acts to be able to impose obedience, implies a real **Authority**, or Power, or Jurisdiction. And must be **Supreme**, if the obligation is imposed to everyone. This is intended by the terms: **Empire, Principality, Sovereignty**, it consists in the union of the three faculties of judgement, of decree and execution.

2 - It is the Social Contract in fact that creates the **Sovereignty**. To delegate the exercise of the three abovementioned faculties and the agreement to obey creates by itself the sovereignty.

3 - Everyone will respect it, realising that without Sovereignty the Civil Society cannot be established. The Civil Society forms the **body**, the Sovereignty is the **soul**. In a body without soul the components cannot stay together.

4 - Because the Civil Society, as we said, is needed for the happiness of all men, the **Sovereignty is indispensable**. The only scope for the Sovereignty is to promote happiness. Its decision must always be oriented to the good of everyone, notwithstanding the fact that an individual can sometimes be hurt by the resolution.

5 - It is evident that in the order of nature the **Sovereignty is for the Civil Society and not the Civil Society for the Sovereignty**. The fact is that the sovereignty wouldn't be necessary if it wasn't for the reason of keeping the unity. If the Civil Society represents the **end**, the Sovereignty represents the **means**; and the means are for the end.

6 - It is impossible to have a mind, a will and a force in common, it is necessary to actualise it in one person or a few people. The person who expresses the mind, the will and the force of everybody is called: the **Emperor**, the **Prince**, or the **Sovereign**.

7 - What are the **duties** and the **rights** of the Prince? We start by stating the reason-to-be of the Prince.

8 - We have said that the Principality is for the Civil Society, so we can determine that the **role** of the Principality is to ensure happiness for all the members of the Society. By consequence **the general duty of the Prince is to use every power he has, as a prince, for the benefit of all the citizens, not for his own benefit**. If he operates for his own benefit, he would subvert the order of nature, he will be left without power and authority. It would be the same if he was looking after only some of the citizens. His behaviour would be illegitimate, because his duty is to look after everybody. "**Salus populi suprema lex esto.**" "*The good of the people is the supreme law.*"

9 - The good of the people depends, **firstly** from **judgements** the prince makes on daily matters. When people live together, the reciprocal rights and obligations can cause innumerable disputes. The duty of the Prince is to *judge the contentions* of the citizens with *impartiality*, conform to the eternal and immutable rules of the reason. He must not follow his own, or other people caprices. He must acquire the necessary knowledge of rights and the facts. And must always act in line with truth and justice.

10 - **Secondly**, the good of the people depends from **decisions** made by the public will. If every man was free to do whatever he wanted, it would be war of each one against everyone, because men let themselves be guided more by egotism than by reason. It is the duty of *the Prince to have a real desire to make his subjects happy*. He must be active, energetic and efficient.

11 - The Prince must be *in control of his personal passions* in the best way possible. He must not favour or hate anyone, he must not have bad temper, nor be jealous or greedy. **He must love the truth and look for it**. He must not let himself be misled by the adulation and the hypocrisy. We can forget his thirst for glory, this may help incrementing his activity. But he must understand that **the real glory consists in doing the best he can for his people**.

12 - If the faculty of judgement is right and the will is free of passions, the **use of force** won't be reproachable. Nevertheless it is sensible to remind that the punishment must always be proportionate to the crime, and must not exceed the need. **The public money** must not be used for private needs of the prince, it must not be wasted nor employed for criminal use. **The armed forces** are to be controlled with discipline and good order to prevent them becoming a domestic enemy of the society. The greatest abuse of the Prince would be to use his power to turn the force against the people, or to alter the constitution, to destroy the fundamental laws, to enslave the citizens and to support an arbitrary government. Even in the use of the army "salus populi suprema lex esto." "The safety of the people is the supreme law."

13 - Having talked of the Duties of the Prince let's now talk of **his Rights**. Whoever has the duty to accomplish something, he must have the necessary means to do it.

14 - *Firstly*, the **Prince has Judiciary Power**. He must give **judgement in two matter**, he has to *settle the disputes and punish the crimes*, and he must *ensure the order and the general good of the Society*.

15 - In regard to the **first matter**, because his duty is to conform the judgement to the rule of justice, the Prince has the right to means apt at establishing the truth: to collect evidences, to compel witnesses to testify, to induce the guilty to confess, using ways suggested by prudence and to set a judiciary framework, for civil and criminal matters, with wisdom to avoid any miscarriage of justice.

16 - In regard to the **second matter** related to the order and the general good of the Society, the Prince has the right to oblige the subjects to disclose their financial

status, the quality and the quantity of the commerce, internal and external. So he can have a clear idea of the situation to be able to work out what is best for the community. In the same way, he has the right of information on whatever regards the political trend, the problems affecting the society, and the operations of those plotting against the State.

17 - Obviously a single person cannot do everything. This is why the Prince has the **right to be assisted** transferring his authority to eminent and knowledgeable people. All the public service offices are like branches of the principality. They officiate in the name and with the authority of the Prince.

18 – *Secondly* **the Prince must have an active will**. This means that he should be able to win his subjects cooperation; this will be obtained by way of command. We derive then that the Prince has the right to give orders, to which corresponds the subjects' obligation of obedience. The command of the Prince inducing an obligation from his subjects is called **Law**. So the Prince has the right to establish the law. **He has the Legislative Power**.

19 - The Legislative power is *not unlimited* and neither *arbitrary*, because the Public-Will is conceived to ensure the wellbeing of the society. Out of these guidelines is no more a Public-Will. In addition we must stress that the Public-Will is subjected *to the rules of the reason*. **All Laws**, the general and the particular, cannot have other object than the public good, cannot operate against the human rights, cannot exonerate anyone from his natural obligations, and cannot impose anything which is against the dictates of the reason.

20 - The Prince has also the **right to make war and settle peace**; to make and dissolve alliances with other princes; to propose and accept commercial treaties with other Nations. The reason is that the success of a State doesn't depend only on its constitution, but also on the relations with other people and nations. Being impossible for the Prince to do everything by himself, he has the right to send **Ambassadors**, to employ **Ministers** and **Caretakers** in the foreign courts, to do trade and to make decision by authority of the Prince. They must follow his instruction and always keep in mind the general good of the people.

21 – *Thirdly* we have mentioned the Prince's duty in regard to the use of force. **The Executive Power**. The Prince needs therefore to possess this force. The outcome is that the Prince has the right to nominate suitable people to form his army.

22 - It is sensible that the people serving the State under the order of the Prince, live at the expenses of the State. From that comes the need of collecting contributions, which gives to the prince the right to impose taxes. **Taxes must be imposed to everyone, must be limited and not arbitrary**.

23 - One usage of force is to punish the delinquents, even with **death**, for the sake of public tranquillity. *This right rests on the Prince, and it is the greatest of all rights*.

24 - To allow the Prince to devote himself entirely to the service of the public, it is convenient to relieve him from the worries of **his own and his family sustenance**. He will find then in the contribution of his subjects *the necessary, not only to live, but also to enjoy the social status of his rank*. This is done in return of the services he gives, and also to distract him from the temptation of diverting to his own profit the powers intended for the good of his subjects.

25 - Being the support of the social apparatus, **the person of the Prince must be considered sacred and inviolable**. Whoever offends him is like offending the whole society, because *he is the mind, the will and the force of all men and women in the Society*. The honours, the distinction, the titles, the respect and the protocol have been introduced to discourage offences against the Prince and to encourage the obedience of his Subjects.



Mario Rutelli, mould of the Philosopher's statue

CHAPTER 15

Electing the Form of Government

1 - **The Government is the exercise of the Sovereignty.** There are so many forms of Government as many are the way of organising the exercise of the Sovereignty.

2 - The Sovereignty can be conferred to a Single person. This will be called **King or Monarch**, and the form of government will be a **Monarchy**. It can be bestowed upon a **College of people** that compose the Body. This form of Government is called a **Republic**. The Republic can be *Aristocratic or Democratic*. The first is formed by a group of Noble People, the second is formed by representatives of the Popular Class.

3 - The functions of the Sovereignty can be divided. Part can be exercised by the Head of the Government, part by the College of Nobles or by the Representatives of the Popular Class, or even by the two groups together. We will have then a **Mixed Government**.

4 - The Citizens can delegate all the Sovereignty or keep a portion of it. For instance they can retain the power of establishing the fundamental legislation, the power to impose new taxes, of choosing certain magistrates. It is considered *wise to keep separate the three main powers: the legislative, the judiciary and the executive*.

5 - There can be other subdivisions, which, in a way or the other, have the same object: to put into effect the Social Contract. From what we have said derives the concept of **National Constitution**.

6 - By **Despotism or Tyranny** is indicated a Government where a single person exercises all the Sovereignty, *against the rules of the Social Contract and of Nature itself*. He acts in an arbitrary manner, substituting the reason with his own will. By **Oligarchy** we intend a Government where *a few despots exercise the power*. They can be Nobles or Plebeians.

7 - By **Anarchy** we intend a state where there is *no Sovereignty*. Everyone does what he likes. This state has no Government.

8 - Some people have been arguing about *the best form of Government*. We cannot make this sort of comparison in abstract. In selecting the form of Government it is important to take into consideration the character of the Nation, the extension of its territory, the quantity of its population, the trade, the relation with the neighbouring Nations, to be able to choose the most suitable one for the circumstances. A politician who doesn't know properly the Nation won't be able to choose the right form of Government.

9 - Who has, by nature, the right to choose the form of Government suitable for a particular Civil Society?

10 - Whatever the natural law indicates as essential to the human happiness is included in the Social Contract. *The Social Contract establishes the Sovereignty, but doesn't give any suggestion regarding the kind of Government to choose.* This infers that, by natural law, the humans must constitute themselves into a Principality, they are free though, to select the form of Government they prefer. The right to choose the form of Government rests with the people composing that particular Civil Society. A foreign person or people cannot exercise any right upon that Society.

11 - The **election** can be done in various manners. *The consultation can be extended to every subject and decided with the vote of the majority.* Or a group of officials can be elected by the People with the task of proposing the form of Government they see suitable. Even a prominent Legislator can be entrusted with this task, or another Nation. The People can otherwise subscribe the suggestion of a political system, made by a wise person.

12 - *Have people the right to choose Anarchy?* Definitely not. By natural law people have to live in a Civil Society. And a Civil Society cannot exist without Sovereignty. People then cannot be without Sovereignty, which is a state of Anarchy.

15 - **The Despotism and the Oligarchy are illegitimate and invalid form of Government.** The evidence is that the Despot doesn't represent the mind, the will and the force of the people, he acts with his own mind, his own will and his own force. By consequence the Despotism and, for the same reason, the Oligarchy are form of Government contrary to nature.

16 - *Can the Citizens validate the abovementioned forms of Government by choice and acceptance?* If people choose and accept, there is no more Despotism. But people cannot and will not accept that the principality is administered arbitrarily by those who govern. The Principality is ordained by nature to protect the natural rights. What kind of protection the citizen has when he is exposed to the danger of an arbitrary will?

17 - How can be then that some **Oriental Countries** have this sort of Government? This situation stands on three pillars: the ignorance, which, supported by a false religion, succeeded in suppressing the natural rights; the force that was concentrated in the hand of the Despot from the start; the apparent conformity to reason. But there is always the danger that the oppression of the natural rights may cause outbursts of violence.

CHAPTER 16

Election of the Prince

1 - **Who is entitled to elect the Prince?** If the right to determine the form of Government belongs to the People, obviously they have also the right to choose the person or the college, on which the Principality has to stand. **It comes from nature that men must form a Society and have an Authority;** but there is no directive in regard to which person should be invested of power. **The People enjoy total freedom of choice.** We have noted that the capacities of judgement, of decree and execution, which constitute the Principality, are the same capacities people put in common. In conclusion **only the person I choose is allowed to manage my affairs.**

2 - So, **the choice of the Prince is not part of the Social Contract.** The power of the Social Contract stops at the creation of the Principality. *The election of the Prince is another contract,* done between the People and the person to whom the Principality is offered. It is an ordinary contract under the title: "*Damus ut facias*". We elect you, as a Prince, say the people, to help us achieving the scope, we look for, in the Civil Society. When the elected makes this promise and accepts the offer, the contract is concluded.

3 - *A Dynasty can be elected and invested* with the rule of succession, including or excluding the women. These are **Kingdoms** or *Successive Governments*. It is not necessary to renew the contract every time the throne becomes vacant. Nevertheless every Nation, for precaution, always prescribes a new oath from the successor to the throne. The *Elective Government* is that where, at the death of the Prince, People are free to elect the person they like.

4 - *People have the right to confer more or less power,* to include clauses and conditions convenient to their own interest, as long as these conditions are not contrary to the reason and to the essence of the Sovereignty.

5 - There are doubts regarding the **right of a Conqueror** to govern the people he conquered. To answer properly the question we need to know if the war, against that people, is justified. If there is no provocation, the war cannot be justified. If the Conqueror is driven by his own glory, by ambition, or greed, the war would be totally unjust. *Right and injustice are totally opposite ideas. Fairness and right cannot originate from what is unjust.* Notwithstanding the force, the natural rights of those people stand. **The force can do nothing against the reason.**

6 - However *an Empire* which is illegal from the beginning, *can be legitimised* by the subsequent acceptance, expressed or tacit, of the people unjustly conquered. In that case the Conqueror becomes Representative of the people.

7 - If the conquest is the result of a **just war**, it is yet not permitted to cause to the enemy more damage of what is necessary for the aggressed own protection.

Consequently when things are brought under control and the danger is lifted, the state of slavery must cease. Usually when people face a superior force, they choose to surrender. With this act of expressed will they accept the Conqueror as their Prince. Even in this case though the despotism cannot be authorised.

8 - Let's examine a few questions. **First** question: Can people destroy the Principality? **Second** question: Can people change the form of Government? **Third** question: Can people divest of the sovereignty the elected person or college?

9 - To the **First** question the answer is: No. We have said that by nature men are ordained to live in a Civil Society. The Principality is essential to the Social Constitution. The Anarchy is contrary to nature. The outcome then is: **man has no right to get rid of the principality.**

10 - For the **Second** question the answer is: Yes. Who has the right to choose as he pleases, has the right to change. *The only objection would be if anyone has acquired something by contract.* A well-known natural assertion is: "**Pacts must be respected.**" So people have no right to change the form of Government, during the life of the person or the dynasty, invested by contract with the Principality. It can be done only when the contract becomes void.

11 - The **Third** question needs a subdivision. **One:** *Can people depose an elected person for no motives at all or for a futile reason?* To respect the pacts is a natural law and the futile reasons are not able to annul a pact. In this case people have **no right** to depose the prince.

12 - If the Principality is conferred for a limited time or until the people decide differently and the elected accepts, then when the time elapses, or when people decide to change, they can choose another person. In this case the Prince is only a Delegate of the people he is not an Owner.

13 - *Usually the Principality is conferred for life and is transferred from one to another member of the same family.* In this case the Principality is like a *property.* Here comes the part **Two** of the question: *Can people withdraw the Sovereignty from the Prince if this doesn't honour the essential agreements of the contract?* **Yes, they can.**

14 - A contract becomes void when the essential conditions are not met. All the contracts: "Do ut des," "do ut facias," "facio ut des," "facio ut facias," are valid only under the expressed conditions. This means, a contract is valid until the conditions, are observed; if the conditions are not fulfilled, the contract is null.

15 - It must be said that **the oath strengthens the obligation,** with an appeal to the Divinity, but it doesn't alter the intrinsic quality of the contract. The contract is Conditional and so is the oath. When the contract becomes void, the oath is nullified, there is no need for an authority to undo a knot which doesn't exist anymore.

16 - What is the **essential condition of the Social Contract**? For the Prince it is to protect the natural rights of each one, and to manage the affairs of the Principality for the happiness of everybody. This condition is the foundation of the Contract, is the source of people's obligation and the reason of promises made to the Prince. Whenever a Prince starts trampling the natural rights of the people, substituting his own caprice to the Law, and reducing people to misery, the contract becomes void.

17 - Additional to that condition, which is mandatory for any contract, **each Nation can insert in the contract any other agreement** considered important to its own wellbeing. They can be related to economic or political matters, and intended to be respected at all times. These sort of conditions cannot be considered implicitly included in the contract. Because they are not essential to the contract itself, they need to be expressed in explicit terms. Religion has great power on the human spirit. People are jealous of it, because they see in it the assurance of their eternal happiness, and find in it a source of happiness even in this life. The history, of all times and all places, tells us how Religion has been at the origin of revolutions, wars and slaughter. Whoever is invested with the Principality, makes the oath to respect also these conditions. If he doesn't respect them, again the contract will become null.

18 - All contracts based on reciprocal promises, are **conditional**. I promise you obedience under the condition that you use the command for my benefit. *Being conditional these contracts are not indissoluble*. A conditional contract cannot stand if the conditions are not met. It is contradictory to say that a contract is conditional and indissoluble in the same time.

19 - **What is Sovereignty?** *It is the expression of the mind, the will and the force of the community*. In other words, it is portions of each one's rights put together. These rights are inherent to the human nature; the reason they are offered to be managed in common is to obtain, from the society, those benefits people could not obtain if they were not associated. It is obvious that if People are not happy with the management of their affairs, they can give the responsibility to someone else.

20 - I do not intend to adulate the Prince, neither do I want to degrade his dignity. We have consulted the reason to establish the rights, we need now to know which **limitation** the reason put to them. **First**, we must examine what damage the Prince's mismanagement is causing. Not every little error of the Prince, not every infraction of the agreements are able to nullify the contract, but only the actions affecting the substance of the contract can destroy the contract.

21 - **Second**, the Prince's faults must be evident and undeniable, and he must appear to persist in his bad administration.

22 - **Third**, only a legal declaration can assert that the contract is broken. No one has the right to withdraw his obedience to the Prince until that declaration is pronounced. The right to make this sort of declaration is not the competence of a

private person, or a group, or even the crowd. It is the right competing to the whole body. **The crowd as such doesn't form a body.** To have a body it is needed the consent of all Magistrates, all orders of Citizens, wise and honest people not subject to the mood of the moment. It is not required that literally every one cast a vote, a moral totality is sufficient. Most of the Nations in their Constitution include the creation of a **Permanent Body**, or Permanent College, representing all the citizens. This body can make a legal declaration. The first step towards the despotism would be the abolition of this body representing the Nation, with any sort of excuses. Then the despot could create another body totally dependent from him. But because the force cannot do anything against the right, this very **Organism** of the Nation will always be existent and vital.

23 - **Fourth**, this declaration must not be made without having tried all means of **persuasion**. Prudence suggests not to proceed to the extreme if there is no strict necessity. Such a decision must be taken wisely to avoid throwing the Nation into an even worst situation. It is possible that the Prince acts in good faith. It could happen that the Prince is badly influenced by one of his counsellors. It would be enough then to have the instigator removed. If the trouble is caused by the depraved will of the prince, it can be effective to have him counselled or even threaten by other princes. When all these means appear useless and the Prince shows an inflexible and evil will, like Tiberius and Nero, the circumstances themselves dictate the dissolution of the contract. The Tyrant is deprived of the Sovereignty and the People can elect a new Prince and can even change the form of Government.

24 - What happens if the deposed Prince wants to stay and uses force? To the force the Nation has right to oppose force, and this would be a **just war**.

25 - A motto says: "*Licet occidere regem tyrannum.*" As it sounds it is too vague to accept it. Let's distinguish.

26 - *Can a private person kill a Prince he considers a Tyrant, such the one who has infringed the conditions of the contract?* I will say that **a private person cannot judge** the violation of the contract and cannot decide to kill. This act would be a crime against the Principality and against the Nation; it is a usurpation of two supreme rights which belong to the Nation itself.

27 - Some people think differently, they see the death as a necessary remedy. They believe that the Tyrant has lost the right to live just because is a Tyrant. I will mention the Council of Constance where it was declared heretic this doctrine sustained by John the Little.

28 - The other proposition is this: can the Body of the Nation depose the Prince who has become a Tyrant, violating the essential conditions of the contract? And can kill him if there is no other alternative to provide security? I will assert as true and just this doctrine. I leave the reader to meditate quietly on these principles.

CHAPTER 17

Questions and answers

1 - I will expose now the objections to my theory, to allow the reader to compare and decide. We have two classes of **objectors**: the **first** group sustain that the Sovereignty is conferred by the people, and that the People cannot withdraw the authority from the invested one. The **second** group sustain that the Sovereignty comes from God, not from Men.

2 - Talking of the **first objectors** I find the best representative in Hobbes (De Cive, chap 6, N.20). He says: *"All contracts take force from the will of the contractors, in the same way they cease with the consent of those people. And because the Sovereignty can be withdrawn only with the consent of all citizens, by right the Prince could not lose his authority. In fact, in conferring the Sovereignty to a particular person, each citizen takes an obligation with all others. It is not possible then to withdraw the Sovereignty if there is even one single person opposing it. Obviously it would never occur that all the citizens, without exception, will decide against the Prince. No doubt then that the authority of the Prince is untouchable."*

3 - This security given to the cruel Prince by Hobbes, cannot stand.

5 - What about if that single person opposing the removal of the Prince was a friend of the Tyrant or his counsellor? If the Prince was Nero and the opponent to his deposition was Tigellinus?

6 - I will start reminding Hobbes that there are **physical totality** and **moral totality**; the first wouldn't be true if even a little part was missing, the second one doesn't require to be so exact. Talking of human actions we have to rely on the moral totality.

7 - I will remind him also the definition of Right, definition admitted by Hobbes himself: **"The Right is a power conform to reason."** It infers that when a power ceases to be conform to reason it ceases to be a right. In our case, if all other citizens have reason to depose the Tyrant and consent to it, the only one, who opposes it, loses his right, because his power is not conform to reason. In the consent we have then a physical as well as a moral totality, given that *the right of the dissenting person is extinct*.

8 - We may ask Hobbes also on what base stands his supposition that those people have consented to give the Sovereignty to a designated person, with the agreement and the obligation not to detract it from him if one single person opposes the deposition. Would it be wise? I would say that the elementary sense of prudence requires that in giving and in withdrawing the Principality, when it is necessary for the public wellbeing, the citizens agree to consider consent of all the consent of the majority.

9 - Hobbes proceeds with more intricacies. He Says, *"During an uproar many people consider the consent of the totality to be contained in the consent of the majority. This is definitely wrong. It doesn't come from nature that the consent of the majority has to be considered the consent of all, during the riots; it comes from a civil institution. Whoever has the power, when he assembles the people, decides that some elected people will represent all the citizens and that the decision of the majority will be considered as the decision of all. It would be unbelievable that the Prince assembles the citizens to dispute his rights, unless he has expressed the intention to resign."*

10 - Regarding the **first assertion**: *"During the riots the consent of the majority (of rioters) must not be considered the consent of all."* We agree with this assertion, not on the ground that the advice of the majority is not enough to represent the totality, but because of the riots. During a riot people don't follow the dictates of the reason, they follow blindly their passions and they can err easily against what is right.

11 - With the **second assertion** Hobbes sustains, *"It doesn't come from nature that the consent of the majority has to be considered as being the consent of all. It comes from a human decision."*

12 - *I must dissent from this statement.* The truth is that the positive human conventions have ratified this principle because they saw it coming from nature. Given the great diversity of the human thinking and of the individual inclinations, our reason perceives as impossible to obtain unanimity from the crowd. If nature wants us to reach a common resolution, must give us the means. Being impossible the unanimity, we must rely on the consent of the majority, the only way possible, and take it as being the consent of all.

14 - With the **third assertion** Hobbes sustains that *the Deputies of the Nation receive, from the Prince, the right to represent it.* Because the Prince would not want as representative of the Nation any subject able to contest his authority.

15 - *I absolutely reject this theory.* Hobbes then should tell me, when those Deputies did elect that person as their Prince, from whom did they receive the right to represent all the citizens, given that the Prince wasn't elected yet? If they didn't have the right, the election of the Prince wasn't valid. If they did have the right to act in the name of the totality, before the creation of the Prince, how could they have lost it after the election?

13 - In regard to the **fourth assertion** that *no sovereign would assemble the citizens to dispute his rights*, I would say the following.

16 - Every Nation, being master in conferring the Sovereignty with the agreement it pleases, has wisely established a **College** *to represent perpetually the Nation.* This College then will represent all Citizens, not in force of the Prince's will, but in force of the will of the Citizens themselves, even before the election of the Prince. When the need arises to discuss matters concerning the citizens and the Prince, the Sovereign has the power to convoke the members of the College. In this case the

order to assemble the College comes from the Prince, but the right to represent the Nation derives to the College directly from the Nation itself. When it is question to depose the Prince, no Nation could have stated by agreement that the convocation should still come from the Prince and that he should give to the College the right to represent the Nation.

17 - *If this College didn't exist, nothing would change.* The *people themselves*, could legally and by right assemble, even against the will of the Prince, to provide for their own security. In conferring the Sovereignty to the Prince, the citizens, not only would not deprive themselves of this right, but definitely they could not. No one can renounce the right of freedom, of property, of perfection and conservation; and the consent of the majority would contain the consent of the totality by dictates of the nature itself.

20 - Hobbes could have said that the act of conferring the Sovereignty is an **irrevocable donation**. Even so, there are **titles** which give the right to revoke the irrevocable donations. One of these is the **ingratitude** of the beneficiary towards his benefactor. If the Prince was so ungrateful to use, against the people and their wellbeing, the powers he did receive from the Citizens, the people would have the right to withdraw the donation.

21 - Still Hobbes fails to prove that this is an irrevocable donation. He didn't prove and he could not prove it because the translation of the rights to a person or a College is done with the purpose of a **common benefit**. Being this the aim, we have here a **conditional contract**, a **conditional donation**: "do ut facias." I transfer to you my rights, with the pact that you use them for my benefit. *Conditional donation, a donation which expect something back from the beneficiary, and irrevocable donation are contradictory.*

22 - A great number of **Christian Doctors** assert that **the Sovereignty comes from God** and that the humans have no right on the Sovereign.

23 - **First** they mention the teaching of the **Revelation** where it is said that the Kings reign by will of the uncreated Wisdom and that every authority comes from God, that the Princes are the Ministers of God and that we have to obey to the Superiors even if they are naughty.

24 - **Then** they declare that, independently from the Revelation, our reason would prove that the authority comes from God. Here is their reasoning. *Because all men, by nature are perfectly equal* in rights and obligations, *it is not possible to find amongst them a superiority*, a power of command. But this superiority is necessary to the Civil Society. Given that we cannot find this authority within mankind, we have to resort to God, our real Sovereign, and ask Him to confer his Sovereignty to the person chosen by the people, to exercise it in his name. These philosophers insist particularly on the right to inflict the death sentence, a right men don't have. **A man has no power even on his own life.**

25 - We must not resort to an **immediate** will of God if we can obtain, what we look for, from the creatures. We have demonstrated that the *Sovereignty springs out from the same faculties of the human beings, without affecting the equality of their rights and obligations. We don't need to derive it immediately from the Creator.*

26 - We have stated that Sovereignty is nothing else than **rights of individuals administered in common**. By consequence it is not a man commanding another man, but a man commanding himself. Is there any absurdity for men to have their rights administered in common? Certainly is not absurd. We have already the Sovereignty within the humanity itself. The Sovereignty is created by people, imposing some modification to their own right, for the public wellbeing. Obviously these people have also the faculty to dissolve the Sovereignty if it becomes detrimental to the public cause.

