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HUMBUGS OF NEW-YORK:

BEING A

REMONSTRANCE

AGAINST

POPULAR DELUSION;

WHETHER IN

SCIENCE, PHILOSOPHY, OR RELIGION.

BY

DAVID MEREDITH REESE, M. D.

"An *idol* is nothing; and *error* is nothing; but these *nothings* are the most dangerous things in the world."

"He that is careful of himself was not made for the public."

NEW-YORK:

JOHN S. TAYLOR, BRICK-CHURCH CHAPEL.

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TO

THE CONSTITUTED GUARDIANS

OF THE

PUBLIC HEALTH, PUBLIC MORALS, AND PUBLIC PEACE;

AND ESPECIALLY

To all Instructers of Youth,

THIS HUMBLE ATTEMPT TO FURNISH A CORRECTIVE

TO THE

PREVAILING FANATICISM OF THE DAY,

IS RESPECTFULLY AND AFFECTIONATELY INSCRIBED BY

THE AUTHOR.

PREFACE.

The quaint, and, in the estimate of fastidious critics, the vulgar term which is employed upon the title page of this work may, in the opinion of many readers, be exceptionable; and by such, an apology for its use may be expected. While the partisans of each of the sects, — in science, philosophy, and religion, — which have been chosen for animadversion, may loudly protest against the profanation of their favourite study, or chosen occupation, by classifying it with the *humbugs* of the day. Believers in the "celestial science of Animal Magnetism," for example, will be shocked at the high handed wickedness of placing them on a level with the deluded victims of Ultra-Abolitionism; — while the disciples of the latter delusion will be so outraged in their pious feelings, at being classed with the former, that they will anathematize the author, for having "named the two in the same day;" and still worse for having given their "hobby" so conspicuous a place in this gallery of humbugs. Indeed it is possible that those who have become the dupes of either of the impostures which are the subjects of the present volume, while they have not yet swallowed the rest, will admit the justice of the homely epithet by which all the others are designated, and only complain of its inappropriateness to themselves, or their creed. So that it is plain, from these and the like reflections, that in ushering this volume into the world, the author can expect little mercy, or quarter, from that portion of the public, who have already been ensnared among the victims of

the impostures upon popular credulity, which he here reprobates, and condemns. *Their* fanaticism may be, and probably is, incurable by human means; but it is with the uninitiated, and unsophisticated portion of the community, — with the rising generation especially, — that he hopes to be successful, in *preventing* what he might otherwise fail to remedy.

In explanation of the employment of the inelegant phrase, "humbug," as the qualifying epithet for each of the subjects herein described, the author would allege its singular appropriateness, and its conventional use; as well as the authority of Noah Webster, that veteran lexicographer, who defines this word to signify "*an imposture.*" By this latter synonyme, we understand any system of science, philosophy, or religion, which "seems to be what it is not." And when such a system is found to "steal away men's brains," by ingenious sophisms and false logic; or by its appeals to the corrupt and baser passions of the shallow thinkers, who abound in every community; or in any other way intoxicating the "weak sisters and female brethren," whose intellectual imbecility renders them an easy prey to delusion; such an imposture is surely, by way of eminence, entitled to be called a humbug. The greater the sanctimonious pretensions of those who practise upon the popular credulity; — the louder their professions of superlative or exclusive humanity, philosophy, or religion; — the more marvellous and supernatural the signs, wonders, and discoveries, of which they proclaim themselves the inventors and proprietors, the more dangerous and mischievous they are to the public, and the greater reason there is that they should be detected and exposed.

But while each of the parties criticised in the present work may complain of being described as the dupes to their chosen humbug, there are more who will be disappointed that so few species of the

genus are named, out of the great multitude of reigning humbugs with which our city and country abounds. And to such the author would say that he has only introduced a few of the more prominent species; because neither his leisure, nor the limits of this single volume would suffice, for a more extended investigation; though he is aware that there are multiplied examples of popular delusion, which are perhaps equally entitled to animadversion, and equally to be deprecated. He has, however, been careful to introduce the most successful, and the most mischievous among the reigning impostures; — and especially those, to assault which requires either great moral courage, or entire indifference to personal vituperation. Of the former, the author is ashamed to confess, he has too little; and for the goodly portion of the latter, which he has acquired, he is indebted to the experience he has derived by former conflicts with the votaries of some of these, and the like flagitious humbugs. And having here encountered the most formidable of the tribe, and exposed himself to the running fire of the whole phalanx of the most prominent impostors and their dupes; when he shall have outlived their combined resentment, he may possibly gather time and strength for volume No. 2, in the same series, after volume No. 1, shall have done its work. Meanwhile should another and an abler hand extend favour to the benevolent object of this work, by expostulation with the American public against being devoured by imported fanaticism, and transatlantic humbug, such an author would, if successful, be indeed a public benefactor. He would deserve the thanks of every patriot, philanthropist, and Christian, throughout this land; and he would recieve this reward from all such, as are not already engulphed in the vortex of popular frenzy and enthusiasm.

The present humble effort, it is devoutly hoped, will contribute to encourage the preparation of a more ample and elaborate work, from some of those statesmen, philosophers, philanthropists, or

divines, whose names, ability, and influence, may commend their appeal to their countrymen, and restore the dominion of common sense, which may otherwise be annihilated by the desolating tendency of reigning delusion. Such a work would be worthy of the mightiest effort of the mightiest mind, among the wise and good of this land; and the author will not have written in vain, if this result should follow; and in such a case, he would find an abundant recompense, even if the feebleness and the imperfections of this little volume should prove the provocative to a wiser head and a better heart; by enlisting his energies in the conflict with the frauds and impostures which overrun our beloved country, and which menace the overthrow of both reason and religion, from the popular creed and practice.

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CHAPTER I.

INTRODUCTORY OBSERVATIONS.

Distinction between fanaticism and its dupes — mistakes on this subject — frenzy of partisans — unwillingness to encounter it — complaints of persecution — ridicule, a lawful and potent weapon — rules for its use — disclaimer of invidious personalities — reasons for selecting New-York — gullibility of its citizens — the impostors, Matthias, Fanny Wright, moon story, Crawcours, &c., — the same persons swallowing the whole — these humbugs, not indigenous but imported — the present a favourable time to gain the public attention — design of the author.

It has been facetiously remarked, that "man is the only being endowed with the power of laughter, and perhaps he is the only one who deserves to be *laughed at.*" And were it not for the humiliating exhibition of our common nature, which the follies and frailties of mankind are ever developing, a "laughing philosopher" might have perpetual employment. Instead, however, of indulging our risible faculties at the expense of human folly and popular delusions, it is too common to direct our laughter at the victims of the one or the other. The former are fit subjects for ridicule and censure, while the latter are often entitled rather to our commiseration, since it is their misfortune, not their fault, that they have been thus deluded.

The distinction so obvious between fanaticism itself, and its infatuated dupes, seems too often overlooked. It is for this reason that he who benevolently labours to detect imposture and expose error, however discriminating he may be in separating men's errors from their persons, finds all his arguments and remonstrances misapplied by his readers ; and the misguided votaries of popular delusion, regard the assault upon their creed, aimed directly at themselves. This results from the fact that men habitually identify themselves, their names, and character, with the dogmas of every system they embrace, and when that system is founded in error and enthusiasm, the party spirit which it inspires, burns with an intensity, which absorbs reason, conscience, and religion itself, in its unhallowed flame.

Hence those who are gulled into a belief in any one or more of the numerous humbugs which abound in this age of ultraism, seem to regard themselves to have "pledged their lives, their fortunes, and their sacred honour," for the support and defence of every jot and tittle of their new scheme, whether it be one of science, philanthropy, or religion. Accordingly, to venture the expression of an opinion adverse to the verity, or philosophical correctness of such novelties, and especially to hazard an attempt at their refutation, will expose one to rancorous hostility, and unmingled censoriousness. And even when the system can be shown to be built upon radical and fundamental error, by arguments and facts which commend themselves both to reason and religion; and when the tendencies of such errors can be demonstrated to be "evil, only evil, and that continually;" yet still, — no benevolence of motive, no spirit of kindness and conciliation of manner, no fairness or

candour of reasoning, can protect an antagonist from the anathemas of the *clique* who have embraced and propagated the humbug.

It is for this reason that many wise and good men have refrained from throwing themselves into the breach, under such circumstances ; though they have fully realized, and deeply deplored, the folly and infatuation which is raging around them. Not that they are deficient in moral courage for the work, nor would they shrink from the fiery arrows to which an attempt to stay the plague would expose them. But they withhold their hand from the consideration of the fruitlessness of the effort to reason against such sublimated folly, such double distilled nonsense, as popular credulity is perpetually swallowing. And, moreover, many such indulge the hope that such is the fury of the zealots of these several impostures, that they will presently burn out by the intensity of their own fires.

Unhappily, however, those who have buckled on the armour against the follies of the times, have been often unwise and indiscreet in the character and spirit of their measures. Disgusted by the stupidity of the victims of delusion, and provoked by their obstinate adhesion to error, they have assailed them personally, instead of attacking the false philosophy and pseudo-philanthropy by which they have been imposed upon ; and thus they have made a show of intolerance which has been fatal to their success. They seem to have been unmindful of the sentiment, that "error of opinion may be safely tolerated, while reason is left free to combat it." For although the force of reason may be impotent with that species of infuriated insanity called fanaticism, and hence fail in converting its unhappy victims

from the error of their ways; yet the great body of the community will always possess enough of intelligence, to be influenced by true philosophy and sound logic. Besides, there is an omnipotence in the majesty of truth, which will ultimately constrain the homage of the world.

Persecution only serves to propagate new theories, whether of philosophy or religion, as the history of the world demonstrates; and this it has never failed to do, whether those theories were true or false. They acquire fresh vigour under the blows of intolerance, and like vivacious insects seem to multiply by dissection. Hence, every attempt to put down impostors, or enthusiasts, by censoriousness and invective, directed against them personally, because of their follies or their crimes, has ever been unsuccessful. They are themselves so sensible that opposition of this kind promotes their cause, that they desire, invite, and even provoke it. Indeed some of the popular follies of the times are indebted solely to the real or alleged persecutions they have suffered, not only for the number of their votaries, but even for their present existence; and but for this they would long since have descended to the tomb of the capulets, "unwept, unhonoured, and unsung."

The remark has been often repeated, but it has thereby lost none of its propriety or truth, that "Ridicule has ever been the most powerful enemy to enthusiasm, and is often the only antagonist that can be opposed to it with success." It is true that this is a weapon, if indiscriminately applied, which wounds both ways, and may be thus rendered effective against truth as well as error. Still, however, there is high and even sacred authority for the employment of ridicule against acknowledged evils, and popular infatuation. It should, how-

ever, never be relied on solely in controversial writing, since it derogates from the dignity of the subject, and detracts from the influence of its author. It may, however, and ought to be employed as an auxiliary in such a work; and when appropriately introduced, in connexion with sober and argumentative discussion, cannot justly be condemned.

Indeed there are many topics on which it were idle to discourse with gravity, even if it were possible, since their intrinsic character will irresistibly prompt the reader to laughter; and this result will be produced just in proportion to our attempts to restrain it. We may be excused, then, in our notice of the "Humbugs of New-York," if we sometimes pause to laugh by way of recreation from the sober consideration which we propose to give to each of them. And let no man flatter himself that we have him in our mind's eye, or imagine that our organs of "individuality" and "locality" make him the object of our risibility. *Principia non homines* is our motto; nor do we intend in these pages, while shooting folly as it flies, to give to any of our targets a local habitation, or a name, other than that which our title page proclaims.

Should any reader inquire why we select the city of New-York as the scene of our strictures, he may be reminded that this is the theatre of humbugs; the chosen arena of itinerating mountebanks, whether they figure in philosophy, philanthropy, or religion. Here is found a motley population, multitudes of whom spend their "time in nothing else, but in searching after some new thing." Hence those who seek to make proselytes to any creed, however absurd, or to find believers in any pretensions, however incredible, or miraculous, may gather kindred

spirits here, by "calling them from the vasty deep, and they will come." The more ignorant, impudent, and even vicious, such charlatans proclaim themselves to be, the greater power and patronage they may expect from the gullible inhabitants of this metropolis. And if they can make a pedantic show of learning, lay claims to the character of philosophers, deal in hyeroglyphics and technicalities, and profess supernatural and miraculous powers, they have only to decry all existing systems, denounce all the learning of the schools, condemn and revile all prevalent opinions on any and every subject, and they will find here a great multitude of disciples, who will eargerly listen to their oracular teachings, and drink in wisdom and knowledge with the most marvellous credulity. It will be in vain for the guardians of the public weal, or the conductors of the public press, or that portion of it which cannot be bribed into silence, to utter their warnings, or proclaim their opposition; for such impostors have only to raise the cry of persecution, and a tide of public sympathy will rush to their protection. They need only refer to the cruelties suffered by Copernicus, when he first proclaimed his astronomical discoveries, or Harvey, when he introduced his new doctrine of the circulation of the blood, or they may even compare themselves to Jesus Christ, as though their persecutions resembled his, and forthwith thousands will rally around their standard, and be ready to spill their blood in the defence of the authors or propagators of any humbug, however monstrous in philosophy or morals.

That such a picture of New-York, is that which truth and candour demands, does not lessen the pain and mortification with which it is acknowledged. But lest any

should suppose it overdrawn, or at least coloured beyond the facts of the case, it may be proper here briefly to allude to a few prominent examples, out of the great multitude which no man can number, which a few years have furnished.

Witness the recent foul and horrid blasphemies of that stupid impostor Matthias, and his numerous followers. Especially let it be remembered, that he proclaimed his own absolute Divinity, demanded Divine homage paid to himself, arrogated the name and attributes of the great Jehovah, Father, Son, and Holy Ghost; and while proclaiming these stupid and impious profanities, he found crowds of gaping fools at all his public meetings; many of them men of character, wealth, and influence; and some, both male and female, who had always sustained a moral and Christian character, became his willing disciples, and committed their wealth, and even their persons, to his polluted embrace.

Let this specimen of *religious* humbug suffice, though many others little short of Matthias in profanity, by their past, and even present success in this city, might be named, if further illustration were needed.

Witness, again, the experiment performed in our midst a few years since, by Robert Dale Owen, and Fanny Wright, the latter of whom is even now lecturing to thousands, while the party she rallied, is still flourishing on each returning Sabbah, at Tammany-Hall, where hundreds of our youth, of both sexes, statedly assemble to desecrate the Sabbath, and listen to the blasphemies of the Bible, and the God of the Bible, from Fanny's high priest, an ignorant son of Crispin, who hammers out his reputation and support upon the lapstone of popular credulity. This, too, is only one instance among many of *infidel* humbuggery.

In relation to philosophical humbugs, an illustrious example is furnished by the celebrated moon story, ingeniously fabricated by a shrewd and intelligent practitioner on public gullibility, and the success of which proved, that he had rightly judged of the character of our population in regard to their readiness to swallow the most sublimated nonsense, when dignified by the name of science. Hundreds of thousands of copies were quickly disposed of in successive editions; maps and drawings, without number, of the moon and its wondrous inhabitants were sold; and there are very many in our city, who to the present hour, regard those revelations with more of reverence and confidence than any of the established truths in physics or morals.

In proof that the success of humbugs is not owing to the vast proportion of the ignorant and depraved; but that the intelligent, enlightened and respectable portion of the community are equally guillible; a single instance may suffice, from the numerous exhibitions of quackery in the medical profession, which our city is perennially furnishing. Every body remembers the celebrated Crawcours, surgeon dentists to Kings, Queens, and Emperors, who landed here a few years since from Paris and London. No sooner had their flourish of trumpets been heard, and their advertisements proclaimed their astonishing powers in operating upon the teeth of the old and the young, than their rooms were thronged with the beauty, and fashion, and wealth of the metropolis. Notwithstanding our city abounds with men of scientific attainment, in the Dental department, whose skill and experience have been well known and established in their profession, yet their modest merit was postponed to the towering pretensions of the

Crawcours, and every body were crowding to see them. These stupendous humbugs, finding the ladies of New-York, whose carriages stood in long array before their house, to possess so extraordinary gullibility, drained their purses of enormous fees; and in a few weeks absconded from the country, bearing with them some 20,000 dollars, as the fruit of their professional humbug; leaving their victims to repentance at their leisure, for the mischiefs inflicted, many of which are forever irreparable.

But it were an endless task to enumerate the half of similar impostures which our city has witnessed; and if it were even done, it would be fruitless. While the reign of humbug continues, our citizens have neither eyes nor ears; and experience itself seems to have been lost upon them, though bought so dearly. Every year, and indeed almost every month, brings to our city some imported mountebank; some foreign or domestic humbug; each of which in its turn is greedily swallowed while the rage of novelty lasts, until another more clamorous, or more showy, succeeds it. Meanwhile, however, each of these acquires proselytes; and as fanaticism is constitutional, the same individuals, in many instances, deliberately swallow them all. Indeed there are gentlemen and ladies in this city, who have been successively gulled by Matthias, Fanny Wright, the moon story, and the Crawcours. They have taken the pills of foreign and domestic quacks by the thousand, with Lobelia, Cayenne pepper, and vapour baths. They have swallowed Maria Monk, abolitionism, and homœopathia; and are now equally busy in bolting down Phrenology and Animal Magnetism. These several humbugs having been disposed of, the same persons, and thousands more, will

be prepared for still farther experiments in gullibility, *ad infinitum*.

Let it not hence be supposed, that the city of New-York is the only locality where humbugs flourish and prevail, much less that they originate here. So far from this being the case, it will be seen, as we proceed, that in most cases, the delusions to which reference will be had, are *imported* humbugs, which have had their day, and long since become superanuate, in some transatlantic country. And we shall also perceive, that after the delusion has passed away, and its imposture been execrated in Europe, some foreign mountebank has visited our country to renew the experiment here; and that not until he has succeeded in making converts in other and distant places, has he ventured to introduce it into New-York. Nevertheless, there are so many among the population of this city, who are ever ready to embrace any new dogma, however monstrous or absurd, provided it be of *imported* origin, so many congenial spirits who greedily devour every foreign humbug, that soon it becomes naturalized here, and may therefore properly be denominated one among the "Humbugs of New-York," although this city is not the birth-place of the delusion, nor at all distinguished by exclusive pretensions to its patronage. In the use of this appellative, therefore, nothing more is meant than the fact that these several humbugs receive countenance and patronage in this great city, as late in the nineteenth century as the year 1837.

Such, then, are some of the reasons which have led to the present attempt to remonstrate and expostulate with the citizens of New-York, against the fashion of delusion, the reign of humbug. And the present time has

been chosen, because of the more serious and important bearing upon the public weal which certain impostures now rife in our city are likely to exhibit. And as the commercial distress under which our country is labouring, as the result of humbuggery on a large scale, has paralyzed the public press, and prevented the publication of the usual amount of popular reading, the present juncture has been chosen; if hapily the author shall succeed in gaining the public eye and ear to a few prominent examples of imposition upon popular credulity.

It is the design of this work to examine briefly, but perspicuously, the nature of each of the topics selected for animadversion, as well as its pretended claims to truth; and at the same time to present the author's undisguised and conscientious views of the true character and tendency of each. If he shall succeed in conforming to his purposes, he will "nothing extenuate, or set down aught in malice." He may err, however, in matter and manner; and he only bespeaks the reader's attention and candour, by which such errors may be detected, and their effort averted. And should he at any time exceed the bounds of moderation, in his zeal to satirize reigning delusions, let it be imputed to a sanguine and ardent temperament, or to a just indignation against the stupendous mischiefs which prevalent frauds are inflicting upon the cause of truth.

CHAPTER II.

OF ANIMAL MAGNETISM.

Its origin in Germany — its reprobation in France — discovery of *somnambulism* — *clairvoyance* — its revival and spread through Europe — M. Deluze — Perkins's tractors — introduction into America — Dr. Brigham — M. Poyen — Col. Stone — Mr. Durant, Miss Brackett, &c. — immoral tendencies of the humbug — Colquhoun's report — absurdities of supposing it to be true — abominable consequences.

THIS novelty in America is chosen as the first in order, only because it is the present reigning humbug in the United States; although it is one which transatlantic countries have long since repudiated, and of which its votaries have become heartily ashamed. It originated in Germany, in the year 1776; although its advocates vainly allege much greater antiquity, and pretend to identify it with mineral magnetism, with which it can have neither connexion nor analogy. From the quaint old story of Faust and the Devil, down to Prince Hohlenhoe, the Germans have never ceased to invent and propagate wonders, both in philosophy and religion. But even among them, Animal Magnetism long since ceased to receive countenance among the learned, notwithstanding the multitude of believers which at one time received it both among physicians and divines. Father Hell, a Jesuit of Vienna, seems to have been the origi-

nal proprietor of the invention, which he applied to the treatment of diseases. He employed Antony Mesmer, a physician of those times, to conduct his experiments; and the latter contrived to identify his name with the subject, by a violent controversy with Father Hell, and thus the new science became generally known under the name of *Mesmerism*. In the year 1778, Mesmer left Germany for the capital of France, where there is as great a *penchant* for the supernatural as perhaps can be found upon the earth; and in Paris he soon made the science a source of fame and emolument. Great numbers of the sick were collected from various and distant parts of the country upon whom Mesmer was reaping immense emoluments, and ever proclaiming the most miraculous cures. He made many converts, even among learned and scientific physicians, who soon attempted to share the spoils with their great master. Among these M. d'Eslon, a member of the Medical Faculty of Paris, became most conspicuous; and in 1784, the subject had attracted so much public attention, that a royal commission was appointed, and also one from the Académie de Sciences, to investigate the subject. Of the character of this commission, and the weight to which their opinions are entitled, it is only necessary to record that Bailly, the historian of Astronomy, Lavoisier and Berthollet, the distinguished chemists and philosophers, together with the celebrated Benjamin Franklin, who was at that time in France, were among the number. After a patient attention to public and private experiments for five months successively, the commissioners reported, that there were "*no proofs of the existence of Animal Magnetism;* that all the effects ascribed to it were purely owing to the

power of *imagination;* the *tendency to imitation* natural to all mankind, and the mechanical influence of *touching and frictions on the most sensitive parts* of the body; and that the practice of it was both *hurtful and dangerous in society, especially in a moral point of view.*"

But although this learned and able report was, as might be expected, fatal to the pretensions of Mesmerism, strictly so called, yet the Marquis de Puységur, one of Mesmers followers, now introduced Animal Magnetism in a new and improved form, and proclaimed the discovery of *Somnambulism*, or *Magnetic sleep*. Before his time, *convulsions* had been the result of the experiments; but now somnambulism became the universal effect of manipulations. The Marquis, unable to attend to the multitude of patients who sought sleep at his hands, determined upon experimenting on a large scale. He therefore *magnetized a tree*, from which he suspended cords, to each of which a patient was attached; and all being united by their thumbs, he passed around among them with his mystic rod, and magnetized them by wholesale. "Expect a miracle and it will happen;" and accordingly he soon discovered that his sleeping patients, when in a crisis, were gifted with supernatural vision, and this he denominated *clairvoyance.* While in this state, he called them *medecins endormis*, sleeping physicians; because of the wonderful discoveries in the nature and cure of diseases, in which they instructed their magnetizer himself. Meanwhile, other practitioners were producing the same effects, by different means; some of them, like the Chevalier de Barbarin, offering prayers at the bed sides of the sick, which produced all the phenomena seen under the magnetic tree. This new form of Animal Magnetism

spread rapidly over France, Germany, Switzerland, Russia, and Sweden, and continued with the rage of an epidemic, until 1789, when the French Revolution interrupted, and almost annihilated the science.

After the French war had terminated, the subject began again to attract attention; and in Germany as well as France, it was embraced by many learned and scientific men. Many periodicals were established for promoting it, and voluminous works on the subject were published. In 1813, M. Deluze, published his History of Animal Magnetism; and we may judge of the qualifications of this author, when we learn from his work, that "*the way to be convinced of the existence of Animal Magnetism, is to magnetize:*" and that we must "*forget, for the time, all our knowledge* of physics, and metaphysics;" and he adds, "*Do not reason for six weeks after you commence the study!*" Really, as has been well remarked, "M. Deluze is very modest! he only asks a man to resign his reason, imagine an absurdity, forget his knowledge, commence with credulity, and then promises him that he shall end with belief!"

Without dwelling farther upon the history of this humbug, it may be sufficient to remark, that, in 1826, another royal commission was appointed to examine the subject anew; and their experiments were protracted through a period of five years, and although they were thus patient and laborious, they declare in their Report of 1831, that "the female somnambulist *failed* in exhibiting *any one* of the phenomena which the magnetizers had pledged themselves to produce." The commission, nevertheless, seem to have been prejudiced in favour of the new science; and their report, therefore,

has contributed to prolong the delusion. In the London Foreign Quarterly for October, 1833, will be found an elaborate review of the whole subject, in which this last French commission receive merited castigation.

