

**THE BOOK OF TRUTH, IN
HONOUR OF LOVE AND
THE APOSTLES OF LIFE**

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The Book of Truth, in Honour of Love and the Apostles of Life by Thomas O'Donoghue

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THOMAS O'DONOGHUE

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OF LIFE,
BY THOMAS O'DONOGHUE.

"Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—JOHN XVI.

1850.

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INTRODUCTION.

TO THE LADIES AND THEIR COHEIRS IN TIME AND ETERNITY.

In arbours, as my path pursue, her praises I will sing,
In concert with the blackbird and the thrush, in tunes melodious.
The preposterous of the day may by her take pattern ;
If so, in ambush no envious spleen will them affright ;
But should they choose the thorny path pursue,
By persecution and craft each heart will them forsake.
Desponding man, upon his couch will say, in truth,
That blessed is the flock by conscience rule the day.
Me, the noble and humble in amnesty may seclude ;
But let them judge whether consolation or favour is my aim.
The man whose humble heart gives way to prejudice or human
Applause, in time will stand, and wish he never crawled ;
But if led by truth and the Omnipotent hand
Each act of his will shine.

In approaching the forest of human thought, and launching upon the ocean of moral experience, which wrecks the reason of vain, presuming man, I submit the model idea used by me through the various stages of our honorary existence and sensitive pilgrimage. The impartial critic may review the focus of my spiritual and temporal attractions, and cast of the mind's eye, practically, by comparing them with the original, then imitate the life of genius, handed the self-preserved of private judgment. The authority of the reformed Church and State of all nations, in communion with individual common sense, free to will righteously for the passionate, whose enraptured souls coerce the willing member, without a cause, in an existing world.

In my feeble and unqualified desire to acquit myself of an important duty, assuming a relation with the intellectual, and, more appropriately, the illiterate, in communion with fate and circumstances, which school industry, and fructify the many self-taught ornaments of society, bereft of artificial flirting, and who resemble the sunbeams of heaven in love of self-preservation and fidelity to nature. I presume the wise and learned will suspend their verdict, if not recal their authority as interposed between me and the poor, who prove, spiritually and temporally honourable, counting their beads. They are as much entitled to an opinion, used by the impulse of the voice as signs of their ideas, as the prejudiced and tutored theorists who hold fast the balance of ignorance, ever absent in their charity towards their neighbours and dependants.—

Their deadly chime destroys the will
Amid food, wealth, and health cluster
The green sward of fashion betoaded.

In an inalienated right to private opinion, the mind rejects no fact substantiated by the evidence of the senses, while reason prevails, and the will judges the cause and effect abiding in experience, and the working faculties produce matter emanating from an individual in communion with unbiassed thought. This truth implanted in the breasts of finite beings, acknowledges the exercise which commands the approbation of a form purporting to be in honour of love, when the apostles of life become conscious of their dignity, and appreciate their relation with the fidelity of love, the coheir of life in truth, by the fulfilment of such duties as tend to their spiritual and temporal interests, without dissent, and for the better observance of the will of providence. Scientifically propounded, and condensed in practice, yet theory and fiction flood the lucid imagination's unrestrained energy, when the petulant source of imbibed anarchy governs the will of life irrationally, which dissecting-lance, arbitrarily used

oy the vicious, severs principle, swamps unelevated ignorance, and deranges the dormant intellect constituted to appreciate the right relation of the will with the subject matter at issue,—between filial love and envy, the life of truth, in union with all who believe in the spirit of charity, and the effects of disobedient operators in divinity, betokened by falsehood, as if the counsel of the heart dissolved the relation of the mind with virtue, and infidelity overruled the moral law and sacramental decree, thereby estranged the nobler relation of the soul of truth, from love and that intrinsic worth which illumines the face of nature, and produce the fruits of faith and reason, distanced in the infamous works which only keep pace with the sacrifice of the pastors and people, who compromise their relation in and obedience to the indispensable will of God, and Christian discipline of man, in communion with his coheir, as acknowledged by the faithful in their relation with the love and truth of life, by virtue of their obedience to the principles of civil and religious liberty, hailed by the just, necessarily obedient to the law of grace, founded in the order of life and obedience of love, contributing, in a two-fold sense, to the consummation of the irresponsible finite exercise, by reason of the disobedience of the untutored offspring of vice, for the eradication of their erring self-love, and universal conversion to the moral will of becoming life, acceptable, in truth, to the most honourable and unbenighted portion of the human species.