27 - Does God have anything to do with the Sovereignty? Yes, He does. God is the Author of the Sovereignty. He wants it. He wants everything is conform to the human nature. The Civil Society and the Sovereignty are part of the general will of God, will of **approval** and **confirmation**.

30 - Talking about Scriptures, *I believe that the Christian Philosophy must be in tune with the Revelation.* As a good Catholic I would add that we must reject our own convictions, even if they appear right, when the Revelation teaches differently, because we have the obligation to submit the human reason to the divine authority. But definitely *the Scriptures don't contain any doctrine different from the one suggested by the reason.*

31 - In the Scriptures the Wisdom so speaks: **"By me kings reign"** (Proverbs 8:15). This doesn't mean that the uncreated Wisdom gives the Sovereignty, it means that Wisdom is necessary to govern. Again the Scriptures say: **"There is no authority which doesn't come from God"** (Romans 13:1), and **"The rulers are the ministers of God"** (Romans 13:4). But do the Scriptures explain how the Sovereignty comes from God? We also say that the authority comes from God. Does the sentence means that God is the one who transfers the Sovereignty, through the will of men, or should be intended in the sense that God creates it because the humans cannot produce it? The Scriptures don't answer this question. It is said also: **"Obey your Masters, even those who are bad"** (1 Peter 2:18), and we agree. In fact, what matters to the subjects if the Prince misbehaves, as long as he performs properly his social duties? But take the case when the Prince operates against the interest of the Society, what are we allowed to do by right? The Scriptures don't say. The word "obey" is an order or an advice? This is another question. It can also be that the "obey" is addressed to the **Individuals**, not to the **Body** of the Nation. When Saint Paul did say that the Authority comes from God, he presented it as a new thing. (Colossians 3:10, 22. Romans 12:2). But what was new about this apostolic teaching? The pagans did not recognise in the Sovereignty the will of God, but only the work of the force. The converted were taught to respect in the Superiors the will of God, to lead them to refer to God all their actions. The Scriptures say also that famine and abundance come from God. The sense is that

God is the **ultimate and general cause** of all happenings (not the immediate and direct one). In the same way must be interpreted the words "The Authority comes from God".

32 - Nevertheless I will interpret the Scriptures to the letter. I will consider the temporal Sovereignty to have the same origin as the spiritual Sovereignty. In the spiritual field the people, represented by some prelates, elect the Pope and God confers, to the nominated person, the spiritual Sovereignty over all the Church. The same happens in the temporal field: the people elect the Prince and God confers him the temporal Sovereignty over all the Kingdom.

33 - Even so, Theologians and Canonists teach that the Pope can lose his authority if he becomes heretic and persists in his opinion; and if he uses his authority to the detriment of the faith and the Church. They sustain that God himself will deprive him of his power, because this was given to him **in ædificationem, non in destructionem**. (In the book "**De Proponente Objecta Fidei**", Cardinal Brancato **De Laurea** mentions **Azorius' "Instructiones Morales"**, where he says: "*Quod Papa lapsus in hæresim certe jure Divino privatus est Papatu; tamen ex Ecclesia sententia debet declarari, ipsum ob crimen hæresis a dignitate excidisse.*") Applying the same rule to the temporal Sovereignty, we must believe that God will deprive the Prince of his authority if he uses it **in destructionem, non in ædificationem**. A popular sentence then can declare him deposed.

34 - The Author of the book "The two Powers" (Giovanni Vincenzo Bolgeni, 1733-1811), says that the Society has no right to cause a certain harm to itself. Now a declaration against the tyrant Prince will certainly cause harm to the Society, because the Prince will resort to the force. By consequence the people has no right to depose the Prince even an evil one.

35 - I agree that the Society must not cause a certain harm to itself; but I deny that the Society, in demoting the Prince, will face a certain harm. It is not sure that the force of the Prince will win against the force of the Society.

36 - The same Author gives us this principle: "The Society has the right to expose itself to an uncertain harm to get free from a positive one". Now the damage the Society is suffering from the Tyrant is certain, the harm it can get from the forces of the Prince is uncertain. From there we can say that the Society has the right to depose the evil Prince. Take the example of someone throwing himself out of the window to escape the fire; he exposes himself to an uncertain death to escape the certain one.

37 - In other terms, the consideration of the good and bad that can come out from doing something, is matter of prudence not matter of right. Prudence will deter me to make war against someone stronger than me, but definitely it is not certain that even if he is stronger than me, he will win and that I have no right to make war against him. The right of the Society to depose the Tyrant is a natural right.

38 - The war is always bad. Win or lose, during the war there is always a lot of suffering. But if we accept, in general, the principle of that Author, no Nation would ever have the **right to make war**, not even a just war. But the **Right of War** is a natural right.

39 - Mister Edmund Burke in his "**Reflections on the French Revolution**" says: *"In the past, the fanatic supporters of slavery thought that the Crown was hereditary and inviolable by Divine right. Today no creature would sustain this theory, and they will call mad the old fanatics."*



*The Philosopher Abbot Nicola Spedalieri at the centre.
Painting by Agostino Attinà - Collegio Capizzi, Bronte 1874*

APPENDIX
Doctrine of Saint Thomas on the Sovereignty

1 - Saint Thomas Aquinas in his books, "**DE REGIMINE PRINCIPUM AD REGEM CYPRI**," writes:

2 - "*Citizens should take care to elect to the Principality someone who has no inclination to turn to tyranny. And his powers should be moderate in such a way he could not turn easily to tyranny.*" (Book 1, Chap. 6). Similarly I have said that the people must confer the Sovereignty in the way and measure they consider suitable to their security.

3 - In the same book the Saint Doctor pens: "*It is against the Apostolic doctrine the opinion that strong men have the right to kill an intolerable tyrant.*" I said more, I have called this opinion a heretic one, condemned by the Council of Constance; and I have proved with the reason that no private person has such right.

4 - Saint Thomas continues: "*It appears that against the cruel tyrant only the public authority can proceed, not the private citizen. If the People as such have the right to elect the Prince, they can abandon him if he abuses his powers. And the People should not be considered unfaithful to the Prince, notwithstanding their promise of perpetual submission, because the Prince hasn't been faithful to his duties, and deserves that his subjects break out from the agreement. In this way the Romans dethroned Tarquinius the Proud because of his tyranny, and have substituted the Royal power with the Consular one. Domitianus, because of his tyranny, was killed by the Roman Senate; and, rightly, all his perverted legislations were annulled by a decree of the Senate.*" Saint Thomas recognises clearly the pacts between the Prince and the People to be a **conditional contract**. It is the same to say that when the essential condition of the contract is violated, the contract is annulled. The Angelicus Doctor stresses also that the right to declare the contract dissolved and to proceed against the Prince rests with the Nation or its Deputies. These are the terms of my doctrine.

7 - The Angelicus gets then to prove that every power comes from God specifying: "**In quantum dominium est ens.**" "**Because God is the Lord of creation.**" (Book 3, Chap. 1). Everything comes from God, because God is the source of every entity. (Book 3, Chap. 2). In the same way as a creature depends from its Creator, the power based on that creature depends from the Creator. Obviously Saint Thomas recognises that the Sovereignty doesn't proceed immediately from God as primary cause, but indirectly as secondary cause. This is what I did say. God as the Cause of all causes approves, confirms and wants whatever is intrinsically connected with the human nature.

8 - When St Thomas speaks of the Papal Power (Book 3, chap. 10) he presents it as coming **ex institutione divina**. Talking of the power of the Princes, he never says that it is a **divine institution**.

10 - This is the Christian Doctrine related to the Principality, as it is exposed by an ancient Doctor of great authority. He wrote this in a work dedicated to a king, confident of doing him a good service in revealing the truth. Why then shouldn't I use the press to announce a message which is supported by Philosophy and by Religion?

11 - I will add something more to St Thomas teaching. Those who sustain that men cannot confer the Sovereignty and that the authority comes directly from God, apparently they favour the Prince, but in reality they destroy his interest. In fact the **Atheists** who reject the existence of God, and those who deny that the Divine Providence extends to human affairs, will never recognise, with sincere respect, any Prince. They may act cautiously for fear of punishment, but in their hearth, they will hate every authority, considering all Governors as usurpers and destroyers of the natural order, of freedom, of independence and equality. They will find any excuse to declare war to the Prince causing dreadful consequences.

12 - Do we need to consider that the oppressed are keen to follow the impulses of nature more than listening to a corrupted prince? **The human spirit cannot find rest in unhappiness.** The real shield of the Prince is the right use of Sovereignty.

CHAPTER 18

The danger of changing Government

1 - We have explained what are the rights related to the deposition of the Prince. It would be helpful yet to expose what dangers can come from changing the Government, even if it is done for a good reason.

2 - We have specified that **people have the right to depose the Prince: first**, when the abusiveness of the tyranny is serious; **second**, when the fault of the Prince is public; **third**, when all means of persuasion have been tried, and proved ineffective; **fourth**, when there is no hope of changes, in waiting; **fifth**, when the body of the Nation, proceeding with a cool and proper reasoning, has decided that the contract is no longer valid.

3 - The abuse of the Prince must be **serious**. It is to be taken into account that the human judgement can err, due to prejudice, ignorance and disorderly self-love. An undisciplined self-love tends to amplify the bad aspects of other people's actions.

4 - The fault of the Prince must be **public**. People tend to blame the authority for any sort of evil events. This inclination is cause of illusions, and has the effect of corrupting the real evidences.

5 - To that tendency we must add that **self-love**, always longing for greater freedom, creates in the human soul a chronic resentment against the authority of the Sovereign. This may distort people's judgement. Because every action has two aspects, and the good one borders with the bad one, it is easy to misinterpret whatever the Prince does.

6 - People's inflamed spirit, affected by delirium, becomes wild and operates any sort of **excesses**. In the riots, amongst a multitude of people in tumult, often only few know what really is all about.

7 - All **means of persuasion** must be used before resorting to Force. **Pride** instigates people to assume authoritarian attitudes. A shoe maker will talk as a king. People will enjoy to see the Prince humiliated.

8 - **Love for novelty** can also influence the human spirit. People get easily bored of the present state, and let their imagination to be dominated by false hopes. And although they preach **peace**, they strenuously operate in favour of war.

9 - The **time** also can bring some changes and help solving problems. But people are impatient, and act hastily against the Right.

10 - The last requisite is a Declaration of the whole Nation. The Declaration must come after mature examinations. To create trouble and prevent this process to be implemented is against the Right. We must listen to reason not to passions.

11 - To put yourself on the wrong side is a great mistake. An innocent person, in so doing, becomes guilty, a virtuous person becomes a vicious one. *The crowd, guided by passions become unjust and cruel.*

12 - When people line up against the Prince, they declare **war** on him, and expose themselves to the danger of being oppressed. By trying to salvage their goods and their rights, they may lose their goods, their rights and their life.

13 - Without Government, people are left in **Anarchy**, a state which is worse than tyranny. It is true that the Sovereignty returns to the people, but it needs time to restore the order. This time of void is called Anarchy. No laws will be in place, the reason capitulates and the passions are left with no control. Everything fall into confusion. If the virtue grows with the order, the vice grows with the confusion. Larceny and rapes, killings and treason are the natural effects of Anarchy.

16 - In other words, the **ambition** of those who crave for power, will create new trouble. New factions come to light, the tension will grow and may trigger a civil war.

17 - I am not saying that this will necessarily happen, but the danger is there. It is uncertain that the outcome will be better, it is certain yet that, in time of crisis, the suffering is enormous. I will reiterate that people must not resort to **extreme remedy** if not in case of **extreme need**.

CHAPTER 19

Organisation of the Civil Society

1 - Whoever looks at the world of bees and beavers will admire the order, the interconnected operations and the marvellous coordination of all these **animals** to the same goal. Yet, these are pale images of the way the human society works.

2 - We intend by **Organisation** the placement of all parts composing a machine, their regular movement, the interrelation of each part with the others, and their functioning for the same purpose. Open a watch and consider the number and the structure of wheels, their synchronic movement, and how one piece help the other and all contribute to indicate the time.

3 - Let's talk about the **organisation of the Civil Society**. This organization comprises two **general relations**: the relation of each Citizen with each one of all **others**, and the relation of each Citizen with the **Prince**. These relations create the body and the unity.

4 - Every **Citizen** works for his own happiness exercising his natural human rights, respecting though those of **others**. Therefore the action of each citizen has limits, rules and reciprocal correspondence.

5 - Each Citizen motivated by his natural and artificial needs, puts at work his **skills** to obtain the means to satisfy them. He will **exchange** the product of his work with those of other citizens to accommodate the reciprocal needs. But this sort of permutation is not always practical, that's why **money** was invented, this represents all the merchandise. This way each citizen, in respect of others, is in the same time **vendor** and **buyer**. The Civil Law establishes rules to be observed in the **commerce**.

6 - The different skills of individuals added to the natural combinations make the Society to be composed of **rich** and **poor people**. The Society must give me the freedom to pass from poverty to affluence and from affluence to poverty, as long as I don't interfere with other people's rights. This process creates **different classes**, which are not isolated but all dependent from each other. The difference is what **unites** the classes and creates the **trade**. If the poor needs the rich, the rich needs the poor. The Civil Law and the Public Force have the duty to protect the weak person from the powerful.

7 - The different interests in the **commerce** make the citizens naturally enemies of each other and yet friends and protectors. The public force cannot punish the offender of citizens' rights without evidence, it needs **witnesses**. The fact of living together makes each person a witness of other people's operation. This factor will deter people from infringing the order. Every citizen becomes a sentry on watch for

the **security** of all citizens. Let's examine now the relation of the citizen with the Prince.

8 - The Prince is the **first tradesman** of the State by office, and his commerce is conducted with every citizen. It works this way. It is an accepted principle in economy that the less available an article is in the market, the more costly it becomes; where it abounds, it will be cheaper. It is obvious too that the more a person takes of a particular merchandise, the less is left to others, the less he takes the more is left to others. Consequently the price fluctuates up and down. By virtue of the Social Contract the Prince has the right to impose a **tribute**. The price of the products then increases or decreases according to the amount of tribute the Prince takes for himself. In this way the Prince becomes the chief and the regulator of the **internal commerce**. Likewise his influence extends to the **external commerce**, because the tribute is also imposed on imported and exported products.

9 - No Society will permanently stand on the pure **Jus naturalis**. In the Civil Society men will acquire new links; and the relations are also different from one Nation to another. These new relations require **positive agreements**, which will be voluntary and based on the circumstances. The positive pacts, that determine what can or cannot be done in particular cases, form the **Civil Law**; they are the expression, oral or written, of the **common (public) will** manifested through the voice of the Prince. Because the actions of each citizen can interfere with the rights of others, the law put limitations to the activity of people: limit on the substance and on the action, limit on the way, on the location and on the time, to ensure that each man gets what is due to him.

10 - The **Public Will** makes the **Law** through the voice of the Prince. Similarly the **Public Mind** applies the **Law** through the action of the Prince; which means: he **judges**. When there is contention between two people, the Prince will be the judge; he will solve the dispute and restore peace. This is related to the **civil** cases. In the **criminal** cases every citizen, even if not directly concerned, has the right to accuse, because the crime undermines the security of all. **The Prince** also has the right to accuse, *first*, because he represents the public; *second*, because he exercises this power, not personally, but through **Tribunals**; *third*, the accused has the right to all defences; *fourth*, the evidences, the verdict and the punishment are not left to the arbitration of the Prince, everything is immutably established in the legislation. Whatever is not conform to the law is not valid.

11 - A judgement without **execution** is useless, for this reason the Prince has been provided with a **Public Force**. The force is what makes the citizens to observe their duties and to respect the order.

12 - In the Society then the Prince is the centre of the wheel. He is present everywhere and keeps everything in motion. The sovereignty is the base of the organisation. I have exposed the principles of the organisation in general, the one which should be found in any Society where the Principality is properly established. I do not intend to talk about particular organisations.

CHAPTER 20

The enemy of Human Rights in the Civil Society

1 - We find in the Civil Society the same enemy we would find in the pure Natural State. It belongs to the human nature, it is **Self-love**. This is the moving principle of all our actions. It cannot be done a human who doesn't love himself. Self-love is our enemy and in the same time our friend. This is what motivates us to form a Society and find in it security. I will try to explain how self-love can be together an enemy and a friend.

2 - *For self-love we intend the unbeatable appetite everyone has of his own happiness.* Love for happiness seems to even precede love for live itself; consider for instant the case that some people, finding live intolerable, do not hesitate to commit suicide.

3 - Self-love is **not intrinsically bad**. Nature has given us the **reason** to regulate our actions, if self-love follows the directive of the correct reason, what is done must be morally good. **Self-love is a physical faculty**, the same as the faculty of sight, of walking, of eating; per se is an **indifferent** principle. From the physical ground it passes to the moral one according to the ethics of the actions themselves.

4 - We have to admit that self-love tends more to follow its own **caprice** than patiently accept the restraint of the reason. This is a disorder. Unfortunately most of the time self-love goes against the reason; and for that it becomes the **enemy** of the human rights. It is a great enemy: first, for its strong influence; second, for its laws; third, for its artifices.

5 - Self-love extends its influence to all sort of **desires**. It is not a passion addressed to a single matter. It would be more correct to say that it is **all passions together**, which expresses in various manners, according to the diversity of its inclinations. It is pride, ambition, greed, is hate and love, hope and fear, is rage, envy, jealousy, compassion, and abhorrence. Briefly it is what **moves the human spirit in different directions**. Because its domain is so vast, we find it in public and in private, in what we do and in what we don't do, when we talk and when we are silent, it **interferes** with our thoughts, with our judgement, and with all our decisions, for this reason we must fear deeply such enemy of the human rights.

6 - Two laws do regulate this force: its **insatiability** and its **exclusivity**.

7 - Self-love is **insatiable**. It wants at any cost and in any way whatever it perceives as good. If it has enjoyed something in one way, it wants to enjoy in all other ways; having obtained a little, it wants more; when it possesses some goods, it wants those of others. This should not surprise since self-love is the same as the appetite for happiness, and the **perfect happiness** cannot be contained in the contingent, it has no bounds, it is **infinite**. But this aspect of self-love is dangerous to the Society.

8 - Self-love is not only insatiable, it wants everything **exclusively for its own self**. Even when a man seems to think of others, in whatever is doing, in fact he thinks of himself and acts for himself alone, as if he was the only one in the world. His concealed expectation is to be served and respected by all; everybody should give way to him, everything should be referred to him; he is the centre of all things. This aspect of self-love is the most dangerous.

9 - The principles exposed above represent the rules of self-love when is it not controlled by the reason. These rules oppose the **social laws**. The Society puts limits to the desires of each citizen, self-love wants unlimited power. The Society expects every citizen to be concerned of others, self-love wants each one to be **self-centred**. The Social Law creates union and peace, self-love promotes divisions and war.

10 - The dangers of self-love multiply with the **artefacts**. It knows how to hide behind good aspects. It talks right and well to amaze, flatters to surprise, prays to demand, uses self-humiliation to exalt itself. Employs every trick to get what it wants.

11 - Because self-love doesn't like to be seen as being in contradiction with the reason, it perverts and corrupts it, deviates it with false notions and with the intent of getting approval. In practice when somebody talks, we tend to judge him wrong, when we talk we always think to be right. Self-love is a canny enemy from which it is hard to defend ourselves. Because of it the Society becomes an exchange of **deceptions**; for self-love we deceive other people and we deceive ourselves.

12 - We have exposed the characteristics of self-love. The **motives** which create conflicts between one person's self-love with that of others are: the **diversity of opinion** and the **identity of interests**.

13 - Each man has **different** taste and different way of thinking, which originate from personal inclination and education. For this reason the same object can appear good to one person and bad to another. Self-love is so attached to its own opinion that it refuses to renounce it, and causes conflicts.

14 - It is **rare** to find two people thinking in the same way, but frequently many people have the same sort of **interest**. This case makes people to compete for the same object and creates friction and litigation. Each person, in fact, by the law of self-love, wants to win.

16 - Let's consider now the relation between the whole Nation and the Prince. Taking into account what we have said regarding self-love, we have to convene that the Nation and the Prince are two **opposite powers**, which, under the appearance of peace, are in constant war. The Social State is created by necessity, it is a state of **restriction** and **dependence**, which is against the principles of self-love. The reason can well say that the situation cannot be otherwise; self-love wants things to be different. All those gravitating around the Prince operate tacitly to increase

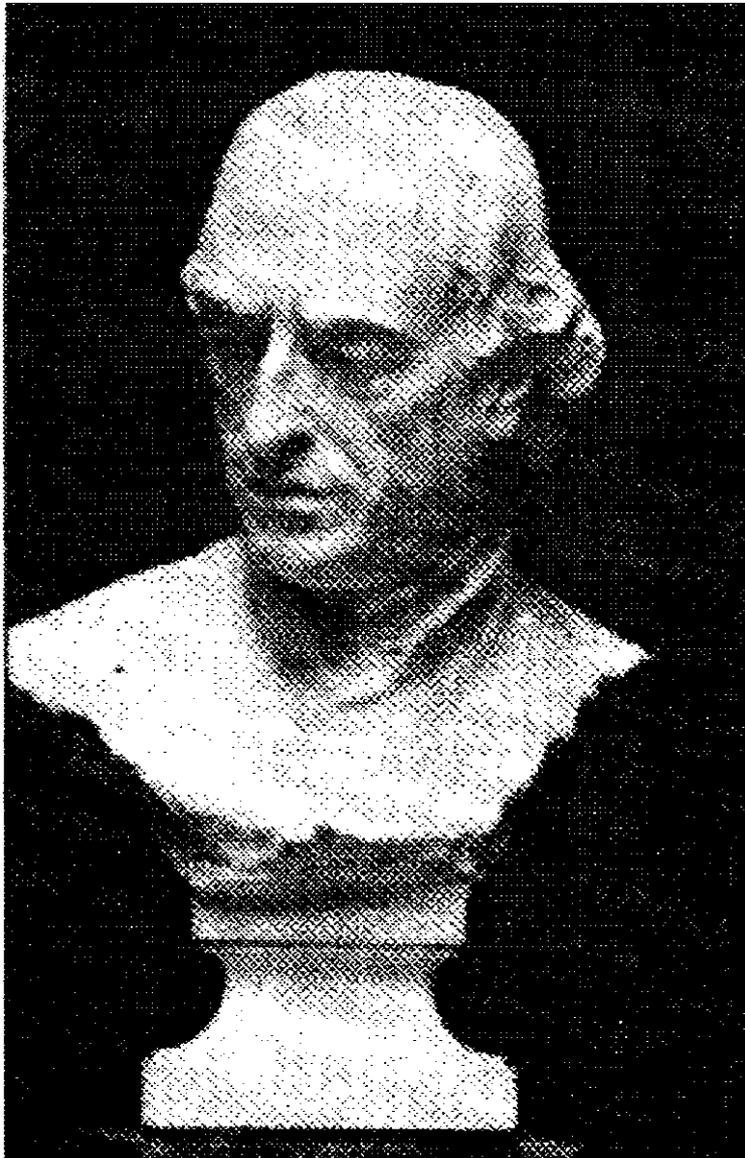
the domain of freedom and to restrict the domain of the authority. Whatever the Prince does, although is done for the good of the public, it rouses discontent.

17 - On the other hand the Prince and his ministers, also driven by self-love, try to reduce the power of the Nation and to increase their own. From there come the exorbitant impositions, the corruption of judgements and the favouritism, the oppression, the luxury and the insensitivity towards the subjects.

18 - Self-love unites the Prince and his Ministers against the People; in so doing, it instigates war between them. The Prince will distrust the Ministers, and these will distrust the Prince; they try all the ways to deceive each other. It wouldn't be difficult to guess what can happen between the Ministers themselves.

19 - I have never been to a Royal Court and I cannot say if there can be found the iniquities I have mentioned. But I know quite well the human being and I did intend to tell what self-love, with its laws, is capable to do, if it is not controlled by the reason. No doubt that there are respectable and virtuous Princes and Ministers. These cases prove that self-love can be controlled.

20 - I now conclude this book. I have shown that the **Natural Rights** open to men the way to their **temporal happiness**. I have also demonstrated that because the **pure Natural State** is unable to give security, Nature wants men to live in a **Civil Society**, where they can find security. We have seen how the Society starts and organises itself. To finish, we have seen that the greatest enemy of human rights, **self-love**, lives inseparably within ourselves. We need to control it and make it to respect the Human Rights. *Does the Civil Society possess the means to master such enemy?* This is the argument of the Second Book.



Nicola Spedalieri by Mario Rutelli

BOOK TWO

THE SOCIETY GOVERNED WITH PURE NATURAL MEANS

In Book Two the Author examines if the Civil Society equipped only with Natural Means is able to control self-love.

Spedalieri says that a Society, even without a professed religion, still has moral rules. There are also the Civil Law, the treat of punishment, for the disobedient, and the incentive of reward, for the good citizen. The Public Opinion and the Education have also their positive influence. But according to the Author these resources have limitations and are too weak to control the violence of human passions. Yet, they have some effect and we cannot ignore them. But for our own wellbeing we must try the utmost to find the best system in which passions can be controlled.

What can help effectively the human natural forces is Religion. There is no Nation, modern or ancient which did not consider Religion as an efficient means to keep passions under control.

BOOK THREE

A SOCIETY OF IRRELIGIOUS MEN

In Book Three the Author considers a Society organised against Religion, a Society of positive Atheists, of people that reject Religion by principle. At the end of his exposition he concludes that this State would be worst that the pure Natural State, where Religion may be ignored, but it is not rejected.

Atheism is directly connected with Materialism, Fatalism and Scepticism. Materialism denies the existence of the human soul, in fact the Materialists say that there is no spirit at all. Like the Atheists they also deny the existence of God; by consequence there is no transcendent morality, the passions will have total freedom in altering the equilibrium needed for the Society to operate properly. These philosophies destroy even the natural morality. Bayle asserts that opinions don't have any effect in practical operations. "He's wrong, says Spedalieri, we have witnessed, in our own time, how the corruption of some Nations has increased with the progress of Materialism". The Fatalists sustain that everything happens by necessity. They reject the idea of freedom; consequently there is no choice and the morality has no reason to exist. The Sceptics, on their part, are always on the doubt. They walk on quick sands, unable to find a firm stand for their ideas. They will contest everything although they are not convinced of anything. The Sceptics will always find something to complain of; they will dispute the power of the master over his servants, the power of the father over his children. In so doing they sow disorder and discord.

In the end, all these Philosophies, with their principles, destroy the natural means needed to the subsistence of the Society. Therefore, the Society must reject Irreligion.