In this brief reference to the prominent features in the history of the "new science" in Europe, it is now time to make allusion to Perkin's metallic tractors, introduced into England in 1798, and which is believed to be the chief exhibition of this humbug which ever afflicted Great Britain; and indeed, it is supposed that the reader is sufficiently familiar with the circumstances attending that imposture, as well as the *argumentum ad hominem*, by which Dr. Haygarth annihilated the tractors and their author. In his work, entitled "Of the *imagination*, as a cause and cure of disorders, exemplified by *fictitious tractors;*" the reader will find amusement in learning that Dr. H. effected exactly the same cures by *painted wooden tractors*, as Dr. Perkins had done with his metallic and magnetic ones.

But as this system of Perkinsism was of American origin, and received for a time, a large share of attention both at home and abroad, it may be in place to enlarge somewhat on the character of Perkins and the form of Animal Magnetism, by which he and his disciples so long humbugged the public. Elisha Perkins, was a native of Connecticut, and born about 1740. In many respects he was an extraordinary man. His habits of life, as well as his studies, secured to him a very respectable share of general knowledge. He was accustomed *to ride on horseback* for *many years in succession* sixty miles a day, and never made use of stimulating drinks, or ardent spirits. He was of a robust and vigorous constitution; and it is said that three or four hours of

rest at night, was all the time he allowed himself, or needed, for repose. It is probable from all we can learn from his history, that with the exception of the outrageous humbug he practised upon the public with his "metallic tractors," his demeanour and principles bore the stamp of honour. Professing a belief in Animal Magnetism as a powerful agent in curing disease, he conceived the idea that for producing an influence upon the nerves and muscles of animals, by external medical agents, metallic substances were best adapted. After several years of experiments, he professed to have discovered a composition of metals, out of which he made what he called his "Tractors." He concealed the compound nature of the metals, as a mystery unknown to all but himself. They consisted of two instruments, one of which had the appearance of steel, and the other of brass. They were three or more inches in length, and pointed at one end; and they were applied for the cure of disease, by drawing the points over the affected parts from above downwards, gently touching the skin for about twenty minutes at each operation. Like all the other panaceas, they were declared to cure the most diversified disorders, local inflammations, pains in the head, teeth, breast, side, back, as well as every form of rheumatism and neuralgia. He himself published multiplied miraculous cures, and his disciples proclaimed the like results; and the enthusiasm created by his vast pretensions to benevolence and skill, enlisted the countenance of many of the most enlightened men in furtherance of his supernatural professions. Pamphlet after pamphlet gave wings to his renown; and the scattered partizans of Mesmer, wherever found, seemed again to

rally under this new form of the old humbug, and Animal Magnetism became the reigning hobby of the times.

In various sections of the American Union, Perkins found credulous dupes and designing knaves to enter into his views; and this city of New-York, as might be naturally inferred, became the scene of some of his most conspicuous demonstrations of the sanative potency of his wonderful tractors. There are several physicians of repute, still among us, who well recollect the application of his metallic points as the only effectual means of salvation in cases the most alarming. Even contagion and infection, those sturdy agents in pestilence, were said to be disarmed of their venom, by the graceful application of the tractors to different parts of the body, in cases of pestilential fever. What was proclaimed to be so effectual in private practice could hardly be looked on with indifference by the distinguished and philanthropic men who presided over our public institutions. Accordingly, Perkinsism found its way into some of the most important of our public charities; and the New-York Hospital, among others, afforded suitable subjects for the establishment of new truths by experimental investigation, according to the true system of Baconian philosophy. It would be unkind and invidious to record the names, or the number of the physicians of that great practical school of medicine, who employed these new remedial agents, and thus lent their influence to the humbug. From the ample and valuable letter contained in the life of the late Thomas Eddy, formerly President of that institution, it may, however, be lawful to make an extract. Dr. John W. Francis, who has so elaborately drawn the character of this real philanthropist, thus adverts to the

introduction of Perkinsism among the remedial measures of the New-York Hospital. The time appears to have been about the year 1798.

Speaking of the late Mr. Eddy, Dr. Francis says: "I am acquainted with but one striking instance in his whole life, in which the integrity of his judgment was seriously impugned. He was unwittingly captivated by the enthusiasm which prevailed concerning the metallic tractors, and was led to confide in the remedial influence of Perkinsism by experiments performed in the New-York Hospital, where that practice was countenanced for a short time by certain physicians of that charity."*

It is foreign from our purpose to enlarge to any extent on the progress of Perkinsism through Germany and England. The reports of the Frederick's Royal Hospital of Copenhagen, on the efficacy of the remedy, were drawn up by Professors Hernholdt and Rafn; — while the report of the remedial potency of the tractors on the afflicted poor at the Perkinian institution established in London, by the son of the inventor, received the countenance of a long list of Right Honourables, besides Doctors both of Divinity and Medicine. The historian of this extraordinary imposition, states, that communications of cures were made to the London institution from almost every quarter of Great Britain; and that among the names attached to those veracious documents, were eight professors, in four different Universities, twenty-one regular physicians, nineteen surgeons, and thirty clergymen, twelve of whom were Doctors of Divinity, all of whom were outrageously

* See Col. Knapp's life of Thomas Eddy, 1834.

humbugged. Their mortification may be imagined, but not described, when Dr. Haygarth produced similar proofs of equal success, when he used only *wooden tractors*, painted so as to deceive the patient into the belief that they were made of the mysterious compound of metals used by Perkins, and possessing the wonderful *electro-galvanic-magnetic potency*. One of the most distinguished men in Great Britain finally annihilated the humbug, by operating upon a great number of patients collected for the purpose, in the presence of the most distinguished among the professional dupes of the imposture. All the patients professed to be relieved, or cured, instantaneously, on the use of the tractors; but when the operator explained to them, that the pretended composition metallic tractors, were nothing but two iron skewers taken from his kitchen, and appealed to his cook who was present, and had furnished them; in the twinkling of an eye, every pain and affliction returned upon the patients, and all the cures he had made suffered an instant relapse. The lame resumed their crutches, the blind had to be led out of the apartment, and every one of the sufferers became as much afflicted as before.

The reader will find much to amuse him on the subject of this well-performed comedy in Sir Christopher Caustic's poem, entitled Terrible Tractoration. Whether the American institutions made so formidable a display of the singular benefits of this once popular humbug, we have no means of ascertaining. Dr. Francis, with all his antiquarian researches, has left us in the dark as to the fact, whether the New-York Hospital puhlished reports on the subject, either for, or against the success of the tractors. Some evidence, however, corroborative of the

saving influence of Perkins's points, in protecting the American constitution from the shafts of death, must have been detailed in the volume of cases, edited by Benjamiu Perkins, the son of the inventor; for it is there set forth that no less than one million five hundred thousand patients submitted to their frictionizing agency.

It is a remarkable fact, that Dr. Perkins practised his impositions upon the public with so much success, that he seems ultimately to have swallowed his own humbug. For this daring empiric wishing to prove the universal potency of his tractors, had the hardihood to apply them in person to the sick, during the yellow fever in New-York, in 1799; and while thus employed, he himself contracted the epidemic; and notwithstanding the imaginary efficacy of his tractors, which were faithfully tried, he fell a victim to the disease. Like Paracelsus, the prince and father of quacks, his boasted catholicon was of no utility to himself.

Having thus glanced at the more remote history of Animal Magnetism, and indicated the variety of modifications the subject has received in different countries, we may now come down to our own times, and confine our observations to that form of this old imposture which it is believed no where finds favour or countenance, except in the United States, at the present hour. For although Mesmer and Perkins are dead, and their experiments on public gullibility are no longer repeated, yet, as we shall presently see, equally ridiculous and absurd dogmas on the subject, find popularity and success.

The recent introduction of this humbug into the United States, and its present success in this country may therefore next claim our attention. It is but lately that

a German Journal of Magnetism complained that Great Britain and America presented a *tabula rasa* in regard to every thing connected with Animal Magnetism. The reason is obvious why such was the fact. We have had our witches, and prophets, and miracle-mongers, and Perkins among them, but their wonders have ceased, and we had thought that their history had been written together with their epitaph. Nevertheless, our German reviewer need complain no longer, so far as America is concerned, for recent events have shown that this ancient humbug is destined to spread through the land with the rapidity of a contagious fever, sweeping before it the last vestige of common sense from its multiplied victims. It is fit therefore that an attempt to remonstrate against its desolating mischiefs should be made, however unsuccessful such effort may be, by reason of the array of great names, by which the delusion is obtruded upon the public attention. Such remonstrance may, at least, serve to protect the rising generation from the infatuation; for the history of the times should at least show posterity, that there were some who strove to arrest its progress, and demonstrate its falsity.

Very little has been said or thought of Animal Magnetism in the United States since the time of Perkins, until within the last two years; and perhaps Dr. Brigham, the recent correspondent of Colonel W. L. Stone, in his unfortunate pamphlet, gave the first impulse to the subject here in his book entitled "Influence of Religion upon Health," in which he introduces the subject as explaining every thing "supernatural" in religion; and accounts for the phenomena of revivals, and the effect of the preaching of eloquent ministers, as well

as what is denominated spirituality in religious experience, on the principles of Animal Magnetism. How far this book has been circulated, and to what extent it has been instrumental in preparing the public mind for the reception of this humbug, cannot accurately be affirmed. But it is certain that it was not long after its publication at Hartford and Boston, before M. Poyen, a French Professor of Animal Magnetism, began to find favour among the people "down east." He commenced his public lectures during the winter of 1836–'7; and having found a girl who was simpleton enough to favour his designs, by becoming his somnambulist, he visited Boston and other places, and to the present hour is itinerating with one or more "sleeping beauties" who are *trained for the purpose*, and by whom multitudes have been gulled into a belief in the "new science." At Providence, he seems to have gained over the faculties of physick and divinity; and by these the poor factory girls have been taught an easier and more productive employment than that of attending upon their spinning jennies. Still, however, the whole farce has been laughed at by people of sense who have not been brought within the charmed circle, and magnetized out of their brains, until very lately. A number of third rate doctors, merchants and mechanics, having failed in their appropriate employments to realize either fame or emolument, have become converts to the opinion that "the world is a great goose, and every man a fool who does not pluck its quills." Accordingly, providing themselves each with a factory girl, who would *rather sleep than work*, they have scattered themselves abroad in the villages, towns, and cities of the land; at first giving private experiments for the purpose of testing the

gullibility of the inhabitants, and then inviting the public to witness the phenomena, at the modest fee of one dollar for each visiter.

Next to Providence, R. I., these itinerating mountebanks and their misses, have been most successful in Schenectady, New-York, where the President and Faculty of Union College seem to have swallowed the humbug whole, some of whom have committed themselves in writing, as it is said, by introducing the operators, and endorsing their pretensions. It is rumored that one of the students submitted to the magnetizer's manipulations and *feigned* somnambulism, for the purpose of undeceiving his preceptors, and having gulled all parties, afterwards confessed his duplicity and the laudable motive of it. But for this, it is certain, that the inhabitants of that place had been overwhelmed with the humbug. Since then, however, an attempt has been made to redeem the college from this silly conceit, by one of the graduating class, who delivered a satire upon the whole concern on Commencement day, which was creditable to his head and heart. It is, therefore, ardently to be hoped, and it is fair to presume, that those excellent men who were for a time decieved by this new form of jugglery, have renounced the snare and are themselves again. The city of New-York, filled as it is with fanaticism, had not yet been visited by this species of imposture. Its propagators and admirers were afraid to trust themselves in this metropolis with their factory girls, until they had secured among the victims of magnetic influence some of the public men who should vouch for their pretensions.

After various unsuccessful attempts upon other citizens, among whom was Mr. C. F. Durant, the author

of the late "Exposition, Theory, and Key;" the magnetizers had well nigh despaired of gaining ingress into New-York, until Col. Wm. L. Stone, the editor of the Commercial Advertiser, being on a visit to Providence, R. I., was invited to witness the experiments of Dr. Capron upon a Miss Bracket of that city. This intelligent and honourable man, for such he is in the estimation of all who know him well, by reason of the organ of "benevolence," of which he has a singular developement, is predisposed to give his confidence to the integrity of all with whom he meets, in any circle in which he allows himself to move. Like many other excellent men, he is unsuspicious, and will repel any thought which would impugn the honesty of others, until the evidence of a forfeiture of his courtesy is fully apparent. And having conducted a series of experiments in which he could perceive no collusion or mistake, unless he consented to harbour a suspicion that one of the parties was a knave, he could not consent to this latter alternative, and therefore was beguiled by the former. It is, therefore, plainly unjust to accuse Col. Stone of a deficiency of intelligence, much less to question his integrity, as some have incautiously done; since his error only consisted in his refusing to admit the possibility of deception, on the part of his sleeping girl. In the first place, she pretended to be blind; and the Colonel was too gallant to doubt her veracity, especially as Dr. C. confirmed the statement by his professional opinion; in which it is fair to presume that he confided implicitly in her word; for who should know so well that she was *blind* as the girl herself! Next, in reply to the question candidly put to herself, whether she was sound *asleep?* she solemnly answered audibly in the affirmative, and

suiting the action to the word, her eyes were closed, and her limbs relaxed as though in a quiet slumber. But still more, she was not only *blind* and *asleep*, but she was also declared to be so *deaf*, that "a park of artillery could not wake her," always excepting that her ears were "open as melting charity," to her magnetizer; but she ever and anon herself affirmed, that she could hear nobody but Dr. Capron, unless some one else was placed in magnetic communication with her. And in addition to her being deaf, asleep, and blind, her eyes were stuffed with cotton waddings under her green spectacles, for the sensibility of her eyes to the light was most exquisite. It was in charity, therefore, to her optic nerves, while blind and asleep, that her eyes were thus blind-folded. It was not necessary, however, to burden her with *heavy* bandages, much less to fit the bandage *very accurately* to prevent her seeing, for she was *blind any how!* At least so she said, and it would not answer to contradict her, for she was represented to be both "respectable and pious!" The Doctor and the gentlemen from whom the Colonel received his information, were doubtless highly respectable gentlemen, and worthy of all confidence, so far as their personal veracity was concerned; but it never entered into the Colonel's mind, that these gentlemen were gulled by this "respectable and pious girl;" and hence the source of his delusion. Hence he believed that she had "vision without the visual organs;" and being "favourably impressed in her behalf," by the "delicate mind and manners of this modest and diffident blind young lady," it was perfectly natural that he should be prepared for imposition on a large scale.

The result of these experiments having been publish-

ed in a pamphlet, are before the public; and the citizens of New-York, who had always confided in the sagacity of its author, were truly astounded. The subject soon became noised abroad; for although he did not profess himself to be a full believer, yet his narrative was accompanied by so many evidences, that he confided in her miracles; and these are told with so much gravity, that every reader is constrained to regard the Colonel as a convert to the new science.

It would be easy to show by extracts from this pamphlet, that while in contact with the magnetizer, and this sleeping beauty of Providence, the Colonel was himself magnetized out of his usual self-possession. But a few examples only will be named, since it is no part of our design to deal censoriously with the pamphlet or its author.

The Colonel invites Miss B., during magnetic slumber, to visit New-York with him; and on page 19, we learn that he inquired both of herself and friends whether she had ever been in New-York, and was assured that she had not. Now the motive of the inquiry and the object of recording it, are doubtless to convey the idea that she was ignorant of the localities of this city, and that therefore whatever she should now describe would be by *clairvoyance* or supernatural vision. Yet, most strangely, we are informed by the Colonel, on page 14, that at least "one gentleman had taken her to New-York, and placed her in the *Park*, and conducted her to *sundry other places* some time since." And *how often* she had been thus taken, in the *very route* he was about to conduct her, and what familiarity she had thus acquired with the "Park and sundry other places," seems not to have occurred to him as worthy of inquiry. It is in vain to say

that she had never been in New-York in her bodily presence, but only in imagination, while in magnetic sleep, since a knowledge of localities and particularly of *lions!* could be as readily obtained in that way as *in propria persona*, if she always had as communicative a companion. Nor will it do to allege that she forgets all she sees and hears during her magnetic slumber, and is afterwards unconscious of every thing that has passed; for Colonel S. assures us, that she did remember, after she had been awaked from her sleep, and related to Dr. C. many things she saw during her somnambulatory interview with him, and which she had refused to communicate at the time.

Another singular example of the strange infatuation of all within the magic circle, is seen in the Colonel's gravely informing his readers that Miss B. cannot hear any person when in the magnetic state, but the person or persons with whom the magnetizer has willed that she should be in communication. Nor can she hear even them, unless they direct their speech to herself. "He must speak *to her*, or she hears him not, and only wonders why *his lips move!* and yet that he does not speak." How strange, that this *blind* lady, *asleep*, and with her eyelids closely shut, and bandaged with cotton waddings, can, nevertheless, *see* through her green spectacles, whether the *lips move!* So singular is the effect of magnetism upon all present, that the manuscript recording it, is approved by literary friends in Providence, who were present at the humbug, and swallowed it whole.

It can scarcely be necessary to remind any reader of Colonel Stone's pamphlet of the palpable fact, that his questions were *leading* in their character, almost with-

out an exception; and that he frequently told her what he wished her to see, and then questioned her in relation to it. As for instance, "Would you like to step into *Castle Garden?*" He talks of the "*bridge*," and then of the "*gate;*" and afterwards he marvels that she should seem to see both one and the other. "Now we are on the *Battery.* Have you heard of the *Astor House?* That is the *College-green.* How do you like the *Bowling-green?*" and so of the rest. Indeed this feature in the experiments is so obvious, that all who have looked into the pamphlet, must have remarked it with surprise. And accordingly, no one seems to be amazed at any of the marvels related, until some of the pictures in Colonel Stone's house, are represented to have been described so minutely. At these "most wonderful" and astounding replies, the reader cannot fail to be petrified with astonishment, after reading the declaration, on the 37th page, that of these "principal tests, not a soul in the room, as I believe, had any previous knowledge but myself." But the miracle will be less miraculous, when turning to the 41st page of the same narrative, we find Dr. C. saying to Miss B., "When Mr. Stone was in Providence, a few days since, *he spoke to me* of some pictures, which he prizes highly, did you see any of them?" On the presumption on which both the Doctor and the Colonel were acting, that she was "asleep and blind and deaf," either of them might have spoken of the pictures, and one of them, doubtless, had done so in her presence. It may have been done unconsciously, and would have been perfectly safe and honest, if she was in magnetic sleep, at the time; in view of their assurance of her incapacity to see and hear, under such circumstances; and it would be

perfectly natural for them to forget the circumstance afterwards, because of its unimportance. That this is the key to the wonderful discoveries of the pictures, does not admit of a rational doubt.

What must have been the mystification of the Colonel, at the time he recorded and published these proofs, that he was himself "outrageously humbugged," is as great a mystery to his friends, as is Animal Magnetism unexplained. And yet, of his sincerity in narrating the facts in the case, as well as his purpose to avoid and detect any imposture or fraud in the experiments, no one can doubt. He seems, however, to have anticipated, as he approached the close of his narrative, that he was making himself a target for thousands of arrows, and with astonishing self-complacency, writes the epitaph of all who may assail him, by denominating them in advance as "*witlings and brisk fools.*" This may have been expected to disarm or intimidate criticism; but the subject is too important in its bearings, and the evidences of its fallacy too apparent to escape with impunity, even at the hazard of incurring his displeasure, or suffering from the application of his hard names. Nevertheless, while condemning and reprobating the imposture, we are carefully to separate men's persons from their errors; and especially when, as in the present case, the plausibility of the sophisms by which he has been imposed upon is so great, and the easy and natural process by which he has been practised upon is so readily admitted.

The error of Colonel Stone consists, first, in his confiding too implicitly in the truth and honesty of the "blind young lady," and in the impossibility of learned doctors and divines being gulled by an ingenious female

practitioner of a profitable humbug. But a still greater error is that of lending his name and influence to sustain the pretensions of the humbug, instead of contenting himself, as he should, in relating what he saw and heard, without committing himself to the pseudo-philosophy by which it was explained. It would have been easy to state all his experiments and conversations with Miss B., and explain the nature of the theory by which the advocates of the new science account for these mysteries, while, in the absence of all evidence, he should have left the public to judge whether their theory was true or false. The exposure of the imposture, by which so many have been the dupes, would then in no wise have wounded either his feelings or his reputation.

The worthy Colonel may not thank any one for the exposition of the process by which he has been gulled, notwithstanding the kindness of the motive which prompts it. Still it is but justice to urge in his defence that he has been beguiled, by the craft of his convenient correspondent, into the position which otherwise he might have avoided; and but for this it is scarcely credible that he would have taken it. In the letter of Dr. B. to which the Colonel replies, it will be perceived that the doctor calls the phenomena "incredible;" and adds that "an *immensity of proof* appears to be necessary in order to establish things so extraordinary, and so contrary *to the common sense* and to the testimony of all times;" and he most craftily calls Animal Magnetism a "new art, science, or imposture," as though he was a perfect novice in the subject, and had been taking lessons in non-committalism. The public, however, need hardly be reminded, that this innocent doctor being himself wofully committed by his publication a few months before, in

which he had taught this "art, science, or imposture," and urged it as furnishing an explanation of all that is miraculous, mysterious or supernatural in religion, had hence the strongest motives to enlist a professor of Christianity in the snare. Hence his letter is carefully and skilfully adapted to call out all the Colonel's strength to sustain the humbug, while he flatters him with the reminiscence that "Animal Magnetism has attracted the attention of many of the *most scientific* men in Europe." So far from being the noviciate and unbeliever his letter would indicate, Dr. B., during his visit to the countries where it prevailed, had opportunities for acquainting himself with the subject enjoyed by few; and having become an admirer of the "art, science, or imposture," of which he had been the dupe, as his writings prove, he had omnipotent reasons for securing so valuable an auxiliary. Hence Dr. Capron is not the only magnetizer of whose infatuation the Colonel has been the victim.

It is now time to inform the reader that since the wonderful experiments of Colonel Stone have been published, Mr. C. F. Durant has issued a work, to which allusion has already been made, in which he has fully established the fact that this Miss Bracket is *not blind* if she was ever so; and that the miraculous "vision without visual organs," which the Colonel has celebrated, is therefore altogether a humbug. She herself told Mr. D. that her sight was so far recovered that she could *distinguish objects very well*, and proved it by examining his whiskers when awake! He also proved that while in magnetic sleep, she was not *deaf* as is pretended; for on clapping his hands together near her ear, she started suddenly and jerked her head eight or ten inches. And

by this experiment he fully proved not only that she was not deaf but that she was not asleep, though pretending to be so. He also proved that she did not "*see with the back of her head*;" for he opened a knife and standing behind her, thrust it at her head, so that the persons in the room involuntarily shuddered, while she did not move a muscle. He also ascertained that she had the cotton waddings under her spectacles so arranged that she could see objects distinctly under them when placed on the left temple, and that they were invariably placed there before being carried to the back of her head for inspection.

The zeal of Mr. D. in exposing this humbug is worthy of all praise, whatever may be thought of the means he employed to detect it, or the causticity of manner in which he has made the exposure. But although this last is much talked of by the sect, yet the *truths* his work contains are, after all, by far the greatest specimens of severity in the book. He employed several weeks in visiting the various magnetizers and their "sleeping beauties," in different parts of the country, and conducted a series of amusing experiments upon each, all the while professing a belief in their miracles, and thus securing their confidence. The reader will find his book both entertaining and instructive; exhibiting as it does the most astonishing trickery, and the most consummate knavery, on the part of the "factory girls," who are the chief somnambulists in the country, and likewise the most extraordinary instances of gullibility and "outrageous humbuggery" which this world has ever witnessed. It ought to serve as a perpetual antidote against public credulity and popular delusion.

Soon after the publicity which the Colonel's pamphlet

gave to the humbug, a number of the professors and their sleeping beauties were successively brought to this city; among whom were Messrs. Potter and Grant, with a Miss Ayres, as their somnambulist, and the celebrated Mr. Andros, and his wife; the latter of whom was reported to be an extraordinarily good subject, and as having astonished the natives down east by her clairvoyance. The public invitations which were given in the newspapers on behalf of each of these parties, were responded to by very many of our citizens, each of whom were charged *one dollar*, for witnessing the experiments. Two public exhibitions were ordinarily given each day; but for the accommodation of private parties, the accommodating ladies would go to sleep at any hour, and any number of times in the day, for a suitable fee. Many of the ladies and gentlemen who visited Miss Ayres, became sturdy believers, although there were palpable evidences at each experiment that she was "wide awake," during her feigned somnambulism, and notwithstanding her almost uniform failure to "guess" the answer that was expected from her. Her eyelids quivered incessantly as do those of any body else who purposely keep the eyes shut in the midst of a strong light, and is an infallible test by which feigned sleep may be detected. Another equally palpable evidence that she was awake, was presented in the perpetual rolling of the eyeballs, which was visible through the eyelids when closed, and uniformly in the direction of the operator, or experimenter, and in that of the objects which she pretended to examine by *clairvoyance*. And when she was made to open the eyes, the pupils contracted and dilated with the increase or diminution of the light, and she gave other evidences of perfect

and voluntary vision. All the while she professed to be unable to see or hear, except when magnetically connected with some one by the command of her magnetizer.

