

Science, Deism and Christianity

Selections from Tom Paine, **The Age of Reason**, Part One, chapters 13 & 16

“It is not difficult to gain some faint idea of the immensity of space in which this and all the other worlds are suspended, if we follow a progression of ideas. When we think of the size or dimensions of, a room, our ideas limit themselves to the walls, and there they stop. But when our eye, or our imagination darts into space, that is, when it looks upward into what we call the open air, we cannot conceive any walls or boundaries it can have; and if for the sake of resting our ideas we suppose a boundary, the question immediately renews itself, and asks, what is beyond that boundary? and in the same manner, what beyond the next boundary? and so on till the fatigued imagination returns and says, there is no end. Certainly, then, the Creator was not pent for room when he made this world no larger than it is; and we have to seek the reason in something else.

If we take a survey of our own world, or rather of this, of which the Creator has given us the use as our portion in the immense system of creation, we find every part of it, the earth, the waters, and the air that surround it, filled, and as it were crowded with life, down from the largest animals that we know of to the smallest insects the naked eye can behold, and from thence to others still smaller, and totally invisible without the assistance of the microscope. Every tree, every plant, every leaf, serves not only as

an habitation, but as a world to some numerous race, till animal existence becomes so exceedingly refined, that the effluvia [discharge] of a blade of grass would be food for thousands.

Since then no part of our earth is left unoccupied, why is it to be supposed that the immensity of space is a naked void, lying in eternal waste? There is room for millions of worlds as large or larger than ours, and each of them millions of miles apart from each other.

Having now arrived at this point, if we carry our ideas only one thought further, we shall see, perhaps, the true reason, at least a very good reason for our happiness, why the Creator, instead of making one immense world, extending over an immense quantity of space, has preferred dividing that quantity of matter into several distinct and separate worlds, which we call planets, of which our earth is one. But before I explain my ideas upon this subject, it is necessary (not for the sake of those that already know, but for those who do not) to show what the system of the universe is.

THAT part of the universe that is called the solar system (meaning the system of worlds to which our earth belongs, and of which Sol, or in English language, the Sun, is the center) consists, besides the Sun, of six distinct orbs, or planets, or worlds, besides the secondary bodies, called the satellites, or moons, of which our earth has one that attends her in her annual revolution round the Sun, in like manner as the other satellites or moons, attend the planets or worlds to which they severally belong, as may be seen by the assistance of the telescope.”

“From whence then could arise the solitary and strange conceit that the Almighty, who had millions of worlds equally dependent on his protection, should quit the care of all the rest, and come to die in our world, because, they say, one man and one woman had eaten an apple! And, on the other hand, are we to suppose that every world in the boundless creation had an Eve, an apple, a serpent, and a redeemer? In this case, the person who is irreverently called the Son of God, and sometimes God himself, would have nothing else to do than to travel from world to world, in an endless succession of death, with scarcely a momentary interval of life.

It has been by rejecting the evidence, that the word, or works of God in the creation, affords to our senses, and the action of our reason upon that evidence, that so many wild and whimsical systems of faith, and of religion, have been fabricated and set up. There may be many systems of religion that so far from being morally bad are in many respects morally good: but there can be but ONE that is true; and that one necessarily must, as it ever will, be in all things consistent with the ever existing word of God that we behold in his works. But such is the strange construction of the christian system of faith, that every evidence the heavens affords to man, either directly contradicts it or renders it absurd.”