BOOK FOUR

A SOCIETY BASED ON DEISM

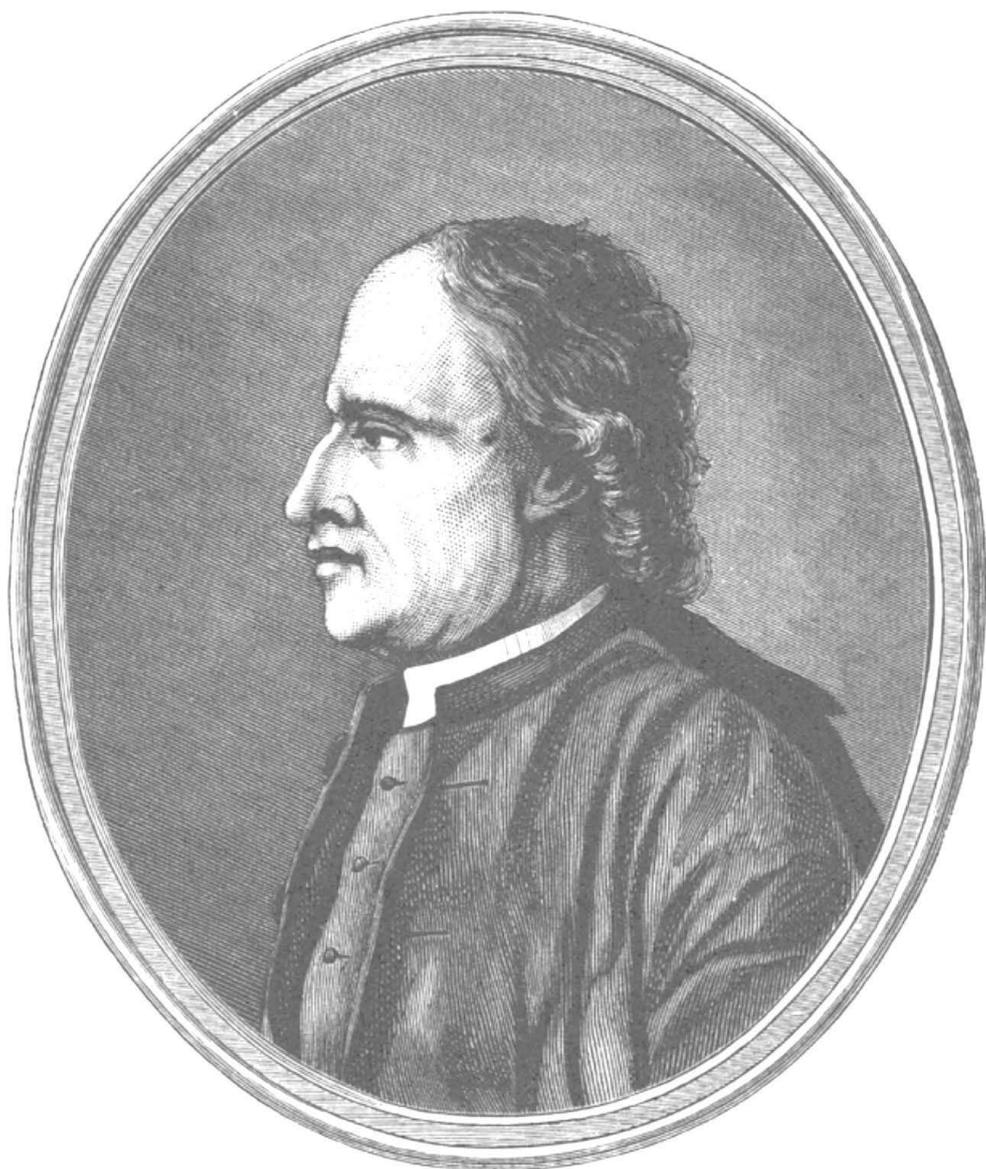
In Book Four the Author examines the Society based on a pure Theistic Society, a Society that believes in God and accepts him, but rejects the Revelation. The Deists or Theists accept the idea of God as the Creating Entity, but repudiate the Moral Principle of interrelation between God and Humans. Consequently they won't acknowledge any positive Divine Law.

We are in quest for the means to control our passions, and we try to find something really efficient to accomplish this task. The natural human prudence doesn't seem to be sufficiently appropriate for this function. In fact no means proposed by the human prudence is so convincing to make the passions desist from their unlawful actions. Far too many short cuts are left and the passions, going sideways, can still get what they cannot obtain directly.

The Dogmas of the Immortality of the Human Soul, and that of the Divine Reward and Punishment in the life after death, are far more efficient than any other means, because the Divine reward and punishment are strictly related to our perfect and eternal happiness.

The connatural defect of Deism is its failure to be precise, certain and predominant. The Deists sustain that the Natural Law, ever present in the Human Being, is sufficient to guide mankind towards its happiness. The Author points out that the Natural Law is vague and subject to misinterpretation. The Revelation is needed to rectify our view regarding the Natural Law. The doctrine of Deism lacks certainty and it will easily slip towards instability and scepticism. The Scholars of Deism cannot come to a common consensus regarding dogmatic and moral matters; they lack the infallible authority. Deism, appears to be a sort of philosophy more than religion. Even Rousseau affirms that "Each modern Philosopher defines the natural law his own way... They are perpetually contradicting each other". The Human Nature needs also to keep the good principles constantly present to its mind, and Deism lacks the appropriate means to ensure it: the preaching, the external worship and the example. The Deism has no means to strengthen the human forces, to make them resistant against the violence of passions; definitely it is inconsistent.

A state of consistency is a state where the human mind can rest, certain to have found the Truth. Men need to project their interest to life after death to be able to accept the social order. They need then to be assured about what is necessary to save themselves. What we really want is an assertive word from God himself. We have that word in the Revelation and the proof of Revelation are miracles and prophecies.



NICOLA SPEDALIERI
By Angelo Colombo - 1883

BOOK FIVE

A SOCIETY BASED ON CHRISTIANITY

CHAPTER 1

Idea of Christianity

2 - Christian Religion is based on **Revelation**. We believe that God has spoken many times to the human beings, from Adam to Jesus, to manifest them important points of truth, which could not have been discovered in other ways. The revealed system is centred in **Jesus Christ**, Son of God, and it takes name from him, notwithstanding the fact that it started with **Adam** and had a bright time during the life of **Moses**. Our **Rule** then is **Revelation**, and this differentiates us from the **Deists**, for whom the only rule is the natural **Reason**.

3 - The aim of the **Revealed Religion** is to **sanctify** men and to maintain them in the way of righteousness, so they can gain the eternal happiness. This happiness is **supernatural** and consists in the vision and love of God. Here is another difference between us and the Deists; they don't admit anything which is not pertinent with the pure nature.

4 - The foundation of the revealed system is the mystery of the **Holy Trinity**. Another point the Deists don't accept; they believe in the Unity of God. We sustain, against the **Polytheists**, that God is **one in nature**. The human philosophy cannot discover the Trinity of the Divine Persons without the assistance of Revelation. The truth is that God is one in **Nature** and trine in **Persons**. The Deists, because they reject the Revelation, they cannot teach the truth of Religion and Salvation.

5 - It is wrong to say that the cognition of the Trinitarian Mystery is sterile and only object of speculation. In God everything is life and action and each one of the Three Holy Persons operates on the human being. The **Father**, the Omnipotent, is the source of everything pertaining to the **natural** order. The **Son**, the Verb, the Wisdom, governs the kingdom of the **faith**. The **Holy Spirit**, the Charity, the Substantial Love of God, administers the **justice**. We can say that we are grafted on the **Trinity**. As Human Beings we derive the existence and the natural faculties from the *First Divine Person*. As Christians we partake of the faith of the *Second Divine Person*. As Righteous Beings we are sanctified by the *Third Divine Person*. There is no other doctrine than this one, professed in the Catholic Church that can propose a more immediate and intimate relation with the human being, his scope, his state and his duties.

6 - The **ultimate scope** of mankind is the supernatural happiness. God has destined man to it since the beginning of creation, consequently He did provide

man with a **principle of operation** which is also supernatural. Actions of pure natural order cannot align with a supernatural aim. The supernatural principle of operation is **Charity**: the substantial love of God. This love, communicated to man, gives to all his actions a supernatural character and makes him Righteous; which means that man is empowered to reach his final scope. This is the state in which Adam was created: state of justice and sanctity; a state of *divine love* enabling him to produce supernatural acts which are loved by God and worth of eternal life.

7 - What was that Adam had to do? Because the **natural law** is essential to the human nature and is immutable, the **Supernatural Religion** had to incorporate it in its system. In this way when Adam was accomplishing his duties, his actions were ennobled and elevated to a supernatural level by the power of the divine **Grace**. Adam had then in addition to the natural duties the ones deriving from his relation with the Eternal Verb and with the Holy Spirit. Elevated to a supernatural state, the first man had the obligation to preserve the purifying Grace and to cooperate with it. And because God did manifest to Adam his true nature and the state He did elevate, in him, all humanity, Adam had also the duty of faith. Finally God, having the right to impose positive obligations, He did submit the first man to a test of obedience.

8 - **Adam did transgress the positive command of God**. He did sin of ungratefulness, of pride and ambition, wanting to be like God. He did lose then the purifying grace, and the right to eternal life, incurring the sentence of eternal damnation.

9 - We don't understand how Adam sin can be **transmitted** to all men. But the fact is certain; the Revelation tells us that all men are born in a state of slavery, of ignorance and wicked will as a consequence of the original sin.

10 - Before sin had affected the world, the grace of God was necessary for humans to obtain the eternal life, because a supernatural aim needed supernatural means. After sin, grace was also necessary to strengthen the human nature and make it capable to observe the natural law.

11 - Only God could again provide the lost grace to the humans. For mercy He did promise Adam, since the beginning, that He would deliver men from the **slavery of sin** and would rehabilitate them to celestial happiness. This promise was repeatedly confirmed by God through the Prophets up to the incarnation of the Verb.

12 - When sin entered the world it made everyone feel its dreadful consequences. Humans became vicious and idolaters. But God did **segregate**, from the general corruption, one **People**, to preserve the cognition necessary to salvation, and the authentic instrument containing the Promise of the Divine Liberator. God wanted the chosen People to live in Palestine and to keep away from the Gentiles to be able to guard the deposit of the **Holy Scriptures**. He ordered also not to mix between tribes and families to make easier, in the future, to determine from which one, according to the Prophets, the Messiah was to be born.

13 - When the time came the **Verb took flesh** in the womb of the Virgin Mary, to start his work for the redemption of humans. The Incarnation, the passion and the death of the Son of God weren't strictly necessary to achieve redemption; redemption could have been achieved with a simple act of God's will. But God decided that the incarnation and death of his Son were more appropriate for the humans' needs. The **Divine Wisdom** took flesh and came to converse with men, to instruct them with his own voice, and to show them the model to imitate. To fulfil the prophecies he did pay, with his own blood, the debt of the human race to the **Divine Justice**, in so doing he earned them back God's grace.

14 - Having paid with his own death, he had the right to establish certain practices through which the divine grace would be conveyed. The **Seven Sacraments** are springs of grace flowing from the **Cross**. To receive properly the Sacraments and be able to fulfil all Christian duties we need the help of Jesus. This comes from his free will, not because of human merits; but Jesus did incite our confidence when he said: "Ask and you will receive." (Mt 7:7).

15 - Jesus Christ has promise to rise from death. In fact he has risen on the third day triumphant over sin and death. He stayed with his disciples forty days talking of the **Kingdom of God**, which is the **Church**, he had just established. He did design the *constitution* and did determine the hierarchy, choosing **Peter** as the centre of the **Catholic Unity**. Then he ascended to heaven and sent the **Holy Spirit** to sanctify the Apostles and prepare them for the mission of converting the whole world. Then the Mosaic rites ended and the Jewish Nation was dissolved. The old order was abolished to give way to the new one.

16 - Jesus Christ established his religion as an **Alliance** extended to every man. He said that no one could be saved without believing in the Gospel. For this reason he established a Missionary Body, the **Priesthood**. All Bishops, under the authority of the Bishop of Rome, were given the task of preaching the divine word, to receive those who want to become Christians, to teach and guide them. They were also assigned to guard the **Holy Scriptures**, to interpret them and to decide on the controversies related to **faith** and **morals**. They talk in the name of God and with God's authority. When they act as a united body their decisions are **infallible**. They enjoy a **jurisdiction** which comes from God and they preside the public exercise of Religion.

17 - The **Morality** we promise to observe when we receive the baptism is the **natural law**, which is incorporated into the **revealed system**, since the beginning of the world, as we have already said. There are also the precepts of **Faith, Hope** and **Charity**, and the **Commandment of the Church**. Briefly we profess to get rid of the **Old Man**, the one of the original sin, and to become a **New Man** following the spirit of Jesus, the sinless. Jesus did restore man to the state he was created. The Saviour however left man to fight the concupiscence, but he did provide him with the force to win. We need to cooperate with this supernatural force to reach the sublime aim.

18 - This is the essence of **Christian Religion**. It started with the beginning of the world and this is the only and true Religion. Do we infer that **Natural Religion** is not true or doesn't exist? No, we don't. The Natural Religion exists and is true, its precepts are inscribed in the human nature, but this Religion by itself is insufficient to ensure human salvation.

19 - As I have already said we do not profess this system as a philosophical suggestion, but as a **history** dictated by **God** himself. Of these historical facts we have undeniable evidences.



Nicola Spedalieri by A. Gigli

CHAPTER 2

Christianity also aims at temporal happiness

1 - Some people believe that Christian Religion is concerned only with **eternal happiness**, and it disregards **temporal happiness**. Hearing Jesus saying: "My kingdom does not belong to this world." (Jo 18:36), and calling "Happy are those who weep, happy are those who suffer persecution for righteousness, happy are those who are poor." (Mt 5:3-10), these people may infer that the only scope of the Divine Master is the celestial happiness of mankind and that the temporal happiness is not of his concern.

2 - They go on asserting that politics, which is the art of guiding the humans towards the temporal happiness, has nothing in common with the Christian Discipline. They sustain that Christianity is useless to politics and to the constitution of the State.

3 - Their argument is that Christian Religion doesn't distinguish people from people and that it imposes the same discipline to everyone. The **Political Constitution** of a State, they say, cannot ensure happiness if it doesn't accommodate the environment, the characteristics and the particular circumstances of its citizens.

4 - This is the way people think today. It is then the duty of this work to prove them wrong.

5 - The logic consequence of such assertion is that not only Christianity, but any sort of Religion should be banned from the political system to make a Nation happy. The reason is that every religion proposes indistinctly to all citizens the same doctrine. This is what modern thinkers believe. But we have proved that the **pure natural means** are insufficient to ensure human happiness that's why we have resorted to the help of Religion. We have demonstrated that **Irreligion** would cause many evils to the human being. We cannot sustain then that Religion has nothing to do with **temporal happiness**, and that its help is not necessary to the political constitution.

6 - Answering more directly to the objection, I will ask, which one of the Christian dogmas or practices doesn't suit this or that Nation? Maybe it is good for the **Monarchy** and not for the **Republic** or vice versa. Or maybe is good for the Western Countries and not for the Eastern ones. Well, Christianity is not a local Religion; its cosmopolitan character suits all Nations. Christianity promotes the Natural Law and this is valid for any population. Christianity adapts to all sorts of political constitution as long as these are consistent with the right reason.

7 - Let me explain now the words of Jesus, "*Regnum meum non est de hoc mundo.*" Definitely Jesus intended to specify that he had not come to establish a temporal Kingdom but a spiritual one. However the Messiah didn't say that the two together were incompatible. Neither the Gospel, nor the letters of the Apostles ever mention

Jesus commanding his disciples to renounce the temporal happiness in order to deserve the eternal one.

8 - When Jesus did call **happy** those who cry, the persecuted for justice and the oppressed by misery, he intended to comfort, with the vision of a celestial reward, those who accept patiently the afflictions. This is a real temporal happiness for the individual and a great advantage for the **Civil Society**. A person who gives way to resentment, enhances his own unhappiness. On the contrary the Christian who, encouraged by the eternal reward, accepts the adversity, will experience happiness in the depth of his soul; this is the happiness the Stoic Philosophers were eagerly, but unsuccessfully, looking for. The impatience will harm the Society, because it will generate revolts and crimes, patience instead will be useful to Society favouring tranquillity and order.

9 - We must try to understand the meaning of the **Gospel**. We have stated that men tend essentially to happiness and that this is a continuous desire. Men have right to happiness not only after death, but during their life too. We have also stated that God cannot disapprove whatever stems out from the essence of the creatures. From this we may conclude that God certainly wants the temporal happiness of men too.

10 - It is clear then that **true Religion**, the one which really comes from God, the one which guides men towards the eternal happiness, helps humans to also gain the temporal happiness as much as the contingency of life will permit. God wants men to live in a Civil Society, which is the only state able to ensure their happiness; Religion that comes from God, cannot be contrary to political principles, it will instead fortify and ennoble them. We have proved and we are certain that Christianity is the Religion instituted by God, Christianity must therefore be advantageous to the Civil Society and it helps men to also gain temporal happiness.

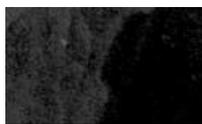
11 - Whoever says that the unique aim of the **Gospel** is the afterlife happiness, ignores the spirit of the Gospel and its Author.

12 - Let's open this **Book** and see what it teaches. In every page it recommends love for the neighbours, fraternity, harmony, unity. Not only Jesus Christ commands it, he prays his Eternal Father to help his disciples to be united in the same way as the Three Divine Persons are. Isn't unity the aim of politics, the subsistence of the Society? And doesn't the wellbeing of Citizens depend from this unity?

13 - There is more to it. To whom the Gospel promises the celestial prize? Is it perhaps to the egoist Citizen, who puts his private interest before the public one? Is it to family members who neglect the duty of their state? Or is to the Magistrate, who uses treachery in the administration of justice? No, the Gospel promises the Kingdom of Heaven to those who observe the duties of their state, here on Earth. Doesn't this concur perfectly with the scope of politics?

14 - Having stated that Christianity wants the temporal happiness of men together

with to their eternal happiness, I will affirm that Christianity realises the promises that Deism, for lack of means, fails to achieve. I will affirm also that Christianity provides the Society with many other supports that Deism cannot even promise. Around those two points I will develop the rest of my exposition.



Nicola Spedalieri by Giuseppe Errante - 1815

CHAPTER 3

Supreme precision of the Christian Doctrine

1 - We start considering Christianity as being the **re-promulgation** of the **Natural Religion**. It is obvious that in proposing the same religious ideas of **Deism**, Christianity promises to the Society the same advantages as Deism. The difference is that Deism's promises remain sterile, because Deism is unable to give **precision, certainty and vivacity** to its religious ideas. Christianity is able to bring its promises into effect because they are provided with those three characters. I will prove it starting by the **Precision**.

2 - When we discussed about **Deism**, we have reduced the religious doctrine to three points: *the morality, the divine nature and the life after death*.

3 - In regard to **Morality**, the Deists are good at talking about general theories but are too vague when they have to adapt morality to the practices of life. They are even unable to give a definition of **Natural Law**.

4 - Look now at the **Gospel** and the letters of the Apostles. We don't find in them the general and sterile arguments of philosophers. Everything is related to every day's life. The **Good News of Jesus Christ** is not a philosophical treatise, it is an account simple and easy for all humans to understand. All is exposed with precision and in detail, everything is practical. Morality is not explained with reasoning, it is presented with parables, with similitude and in proverbs. Even the simple people can easily understand with clarity what, in particular circumstances, has to be done and what must not be done, and the way in which must or must not be done. Why was the crowd following Jesus to hear him talking and forgetting even to eat? The reason is that Jesus did expose the moral ideas with precision and in a way that everyone could understand and remember.

5 - The Gospel is a collection of the teachings and acts of the **Incarnated Wisdom**. It contains his sermons, his maxims, his parables, with the same precision they were pronounced.

6 - The **Deists** haven't got a way to help the doubtful to find out if something is lawful or not; they don't have a code or a living guide to solve their problems. Deism can only suggest to follow the indication of the reason, the same reason which generates the doubt.

7 - In similar difficulties the Christians can consult **Scriptures** and **Tradition** to dissipate any uncertainty. In addition, because the doubt can fall on the instrument of Revelation itself, God has left us a **living Oracle** that we can consult for clarification.

8 - The **Catholic Church** has taken at heart to save all the decisions of the **Ecumenical Councils**, the expressions of the **Fathers of the Church** and the

teaching of the **Popes** when accepted by the whole Pastoral Body. Whenever the Directors of consciences are unable to solve a problem, they have the duty to refer it to the Bishop. If the Bishop finds himself in the same situation he will confer with the Synod of the Diocese or will report the case directly to the Apostolic See. This discipline facilitates the process and contributes effectively to guard the purity of morality.

9 - **Deism** is unable to distinguish, with precision, the various degrees of morality. Is unable for instance to point out exactly which sin is such to deserve the **damnation** and which is not. This is important because it is not the morality itself which control self-love, but the fear of punishment.

10 - Christian morality, on this subject, is extremely precise. We accept as general rule that the loss of the sanctifying grace is the motive of the eternal chastisement. We distinguish the sins in **mortal** and **venial**. The mortal sin is the one which causes the loss of grace; the venial sin, although it affects the grace, doesn't lose it. The Christians are duly instructed by the Pastors of the Church about the different sorts of sin, on the ground of rules stated in the Revealed Doctrine.

11 - The Deists are also unable to say if we can regain the lost grace.

12 - The Christians know that God is willing to **forgive** our sins, no matter how many and serious they are. God himself has told us so through the **Revelation**. It is also revealed that God demands, from the sinner, a sincere repentance for his faults, a firm promise not to fall again and a satisfaction which is proportionate to the fault. In this way the sinner, guided by the Christian Doctrine, will not succumb to desperation.

13 - The Deists ignore the duties of the human being. Mankind is composed of two substances; a spiritual one and a material one. The union of these two substances, each one endowed with different faculties, creates reciprocal relations with practical consequences. These are ignored by the Deists.

14 - The Christian doctrine declares that **concupiscence**, in the present state of Human Nature, is in disorder. Although not bad in itself, it induces men to misbehave and cause evil. The same doctrine teaches that passions, must not upset the operation of the intellect; it is in the order of nature that the superior faculty dominates the inferior one. Christianity lists **anger** and **lust**, which are the two biggest ramifications of concupiscence, as **capital vices**; it states also that every disorderly thought, every wicked desire, every sensual pleasure, if positively consented, is a sin.

15 - This is the sort of **precision** Christian Religion provides in relation to **morality**. The human philosophy cannot stand this comparison. We pass now to the second point, the one regarding the **cognition of God**.

16 - Talking about God's attributes, the Deists are vague and confuse. The Human Reason is unable to make up a clear idea about them.

17 - Even within Christianity the human reason has difficulty in defining God's nature, but it finds help in the **Revelation**. I cannot see how to conciliate God's prescience with human freedom; the evil which is in the world with God's goodness and justice; His immutability with His liberty; but I am certain these are God's attributes, because He Him-self has revealed them to us.

18 - The Revelation doesn't teach by way of reasoning. The Scriptures give us the history of God, introducing Him in the act of creating, in a **fiat**, the sky and the earth, to help us understand the omnipotence of God and His supreme power over all creation. Then the Scriptures present God in the act of creating man and giving him power all over the animals and the products of the earth, and we discover in it the kindness of God towards man. In presenting then the precept imposed by God to Adam and the severity of punishment, the Scriptures give us the idea of justice.

19 - If you read the books of the **Old Testament** you will see the **continuous interaction of God with humans**. God gets involved in human affairs and shows, according to the circumstances, His different **characters**. You will see how God knows, predicts and conducts all events. He can control as He pleases the rain, the drought, the earthquakes, the famine, the plague. He does regulate the revolution of Empires. You will discover how everything is oriented towards the moral order. We can perceive in all these facts God's providence, wisdom and sanctity.

20 - The **Gospel** is the **story** of the **Son of God made man**. Jesus has come to tell us about His Heavenly Father with more clarity than the Prophets had done before. He did clearly reveal the **Holy Spirit** and his gifts. He taught us how to pray and he has indicated precisely what God likes and what He abhors.

21 - With the help of Revelation people can easily acquire the real cognition of God. Which philosopher could have written the story of God? Can our reason ever guess facts which transcend the natural order? This proves that the Revealed Religion is superior to Deism even in the cognition of God.

22 - In regard to the good and bad in the afterlife, the Deists are unable to speak. They assert in general that God will reward the virtue and will punish the vice under a rule of strict justice. But they are unable to specify which sort of reward and which sort of punishment we can expect. In addition they reject the eternity of punishment and with this theory they deprive the **Dogma of Immortality** of its consistency.

23 - The Revelation in this matter is extremely precise. It couldn't have been differently because this is the aim of creation, of incarnation, of natural morality and the revelation itself. The Revelation has taught us that **God Himself** will be our **reward**. The perfect happiness consists in seeing God, in loving and possessing Him.

24 - To possess the object we most desire causes supreme happiness, it would be supreme unhappiness to be deprived of it. Applying this principle to the Revelation, we must say that if the happiness of the blessed consists in the **vision of God**, then the privation of that vision causes the torment of the damned.

25 - The Deists sustain that the eternity of punishment cannot be proved by the reason. But we have already stated that the afterlife's punishment, deprived of its eternal character, doesn't have any effect on self-love. It is then a great benefit of the Revelation to have stated with precision this point.

26 - The Revelation also tells us that, because the body in this life is an inseparable **companion** of the spirit, every human being will rise with his own body. Jesus Christ then will make a universal judgement. After the Judgement, the blessed will enjoy eternal happiness and the damned will go to their perpetual punishment.

27 - The Revelation has taught also that, because God doesn't tolerate even the smallest of sin, it exists a **state of expiation** for those who are not totally pure, before they can join the association of the blessed.

28 - It is obvious that Christianity describes the world beyond this life with the same precision as it talks of this world.

29 - Comparing Deism and Christianity in matters of morality, theology and life after death, Christianity comes up with great **precision**. The Deists can say that Christianity is a myth. Still they cannot deny to this pretended myth the important character of precision, a precision which the philosophers are unable to give. For sure if humans trusted the Revelation, Christianity with its doctrinal precision, would be a **great asset** for the Civil Society.

CHAPTER 4

Supreme certainty of the Christian Doctrine

1 - We have demonstrated that **Deism** is unable to assert with certainty its ideas, and that the lack of certainty makes the ideas ineffective. We have also said that no man, by natural right, can impose his ideas to other people. We have finally demonstrated that the majority of people find difficult to practice the speculative reasoning, and they may be easily driven into doubts and **Scepticism**.

2 - We are now going to see what means Christianity has to give certainty to its religious ideas. The means prescribed by Christianity is **Faith**, not **Science**. Christianity wants that we believe, doesn't expect that we examine. Let see the difference between Faith and Science.

3 - **Science** is the sure cognition of the truth by **right**, and is acquired by **demonstration**. For instance, on the base of some principles, I can demonstrate that matter is not capable of thinking, and I will conclude that the agent of the human thinking cannot be material. I would acquire in that way the science of this conclusion.

4 - **Faith** is an assent given to the proposition of a **fact**. For instance, I do believe that Cicero, when he was Consul of Rome, discovered and quashed the plot of Catilina.