The experiments in which Miss Ayres was instructed are chiefly those of accompanying her interrogator in imagination, to his house, or to some distant place; and for the most part she contented herself with answering his questions. It was in this department that she was said to have made many successful hits. If she did, it must have been when we were not there to see; for, in several attempts we were lucky enough to witness, although she guessed with all her might, she was very unlucky. Indeed she never, in a single instance, saw any thing in our presence, but through her ears, when her examiner *led* her *a la mode* Colonel Stone. She did not attempt to read any thing, though she frequently tried to tell the time, by watches placed to her stomach, when she was blindfolded; but she uniformly failed; and her convenient magnetizer, as uniformly, attributed it to her being fatigued or indisposed. On one occasion, when some of the visiters manifested great indignation at the hoax which Mr. Grant and Miss Ayres were playing upon them, after taking their dollars, while the latter continued to sleep on, though every experiment was a failure, the former proposed to prove that she was asleep and blind, and offered the following proposition as a test. "I will take this pencil," said he, "and drop it into her hand, and she shall mistake it for any article which one of the company may name." One of the gentlemen silently wrote on a piece of paper "let her *mistake* it for a *loaf of bread*." Mr. G., placing himself before his somnambulist, then commenced the following

dialogue, which is related with the results, that the reader may have this decisive experiment fully before him.

Mr. G.— Mary, are you sound asleep?

Ans. — Yes, Sir.

Mr. G. — Do you see plain?

Ans. — Yes, Sir.

Mr. G.— Hold out your hand.

She obeyed.

Mr. G. — The other hand.

She obeyed.

Mr. G. — Now tell me what this is, (dropping the pencil into her open hands,) be very particular.

Mr. G. now looked intently with a mysterious frown at Miss A., and *willed* with all his might, that she should call it a loaf of bread. In a few minutes she exclaimed, Oh yes! it is a *water-melon.* At which the company laughed, and Mr. Grant bid her smell it and taste it, for she was mistaken. She guessed again, a "big apple," a potatoe, &c., until Mr. G. acknowledged it was a failure. He next held a knife in his closed hand, and bid her tell him what it was, she said "a key." Next he held a key, and on inquiry, she answered "a knife;" and so on until her guessing disgusted the company, and most of them retired abruptly. Thus ended the experiment, which was to prove that she was asleep, and blind, but evidently to his deep mortification. It was the prevalent and most charitable opinion that he was hoaxed by his fair cousin, although some were cruel enough to charge him with collusion, yet on no other authority than surmise. The utter failure to do any thing she attempted in our presence, seemed to afford proof that there was no collusion or fraud on his part; for if so, either he or his confederate, were wofully

deficient in the lesson. People were befooled out of their money, however, and that was enough. But still worse, there were many befooled out of their brains; although, doubtless, many among the visiters paid their money for the purpose of witnessing a humbug, knowing it to be such, and were content with gratifying their curiosity by learning a new method by which women as well as men were contriving to live without work.

Mrs. Andros, who attracted a much larger share of attention, and realized much more money than her predecessor, is, in many respects, an extraordinary woman. She goes to sleep at her husband's bidding, with most amiable complacency. She seats herself in her rocking chair, when the hours of exhibition arrive; and on Mr. A. looking intently into her eyes for the space of only two or three minutes, her eyes close, her head falls, and she appears locked in the arms of Morpheus. Now he lovingly lays his hand upon her head, and passes his hands gently over her body and limbs, and by these manipulations, secures protracted somnambulism. Now she is prepared to be magnetically connected with any of the spectators; and in answer to his questions and wishes, she will discourse of things however distant in time or space. Her magnetizer relates some of the wonders of her clairvoyance which he has witnessed, by her having told a gentleman "that his house was built of *brick*, that it had a *front door*, that there was a *table and two chairs* in the hall, a *carpet* on the floor;" and on being asked if she saw any thing else, she discovered a *lamp*, a *back-door*, or a *staircase*, with divers other similar wonders. The visiters are urged to take her in imagination to their houses; and one after another tries the experiment. Believers in the humbug will be

amazed at her discoveries of the most common articles of furniture in their houses, after guessing and being corrected three or four times, until the question dictates the answer. On one of these occasions, when no one seemed to be inclined to repeat this "old saw;" one gentleman inquired if she could do any thing else? and on her husband naming a number of her wonders, he handed her his watch when blindfolded, and she guessed the *true time* of day within ten minutes; but it happened that the watch had been previously set *four hours out of the way*, so that this was a failure. Next he gave her bank notes, but she failed to guess their denomination, *unless her husband knew it;* and so of other wonders which he vouched she had done and could do again. She professed to read letters and words enclosed in a sealed envelope, by holding them to her stomach; but she repeatedly tried it in our presence, and failed in every instance. She then said, she could read them if they were left in her possession, by placing them under her pillow during the night, but this also she utterly failed to do. In truth, no one of the wonders she promised was performed. At one of the private exhibitions, with a few friends, it was agreed to put her claims to a decisive test. A small image was taken from the mantle-piece and placed in her hands, while the gentleman in magnetic communication with her, willed, with all his heart, soul, mind, and strength, that she should call it *a lobster!* After holding it to her stomach a full quarter of an hour, and being charged by her husband and magnetizer to be very particular and look at it very closely, she professed to see it, and instead of a lobster, she called it *a green squash.* If the reader is disposed to laugh at those of us who witnessed this scene, and marvel that men

should waste time in being so outrageously humbugged, let him suspend his ridicule, when he is informed that we witnessed all this from a benevolent desire to open the eyes of a worthy friend who had committed himself most lamentably before the public; and he will find a new reason for his risibility when he is informed, that our friend left the somnambulist, and still continues a sturdy disciple of Mrs. Andros and her husband, and a firm believer in the wonderful science of Animal Magnetism; notwithstanding her failure to exhibit one single fact, or even the semblance of a fact, which to any other of the friends assembled on the occasion, was either surprising or unaccountable. Her failures, it is urged by the infatuated dupes who swallow the humbug, are a proof that there is no fraud, else she would invariably succeed. This Mrs. Andros is the lady with whom many of Mr. Durant's most ludicrous experiments were performed; and it was she who, during somnambulism, when she professed to be unable to see or hear any one but her magnetizer, on her husband being sent out of the room, was instantly waked, by a proposition made to a medical man who was present, to bleed her. She heard that quickly, and cried out for her husband, so that her somnambulism was transformed into hysterics.

The philosophy of this whole matter, by this time, must be plain to the reader. If all the spectators are gulled into the belief that the somnambulist is "so deaf that a park of artillery will not wake her," as Colonel Stone was, and as hundreds of visiters are, they will say to the magnetizer *aloud*, put this pencil in her hand, and make her call it a water-melon. He complies, and says, what is that? and she answers it looks like a water-melon; and then the bye-standers are amazed, and think

she must have dealings with the devil. Another tells the magnetizer *aloud*, I wish you would take her to my house, I have a very singular picture there, it is an Indian, or a cat, or a dog, or what not, and straightway she is taken in imagination to the house, and when the time comes, behold she cries out, I see a picture,—it is an Indian, a cat, or a dog, as the case may be; and forthwith the spectators are amazed at her astounding replies. Such instances, and many more equally palpable, were witnessed by many, during the reign of the humbug in this city; nor can it be doubted, that wherever any of the wonders spoken of have been exhibited, similar infatuation on the part of those who certify to them, is the secret of their delusion. That they do hear every word that passes between those around them, during the pretended somnambulism, was proved in the presence of many of us beyond the possibility of mistake. And the reader of Mr. Durant's book, will perceive that he has fully established this fact, and availed himself of the knowledge of it to practise upon them flagrant deception, and extort from them the precise answers which he predicted, in defiance of the will of the magnetizer put forth to prevent it.

It is in vain to allege that Messrs. Potter, Grant, and Andros, are not skilful magnetizers, or that Miss Ayres or Mrs. Andros are not good somnambulists; for many who have seen them all, give the former the preference over Dr. Capron, or M. Poyen himself; and the superiority of these ladies to the renowned Miss Bracket, is shown by the accumulated evidence contained in Mr. Durant's "key," to which the reader is referred for ample evidence. Animal Magnetism, then, we may now surely hope, has had its day; for one can scarcely

imagine it possible, henceforth, that any can have the hardihood to practise it; and if they do, the age of humbug will indeed be the appropriate epithet for the present generation, should any body be hereafter deceived by its absurd and fallacious pretensions. It is fit that the victims of this delusion should be treated with kindness and forbearance; and that, henceforth, they and the world, should be taught the necessary and important lesson, that he or she who pretends to supernatural and miraculous powers, whether planted upon the ramparts of philosophy, or enthroned upon the semblance of religion itself, is uniformly and infallibly either a *knave* or a *fool*.

It has been already noticed, that in the report of the commissioners appointed by the French Academy, in 1784, of whom the celebrated Dr. Franklin was one. Animal Magnetism, thus early in its history, had become "hurtful and dangerous to society, especially in a moral point of view." For, although the existence of Animal Magnetism was denied, yet the commissioners witnessed enough to convince them of the extraordinary effects which artifice and imposture may produce on enfeebled intellects and over-heated imaginations. They therefore felt it their duty to address a private memoir to the king, setting forth the serious *injury to public morals*, consequent upon its employment as a remedial agent. They referred to the physician, at whose instance the commission had been appointed, M. D'Eslon himself, as admitting that "a woman in a high state of magnetic excitement, was not mistress of her own actions, and was incapable of resisting any attempts on her modesty."

In Mr. Russel's tour in Germany, will be found the following melancholy evidence, that the practice called

Animal Magnetism, has lost none of its demoralizing tendencies.

"A melancholy instance of the pernicious results to which this may lead, was still the subject of general conversation when I arrived at Berlin. The principal actor in the affair was Dr. W ——, the great apostle of the doctrine in Prussia, and moreover a professor in the University. The unfortunate victim was a young lady of very respectable family. She had been led by curiosity to visit the apartments in which the doctor performs the magnetical process on a number of patients, in presence of each other; and it is at once a very decisive and intelligible fact, in that science, that females are found to be the most suitable subjects for its exercise."

Several experiments, which it is unnecessary to repeat, were gone through for her satisfaction.

"The lady departed, still in doubt; but these amusing scenes had so far shaken her original skepticism, that the magician easily prevailed upon her to arrive at certainty, by having the truth displayed in her own person.

* * * *

"To the poor girl conviction and ruin came together: a miscreant could find little difficulty in abusing the mental imbecility which must always accompany such voluptuous fanaticism. I cannot enter into the details of the miserable and disgusting circumstances which followed. Excess of villainy brought the whole affair before a court of justice and the Prussian public. It was clear that what was to become the living witness of their guilt had met with foul play; and the enraged father preferred against the professor an accusation of a crime which is next to murder, or rather which threatened a

double murder. The judges ordered the recipes of certain medicines which the doctor had administered to the lady, to be submitted to three medical gentlemen for their opinion. The report of these gentlemen rendered it impossible to convict Dr. W —— of having used the drugs directly for his infamous purpose; but, as in certain circumstances, their indirect operation would lead to the same issue, the professional persons gave it as their opinion that the professor was bound to explain on what grounds he had administered medicines of a most suspicious class, in circumstances where no prudent medical man would have prescribed them. The man did not choose to do himself this justice; the court did not think there was sufficient evidence to convict him of the direct charges. Professor W —— has lost his character, but retains his chair." —Vol. i., p. 102.

Mr. Durant's late book gives some hints on this aspect of the subject, which prove that these experiments in somnambulism, fictitious as he has proved the pretended phenomena to be, not only stamp the whole science with the character of humbug, but are alike calculated to brand it with infamy.

Finally, it ought to be distinctly remembered that whatever may be the apparent mysteries, which have deluded any of those respectable men who have unwittingly given their names to this humbug, as exhibited in New-York and at Providence, that Mr. Durant has conclusively proven by numerous unequivocal tests, that Miss Bracket is not blind; and that neither she, nor Mrs. Andros, nor Miss Ayres, nor any one of the somnambulists who have become celebrated in those places, were asleep during their alleged somnambulism. He applied his tests to them individually, and in a variety of

ways. It is also established by his experiments that these women all magnetize themselves; that is, they go to sleep and they wake again precisely at the times which they *think* the magnetizer intends they should; and when they misunderstand his *will*, or are purposely deceived in relation to it, they disappoint his expectations. He has also proved that the bandages on their eyes do not prevent sight, especially if the object be placed at the epigastrium, as most of them requires; and that when objects are seen at all they are invariably brought within the range of vision before they are placed at the pretended seat of sight, and that when this is prevented, the experiment is always a failure. The process by which pictures are examined, and other objects, at a distance, he has shown is by means of their ears, when they pretend to be *deaf*, and the parties are off their guard. And he thinks he has established the fact, that the girls are uniformly the knaves in the humbug, and the magnetizers as constantly are gulled. The fact of the concerted signals he sometimes detected, however, seem to show that in some cases there was palpable collusion.

As to these and all other alleged proofs of clairvoyance, and especially the success of somnambulists, in detecting and describing diseases and their treatment, it may be sufficient to refer to the report of the recent French commissioners, heretofore alluded to, where these cases are all explained to be uniformly wrong, unless when their ears have been the medium of information, while seeming to be asleep and deaf, as in the case of the pictures, &c., before mentioned.

In this famous report of which Mr. Colquhoun has made a voluminous work, it is but fair to state, that they

made a report on the whole favourable to the humbug; although the precious confessions it contains, annihilate the validity of their cases, as they were extorted from men evidently prejudiced in its favour. This will appear obvious in the sequel. For after numerous experiments conducted by M. Foissae, at whose importunity they had been commissioned, they declare that "the somnambulist failed in exhibiting *any one* of the phenomena which he had pledged himself to produce;" and straightway they attribute this total failure to *their own* "inexperience and incredulity," and by consequence intimate, that had they been as gullible as the magnetizer, they might have reported differently. Next we find them conducting experiments in which the somnambulist *resided in the houses of the magnetizers themselves;* and then to prevent the natural impression of conspiracy, they gravely tell us that they "guarded against the possibility of *any other* collusion than that which might exist between the magnetizer and his patient." This is the only collusion that any body suspected, and yet they did not guard against this, because it would imply suspicion against the integrity of the parties which would have been uncourteous. And nevertheless, they were afterwards obliged to record their conviction, that "somnambulism itself may be feigned, and furnish to quackery the means of deception."

These commisioners then proceed to classify the cases according to the "more or less conspicuous degree of the magnetic action recognized in each." The classes thus formed, including all the cases they saw during the period of six years, are the following:

"I. Magnetism has *no effect* upon persons in a state of sound health, nor upon some diseased persons.

II. In others, its effects are *slight.*

III. These effects are produced sometimes by *ennui*, by *monotony*, by the *imagination*.

IV. We have seen them developed independently of these last causes, *most probably* as the effect of *magnetism* alone.

Of the first three classes we need not here speak, for to talk of "magnetic effects, " in cases in which by their own concession it has "*no effect*," as in the first class, or "*slight*" effects as in the second, or when the result of *other causes*, as in the third class, is unphilosophical and absurd. The cases included in the fourth class can alone be relied on as relevant, and even here it is only affirmed that they *most probably* resulted from magnetism. Every reader of the cases reported under this class, will marvel how the committee ascertained that the " effects" were not the result of the imagination, especially as they were so few and insignificant, as scarcely to be appreciable.

In the experiments intended to prove the existence of somnambulism among magnetic effects, the cases as reported are acknowledged to have been utter failures. So also of the boasted faculty of *clairvoyance*, although some of them held the objects at the pit of the stomach, as does Mrs. Andros, and others placed them at the occiput, or the back part of the head as does Miss Bracket; yet the French commissioners admit that the ball of the eye, in all cases, was kept moving in the direction of the object, and always looked at it before placing it either at the epigastrum or occiput. A bandage over the eyes, or even a sheet of paper interposed between their eyes and the object, uniformly deprived them of the faculty of *clairvoyance*. And as to the miracle of looking into the body of another person,

or that of *prévision* or prophesying, which the somnambulists attempted, the report proves that the whole pretence was delusion and imposture.

But it were idle any longer to dwell upon the evidences before the world, both in ancient and modern times, that the whole art and mystery of Animal Magnetism is unworthy of the attention of any sober mind, and that its miracles are wholly fictitious and delusive. And there is obviously abundant evidence before the reader, as well as in the nature of its processes, that the whole affair is not only a scandalous and mischievous humbug, disgraceful to all parties, the guller and the gulled; but that the practice ought to be reprobated by every friend to the good order and morals of the community. Hence the deep regret which is so generally felt, that so many excellent men in the learned professions, and others occupying high places in society, should incautiously have given their names and influence to the advancement of this humbug. That this and kindred delusions should have prevailed in the dark ages, need not be a source of wonder; but that it should receive countenance in the nineteenth century, demonstrates the present to be indeed the age of humbug.

In order to detect the true character of Animal Magnetism, and demonstrate it to be a stupenduous humbug, if we were without any of the evidences which its history furnishes, it would only be necessary to admit its truth but for a moment; and we shall see that to suppose its existence to the extent claimed, proves too much, and therefore proves nothing. It is thus that the professors of any humbug can be made to stultify themselves.

For example, if the claims of the science are true, it follows, that certain persons possess a power over cer-

tain other persons, by which they can at any time, or at any distance, by a simple *volition*, produce magnetic sleep; and this, whether the subjects of this involuntary and irresistible sleep be standing, sitting, walking, or running, at home or abroad, by sea or by land. And this sleep thus willed by another, without the consent of its victim, is so profound that it is impossible to awake the sleeper by any process. The senses are all closed, and no person but the magnetizer has power to arouse the sleeper. It is plain, then, that the magnetizer may destroy human life at pleasure; since if the individual over whom he has this power, be in a position in which sleep would be fatal, he has only to put forth the volition, and the deed is done. And in the commission of this and other crimes, he would have perfect impunity, since there are no laws of evidence in human jurisprudence, by which guilt could be established.

Besides, if the claims of the "science, falsely so called," have any foundation, these sleepers may be privy to all the deeds of darkness and secrecy which are performed in any place however distant; for neither darkness, distance, nor any physical obstruction hinders their *clairvoyance;* and no other police for the detection of criminals need be desired than a few "sleeping beauties," who might be hourly consulted, especially in reference to any suspicious persons or houses, and to whom, as to a divine oracle, appeal might be made, when no other vigilance can prevail. And as *prevision* is also claimed as a faculty of these somnambulists, future events may be anticipated, if not prevented.

So also there would be an annihilation of all our hospitals, and medical colleges, and physicians; for these "medecins endormez" would detect and cure all

manner of diseases, by *looking into the inside* of the stomach, bowels, liver, spleen, lungs, brain, or any other organ of the body, and describing the disease as well as naming the remedy. For all this and much more has been and is still claimed by the professors of Animal Magnetism as fully established; and all this is as credible and as true as any other feature of the contemptible humbug.

It cannot be doubted that if this imposture should continue to gain credence or countenance in the community, the infatuation and crimes of the days of Salem witchcraft are to be re-enacted in our times. For should an individual be found dead, having fallen into the fire, it will be ascribed by superstitious believers in the humbug, to some neighbouring or distant magnetizer, whose witchery has done the deed. And who shall control the popular indignation, or limit the infliction of the penalties of the Lynch code, should the superstitions of Animal Magnetism become a public and reigning humbug. The purest characters in the community may wither beneath the calumnies of these *clairvoyant* "factory girls" who may accuse their neighbours of crimes, which they profess to witness during a magnetic reverie; nor can such calumnies become the subject of litigation with the view to punishment and reparation, since no known code of laws can be brought to bear in the premises. All who believe in the humbug, for consistency sake, are bound to receive the testimony of these somnambulists as to what they profess to have seen and heard while asleep, and to bear them harmless from the consequences of their discoveries, inasmuch as they are the involuntary victims of this wonderful and mystic philosophy.

But enough has been said to satisfy all who think, that the science is a humbug; its practitioners knaves, and its believers dupes. Should public gullibility still perpetuate the stupid delusion, may it be confined henceforth to the ignorant and depraved; and such will ultimately abandon it, when it ceases to be profitable.

CHAPTER III.

PHRENOLOGY.

Its origin and claims to antiquity — doctrines — deceptive title — causes which have prolonged its existence — love of the marvellous — the anatomy of the *skull* — brain — scalp — membranes, &c. — phrenological *facts* — not in Anatomy, not in Physiology, or Pathology, or Mental or Moral Philosophy — inconsistent with Revelation — all the *facts* are like those of other fortune-tellers — examples of their *facts* — explanation of the tricks of the sect in gulling fools — moral aspect — ridiculous nomenclature — maps of their own brains — Spurzheim, a believer in Animal Magnetism — proof of his gullibility, incompatibility of Phrenology with Christianity.

This "science falsely so called," is among the prevalent and prevailing humbugs of the day; and it is placed next to Animal Magnetism in the present volume, because of its claiming to be of similar antiquity, and of kindred character too; since both profess to be eminently philosophical. The same individuals who embrace the one, very frequently become the willing disciples of the other; and it is fortunate for the interests of true science, and for the character of our common nature, that both are equally vulnerable to defeat and overthrow, since each of them is capable of great and complicated mischiefs.

It will not be in place here to enlarge upon the early history and great antiquity of those theories which have

led men to attempt the explication of the phenomena of mind by physical signs, although all these are now quoted in confirmation of the doctrines of Phrenology. It will be sufficient for our purpose to name Dr. Gall as the modern founder of the system at present reigning under this name; and to ascribe to his illustrious pupil Dr. Spurzheim the merit, if it be such, of having devoted his learning, industry, and eloquence, to the establishment of the doctrines of his distinguished preceptor, with a zeal worthy of a better cause.

The doctrines of Phrenology may be briefly stated to be the following:

1st. The brain is the organ of all our instincts, — propensities, — sentiments, — aptitudes, — intellectual faculties, — and *moral qualities.*

2d. Each of these has a portion of the brain which is specially appropriated to it, and the developement of these "little brains" or organs is manifested on the cranium or skull; and by examining these protuberances or bumps, an adept in the science can ascertain and describe the dispositions, and intellectual and moral character of any individual.

This brief summary of the doctrines may suffice, since they will serve to show the "primordial ideas" on which the system is based; and without pursuing the subject any further, the reader may estimate the character and claims of Phrenology, since the whole may be correctly judged by a part, especially by the corner stone of the entire edifice.

The name given to the science would lead us to expect that its foundations would be laid in consistency with the established laws of mental and moral philosophy, since it arrogates the title of the "science of mind."

Instead of which, however, it will be perceived that the whole fabric is ostensibly built upon the anatomy of a material organ; and goes upon the bald hypothesis that the brain, which is the most frail, delicate, and important structure of the body, in its growth and developement, not only moulds the form of the head in the plastic and yielding condition of infancy, but that the exercise or cultivation of any particular faculty, instinct, or moral quality, so increases the part of the brain which is the supposed locality or organ of that faculty, as to result in a "prominence, protuberance, or bump," upon the external surface of the skull, by which the form, shape, and configuration of the bony casement is so essentially modified and changed, that the phrenologist can detect and describe the intellectual and moral character of the individual, by seeing and feeling the head. The intrinsic absurdity and nonsense of this starting point of the system would have written the epitaph of Phrenology long since, but for three causes; to the combined influence of which, this humbug owes its prolonged and temporary existence. These causes are the following:

1st. The array of great names, including those of learned and scientific men, who have cultivated and taught it, and dignified it by the misnomer of philosophy and science.

2d. The ridicule and persecution of its votaries, by which alone it has been chiefly opposed; for, like every other species of fanaticism, it is thus enabled to enlist public sympathy, and impose upon popular credulity.

3d. The native gullibility of human nature, by which a natural bias exists in most men, and women too, to believe the marvellous, or the supernatural, without evidence; while sober truth, accompanied by ample

testimony, is rejected, or at least listened to with doubt and incredulity.

The two former causes have so obviously operated in perpetuating and sustaining Phrenology, that they require no illustration. The latter, however, will not be so readily admitted; for most men can better bear the impeachment of their integrity, than an insinuation adverse to their intelligence. They seem to prefer blame to pity,— the charge of impostors to that of dupes,— and had rather be regarded as knaves, than supposed to be fools. In other words, a man seems often to prefer any measure of reproach and contumely, even for moral delinquency, rather than to be written down an ass. There is but one way, however, to escape the dreaded alternative, which is to admit into our creed the unwelcome axiom "this world is given to lying;" or in the quaint expression of one, "there is the least dependence to be placed upon *mankind*, of *any people* in the world."

One would think a priori that no anatomist could ever become a believer in Phrenology, so irresistible are the evidences of its fallacy which the structure of the skull itself presents; especially when taken in connexion with the endless variety in the thickness of the bones composing it, and the universal dissimmilarity between the internal structure of those bones, in different heads, by conformation, casualty, disease, and the artificial means employed by many pagan nations for modifying the shape of the head. And yet it is true that the founders and chief writers of the science, have excelled many of their fellows as anatomists, and become believers in despite of the palpable and insurmountable difficulties which anatomy has been ever forcing upon their attention. It is worthy of remark, however, that

they have bestowed all their labour and ingenuity in searching within the *brain* itself, for analogies and proofs of their theory, while most strangely and inconsistently they have overlooked the infantile separation of the several bones of the skull ; their gradual growth and bony union ; their firm and unyielding construction acquired by maturity ; and the physical impossibilities which these features of the skull itself present, as an *argumentum ad hominem*, against all they have written.