Notwithstanding the inroad lawful authority, fraught with wisdom, mercy, obedience, and conviction, have made, in all ages, on infidelity, by the indulgence granted in the redeeming word to the fallen state of unbecoming humanity, to be restored to the privilege of coheirs, when by a sense of duty the willing mind governs transgression, and atones for the enormity of scandal, crime, and guilt the will gives birth to, in communion with falsehood, prejudice awakes tantamount to a belief in the supremacy of the original mis-

representation of the divine will, the preponderance of vice, and unnatural phraseology of the prosaic libertine, unrecognised in the discipline that overshadows disobedience superciliously supersedes the exercise of the will of life and knowledge of love, apart from the animal functions, whose ease and natural attraction, by the relative use of the sacramental relation of the just, with the uncreated life and love of space, truthfully enliven the will, and give the mind the full enjoyment due of life to love, by a spiritual birth in the hearts of obedient free-agents subject to the common death of mankind.

The false theory to which I call finite attention, constitutes the maximum life, and temporal wisdom of the nation's communist. The subverters of fidelity to the most righteous word, and unconfuted law of nature, delivered to, and enforced by the faithful enforcers of the exact action, and active principle governed therein. Understand me not to believe them dead to reason and truth, they labour with indefatigable energy for the good of their coheirs in time, by the best mode applicable to their unfounded assertions. Had they known their relation with the spirit of truth, whose emblem arises in the minds of proved Christians, they would not despise the doers of the will of life, but in the charity of love, and fidelity of truth, emulate their example by the governing exercise of free-will, and the established relation of all with the divinity of uncreated life, perpetuated to future generations in the obedience of the faithful to the word, "made man," and through their sense of the love their creator bore them when admitted to love him above all things, and their neighbours as themselves, the social exercise of which, compromises no principle of the purest and wisest of souls. But the tenants of time, who select those ideas, and inadmissible theory, rendered nugatory in the charitable equity of the Christian discipline, circumsise the members of space who confound the superior exercise of life with the food they bestow to save the

family of truthful love, and furnish the inspired will of moral nature's love of self-preservation, under the guise of benefactors; in them the instrumental science of the soul worketh not righteously—they have departed, similar to Christian infidels, from the infallibility of reason to empower the outlawed temples and spirits of falsehood, to occupy a prominent station in the council of truth.

Until the body corporate and uncrucified authority of heathen philosophy will consume itself in the knowledge and consequent obedience, uncompromised by the actual will of life, and confirmation of the unexceptionable authority of love, in communion with the essence, whose self-evident exercise renders good for evil, as the faithful representatives of their Divine Saviour, abide in his love spiritually and temporally by that most stringent form which retains mercy in the dignity of life, the human race will continue as deranged as ever, developing nostrums which immerse them in the immensity of their insignificance. From these causes the inherent attribute of the willing member continues undecided with regard to form, and the spiritual instruction of the youth whom nature bequeaths to time in the co-operation of acceptable beings with the sacramental will of life: thus the momentous bearing of received ideas congratulate wisdom when the birth of reason emancipates the captive love of the fallen muse destined to own life, the result of a departure from which is manifest in manhood, reason excludes them from a participation in their birth-right. They pursue their course through life, distressing one another as strangers to charity, in the space of humanity. They suspend the moral relation which the Almighty insists on subsisting in His relation and communion with man and his coheir in fidelity to the truth, to be the free-agents of degradation to their fellow creatures in the space they inhabit, in communion with none save the whim of their self-love, dishonourably exercised to confound, as it were, their