5 - Even propositions of **right**, like **doctrinal** matters, can be object of **faith**. This happens when we consider them as facts, and we believe in them not for the **reason** demonstrating their intrinsic nature, but for the authority of the proposer. When I accept that the **agent** of the human thinking is immortal because a wise man says so, not because of demonstration, I don't have the knowledge of it, but I do believe in it. It is the authority then that becomes the base of faith.

6 - The way of **authority** is legitimate when it refers to facts. Nature hasn't given us other way than authority to learn things we cannot **experience directly** with our senses. We must learn many facts, past and present, by the authority of referees, and we can only doubt of them if the witnesses are unreliable for motives related to their intellect or their will.

7 - In **doctrinal** matters, we have said, men have no right to teach. It is contrary to the natural law to accept a doctrine from a **human authority**, because nature has provided each man with intellect to make him able to judge by himself. In our researches we certainly can and must ask for help from more educated and skilled people; but this help must stop at the presentation of evidences, the authority of the educator must not interfere with our personal judgement.

8 - What is inadmissible between man and man, becomes a command when the proposer of a doctrine is God Himself. The Supreme Entity, in force of his wisdom

and **truthfulness**, cannot be wrong or deceive when He talks. His creatures have the duty to believe Him. The reason itself considers legitimate the way of faith.

9 - This is the practice **Christianity** prescribes the faithful to follow. Its system encompasses all truths of natural order related to the Divine Nature and the Human Soul, and truths that are of a superior order than our reason. We consider all of them as facts, because we believe they are revealed by God. Our Religion obviously is anchored on the **Divine Authority**.

10 - Let's compare the **Divine Authority** that is our guide with the human reason which is the guide for the Deists. We need to examine three points.

11 - **First**. We have said that the cognition of all facts we have exposed, when presenting the idea of Christianity, as the existence of God in one nature and three persons, the elevation of men to a supernatural happiness and the granting of the sanctifying grace, the original sin and its transmission to all descendants and the Incarnation of the Son of God to liberate us from sin, is absolutely necessary for our salvation. But how can men gain knowledge of these facts with their pure reason? The reason cannot even know all the human facts let alone the facts of God.

12 - Jean Jacques Rousseau says: Forget the **Revelation** and let's see what the reason teaches us regarding God. This would be acceptable if we were certain that the **natural theology**, the **natural psychology** and the **natural law** were sufficient to gain salvation. But we cannot ignore Christianity saying that the pure natural system won't ensure our salvation. Salvation is essentially dependant from facts that our reason is unable to discover. We must forget then the metaphysical reasoning and start examining the truth of Revelation.

13 - This is the first difference between the divine authority and the human reason.

14 - **Second**. The pure reason by itself is unable to give certainty to some points of the natural theology, the psychology and the natural law. The divine authority gives immediate certainty.

15 - **Third**. The way of reasoning, in metaphysical discussions, is long and difficult, as such that most people cannot follow. The way of the divine authority is short and easy, it doesn't require from our intellect to enter into doctrinal examinations, it suits everybody. The illiterate as well as the educated people can reach the same certainty.

16 - Because religious ideas would not have real effect if they were deprived of certainty, we can say that Christianity is able to realize its promises. Promises that the Deism is unable to put into effect.

17 - Deists will object that to accept the Divine Authority we need to **prove** that

God has spoken; and we come back to the human reasoning. If this was true then the way of the Divine Authority would be unrealistic, because it would resort to the way of the examination.

18 - It looks a difficult objection to answer to. It is not. To avoid repetitions, I will answer to this objection in Chapter 10, where I will demonstrate that only in the **Catholic Religion** we find a state of consistency.



Nicola Spedalieri by Biagio Salvatore, Abbruzzese - 1886

CHAPTER 5

The Christian Preaching gives vivacity to religious ideas

1 - There are three means by which **religious ideas** prevail over sensitive impressions that inflame passions. These are: the **Preaching**, the **External Worship** and the **Example**. We have stated that Deists don't have these means. Let us examine if Christianity has got these means. We start by the **Preaching**.

2 - Deists cannot **preach** because their ideas lack precision and certainty. They cannot claim any mission, any divine authority and not even a natural right to teach.

3 - Christians can preach because in their system everything is definite. They can fight the passions because the authority of Revelation gives certainty to their teaching. They can preach because they are invested with a **divine mission**, a right conferred by God to them.

4 - **Christian Religion** is an **Alliance** that God makes with the Humans. For this reason Jesus Christ has established a **Body of Messengers** to which he has transmitted his rights. "**As my Father has sent me,**" said Jesus to the Apostles and, in their person, to their successors, "**so I send you: go and preach the Good News to all nations.**" (Jn 20:21 - Mt 28:19). Consequently the Heralds of Christ have the same right to preach as Jesus had; they have a divine faculty, which imposes on everyone the duty of obedience. Jesus also adds: "**Whoever does not believe will be condemned.**" (Mk 16:16); and: "**whoever rejects you, rejects me.**" (Lc 10:16).

5 - The words "**Ite, prædicate**" imply not only a **right** but also a **duty** for the Church Pastors. They are ordered to pray and to correct with patience and doctrine. They have the duty to go to all people, uninvited, to expose themselves to any sort of danger and suffering, the loss of their own goods, the exile, the infamy and even death for the wellbeing of souls.

6 - Hasn't this duty been accomplished all along centuries? Isn't the evangelization of nations still an ongoing practice? Since the beginning of the **Christian Era** no nation was left without the light of the Good News. As soon as America was discovered the preachers of Christ went there to plant the cross. Can Deism show us the zeal of its Doctors, the pilgrimages of its Apostles, the devotion of its Confessors and the courage of its Martyrs?

7 - **Christian Preachers** have the certainty they can win the world. Jesus himself did say: "**You will be persecuted in any way; yet you will win, believe me.**" (Mt 10:16). **I will send you the Holy Spirit; He will teach you all truth, He will put in your mouth what to say.**" (Jn 16:8). The Holy Spirit will help the humans to understand the divine word."

8 - Can we contest the realisation of this prophecy? Who was able to convert in three centuries all pagan world? Who destroyed the detestable morality which was exalting all vices and all crimes? Who stopped the corruption of mankind? Who encouraged the practice of virtues? Who brought back on earth the innocence, the justice, the modesty, the order and the discipline?

9 - Isn't the Gospel still announced today in all part of the world?

10 - Within the **Church** itself the preaching is continuously done, day after day in various ways. The Holy Scriptures are read, and so the homilies of the Fathers and the biography of Saints. Bishops and Priests explain the Gospel, teach the catechism in public, Confessors instruct and admonish in secret. Lent is consecrated to fasting, and to preaching in streets and in farms, in jails and the working places.

11 - We have openly determined that the **Christian Church** has a real right to preach, and that she exercises this right constantly and effectively. Experience tells us that this means gives strength to **Religious Ideas** against the forces of evil. It is a fact that **Christianity**, with the preaching, gives to the Civil Society the benefits vainly promised by Deism.



*Inscription affixed on the external wall of Nicola Spedalieri house of birth
Via Annunziata No. 80, Bronte Sicily*

The 6th December 1740, in this house was born Nicola Spedalieri, who having clamed from Rome, with unequalled courage the Human Right and the sovereignty of the people extirpated the root of old tyrannies. 13 Oct. 1878.

CHAPTER 6

Within Christianity religious ideas are vivified with the External Worship

1 - **Deists** are opposed to the **external (public) worship**. Even if they were recognising its need they would be embarrassed to exercise it because they don't have explicit and precise **dogmas**, they have no **facts** to present, no **authority** to obey to.

2 - The **Christian Church** has an **external worship** and she guards it so jealously that it has been accused of superstition by **Protestants** and **Deists**. But Rousseau who recognised the importance of the external worship did approve it, and we affirm that the external cult has great power to keep alive religious ideas.

3 - The external cult has two aspects: one is **essential** and **immutable**, the other is **accidental** and **mutable**. The first comprises all the visible practices instituted by **Jesus Christ**: the Sacraments, the sacrifices, the prayers, and the fasting. The second includes rites and ceremonies used to exercise the practices instituted by Christ, and those instituted by the Church with the authority received by Jesus.

4 - Everywhere we see churches and altars, paintings and sculptures as visual teaching tools. The sacred functions are celebrated with pompous attires and with songs, so people can appreciate the majesty of the Invisible Entity of their cult. The **liturgy** makes continuous references to dogmas and morals of the Revealed Religion; and to help the understanding it is mixed with explanatory forms of prayer, hymns and chants.

5 - The cult addressed to the Saints is efficacious to the spiritual growth of the faithful. Yet, this cult did provoke from the enemies of the Church the accusation of **idolatry** and **superstition**. The accusation is obviously unwarranted, because the Church has always unequivocally taught that the adoration is due only to God. The Saints must be honoured as God's friends; God is then the **ultimate reason** of the cult. The Church teaches also that the images are not to be honoured for themselves, they are not supernatural entities; they are proposed as memories. Through the images we honour the Saints they represent; in the same way the reverence addressed to the prince's picture is intended for the prince himself.

6 - The **solemnity** of Christian festivals are distributed all along the year. The various phases of Jesus and Mary's life, the feasts of Apostles, Martyrs, Confessors, Virgins, and many other Saints are celebrated to encourage the faithful to imitate their virtues. In **funerals** everything is done in such a way to disentangle our attention from earthly goods and to focus it towards the heavenly ones. **Marriages**, which are elevated to the dignity of Sacrament by the Incarnated Wisdom, are celebrated with special rites to accentuate the great responsibility we take, with it, towards the Society. Nearly all goods used by humans are connected in some ways with religious practices and get blessed by holy ministers. Briefly, *for a Christian his Religion concerns all aspect of life: private and public.*

7 – Let's see the benefits the Christian external Worship brings to the Civil Society. **First**, because everything spells virtue and holiness, the external worship must elevate the Citizens' souls to the benefit of public acts.

8 - **Second**, the external Cult of Christianity attracts incessantly the attention of the Citizens, and from there they get support against the appeal of material objects. It would be harder then to abandon the way of innocence and justice. In other words, it is impossible to totally subtract ourselves from the influence of Religion and this situation will act as a repressive principle on human passions saving the Society from many disorders.

9 - **Third**, nothing is more efficient to control human savagery, to calm popular outbursts and to encourage people to do the most difficult things than presenting the promises assured by our religion. Often the simple appearance of a holy **Shrine** can operate in an instant what the **authority** and the **force** did fail to achieve.

10 - Religious festivals also produce many benefits. The Citizens get the opportunity to rest and freely attend to matters of the soul. They find the way to reconcile with their enemies, the **social love** is fortified and new friendships are created. People get time to attend the needy, find comfort in the adversity and counselling in their doubts. All these things bring a healthy effect to the Society.

11 - The modern politicians are against **pilgrimages**. It is a false philosophy. God Himself ordered every Jew to visit the temple of Jerusalem three times a year. The reason was to help keeping the unity of the Nation. This is also the objective of the pilgrimages to Rome: to keep the Christian unity. In visiting the tomb of Saint Peter many faithful from different nations find themselves together. This will increment the feeling of being all children of the same Mother Church, all brothers in Christ. The salutary consequences are such that the seeds of discord and wars will suffocate and the trade is encouraged.

12 - Can **Deists** find better way to keep alive, in the citizens' mind, the truths that are so useful to Society?

CHAPTER 7

Within Christianity religious ideas are vivified with the Good Example

1 - **Good Example** is something **Deists** do not contemplate.

2 - One of the characteristics of the true Church is **Holiness**. And we should find it not only in the purity of its **doctrine** that shows the way to perfection, not only in the **Sacraments** which are the means to sanctification, and not only in **God** Who is Saint in essence. We need to see a **perceptible sanctity** in some members of the Church, Spouse of Christ. And this sanctity, must be eminent and heroic.

3 - I must emphasise that we always find, in the Church, Great Saints, able to practice all sort of virtues to a high level of perfection for the edification of all people. This sanctity is the direct consequence of the **religious system**. Jesus Christ promised and sent the **Holy Spirit** to reside **permanently** within the Church and enrich her with His gifts. The Spirit is called Holy, because is the Author of **Holiness**. With the flame of charity He inflames the hearts of believers, He purifies them and gives them the strength to practice the most beautiful and difficult virtues presented by our religion. The **Holy Spirit** is always present and active in the Church, this is why we always have Great Saints.

4 - The visible acts of the Church must be such to convince humans that she has been instituted by God. Everybody knows that, with pure natural forces, it is impossible to become a saint, let alone a heroic saint. We have to conclude then that the **Catholic Church** was really instituted by God, because amongst her members flourish eminent saints.

5 - In the first centuries nearly all Christians were heroes of sanctity and, according to the historians, the Gentiles did convert to Christianity, because they were attracted by the heroic example of frail women and children, practising the evangelical perfection. When the Church was at her beginning, the Holy Spirit did operate prodigies of sanctity, because the Church needed to conquer and expand, fighting against her many and strong enemies.

6 - When the Church started expanding by way of procreation, sanctity has become less frequent. Yet in every century we find a certain number of **Great Saints**, and we can notice that their number was increasing during the period of greater corruption, when obviously the Church needed more of them.

7 - Because the Holy Spirit is **always active** and the Church is always in need of Saints, like in the past we will continue having Great Saints in present times and in future ones up to the end of the world.

8 - We have spoken of the strong influence of the **good example** and we can say that Saints are trained at the school of Saints. The very presence of a Servant of

God inspires respect no matter what way he dresses and speaks. At his presence the vicious are frozen, feel embarrassed and are incited to think of their lost innocence. Can a Philosopher or a Lawyer stop a riotous mob? A renowned venerable man will succeed with his simple presence and his words. The Saint, not the Economist, may make acceptable harsh impositions, he can extinguish the hatred and bring back the order in the families. Saints are able to convert thieves, to preserve purity from the danger of poverty, to find help for widowers and children, and they comfort the sick people. Briefly, Saints exercise all humanitarian offices, and they do it without seeking rewards and in secret. Can Deists show us similar examples?

9 - We conclude saying that the **preaching**, the **external worship** and the **good example** give effectiveness to **religious ideas**. Deists have none of these means and their promises remain sterile. Christianity, on the contrary, with the help of these three means makes its promises fruitful.



Nicola Spedalieri by Antonio Ugo

CHAPTER 8

Christianity enhances men's strength

1 - We have already discussed about the inability of men to observe all natural laws. We have said that men's **strength** needs to be consolidated, not only by way of reasoning but also by an external force. We have concluded that only God can do it. This help is not of a natural order. The Deists won't admit such superior help and they leave the human being in its state of infirmity. Consequently their promises remain ineffective. Keeping all this in mind we can better appreciate the benefits of the Christian Religion.

2 - With the help of Religion, we get rid of our **pride**, and we accept that we are **feeble**. We don't deny our misery and our impotence. We suffer the distressing contrast between the law of the **spirit** and the urging of the **flesh**. We accept without fuss this humiliating truth, which is revealed in the Holy Scriptures, and we resolve to be healed. In fact the first step towards salvation is the acceptance of our infirmity. We believe that man was created **perfect** in his natural order, but he sinned, and with Adam sin started our infirmity. We believe that the eternal Verb became man and, with his passion and death, he opened again the treasure of celestial **Graces**, adding supernatural strength to our natural forces.

3 - What is this **Grace** Christianity is talking about? Grace is **Charity**. It is the action of the **Holy Spirit**, that strengthens the will and makes pleasant and lovable what seems unpleasant and detestable to the flesh. It removes all difficulties, inspires courage and instil vigour.

4 - This Grace, sometimes major, sometimes lesser, but always **sufficient**, is effectively conferred in the Christian Church. It is given also to people who are not in the Church to encourage them to become part of it. It is even granted to the unbelievers to whom the Gospel is announced.

5 - We must firmly believe, that the medical help of grace is **truly** granted, with the same firmness we believe in the existence of the Divine Revelation. Is it ever conceivable that God has become man and has founded the Revealed Religion, with all the apparatus of images, prophecies and miracles, and leave then man with his handicap? Sterile promises belong to **Deism**, which is governed by humans, not to **Christianity**, which is governed by **God** the omnipotent. I will stress then that the existence of Grace has got the same certainty as Revelation; the latter cannot exist without the former one.

6 - The **Deist** who, with a sense of superiority, rejects the grace as a chimerical invention, he is the one living in a chimerical world. We need to convince him, with facts, and demonstrate by way of experience that the sanity and strength they attribute to human nature is unreal. The real state of men is a state of infirmity. Consequently if many people operate virtuously, this is not due to the human pure nature, this is to be ascribed to a supernatural agent. Let us consult the experience.

7 - From where the Deists get their followers? Mostly from **Christians**. Do these Christians become Deists to live a moderate and chaste life? The experience shows that the Christians who embrace Deism don't look for perfection; they leave Christianity to get free from the burden of its morality.

8 - It is undeniable that **Deists** have the **power to attract** people; but this is a **natural** power which derives its force from the infirmity of the human nature. We look for a power able to guide towards **virtu** because virtu is the support of the Civil Society. How many have become Deists for the sake of virtu? The Deists say, **operibus credite** (believe from the facts). Let them to show us the facts. We talk facts not fantasies. Let them show us their **converts**.

9 - They don't have any. The same principle that makes the **perversion** easy, makes the **conversion** impossible.

10 - Can Deists explain how the **Jews** that were relaxed in their ethics, could embrace in **great number** the rigid morality of Christ? Can they explain how the **pagans** could abandon, all at once, their life of vices? The Gospel was announced by simple people, uneducated and insignificant. A bunch of poor fishermen were able to reform the pagan world with a success that surprises even the harshest adversary of Christianity. Can Deists explain how for three centuries a multitude of people of any age, class and sex accepted a dreadful death instead of lying?

11 - Is this a case of a natural order? Can it be attributed to **physical** causes? Can the **human law** explain these events? Given the reality of the facts we must elevate our eyes to heaven and recognise that this is the effect of the supernatural power of Christ's Grace. Christ himself predicted that the world would be converted by the power of the **Holy Spirit**. After Christ's death, the Apostles were discouraged and confused. Christ's resurrection and his apparitions did not restore their full confidence. Here Came the **Holy Spirit** and transformed these shy people into a courageous evangelisers. From that day they didn't hide or escape any more, they did announce the Gospel with intrepidity, they defended the truth with courage, facing gaol, torture and even death. If the grace of the Holy Spirit is a **chimera**, let Deists find, in the order of nature, something able to explain these phenomena. It is not question of an isolate event, what happened in Jerusalem did repeat everywhere else in the world.

12 - We said that the Holy Spirit resides **permanently** in the Church and continues to produce Saints. If the Holy Spirit wasn't the author of holiness, can anyone show how, with the simple natural forces, could we reach the summit of perfection? Does he find any of such examples within Deism or within other sorts of Religion?

13 - We must accept then that the existence of Grace is a true **fact**. This is a truth we can experience with our own eyes and our senses. We must conclude saying that Deism leaves humans with their infirmity; its ideas bear no fruits. **Christianity effectively** heals men and gives them real strength, and for this reason is extremely **advantageous** to the Civil Society.

CHAPTER 9

Christian morality stands firmly

1 - It is important for **Morality** to be **stable** and **protected** from any attempt of human manipulation. Otherwise human passions, little by little, would change the rules as they please. Rulers would use it to suit their ambitions, their greed and their caprice.

2 - If morality was entrusted to men, driven by their passions, they would change it according to their own interest.

3 - This would cause great harm to the Society. No Society would subsist without **fixed** rules.

4 - Only within the **Christian** Religion morality is stable and protected from any alteration. Let me demonstrate. We are convinced that God has revealed true rules to control the human behaviour. These rules are registered in **Instruments** authenticated with the seal of God's **Inspiration**. Yet this procedure wasn't enough to make Rules to be stable. The human reason is able to corrupt the Scriptures and interpret them in its own way. It was necessary then not to expose the Scriptures to the arbitrary interpretation of individuals. They needed to be trusted to a **Public** authority responsible to guard them and to interpret them with an infallible judgement. This is what God has done. He elected the **Priesthood** with the task of guarding the Scriptures, and promised the assistance of the **Holy Spirit** to preserve it from error. Thus the **Code** regulating human actions is the **Divine** Scripture which God keeps always in his own hands, God guards it, God proposes it and God declares it. In fact the Priesthood in keeping, in proposing and in declaring, acts in the name of God and with God's authority. Consequently every private person has the duty to renounce his own judgement and to accept the judgement of the **Church** in matter of Morality.

5 - What motive do we have to corrupt moral rules? Deists adjust the law to the wick forces of men, because they are unable to elevate humans to the level of morality and they don't believe that man is infirm. Christians don't need to soften the rules; they admit that man is infirm, and they believe that heavenly graces give strength to the humans in order to observe the law.

6 - Besides all that, it would be impossible for us to corrupt the Christian morality. How could we alter all **Inspired Codes**, all writings of the **Holy Fathers**, all Acts of **Councils** and all **Pontifical** Constitutions, all of them concordantly teaching the same morality? How can we elude the vigilance of all **Pastors** and silence the conscience of all the **faithful** on something so essential to our salvation? By a decree of an ancient Pope, seven Deacons had to assist a preaching Bishop to make sure his preaching was conform to the orthodox faith. Today this role is trusted to the Bishop's Councillors.

8 - The Church has been accused of being **contaminated** by many vices. Jesus, with his parables, did teach that there will be sinners till the end of the centuries. Although many faithful are contaminated by vices, has a single letter of the Gospel ever been changed? Has any Moral Rule ever been degraded? Has the rigour of any principle ever been relaxed? For refusing to dissolve a marriage which wasn't to be dissolved, the Church suffered the persecution of Henry VIII of England. The Church History is rich of similar examples, and we have to praise the Popes for their constant and inflexible care they showed to preserve pure and intact the deposit of morality notwithstanding the adversity of worldly powers.



Vatican City, Way to the Church Saints Michael and Magnum

CHAPTER 10

Only in the Catholic Church there is consistency

1 - We have demonstrated that **Deism is not consistent**; their principles drive towards Atheism. We have to prove now that the **Catholic Church is consistent**. I insist on it because the Deists use this argument against us.

2 - God, the **Universal Father** of all men wants all of them to be saved. The means to salvation then must be proportionate to the capability of everyone. These principles are accepted by the defenders of the Revelation and by the supporters of the Natural Religion.

3 - We have stated that only the **Authority** or the **private examination** can prove that **Natural Religion** is the instrument God has provided for our salvation. We have said that the majority of the people is unable to do a private examination; and those who can do it, will soon find that the private examination is a way to scepticism, not to certainty. The Deists don't admit the way of Authority; if it existed, according to them, it would still be subjected to private examination. We rightly conclude that God could not call all humans to salvation through pure Natural Religion and Deism is unable to offer to our spirit a state of consistency and rest.

4 - The Deists object that the only way men can find out that **Christian Religion** is the means to salvation are the **Authority** and the **private examination**. They also assert that the **Catholics** support the first and the **Protestants** the second. They keep saying that the way of Authority needs examination, and that the private examination creates doubts and scepticism instead of certainty. Their conclusion is then that God could not call men to salvation by the means of **Revelation** and that Christianity doesn't offer consistency and rest.

5 - The argument seems insolvable, but with our exposition of the true Christian Doctrine we will demonstrate: **first** that God could call men to salvation only by way of Revelation; **second** that the existence of Revelation is certain; **third** that the only Revelation is the one professed in the Catholic Church; **fourth** that only in the Catholic Church we find a real state of consistency.

6 - The following argument proves, with certainty, that no man can reach the faith of Christ with the only help of his natural forces; and we accept this as an essential part of the **Revealed doctrine**. We confess that the weakness of the human will and intellect was caused by the original sin and that no man, with the only forces of nature, can believe in the divinity of Jesus Christ and his religion, therefore we absolutely need God's healing grace.

7 - From the above argument we infer that the real principle of faith is the **internal Grace**. This is necessary to heal the infirmity our nature has contracted from the original sin and to give a supernatural character to the human good actions.

8 - For the Grace to operate in us we need to hear the **Revealed Doctrine**. In fact the Apostle said: "**Fides ex auditu**", "Faith starts from hearing". Who can propose it to us?

9 - We remind that Revelation is a real form of **Alliance** God wants to establish with the humans. To that effect the Messiah did institute an embassy to last to the end of times. The **Priesthood** was invested with this task and was given the same **mission** Jesus has received from the Father. The priests have received the power to propose the pacts of the Alliance, and to receive the new allies in the name and with the authority of God.

10 - The means God uses to call mankind to salvation is composed of two principles: one **internal** and the other **external**. Not only the external authority of the **Church**, not only the internal **Grace**, but both of them together are God's means. The Church must instruct, declare the revealed doctrine and announce it. The grace excites the assent, persuades, produces love and provokes the practice of the revealed doctrine.

11 - This way no one is asked to analyse. The Divine Grace will conduct each man: some through the way of **examination** giving them the **forces** they lack of, dispelling any doubt and providing certainty. On others the Grace may act **directly** on their will overriding the reason. These people will be attracted to Christ by sentiment, persuasion and love. The Acts of the Apostles and the early history of Christianity have many examples of people who have become Christians all at once by the work of grace, with no study and examination at all or with a very little reasoning. The only thing grace requires is the **instruction** of the living and divine **Magisterium** of the Church. We don't even need to examine, by reason, the authority of the Church; the Grace itself will persuade us that the Church is the Bride of Christ and that she was granted the privilege of infallibility.

12 - The principle of the internal Grace is **suitable** to every man and brings **certainty**. What better certainty can we have than the persuasion which comes from God himself with a supernatural operation in the human soul? And how much easier it is to accept the inspiration of the Grace than to learn historically the main articles of the Christian faith! Everybody can do it. The principle of Grace is so general that even the children, still incapable to believe, can receive the sacrament of faith in the Baptism and can be saved. Here is how an argument apparently insoluble, is solved in the light of the supernatural grace. There is no reason to say that God cannot save men through the Revealed Religion.

13 - I wish to show now how well this argument fit with our exposition. Let examine the logical flow of the following propositions.

14 - **First**. God could definitely call humans to salvation through the **Christian Revelation**. This was the **only way** he could call them, because only the Christian Revelation suits the need of all humans.

15 - **Second**. The Christian Revelation certainly **exists**. This means that God has truly called all men to salvation in that way. It is certain that God wants all men to be saved and this is the only way he could propose them.

16 - **Third**. Only in the **Catholic Communion** we find the true Christian Revelation. In fact only the Catholics recognise necessary to the faith the external authority of the Church, and the internal operation of the grace.

18 - **Fourth**. Only within the Catholic Communion the human spirit will find **certainty, consistency, security** and **tranquillity** he is looking for. Let's explain.

19 - What causes **restlessness** of the spirit in religious matter? Isn't it the short sighted **reason**? As soon as someone starts examining a religious proposition he will find difficulties that he is unable to overcome, He will be invaded by darkness and doubts. Ignorance, prejudice, inattentiveness and passions, all contribute to aggravate the confusion of the reason.