For it must be obvious that after they have exhausted all their labour and ingenuity in the dissection of the brain ; and even on the absurd supposition, that they could demonstrate each individual organ by its separate and distinct formation, and prove incontestably the specific capacity of each ; still they would not gain an advance of a single step towards the establishment of the pretensions of their science, since the particular structure of the brain cannot be ascertained in any individual case, until after death, when the deductions of the system could in no wise increase our stock of practical knowledge, or, in the least, benefit the living.

It is plain, then, that Prenologists, while busying themselves in vainly searching for evidences of their system in the brain itself, have not only been fruitlessly employed, but they have begun at the wrong end, and built their pyramid upon its apex. They have done nothing,— they can do nothing which can commend their system, or gain confidence among the discerning, until the anatomy of the head, apart from that of the brain, shall be shown to favour their views ; or at least, they must remove the physical impossibilities which the structure of the bony and soft parts constituting the covering of the brain, so palapably throw in their way.

Let the uninitiated reader learn, that the human brain is entirely covered *within the skull* by three distinct tunics or coats, which are called the dura mater, the pia mater, and the arachnoid coat, and which separately interpose between the brain itself and the interior of the cranium. Let such then be informed, that the skull itself is composed of two tables or layers of bone, separated by a third or intermediate layer of cellular structure called the diploœ, and often by cavities of greater or less extent, utterly unascertainable during life; and that a membrane called the pericranium is superadded within and without; closely adhering to the several bones. And let him still further be instructed in the fact, that *outside of the skull*, between the fingers of the phrenologist, and the bumps he is pretending to examine, there are muscles or tendinous expansions of muscles, with all their accompanying membranes, blood vessels and nerves, together with the cellular structure, and different coats of the skin constituting the hairy scalp, and he will have a glimpse at the *physical impossibilities* which explode the dogmas of this humbug, however much of ingenuity, learning, and eloquence may be employed in its defence. The conclusion of any rational man who will consider these premises, will be irresistible, and irrefragable; that even on the supposition of the distinct and separate existence of the thirty-five organs in the structure of the brain, being visible and tangible on its surfaces, which is not pretended; and on the still further hypothesis that we were acquainted with the precise size and capacity of each of these organs with its appropriate function; we should still be wholly in the dark in relation to any judgement we might form, during the life of the individual, because of the numerous inter-

vening obstacles, and their ever varying thickness in different heads. For, had we all this knowledge, we must first *scalp* the individual, after the fashion of our aboriginal neighbours, and we should still find it necessary to remove the upper part of the skull; nor even then could we learn the size or location of the organs, until the intervening membranes were removed. And should we thus operate upon a man, and expose the entire cerebrum to the vision of the phrenologist, he would find, by comparing the elevations on the surface of the brain, with the internal table of the skull which covered it, that there was no evidence or impression of the prominent organs, however long they might have been cultivated or exercised during life; — and upon examining the cap of the skull he would discover; that the bump on the *external* surface, would very often present a *convexity* instead of a concavity *within;* and still farther, that the elevations and depressions upon the surface of the brain itself, in no one instance correspond with those discoverable on the external superficies of the cranium. And yet in the face of such testimony of the senses, there are multitudes who adhere with the tenacity of a death grasp, to every jot and tittle of the new philosophy, and popular delusion continues to render it an attractive and profitable humbug. Men and women of reason and religion, who eschew fortune-telling, witchcraft, and astrology, will nevertheless, submit their own heads, and those of their sons and daughters, to these fortune-tellers, who itinerate through the country like other strolling mountebanks, for the purpose of living without labour, by practising upon public gullibility.

But not only does the anatomy of the skull thus present insuperable barriers to the credibility of phrenology, but

the structure of the *brain* itself, affords not the slightest authority for the arbitrary and ridiculous divisions into which the sect have consented to dissect it. So far from these hypothetical "organs" being found to exist any where but in the prolific imagination of these visionaries, there are natural and actual divisions in the brain which are not only inconsistent with the artificial ones, but which wholly overthrow the possibility of their existence.

The multiplied and beautiful convolutions of the brain, and which are not only visible on its surface, but discernible throughout its entire structure by careful dissection, completely overthrow the possibility of the existence of the pretended separate organs; not only because each of these convolutions cross from one organ into another, of different and even opposite functions; but they are often themselves divided, by the imaginary line which separates the one organ from the other; so that parts of the same convolution of the brain, must not only perform these various and essentially different offices; but must be *active* in one portion, and *inactive* in another. And as the organs are described to be of inverted conical or pyramidal form, the apex being at the medulla oblongata, or the inferior portion of the cerebrum, and radiating to the surface next the skull; it is plain that every organ must be formed, wholly irrespective of these convolutions; the lines which divide the one from the other passing longitudinally, transversely, and diagonally through their successive layers. Not only so, but these imaginary lines must pass through the ventricles, the corpus callosum, the fornix, the pulpy and the fibrous portions indiscriminately, so that each organ includes more or less of these intricate and delicate

structures, and many of them are by the ventricles cut asunder in the middle. And as these ventricles contain fluid, we must suppose that there is an upper and lower part of some organs, separated by water or serum, the one from the other, so that they are not only double, but quadruple!

Another conclusive fact in refutation of this wild scheme is seen in the essential difference there is in the convolutions of one hemisphere of the brain, and those of the opposite side, although the organ is located by the sect in precisely the same relative position in each hemisphere. If such organs really exist on each side of the head, destined jointly to perform the same office, it would be indeed an anomaly in the animal economy, that they should be entirely dissimilar in their structure; for the variations between the opposite organs will exhibit such dissimilarity. In short, if Phrenology were in any sense entitled to belief, in accordance with the economy of nature, the organs should *all be double* or none, while the science lays down a number of single organs, and others double; and still worse, there is no provision in nature, as in other cases, for one of these to perform the function of the other when disabled; and both have been removed by disease, and the function remained unimpaired!

The natural divisions of the brain into the cerebrum, the cerebellum, and the medulla oblongata, and the equally palpable difference between the cortical and medullary portions, together with the distinct variety of beautiful structures which lie in the base of the cerebrum, are all well defined and cognizable by the anatomist. But the most powerful microscope has never revealed the existence of *any one* of the localities, or

phrenological "organs" so called, although probably millions of human brains have been dissected for the purpose of finding and establishing them. And though such are the *facts* upon which *alone* the pretended science could be logically based, not one such has ever been furnished, although the party are even proclaiming that *facts! facts! facts!* are the foundation of the science.

It is plain, then, that if there be *facts* favourable to the science, they are not to be found in the *anatomy* of the parts concerned; and we shall be equally unsuccessful if we search for them in the *physiology* of the brain, notwithstanding, the brilliant discoveries which learned men have been making in this department of the profession. While the *pathological* observations of centuries have demonstrated, that the removal of a part of the brain by accident or disease, amounting in some instances to an absolute destruction of a portion of its substance, including a score or more of single and double organs, has been followed by no diminution or change in the intellectual or moral faculties; so that all the "*facts*" of *pathology* are against them. Nor need reference be had to the obvious truth, that *mental and moral philosophy*, highly cultivated as this department of science has been, by many of the most gifted minds in the universe, is utterly overthrown by Phrenology. And that the science of *Christianity*, and the book of Revelation is entirely at variance with Phrenology, needs no other proof than the fact every where apparent, that all the hosts of infidelity are marshalled in its favour, while its originators, propagators, and prominent teachers, from Gall and Spurzheim down to Amariah Brigham, M. D., have been either skeptics or free thinkers, Deists or Atheists, neologists or materialists.

Where, then, are the "facts" by which this humbug is professedly sustained, and by which so many of our citizens are gulled into its reception? They are to be sought after, and only to be found in the experiments of the sect upon the heads of their dupes. A professor of phrenology applies his "*tactus regalis*" to the bumps of some blockhead, and pours into his ears the discovery that he has "organs" qualifying him for great literary and moral elevation; capacities to excel in this, that, or the other art or science, and propensities leading him to some particular employments. If a developement of the total failure of the mystic science be then shown by the character and acknowledged habits of the individual, still though he be proverbially an ass, he nevertheless has the "organs," and might have been a Solon. What he is we know, — what he might have been, we know not, and of course dare not contradict this "*Phrenological fact.*" A thousand of such "facts" can be furnished by any itinerant pedler in the wares of phrenology; and, as in Animal Magnetism, the failure of the somnambulist nine times out of ten, is no argument against the single fact of her success in one single instance; so the phrenologist claims that one single "fact" of correctly interpreting a particular bump is "confirmation strong as holy writ," since "facts are stubborn things," while failures are incidental to every system, and are all easily disposed of by the arts of the party.

"An amusing circumstance has lately come to light as connected with Mr. Combe's work, and his phrenological facts. It will be recollected by any one who has read it, — and a more entertaining work on phrenology does not exist, — how often he supports his views by

drawings of Raphael's skull, compared with the skulls of people noted for deficiency in imaginative and pictorial talent. An extremely ingenious and well written paper published in the Phrenological Journal, Vol. ii. p. 327, also traces the minutest shades of Raphael's character and disposition in the protuberances of this same skull. It now appears, the skull no more belonged to Raphael than to Judas Iscariot! Raphael's tomb was opened but the other day, and his skeleton was found perfect, skull and all!" See For. Q. Review, Oct. 1833, p. 438. And yet this is one of the phrenological *facts!* which Spurzheim and others have been proclaiming with trumpet-tongue, to furnish so ample proof of phrenology.

Thus, when an illiterate, stupid, indolent, and conceited knave is told by the phrenologist that the developements of his "organs" indicate that he is, or may become readily, a linguist, a philosopher, and a saint; he "lays the flattering unction to his soul," and forthwith pays his fee, and departs with his "character" in his pocket, and is recorded as another of the "stupendous facts of the sublime science." And although this may be regarded as an extreme case, yet the most skilful practitioner on public credulity in this department, furnishes similar "facts," and becomes himself humbugged by his own gullibility. Phrenologists are keen enough to discern that flattery is a correct coin among their dupes; and hence they are careful to discover in the bumps so many good qualities, as to counteract the bad ones, and then throw in a few faculties in conformity with the lesson they have all learned, that "the art of pleasing, consists in sending every one away, well pleased with themselves." Acting on this maxim, they are ever

making converts to their humbug, even from the ranks of opposers, by the magic and mystic words, "A remarkable head," a "capital study for a phrenologist," "must have a cast," "remarkably intellectual," "singular developement of individuality, causality and form," "great ideality," "very large benevolence," "prominent veneration and caution," "very little combativeness," "small destructiveness," "the animal propensities not much developed," &c. &c.; and many a physician, lawyer, and clergyman have been brought over to phrenology, by the fancied evidence of talents which its professors point out upon their heads; and often when nobody else has ever been able to discover that they were above mediocrity. Indeed there are many fools, who are wise in their own conceit, because forsooth, some strolling mountebank has sold them a phrenological chart, and a description of character as indicated by their bumps. Such great men, owing their greatness to the discoveries of the science, are clamorous in its praise, and zealous in its defence. They occasionally have their zeal moderated, and their conceit lowered by finding that one lecturer on this humbug discovers upon their heads the presence or absence of bumps, entirely opposite to the indications pointed out by others; though all of them contrive to please, by sufficiently sprinkling the spice of flattery into the phrenological dish, which is served up for these victims of humbug, whose "*organ of self-esteem*" is often so large, that it extends from head to heel.

The moral aspect of phrenological doctrines is that, however, which renders the humbug the most mischievous and deplorable. Multitudes go to the science for the purpose of easing a loaded conscience, by learning

that their delinquencies and vices are constitutional, and depending wholly on organization. Such find a false peace, — an imaginary comfort in the doctrine, that virtue and vice are alike the result of organs implanted by the Creator, and thus persuade themselves into the disbelief of human accountability. And learning, as they do, that they are irresistibly under the influence of their propensities to which the animal organs impel them, they despair of reformation, notwithstanding its necessity is so obvious to themselves and others. And here they are taught to regard the lascivious man to be prompted by the organ of "amativeness," formed by the muscles of the neck; — the liar to be driven by the developement of "secretiveness," — the thief by that of "acquisitiveness," — "the desperado by "combativeness," — the drunkard by "alimentiveness," — and the murderer by "destructiveness." While on the other hand, the virtues of charity, truth, honesty, peaceableness, and brotherly kindness are the results either of the absence or diminished size of these organs, or the counteracting influence of others. Hence a man is religious, or otherwise, by reason of a physical necessity, since the prominence, or the depression of the top of the head, where the organs of veneration, theosophy, and marvellousness are located, must irresistibly result in one or the other character. But we must not call this materialism or fatalism, else a hue and cry of persecution is raised, as though the sympathy of heaven and earth should be moved in behalf of this precious humbug.

One can scarcely suppress his laughter at the complacency with which phrenologists boast of the prodigious novelty, ingenuity, and convenience of their nomenclature, and the newly coined words it has intro-

duced into our language. That it possesses the attribute of *simplicity*, cannot be denied; for he must be a simpleton indeed, who does not take the idea conveyed by "*alimentiveness*, *philoprogenitiveness*, *combativeness*, and *destructiveness*." It is matter of wonder that they did not adopt among their classical technicalities, "gullibilitiveness, humbugitiveness, phrenologitiveness," all of which might be introduced as synonymes for the organ of wonder or marvellousness; and would be equally elegant, besides being both significant and appropriate.

Nor is their "map of regions," less ludicrous, since, with all the accuracy of a geometrician, with compasses and rule, they gravely describe on paper a map of their own brains; discoursing learnedly and eloquently upon each particular organ, and indicating its locality with as much minuteness as that with which the modern Sir John Herschel described the *geography of the moon* by the aid of his phrenological telescope. Next, they mark on the skull of some luckless wight, or upon their plaster busts, the mystic numbers of the thirty-five organs; and then draw black lines around each in imitation of "the illustrious expunger," who is probably a phrenologist, and may have derived the process from this sublime science. But still more, they provide casts in imitation of the brain itself; and they mark these with their magic figures and beautiful nomenclature, until every man may hold the model in his hands, and by the aid of phrenology, read the arcana of his own brains. And, provided with these paraphernalia of office, every wiseacre of the party is at once dubbed a *professor* of the celestial humbug, and prepared to enlighten the nation into all the intricacies of mental and moral science; while in the capacity of a phrenological fortune-teller,

he strolls through the country in search of subjects on whom to experiment, by fumbling their heads in pursuit of "facts" in the form of phrenological bumps. Such is a sad, but true picture of the reign of humbug in this department, while popular credulity still prolongs the delusion.

From what has been said, without any further amplification, the reader may form an accurate conception of the system; and be able to understand the authorities for the "map of regions," which has been laid down on the surface of the head, by which the various faculties and propensities are located. This may be seen in the various busts and drawings, which are sufficiently numerous in every part of the country, and which are potent in making uninitiated rustics stare and wonder at the mysteries of the philosophy of their own brains.

The reader will perceive that phrenology is only an extension of the science of physiognomy, though possessing infinitely less philosophy and truth. For while Lavater interpreted the expression and form of the countenance, as indicative of the mental constitution and character, yet he relied upon the visible and tangible *action* of the muscles of the face, which, to a great extent, are acknowledged to be under the influence of volition and habit. But Dr. Gall relies upon the invisible and intangible *action*, which he gratuitously supposes the *brain* to perform; and which, if it really existed, must necessarily be unappreciable, because of the solidity and thickness of the bones of the cranium, after the age of puberty; although he and his disciples contend for the validity of their maps of developements, during every period of life, even to advanced age. And the important circumstances, so often mentioned, that

the departments of the brain, which phrenology designates with so much accuracy and minuteness, neither agree with the natural divisions of the brain, which are so remarkable, nor with the metaphysical classification of the mental phenomena, has neither been gainsayed nor refuted.

But even on the admission of the whole of the "primordial ideas," still it would be easy to show that the artificial division and appropriation of the functions to distinct localities, as taught by phrenology, is wholly arbitrary and fictitious. This will be obvious, when the reader is informed that the first grand discovery of Dr. Gall, and which has led to the whole of the numbers and localities which the maps of the regions exhibit, as subsequently laid down by himself and others, was made under the following circumstances: He observed, while yet at school, that all his fellows who were distinguished at the public examinations, were indebted for their success to an extraordinary *memory*, and that they all had *very prominent eyes*. This remarkable coincidence, led him irresistibly to the conclusion, that there must be some mysterious connexion between *a good memory* and *a protusion of the eye-balls from* the socket; such as that for which some persons are so remarkable. And, on this momentous thought having taken possession of his brain, at once he leaped to the still further conclusion, that every other faculty must be connected with other external conformations.

But for this accidental discovery of the organ of *memory*, being located in the *eyes*, and its perfection being developed by their size and *prominence*, the world might have yet been in the dark whether we had any "organs;" nor should we be possessed of a map of our own brains,

which is now, thanks to Dr. Gall, the privilege of every man and woman in christendom.

But while Dr. Gall located this organ of *memory* in the eyes, his pupil, Dr. Spurzheim, denominates it "the organ of language;" by which term he means to convey the idea, that "prominent eyes" indicate not only philological memory, but an aptitude for the study of languages. All phrenologists agree in attributing the *faculty of speech*, and the power of articulating sounds to the *eyes*, and great skill in the use of language to their *prominence*. And Dr. Gall used to exhibit in proof of this ridiculous conceit, the cranium of a lunatic who was unable to articulate words, in which the roofs of the orbits were arched, and this organ small; or, in other words, the eyes were not prominent.

As this faculty is avowedly the origin of all the discoveries made by Gall, and the cause of all his researches, as well as the foundation of the whole science of phrenology, the reader who will acquaint himself with the anatomy of the eye, and the *causes of its prominence*, may readily satisfy himself that this "corner-stone" of the entire edifice, is a mere fiction and fable. Nor can he persuade himself to believe that the structure and relative position of the human eye, while it is so admirably adapted by the Creator for the purposes of vision, is at the same time designed to impart the *faculty of speech*, and the articulation of sounds, for which it has no degree of adaptation, while locally disconnected with those organs, whose elaborate structure indicates their design and use for this important and essentially different function. And yet all the phrenological authorities will be found to inculcate the doctrine, that "large and prominent eyes" indicate the developement

of "the organ of memory and language," though Spurzheim is so very particular as to inform us that for the perfection of this organ we are to look, not merely for "large and prominent *eyes*, but at the same time, pressed, *as it were!* towards the lower part of the orbit;" a coincidence which will be found in practice to be as scarce as instances of *white crows*. This appendage of Spurzheim, appears to have been designed to meet the objections to the science which were constantly multiplying upon the hands of practitioners in this art and mystery, who found thousands of examples, in which "large and prominent eyes," were connected with a *deficiency* both in "memory and language." He, therefore, adds to the description of the organ that the "large and prominent eyes must, at the same time, be *pressed* towards the lower part of the orbit," and the convenient words "*as it were*," are parenthetically introduced for wise and obvious purposes. With such an equivocal definition of signs, a common fortune-teller would rival the most acute phrenologist in developing character. And, we need hardly add, that as the "science" is as applicable to all other animals as man, that no human example of the perfect developement of "the organ of language and memory" can be produced, which will at all compare with the claims possessed by an Owl!

We have dwelt a moment on this first discovery of Dr. Gall, because it was the origin and cause of all his researches, the *primum mobile* of the whole machinery of the system. And as this philosopher was impelled by so pure a fiction, to proceed in the location of the faculties and propensities in the various parts of the brain, it is not to be wondered at, that the divisions which he and his followers have successively discovered, marked,

and numbered upon their maps and casts, should, like the first, be wholly arbitrary; nor will it be found, that any one of them possesses any greater claim to our confidence, either drawn from philosophy or facts; though of the latter, they are ever proclaiming themselves the discoverers and inventors; and upon these alone they profess to rely.

Another specimen of the *facts*, upon which phrenology has authoritatively located the "organs" of the human mind, and an exhibition of the slender basis on which these localities rest, may be seen in the "love of offspring," which Spurzheim calls the propensity of "*philoprogenitiveness*," and which both he and his illustrious master, place in the posterior and inferior part of the head; and when much developed, forming a large prominence above the centre of the neck.

The reader must preserve his gravity, while the history of this "discovery" is thus accurately developed by a distinguished phrenologist. "Dr. Gall had long known that the back part of the head was more prominent in *females*, *children*, and *monkeys*, than in men, but was utterly unable to account for this wondrous *fact*, even after he had long believed and taught the science. At last, however, a *clergyman* who attended his lectures, led him to the true solution of this problem, which had so long puzzled his brains, by reminding him that the 'love of offspring' was remarkable in *women!* and *female monkeys!*" This striking collocation and astonishing coincidence, conclusively established the organ of "philoprogenitiveness," as it is now called; and it has since received conclusive confirmation by another prodigious *fact*, discovered by the lamented Spurzheim, that it is this organ which *induces young girls to play with dolls!*"

Such are a few examples of the *facts* upon which every "faculty, propensity, and sentiment" of man and all other animals, have been laid down in maps of the brain, with more than mathematical precision; and they and their definite localities are now learnedly spoken of with magisterial authority. But we forbear to enlarge on these several topics, and shall confine our observations to a few of those which present the science in its moral aspect; and, as we think, demonstrate its infidel tendencies. And the first of these we would present, is the "organ of *moral sense*," or "*benevolence*;" for these dispositions, according to the system, are owing to the "developement" on the "superior, anterior part of the head, just above the forehead." From the universal presence of this "organ," phrenologists maintain that "*man is naturally good*;" and that "the question so often agitated among philosophers, whether man is born with a disposition to good or evil," has been settled definitely by the "science." It is scarcely necessary to say, that the authority of Revelation is here utterly rejected, and the multiplied testimonies of the Bible denied; nor need we add, that the history of every nation under heaven, demonstrates the fallacy of the position, and of the system which inculcates it.

Immediately in a neighbouring locality, on the upper part of the head, is the "organ of *marvellousness*," or "*the love of supernatural objects*," while near the crown of the head is the "organ of *theosophy*," which Spurzheim divides into three "organs," viz. "*veneration*," "*conscientiousness*," and "*hope*." Upon these several organs depend, according to the system, the dispositions to see and believe in visions, ghosts, witches, and *supernatural revelations*, together with *all belief in the existence of a*

God, all idea of a Supreme Being, all propensity towards *worship*, *devotion*, *piety*, *love of God*, *idolatry*, &c. &c. And it can scarcely be necessary to remark, that this single fact — that all these dissimilar and even opposite sentiments, in which good and evil, virtue and vice, reality and delusion, truth and falsehood, are mingled in heterogeneous combination ; and yet all ascribed to the same "organs" and "developements," — is enough to brand the system which recognises such absurdity, not merely with infidel character and tendency, but with profound stupidity and folly. And to exhibit the immorality of such a vile imposture upon public credulity, if it were at all needful, would be easy, by simply repeating the opinions of Gall and Spurzheim, in their arguments in favour of the validity of their designation of these organs. Alluding to those who believe in ghosts, visions, and witches, and indeed in any supernatural revelations ; they tell us, that "this disposition which loves what is astonishing, mysterious, or miraculous, is the immediate result of a particular *organization;* and it would be as unjust to accuse those *endowed* with it, of imposture, as it would be to censure poets for imbodying and personifying their ideas ; for they are only the slaves of a too energetic *action of one part of the brain.*" If this be not sublimated impiety, materialism, and fatalism, we know not where these characteristics are to be found ; and that such sentiments annihilate all moral distinctions between truth and falsehood, vice and virtue, is too obvious to need comment. And yet they go on to tell us, that in the *creation* of the organ of marvellousness, NATURE had views and intentions, which serve to strengthen our faith, and fortify our belief, and thus *nature*, not the "God of nature," is represented to be the "author of faith."

But, in relation to the "organ of theosophy," or "veneration," these phrenologists more distinctly disclose their gross and unmingled atheism. Here we are taught that "some persons, for want of this organ, have *no capacity* for religious instruction, while others, who possess the organ, receive it with the greatest eagerness;" and surely if there be those who have "no capacity" for religion, because of their "physical organization," their accountability is annihilated; and those who are religious, because of a different organization, are equally victims of uncontrollable destiny; nor can virtue or vice be predicated in either case. Indeed, all this and more, is unblushingly avowed; for they affirm that "our ideas on all subjects depend on our being furnished with *organs* to originate, or to give birth to them; and we have an idea of God, as we have love of offspring, benevolence, &c., *because* we have an organ fitted for such a purpose." And still they maintain that man, wherever he is found, has the "organ of theosophy," and hence a "sentiment of the existence of the Divinity is *innate*, and *inherent in our nature*." And yet they add, that there is a great difference between this sentiment and the *revelations*, dogmas, mysteries, &c., of different *religious sects*. And it is obvious, that the revelations of christianity, and of the Bible, are here aimed at as among the religious sects, whose dogmas and mysteries phrenology disclaims. This disclaimer might have been spared, however, since there is a mutual and irrepressible repulsion, which must eternally separate phrenology from christianity; and, we think, sufficient evidence is now before the reader, that from the nature of this science, falsely so called, its votaries must not

only believe ours to be literally "a world without *souls*," but equally "without God."

Among the distinguished men, however, who it must be granted have cultivated and promoted phrenological investigations, and who are not to be classed with the strolling pedlers of the science whom they despised, Dr. Gall's celebrated and distinguished pupil and coadjutor, Dr. Spurzheim, deserves honourable mention. But great as were his talents, industry, learning and eloquence, all of which he zealously consecrated to phrenology, and to which science he devoted his life, even to martyrdom; yet no one can candidly peruse his work without perceiving evidence of his proneness to fanaticism. Whether this was constitutional, and the fruit of the "organ of marvellousness" in his upper story, we need not determine. The single fact that he was an admirer of Animal Magnetism, and a believer in its humbugs, is of itself decisive in relation to the calibre of his gullible organs; and we might *a priori* anticipate that the kindred humbug of phrenology would be an object of his faith. But there are other palpable evidences in the works of this truly great man, which amply show that while rejecting divine testimony to some of the most important doctrines of Revelation, he was nevertheless, credulous to a fault in regard to every thing claiming to be supernatural or miraculous, when its advocates disclaimed the agency of Deity, and alleged science and philosophy as explaining the causation of the phenomena. Hence the enthusiasm with which he embraced and adhered to phrenology.

But it were needless to enlarge on this and kindred topics, which will suggest themselves to the reader,

since it is only necessary for any individual to inquire into the opinions of the leading writers, professors, lecturers, and practitioners of phrenology, on the subject of the inspiration of the Scriptures, and revealed religion, and ample evidence will be furnished that the reception of this miscalled science is incompatible with a belief in the truths of Scriptural Christianity. And although it is not insinuated that "facts" are to be denied, or "philosophical truths" rejected, because of their conflicting, or seeming to do so, with the prevailing views of Divine Revelation, yet the existence of such contrariety is a valid reason for our scrutinizing the alleged "*facts and truths*," by which such a system is sustained. And after we have arrived at the conclusion that such a system is based only upon "*false facts*," and "imaginary truths," it is allowable to urge the infidel and immoral tendency of such a fabric of error, as a collateral argument against its reception and cultivation.

In repudiating phrenology, therefore, its tendency to skepticism, materialism, and infidelity, as exemplified by its influence upon its votaries, is only appealed to in proof that error is in its own nature, adverse to morality and religion. Nor is this tendency the reason, or any reason for rejecting the "science," but is superadded to the substantial reasons found in Anatomy, Physiology, Intellectual and Moral Philosophy, as well as in the intrinsic absurdities and monstrosities of the system itself. And it is only after establishing and sustaining the position, that the whole fabric of phrenology is absurd, its pretensions false, its boasted "*facts*" unfounded, and its philosophy all fiction and fable, that we allow ourselves to warn the community against its re-

ception, by showing its legitimate fruits to be pernicious and destructive to religious principle and moral character. And we allege this to be the result, not of its being at variance with revelation, but as a consequence of its being false.

CHAPTER IV.

HOMŒOPATHIA.

Dr. Hahneman — his doctrines — their absurdity and monstrosity — theory for choosing remedies — drug-sicknesses — latent hereditary itch — invisible and intangible potenzes — roses — processes for infintesimal doses — wonderful discovery of dividing a single drop into the fraction of nothing — inconsistencies and contradictions in regard to doses, shakes, and pellets of sugar-of-milk — character of homœopathic physicians — tricks of the trade — the gift of ignorance — asking questions — wonderful varieties of pain — smelling a phial, or the cork, every nine days — quackery of the tribe — their marvellous cures — preventive powers — analagous to witchcraft.

THIS stupendous humbug, although it might fitly be included in the chapter devoted distinctively to quackery, yet because of the prominence it has attained, and the prodigious pretensions it has set up, deserves to be singled out for separate animadversion.

This new technical has been introduced to designate the system of Dr. Hahneman for curing diseases by a new, simple, and lilliputian process. This German savar who modestly says in his preface, "the true art of healing begins with me," very consistently begins by denouncing all the medical theories which have been accumulating for two thousand years, as well as all the experience and observation of so many centuries as "*learned lumber*" which is to be utterly rejected, and

which he labours to supplant and overthrow by his "New Art of Healing." The maxim adopted by Hahneman, and which he calls the homœopathic law of nature, is thus expressed "*similia similibus curantur*," which is the opposite to the prevalent doctrine so frequently and so rationally exemplified both by nature and art, "contraria contrariis curantur." By the former dogma, he maintains that the same remedy which produces given symptoms in a healthy body, will cure any similar symptoms in the diseased body. And all that is necessary is to develope the drug-virtue by mechanical tributation and dilution;—and he alleges that the power or virtue of a drug is thus developed ad infinitum in the direct ratio of these processes, and in the indirect ratio of the quantity, so that the doses *can never be too small.* Hence he divides every medical agent into "infintesimal doses" by laborious and complicated processes, very learned and accurate descriptions of which he gives in his works; and this course is pursued not merely with the active poisons which he retains in his materia medica, but with the most inactive and absolutely inert agents. A single grain of common salt, for example, which homœopathists regard as possessed of immense healing virtues when "*potenzized*" by tuturation and dilution, is divided by repeated solutions until it is reduced very many millions of atoms less than a grain. And when the drug-virtue is thus developed the "potenz," of this infintesimal dose of common table-salt is capable of producing eight hundred and ninety-five serious and dangerous forms of drug-sickness, and by consequence is curative infallibly in all the variety of diseases in which these symptoms, or any of them appear. And even then, so much caution is

necessary in the use of this inconceivably small dose of common salt, that they are not to take a drop, but the drop must be divided by admixtures lest its "intensely raised energy" might be fatal. In many cases Hahneman directs, that this dreadful medicine should not be given internally, even after all this dilution; but recommends that a pellet of sugar-of-milk not larger than a hempseed, should be moistened with this fluid, and then the patient may *smell* this pellet once in fifteen or twenty days! While in other cases, thus to smell a single pellet would be mischievous, and even dangerous; and hence the patient is directed only to smell the *cork* out of the phial containing the pullets, *once a month*, but on no account to smell the phial itself!

The theory upon which homœopathia selectsits remedies is briefly this: Whatever symptoms are produced in the human body in a state of health, by any substance introduced into the stomach, whether by accident or design, the same symptoms occurring in any disease will be cured by an infintesimal dose of the same substance. Of course, when it is clearly ascertained that any one remedy is useful in the treatment of a disease, it is proved *a priori* or *a posteriori*, that the same remedy would produce that disease in a healthy body if the dose were increased. Hence the materia medica of Hahneman and homœopathic physicians is made up of a catalogue of the symptoms or drug-sicknesses produced in the healthy body, by allœopathic* doses of the different medicinal agents.

*By the term Allœopathic, in contradistinction from Homœopathic, this sect mean the common or large doses of medicine usually employed by the regular faculty, as distinguished from their own lilliputian or infintesimal doses. Such is the use Hah-

Under the head of rhubarb, *sixty* symptoms of drug-sickness are enumerated; — digitalis, *seventy;* — camphor, *one hundred and seventy-five;* — table-salt, *eight hundred and ninety-five:* — silex, or flint, *five hundred and sixty-five;* — charcoal, *nine hundred and thirty;* — and belladonna, *fourteen hundred and forty!* &c. &c. Sulphur or common brimstone being capable of producing many thousands of different symptoms, is therefore prescribed in a great variety of organic and functional diseases, acute and chronic, all of which are attributed to a latent *Itch!* for with this disease Hahneman affirms nearly all mankind are afflicted from their birth, and hence the miraculous cures effected even by the fifteen hundredth dilution of a single grain of sulphur, by reason of its antipsoric powers which have made it the basis of *itch* remedies in every part of the world.

In an anonymous publication, lately published in New-York, will be found an extract from the Gazette Medicale for 1835, which presents a curious and ludicrous picture of the homœopathic preparation or attenuation of medicines, which we give in the language of the reviewers of Dr. Panvini, physician to the hospital della Pace, &c., accompanied by the calculation, in figures, of the unknown author of this pamphlet, which is enti-

neman makes of this appellative. This theory *similia similibus curantur*, he denominates by the significant title Homœopathia; and he designs by the phrase Allœopathia to indicate the system which adopts the opposite maxim, *contraria contrariis curantur*. Those who wish to see a more extended examination of this whole subject, will find it in the work of Dr. Wm. Leo Wolf, a German scholar and physician, entitled "Remarks on the Abracadabra, of the nineteenth century."

tled "Anatomy of a Humbug," and contains much other evidence of acquaintance with the subject.

"Homœopathists have adopted for the multiplier of their attenuations the number 100. Thus, when the medicine is a liquid, we take a drop of it, which we mix with 100 drops of alcohol. This is the first attenuation or dilution. For the second dilution, 10,000 drops are required, and so on; always multiplying by 100, until the thirtieth or even fortieth dilution.

"Dr. Panvini has calculated how much alcohol would be required for the dilution of a single medicinal drop, and how much sugar for the attenuation of a grain of solid substance reduced to a powder, so as to reach the thirtieth or fortieth dilution.

"The first dilution of a drop of tincture of chamomile, for example, would demand, as has just been said, 100 drops of alcohol.

"The second, 10,000, or nearly a pound.

"Third, 100 pounds, or about a barrel.*

"Fourth, 100 barrels.

"Fifth, 10,000 barrels.

"And so on, and so on; the ninth, as much alcohol as the lake of Agnano could contain.

"The twelfth, one hundred million lakes of Agnano.

"The seventeenth, 10,000 Adriatic seas.

"The thirtieth, as much alcohol as the terrestrial globe, all our planetary system, and perhaps all the stars of the first and second magnitudes that we can discover on a beautiful summer night; to which must be added, for the fortieth dilution, all the constellations we can discover from one pole to the other! As to pulverized substances, analogous proportions."

* This must he an Italian barrel, smaller than ours.

"To attain these infinite dilutions, only a drop of each dilution is used to be still further diluted; otherwise the universe could not supply the homœopathians with material to attenuate their medicine.

"The above statements may seem incredible; but figures are not apt to lie or deceive. A grain of charcoal or sulphur, mixed with sugar, and attenuated to the fortieth degree, would require the following amount of sugar in grains: 100,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000—equivalent to the following number of pounds avoirdupois: 132083333333333

drug, the result of his curative means must be doubtful. Of course his patients must, on no account, submit to any other than homœopathic treatment, else the direct or after operation of his drug-sicknesses will be likely, by the "intensely raised energy and virtue" of his potenzes, to result in an explosion by coming in contact with some other imperceptible remedial influence.

The mischievous effect of *roses* upon the eyes, by seeing or smelling them, or living in the neighbourhood where they grow, is one of the immortal discoveries of homœopathia; for if *rose*-water which contains a homœopathic or infintesimal dose of the drug-virtue of rose-leaves, will sometimes cure opththalmia or inflammation of the eyes, it is morally certain that to see or smell of roses will occasion sore eyes, unless some counteracting remedial influence be simultaneously operating. And so if stramonium, or belladonna, be growing in the neighbourhood; or if men live in the vicinity of charcoal, or sulphur, or flinty rocks; or if they even pass by an apothecary shop, and inhale musk or any other aromatic vapour; pleasant, or otherwise, the drug symptoms of some of these potenzes will be produced; for it is impossible to avoid receiving into the lungs an infintesimal dose of these medicinal agents; and as it is impossible that the dose can be too small, it is impossible to breathe the atmosphere which surrounds the earth, or drink the purest water flowing from its centre, without suffering continually from a homœopathic dose of one or the other of the remedial influences which are mystically and perennially acting upon the animal organism. So that whether we will or not, and whether sick or well, in our own estimation, it is impossible to escape drug-sickness; for homœopathic doses are found in the air;

upon the earth is food and drink; above, beneath, around, "they throng the air, and darken heaven," so that active remedial influences are every where acting medicinally; and when an over dose of any one of these is not counteracted, by its appropriate antidote, we are all exposed to danger and death from these imperceptible agencies.

Hahneman being a full believer in all these crudities, and unheard of niceties, is exceedingly particular in directing the preparation of his medicines, by reducing their quantity to the borders of infinity, or the close proximity to nothing. Thus he says, "Take one grain of any solid substance, and one third of 100 grains of sugar-of-milk, and put them together in a porcelain vessel. Mix the medicine and sugar an instant with an ivory spatula; then triturate the mixture with some little force six minutes; then detach the mass from the bottom of the vessel four minutes, till it becomes homogeneous; then triturate it again six minutes with the same force. Four other minutes are employed to re-unite the powder in a mass, and then add the second third of the sugar-of-milk; mix it an instant with a spatula, then triturate with an equal force, six minutes; then re-unite in a heap or mass, four minutes; then triturate it again six minutes; then, after having scraped it again four minutes, add the last third of the sugar-of-milk, which must be mixed by stirring it with the spatula; then triturate it with force six minutes; scrape it four minutes; then terminate by triturating and mixing six minutes." This single process, however, only reduces the drug to its hundredth dilution. One grain of this is then carried through a similar process, with another hundredth of sugar-of-milk; and this process is to be repeated not only fifteen hundred times, as in the case of sulphur, but in other cases, until a grain

of the preparation shall be reduced to the forty-millionth part of a grain of the original medicine. And even then we are in many cases only to smell it; or when this is too active, we are to smell the *cork* once in three, four, or six weeks.

The homœopathic physicians are ever boasting of the learning and ingenuity of Hahneman, of whose prodigious discoveries they speak with rapture; especially of that by which he has "contrived to divide with accuracy *one drop* into any desirable number of parts," which is among the unheard of niceties which are indispensable to his "true art of healing." And another equally marvellous discovery, in proof of the almost universal hereditary Itch with which mankind are infected, is that gravely announced by himself as a "great truth," that "a *new born baby*, only a few days old, will constantly *rub and scratch* the place where his latent Itch is located."

For the convenience of giving a dose of a drug diluted to the borders of infinity, the processes directed by Hahneman are vague and contradictory; and hence it is with marvellous consistency that he says "it is impossible to give doses too small." And lest any should complain that this would imply that no medical virtue or potency will remain after such unlimited dilution, he argues the matter thus: "Let a substance be divided into any number of parts; its smallest imaginable part will still contain something of this substance, and can therefore never become a nonentity!" He admits, however, that the infinite nature of the drug-virtues begins to be developed at the eighteenth dilution, and generally reaches its beneficial degree at the thirtieth dilution. And to understand this technicality let it be remem-

bered that if a single atom of sulphur, flint, or charcoal be mixed in one hundred drops of alcohol, and one drop of this solution, so called, although the drugs be, as in many cases insoluble, mixed in one hundred drops of alcohol, we then have the first dilution; one drop of which is to be added to another one hundred drops of alcohol, for the second dilution, and so on to the eighteenth dilution; when the drug-virtues *begin* to be developed, and if carried to the thirtieth dilution they are nearer perfection. In accordance, however, with Hahneman's direction, some of his followers have had the patience and skill to reduce a grain of sulphur, by mixture in snow and spring-water one hundred drops at a time, to the fifteen hundredth dilution, carefully and conscientiously giving each of the fifteen hundred phials the two mystic "*shakes from above downwards*," and then proclaim *very distinct* medical virtues in one drop of this infintesimal solution of nothing, and Hahneman endorses this miraculous result. But he objects to transmitting the drug-preparations from place to place in a fluid state, because of the changes they undergo by the agitation they receive from long continued and excessive shaking. Hence it is that homœopathic physicians generally employ atoms or "pellets no larger than hemp seed" moistened with their mystical solutions of the centillionth part of nothing! For the manufacture of these atoms or pellets, this "great benefactor of mankind" directs that two hundred sugar-pellets are to be prepared by a confectioner from one grain of starch and sugar; although in another volume of his works, he thinks these would be too potent, and therefore orders three hundred to be made with one grain! In one edition, he directs one hundred sugar-pellets to be moist-

ened with one drop of the developed drug solution; but in the next edition, he thinks this dose too large, even to smell once a month, and he prescribes that three h undred pellets be moistened with one drop! So, also, in regard to the *shaking* of his solutions for the developement of the powerful innate drug-virtues he says, that "of late years he has been forced, by convincing experiments, to reduce the *ten shakes* formerly prescribed to *two*, with the arm, from above downwards!" And in every successive volume Hahneman has issued, it will be found that he is reducing his dose from nothing down to the infintesimal fraction of nothing. For example in 1815, he says, that immediate and permanent benefit resulted from one unmixed drop of Byonia juice. A few years after he forbids giving more than one drop of the decillionth solution; which is one-tenth of a drop, divided by one with sixty zeros, because of the danger of a larger dose; and twelve years later, he says the patient must not even take a drop of this fraction of nothing, but must smell only of a sugar-pellet of the size of a hemp or poppy seed, moistened with the decillionth part of the same! —and this smelling operation can only be safely repeated at intervals of days, weeks, or months!

Although utterly inconsistent with their doctrines, homœopathists consider their atoms or pellets of sugar and milk only as the menstrua or vehicles of the medicinal solutions with which they are moistened; but in itself they admit that the sugar-of-milk is equivalent to nothing. Nevertheless, these pellets are of infinite importance to all homœopathic physicians; and many millions of them are always kept among their stock in trade; and as their infintesimal doses are seldom to be given oftener than once in three, four, or six weeks, they are

obliged to seem to do something during these long intervals, and these atoms of sugar and milk are therefore given by placing one upon the tongue daily; and they can only distinguish those which are moistened with a homœopathic dose of a drug by their being marked to be taken once in fifteen, thirty, or sixty days. And when the importance of doing nothing, while seeming to do something, is upon this system so apparent, we need not marvel that Hahneman should say very piously, "for this purpose, I consider sugar-of-milk an invaluable gift of God, and one of the greatest blessings ever bestowed on man."

But without dwelling longer on the ludicrous monstrosities of this humbug in detail, it is time to account for the fact that men are found who not only possess belief in this entire nonsense, but set themselves for its defence; and assume three sponsibility of the health and lives of others while professedly devoted to the use of homœopathic doses of drugs, and relying upon their curative powers. To admit that Hahneman himself believed in the doctrines he has promulgated is more than ordinary organs of gullibility can receive, were it not for the evidences of insanity which charity can detect in his writings. But this mantle will not cover all his followers; for many of these are men whose sanity is unquestionable, whatever may be thought of their candour or integrity.

The facts in most cases will be found to be these: Homœopathic physicians are most frequently those who have failed to acquire either fame or emolument in the regular practice, and who have for the most part been unsuccessful in the treatment of diseases. Disappointed men, whose sensibility is wounded by the want

of discernment in those around them, as exhibited in their failing to appreciate the professional character they claim for themselves, are apt to become disgusted with their employment, and often become skeptics in physicks as well as morals. Hence having lost confidence in the science of medicine by their own want of success, they are ready to join any *clique*, or embrace any creed by which they may gain fortune, or even notoriety. While others impatient with the slow process of elevation to rank and consideration as physicians, by means of patient industry and thankless labour, gladly avail themselves of any shorter way to distinction which opens before them. Any, or all of these classes may be rationally supposed to be the ready victims of this humbug; and we shall seldom find an educated man among the ranks of homœopathia, without learning from his history, to which of these classes he truly appertains.

That there is no want of charity or courtesy in these opinions, must be apparent; for surely no medical man who was every day witnessing multiplied instances of his success in combating disease and restoring health by allœopathic practice, would be led to abandon his acquirements both of learning and experience, and become a pedler of pellets or atoms of sugar of milk! Much less would he hazard his reputation and the lives of his patients in acute and dangerous diseases, even by an experiment at doing nothing for a single hour. Familiar with the potency and success of his lancet in subduing a pleurisy or frenzy, and having proven by numerous examples in himself and others the innocence and safety of depletion, as well as having witnessed so often the dangerous and even fatal consequences of delay, or

inefficiency under such circumstances, such a physician must be "allœopathically sick of idiotism" or knavery, before he could be induced to listen to the absurd and ridiculous doctrines of Hahneman, much less adopt either his theory or practice. These remarks obviously apply to those men who have been regularly inducted into the profession, and afterwards became homœopathic practitioners; for with barber and shoemaker, schoolmaster, and clerical quacks, who in six weeks practice at triturating drugs, and making sugar-pellets, turn homœopathists, we have nothing to do; although in perfect consistency with the dogmas of the system, they are better practitioners than the former, since they are not encumbered with the "learned lumber of the schools which has been accumulating for two thousand years," and against which Hahneman is ever denouncing his anathemas.

A homœopathic physician is required to lay aside his learning, if he has any, renounce all the sciences he may have acquired, and sacrifice his reason, however he may dispose of his conscience, and faithfully follow the catalogue of drug-sicknesses contained in his symptom-book, always remembering that it is "impossible that his dose should be too small." He is never to know what disease his patient is labouring under; but, in answer to anxious inquiries on the subject, he is to look wise, and only say he is sick; or, in the language of Hahneman, "it is a *kind* of such, or such a complaint." This silence is all-important, for it would be inconvenient in all cases to state with frankness, that a gentleman or lady had the "*Itch*," and would be vastly inconvenient to add that it was "*hereditary*," and still worse to call it "*la-*

tent," lest this might elicit inquiry how it was discoverable, for

> "The doctor's optics must be keen,
> Who sees what is not to be seen."

And yet, the catalogue of the complicated and ordinary diseases which Hahneman ascribes to *hereditary latent itch*, will be found to include diseases of every organ of the body, from the brain to the great toe.

But the disciples of Hahneman, though thus silent in answering questions, are nevertheless celebrated for asking them. For as it is necessary before administering even an atom of sugar-of-milk to know all the symptomatology with the greatest accuracy, including the history of the patient's life, we are told that "the advantage of short visits and quickly writing a recipe, cannot be reconciled with homœopathia." All the feelings and complaints of the patient, whether bodily or mental, are to be diligently inquired into. Says Hahneman, "all the circumstances under which any complaint arises or disappears, increases or diminishes, — whether in motion or at rest, in certain situations and postures, whether by warmth or cold, in the open air or in the room; by light, by noises, by talking, or thinking, eating or drinking; touch or pressure; emotions of the mind, or mental exertion, all must be taken into account. Sensations on failing asleep, during sleep, and on waking; the posture during sleep, even the dreams, and the kind of them, — whether of falling, or flying, of fire, of noises, of hunger, of motion, of seeing frightful objects, &c., all belong to the image of the disease, and any one of which may not unfrequently be the deciding

symptom. All such questions are to be put and answered, the result being written down minutely to be compared with the image in the gallery of drug-sickness-symptoms, to discover the appropriate remedy. Some idea of the critical character of these indispensable cross examinations, may be formed by enumerating the different expressions of PAIN, which this "great benefactor of mankind," declares "must be discriminated minutely, and are indispensable for a correct diagnosis." Have you pain? In what part of the body? Is it *simple*, *obtuse*, *pressing*, *compressing*, *bending*, *jamming*, *pinching*, *cutting*, *stinging*, *drawing*, *teazing*, *shrugging*, *streaming*, *crawling*, *turning*, *boring*, *twisting*, *gnawing*, *eating*, *extending*, *scratching*, *knocking*? *&c.* All these different kinds of pain are to be distinguished from each other, and one or more detected as existing, before the remedy is to be selected.

But we forbear to enlarge on these and kindred topics; and now we suppose that the image of the disease, and the likeness of the drug-symptoms, are detected from among the 1400 drug-symptoms which many of them produce; it then remains to decide, whether the patient shall be directed to take the decillionth part of a drop of the centillionth solution of a grain of sulphur, or be allowed only to *smell once* a pellet moistened with a quadrillionth solution of charcoal, by a single drop upon 300 of them, or whether a pellet of sugar-of-milk may be gently placed upon his tongue every nine days! Or should a phial of the thirtieth solution of silex, which is *insoluble*, be given him, one drop of which is to be taken every six weeks, smelling the cork once during the interval; the patient is cautioned against "shaking" the phial, "lest its intensely raised energy" should destroy

life. Who can wonder that an individual carrying such a remedy home with him, should shudder lest by a single shake, the phial should blow him up by exploding in his pocket. Nor need we marvel at the influence upon the imagination which this humbug must produce upon patients whose nerves are weak enough to listen to the oracular croakings of such an impostor, as is the miracle-monger by whom they are gulled.