20 - Put the reason to rest and let man to believe by the internal principle of grace and to receive the necessary instructions from the **public authority**, with no need to examine. He will find himself assured, in a state of consistency and tranquillity. He won't see clearly, but he won't have any doubt either, because he does believe not by way of reasoning, but by the virtue of grace. This is the system of the Catholic Church, in her there is a **state of consistency**.

21 - The **Protestants** have rejected the authority of the Church. They consider the internal grace to be the only base of faith. They teach that each faithful is internally assisted by the Holy Spirit. The Holy Spirit indicates him which is the true doctrine of Christ he must believe in.

22 - They are right when they say that Christian **faith** comes from **grace**, in other words: by an internal operation of the **Holy Spirit**. This is the **dogma** we defend against the followers of Pelagius.

23 - But they err when they attribute to the internal grace the task of instructing, of declaring and judging what the real doctrine of Christ is. The holy Scriptures assign this task to the **Church**. Jesus Christ has established an external tribunal, a **living oracle** with the duty to solve all disputes, in matter of faith, in the name and with the authority of God.

24 - The fact of separating the external authority of the Church from the internal assistance of Grace has produced between **Protestants** never ending disputes. This has affected the stability of their faith and the human spirit cannot find **consistency** in their pretended Reform. When two Protestants dissent on an article of the Revealed Doctrine, because both of them believe to be inspired by the internal grace, who can decide which one of the two is right? This case proves that God had to assign to an **external** tribunal, not to the internal grace, the task to solve the controversies related to the faith, whenever the Scriptures are not sufficiently clear.

CHAPTER 11

Efficiency of miraculous powers in the Catholic Church

1 - We have said that the **Holy Spirit** resides permanently within the Church. He produces **Saints** who with their good example inspire others to imitate them. The Holy Spirit is not only the author of sanctity, He is also the author of the **supernatural powers** that, from time to time He displays in the Church.

2 - In the first centuries of **Christianity** these powers were displayed frequently. Today the display is less frequent, but these powers have never and will never disappear because the Holy Spirit is always present in the Church. They are manifested to attract the attention of men towards God and to indicate which the true Church of Christ is. There always are unbelievers to illuminate, heretics to convince and sinners to convert; it is appropriate for the Holy Spirit to exercise these powers all the time.

3 - An astute English Philosopher did attempt to prove that the Church cannot use the miraculous power as she pleases.

4 - The Catholic Church has never had the pretension, insinuated by Middleton. We believe that God operates these marvels through the ministry of the Church when He pleases not by decision of the Church.

5 - The **Protestants** ascribe to imposture and superstition the miracles pretended to be operated within the Roman Catholic Church.

6 - They cannot say differently. To acknowledge the miracles operate by God in the Church of Rome, it would be an admission, on their part, that the **true Church of Christ** is the one they have abandoned.

7 - The Protestants still believe in the miracles operated in the first and second centuries. How can they then convince the unbelievers about the reality of the miracles operated by Jesus and the Apostles?

8 - One of the arguments we propose to **Unbelievers** is that of the **authority of witnesses**. We cannot though talk with infidels about the **divine inspiration** of Holy Writers, we must present these writers as **pure humans**. But presenting the Gospel writers as pure humans, the nonbelievers will advance, against the miracles of Jesus and the Apostles, the same objections the Protestants advance against the miracles operated nowadays.

9 - If the protestants believe in the Revelation they must acknowledge the miracles operated, **these days**, within the Church of Rome, together with the miracles of Jesus and the Apostles, or reject these and those altogether like nonbelievers

10 - We have so established the certainty of the supernatural powers which have

been exercised at all times within the Catholic Church. Consider how well they contribute to correct the naughty and to perfect the good people to the benefit of the Society. The strong attraction of the material objects and the intense appeal of the senses keep men away from God and from the thought of future life. It is appropriate then that, from time to time, men are shaken and prompted to elevate their mind to heaven, to think about the brevity of life, the divine justice and the punishment reserved to the disobedient. What a consolation yet for the righteous to see authenticate by God their virtue, through miracles, and to think about the everlasting goodness of Paradise. It is impossible that I remain indifferent if I see a **miracle** with my own eyes, if I witness the fulfilment of a **prophecy**. Is it possible for sick people, who are miraculously healed, and for their relatives to ignore the Author of such favours?

11 - Not everybody can be an **eye witness** of a miracle; what matters? Don't we believe in extraordinary natural events reported by credible people, even though we haven't seen them with our own eyes? Talking about miracles, on what authority is based the credibility of a miracle? It is not on popular rumours or on private reports. The **Church** is the guarantor. Her Chief will institute a lengthy and meticulous process to examine each case and he won't pronounce his sentence until the whole process is completed. Afterwards whoever doubts of a miracle, so carefully examined, must reject in the same way any sort of authority on which account rest the report of all human events.

12 - Lightning, hail, earthquakes, plagues, floods, volcanic eruptions are all natural effects which follow the law of physics, yet the ancient people did consider them to be prodigies. These natural events did produce in the human spirit a salutary effect, so efficient that the Governments thought this to be the best way to keep the crowd under control. What must we say about real miracles?

13 - The Deists reject miracles and some of them even deny the **possibility** of miracles. It is regrettable for them; this is a help only Christianity can bring to Society.

14 - The modern Philosophers recognise God as the creator of the natural order, and they sustain that whatever happens has to happen because of the eternal decrees of God. They deny that these events have any relation with morality. According to them, no matter how extraordinary these events are, they are not a sign of divine **complaisance** or **anger**; they should never be interpreted as **praise** or **chastisement** given by God to the humans; it is unnecessary then to bother placating or thanking God. Briefly what those philosophers do is to replace the real God, the caring God with a useless phantom.

15 - **Christianity** doesn't reject that philosophy, but **rectify** and **perfect it**.

16 - Revelation instructs us that God certainly utilises natural events to reward or punish **temporarily** the humans, or to remind them their duties and incite them to put their obligations into practice.

18 - The above mentioned philosophers say that **everything happen as should happen following the eternal decree of God**. Yes, but God in establishing the natural order could, as well, have planned some phenomena to appear in determined time and place to praise or punish a particular group of people. Is this inconsistent with his providence? Would it be better if God was **indifferent** to the moral good or bad? Would it be absurd for God to have planned the physical order as a means to the moral order? Are these two objectives incompatible? No, they are not incompatible and we believe, **with certainty**, that this is the **true** system of the Providence. Definitely God cannot be indifferent to the moral right or wrong. He wants to see the virtue flourish and the sin destroyed, He wants the salvation of all humans. To conclude: if the physical order can be used as a means to the moral order, we must consider certain this to be the **intention of God**. It is not absurd to conceive a providential order composed of **two systems**, the physical and the moral, where the first is a means to the second.

19 - I will continue saying that **miracles** are part of this **universal** plan. They appear to us as a suspension or an infringement of the natural law. In reality they are decided **ab æterno** by God. The laws of movement are not of **absolute** and **intrinsic** necessity, and God is free to create other laws. This means when God did establish the natural order He has decided, in the same time, that in such particular case, in that precise time and in that specific location something to happen against these same laws. We call **Miracles** such events. The laws and the miracles were created by the same Divine Decree. For God the two constitute the same order, but we distinguish between natural and supernatural order, because we are used to the natural laws and not to their exceptions.

20 - It is certain that in God's intention the supernatural order of miracles and the natural law of physics must serve the **moral** order. Christianity accepts this doctrine on the base of reason and Revelation. The Deists don't do any good at all to the Civil Society in rejecting miracles and denying the relation between morality and supernatural events.

CHAPTER 12

Benefits deriving to Society from the Sacraments

The Christian Faith has **seven Sacraments** and these Sacraments have an essential relation with the Civil Society. I will not talk of the Grace they produce, because I have already spoken about the grace in general. Let's start with the first of the seven sacraments.

The Baptism.

(Mt 28:8-20, Mc 16:5-16).

1 - This Sacrament is like the **door** by which we get into the sheepfold of Christ. It was instituted by Christ to eradicate the **original sin**, to wipe out all sins committed before receiving the Baptism, to infuse the supernatural habit of faith, hope and charity, and to re-establish in men the right to eternal life. It is as saying that a person comes out from the baptismal font a **new man**, a member of Christ body.

2 - In the past the Baptism was conferred to adults and was preceded by lengthy preparations. Only those who did show great strength were accepted. Particular care was used to instruct the **Catechumens**, introducing them gradually from the simple truth to the more sublimes and delightful of the Revealed Religion. The object of this process was to nourish the faith of the neophytes and to fortify it. That was the starting point of a true and stable reform.

3 - In the same time the Catechumens had to do **penitence**, to make sure they had really conceived a sincere hatred for sin, and to help them, step by step, to reject the bad habits and to practice the good ones. In that way they would be able to keep the promises they were going to make in front of the Church.

4 - Then the candidates had to **promise** to reject evil and live in conformity with the spirit of Jesus Christ. Afterwards they were baptised with rites expressing that mutation of state.

5 - This institution by itself, without considering its supernatural aspect, was really efficient at cultivating the **virtue**. It did instil a solid faith in the divine attributes, in the weakness of the flesh, in the power of grace, in the reward or the punishment after death. This information was consolidated with examples from the Old and the New Testament. The public and solemn promises were made in the presence of the Bishop, Priests, Deacons and a great number of faithful. The instruction received regarding the excellence of such Sacrament, the care shown by the educators and the general sorrow caused by the defection of some, all these motives were effective at keeping the neophytes strong and constant in the practice of virtues.

8 - In today's practice, where Baptism is conferred to the children of Christian parents, all the exercises imposed to the **Catechumens** don't exist any longer. The Church hastens to liberate the children, from the slavery of sin, as soon as possible. She wants them to start gaining merits for the eternal life as soon as possible in their life. *Godparents* and the *Parents* have the duty to instruct and educate the

children in the principles and practices of the Christian Religion. They have to do, practically, what the ministers used to do with the Catechumens.

9 - Isn't the scope of the **social** institutions to promote integrity and virtue between the Citizens? It is evident then that Christian Religion benefits the Society with the Sacrament of **Baptism**.

The Confirmation

(Acts 1:4-8, 2:1-4)

This is the second Sacrament. With it the faithful renew the baptismal promises. The Confirmation confers a greater grace to help keeping the baptismal promises. For this reason this Sacrament is also beneficial to the Civil Society. We know the importance of a **good education**. This Sacrament is conferred when the children have reached the age where they show their inclinations. The pastors will then give the right guidance and remind parents and godparents of their duty.

The Penitence

(Mt 16:18-19, Jn 20:21-23)

1 - The baptised can still commit sin, they can lose the treasure of the divine grace and become again slaves of sin. Yet, they can be reconciled with God. **Deism** ignores this sacrament, but the **Revelation** provides an explicit account of it.

2 - Jesus Christ has institute a sacrament for those who lose the baptismal grace. This is the Sacrament of **Penitence**. Through it the priest, invested with divine powers, liberate the guilty person from sin and reinstate the grace in him.

3 - Jesus Christ himself has prescribed three conditions to receive effectively this Sacrament: - a sincere **repentance** for the sin committed with the promise not to fall again, - the **confession** of the sins to a priest, - the **satisfaction** for the offence committed against God. We need to know if these three conditions will help efficiently to produce a real amendment. Let examine the old discipline of the Church.

4 - It is not really clear in the History of the Church in which case penitence shall be **public** and in which shall be **private**. But this is not important because the same rigour and the same rules were applied in both cases. In examining one of them, we can have the idea of the other.

5 - There were four grades of penitence every sinner had to pass through, and every Christian Community had its **penitential rules**. These rules contained the list of all sorts of grave sins with the relative penitence and duration.

7 - The penitential rules could have been modified in their application. Designed as a cure, they were trusted to the **prudence** of the Bishop and Priests. They could shorten the time and modify the punishment according to the individual case.

12 - Today the penitential rules are modified. In the past, for instance, the

satisfaction had to be done before receiving the sacramental absolution. Today it is imposed with the promise to do it afterward.

13 - We must stress though that, if the **discipline** of the Church has softened, the spirit is always the same. The sincere repentance, the promise not to sin again, and the intention to do proper satisfaction proportionate to the seriousness of the sin, are absolutely necessary to the validity of the Sacrament.

14 - The Church cannot exempt anyone from the obligation of a sincere repentance.

15 - Regarding the satisfaction, the Church has the power to use **indulgence**, but cannot totally exempt the sinner from the duty to satisfy for his faults.

16 - The third requisite is the **confession**. Because the sacrament of penitence was instituted in the form of a **judgement**, the priest who has to absolve the sinner and impose a satisfaction proportionate to his faults, needs to know these faults. The sinner must accuse himself, must do his own trial. This is a divine rule.

17 - The confession itself is a great remedy against sin. The human pride is mortified by the fact of having to manifest all faults to the priest. There are sins so awful that we would like to wipe them out if possible.

18 - The humiliation, the reprimands we hear, the uneasiness we feel in having to expose the circumstances of our sin, act against self-love. The natural force strengthened by the divine grace empowers the sinner to resist temptations and keep the promise not to sin again.

19 - The minister of this sacrament is a **judge** and a **healer** in the same time. His duty is not to vindicate the law, but to heal the spiritual sickness. The confessor directs the cure of the sinner, knowing that he is accountable to God for that soul.

20 - In ancient times Confession extended also to **external matters**. The Bishop absolved sins and settled disputes between the faithful. He appeased disagreements and reconciled the people. In so doing he preserved peace and tranquillity in families and communities.

21 - In today's practice the **contentious** aspect is separated from the tribunal of **Penitence**. But the Confessor still gives his beneficial contribution to Society by way of **counselling** and persuasion. He helps resolving domestic tensions and removes the causes of sin, keeping charitably the secret. The whole Society will then enjoy the fruit of his silent and gratuitous work.

22 - We can witness the reconciliation of families ripped apart by years-long litigation, and see dissolute families becoming exemplar. All this is the result of the silent work operated in **confession cubicles**. And we can add to the above practices the secret offerings and alms that help to alleviate many miseries, to preserve the chastity of young women, and to save a family from financial disaster. At the

confessional booth the arrogant learns how to conform, the abandoned and the lonely receive comfort and encouragement. How beneficial this is for the Society!

23 - During the confession as **judgement**, we weigh all our actions, even the internal ones: our thoughts, our desires and we estimate, with accurate precision, in front of God Judge, the degree of moral evil, affecting us, in relation with the **reward** and **punishment** of afterlife. Isn't this a way to prevent crimes and suffocate the seeds of evil before they grow? Doesn't really Society long for this without getting success? What is impossible to the human forces is obtained daily in the folds of the Christian Faith.

25 - The **Protestants** have abolished the confession and the duty of satisfaction, they have abolished repentance and promise to do good altogether. **Justification** for them is a simple and effortless **act of faith**. According to them, the sinner must firmly believe that is totally justified for the merits of Jesus alone without personal contribution.

26 - Their doctrine easily accommodates the interests of our passions, but doesn't help to amend bad habits.

The Eucharist

(Mt 26:26-29, Mc 14:22-25, Lk 22:14-20)

1 - What makes this Sacrament eminent is the **Real Presence** of Jesus Christ hidden under the species of bread and wine consecrated by the Priest. This presence continues to subsist until the species are destroyed. The Sacrament of the Eucharist is the soul of the Christian liturgy. We offer the *Body* and the *Blood* of Jesus Christ in sacrifice to the Eternal Father, confident to present Him an agreeable victim able to placate the divine justice and earn heavenly benefits for all the faithful.

2 - We can also receive **Communion**, which means we can eat the true body of Jesus Christ under the accidents of bread.

3 - This Communion requires the right preparation because we receive not only a **sacred** thing, but **God himself**. The heart must be purified from sin and sanctified by grace.

4 - If the receiver is properly prepared, the Communion with the body of Christ creates an **intimate connection** between him and the **Divinity**. It becomes a source of inspiration and spiritual joy, it gives strength and perseverance in practicing the divine law.

5 - The first Christians were so convinced the Eucharist was the source of all goods that they kept the consecrated bread in their homes and took it wherever they went.

6 - Today we don't follow that practice, nevertheless the sacramental Jesus is always with us listening to our prayers, blessing us, consoling the sick people, and inspiring in everyone respect and veneration.

7 - If we have a **living faith** in the Eucharist, we will appreciate the great help God gives us to control our passions. Who dares to act unlawfully under the eyes of the Prince? What about under the eyes of God? The presence of the Holy Host is sufficient to placate popular riots. History is full of examples. Some people accuse of superstition and fanaticism who believes in this dogma. But they cannot deny that the faith in the Eucharist is extremely effective in keeping man away from crime and from any sort of moral evil, and in encouraging the practice of virtues.

The Order

(Mc 3:14-15, Acts 6:1-6 & 13:1-3)

1 - The Sacrament of Holy Orders was instituted by Jesus Christ to generate and perpetuate **holy Ministers**, with the task to serve the spiritual needs of the people. We repeat that God wants the **Christian Alliance** to be extended to **all generations**. This is why the priesthood must be perpetual, and it can be perpetuated only by way of succession.

2 - The incarnated Wisdom decided that the continuation of the Priesthood should not be assured by physical generation, like in the Old Testament, but by way of a **call**. The chosen one must receive also what, by divine authority, this sacrament confers.

3 - It confers the power to **transmute** bread and wine into the body and blood of Jesus, and the power to **absolve** sin.

4 - The new priest cannot exercise this second power without a **jurisdictional** act of the Bishop assigning him a group of subjects. The Bishop himself is invested of his jurisdiction by the Sovereign Pontiff. In this way the whole *Priestly Body* forms a **Hierarchy** centred in the Chair of Saint Peter. In the Church Hierarchy the power of each class is clearly determined to avoid confusion and prevent the dangers of pride and independence.

5 - The conditions imposed by the Church Councils, related to the choice of Holy Ministers, are very strict. The Ministers are expected to possess the **Science of Religion**. The other sciences are not strictly required, but they must know Religion very well to be able to accomplish properly the Priestly ministry.

6 - **Integrity** is required more than science. The Minister must be admirable and virtuous to edify the faithful. The Bishop before proceeding to the ordination asks the opinion of the faithful inviting them to come forward if they have any objection against the candidate. The same diligence is used for the ordination of Bishops.

7 - The Priest must also have a true **zeal** for the salvation of the souls and be inclined to an active apostolate.

8 - The task of teaching and preaching is assigned to **Bishops**; Priests are only Bishops' assistants. Bishops must announce the Good News to nourish the faithful with eternal principles, to help them destroy the kingdom of sin and let flourish the kingdom of virtue.

9 – Undeniably the Holy Church **Ministers**, with their good conduct, do great service to the Civil Society. The civil law are restricted to some actions and the executors of the law cannot infringe the guidelines imposed to them by the same law. The language of the civil law is the **command** and the criminal can escape punishment if its crime cannot be proved. Religion instead talks to the heart of people by way of **persuasion**, it extends its power all over human operations; its objective is not to punish but to correct. Persuasion is the instrument provided to the holy Ministers. They have a true and divine right to promote **religious ideas** in every case, in all circumstances and with all sorts of people. This is a perpetual and universal education. The first twelve Priests, the Apostles, were sufficient to produce a prodigious reform in the idolatrous world never seen before. Other priests afterwards have always propagate and sustained the kingdom of God. A nation that has Priests living in the spirit of the Church will be a nation of Saints.

The Matrimony

(Mt 19:3-8, Mc 10:11, Lk 16:18)

1 - Matrimony is a Contract which is natural, civil and sacred, therefore it is the competence of the **Jus Naturalis** (Natural Law), the **Civil Law** and the **Revealed Religion**. Jesus Christ did elevate this contract to the dignity of a **Sacrament**. I will expose the benefits the Civil Society receives from this sacred institution and from the law of the Church.

2 - Matrimony is the seminar of the Civil Society. Before the Civil we have the Domestic Society: husband, wife and children. Many families form the Civil Society. If matrimony is well regulated, it benefits the whole society.

3 - Jesus Christ has established two main points: He declared the marital bond to be **indissoluble** and **perpetual**; and excluded **polygamy**, proclaiming that the marriage was instituted this way by God from the beginning.

4 - Regarding the **indissolubility**, let the spouses free to separate whenever they like and see how many inconveniences they create.

5 - **First**, even the greatest love, after a while fades and generates boredom and annoyance. The insatiable concupiscence looks always for new objects. The idea of novelty cools down the love already possessed and shakes the family's harmony. The prospect of a possible separation doesn't help to create a lasting friendship and doesn't encourage qualities that make pleasant living together.

6 - **Second**, when a person has a sincere love for the spouse and the spouse doesn't reciprocate that love, the first lives in a state of slavery, for fear to be abandoned.

7 - **Third**, it is impossible to conceive great affection for the children when there is fear of losing them, and the children will grow independent from their parents. Surely this system produces disunity, insubordination and cruelty.

8 - **Fourth**, broken marriages give way to passions as greed and ambition which are dangerous to Society. The freedom to destroy the present relations and to create

new ones, allows the human passions to put into act projects which will affect the public as well as private lives.

9 - **Fifth**, how easily infidelity would corrupt the nuptial bond if anyone could say to his spouse: "I leave you".

10 - Those who want to introduce the **divorce** do not deny the inconveniences, but they deceive themselves saying that the Civil Law will remedy them by introducing some restrictions.

11 - Don't they think that the Civil Law can be manipulated with intrigues and gold? We find an example in the Roman Republic. When the corruption went to the extreme, the legislation, restricting the divorce, was relaxed. In England the divorce is permitted by law only in few cases, but in practice it is done with greater freedom, causing serious concern to the wise people of the Nation. Let's go back to the Roman time. How many ambitious women did use detestable artefacts to marry the Emperor, instigating him to repudiate his first wife? How many crimes did these women commit to ensure the throne to their own children? What about the violence the Emperors employed to take the wives of their subjects?

12 - The indissolubility of marriage eradicate these evils from the roots. We don't ignore that sometimes it is uncomfortable for a couple to live together. We need yet to make these considerations. **First**, the **perpetuity** of the marital liaison is not, per se, source of distaste between couples, unless their parents did interfere with the choice of their children, to make them marry an unsuitable party. This abuse is rejected by Religion, which law, without favouring the caprices of young people, protects the freedom of choice. **Second**, the Church allows the separation for the right motive, but doesn't allow a second marriage. **Third**, the grace of the Sacrament helps considerably the spouses to understand each other and live in harmony. In other hand if we weigh the pros and cons, we will conclude that the indissolubility must be preferred. In fact a Nation opts for divorce when its corruption has reached top levels. During the brightest period of the Roman Empire only one divorce was reported, this was done in order to have children. Yet that case did provoke scandal amongst the Citizens.

13 - About **polygamy**, experience teaches that it hurts the population. It hurts also the domestic tranquillity rousing competition, jealousy, hatred and resentment in the family. Polygamy has often adopted the barbaric custom to keep wives as slaves.

15 - Regarding the use of marriage, Christian morality rejects the idea of pure sexual pleasure. The scope of matrimony is to increase God's glory with the procreation, so other beings learn to know and love God. Pure lust is prohibited by the Divine law. This restriction helps the fertility, it helps also the humans to keep in touch with the spiritual values and be strong for the service to the country. This is the law of God. Let see now the principles practiced by the Church.

16 - The Church, guided by the Spirit of God, has produced a positive legislation to ensure the temporal and the spiritual wellbeing of the faithful. The Church has the

right to legislate on matrimony, because this is a Sacrament. Her rights are ordained to benefit the believers. Now the wellbeing of the faithful requires, in some cases, to **prohibit** the marriage. The Church then has right to stop a wedding to be celebrated, in certain circumstances.

17 - With this right is associated the right to **annul** a marriage. The Church has right to impose **impedimenta dirimentia** (impediments which affect the validity). Without this right the first would be useless and ineffective to ensure the happiness of the faithful. Whoever has right to stop a building to be constructed has the right to demolish it.

19 - If the Church, for instance, didn't oppose marriages between kinsfolk, how many disorders could happen? The families would risk to inflame in impurity. Or will be shaken by tensions between their members where many could plan to marry the same relative. What a danger if brother and sisters were allowed to intermarry, or if the stepmother could marry the stepson, and the father-in-law could marry the daughter-in-law. The Society could not protect the citizen against domestic treacheries, passion of love, greed and ambition.

21 - I will say more. If the Church didn't establish, by **Divine Authority**, some **rules** to control capricious passions of love, if she didn't condemn the opinion that marriages can purely be contracted for carnal lust, why shouldn't we have homosexual marriages? This is not only probable, it is a fact. In 1778 did appear in Amsterdam a proposal of such criminal legislation. The author sustained that the legislation against incest is a law of decency and that nature in itself doesn't reject incest. That sodomy is only a depravation of taste, it is not a crime. Would it be surprising if someone transforms the turpitude of sodomy into a decent marriage?

22 - We must confess that a **Moral Code** left in the hand of men will be exposed to the worst eccentricity of human passions. Only Religion, with the authority of God is able to keep under control love and consequently to protect the Civil Society from a lot of evils.

The Last Unction

(Mc 6:13, Jas 5:14-15)

1 - This is the sacrament of the dying. It helps to accept patiently the suffering of death, to detach oneself from earthly affection and to win temptations. Really it hasn't strict relations with the public welfare. I don't need then to talk any further about it.

2 - I will conclude saying that Christianity, with its Sacraments, helps admirably to purify the Civil Society from vices and to enrich it with virtues.

CHAPTER 13

Brotherly correction and Episcopal censorship

1 - The Civil Legislation doesn't contemplate **correction** before proceeding to **punishment**. A system of correction in the human Society wouldn't work for various reasons. **First**, because the civil law has no right to interfere with the natural right of freedom, unless this freedom is detrimental to Society. The only thing they can expect from the Citizen is the acceptance of punishment once he is found guilty. **Second**, it is impossible to legally convince anyone that he deserves correction and the law cannot proceed without evidence. **Third**, the scope of the law is to prevent anyone to commit the crime indicated by the law itself. Whoever is not guilty of a crime won't accept any correction, even if it is a preventive one. **Fourth**, because the Civil Law can only use the means of **command**, not that of **persuasion**. In other hand a Citizen will consent to submit himself to a **tribunal** with the clear **pact**, that definite guidelines are established, within which the tribunal must operate. Any tribunal controlling all human actions by way of command, would be a **despotic** one.

2 - The way of **correction** finds its place in the system of Religion, because Religion proceeds by way of persuasion not by way of command. Because Religion talks in the name and with the authority of God, and because it refers all human actions to the prospect of **eternal salvation**. The person who needs correction, won't find difficult to accept it, knowing that it is not a sentence and a punishment. He doesn't consider himself to be a **delinquent**, but an **infirm** in need of cure. He doesn't need **legal evidences**, he himself will confess his shortcomings, will disclose his wounds, he will ask for help, and will listen humbly the voice of his counsellor as if it was the voice of God.

3 - No doubt that someone, full of pride, can be irritated. But in avoiding the cure he will only harm himself.

4 - **Brotherly correction** is a precept imposed by the Divine Legislator. He did impose this obligation to everyone. This correction must be impregnated with **charity**, because charity is the principal bond of **Christian Brotherhood**.