Notwithstanding these absurd and ridiculous monstrosities are but an infintesimal portion of the contemptible humbugs with which the doctrines and practice of homœopathia abound, it is nevertheless true, that in the nineteenth century, physicians of character and education are engaged avowedly in practice on this principle, and find multitudes of patients who are clamorous encomiasts of the system and its practitioners. That such are acquiring fame and emolument, as well as certificates of their success in curing diseases by thousands, is however by no means marvellous. Many reasons may be assigned why such men obtain numerous patients, and why they should be able to report many cures. The proneness of the multitude to receive every humbug with an eclât proportioned to its supernatural and miraculous pretensions, need not be argued; since but for this homœopathia had never made converts. Add to this the popular prejudice against *mercury*, by reason of its empirical abuse, and the outcry made against *bleeding* by the Thompsonians, who with their illustrious master most sagely argue, that "if God Almighty intended any blood to be taken out of the human body, he would have left an opening somewhere on the surface for the purpose, and a cork to stop it;" and the additional fact, that all homœopathists unite with Hahne-

man in agreeing with these maxims of ignorance, and availing themselves of all similar prejudices, while they denominate all who practice allœopathically, the "murderers of the human race." And we see still other reasons of their success in getting patients; — in their promises of infallible cure, in their mysterious remedies, in the known repugnance of people generally to swallow nauseous and bitter medicines, and in the well-known fact, that there are hundreds of people in every community, who are ever complaining, although without any urgent symptoms of disease, and often without any other real ailment, other than in the imagination. This latter class are exceedingly numerous, and are only deterred from submitting themselves to medical treatment perennially, by the disagreeable nature of allœopathic medicines. To such, the "new art of healing" is indeed a desideratum, for there are no nauseous mixtures, or bitter pills to be taken; no active or severe remedies to be endured, for the pellets of sugar and milk are so inconceivably small, that they dissolve upon the tongue in the effort to swallow them; and in very many cases there is not even this inconvenience in being sick; for to smell one of them on Fridays! or to touch the nostrils with the *cork* out of the phial containing them, will produce most marvellous curative effects. These and many similar reasons will account for the numerous patients who are humbugged by homœopathic physicians.

Their cures, when they make any, are accounted for thus: A large majority of their patients, are only sick with imaginary diseases, and hence imaginary remedies will cure them, especially when they have strong faith; or, as the Animal Magnetists call it, "robuste foi." A large

proportion of the remainder are suffering from those forms of nervous diseases, scrofula and other hereditary and constitutional maladies, which being absolutely incurable by human means, and in which the highest medical skill consists in doing nothing, since all medicines do but aggravate and prolong the symptoms. In such cases homœopathists take the patients from the hands of the quacks by whom they are only injured by medicine, and as they do absolutely nothing with their infintesimal doses of drugs, while seeming to do much, the patient improves in their hands, by being left to the unassisted powers of nature, which is the true indication. Such patients are benefitted, but never cured; and the benefit they receive is wholly derived from their literally taking no medicine, since the doses are reduced to the infinite part of nothing. All other cases among their cures in which sickness of any kind, acute or chronic, really exists, and recovery takes place while under this treatment alone, would recover if they never saw a homœopathic doctor, or tasted, or even smelled his pellets of sugar and milk. And that this is the case with many of the milder forms of disease, every physician very well knows; and hence it is agreed on all hands, that in such instances, medicines though given by allœopathists are often unnecessary. Still, physicians of skill and honesty only employ the mildest forms of medicine in these instances, which in very many cases, are as innocent as bread pills, or as inert as homœopathic doses of flint or charcoal. And it would be but silly trifling to argue that the latter exert any influence upon the body or the disease; for it were easy to prove that if a homœopathic dose of any drug, even the most potent, reduced *secundum artem* by the process of Hahneman, were mixed in every mouthful of food, and drink from the cradle to the

grave, and the patient should live to the age of Methuselah, still he would not have taken, during nine centuries, a sufficient quantity to produce the smallest perceptible or appreciable effect, upon any living organ or tissue of the body.

These remarks are intended to apply solely to the homœopathic treatment, when rigidly and honestly adhered to; for it is not alleged that no cures are performed by those who pretend, for motives of imposition, to practice homœopathically, and at the same time resort to allœopathia in every case of genuine disease by bleeding, emetics, calomel, and blisters, as many of them do, and only use the infintesimal doses, when "there is nothing the matter." That there are such professed homœopathists is well known, as any one may satisfy himself by sending for one of them, when suffering under acute disease. While there are others base enough to "run an accommodation line," by offering the patient his choice either to treat him by the regular practice, or homœopathically if he prefers it, and promising him that he can be cured either way. Such characters often make converts to homœopathia, by treating him rationally, and at the same time superadding a taste or smell of a pellet of sugar and milk, and then dogmatically assuring the patient that his recovery is attributable wholly to the latter. These are only a few of the "tricks of the trade," which are becoming too notorious to admit of denial.

But the most wonderful secret of homœopathia, and by which Hahneman and his followers have always made the most of reputation and money, consists in the *preventive* powers of infintesimal doses. In times of prevalent epidemics, every homœopathist has a sovereign specific, which he persuades every body to take,

while in health, as a protection from the attack. When scarlet fever appears in the city, men, women, and children, are importuned to take one drop of a solution of belladonna, reduced to the "frontier of infinity," which will prevent an attack. This is a most profitable speculation; for not one in a hundred will take the disease, even if they take nothing; and when those who use the infallible preventive, suffer an attack, the homœopathist ascribes it to having taken too large a drop, or one drop too much, or to the bottle having had "one shake" too many, by which its "intensely raised energy," has been potenzized, or some other device of this systematized humbug. The like fraud is adopted when influenza, or cholera, or any other epidemic, is indicated; and multitudes who are not predisposed to the disease, and would not have taken it, are humbugged into the belief that they owe their exemption from disease and death, wholly to having smelt a pellet of sugar-of-milk, moistened with an atom of camphor; the minuteness of which no arithmetic can compute, since "it is impossible that the dose can be too small."

Such, then, is homœopathia; a greater humbug than witchcraft, or any other form of imposture, by which mankind have ever been gulled; and a more impudent and shameless form of quackery than was ever concocted by any charlatan practitioner in "*roots and yarbs*," with whom our world was ever cursed. That it should assume the garb of science, and, still worse, that of piety, is among the secrets of its gullibility. And the fact that men of sense and character should become its dupes, is one of the most striking exhibitions of intellectual stupidity and moral obliquity which the history of fanaticism itself can furnish.

CHAPTER V.

QUACKERY IN GENERAL.

Definitions — ancient examples — modern instances, number, and variety in London, compared with New-York — impostors assuming the title of M. D. — infirmaries — dispensaries — lock-hospitals, &c. — secret remedies — Thomsonianism — wonderful simplicity — beautiful technicalities — theory and practice — murderous results — pill-doctors — variety and number — all infallible cures for incurable cases — profit of advertisements — dyspeptic doctors, by thumping and kneading — injustice of the public towards the honest warnings of the regular profession — no monopoly — ignorance and folly, the passport to fame and fortune — every man his own doctor — mortality which is the result of quackery.

UNDER this head there are so many and so various genera and species belonging to the same order, that it is convenient to include them together under this general title, rather than give to each of these humbugs a distinction to which they are not entitled, by separate consideration.

The term quackery has been variously defined; but perhaps the definition by the celebrated Dr. Parr, is the most unexceptionable. He says "the term quack, is applied to every practitioner, who, by pompous pretensions, mean insinuations, and indirect promises, endeavours to obtain the confidence to which neither success nor experience entitles him." In other words, every

practitioner, whether educated or not, who attempts to practise imposture of any kind, is justly denominated a quack; although the epithet is often restricted within narrow limits, and is attached ordinarily only to those ignorant and impudent mountebanks, who, for purposes of gain, make pretensions to the healing art, without any acquaintance with the structure or functions of the human body; and alike destitute of all knowledge of the diseases they profess to cure, or the remedies they employ. The fraternity may be every where recognised by their pompous pretensions; their slanderous insinuations, and their infallible promises; and it is humiliating to confess that these attributes too often appear under the shelter of a diploma. It is for this reason, that this testimonial of professional character has ceased to be, as it ought, a passport to confidence and respect,—not because of any palpable criminality on the part of those to whom the business of medical education is assumed,—but because of the "love of money, which is the root of all evil." The popularity and emolument which public gullibility enables every impostor and humbug to acquire, furnishes a powerful mercenary motive to quackery in medicine, which some who have been regularly inducted into the profession have found themselves unable to resist. For while the reputable young physician can only gain a competence after years of toil and patient industry, whatever be his scholastic acquirements; the most contemptible humbug, the most barefaced charlatan and mountebank, leaps at once into both fame and fortune. So that it is now well understood, that any man may grow rich by imposture in our profession, if he will only consent to pay the price, by sacrificing character, conscience, and decency; and consenting to become a quack.

The word quack has always been understood to apply to a man or woman who, as Nicholson says, "for the good of the public, and by the blessing of Heaven, undertakes by his pills, powders, balsams, potions, or tricks, to cure all disorders." Thus, ignorance and blasphemy unite in picking the pockets, and ruining the constitutions of thousands of credulous people. The pretension that any one medicine is a certain cure for any one disorder, is next to absurd; much more ridiculous is it then to suppose that any one medicine will remove all kinds of complaints. Every medicine possesses active properties, or it does not: if it be active, it must be dangerous to apply it indiscriminately to persons of every age, without regard to their habit of living. An active medicine which might be very useful in strengthening a debilitated constitution, would be highly injurious if exhibited in an acute rheumatism, or other inflammatory disorder, and *vice versa*. Consequently the application of the same remedy in all cases, can hardly fail of being fatal to some. Should the medicine be inactive, and inert, which happily is often the case, it can be of no other utility than to work upon the patient's imagination, and amuse him while his pocket is picked."

Among rude and barbarous nations, charms, incantations and amulets, have ever been in vogue, to appease the wrath of malignant spirits, and frighten them out of the diseased patient; and they have often acquired a temporary sway over credulous minds, among people of a higher character, as in the instance of the Abracadabra, of the ancient Greeks, for curing fevers; and the equally unmeaning word Abracalans of the Jews, for other disorders. The more polished polytheists, who failed in their supplications to Apollo and Esculapius, seem to

have partaken of the same superstition; and hence they sacrificed to the Dii inferiores; and even Paracelsus, in the sixteenth century, taught that the devil should, in prudence, be invoked to cure a desperate malady. — Witchcraft having been employed in all ages to cure diseases, as well as to inflict them, is another species of quackery; and among the most enlightened nations of the earth, this humbug prevailed as late as the begining of the eighteenth century; and all who dared to doubt it were regarded as atheists. And as we shall presently discover, very many species of modern quacks, practise impostures little short of witchcraft, in absurdity and wickedness, and they meet with a success which proves the potency of their spell in this age of humbug.

Paracelsus, the ancient prince of quacks, was rendered so illustrious in his day, that he was honoured by many other names,—Aurelius, Philippus, Theophrastus, Bombastus de Hohenheim, were included among them; and one of these names so eminently characteristic of the tribe of *Bombast*, is supposed to have been the origin of this term. After his early death, notwithstanding his boasted pretensions to confer immortality by his "golden drop," or elixir of life; the next distinguished sect of quacks, were denominated Astrological, since they classed diseases and remedies under the several signs of the zodiac, designating them as solar and lunar; and giving elaborate prescriptions in regard to the ascendency of particular planets, under whose influence, the herbs and plants to be used as medicines, were to be gathered. Indeed the mystical ceremonies with which the collection of remedies was accompanied, comprise many volumes. Some plants are only to be plucked at the *rising of the dog-star*, when neither sun

nor moon shine, while others are to be cut with a golden knife, only when the moon is six days old." While others, we are told, must only be gathered in the night; and as it is dangerous to pluck them, "a string must be fastened to it, and a hungry dog tied thereto, who being allured by the smell of roasted flesh set before him, may pluck it up by the roots."

Next came the *vegetable* quacks, and these followed by the *animal* quacks, both of whom denounced the *mineral* quacks who had preceded them, and sometimes combined their remedies, as in the celebrated vegeto-animal oil of swallows, which was a sovereign remedy, and was prepared by compounding twenty different herbs, with *twenty live swallows*, to be well beaten together in a mortar. And the *animal* quacks performed the most wonderful cures for centuries, with medicines prepared from the *raspings of a human skull unburied*; from the *moss growing on the head of a thief* who has been hanged and left in the air; powder of a *mummy*; the liver of frogs; the blood of weasels; and the famous ointment made of sucking whelps, the marrow of a stag, and the thigh-bone of an ox.

But although such were the strange and mystical features of ancient quackery, yet many of the modern humbugs in this department, are equally superstitious and absurd. Hume has long ago truly remarked, that mankind are constantly deceived by the same tricks, played over and over again. Human credulity indeed seems wholly incurable; and, in spite of all warning, we see one generation after another, with their eyes wide open, run into the same gulf of fraud, quackery, and imposture, swallowing the same humbug, in some new form, in almost every successive century.

All the world has heard of the "*tactus regalis*," or the touching quackery, by which so many kings of the earth have been celebrated; — the awful solemnity with which so many sovereigns touch for the cure of scrofula, or king's evil. Charles the second touched 23,621 persons for this disease, in five years; but although Queen Anne, and many other kings and queens of England, and France, continued the royal experiment, yet the superstition has long since been exploded; and instead of the touch of the sovereign, the same virtue has been since derived from the hand of a hanged felon; and in England, which is the paradise of quackery, this latter remedy is often applied for under the gallows.

A late writer on the quackery which abounds in the city of London, attempts a classification of these humbugs, by enumerating twelve species of quacks: 1st. the astrological: — 2d. vegetable: — 3d. animal: — 4th. mineral: — 5th. magnetical: — 6th. chemical: — 7th. and 8th. rubbing and touching: — 9th. cosmetic: — 10th. capillary: — 11th. tonsorial: — 12th. blacking. But in New-York, which is the London of America, we are obliged to claim great numerical superiority in the classification of our quacks; for we have not only imported all those mentioned as flourishing in London, but we have many more of domestic manufacture. In addition to the twelve classes, we have 13th. pilular quacks; 14th. steamers; 15th. dental; 16th. ocular; 17th. infirmary and dispensary quacks; 18th. thumping; 19th. pawing; 20th breathing; 21st. dyspeptic; 22d. liver; 23d. bowels; 24th. lungs; 25th. skin; 26th. worm; 27th. children's; 28th. females; 29th. urine; 30th. rain-water; 31st. bone-setting; 32d. Indian; 33d. botanical; 34th. secret quacks; besides a multitude of other classes which no man can number.

The most common and prevalent form of this humbug in New-York, and elsewhere, is seen in the numerous advertisements with which the newspapers are filled, in which men, arrogating the title of doctors, and often appending the mystic letters M. D. to their names when they have no claim, honorary, or otherwise, to this distinction; announce the establishment of an office, or dispensary, or infirmary, for some single disease or class of diseases, in which "pompous pretensions" are expressed or implied, with the design of humbugging the public into the belief, that they possess exclusive and superior knowledge in the medical treatment of those diseases, and often accompanied with reports of cases, certificates of cures, and sometimes affidavits containing "mean insinuations," and "indirect promises" of infallible cure.

These examples are sufficiently notorious to be familiar to all; and they are not confined to the lock-hospitals, and other institutions for secret diseases and remedies, for the encouragement of licentiousness, else they might be left to wallow in their filth and infamy, and fester amid their ill-gotten gains. But in addition to these, we have infirmaries for almost every disease, and for every organ of the body; and often with an array of the names of physicians, as attending and consulting, who thus degrade themselves, and dishonour the profession. Infirmaries for the eye, for the ear, for the liver, for the lungs, for the bowels, for dyspepsia, for fever, for surgical diseases, for female complaints, for children, for the skin, and last not least, for all secret diseases. Now it is plain, that in each of these kindred examples, whether called public or private infirmaries, those who advertise them, do by this act, make preten-

sions to exclusive and superior acquaintance with the respective diseases they profess to treat, which they and the profession alike understand to be in the generality of cases, utterly fictitious. They are all alike, pretenders to secret remedies, or nostrums of some kind; and they aim to impose on the public, by this false insinuation, either directly or indirectly set forth in their circulars, signs, handbills, or advertisement. From this condemnation no exception can be made, except in the instances of public charities.

It is scarcely necessary to say, that no worthy member of the profession claiming to be enlightened and liberal, is at liberty to conceal any remedy for disease, or curative process which can benefit mankind; nor is it ever done but at the forfeiture of his character. Hence all who either by direct profession, or mean insinuation, pretend to the exclusive possession of such nostrum, are *de facto* quacks, and the gullible public who patronize them, are the victims of humbug. The multiplied instances of this form of quackery need not be individually particularized, since the imposture has been so often and so justly castigated, that none but those who are beyond the reach of these strictures, need suffer by such empiricism.

But there are some other species, which from their unblushing impudence, and boasted success, are entitled to distinct notice. The tribe of homœopathists have been disposed of in another chapter; and the sect of Thompsonians may now be introduced to the reader. A few years since, a certain Dr. Thompson, so called, published a book, designed to make "every man his own doctor," containing a new theory of diseases, with their treatment, and for which a patent was obtained

under the great seal of the U. S. The doctrine of the sect, so far as it is intelligible, seems to be, that cold and heat are the grand agents in producing as well as in curing diseases; and the remedies chiefly relied upon are, first, steaming with the vapour of water poured upon hot stones, until universal perspiration is induced, whereby the cold is *driven out* through the pores of the skin, and then by deluging the body with cold water, the pores are shut, and the cold is thus *kept out*. Second, enormous doses of lobelia inflata, or indian tobacco, which is both emetic and narcotic. Third, cayenne pepper, given alone, or in combination with myrrh, cloves, ginger, and other heating drugs, in the form of tinctures, bitters, or teas, with the view of regulating the conflict between heat and cold, which is supposed to be the cause of disease.

The simplicity of the theory and practice of Thompsonianism is such, that any simpleton, by the payment of 20 dollars for a patent-right, may be fully armed and equipped for "the work of death;" and besides all the "*larning*" imparted to him, he will be supplied with lobelia, bayberry, and other "*yarbs;*" and the entire library of Thompsonianism, consisting of *one book!* will be thrown into the bargain. To become a doctor therefore upon this system, requires no kind of knowledge either of the human body, its diseases, or its remedies, nor indeed any other qualification than to be a fool: for it is agreed on all hands, that any literary or medical knowledge is only in the way. So that a man can read this one little book of Samuel Thompson, without spelling more than half the words, he is just fool enough to make a doctor on this plan; and for great success in gulling the public, all that is requisite is that he add

knavery to his folly, and his "edication" is complete.

Some farther idea of the vileness and mischiefs of this imposture may be gathered from the fact, that their different medicines are known by the classical and euphonous names of "*screw-augur! ram-cat!* and *hell-scraper!*"

This stupendous humbug has gained converts in various parts of our country, although the state and city of New-York is perhaps the most extensive field of the operations of the sect. The number of lives which have been sacrificed by the steaming process, and the violence of the external and internal treatment to which this sect of quacks resort, has again and again been brought before the civil and criminal tribunals. The systematic arrangements for clandestinely murdering its victims, may be seen in the fact, that as numerous courses of the steaming and medicine are called for, infirmaries are established, in which patients are received both for boarding and physic, where they are successively taken care of on the Thompsonian plan, until they either run away before they have become its victims, or are quietly buried from the infirmaries; without, in the general, having the benefit of the clergy, or of the coroner's inquest; to which last, they are justly entitled, seeing that they come to their death by violence. At the present hour, one of this fraternity is in "durance vile," convicted by a jury of this city, on the charge of manslaughter, in a case so flagrant that it could not escape the notice of the law, though the victim had been snugly ensconced six feet below ground, for some days before the outrage became the subject of investigation. Whether, as heretofore, the "glorious uncertainty of the law" shall, as in other cases, suffer this Thompsonian to

escape the penalty due to his offence, remains to be seen.

Next to this form of medical humbug may be named, the innumerable kinds of pills which are manufactured by cart-loads; some of them by steam process, and which it seems are sold and swallowed, to an extent which would be incredible, if we had no other evidence of public gullibility. Some of these are imported by ship-loads from foreign colleges of health, while millions of them are made by Indian doctors, or "*root and yarb*" doctors, or their "grandfathers and grandmothers;"—some are "life pills, or chamomile pills, or female pills, bilious and anti-bilious pills," and each and all are reported to have cured all manner of incurable diseases; and are accompanied by columns, and even volumes of certificates and affidavits of their wonder-working powers. Some of these are good for the "*constitution, or that which constitutes;*" while others are "sovereign for the blood." Some are to be taken by dozens or scores at a time, and warranted to be innocent, if the patient will only take enough of them at a dose; and there is no danger whatever of taking too many, as they can be made by the steam-engine faster than they can be swallowed. If the patient finds himself worse after taking any of these pills, he has only to take more, doubling the quantity every time, and the cure will soon be finished; for should he die, it only proves that he has not lived long enough to swallow a sufficient number of pills; for so long as he can take pills, he cannot die if he should try. And the only means by which a man can escape, therefore, from this troublesome world, if these doctors or their grandfathers report truly, is to

cease to take the pills, since they "infallibly cure all incurable diseases."

Such are the astounding pretensions of this pill-making humbug, and yet popular gullibility continues to furnish victims to every successive imposture, notwithstanding the glaring character of the stupid delusions, by which these mountebanks perpetuate the deception. Some of them expend thousands of dollars annually in advertisements, on the principle avowed by some of them as the secret of their success,—"any kind of pills will sell, if you will only advertise them enough,"—and in a few years, the emolument derived from some of the vilest and most mischievous of these humbugs is known to have amounted to an ample fortune; while it has been confessed, that the cost of printing advertisements, handbills, and pamphlets, has been ten times that of the humbug itself, and all other expenses attending upon its manufacture, sale, and the support of agents and venders. And this has been the case when the composition of the pills has been perfectly understood by every medical man in the country; and when the mischievous effects upon the health of those who swallowed them, has yielded a rich harvest to the physicians who have been called to subdue the diseases which were the consequence of the pills.

Perhaps no more memorable instance of the success of quackery in New-York can be adduced, than the tribe of dyspeptic doctors, with which the city has been visited within a few years. The habits of high living, gluttony, intemperance, and sensual indulgence, in which all classes of the population have been growing worse and worse, have resulted in the almost universal prevalence of indigestion; to every variety of which the name dys-

pepsia has been stupidly and indiscriminately applied; and to suffer from this disease has become so fashionable, that scarcely any one has escaped its symptoms, except those whom poverty, or imprisonment, has condemned to short allowance. Quacks have accordingly availed themselves of the existence of this almost universal disease, and many of them have amassed wealth in a few months, by the discovery of a universal remedy for this malady. The most successful of these may be called the "thumping quacks," who, professing to cure dyspepsia without medicine, for the fee of fifty or five hundred dollars, according to the length of the patient's purse, always paid in advance, and administered under an oath of secrecy, have succeeded in humbugging a multitude. The chief practitioner in this line, who has many less successful imitators, made some 30,000 dollars in a few months, with his sovereign remedy. It consisted in "*thumping*" the stomach and abdomen; and sometimes "*kneading*" with the knuckles, and teaching the patient how to expel flatulence from the stomach, by "squeezing" upon the epigastric region, and belching up the gases, which the fermentation of the food had occasioned. The mystery of his success consisted in the fact, that no gentleman or lady, after having been befooled into an oath of secrecy and gulled of an enormous fee, for being taught this "thumping, kneading, and squeezing process," was at liberty to expose the humbug; but on the contrary, they were willing that others should become its victims; so that neither could afford to laugh at the other, after having been exposed to the equally ludicrous treatment of this thumping quack. Nor was it until the gullible portion of the public had been used up, and fees became so "few and far be-

tween," that "Othello's occupation was gone," that the whole art and mystery was published in a book, when forthwith all the patients relapsed into dyspeptics, their oaths being cancelled, and the humbug forthwith expired.

It is not only vain, however, while the reign of popular delusion lasts, for the guardians of the public health to remonstrate against this, or any other form of quackery; for the reason that physicians are disfranchised from expressing an opinion on a subject, in relation to which they only are competent to judge, by the stupid impeachment of their motives which they invariably suffer. But those who are the best informed of the facts in the case know very well, that it is never for the pecuniary interest of any member of the profession, to oppose any form of quackery, since, without an exception, they are all tributary to his interest, and must continue to be so, while they continue to be successful. If medical men were actuated by sordid and mercenary motives, they would exult in every new and successful species of quackery, since even if it were one which might be useful, if employed with discrimination; yet because indiscriminately used, it must infallibly increase and multiply the number of the sick, and the fees of the faculty. It is therefore contrary to their interest, that any effort is ever made to gain the public ear by remonstrance against the experiments of ignorance and folly which quack-doctors are ever performing upon the public health. That they should not be believed when they make the affirmation is at once the fruit and the proof of the dominion of humbug.

But it were an endless task to specify the multitudinous variety ofmedical quackery, which abounds in

New-York, and elsewhere, since the supply will keep pace with the demand. And until the public shall be sufficiently enlightened to protect themselves from imposition, neither the remonstrances of the faculty, nor the restraints of the laws in relation to quackery, will ever arrest or diminish the evil. All the profession can do is at the hazard of encountering the vituperation of the ignorant, and the interested, to release themselves of the responsibility they would otherwise bear, by timely and faithful remonstrance. The people regard it among their vested rights to buy and swallow such physick, as they in their sovereign will and pleasure, shall determine; and in this free country, the democracy denounce all restrictions upon quackery, as wicked monopolies for the benefit of physicians. Be it so, if the democracy please, so long as it can be shown that the faculty have individually and collectively done what they can to give the warning, which is a duty they owe to themselves, whether the public will hear or forbear.

Is it not passing strange, that while the populace are almost universally sufficiently well informed to select for their artists, mechanics, and even labourers, those only who have been trained for their respective kinds of business, they should betray such reckless indifference in committing their health and lives to the hazardous experiments of ignorance, and even stupidity itself. Who, for instance, would commit the repair of his watch to the blacksmith who shoes his horse? What man would go to sea in the ship built by his tailor? or who would wear the coat made by his barber? And yet there are those who will entrust the care of their stomachs, liver, lungs, and brain, to men whom they would not trust, because of their profound stupidity, either to

repair their shoes, or mend their breeches. Any clown, who has failed in his appropriate employment of teaching children their A, B, C., or digging ditches, or sawing wood, or mending shoes, may succeed in acquiring popularity, and even wealth, by announcing himself a quack doctor! The more ignorant of the human body, its diseases, and the remedies he uses, the better for his purpose, since it only proves that "the weak things of the world are to confound the wise." And if he have knavery enough to feign a special call from heaven to the work of doctoring; or profess to have received the "gift of healing," either by a dream or vision; or by learning from an Indian medicine-man the use of roots and yarbs; or by being the seventh son of a seventh daughter; or, what is still better, if he style himself a surgeon-barber to some foreign king, emperor, or royal family, from London or Paris, his opinion will be sought, and his physick swallowed by thousands who are labouring under intricate and complicated diseases of vital organs, which demand the most enlightened and scientific discrimination, to afford any hope of recovery. And amazing as it may seem, it is nevertheless true, that these vile and infamous impostors will demand and receive an amount in fees, and these *in advance*, which would subject a regularly educated physician to a criminal prosecution for the crime of extortion and swindling, even should he restore his patient to life and health, by laborious art, and a consummate exhibition of science and skill.

In truth, there is no profession under heaven, in which imposture and humbug are so certainly successful as in medicine; though in none are such frauds so easy of detection, with an ordinary degree of discernment. If a

man were to propose to dispense with the professions of law, and divinity, by issuing books entitled "Every man his own lawyer," or "Every man his own clergyman," who among the besotted ranks of stupidity would attempt a cause involving his property or reputation by the aid of the former, or who would assume the "cure of his own soul" with the assistance of the latter. And yet the great mass of the people confide in time of sickness for themselves and families, in similar books, and rely upon some one or more of the numerous "guides to health," "medical companions," or some of the similar attempts to make "every man his own doctor." And they will take the pills and potions, or submit to the steaming operations of men, who are too ignorant to write their own name, and who could not tell whether their remedies belong to the animal, vegetable, or mineral kingdom. Nor do they discover their delusion in too many instances, until both health and life are forfeited, and they become the silly victims of some senseless humbug.

Such are the facts abounding and accumulating in our midst; and when one form of quackery by its fatal mischiefs becomes detected and annihilated, another quickly succeeds it with the like history and results. Meanwhile, the public become no wiser by the experience of the past, but persist in yielding up fresh victims to every new impostor, who with sufficient impudence manufactures his certificates of cures, fulfilling the maxim of Lord Bacon, that "in the opinion of the multitude, witches and impostors have always held competition with physicians."

CHAPTER VI.

ULTRA-TEMPERANCE.

Ultraism, definition, and criterion — not Temperance Societies — nor total abstinence societies — but the small party in those societies who hinder their success, by renouncing expediency as the great and potent weapon of offence and defence — abstract immorality of using alchohol under any circumstances denied — shown to be untrue and unnecessary — mischiefs of this heresy in the temperance ranks — examples — use and value of the "old pledge" — new pledge — reasons for its preference — its success — mischiefs of ultraism — chief obstacle to entire success of the cause — a humbug, and why.

Our definition of a *humbug*, by the use of its synonyme *imposture*, will protect us from the imputation of applying this epithet to temperance, or to temperance societies, as the qualifying term *ultra* prefixed will conclusively show. Indeed, the predominant motive for introducing this chapter has been to protect the great Temperance Reformation from being identified with the doctrines and measures which are justly thus denominated. But as in successive chapters a number of species belonging to this genus, "ULTRA" will receive a distinct notice, the following preliminary inquiries, and observations, are commended to the intelligent reader, as they will be important to be remembered as we proceed.

What is *ultraism?* and Who are the *ultras?* are questions which are frequently proposed, and as often

remain unanswered. Every body is talking of the *ultras*, whose folly seems to be universally deplored, and yet it is an epithet which no one is found willing to bear, as his just and appropriate designation, however readily he employs the term in his vocabulary, when speaking of his neighbours. Indeed, the frequent occasions upon which this word is employed in public discussions, whether upon politics, morals, or religion, would seem to indicate that the present is neither the iron, the brazen, the silver, nor the golden age, but strictly, and emphatically, the *age of ultraism!* The justice and propriety of this indication can only be estimated when we have distinctly and definitively settled the important questions at the head of this paragraph.

It is true that the signification of those English compound words, to which the Latin prefix *ultra* is added, as ultra-marine, ultra-mundane, &c., might be supposed to furnish a sufficient definition; and as these are found in our English Dictionaries, the word ought to be sufficiently intelligible, even to those who are ignorant of the Latin language, to which it belongs; and it is on this hypothesis, that it has remained untranslated in common parlance. But as it has now become Anglicised by frequent use, it must be owing to its perversion and misapplication, that its ambiguity of meaning continues, and to rescue it from such abuse is the object of the present paper.

It would be a work of supererogation to remind the reader that the word *ultra* is a preposition in our own as well as in its orignal tongue, and uniformly signifies *beyond*. Still, however, like all other prepositions, it only shows the "*relation of words*," while abstractly it signifies nothing. The word *beyond*, standing alone and

unconnected, is unintelligible, nor can its precise meaning be ascertained in any given case, without a knowledge of the persons, things, or subjects to which it refers. And hence, for convenience sake, it is commonly united directly with another word, to which it is applied with the powers of an adjective, as in the following examples, ultra-democracy — ultra-Episcopalian — ultra-Calvinist — ultra-Protestant — ultra-temperance — ultra-abolitionist, &c. In such examples as these, the meaning of the prefix is obvious, however the application of the epithet may be disowned, as it universally is by those to whom it is applied. It obviously signifies one who goes *beyond* the true character of a democrat, an Episcopalian, a Calvinist, &c.

But still, when used as a term of reproach, or at least of disrespect, it is important and desirable that there should be some standard or rule, by which the measure of orthodoxy on these several topics, is to be adjudicated, else it still remains equivocal, and is exceedingly liable to be misapplied. As, for example, some men have so much reverence for antiquity, that they indiscriminately condemn all improvement, innovation, and reform in ancient opinions or practice, by denominating such novelty as ultra; that is, *beyond* what they have always held sacred. While others adopt the opposite extreme, and are ever seeking "some new thing;" and their rage for innovation leads them to reject every doctrine or usage of our ancestors, for no other reason than that it is too antiquated, and such apply the term *ultra* to every thing which has any claim to be old-fashioned. While numerous examples may be found, illustrating the truth of the proverb, "*Every man has a* POPE *in his own belly.*" Those of this class who arrogate *infallibility* to

all their *own* opinions, call every man *ultra* who goes beyond *them* on any topic, being fully persuaded that they stand on the zenith of perfection, and constitute the very personification of *ne plus ultra*, in science, morals, and religion.

But while there are many illustrations of the misapplication of this significant word, still there are much more numerous instances, in which it is appropriate and useful; nor is there any conceivable danger of abusing the term, if those who use it can but agree to adopt some common *standard*, to transcend which, shall by unanimous consent be called *ultraism*, whether in ourselves or others. Such a standard, we humbly submit, is found in the Book of Revelation, which is "the infallible rule of faith and practice" in the creed of Christianity. And we propose that he who becomes in his own conceit, or in his philosophy, philanthrophy, or religion, either *wiser or better than the Bible*, shall henceforth be denominated an *ultra*, and his principles and practice be ranked as *ultraism*.

Having reached this ultimatum, and erected our standard, we now propose to "*try the spirits*" of a few of the pseudo-reformers of this age of ultraism; and we select for our purpose three of the *Anties*, viz.: the Anti-Intemperance, Anti-Slavery, and Anti-Popery; or, as we shall call them in our philosophy, the *Ultra*-Temperance, *Ultra*-Abolition, *Ultra*-Protestantism, and to these we add *Ultra*-Sectarianism.

And first, we inquire who are they in the ranks of the *Temperance* enterprise, who are justly chargeable with being ultras, and whose creed affords exemplification of ultraism, in principle and practice? And here, to prevent misapprehension, we premise, that in the doctrine

of "total abstinence from all intoxicating liquors as a beverage," as inculcated by the enlightened friends of the great and good reformation, now in progress in our own and other lands, *no semblance of ultraism* can be found, however often and strenuously it has been alleged. And we deem it a sacred duty to appeal to our infallible standard, the Bible, as affording an ample vindication, and one which has never been successfully gainsayed. Nor, indeed, can any man with the Bible in his hand, hesitate to admit, so long as "intoxicating liquor" originates, promotes, and perpetuates drunkenness, and its kindred enormities, and destroys the bodies and souls of men; that it becomes a duty of universal and perpetual obligation, that men should resolutely abstain from the "manufacture, traffic, and use" of that article, in every form "as a beverage." Not that it can be proved by express statute, that to take a glass of wine, or a single drop of ardent spirits, *under any circumstances*, is sin against God, for this would not be in accordance with the mode of Divine legislation. It cannot be proved that "*killing*" is a sin *under any circumstances*, though the commandment is so explicit, "Thou shalt not kill." And it is because the Creator has never legislated in any case independent of *circumstances*, that His law is "good and right, and sure, and perfect." The Divine legislation adapts itself to all possible circumstances, and therefore never predicates guilt, but where it is infallibly merited.

Having premised thus much, we proceed to the inquiry proposed, and lay down the following position, viz.: that all who maintain the doctrine, that "to use intoxicating drink *in any quantity, or under any circumstances*, is *morally wrong*," as they go *beyond* the Bible,

are justly to be styled *ultras*, and all the measures adopted under this creed merit the name of *ultraism*. By this same standard, therefore, we affirm that the proposition to change the element used in the sacrament of the Lord's supper, by substituting some other symbol of the Saviour's blood, in the place of the "fruit of the vine," on the pretext that the wine employed is intoxicating in its nature, is truly denominated *ultraism*, since this also goes *beyond* the Bible. And the same may be said in relation to the use of intoxicating liquor, when it becomes necessary, or is supposed to be so, by those whose province it is to judge, in cases of sickness or other emergency; for the Bible not only authorizes wine, and this alone to be used in the supper, but it directs us to "give wine to him that is of a heavy heart, and strong drink to him that is ready to perish."

Nor are such *ultra* views either necessary, or desirable, for the promotion of the temperance cause. So far from it, they present at this moment the greatest obstacle to the universal adoption of the practice of "total abstinence from all intoxicating drinks," among the friends of that cause. The fact that they have been promulgated, has in some measure identified the whole temperance enterprise with their own character; and many good and wise men have withheld their influence from total abstinence principles, from the fear of giving countenance to what they can prove from the Bible to be ultraism. At the same time such men are fully convinced that the friends of temperance ought to maintain both by precept and example the principle of "total abstinence from *every form of alcohol*, as a beverage, and are ready to unite with them on Bible grounds.

Our definition of ultraism, it will be obvious to the

reader, includes the idea that what is thus denominated, is so called because it is *untrue*, as also is every other doctrine which goes *beyond* the Bible. In this aspect all *new light* is *false light*, by whomsoever promulgated, or by whatever good motives it may seem to be prompted; nor is it called for to impeach the integrity of such, since it only proves that "there is no light in them" on *that particular subject.*

The *principle of expediency* is that on which alone total abstinence can be successfully maintained, and this is distinctly taught in the Bible by numerous precepts and examples. It was acted upon by our Lord and his apostles, and there are many cases in which Christians are guided in the decision of the question of right or wrong, by no other light. This, indeed, is invariably the fact, in the great multitude of instances in which there is no express statute in the whole legislation of the Bible, which applies to the circumstances. In such cases, when any act or course of conduct is clearly expedient, it then becomes duty, only because it is expedient in view of all the light we can obtain, but not because it would be *morally wrong* to do otherwise, independent of circumstances, or in the sense of *malum per se.* It is by circumstances, and by these alone, that the expediency of the act is ascertained; and hence it becomes duty, even when no previous or abstract decision could be made on the ground of moral obligation. A single example will as fully illustrate this truth, as though we had ten thousand. Let us suppose that a fellow-man is suddenly seized with alarming and dangerous symptoms, and no remedy of any kind is at hand, but the contents of a brandy-bottle, and no other vessel can be procured. A judicious medical friend, who is present,

under such circumstances pours into the mouth of the sufferer a part, or the whole of the brandy, and though the extemporaneous remedy restores the patient, yet it afterwards developes intoxication. Shall such physician be told that his course was morally wrong, and that he has committed a sin against God; for to use intoxicating liquor in any quantity, or under any circumstances, is *malum per se*, and in proof, shall he be reminded that God has said, in the Bible, "Wo to him that putteth the bottle to his neighbour's mouth, and maketh him drunken?" Here it will be perceived, in this hypothecated instance, there has been in the creed of ultraism a literal violation of an express statute, and yet on the principle of Christian expediency the circumstances render it no violation at all. On the contrary, to have literally fulfilled the statute, would have been a sin against God, and the circumstances would have made it such, on the supposition that the physician exercised his best judgement in the emergency. In this example, it is obvious that Christian expediency indicated duty, nor could it otherwise have been ascertained, and not at all on the ground of moral obligation.

In the illustration, just named, however, it is only in the creed of *ultraism*, that any violation of the statute would be admitted, for there would be, in fact, no violation. The spirit and design of the denunciation of "*wo* against him that putteth the bottle to his neighbour's mouth," &c., in the case where it occurs, is perfectly obvious, and it applies only to such an act, performed with the *intention* of making our neighbour drunken, or at least without any motive of benevolence towards him. The attendant circumstances, therefore, are essential to be known, before we can decide on the action, whether

it be right or wrong, and so in all other cases. But we forbear to enlarge here, as we shall have occasion to illustrate this point farther as we proceed.

The *ultras*, then, in the temperance ranks, who are justly thus denominated, are those who, for the sake of promoting total abstinence from intoxicating drinks as a beverage, adopt sentiments which go *beyond* the Bible, and are therefore *untrue*. The examples of such, to which we refer, are all those who oppose the use of wine at the sacrament, on the principle that it contains alcohol, and all such as propagate the doctrine, that to take one drop of alcohol, under any circumstances, is sin against God. The latter theory is the source of the former error, and both belong to the creed of ultraism, as we think has been proven by our infallible standard.

But this form of ultraism is still more to be deprecated because of the erroneous and mischievous character of the measures to which it has given origin among some of the ablest advocates of the temperance cause. These mistaken men would never have been included among the temperance ranks, had the friends of the cause originally occupied this ultra ground. The reformation to which the American Temperance Society gave the first impulse, by its wise and discreet measures, and which has revolutionized the habits of millions in two hemispheres, would have met the fate of other Utopian experiments in morals, had its agents and friends, at first, assumed the position occupied by the ultras. It was the unity of design in making war upon "distilled liquors" alone, which then gave to the cause its potency and its success. The evils of intemperance had become every where apparent, and the extensive prevalence of the use of distilled liquors in all ranks of

the community was so obviously the great cause of those evils at that time, that other and minor causes of intemperance were overlooked, and to a great extent unsuspected. While the proposition of "total abstinence from distilled liquors" as the only and all-sufficient remedy, "commended itself to every man's heart and conscience in the sight of God," by the simplicity and unity of the object to be effected. And still more, the advocates of the cause urged the principles and practice they had espoused on the Bible ground of *expediency*, and hence their signal and unparalleled success.

It is true, that the experience of a few years has demonstrated, that although the position they at first occupied, was that which under the circumstances of the times, was the only correct and tenable one; yet, under a change of circumstances, both expediency and necessity have impelled them to take still higher ground, and include the recommendation of total abstinence from all intoxicating liquors, including wine and fermented drinks. To this course they have been impelled by glaring facts, which their success in the war against distilled liquors had developed to public view; for, but for this success, the extent of the mischiefs of intoxication from wine and fermented liquors, had not even now been disclosed.

These facts, under the influence of which the American Temperance Society have advanced in their efforts to overthrow intemperance, by recommending total abstinence from wine and fermented liquors, as well as spiritous drinks as a beverage, are before the world. And as they can neither be perverted nor gainsayed, they have been accumulating influence and power over the public mind, until the great body of the friends of the cause in Europe and America, are gradually apprecia-

ting and adopting them. Nor is it hazarding too much to predict the ultimate triumph of the cause of total abstinence, if it can be rescued from the devouring jaws of ultraism, and urged upon the public only on the Bible principle of expediency.

The *practical* error of the ultras, justly so called, is a legitimate result of their creed. For maintaining, as they do, that "to use intoxicating drinks *in any quantity*, or under *any circumstances*, is an *immorality*," or in other words *malum per se*, a sin against God; they enforce the doctrine and practice of total abstinence on the ground of moral obligation. Hence they disclaim all fellowship with those who adhere to the Scriptural doctrine of expediency even although they practically agree with them; and they do more, they repudiate and even denounce the "old pledge," and refuse to recognise as temperance men, all those who do not adopt their standard. In truth, they aim to take the lead in the temperance ranks, while they exclude from their fellowship, all who originated and have perpetuated the good work, unless they will consent to enrol their names on the new pledge; and they cease not to enforce a compliance upon the theory they have espoused, and vainly expect all not only to adopt their practice, but also to subscribe to their system of ethics. Indeed many of them go as far as to repudiate the very name of temperance societies, and assume that of total abstinence societies, or as in England, they have self-appropriated the senseless cognomen of tee-totalism to their creed and practice.

Meanwhile, multitudes of wise and good men, have been led from principle to advance from the *old* pledge to the *new* one; because they deem it expedient in view

of the intemperance which is perennially detected from wine and fermented drinks, and against which they wish to array their example. While many more of such men have adopted the new pledge with the view of reforming their drunken neighbours, who have proven to their own satisfaction and that of others, that they can never be reclaimed, while they use any drink which is capable of producing intoxication. But although such men recommend total abstinence from all intoxicating drinks, both by precept and example; yet a very large majority of them refuse to denounce and anathematize the old pledge; but on the contrary, regarding it as the transition stage of the process by which they were themselves brought to the "summit level of cold water," they continue to use and recommend "total abstinence from *distilled liquors*," to all those who are unwilling to go further; and they rejoice, therefore, in every such acquisition to the friends of temperance, even upon the old pledge. This they do, not only on the quaint and familiar maxim that "half a loaf is better than no bread," but because they believe it to be expedient, "when they cannot accomplish all they *would*, to do what they *can*." And moreover they highly value the old pledge, because of its intrinsic excellence, the good it has done and is still adapted to do, and for the additional reason, that the transition from the old pledge to the new one, is but a single step, while between the use of spiritous liquors, and total abstinence from all intoxicating drinks, there is a wide chasm, a "great gulf fixed," which few cross at a single stride, and for the passage of which the intermediate "half-way-house" is convenient, and in some cases indispensable.

But unhappily, those who occupy the ultra ground we

are deprecating, by the prominence they have acquired in the control of a portion of the temperance press, and by the zeal and liberality some of them have exhibited in their cause, have multiplied the numbers, and strengthened the hands of our enemies; and what is still more to be regretted, they have estranged very many of our excellent friends. The suspicion of similar ultraism, has been attached to all the advocates and friends of temperance; and especially whenever they inculcate total abstinence, however kindly or rationally. Ministers and churches once actively and zealously labouring to promote temperance, and total abstinence, on the Scriptural doctrine of expediency, have been constrained to pause, and hesitate; if they have not been driven from the work, by the fierceness and extravagance of these ultras. And those who regarding wine to be a scripturally allowed drink in certain cases, have perceived the tendency of ultraism in this department to invade the ordinances of the sanctuary, have become disgusted with such leaders, and with such a press; and hence they have withdrawn from all active participation with the cause, until they can unite with us without seeming to be identified with the creed of ultraism, or the denunciatory practice to which it impels its votaries.

To disabuse the public mind of the prevalent mistake that the American Temperance Society, or its true friends, are responsible for the ultraism and fanaticism so often alleged, this exposition of its principles, and criticism on some of its misguided, though honest and zealous supporters, has been attempted. And if, as we humbly hope, the truth and nothing but the truth is here presented both in our criticism and exposition, we think the judicious and discerning, will perceive that what we

have denominated ultra-temperance, deserves to be classed among the reigning humbugs of the day. It is justly denominated ultra, not only because it is inexpedient, but because it goes *beyond* the Bible, and is therefore untrue. And surely no benevolence of motive can justify the advocacy even of a good cause by false philosophy, or false logic. And we apply the homely epithet humbug, with the same justice and propriety as in other cases, because like the others it is an imposture.

In sheer justice, however, to the great and good temperance cause it is due still further to add, that all who would include any other articles of food, drink, or luxury in addition to intoxicating drinks, into the pledge; or who allege other forms of intemperance, however great and flagrant, as identical with that produced by alcohol, are justly to be classed among the ultras. Other forms of intemperance there are, in eating, sleeping, in dress, in labour, in exposure, in the indulgence of depraved and morbid appetites, and in excesses of every kind. But the superior excellence and potency of the temperance reformation consists in its simplicity and unity of design. This enterprise, though employing the general term "temperance" as its distinctive title, is aimed at overthrowing that single form of intemperance which results from "the use of intoxicating drinks as a beverage;" and it is *ultraism*, therefore, to pervert temperance societies from their singleness of design, by including any other topic whatever. They, therefore, who insist that *tobacco* is a cause of intemperance, however justly, must be regarded as enemies to Temperance Societies, when they attempt to unite it to intoxicating drinks in the pledge of total abstinence, since there can be no analogy in the case; the mischiefs to the public morals

being in no sense identical in the the two cases. And besides, to divide our energies in contending against the vice of intemperante drinking, is to weaken them, and retard, if not prevent our success. Let such form anti-tobacco societies, if they think the evil calls for so formal an assault, and no one will justly accuse them of ultraism.

The same may be said of the ultraism of those who would include tea and coffee, animal food, and various other articles of nutriment and luxury, among the causes of intemperance. Indeed some of these pseudo-reformers, have laboured to humbug the public into the belief that the regimen of invalids and valetudinarians, and dyspeptics, who, by a physical necessity, are doomed to "short allowance," should be adopted by men in health. And some of these "starvation lecturers" have gulled many of their hearers into the habitual rejection of all the bounties and blessings of providence, as articles of diet, except a daily morsel of "bran bread, and cold water;" and this humbug has been propagated under the plea of being included in the objects of Temperance Societies. Hence by this form of ultraism, many have been deterred from uniting with these societies, lest the "total abstinence from intoxicating drinks," at first urged upon them, be only the entering wedge to a system of universal proscription of every luxury and comfort, however lawful and innocent. Indeed the perpetual efforts made by every fanatic in this department, to marshal successive humbugs under the banner of Temperance Societies, has been one of the most successful devices of our enemies.

The author of a late flagitious publication, entitled "Protestant Jesuitism," has availed himself of these

examples of *ultraism*, to gull the public into a belief in the justice of his crusade against the doctrines of the Temperance Society, and prepare them to receive with favour his apology and defence of rum-selling and rum-drinking. The firm and consistent adhesion of the friends of temperance, however, to their first principles, by making war upon alcohol, and this alone, leaving all other forms of intemperance to other reformers, and disclaiming all union or co-operation with those who would divide the unity of their design, has long since written the epitaph, both of the author and his book.

CHAPTER VII.

ULTRA-ABOLITIONISM.

Not the creed and practice of Jefferson, Franklin, Rush, and John Jay, of the old school, for these laboured for *gradual* abolition, and were clearly right. — All who insist that slave-holding is *in all circumstances* sin, and therefore contend for instant abolition — these are ultras — unscriptural dogmas — illustrated — Scripture doctrines on the subject — examples of slave-holding, in which emancipation would be sin — discrimination essential to a right decision of the moral character of any act — fruits of ultraism — all men born free and equal — comment on the Declaration of Independence — the golden rule — example — Bible definitions of sin — difference between wrong and moral wrong — slavery an evil — the controversy a worse evil — its unhappy spirit — free discussion, and liberty of the press, not violated by remonstrating against licentiousness — examples of the ultra-abolition practice, contrasted with their professions — causes of these excesses — "slave-holding a heinous crime" — illustration of the practical falsehood of this dogma — Christian duty — official publications of the American Anti-Slavery Society — billingsgate language — disastrous effects of the spirit of the party — vilification of all who differ from them — new gospel — our fathers — the churches — monomania — sincerity in error — pusillanimity of the sect — just reprobation of mobs — incapable of palliation — wickedness of instigating them — illustration — falsehood of the profession that prayer and the diffusion of light are their only weapons — history of mobs, and their causes — mobs to be condemned under all circumstances, whether *for* abolition or *against* it — examples of both — case of Mr. Lovejoy — tragedy at Alton — its causes Mr. L. the victim of bad advisers — his folly and crime — proofs that he was a victim to his infatuation, and not in any sense a martyr — reflections.