5 - Correction must be done with humility, must not be rough or violent, and must be discreet and disinterested. Jesus Christ did indicate also the **order** we should follow in this task. Start talking to the brother face to face. The second time talk to him in the presence of a witness. Then, if he persists in his wrong doing, refer him to the Church. If he doesn't listen to the voice of the Church he should be considered as an infidel.

6 - In the same time, because we all are inclined to exaggerate and criticise other people's shortcomings, Jesus wants that before looking at other people, we examine ourselves. We should not try to correct others if we have serious faults to correct in ourselves.

7 - The ancient Romans used to control the discipline of the citizens with the help of correctional Tribunals. And because it proceeded by way of command, soon it became tyrannic.

8 - We have the **Episcopal Censorship** instituted by Jesus Christ himself. This is the strongest support of the **Christian Discipline**. Jesus prescribed to all his followers to do reciprocal admonition, but He imposed to the Bishops, as their specific duty, to do the work of correction. For this reason He invested them with the necessary **faculties** to exercise effectively this duty. All Christians, in the spiritual field, are subject to the jurisdiction of the Bishop and they are accountable to him of their behaviour. The Church's Pastors, on their side, are obliged to watch over the faithful, to keep informed of abuses and scandals and to apply the relevant remedy.

9 - The Censorial act must be conducted in spirit of Charity and by way of persuasion. Jesus Christ made clear to the Apostles that they were not given **faculty to command**, the way of command is the competence of the secular power. The Divine Master though did confer to the Episcopal body a **real jurisdiction** to be exercised by way of **persuasion**. Punishment must be used only after having tried unsuccessfully all other non-coercive means.

12 - The Church has also received, by the Divine Founder, the **right to punish**. It is true that the operative field of the Church is the spiritual, but the Church is also a **visible** Society. Certain sins are committed publically and affect the spiritual good of other people. It is convenient then for the Church to be provided with an **external power** to be able to punish the public sin and remove the object of scandal for the benefit of all.

13 - There are various sorts of penalties the Church can impose, and the **Holy Canons** specify when and how they should be applied. The Church has the power to **bind** and to **release**, She binds the sinner denying him the Holy Communion and the sacramental absolution. When the sinner repents, the Church will impose a penitence, which can be public or private to mortify his body and his passions.

16 - Another penalty is to refuse the Christian burial to the impenitent sinner.

17 - The last is the **excommunication** and is the worst of all punishments. The sinner is cut off from the Church, no prayers are done for him, and he cannot receive the Sacraments. He is totally abandoned to the judgement of God.

18 - This system of Censure, if exercised in the spirit of the Gospel, is effective in maintaining **pure the moral conduct of the faithful**. Just with this system, even without civil law, magistrates and police, the Society could survive and flourish.

CHAPTER 14

Excellence of Christian Charity

1 - I have already spoken about Christian **Charity** under the title of **Grace**, where I said that Grace is nothing else than Charity. But I have many other things to add.

2 - I have explained well enough that Charity is the divine love, the emanation of the Holy Spirit. The Scriptures say in fact: **Charity is infused in our hearts by the Holy Spirit living within us**. Here is the excellence of Charity: Charity perfects and dignifies the system of natural law, it elevates man to act in a pure and holy way and provides the Civil Society with innumerable goods.

3 - **Natural law** is based on **self-love**. In fact the love of our happiness, which is the principle of natural laws, is nothing else than self-love. Self-love is not bad in itself, but is a limited principle, it doesn't appreciate things for their own value, but only in relation to its own interest.

4 - In the pure Natural State the love of others and even the love of God are oriented toward self-love. Men's love for others is **naturally** conditioned by the benefit they receive from it. If a person doesn't see any benefit in loving others, he cannot see any reason to love them. In the same way the humans cannot see why they should love God if they don't see him as **beneficial** to their interest and source of their happiness. The absolute goodness of God and his infinite perfection may provoke admiration not love.

5 - Within the **supernatural** Religion, **Charity** takes the place of self-love, it refines and elevates all **morals**. The Christian loves God not only because the Creator is beneficial to him, but also because of his absolute goodness. A Christian would love God even if he didn't get any benefit out of it. Regarding other people, the Christian loves them for God's sake, because every man is created in the image of God.

6 - In this way the principle of Morality expands its field. If self-love tells me to love only those from whom I hope to get some benefit, Charity teaches me to love everyone, even those who would not do any good to me and even those who do ill things to me.

7 - The charitable love is **disinterested**. We must love God in our neighbours, and we must love Him because He deserves to be loved above all. How perfect is this love!

8 - This is why, when Jesus told us to love one another, he declared he was giving us a **new commandment**. To love others for self-satisfaction it was an old practice, to love others in a disinterested way was something new.

9 - Some Philosophers mention that we must love all men and they always talk of **universal love**.

10 - They don't understand anything not of Christianity, not of Philosophy. The only moral principle of **Philosophy** is **self-love**, by consequence the universal love is an empty and unrealistic concept. **Christianity** instead is able to realise universal love through the principle of **charity**.

11 - The inconsistency of these Philosophers is that while they talk of universal love, they make joke of the pure and unselfish love of Christian Charity, which in fact is the only one capable to realise universal love.

12 - Is it possible for a man to discard self-love and to love otherwise?

13 - It is impossible to do it with the **pure natural forces**, because that is the natural way to love. Yet this impossibility is not absolute and intrinsic to human nature. A man cannot elevate himself to the pure and disinterested love, but he can be elevated by God. I have already said that pure love or Charity emanates from the Holy Spirit. This sort of love is the **divine** love, it comes from **outside** of us. **Self-love** comes from **inside** us, it is part of our nature.

16 - In other words: **pure love is above nature, it is not against nature**. "Sunt supra naturam, non contra naturam." Natural love is a relative one, supernatural love is absolute. The Almighty God, by a supernatural act, can make the human being to desire an absolute good.

17 - Having stated that the Revelation is certain and that the Holy Spirit undoubtedly exists and operates in us with his Charity, we must conclude that pure love exists, it is the participation of the substantial love of God himself.

18 - Isn't self-love the greatest **enemy** of Human Rights in the Civil Society, the father of all crimes, the author of all disasters, the instigator of all revolutions? Isn't self-love the arsonist, the sanguinary, the destroyer of the human race? **Charity** removes it from governing the human actions, Charity imprisons it, paralyzes it, exterminates it. The government of Charity brings order, harmony, peace and security. Charity inspires men to love other man unselfishly and with enthusiasm.

20 - We have made clear that self-love, in itself, is not a bad principle. But we have also said that, because of the corruption caused by the **original sin**, self-love has acquired particular attraction for material goods. Because of that, man has lost the strength to elevate himself toward God and to observe all natural laws. Charity counteracts the material attraction and turns man to God, it purifies and sanctifies him. It helps man to find pleasure and interest in doing good instead of bad things, in virtues and not in vices. This way man from being an **enemy** of human rights because of the original sin, becomes their **friend**, by the power of God.

21 Take away the supernatural influence of Charity, and you will see self-love, driven by its weakness, falling back into disorder. We can see this infirmity with our eyes and we cannot find any remedy to it in the natural kingdom. But we have

many examples showing that the Charity professed in the Catholic Church helps the forces of nature to operate in the correct way. We must be blind then not to perceive how excellent Charity is, and the advantages it brings to the Civil Society.



Monument to the Philosopher on Sforza Cesarini Square in Rome

CHAPTER 15

Christian obligation to practice Charity

1 - I will take now the word Charity in its particular meaning as "**Love for Others**", and I will show that Christianity is oriented toward this great object. The **egoist** is not a Christian. Whoever loves his neighbour only for self-interest is not a Christian. Whoever doesn't help the needy is not a Christian. Love for others is the soul of the Christian institution. Jesus Christ himself declared that all religious law are summarised in the following two precepts: **Love God, Love thy Neighbour**.

2 - Even the **Natural law** prescribes essentially the love for others. But we don't need to repeat that because self-love is the principle of natural law, the love for others is controlled by self-love.

3 - Is there any strict obligation to practice **Charity** and **Mercy** in a pure natural system? Charitable and merciful works are not bounded by **justice** therefore there is no strict obligation to practise them in the pure natural system. Charity and Mercy cannot be imposed by force, by consequence they will be practised only when self-love sees some personal interest in them.

4 - Within **Christianity** works of Charity and Mercy are commanded with the rigour of a **precept**. The Catechism teaches that four things are necessary for our salvation: **faith, hope, charity** and **good works**. It specifies also that some good works are **acts of mercy**, seven of which are **physical** and seven **spiritual**.

5 - Why have a precept to love our neighbours if we were not obliged to do good things to them? The Christian not only must not do evil actions against others, but he is ordered to do good things for them. The Gospel and the Letters of the Apostles, which represent the Codes of Christian Legislation, stress this great duty, and give detailed description of what we are required to do. The Philosophers make learned but unfruitful proposition. Few Fishermen say with simplicity: "Dears, honour the widowers, take care of the children, comfort the distressed and help the sick." What a difference this makes between self-love and Charity.

6 - Surely Christianity doesn't impose Charity with **force**. But Charity bears the seal of a divine precept and its practice is proposed to self-love with the hope of eternal happiness and the scare of eternal damnation. The irreligious systems are unable to propose any reward or punishment, and Deism is obscure and unclear about it.

7 - The Christian doctrine considers the duty of giving **alms** as an obligation of **justice**. All Fathers interpreted the words of Jesus: "**Quod superest, date eleemosynam,**" as a strict precept. (*Lk 11:41*).

8 - The Jurists consider alms-giving as an act of **mercy**. Spinoza teaches that the care of the poor is a **public duty**, not a private one. We are convinced that, even by

pure natural law, the obligation is a **private duty** imposed to **individuals**, and it is an act of **justice**. By natural law everyone has right to his own subsistence. This subsistence comes from the products of the land, which was created by God for **all people** not only for few of them. Certainly the enjoyment of the earth's products is conditional to the participating **industry** of men. But we have demonstrated that in the social order, some citizens are inevitably deprived of such subsistence, because they cannot produce, or because whatever they produce is not sufficient for their needs. Yet the right to their own subsistence is **real** and always **valid**. We must conclude then that whatever is superfluous for others, it represents the due for people in need. It is just that the poor receive the superfluous of the rich. It is an obligation of justice to give alms. It is correct yet to specify that the right of the poor is an **imperfect** one, which means that he cannot force the rich to help him. Really no other person, than the one who possesses the goods, can judge what is superfluous for him and what is not.

9 - By consequence the Civil Law cannot satisfy the **rights** of the **poor**, because the Citizens, in a pure natural system, don't feel obliged to help them even if it is an obligation of justice.

10 - Within **Christian Religion**, instead, whoever has abundance of goods knows that God will ask him **account** of his **duty** towards the poor. He knows that there is no salvation without the practice of this duty. Yes, the rich will always be the judge of what is superfluous to him, but God will monitor him. If he doesn't give what is due to the poor, he is a robber and Christ on the day of judgement will say to him: "**Away from me, away to the eternal fire! I was hungry but you would not feed me, thirsty but you would not give me drink.**" (Mt 25:31). The Divine Legislator shows great care for the poor. Not only he has given us a precept and enforced it, he wanted to exalt poverty, making of it an attribute of **Divinity**. He said in fact that he considered as done to himself what is done to the poor.

11 - Consider how important this doctrine is to Society! We have already contemplated how many are the needy in the Society, and how many crimes and disorders are caused by **misery**. We have also exposed the **selfishness** of self-love towards the sufferers, and the inability of the Civil Society to help. How beneficial the Christian Precept of giving alms is to the civil society? It wipes squalor and tears and brings back the smile and the joy. It saves the innocent and stops crimes. It restores the tranquillity of families and pulls out the knife from the hand of the desperate.

12 - Do Christians put this precept into practice? Let's consult history.

13 - In the beginning Christians used to put their goods in **common** and call each other **brothers**. Their union was really bounded by **love**. In that time the Romans used to keep slave the people they have conquered, and ate their resources. What a contrast between the **old** man and the **new** one, between sin and justice, between self-love and divine love. With great generosity the rich shared their goods with the poor and the system of perfect equality was practised. It wasn't easy, but the **Holy**

Spirit did operate marvels to attract the attention of gentiles on the new **Kingdom of God**, and to encourage them to join it.

14 - With the time **Christian Charity** adopted new methods of activity. It extended its help to the poor of other Churches and to the persecuted.

16 - The generosity did extend also to **Gentiles**. It is known that the Romans used to hide their handicapped children, The Christians went looking for them to help them and educate them.

17 - Christian Charity took care of pilgrims, sick people, widows and orphans. Their zeal was such that even Julian the Apostate proposed them as models to the pagans.

18 - When the number of Christians increased, the treasure of the Church, which was the **patrimony** of the **poor** also increased. The Bishop was the attorney and the Deacons were administrators of the poor.

20 - Is the precept of Charity forgotten today? There are some ecclesiastics who abuse their position of trust, and some Christians are deaf to the cry of the poor. But great number of faithful still give generous alms and the majority of the Pastors keeps administering to the poor with the same spirit of Charity.

21 - Let's examine the **Works of mercy**. Hospitals are built to treat the sick and hostels to accommodate pilgrims, colleges to educate the children and pensions for girls too. Rest homes where old and indigent people could be taken care of are constructed. All these are industrious inventions of Christian Charity.

22 - Has the idolatrous opulence of the **Gentiles** ever thought to create something similar? And the **Deistic Philosophers**, always talking of Universal Love, what they have ever done for the poor? What have they done to alleviate misery? They have only been able to misappropriate the patrimony of the poor trusted to the care of Churches and empty the hands consecrated by Christ to help the needy.

CHAPTER 16

Attitude of Christianity towards War, Slavery Paternal and Marital relation

1 - Only by mentioning the word **war** we feel horrified. War brings terror, famine, plague and all sort of misery. Yet, and this is astonishing, man himself is the cause and the instrument of this evil. How can it happen that men, provided with a strong desire to multiply, operate deliberately to their own destruction?

2 - It seems that man is a monster of **contradiction**. He is not. The opposed inclinations originate from the same principle: **self-love**. A man wants to dominate and deprive others of their goods to elevate himself and become richer. He uses force to instigate the reaction of other people's forces. War is the conflict of these forces. The destruction is the product of the conflict.

3 - The Pagan Philosophers were of the opinion that making war for greed of **conquest** was lawful and praiseworthy. They considered the neighbours to be people of the same country; the others were treated as barbarians, and the conqueror had the right to despoil and oppress them.

4 - On the base of this **detestable concept** the Legislators kept encouraging war to increment the power, the wealth and the glory of the country. The victory of the conquerors was celebrated with great festivals. They did celebrate what really was the victory of the enemy of the Human Race.

5 - Christianity with the purity of its doctrine did declare **unlawful** the war conducted with the exclusive intent of conquest. The Church teaches that all men are children of the **same Father**, all are created at the image of God, and that we all are brothers. All humans are part of the **same nature** and all have right to possess, to work and to be happy. No Citizen has the right to interfere with the possession of another Citizen; in the same way a Nation has no right to interfere with the possession of another Nation. Christian Religion did teach that **force never creates rights**, because right is based on reason not on force.

6 - The Religion of Christ has saved many lives. It quenches the thirst of ambition and represses pride. Not only it **condemns** war but it adds the threat of a certain eternal punishment for the transgressors.

9 - It must be said though that Christianity doesn't disapprove **all wars**. It is true that it is a pacific Religion, based on charity. Christianity has a great respect for human life, and has a strict morality regarding the attitude of men towards other men.

10 - Yes, as I said Christianity doesn't totally prohibit war. I will prove it by way of reason first and then on the base of Scriptures.

11 - Two things are certain in relation to **reason**. First: In some cases war is approved by the natural law. Second: Revelation has not abolished the natural law.

12 - In the **Gospel** we find that John the Baptist welcomed to penitence some soldiers. Jesus Christ did a miracle in favour of a Centurion and praised his faith. An angel did appear to another Centurion to tell him that God was pleased with him, and Saint Peter received the order from Heaven to baptise an army officer. Nowhere we read in the Gospel that John the Baptist, Jesus or Saint Peter have ever imposed their disciples to abandon the military profession. We know also that in the first century of Christianity some Christians were enrolled in the Roman Army. This could not have happened if the Apostles had declared war absolutely incompatible with the Christian faith.

13 - It is **lawful** to make war, if it is done according to the guidelines of the Natural Law. This means that war is lawful when there is reason to use force, and when all pacific means of persuasion have proved inefficient. Yet Christianity doesn't admit **hatred** nor bad faith, which are intrinsically bad. It imposes also not to cause to the enemy more suffering than necessary to ensure oneself **security**.

14 - From war came **slavery**. The gentiles were convinced that victory gave right to kill the defeated. Because the killing didn't bring any benefit to the winners, cruelty was replaced by greed and the conquered were taken as slaves. The slaves were treated as animals. The master owned the slave, his work and his children; he had also the right to beat and even to kill his slave without being accountable to the Civil Law.

15 - These practices were authenticated by the Civil Law. The humans were divided into two classes: **slaves** and **free people**. The first were degraded; happiness and natural rights didn't exist for them. The true men were free people. The greed to have slaves kept the door of war constantly open.

16 - Christianity paid particular attention to slaves, treating them in the same way as free people. And Slavery decreased with the divulgation of Christian principles in the world.

17 - When Barbarians from the North dismantled the Roman Empire, they did establish the **feudal system**, which brought slavery and misery to the haughty population of Rome. But soon the Barbarians converted to Christianity and ended up abolishing slavery.

18 - When France was conquered by Barbarians, the population started forming a separate **State**; the Conquerors and their descendants became **Barons of the Kingdom**. The Barons were the only ones allowed to deliberate in public affairs; all other people were slaves. With the conversion of Conquerors to Christianity, a **second State** was created, the **state of the Clergy**, and Bishops were admitted in the National Assembly. Soon, these Bishops manoeuvred to abolish slavery. The slaves were given a civil existence, and they formed the **third State** of the Nation.

This State has become today a State of tyrants. The slaves have become masters, the conquered have become conquerors. It should not surprise us, they have lost Religion and with it they have lost Charity. They have reversed to the cruelty of Gentiles governed by an untamed self-love.

19 - Christian Religion accepts **voluntary servitude** and natural law admits it. **Freedom** is one of the human rights but is not the first. The first is that of **self-subsistence**. A man can use freedom to get subsistence. It is lawful to submit to others and serve them for payment, this is a contract. In this case freedom is not lost because it always depend from the will of the servant. This state of servitude is framed by pacts established between the two parties and doesn't alter any of the human rights.

20 - **Slavery** in the true sense of the word is unjust if it is the consequence of an unjust war. And even if war is justified, this doesn't necessarily justify slavery. Where there is right to kill the enemy, this can be commuted with the right to enslave. Christian Religion shows compassion for the unfortunate sort of slaves, but if the case is justified, the Church accepts it. In the same way the Church accepts the **capital punishment** even if she despises bloodshed.

21 - In **spiritual matters** Christian religion treats equally the slave and the free man. To both of them it proposes the same heavenly rewards. It encourages the slaves to be patient and keeps their hope high teaching that in the other life there will be no difference between those who serve and those who command. In **temporal matters** the Church never stops proposing to the masters the beauty of **Christian Brotherhood** exhorting them the treat well their servants.

22 - "**Jam non dicam vos servos, sed amicos.**" "I don't call you servants, but friends." These are the marvellous words of God made man. God calls friends his creatures, his servants. God humiliates himself to the point of washing the feet of poor fishermen, serving them at the dinner table. He gives them his body to eat and his blood to drink, stressing that he was doing so to show how much he loved mankind. He then recommended them to do the same for each other.

23 - Following Jesus example, during the holy week, Bishops, Kings and the Pope wash the feet of the faithful and serve at the dinner table the last of their subjects. This practice reflects the spirit of brotherhood Christ wants to impregnate all his followers with. The true Christian always considers his servants as his brothers sisters and children. Certainly not all Christians observe this commandment of Christ, they are Christians by name only.

24 - The Gentiles gave full power to **masters** over their slaves, and to **fathers** over their children. A father could punish his son with death. No matter the state and the age, a child was always under the power of his father.

25 - The natural **Jus** doesn't show any principle suggesting such **unlimited** paternal power and the absolute dominion over the children. It seems, on the

contrary, that the parents have only a **directive** power in order to educate the children physically and morally. There is no indication in the natural Jus that the children, when have reached adulthood, should still depend from the father.

26 - Christian Religion truly favour liberty and equality, and restricts **paternal power**. No father has any right on the life of his children. He cannot chase the children from home, he cannot disinherit them without a public judgement, and he cannot prohibit them to wed. When the children are married they are totally independent from the parents. Yet they have the obligation to honour their parents and this obligation continue till death.

27 - For the Gentiles **marital authority** was similar to the paternal one. Christianity corrects it. In force of the principle "**Two in one body**", the woman, from being servant of the husband has become his **companion** with equal rights.

28 - Someone will say that Christian Religion has done nothing new about war, slavery, parental and marital authority, because what the Religion proposes is already dictated by the reason and all is contained in the natural law.

29 - It is sufficient to recognise that Christian Religion, in matters so important to the Civil Society, teaches the **same principles** our reason discovers in the **natural law**. No one then can accuse the Church to be too indulgent or too strict.

30 - The beneficial contribution of Christianity to the humans is undeniable. Notwithstanding the fact that these principles were proclaimed by the natural law, the **Pagan Philosophy** ignored them and followed other rules. Christianity denounced what was wrong and proposed the purity of the natural law, reformed the civil legislation and changed the practices. Definitely Christianity has done a great service to humanity.

31 - Christian Religion continues serving the wellbeing of humans. Our passions tend to interfere with the reason to change the rule. If we leave unbridled these passions, we would have worse kind of war, worse sort of slavery, maybe the power of parents and husbands will be more tyrannic. Or maybe the children would become tyrants toward their parents and wives toward their husbands. Christian Religion keeps us in the right middle, it keeps the moral rules stable against the pressure of passions. In what way can Christian Religion achieve it? It proposes to us a **Code of Rules** written by people inspired by God. This code is trusted into the hands of **Ministers** of the **New Alliance**, elected by God and assisted by the Holy Spirit. Saint Paul in his letters gives a detailed description of reciprocal duties and rights of masters and slaves, of parents and children, of husbands and wives. There is no way that the Christian Church can change these oracles of the Holy Spirit. As long as the Church exists, these rules will always be the same. The Civil law must follow the law of the Holy Scriptures.

32 - The **Pagan World** has destroyed the natural rights; Christianity has restored them. The Pagans did consider lawful to use force to conquer, and this error

produced slavery. Some conquerors could marry a slave and they treated wife and children as slaves. Other people have taken more than one slave as wife and they introduced ***polygamy***. These errors were practiced for long time and people came to believe that they were natural law, and the legislators codified them.

33 - We must recognise the benefit brought by Christianity. We must realise that Christian Religion with its moral rules prescribes the same principles our reason accepts as conform to the natural law.



Monreale in Sicily where Nicola Spedalieri completed his studies and was ordained Priest

CHAPTER 17

Patience and Christian Resignation

1 - The Gospel constantly inculcate in its followers the virtues of **Patience** and **Resignation** to the will of God. It explains the purpose, it proposes great rewards and gives the strength to persist in this practice. Let's see these points in detail.

2 - The Christian, under the threat of eternal damnation, must forgive the offences, repress any thought of vengeance, of hatred and disdain against those who trespass against him. He is even recommended to offer the other cheek to whom has slapped him. (*Mt 5:39*). During a dispute the Christian must not lose his temper, but stay in control of his reason. Acts of impatience, if done deliberately, are sin, no matter what could have caused them. The Gospel advises also to give away the shirt as well to the person who claims the coat, instead of quarrelling. (*Mt 5:40*).

3 - The Christian must be resigned to God's will. "**Thy will be done on earth as it is in heaven,**" he should say everyday in his prayer. He must not get upset whatever happens to him coming from natural causes or social ones. And the prosperous events must not make him proud. He must live his normal life and let the will of God to conduct him.

4 - The **Stoics** were longing for this sort of perfection, but their system was atheist and materialist. From a materialistic principle we cannot get sublime rules of morality. The Stoics believe in **Fate** and in the inevitability of world's events. They believe that destiny controls also the operations of the human spirit, how can I be patient if fatalism conducts me towards intolerance and despair.

5 - What kind of reward the Stoics propose to humans? The tranquillity of the soul is what they promised. But who would endure a lengthy fight against his own passions for a brief tranquillity of the soul? Because they would never stop fighting.

6 - What remedy can they propose to strengthen the weakness of the human nature? They are the first to tremble in front of danger and to get depressed in adversity.

7 - Christianity, on the contrary has principles apt to help humans. The great principle of **Charity** helps us to accept patiently the inconveniences caused to us by people. **Revelation** teaches also that all events are governed by the will of God, they happen how and when God wants. This order doesn't interfere with our freedom. If we are exhorted to be patient, still we are free to practice it. Knowing that we cannot change the order of nature, is a good reason for us to practice the virtue of patience.

8 - Christianity encourages us to practice patience by promising the greatest reward: eternal happiness.

9 - Christianity not only calls us to a high degree of perfection, it gives also the strength to succeed. Where are the heroes of **Stoicism**? Look at **Christianity** instead and see how great is the number of its Martyrs, visible sign of the invisible action of divine grace.

10 - Let's make another comparison. What way Stoics use to act? The **apathy**. Their discipline aims at extinguishing in men any sentiment and making them absolutely indifferent. This is a droll virtue indeed, it transforms humans into a useless statues. Christian patience is **active**, in the same way as charity, and must be exercised tirelessly to benefit others and to overcome all sorts of difficulty. Patience is very useful to Society.

11 - The Adversaries of Christianity say that Christian principles are too sublimes. They sustain that a Society of true Christians, where all litigation are prohibited, cannot subsist.

12 - We have already specified that the Christian principles are counsels not precepts. We know that Saint Paul has fought his case up to the tribunal of the Emperor. We have also said that Revelation has never intended to strip men of their natural rights. A Christian can make war and can also quarrel.

13 - Let's consider the Christian spirit in all its aspects. Doesn't Christianity impel those in power to administer **justice** correctly? To punish the crime and defend the rights of everyone? Can anyone say that this sort of Society cannot subsist?

14 - In other hands even the pure **Philosophy** suggests, in certain cases, to avoid litigation, to give up, to be silent and not to pay attention to insults. Because a reaction could make the case worse.

15 - For this reason Christian principles on patience and resignation are useful to the individual and to Society. The person who reacts to any little grief will be unhappy. Sometimes, trying to defend yourself, even for good reason, can end up in disaster. Patience is a great help to the individual; it is often necessary and always useful. The same is for the Society where each part restricts and torments the other. The Social State is for the individual a state of **contrast**, of **violence** and **deprivation**. In such a state **patience** is absolutely necessary; without it Society would not subsist.

16 - What use is the Civil Law for? What is the reason for punishment? To induce each man to stay within the limits of his duty, which is the same as saying that they persuade people to exercise patience. This show how beneficial Christianity is to the Society, it provides Society with an important means of subsistence. Not only it encourages people to use patience, it gives them the strength to exercise it.

CHAPTER 18

Prayer, Poverty and Christian Mortification

1 - Jesus Christ, in the Gospel, exhorts people to **pray**. He said that we must pray all the time to overcome temptations. He also taught how to pray, dictating the most beautiful of our prayers.

2 - Prayer consists in an internal **concentration of the spirit** to evaluate the eternal truths, the dangers of the world and our own weaknesses. To implore then the divine help to win the temptations of this world.

3 - The benefits of prayer are various. **First**. When it is done, according to the principles of the Gospel, in the name of Jesus, it obtains from the Divine Mercy the help we need to accomplish our duty. "**Ask and you will receive, knock and the door will be opened.**"

4 - **Second**. The simple reflection of the spirit stops the action of physical objects and diverts our thoughts from evil things. When passions keep silent, the moments of tranquillity give strength to the power of reason.

5 - **Third**. The more we contemplate eternal truths, the more clear and vivid they become, and the material objects lose their attractiveness. Compared to eternal truths, the material objects appear unclean, short-lived and vain. Consequently **concupiscence**, which is the love for material objects, regresses, and the love for virtues grows.

6 - **Fourth**. Whoever has given time to meditation is ready to work out his daily affairs. He knows what to do and is prepared to face any sort of events, nothing surprises him and nothing troubles him. Inconsideration and precipitation are cause of many errors; **Meditation** is the best remedy.

7 - Prayer **protects** virtue and innocence; it **indicates** the right path to walk and nourishes **prudence**, so important to social life.

9 - Jesus has given us a short formula of prayer. Let's consider it.

10 - "**Our Father**." Jesus doesn't want us to call: God Almighty, Lord of all creation, Supreme Entity, Infinite, Eternal and Immutable Being. All these appellatives oppress our spirit and are irrelevant to our heart. Jesus presents God as a caring **father**, to inspire confidence in us, to invite us to get close to Him and to love Him.

11 - "**Who art in heaven**." God is everywhere, but He manifests Himself, openly, in heaven. Heaven is our final residence.

12 - "**Hallowed by thy name**." Every man must manifest in himself the glory of God, he must imitate the sanctity of God. Whoever imitate the sanctity of God, sanctify God's Name.

13 - "**Thy Kingdom come.**" God reigns over mankind through their virtue first, and then through their beatification. In his prayer the Christian asks that virtue may flourish between men and that all receive salvation.

14 - "**Thy will be done.**" Here are patience and Christian resignation. Always we do the will of God, even if we don't want, because everything happens by the will of God. We are asked then not to resist the will of God, but to accept it. God's decree **guides** sweetly those who conform to His will and **drags** by force those who resist it. If we don't want to be unhappy and fall into despair, we must say: "**Fiat voluntas tua.**"

15 - "**On earth as it is in heaven.**" God's will is done in all universe. Christ mentions heaven to invite us, on earth, to do the will of God with love, in the same way it is done by all Saints in heaven.

16 - "**Give us this day our daily bread.**" After the celestial goods, we ask for the temporal ones. But we don't ask for treasures, we ask simply for the daily bread, which means only the necessary to our subsistence. We limit our request for **today** and for the strict **necessary**, because we are confident that God, who cares for birds and flowers, will always provide us with what we need to subsist.

17 - "**Forgive us our trespasses.**" With sin we trespass God's Justice, but we know that God, a merciful father, is incline to forgive us. The vision of God's **Justice** keeps us **humble** and the vision of God's **Mercy** prevents us from **despairing**.

18 - "**As we forgive those who trespass against us.**" God makes clear that we cannot hope for His forgiveness, if we do not forgive our offenders. To be able to make peace with God, we must make peace with our pairs. Isn't this Religion the best promoter of **Human** unity?

19 - "**Lead us not into temptation.**" We are warned that in our life we are continuously under temptation. We must fight constantly. We need God's grace to win because we are frail. There is no room for pride.

20 - "**But deliver us from evil.**" The sentence underlines the **moral** evil. We don't say: "Deliver us from poverty." We ask to be delivered from crime, from sin, and be made perseverant in the practice of virtues. This is extremely important to Society.

21 - Christianity recommends also **Poverty**. We must understand that Religion does not prohibit to possess riches, but it inculcates the **spirit** of poverty. This mean that we must be detached from riches. We can be affluent materially and poor in spirit or we can be poor materially and rich in spirit, if we crave for affluence.

22 - Greed is at the origin of many evil affecting individuals, families and the Society. Fraud, robbery, treason, murder, dispute, calumny and war are the products of greed. The more money we have, the more attached to it we become.

23 - A wealthy person without spirit of poverty is unhappy. The fear of losing what he possesses, the worries to save it, the need to administer it, keep him or her in constant agitation.

24 The lover of riches is a burden to Society, he is an egotist deprived of compassion. Compassion makes us to associate with those who suffer. The compassionate helps the unfortunate one and he rejoices when others are happy.

25 - Compassion is found more between poor than rich people. The poor being surrounded by people in need, can better understand their plight. The rich, because is not in need, rarely thinks of problems the miserable may face. He has no idea what it means to be poor.

26 - Affluence without spirit of poverty provokes **pride**. The rich not only lacks compassion, but with the time he conceives the idea of being a privileged by nature, of being superior to others. He becomes then impudent and arrogant.

27 - The affluent becomes voluptuous, lazy and unable to serve his country in war or in peace. Nations that have abused their riches have fallen into decadence.

28 - Everyone can see how useful the **evangelical spirit of poverty** is to Society. Definitely Society needs rich people, but these must possess the spirit of poverty to benefit others. Those who don't have spirit of poverty tend to use their riches to abuse others.

29 - Christianity recommends also **Mortification**. The Deists consider this virtue to be good for monks.

30 - Let see what **mortification** means. Saint Paul said: "**Castigo corpus meum et in servitute redigo.**" "I punish my body and control it". (1Cor 9:27). I will ask the irreligious philosophers if they agree that the Society needs citizens of good behaviour and obedience to the natural law. This means we must not rob, not commit adultery and not kill people, etcetera. I will ask also if they agree that passions get their strength from the **body**. It is obvious that a sick person doesn't feel the pressure of passions. From there we conclude that we must castigate and control our body to repress passions. Here is why mortification is extremely necessary to the Social State, it is a **duty of natural law**.

31 - We know by experience that the **will** is corrected by disciplining the **body**.

32 - The Evangelical Religion strongly recommends mortification, and to encourage its practice presents the rewards and punishments of the other life. This way it ensures the spiritual benefit of individuals and the temporal benefit of Society.

CHAPTER 19

Commerce is protected and rectified by Christianity

1 - **Christianity** cherishes the spirit of **poverty**, because poverty protects virtue. But Christianity doesn't forbid **possession**, doesn't reject the rich people and doesn't impose them to renounce their wealth. Since its beginning the Church has welcomed the poor and the rich, the noble and the common, the feeble and the powerful. It is true that Jesus said salvation is hard for the rich, in the sense that richness exposes virtue to many dangers. We shouldn't see the Church as being unfavourable towards rich people. The rich would find themselves in danger even in the natural state. Christianity, on the contrary, helps them in many ways.

2 - Christianity wants the rich not to become poor and be a burden to others. It wants everyone to work to earn the daily bread. The sentence "**in sudore vultus tui vesceris pane tuo.**" "In the sweat of thy face shalt thou eat bread." (*Gen 3:19*), was addressed to all men, and Jesus our Saviour hasn't absolved us from the execution of that sentence.

3 - The Scriptures invite us to consider the little ant: "**Vade, piger, ad formicam.**" "You slacker, go to the ant." (*Pro 6:6*). The ant works tirelessly for the present and for the future. During summer it strives to ensure its subsistence for winter. It is God's will that we also provide for our future. In other part the same Scriptures say: "**Do not worry about tomorrow.**" (*Mt 6:34*). This signifies that we must not despair of God's providence, it doesn't mean that we can stay idle waiting for God's help.

4 - Jesus orders also that we pay taxes: "**Give Cesar what belongs to Cesar.**" (*Mt 22:21*). Jesus himself has paid taxes.

5 - The precept "**Quod superest date eleemosynam.**", "Give the superfluous to the poor." (*Lk 3:11*), it infers that we are allowed to earn more and more, but we must give to the poor what is excessive to our needs.

6 - The way of the social order is such that the needy are in greater number than the wealthy ones. It is commendable then to earn the more we can to be able to help the poor. This is Charity, the queen of all virtues, the virtue that places the Christian above all other humans.

7 - Men can do marvels with their ingenuity: They can dominate the mountains, and transform the marshes into fertile fields. They can cross oceans, open roads and dig channels. They can build factories. All these activities produce different effects, according to the intention motivating human actions.

8 - A man dominated by **self-love** pretends to work for others, but in fact, everything he does, he does for himself. He will easily deceive people to increase his riches.

9 - A man stimulated by **Christian Charity** puts all his efforts to the service of other people. He will feed the hungry, cloth the naked, assist the sick. He will give shelter to the homeless, he will adopt the orphan and will help old people.

10 - Christian Charity has transformed sterile deserts into cultivated lands for the benefit of the poor.

11 - The **Missionaries** have brought not only religion to the far land of the earth, they have brought also knowledge. The indigenous people were united in Civil Societies and the commerce was established between them and other Nations.

12 - Christianity did spread all over the world and different people have become friends. The identity of faith, the uniformity of cult have produced a **universal unity**. This extends from the spiritual field to the temporal one encouraging the commerce.

13 - Wrong are those who sustain that Christianity is an enemy of the commerce and the temporal happiness of people.

14 - Christianity, in fact, **protects** commerce and **rectifies** it with the purity of its ethics and the severity of its warnings.

15 - Christianity forbids all means which are detrimental to other people. Forbids whatever is contrary to rules of justice and principles of charity.

16 - It strongly rejects **usury** in all forms. The words of Jesus: "**Mutuum dantes, nihil inde sperantes.**" "Give to every-one who asks and don't ask it back." (Lk 6:30), are unanimously interpreted by Fathers and Theologians as a **precept** not an advise.

17 - The **Revelation** teaches that whoever **usurps** deliberately and doesn't amend, cannot be absolved of his sins.

18 - The fear of hell acts efficiently in ensuring the property of each one against greed; and so does the obligation of **repayment**. Many people who have chosen to disregard this obligation during their life, when are dying they decide to repay using their will. If it is impossible to find the offended, the repayment should go to the poor.

19 - All these rules **rectify** the commerce, and help it grow. The industry of each individual is exercised with greater freedom when is protected from speculation and greed. And this protection increases the amount of goods in commerce.

CHAPTER 20

Arts and Science are promoted by Christianity

1 - **Christian Religion** protects Commerce and favours **Arts** which are part of it. Again Charity gives subsistence to people the Social Order could not employ. It is an alternative way of giving alms.

2 - This method is advantageous to the public and is commendable.

3 - It is useful because it overcomes the **danger of laziness** and its deleterious consequences. Some dishonest people deceive the generous ones to get alms at the detriment of the real needy. And the certainty to get help encourages indolence and causes disorder in the Society.

4 - Whoever gives alms is not obliged to investigate about the real situation of the beneficiary. He sees Christ in the person of the recipient and his action is praiseworthy.

5 - It is honourable to employ the poor. These people busy at work become quite and sober. They contribute also to increase the products and to increment the commerce for the benefit of all.

6 - Brave are the people who exercise Christian Charity by maintaining the factories, by promoting Arts, by assisting the young with their studies and by collecting work of arts. To some people the **museums** appear as monuments of luxury and vanity. But, if you really think, they are **source of wealth**, they attract foreign visitors and nourish many artists.

7 - To give alms to the poor is a noble act. We know that the right of the poor to be helped by the rich people is **imperfect**. The poor cannot force the wealthy people to give if they refuse. Consequently the poor must humiliate himself to obtain by **grace**, what should be given to him by **justice**, and this degrades the **dignity** of human nature.

8 - On the contrary when the poor uses his **industry** at the service of the rich, he acquires a **perfect** right. He becomes **equal** to the rich and can force him to pay for his service. And the rich has no reason to feel superior to the recipient.

9 - Arts are also promoted by Christianity for the **Divine Rituals**. We know that God wanted a great temple in Jerusalem. Jesus instructed us to **honour** God in **spirit** and **truth** but he did not abolish the **external worship**, which is a requisite of **natural law**. The visible monuments of Religion are needed to maintain alive the idea of God's existence and his attributes. A Temple reminds us the Majesty of God. The Altars tell us that we must accept God's dominion; to him we must offer our goods and even ourselves in sign of dependence. The external worship is a **law of nature**. Jesus rejected the cult of the Pharisees because their sacrifices were

not offered with good heart. Jesus didn't abolish the external expression of the cult. He himself, in fact, ordered to renew the sacrifice of the cross in his memory. He did pray in the temple of Jerusalem and when he saw the Temple being desecrated by vendors, he chased them saying that the temple was a **house of prayer** and not a hideout for thieves.

10 – A **sign** always has an analogy with and is proportionate to the **object** it refers to. It is sensible then that men dedicate to God, the most excellent Being, temples grander than royal palaces. The materialistic human being needs physical signs to understand; from the magnificence of what he sees, he will be able to measure the grandeur of what he cannot see. Take out the symbols and men lose the concept of **spiritual realities**. Even the Prince surrounds himself with majesty, magnificence and glory to give his subjects the idea of his dignity.

11 - Our Churches are adorned with the most precious works of art because, according to the Christian faith, Jesus God is **personally and permanently** present in them.

12 - Even Catholic Dogmas of **Angels** and **Saints**, contribute to keep alive the work of Arts. Christian Religion is responsible for the revival and the development of Architecture, Sculpture and Painting. Music would have disappeared during barbaric invasions if the Church had not kept it in its liturgy. With the melody musical instruments were also saved.

13 - What about **Science**? Christian Religion adapts itself to the simple people and to the cultivated ones.

14 - Because the Church has to guide the faithful by way of **Authority**, it must always have people expert in all **Sciences**, particularly the ones related to Religion. The Theologians must be able to discern the word of God from the word of man. They must be able to present it to the **Faithful** and defend it from the arguments of Heretics and Nonbelievers.

15 - It is very important for the Church's Ministers to study in depth the **Revealed Theology** that includes the **Natural Theology**, a branch of Metaphysics. They must study the Holy Scriptures, the Tradition and the Fathers of the Church who are the interpreters of Scriptures and the witnesses of Tradition. The study of Languages, of Critics and History cannot be neglected. The study of **Councils'** Declarations is relevant because the way of **Authority** prescribes to believe what the Church has always believed in, and to do what the Church has always done. The study of **Christian Moral Rules** is a must because these rules direct our daily practices.

16 - The Ministers must cultivate also the **Eloquence**, to be able to properly instruct the people and fight sin. We must appreciate the fact that our **pulpits** still enjoy freedom of speech. From that Stand is proclaimed what some people don't want to hear, is condemned what some people want to see approved. From there come

reprimands with the language of the truth instead of flattery words of adulation. The Greeks and the Romans remind us how necessary eloquence is to **freedom**.

17 - To convince the **Sceptical** and to confute the **Heretic**, the Minister must be erudite in the **Holy Sciences** and also erudite in the **secular** ones. He must study **Logic Philosophy** which is the right instrument to distinguish the true from the false, the certain from the doubtful. It gives precision to our ideas, it produces clear definitions and it creates strong syllogisms.

18 - It would be foolish to believe that Christianity forbids these sort of studies to lay people. Every faithful can have access to the Revealed Doctrine, everyone is a witness and can be defender of Christ.

19 - Christianity promotes also the study of **Civil Law**, to make sure that Justice is properly administered. Protects the **Medical** studies which bring relief to the sick. Encourages the study of **Physics**, because progress is beneficial to people and suits the system of Charity.

20 - During barbaric invasions, the Monks took care to preserve the instruments of knowledge.

21 - After the invasions the Church did contribute in the creation of **Universities of Studies**, so called to specify that in there were taught **all Sciences**.

22 - There is no doubt that Christianity values **Sciences**. The best thing it did was to place them in the context of the **Divine Word**, a move the Liberal Thinkers didn't appreciate. Yet without this solid anchor Sciences would be floating in the boundless ocean of scepticism.

CHAPTER 21

Sociability and Christian Intolerance

2 - **Sociability** is an inclination which brings man close to man, which makes the humans reciprocally friendly and keeps them peacefully united.

3 - The more sociable is a person, the more he loves other people. The more he is inclined to help them, the more he endeavours not to upset them. The more patient and tolerant he is with his mates, the more he is resigned to the will of God. With the help of prayer he is able to keep his innocence. He will practice poverty and mortification, and more than anyone else, he promotes commerce and cultivates Arts and Sciences for the enjoyment of the whole community.

4 - I have said previously that the principle of Christianity is Charity. I have demonstrated that the Christian has the duty to do **works of Charity**. I have exposed the attitude of Christianity towards war, slavery, paternal and marital authority. I have explained the Evangelical counsels of patience and resignation. I have talked about the obligation to pray and to practice poverty and mortification, all means which are effective in controlling the cause of discord, rivalry and conflict. I have also shown how efficiently Christianity protects and promotes Commerce, Arts and Science. From all that we concluded that the **true** Christian is the **most sociable** of all humans. I leave to you to prove the contrary.

5 - I will add that where the **competition** creates contrast, Christianity proposes poverty and mortification as remedy. Where **different opinions** irritate the spirits, Christianity introduces conformity of thought by means of faith.

6 - In regard to **Moral Rules** and **Religious Dogmas**, all Christians must have the same idea. This is the great precept of faith, which was announced in grave terms: "**Qui non crediderit condemnabitur.**" "Whoever does not believe will be condemned." (Mc 16:16).

7 - **Faith** is a characteristic of the Revealed Religion. Philosophy has and will fail in its attempt to unite people. So again, the Christian is the most sociable of all men.

8 - We say more. **Unity** is better kept when there is one single authority, and even better if the authority is divine. The divine authority is not affected by human moods, and the humans are more inclined to obey God's commands than orders of a man. Look now at the **Chair of Peter**, the centre of the Catholic Unity. There we find one single authority, one jurisdiction which extends to all Kingdoms of the world. It is **divine**, because is instituted by God, and is **one** because the Church of Christ is one. This again makes the Christian the most sociable person of all.

9 - **Secular Philosophers** argue that Christians have also caused trouble to the Civil Society. Take for example the Religious wars.

10 - I have always distinguished between the **real** Christian, the one who operates according to the principles of the Christian Religion, and the **false** one, who operates following the human passions.

11 - We must question ourselves. Does Christian Religion, by its character, encourage and permit evil actions? If a Christian steals is that the fault of Religion? Christian Religion is based on Charity and inspires only love and good work. We must say that some Christians have a wrong idea of their Religion.

12 - Some Christians do wrong things by **ignorance**. This is the legacy of centuries of barbarianism.

13 - We also call false Christians the **Heretics**. It was mentioned that some conflicts started for Religious reasons; the Acts of the Apostles and some Letters relate about dissensions between the first Christians. Yes, but the reality is, as Saint John points out (*1Jn 2:19*), that certain false brothers started divulging practices contrary to the purity of **Christian Morality** and **Christian faith**. The Heretics have hoisted the flag of discord and have troubled the tranquillity of the Civil State.

14 - If **true** Christians have defended themselves from unjust aggressors and have fought to keep intact the deposit of the holy doctrine, necessary to the eternal salvation and the temporal happiness of men, are they to be blamed? Is this intolerance?

15 - The Philosophers insist on saying that the true Christian is **intolerant** towards Heretics and Infidels. For this reason Christian Religion is contrary to the universal benevolence and, by its nature, is inclined to exclude, to separate and to isolate.

17 - I assert that Christianity has always commanded to love people as they are all made in the image of God. We only hate sin, we never hate the sinner. Does a father hate his vicious son? Definitely not, he loves his son, but he detests the faults he sees in him. It is wrong then to say that Christian Religion is against **universal benevolence**.

18 - It is erroneous to say that, by its character, Christian Religion excludes, separates and isolates people. Religion excludes, separates and isolates only to preserve **Unity. Intolerance** in fact is the companion and the Custodian of **Sociability**. I will explain.

19 - When there is an outbreak of **plague**, the sick are isolated. This is done to keep the healthy people united, to prevent the healthy people, taken by panic, to escape from the community and expose themselves to any sort of danger.

20 - When some rebels **revolt** against the Government, the public force isolates them. The intent is to preserve the totality, to protect the union of the community.

21 – It makes sense that sometimes we need to **exclude**, to **separate** and to **isolate** to be able to **tighten**, to **consolidate** and to **protect** the **Union**. It is the only way to obtain it. It is obvious then that **Intolerance** is the offspring of **Sociability**, and the two go together.

23 - Without **Intolerance** no Society could **survive**. Isn't Intolerance what forbids anyone to do his own way? Aren't civil laws mark of intolerance? Aren't prisons and capital punishments instruments of intolerance? Without them how the Society could be preserved? Aren't **Sociability** and love for men that generate intolerance? Why then all these protests against intolerance within Religion?

24 – Some people come with this reasoning: the crime is a depravation of the heart, it is **voluntary** and must be punished. But heresy and the scepticism are caused by **ignorance**, are errors of the intellect and should not be punished.

25 - I start pinpointing that ignorance and errors can also be voluntary.

26 - In addition, if we generalise the principles of ignorance and error, we should tolerate anything.

31 – Finally, I would specify that Intolerance in the hand of Christian Charity cannot produce bad effects. The same in the hand of self-love, egotism and the passions of Heresy and Incredulity can produce nothing good. We know what happened in the past and we can see what is happening in our days.

CHAPTER 22

Christianity is enemy of Despotism

2 - In saying that **Christianity** is the enemy of Despotism, I intend to say that the principles of Christianity are **incompatible** with those of **Despotism**. Christianity forbids any abuse of power and provides the Princes with strong motives to exercise correctly their authority. I will develop these points in this chapter.

4 - What **Despotism** basically is? *It is a Government with no other Law than the will of the Despot.* What Christianity essentially is? *It is the revealed Divine Law imposed to every man with no exception.* This implies that within Christianity even people in power are subjected to the Divine Law. They cannot govern as they please.

5 - Within **Despotism**, the **will of the Prince** is the rule of all morality, the source of good and bad, of right and wrong, of honest and corrupt. Within **Christianity**, instead, the **will of God**, establishes all the moral rules. The Prince's will is variable and subject to the influence of passions. God's will is immutable and cannot accept what is dishonest and evil.

6 - Despotism doesn't admit **private property**. Everything belongs to the Prince. The Prince is also the absolute master of his subjects' life. Within Christianity God is the Lord of all creation and the Master of human life. He has threatened, with severe punishment, every one, particularly the Princes, who dared to take the life or the property of a man.

7 - *Despotism is based on fear* and it could not be differently. Because Despotism is against nature, it is a state of violence and the subjects cannot be controlled otherwise than by force. The subjects are slaves and the Despot is their master. *Christianity instead is based on Charity*, which is Love. The Prince is like a father and the subjects like his children.

9 - Any **abuse of authority** is a temporary Despotism. Christianity being against Despotism is, for the same reason, against all abuses of sovereignty.

10 - The Divine Law forbids the Prince to use his authority for personal advantage. If he doesn't use his power for the good of the people, he sins against God's Law.

11 - When the Sovereign employs his time in amusements instead of dedicating himself to the government of public affairs, he neglects his people.

12 - When he oppresses the citizens to expand his possessions, when he adventures in unnecessary wars, he doesn't govern for the people.

13 - If he doesn't administer Justice correctly, if he doesn't give access to the truth, if he doesn't distinguish between Merit and Demerit, if he neglects those who most need protection, can he be called the **man for the people**?

14 - The **Divine Law** forbids: pride, impatience, insensibility, stubbornness.

15 - The Divine Law forbids also other things. God did punish the Royal Minister sent to plunder the Temple of Jerusalem. He did punish many Kings of Judea and Israel for having mistreated his Prophets. God has condemned to seventy long years of slavery his People, when their Sovereigns did dare to contaminate with idolatry the Revealed Doctrine. Neither in the Old Testament nor in the New Testament God has ever left the interpretation of his Law in the hands of the Prince.

17 - Is the Divine Law particularly severe with the Princes? I will answer that the Natural Law imposes the same duties to every human. Sovereignty, by its nature, must be exercised for the good of the people. Christian Religion has only incorporated and authenticated, with the seal of the **Divine Authority**, all the **Jus Naturalis**, the Natural Law.

18 - It is a great benefit for humanity that Revelation has fixed all **Rules of Morality**, and the limits and duties of all **Sovereign Powers**.

19 - By what **means** Christianity represses the passions of the Prince? The means are the same as those used to repress the passions of the Subjects. The **identity** of the religious means stresses the equality between those in **command** and those who **obey**.

20 - Let's consider **Charity**. The Prince as well as his subjects must possess this virtue, otherwise they would not be Christians. Doesn't Charity eliminate all differences and put on a level of equality those who love and those who are loved? Doesn't Charity incessantly remind us the idea of **brotherhood**?

21 - Equality is also stressed in spiritual rewards. The same Eternal Beatitude is proposed to the **Prince** and to the ordinary **people**. The different degree of it is not measured according to the state of birth or the rank of power, it will be consistent with the level of virtue of each individual.

23 - In the exercise of external worship, the Sovereign is considered as an **equal brother**. There is no temple reserved exclusively to him, there is no altar reserved to him. No different sacrifice is offered for him, no different virtues are preached to him. In the Church he is not in command, he has no superiority. In the Church there is one only Monarch: God. In the presence of God all humans appear with the same uniform: the uniform of **creatures**. What a noble **equality**!

24 - For the administration of **spiritual matters** the Religion of Christ has established the **Priesthood**. The Christian Princes like all faithful are subject of the Christian Church on whatever is related to faith, morality, administration of Sacraments and Ecclesiastical Law.

25 - In the Old Testament God sent his prophets to reprimand the Kings, when they abused their power. Samuel was sent to King Saul and Nathan to King David.

John the Baptist was sent to King Herod to tell him: "Non licet tibi." "It is forbidden to you."

26 - In the New Testament the **Prophetic Power** is permanently entrusted to the Sacerdotal Body. The Priests of Christ has then not only the right but also the duty to say: "**Non licet tibi**" to the Christian Prince if he abuses his powers. When Saint Paul recommended to a Bishop: "**To preach the message, to insist on it, in season and out of season, to convince, reproach, and encourage.**" (2Tim 4:2), he didn't make any exception for the Princes.

27 - Even the Prince needs the Priest to be absolved of his sin. The Priest of Christ, when he sits in the Tribunal of Penitence, becomes also the judge of the Prince in the same way as for other sinners.

28 - If the Prince doesn't listen to the voice of the Church and obey, he can be excommunicated.

29 - How powerful these means are to control the pride of the man in power, to repress his passions, and to bring him closer to his subjects! It is true then that **Christianity is the enemy of Despotism**. That is the reason why the Roman Despots persecuted the Christians.

CHAPTER 23

Christianity is friend of the right Sovereignty

1 - The right **Principality** is the one that in exercising its functions matches the scope of the institution, conforming to the rules established for it. The Principality has its foundations in **nature**, we have seen it in the First Book of this Work. Having shown that Christianity approves, confirms and incorporates in its system all the Natural Law, we conclude that **Christianity is really the friend of the right Principality**.

2 - It is not enough to say that **Christianity** confirms and adopts the natural Principality. Christianity does much more. It **elevates** the idea of Principality and **sustains** it against attempts of subversion operated by the subjects' uncontrolled passions. I will explain this in the present chapter.

3 - When the agnostic **Philosopher** considers the **civil order** he sees the humans as they are in the present state and imagines that it was the same in the beginning. The **Christian** instead consults the **history of man** in the **Divine Revelation** and learns that the present human state is not the same as it was in origin.

4 - The Christian believes that men were created in a state of perfect moral **equilibrium**. The passions were correctly submitted to the directives of the Reason. Charity was **connatural** to humans and no one would have done ill things to others. Consequently **no subordination** was necessary and **no Sovereignty**. All men would live in perfect equality and in perfect freedom, each one respecting other people's **rights**. That reality didn't last long.

5 - The Christian believes that the **original sin** has destroyed such wonderful order. The human nature was corrupted and **concupiscence** did emerge. **Self-love** started oppressing the humans with deceit and evil actions. It was necessary then, for the security of all, to create the **Civil Society**, from which subordination and principality derived.

6 - In the Christian view, Principality was created by God as a **remedy** against the consequence of sin. It doesn't cancel sin, but it controls its effects, keeps the passions in order and stops disruption.

7 - Because Principality is a remedy against sin, it obviously benefits humans temporally and spiritually.

8 - Seen in this perspective **Sovereignty** appears **noble**. In addition, if we consider that within Christianity the Principality must be based on Charity, we can better understand its excellence.

9 - It is not contrary to the Christian Doctrine to sustain that Principality is created by the people in virtue of the **Social Contract**, as I did explain in the First Book.

God keeps the role to **approve** it in the same general way He approves whatever generates from the same nature of creatures. Nevertheless the Christian, who takes as a guide **Revelation** more than **Reason**, will see in the decisions of the Prince the will of God and not that of a man. The reason comes from the Scriptures that present the Prince being a **Minister of God** and declare that all power comes from God.

11 - This view elevates **Principality** to a greater dignity and impresses in the Prince a character of **holiness**. The Princes are considered as Vicars of God commanding in the name and by the authority of God.

12 - This elevation **fortifies** and **sustains** the Principality much more of what could have done the pure natural system.

13 - More than that, Religion incites the Christians to be **subordinate** and obedient to their Sovereign.

14 - For a Christian, religious duties include to be faithful to the Prince, to correctly serve him, not to defraud him, not to denigrate his actions. The infringement of any one of these duties is a sin. Saint Paul incites us to "**obey not only for fear of punishment, but also for conscience sake.**" (Rom 13:5).

16 - All Religious maxims make the Christian more sociable and respectful of order, tranquillity and subordination.

19 - It is an Apostolic precept to "**submit to the superiors, not only to the good, but also to the harsh.**" (1Pt 2:18). The reason is that even the cruel superior is **Minister of God and executor of his will**. The Christian, then when he suffers oppression from the Prince, he would recognise in it the hand of God bringing tribulation to his people.

20 - The great principle of **Authority**, established in the Christian Church by Jesus, encourages the faithful to be subordinate to the Priesthood in spiritual matters, and in the same time teaches them to be subordinate to the Prince in temporal matters.

21 - Even better, the same **Priestly authority**, the same **Bishopric censure** that impedes the Principality to slip into Despotism, defends it against any unlawful attempt of the citizens. Then the Priesthood proclaims to the people: "**Non licet tibi.**" and employs whatever means possible to calm the agitated spirits and to re-establish order and tranquillity.

22 - Christianity inculcates limitless *patience*; yet this precept doesn't imply that Jesus Christ has authorised **Tyranny**. The Gospel has not **degraded** man when he became a Christian. It didn't and it could not **deprive** him of his **natural rights**. The Christian then has the right to depose the Sovereign in circumstances and for reasons clearly expressed in the First Book.

23 – When talking about Sovereignty, Christianity insists on the **will of God** more than on the will of **people**. Still in relation to Sovereignty we must consider the Will of God as a **general and ultimate cause** as we do for all other natural matters. We don't find, in the **Scriptures**, any sentence indicating that Sovereignty was **specifically** and **positively** instituted by God. We find instead a specific and positive act for the institution of the Priesthood. These are the terms used for this last case: "**Tibi dabo claves Regni Cælorum: quodcumque ligaveris super terram erit ligatum et in cælis, et quodcumque solveris super terram, erit solutum et in cælis.**" "**I will give you the keys of the Kingdom of Heaven: what you prohibit on earth will be prohibited in heaven; what you permit on earth will be permitted in heaven.**" (Mt 16:19).

24 - Even if the Principality was directly instituted by God, with a positive act, the conclusion wouldn't change. It is certain that God **wants** the Prince to be in power, because Sovereignty is **necessary** to guide humans towards virtue and happiness. In other hand it is also certain that God doesn't want in power whoever acts against the virtue and happiness of men. If the **Pope** uses his power in favour of the Heresy he is automatically deprived of his Dignity. In the same way a Sovereign using his power against the legitimate scope of the institution would lose his position of Command.

25 - Yes, Revelation teaches to obey to the Princes all the time, but there is an **exception**. When the orders contravene God's Law, the Revelation recommends not to obey.

26 - The Apostles were the first to practice this precept and had left us their example. The Jewish Council of Jerusalem imposed to Peter and John not to speak in the name of Jesus. But the Apostles answered that, in conscience, they could not keep silent. "**Melius est obedire Deo quam hominibus.**" "**Better to obey God than man.**" said Peter. The Roman Emperors used all their power to force the Christians to offer sacrifices to the idols, but the followers of the Gospel were inflexible in their refusal.

27 - The enemies of Christianity reproach the modern Christians of neglecting the maxims of peace taught in the past. They accuse also the priests of corrupting their faith. They preach, in fact, that in good conscience the citizens are released from their oath of allegiance to the Prince if he persecutes their Religion.

28 - Before accusing they should carefully consider the **time** and the **circumstances**. When Christianity started it did find Monarchies already in existence. The Roman Empire, for instant, was established and extended not by Christians, but by Gentiles. This means that its fundamental **Constitution** didn't include any clause aiming at the protection of Christian Religion. What reason then the Christians, subjects of the Empire, had to break the oath of allegiance? What Natural Right could they appeal to?

29 - The **modern Monarchies**, instead, did find Christianity already established. The Christians have made one of the fundamental pillars of their Constitution that

Christianity must be the Religion of the State. Their oath of allegiance, then, was conditional to the **solemn promise** of the Prince to protect Christian Religion. This obligation of the Prince is renewed every time a new Monarch is crowned, and people renew their oath of allegiance.

30 - The Nobility of France has publicly honoured this truth and its principles in the **Protest** of 23 September 1791 against the **Royal Constitutional Diploma**. The document declares: *"The King doesn't reign for himself and he has no right to change what represents the essence of his Dignity. During his Consecration he has solemnly sworn to always respect it. He cannot violate his oath freely and solemnly taken, because it is inseparable from the real authority. A King ceases to be such as soon as he violates the oath which has made him King. One of the essential conditions imposed to the King by his oath is to maintain in all its splendour the Religion of our forefathers."* The Atheist conspiracy has instigated some princes to refuse coronation to avoid taking such an oath. Vain attempt indeed, because the simple fact of accepting the election to govern implies acceptance of all obligations connected with it.

31 - Consequently when the priests have declared that in the circumstances indicated above (*Art, 27*), the subjects are freed from the oath of loyalty to the Prince, they have announced a truth of **natural right**, an eternal, necessary and immutable truth.

32 - It must be stressed though that in temporal matters the right to judge, if the Prince has or has not violated the Constitution, belongs to the **Nation**. In Religious matters the right pertain to the **Priesthood**. This is an advantage for the Prince, because he is not exposed to the fanaticism of the people, instead he is assisted by the Spirit of Truth and preserved from errors against faith.

33 - Catholic Theologians teach that the Pope falling into Heresy loses his Dignity, notwithstanding that his authority originates from an immediate and positive will of God. Why shouldn't be the same for the Prince in similar circumstances?

34 - Some Theologians speculate that the authority of the Pope depends from the will of the whole Church. Others sustain that it originates from the will of each individual. Such doctrines have easily found their way to the press. In contradiction, the same Theologians don't accept the idea that the authority of Temporal Sovereigns derives immediately from the people and that it expresses nothing else than people's will.

35 - To some critics my Work appear dangerous. I wish them to consider what I have exposed in the First Book together with the content of this one and assert if my work is really unsafe for the security of Princes. I can only say that my effort rests on the authority of Saint Thomas Aquinas, and that I have followed a guide appreciated by the whole Church.

36 - Do I need to mention the famous Bucero? He said: "Tolle Thomam, et dissipabo Ecclesiam Dei." "Take away Thomas and I will destroy the Church of God."

37 - I will make also clear that my doctrine was sustained, before me, by Bianchi, Roncaglia and many other Theologians. They affirm that the Oath of the citizens can, by its nature, be dissolved and that the Pope, for Religion sake, has the faculty to declare it dissolved. I sustained this proposition, based on the Natural Rights, in my Book against Freret. My work then didn't provoke any scandal in the Church of God, which proves that it was a solid and sound one. Let me say with Saint Paul: "Jesus yesterday and today."



The philosopher by Giuseppe Errante

CHAPTER 24
**Christian Religion is the most secure Custodian
of the Rights of Man in the Civil Society**

1 - This is the subtitle of my book; this is what I was set about to **prove**, and I believe I have accomplished my duty. The Five Books I have written are the premises of a geometric demonstration. They lead to the conclusion that **Christian Religion is the most secure Custodian of the Rights of Man in the Civil Society**.

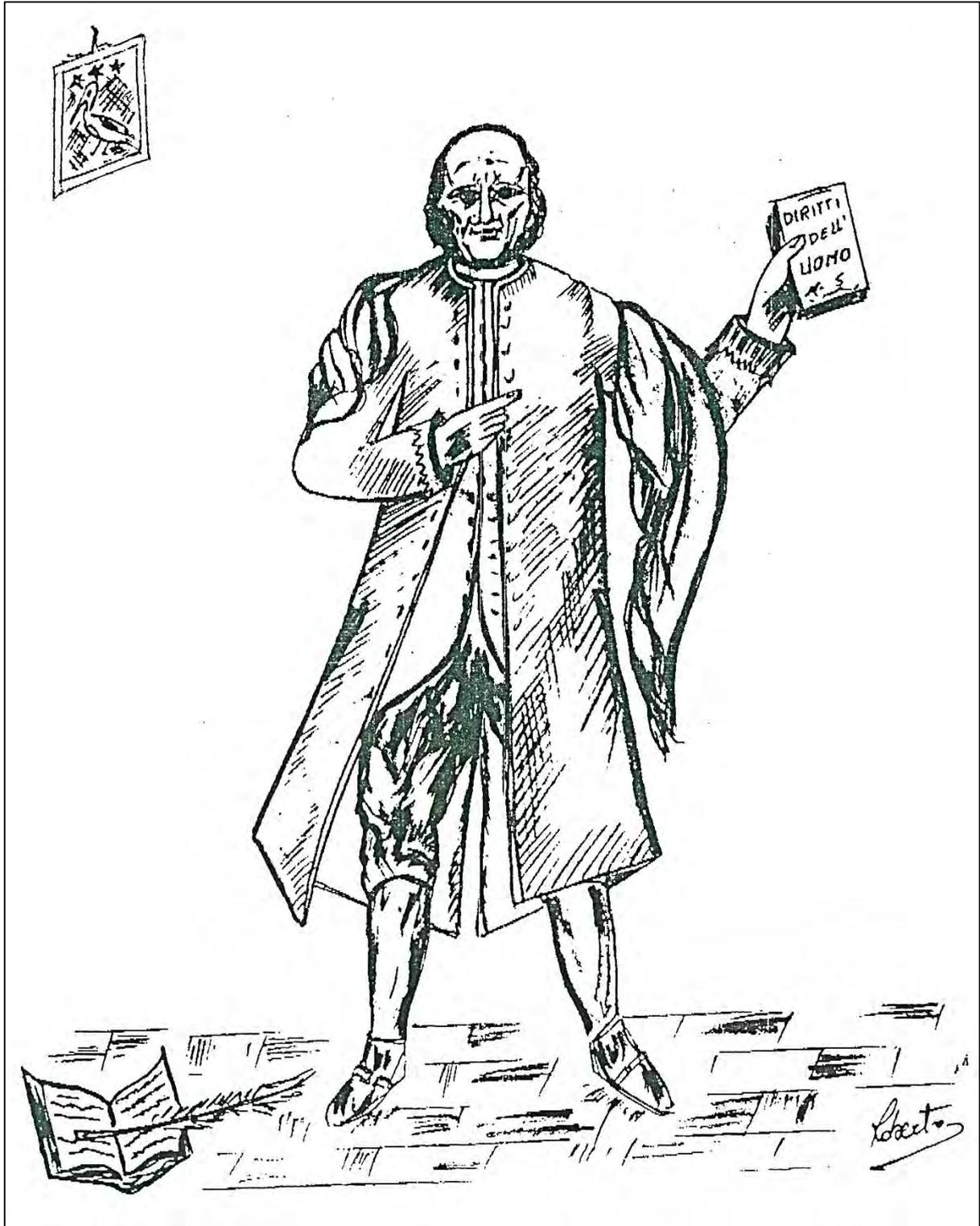
2 - I started, in the **First Book**, by itemising the **Natural Rights** and talking about the formation of the **Civil Society**. In the **Second Book** I have demonstrated that the **protection** of the Human Rights in the Civil Society could not be assured with pure natural means.

3 - **Atheism, Materialism** and **Fatalism** would be even worse protectors. In fact they would destroy the simple natural defences of Society. I have disclosed this fact in the **Third Book**.

4 - In the **Fourth Book** I have explained that **Deism**, with its theory of **Natural Religion**, promises a lot but is incapable of achieving what it promises.

5 - In the present **Fifth Book** I made evident that **Christian Religion** has the **means to realise** the benefits vainly promised by Deists to the Civil Society. I have also pointed out that Christianity, with its Sacraments and its Discipline, can efficiently control our passions, keep in order self-love, implement the social unity, discourage despotism and strengthen the right principality.

6 - The natural consequence of all this exposition is that **Christian Religion is the most secure Custodian of the Human Rights in the Civil Society**. This is what I intended to demonstrate.



The Philosopher Nicola Spedalieri - Design by Roberto Spedalieri- 1995

BOOK SIX

WHAT IS THE BEST SYSTEM IN THE PRESENT CIRCUMSTANCES?

With the Fifth Book the Author has finished his exposition, but he cannot neglect to examine the apparent failure of Christian Religion in the context of the French Revolution (Chapter 1). Spedalieri starts pointing the finger to the loss of Religious influence; he then exposes the causes of that loss. He gives an accurate account of the methodical discredit of Revelation and its fundamental truths operated by the modern philosophies (Chap. 2), the subtle undermining of the ecclesiastic Authority and the interference of the Civil Authority in Religious Matters (Chap. 3 - 5), the obstacles opposed to the External Cult, the misappropriation of ecclesiastical properties (Chap. 6) and the persecution against Religious Congregations (Chap. 7). He exposes also the conspiracy of anticlerical forces aiming at the destruction of Christian Religion, the hostile press (Chap. 8 - 11), and the promotion of Jansenism and Protestantism (Chap. 13). Finally the Author asserts that the collapse of Religion has brought the downfall of the State.

In the 14th and last Chapter of Book 6 the great Philosopher Nicola Spedalieri denounces the hypocrisy of fanatic Rationalists for attributing to Christian Religion the responsibility of the present chaos and proposing, as remedy, the total abolition of Christianity. "Which means," Spedalieri says, "that they propose as remedy what is in fact the cause of evil."

*The remedy is one and only one, insists Nicola Spedalieri: "Re-establish Religion and all the chaos will stop. **Re-establish Christian Religion in its essence and in its vigour**, restore the jurisdiction of Bishops." It is his last vigorous appeal. He ends his eminent volume with this remarkable declaration:*

"I have satisfied my heart. I have listened the voice of my conscience. I have announced the truth as I saw it in my silent meditation. I have given to God what belongs to God, to the People what belongs to the people, to the Princes what belongs to the Princes. In finishing this Work I feel the enjoyment which always accompany a good action."



*Tomb of Nicola Spedalieri
Vatican Church of Saints Michael and Magnum*

*“In memory of NICOLA SPEDALIERI Sicilian from the City of Bronte
Man of profound intelligence, erudite in Divine Sciences and other doctrines
who wrote excellent books on Christian Religion.*

Pope Pius VI

Elected him a member of the Beneficiaries' College of the Vatican Basilica.

He was counted among the greatest Philosophers of his time.

Lived 54 years, 11 months and 20 days

Died 26 November 1795

Nicola Maria de Nicolai Minister of Public Affairs, deeply afflicted,

Erected this monument to his incomparable caring friend.”

APPENDIX 1

Declaration of Independence adopted July 4, 1776, by representatives of 13 North American Colonies

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connections between them and the state of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our Sacred Honour.”

APPENDIX 2

Declaration of the Rights of Man and of the Citizen decreed by the National Assembly (of France) the 28 August 1789

“PREAMBLE

The representatives of the people formed into a National Assembly, considering ignorance, forgetfulness or contempt of the rights of man to be the only causes of public misfortunes and the corruption of governments, have resolved to set forth, in a solemn Declaration, the natural, inalienable and sacred rights of man, to the end that this Declaration, constantly present to all members of the body politic, may remind them unceasingly of their rights and their duties; to the end that the acts of the legislative power and those of the executive power, since they may be continually compared with the aim of every political institution, may thereby be the more respected; to the end that the demands of the citizens, founded henceforth on simple and incontestable principles, may always be directed toward the maintenance of the Constitution and the happiness of all.

In consequence whereof, the National Assembly recognises and declares, in the presence and under the auspices of the Supreme Being, the following Rights of Man and of the Citizen.

Article 1 - *Men are born and remain free and equal in rights. Social distinctions may be based only on considerations of the common good.*

Article 2 - *The aim of every political association is the preservation of the natural and imprescriptible rights of man. These rights are: Liberty, Property, Safety and Resistance to Oppression.*

Article 3 - *The source of all sovereignty lies essentially in the Nation. No corporate body, no individual may exercise any authority that does not expressly emanate from it.*

Article 4 - *Liberty consists in being able to do anything that does not harm others: Thus, the exercise of the natural rights of every man has no bounds other than those that ensure to the other members of society the enjoyment of these same rights. These bounds may be determined only by law.*

Article 5 - *The law has the right to forbid only those actions that are injurious to society. Nothing that is not forbidden by law may be hindered, and no one may be compelled to do what the law does not ordain.*

Article 6 - *The law is the expression of the general will. All citizens have the right to take part, personally or through their representatives, in its making. It must be the same for all, whether it protects or punishes. All citizens, being equal in its eyes, shall be equally eligible to all high offices, public positions and employments, according to their ability, and without other distinction than that of their virtues and talents.*

Article 7 - *No man may be accused, arrested or detained except in the cases determined by the law, and following the procedure that it has prescribed. Those who solicit, expedite, carry out, or cause to be carried out arbitrary orders must be punished; but any citizen summoned or apprehended by virtue of the law, must give instant obedience; resistance makes him guilty.*

Article 8 - The law must prescribe only the punishments that are strictly and evidently necessary; and no one may be punished except by virtue of a law drawn up and promulgated before the offence is committed, and legally applied.

Article 9 - As every man is presumed innocent until he has been declared guilty, if it should be considered necessary to arrest him, any undue harshness that is not required to secure his person, must be severely curbed by law.

Article 10 - No one may be disturbed on account of his opinions, even religious ones, as long as the manifestation of such opinions does not interfere with the established law and order.

Article 11 - The free communication of ideas and of opinions is one of the most precious rights of man. Any citizen may therefore speak, write and publish freely, except what is tantamount to the abuse of this liberty in the cases determined by law.

Article 12 - To guarantee the rights of man and of the citizen a public force is necessary; this force is therefore established for the benefit of all, and not for the particular use of those to whom it is entrusted.

Article 13 - For the maintenance of the public force, and for administrative expenses, a general tax is indispensable; this must be equally distributed among all citizens, in proportion to their ability to pay.

Article 14 - All citizens have the right to ascertain, by themselves, or through their representatives, the need for a public tax, to consent to it freely, to watch over its use, and to determine its proportion, basis, collection and duration.

Article 15 - Society has the right to require of every public agent an account of his administration.

Article 16 - A society in which the observance of the law is not assured, nor the separation of powers defined, has no constitution at all.

Article 17 - Since the right to property is inviolable and sacred, no one shall be deprived thereof, except where public necessity, legally determined, shall clearly demand it, and then only on condition that the owner shall have been previously and equitably indemnified.”

APPENDIX 3

Universal Declaration of Human Rights 1948

The Universal Declaration of human Rights resolution adopted unanimously in December 1948 by the United Nations General Assembly, consists in 30 articles. Its object is to promote and encourage respect for human rights and fundamental freedoms. The Declaration proclaims the personal, civil, political, economic, social, and cultural rights of humans which are limited only by recognition for the rights and freedoms of others and the requirements of morality, public order and general welfare. Among the rights cited by the declaration are the rights to life, liberty, and security of a person; to freedom from arbitrary arrest; to a fair trial; to be presumed innocent until proved guilty; to freedom from interference with the privacy of one's home and correspondence; to freedom of movement and residence; to asylum, nationality, and ownership of property; to freedom of thought, conscience, religion, opinion, and expression; to association, peaceful assembly, and participation in government; to social security, work, rest, and a standard of living adequate for health, and wellbeing; to education; and to participation in the social life of one's community. The Declaration was conceived as the first part of an international Bill of Rights. The UN Commission on Human Rights directed its efforts to the incorporation of the main principles of the Declaration into various international agreements.

The General Assembly in 1955 authorized two human rights covenants, one relating to civil and political rights, and the other to economic, social and cultural rights. After a long struggle for ratification, both of these covenants became effective in January 1976.

APPENDIX 4

Convention on the Rights of the Child **Adopted by General Assembly of the UN of 20 November 1989** **entered into force 2 September 1990**

“The States Parties to the present Convention,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Recalling that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance,

Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community,

Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

Have agreed as follows:

PART I

Article 1

*For the purposes of the present Convention, a **child means every human being below the age of eighteen years** unless under the law applicable to the child, majority is attained earlier.*

Article 2

1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

*2. States Parties shall take all appropriate measures to ensure that **the child is protected against all forms of discrimination or punishment** on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.*

Article 3

*1. In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, **the best interests of the child shall be a primary consideration.***

*2. States Parties undertake to ensure the child **such protection and care as is necessary for his or her well-being, taking into account the rights and duties of his or her parents, legal guardians,** or other individuals legally responsible for him or her, and, to this end, shall take all appropriate legislative and administrative measures.*

3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.

Article 4

States Parties shall undertake all appropriate legislative, administrative, and other measures for the implementation of the rights recognized in the present Convention. With regard to economic, social and cultural rights, States Parties shall undertake such measures to the maximum extent of their available resources and, where needed, within the framework of international co-operation.

Article 5

States Parties shall **respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community** as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

Article 6

1. States Parties recognize that **every child has the inherent right to life.**
2. States Parties shall **ensure to the maximum extent possible the survival and development of the child.**

Article 7

1. **The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.**
2. States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

Article 8

1. States Parties undertake to **respect the right of the child to preserve his or her identity, including nationality, name and family relations** as recognized by law without unlawful interference.
2. Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to re-establishing speedily his or her identity.

Article 9

1. States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.
2. In any proceedings pursuant to paragraph 1 of the present article, all interested parties shall be given an opportunity to participate in the proceedings and make their views known.

3. States Parties shall respect the right of **the child who is separated from one or both parents to maintain personal relations and direct contact with both parents on a regular basis**, except if it is contrary to the child's best interests.

4. Where such separation results from any action initiated by a State Party, such as the detention, imprisonment, exile, deportation or death (including death arising from any cause while the person is in the custody of the State) of one or both parents or of the child, that State Party shall, upon request, provide the parents, the child or, if appropriate, another member of the family with the essential information concerning the whereabouts of the absent member(s) of the family unless the provision of the information would be detrimental to the well-being of the child. States Parties shall further ensure that the submission of such a request shall of itself entail no adverse consequences for the person(s) concerned.

Article 10

1. In accordance with the obligation of States Parties under article 9, paragraph 1, applications by a child or his or her parents to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, humane and expeditious manner. States Parties shall further ensure that the submission of such a request shall entail no adverse consequences for the applicants and for the members of their family.

2. **A child whose parents reside in different States shall have the right to maintain on a regular basis**, save in exceptional circumstances, personal relations and direct contacts with both parents. Towards that end and in accordance with the obligation of States Parties under article 9, paragraph 1, States Parties shall respect the right of the child and his or her parents to leave any country, including their own, and to enter their own country. The right to leave any country shall be subject only to such restrictions as are prescribed by law and which are necessary to protect the national security, public order, public health or morals or the rights and freedoms of others and are consistent with the other rights recognized in the present Convention.”

(The whole Document comprises in total 54 articles. Most of the articles contain legal procedures to be followed if contention arises on any matter related to the child. The Document was subjected to various modifications, during the years following its promulgation.)

INDEX OF ILLUSTRATIONS

	Title
Philosopher Rev. Nicola Spedalieri by Pietro Bombelli, 1791	3
Self-portrait of Rev. Nicola Spedalieri, 1733	P. 3
Philosopher Rev. Nicola Spedalieri by Antonio Ugo	5
Monument to Nicola Spedalieri by Mario Rutelli 1903	8
The City of Bronte and Mount Etna	17
Philosopher Rev. Nicola Spedalieri by Michele La Spina, 1898	22
Pope Pius VI by Pompeo Batoni	38
Mario Rutelli, mould of the Philosopher's statue	43
Nicola Spedalieri (Part.) by Agostino Attinà, 1874	55
Philosopher Nicola Spedalieri bust by Mario Rutelli	65
Philosopher Rev. Nicola Spedalieri by Angelo Colombo, 1883	67
Philosopher Rev. Nicola Spedalieri by A. Gigli	71
Philosopher Rev. Nicola Spedalieri by Giuseppe Errante 1815	74
Philosopher Rev. Nicola Spedalieri by Biagio Salvatore Abbruzzese, 1886	81
Inscription on Nicola Spedalieri birth-house in Bronte Sicily	83
Philosopher Rev. Nicola Spedalieri by Antonio Ugo	87
Entrance to the Church of Saints Michael and Magnum, Vatican City	91
Monument to the Philosopher in Rome, Piazza Sforza Cesarini	110
Monreale in Sicily where Nicola Spedalieri was ordained Priest	118
Nicola Spedalieri by Giuseppe Errante	139
Philosopher Rev. Nicola Spedalieri by Roberto Spedalieri, 1995	140
Tomb of Nicola Spedalieri in Saints Michael and Magnum Church	141

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