In the use of this term and its classification among the "humbugs of New-York," no ingenuous reader can

need to be reminded, that the abolitionism of Thomas Jefferson, Benjamin Franklin, Dr. Rush, John Jay, and other illustrious worthies, is not thus denominated, although all these regarded slavery to be an evil, and emancipation a good, and they never ceased to seek the gradual and entire abolition of slavery, and to labour to promote it. But none of these were justly called *ultra* in their creed or practice, and hence the application of the term humbug to their doctrines, or the insinuation of imposture against their efforts would be little short of sacrilege. Indeed, their testimony against ultra-abolitionism is among the evidences of its folly.

Having premised thus much, we now direct the attention of the reader to another class of ultras, who are called Anti-Slavery Societies, but whom we have denominated *ultra*-abolitionists. By these, we mean to designate all who maintain the doctrine, that the act of slaveholding or having "property in man," is *malum per se;* or in other words, is a "*sin against God*, independent of *all circumstances.*" This doctrine we affirm to be *ultraism*, because it goes *beyond* the Bible, and is therefore untrue.

That we do not include those abolitionists who view slavery as an evil, and benevolently desire its abolition, and pray for the emancipation of all who are in bonds, and contribute as much as in them lies to prepare the way for its ultimate annihilation, is because such do not go beyond the Bible either in their creed or practice. They believe that there may be circumstances in which the act of holding slaves is *not* a sin against God; and that "property in man," under certain circumstances, has been recognised by the Divine law, and is still so

recognised. Nay more, they believe that there may be *circumstances* in which it is the duty of those who hold slaves to continue to hold them; and when, without a *change* of circumstances, the act of liberation would be a sin against God, and one of a most cruel and inhuman character. Of course, such abolitionists do not presume to insist on immediate abolition as a duty in all cases, nor do they found their arguments in favour of emancipation on the basis that the act of slaveholding is *malum per se*. They are in favour of emancipation wherever and whenever it is safe and practicable.

The views they learn from the Bible are these, viz.: that no action can be justly decided to be either *malum*, or *bonum* PER SE. The question of right and wrong, in any given case, is adjudicated by the Divine law, universally in connexion with its circumstances, and not abstractly. For example, the commandment, "Thou shalt not kill," is imperative and unqualified, and yet it was never designed to prohibit *killing*, independent of *circumstances*. So far from this being the fact, the Jewish lawgiver, by Divine authority, established a system of sacrifices which wholly consisted in a repetition of the act of *killing*, and the blood of the animals slain for these purposes, for centuries smoked upon God's own altars. Nor did the command prohibit killing *men, women, and children*, independent of circumstances, as may be seen in Abraham's virtual sacrifice of Isaac, and in the multiplied examples in which God commanded great multitudes to be *killed*, as recorded in the sacred volume, and also in the memorable "cities of refuge," provided by divine appointment for the manslayer, who had *killed* a man *unawares*. These were all *killing*, and according to the creed of ultraism, fla-

grant violations of the commandment, but in truth there is no violation in any of the cases, because of the circumstances which are essential to decide the moral quality of the act.

Let us illustrate our position by a case of frequent occurrence in common life. A man is killed in the street, and an *ultra* hearing of it, affirms forthwith, that the man who did the deed is guilty of murder, for killing is *malum per se*. Such decision may be utterly erroneous, nor can we at all estimate the moral quality of the act of killing until all the *circumstances* are known. For the author of the deed may have committed it with malice prepense, and in that case is a *murderer;* or he may have done so in a moment of passion, and is then guilty of *manslaughter;* or it may have been the only resort for the preservation of his own life from a ruffian assault, and would be *justifiable homicide;* or he may have been the innocent instrument of the death of his fellow man by an unavoidable casualty, which no caution or foresight could prevent, and in this last case would not be guilty of any crime; or still farther, he may have purposely shot the man to the heart, as the only means to prevent him from setting fire to a magazine of gunpowder, which would have destroyed hundreds of human lives, and in such case he would have been guilty if he had not committed the act, in the eye of every law whether human or divine.

Such are only a few of the circumstances which essentially modify and even change the moral quality of the act of killing, and the same may said of slave-holding, and any other action upon which ultraism hazards its blind and indiscriminate anathemas. All who study moral science in the Bible, will perceive that every sin,

which by express statute is pronounced to be such, is one for the commission of which, a number of *essential circumstances* must be present. With these, no additional circumstances can change its sinful character; but without these, this sin cannot be predicated of any given case. Hence we argue from the Bible, that though there be a violation of the letter of the commandment, even when there is an express statute, if there be no violation of its spirit, the commandment is not broken. On the contrary, the transgression of the *spirit* of the commandment, includes all the essential circumstances which characterize the act of its violation, and necessarily includes also the letter of the commandment, even when the act is not consummated. Hence, says our standard, "He that looketh upon a woman to lust after her, hath committed adultery already with her in his heart," and again "He that is angry with his brother, without a cause, is a *murderer*." In these and the like cases, the spirit of the commandment is broken, and the sin is committed, though the letter of the law remains unviolated.

With these preliminary views, we now return to ultra-abolitionism, as already defined, and to prove that the Bible does recognise *property in man under certain circumstances*, we refer to the Old and New Testaments throughout, in which we shall find the following undeniable facts, abundantly sustained.

1st. That slavery in some form, which recognised "property in man" has always existed since the days of the patriarchs.

2nd. That God has not only permitted its existence, but legislated for its abolition in some cases, and for its perpetuity in others.

3rd. That the precepts of the Old and New Testaments, are addressed to both masters and slaves, and this relation so far from being disturbed, was fully recognised.

4th. That the rights of the master or owner of slave property, are acknowledged and protected by the Divine law.

Nor indeed do we need any other proof than the tenth commandment of the decalogue, which is of universal and perpetual obligation, — for we there read, "Thou shalt not covet thy neighbour's *man*-servant, nor thy neighbour's *maid*-servant, nor any thing that is *his*." And surely no one need to be informed that the word his, when the ellipsis is filled up, means "his *property*;" for it cannot possibly mean any thing else.

But let no ultra now accuse us of "quoting Scripture to justify *American* slavery," which such regard little short of high treason, for these references to the Bible are made solely for the purpose of showing the ultraism of the doctrine, that the act of holding a slave under *any circumstances* is *sin* against God; since there are circumstances in which God himself has recognised "property in man," and *cæteris paribus* he does so now. Whether any individual slaveholder be a sinner or not, in America or elsewhere, can only be adjudicated after a knowledge of the *circumstances;* for upon these, the morality of the act will depend.

To enable the reader to estimate the correctness of these principles, we will suppose a case; and let it be remembered, that a single example will as effectually overthrow the ultraism upon which we are animadverting, as though we were to enumerate a million of them. The foundation of the system is, that the act of "holding

property in man" is *malum per se*, a sin against God, independent of all circumstances. Now if we can show a single instance in which this is not true, out of a multitude which might be named, the whole theory and practice of ultraism will be proven to be *beyond* the Bible, and therefore untrue.

Suppose, then, that a gentleman in the South, has a plantation with a number of slaves as his paternal inheritance, and among these slaves a number of them are idiots, and have always been unable either to benefit him, or to take care of themselves. They are altogether helpless as infants, and did he not continue to feed and clothe them, and provide for their wants, they must soon perish. We inquire, do not these "circumstances" annihilate the sin of slaveholding, so far as these helpless persons are concerned, and would he not sin against God, should he liberate them and suffer them to *starve?*

But this, it will be said, is a strong case, and though not less appropriate, yet we take another. Suppose he have a number of able bodied slaves, who are valuable and productive. They and their ancestors, for several generations, have belonged to the plantation, and been owned by the family. They are ignorant of letters, and the laws of the state forbid their instruction under intolerable penalties. The laws against emancipation, amount to a prohibition unless they are removed from the state, and they refuse to be sent to Liberia. In such case, if the benevolence of the master prompt him to emancipate them, there are insuperable difficulties in the way. They are not prepared for freedom by education, nor is he allowed to prepare them. They have never provided for themselves, nor could they do so if they were free. If he liberate them, and turn them off his plantation, they

would be arrested and sold into slavery, perhaps under greater affliction than they endure. And should he expend all he has in transporting them into the free states, he conscientiously believes they would famish or freeze, and he is constrained religiously to feel, that his sacred duty to these slaves, is to keep them in bondage for their own sakes. Possibly he finds them a burden to him, from which he would be gladly relieved, but his conscience will not allow him to sell them, and he cannot emancipate them under any circumstances which he does not verily believe would prove their ruin. Perhaps he hopes and ardently desires that the laws of the state in which he lives may be modified and improved, so as to render abolition safe and practicable, and he retains his slaves, as a duty and as a burden. Now all these "circumstances" exist in numerous cases in the southern states; and yet if there were but one such, it would prove that the act of slaveholding is not a sin under all circumstances, and that immediate, instant abolition would neither be lawful nor expedient in any such example.

That there are petty tyrants and despots in America, and elsewhere, who hold their fellow-men in bondage, because they love slavery and its wages, and who would fain perpetuate it to the latest generation, is not denied. These would not liberate their slaves, if every door was open for them to do so; and there are those among them who would withhold education and the gospel from the hapless victims of their tyranny, even if there were no restraints imposed either by law or necessity. Such masters furnish examples in which the act of slaveholding, is accompanied by essential circumstances, which constitute that act *malum per se*, a sin against God and

nature; and such examples have driven many into the ranks of ultraism, because of these being falsely represented as specimens of the general and universal character of slaveholders. We affirm that they are very rarely found, and are exceptions to the general rule; but be they few or many, we utterly disclaim all sympathy or fellowship with their principles, because like those of the opposite extreme, they go beyond the Bible, and are therefore ultras, though antipodal to the former.

On the other hand, there are Christian masters who own slaves, and yet the act of slaveholding is on their part accompanied by circumstances which fully justify the act for the present, and until there shall be a change of those circumstances. This they ardently desire and pray for, and they abhor the restraints which their legislators have thrown upon the education and religious instruction of their slaves, and are utterly hostile to those laws under which they live, which prohibit emancipation, and even the preparation for freedom which their benevolence would otherwise prompt. But still they have slaves, whom they cannot get rid of by any process which will not be mischievous if not ruinous to them; and such, though actual slaveholders, are so under circumstances, which instead of being sinful, would render immediate abolition both sin and cruelty.

The whole sect of *ultras* on the abolition question, build all their arguments on this position, "*the act of holding a slave is sin*," or as they often express it, "to claim '*property in man*,' *under any circumstances, is sin*." We maintain that this position is *ultra*, or that it goes beyond the Bible, and as all the philosophy, logic, religion, and practice, of modern abolitionism is founded

upon this fallacy, we reject their principles and measures as *ultraism*, and eminently entitled to this appellation. Indeed if their position of the abstract sinfulness of slavery is admitted into the creed, it must be obvious, that the duty of *immediate abolition* becomes binding on all men, for all should "*cease sinning immediately without regard to circumstances and consequences.*" And hence when men adopt such views, if they love the souls of slaveholders, they are impelled to insist on their *instantly* emancipating their slaves, on pain of eternal damnation. With the Bible in their hands, they feel authorized to denounce "slaveholders" as "robbers, pirates, man-stealers," for these criminals are only *sinners*, and the act of slaveholding is sin, independent of all circumstances. Hence, when they become zealous in the faith, they "verily think they do God service," by indiscriminate anathemas and censoriousness, not only upon slaveholders *en masse*, but especially upon Christians, who are guilty of this sin; and they even denominate the religion they profess, a "whip-plaiting, chain-forging, man-stealing Christianity." Indeed such epithets belong to the vocabulary of *ultraism*, and are hurled equally at those, who dare to doubt, or even hesitate, whether there may not be circumstances in which slaveholding may not be this "heinous sin against God."

We are not among those who have marvelled at the extravagances into which this creed has impelled men, who, on other topics, are somewhat dispassionate; for this is the legitimate fruit of radical error, when it lies at the foundation of religious creed, and that this is such an error may be apparent, when we remember that it does not even profess to be built upon the Bible. The

doctrine, that "slavery is a sin, *independent of all circumstances*," and that "immediate abolition is duty, irrespective of all consequence," is not found, even by implication, in the Bible. Indeed this doctrine is avowedly derived from the TEXT "*all men are born free and equal*," which is not only, *not in the Bible*, but, in the sense in which these ultras abuse and pervert it, is expressly *contrary to its teachings*. It is the creed of infidels universally, who reject the Bible; and it has led not only to this form of ultraism, but to every species of anarchy, ultra-democracy, and agrarianism. And yet it is the chosen motto of ultra-abolitionists, who would thus rally the patriotism of the nation, by this *ad captandum* flourish.

If the leaders of the ultra-abolition movements of the day had not found the Bible against them, they would have looked elsewhere than in the Declaration of Independence, for the foundation-stone of their system. For, highly as Americans value that venerable document, and honour the names and principles of their fathers who issued it, they can never be persuaded nor deluded into so flagrant an error by any perversion of the language of that instrument. Were not the *signers* of that "Bill of Rights," either slaveholders, or citizens of a slaveholding country, representatives of those who held slaves; and was it not alleged among the grievances complained of in that declaration itself, that the mother country, a slaveholding nation, had taken away *slave property* from our citizens? And yet are we to be told that when they declared the "inalienable rights of man, to be life, *liberty* and the pursuit of happiness," that they either taught or implied a denial of the "right of property in man?" Much less does this perversion of their sentiments find

any countenance, when it is recollected, that after the success of the revolution they then commenced, the constitution of the United States was framed with an express recognition of slaveholding among the reserved rights of the several states, with which the general government should never interfere.

Whatever else then our fathers meant by the sentiment so often repeated, that "all men are born free and equal," they never meant to annihilate the distinction in which Paul gloried, that he was FREE-BORN. This and the various distinctions among our race, which are the result of the allotments of Divine Providence, are frequently recognised in the Bible, but no where is it there insinuated that "all men are born free and equal," according to the misapplication of this maxim by these ultras, since the history of the world would have been a practical refutation of such a sentiment. We learn indeed that "God is no respecter of persons," and that "God made of one blood all the nations of the earth," but these and the like testimonies of the Bible afford no support to the ultraism we are considering.

But let us inquire why ultra-abolitionists have chosen this human maxim as their potent motto, instead of the golden rule of our blessed Lord, "As ye would that others should do unto you, do ye even so unto them." After what we have said, the reason must be very obvious. This golden rule, as does all other Divine legislation, regards *circumstances and consequences*, and hence would not suit the purposes of ultraism, and this will evidently appear if we apply it to the case of an individual slaveholder. If such an one, who is a Christian man, be approached with this rule and immediate abolition be urged upon him, he might reply by acknowledg-

ing its paramount authority, and declaring his readiness to acquiesce in obedience to its requirements, and at the same time, take the following position. "If I and my family were slaves, and one of my present slaves occupied my relation as master, if our mutual circumstances were the same as at present, I can say in my conscience before my Maker, and in view of the judgement to which I am hastening, *I would* that he should retain me and my wife and children in bondage, rather than emancipate us irrespective of consequences. In retaining my slave property, therefore, under present circumstances, I am literally acting upon the golden rule, and 'doing to them as I would be done by' under similar circumstances." Now if this Christian master was a man of unimpeachable integrity and veracity, and there are many such who occupy this precise ground, it will be obvious, that the argument and logic of the abolitionist would be at an end, nor would his "golden rule either prompt to denunciation, or allow of evasion. The same difficulty would lie with any other Bible maxim, for the law of God invariably regards both "circumstances and consequences," while ultraism disclaims these as belonging to the rejected "doctrine of expediency."

But we pursue this thought in a different aspect, and inquire whether the doctrine that "slaveholding is sin, independent of all circumstances," finds any semblance of authority in the Bible definitions of *sin*. What is sin according to our standard? We select a few of the more prominent definitions, viz. "Sin is the transgression of the law." We suppose the *law* of God, is that here spoken of, and that the law must be *known*, and its transgression be *voluntary*, in order to be *sin*. To convict of sin in the act of slaveholding, these several *circumstan-*

ces must be regarded. Does he know the law of God he is violating? Is his transgression voluntary? In many cases these questions must be answered in the negative, while in others, the continuance for a longer or shorter time of the act of slaveholding, because of "circumstances," may be a duty. This is the case with unprotected children; infirm, aged, and afflicted slaves; and especially such as deprecate emancipation, and protest against being liberated from an intelligent view of evil consequences. Though we might suppose a great variety of cases in which "immediate abolition without regard to consequences" would be sin according to this definition; a "transgression of the law," both human and Divine.

Again "all unrighteousness is sin." And is the act of slaveholding *invariably* an act of unrighteousness? This depends upon "circumstances," and such will often prove the negative of this question, for there have been cases in which property in man has been acquired and retained for a long time from a righteous motive, and the slave has been thus protected from unrighteousness, and surely in such cases there was no unrighteousness in the act. The same may be said in relation to that comprehensive definition, "He that knoweth to do good, and doeth it not, to him it is sin." In order to criminate the act of slaveholding by this criterion, the "circumstances" are all-important, for the slaveholder must *know* that by "immediate abolition" he would *do good*, and it is only for want of this knowledge, or because of a *contrary knowledge*, that many Christian masters do not liberate their slaves. But we forbear to enlarge, and now briefly proceed to another aspect of this same form of ultraism.

These ultra-abolitionists have another mode of arguing their position, and it is this: "Slavery is an evil, and if so, it is a *moral* evil, for whatever is *wrong* is *morally wrong*. There can be no neutrality in morals." These and the like positions are constantly repeated by ultras not only of this class, but every other. Let us look at this doctrine for a moment, in the light of our standard, for we allege it to be ultraism, only because it goes *beyond* the Bible. The sentiment is, that there is no difference between an action being wrong and morally wrong; or in other words, whatever is wrong, is sin against God. Need we detain the reader by any argument, or evidence, that this position is both false and absurd? Is there no such thing as error in judgement, mistake, and unavoidable infirmity? and are these all morally wrong? Are not many things done involuntarily, which are wrong in themselves, and yet not morally wrong? Or are all the errors in judgement to which the holiest men are liable, so many sins against God. Then indeed would the law of God be absolutely impracticable, and man must be an omniscient and infallible being, before such a law could be adapted to his nature. But does not the Bible utterly annihilate this limb of ultraism? Paul distinctly affirms, that though "all things were *lawful*, yet all things were *not expedient*;" and however this plain sentiment may be interpreted, if it means any thing, it must mean that some things would to him be *morally* right, and yet by reason of circumstances they would be *inexpedient*. And this is essentially to declare that though they would be *wrong*, yet *not morally wrong*, and accordingly in numerous instances he asserts his moral rights, while he relinquishes them wholly on the ground of expediency, which he as-

certains by the "circumstances and consequences," and these are uniformly regarded, as we have seen, by all the inspired writers. Nor can we find throughout the entire Bible, a single example in which sin is defined "independent of circumstances," or duty enjoined "without regard to consequences."

Nor are we at liberty to withhold our reprobation from the *ultras* of the times, who have allowed themselves to deny that slavery is an evil. Still more flagrant is the ultraism of those politicians and statesmen who have been provoked into the declaration that they regard slavery as the "basis of our free institutions." Indeed some mistaken religionists at the south, have strangely and incoherently resolved in their ecclesiastical capacity, that "slavery, as it exists among them, is not a moral evil!" To publish such a sentiment, as emanating from a body of Christian ministers, has astounded the moral sense of this nation, because of the obvious ultraism it exhibits. It is no justification to allege, that the ultraism of the abolitionists of the north, has impelled them to the opposite error. The only palliation which is concievable, is found in the construction of their language which charity suggests, that they only meant to affirm their belief that the act of *slaveholding* is not *in all cases* morally wrong. This opinion, thus expressed, would have met a response from all but shallow thinkers, whether in the north or south. But that the system of "slavery as it exists in the south is not a moral evil," is too flagrant a humbug to be palmed upon men of reason and religion any where. While husbands and wives, parents and children, *may* be *forcibly* separated at the will of the master, in accordance with the *system of slavery, and according to law;* if there were no

other feature obnoxious to the charge, such a system and such laws are *morally wrong;* nor can any "resolution" passed by any human authority, change their character. This feature of slavery may be *legally* right, and the bad laws which make it so are to be endured, until they can be constitutionally altered; but because it can never be "morally right," Christians are bound to labour for the repeal of such laws, nor can they consistently cease to testify against the system which sanctions such cruelty and inhumanity as "a moral evil," without degenerating into ultraism, as criminal as that which belongs to the creed of ultra-abolitionism.

That "slavery is an evil," however, can be proved from the Bible, since it is every where treated as such, and this without appealing to "the Declaration of Independence," or any human "bill of rights." Multitudes of the slaveholders themselves, feel and deplore this evil, and would fain be delivered from it if they could, without incurring themselves and involving others in a worse evil. Such may and possibly do err in judgement, in relation to the difficulties in their way, and in this they are wrong, but whether they are *morally wrong* in retaining their slaves, until they can see how they can safely emancipate them, can only be solved by a knowledge of all the "circumstances." These are known to the "Searcher of Hearts," and so far as any of these Christian masters violate the "law of love," they will receive their reward.

But while we thus believe and hope, yet we are constrained to admit, that there are still greater multitudes of slaveholders who are such from choice; they "love the wages of unrighteousness," and would fain perpetuate slavery to the latest generation. These are the op-

pressors whom God will judge, and who have cause to dread the retributions of eternity. Our standard, the Bible, records their history, condemns their crimes, and inscribes their doom. Nor is there any danger of going *beyond* the Bible, and degenerating into ultraism, in denouncing against such, all the curses which are written in God's book, for their "damnation slumbereth not."

But the "spirit of meekness" in which we are to "declare the whole counsel of God," even against these, is essentially different from that which ultra-abolitionism inspires and every where exhibits. And the importance of this absorbing topic, and the variety of means employed by the party, in propagating their stupendous humbug, must be our apology, for dwelling upon its numerous aspects more at length, and criticising their dogmas in detail.

Not to "discern the signs of the times," in the estimation of the Divine Redeemer of men, betrays a voluntary ignorance so criminal, as to call forth from His lips a most pointed rebuke and admonition. The like criminal indifference can alone account for the apathy of those patriots, or Christians, who do not deplore the controversy now raging with so much vehemence, in so large a portion of our common country, on the subject of *domestic slavery*. That this conflict portends nought but evil, to the civil as well as religious relations of this great nation, no one can doubt, who is not ignorant alike of the history of the past, and of the exciting nature of the subject in dispute. And if the existence of this controversy on the part of individuals, chiefly resident in the non-slaveholding sections of the country, be deprecated by the wise and good, as not only *necessarily*

fruitless, but essentially mischievous; how much more is this subject worthy of our attention, in view of the *spirit* in which it is conducted, and the *extent* of the instrumentalities it is employing in the work of agitation. Nor can it be overlooked, that the controversy is almost wholly *on one side*, since the clamor, the agencies, the harangues, the societies, the threatening, the censoriousness, and the publications which are teeming from the press, in every variety of form, are nearly all enlisted by the party devoted to *ultra-abolitionism*. And what is still more to be lamented, the vast sums of money, which have been so prodigiously lavished by the leaders of this party, in their unprofitable and visionary crusade, might have conferred inestimable benefits upon our race, and even upon the alleged objects of their sympathy, had they not been diverted from the legitimate channels of Christian benevolence.

That a crisis has arrived which calls for the calm deliberation of every citizen of this republic on this great question, will be conceded by all who venerate the name of patriotism, or acknowledge the claims of Christianity. Already, has this "ultra-abolitionism" enlisted the pulpits, and the churches of the North and East, to an extent which threatens the annihilation of the ties which unite the ministry and membership of those denominations, whose ecclesiastical unity in the North and the South, has until recently been preserved inviolate and inviolable. That mighty engine, THE PRESS, is deluging the land with newspapers, tracts, pamphlets, volumes, and pictures, all loaded with ammunition for keeping up the wordy warfare, while party strife is kindling a fire which many waters may not extinguish. The *wealth* of these pseudo-philanthropists has been poured

forth like water; and, by this potent engine, domestic and foreign eloquence has been engaged; the powerful aid of the muses has been invoked; and thus, the spell of oratory and song has been thrown around the sophisms of this exciting topic. Scores of popular declaimers have been sent from the pulpit, and the bar, on agencies of ultra-abolitionism, many of whom have thus bettered their circumstances, in this work of agitation, not only in a pecuniary point of view, but they have acquired an importance and a notoriety, which however unenviable, they had long sought, and greatly prefer to their former obscurity. Very many such who found the avenues to competence only open to patient industry in their appropriate vocations, and being averse to labour, have been elevated from absolute pauperism, by agencies, editorial or declamatory to which they have been promoted. Thus have a great multitude of men, and *women* too, been gathered into the ranks of public agitators, and most inappropriately elevated into the character of public reformers. With such an amount of means as misguided benevolence has furnished, and with such men and materials for exciting popular feeling, on this most inflammable subject, it is no marvel that more noise has been made in the world by this controversy, than by any other event since the discovery of gunpowder. It is lamentable to add, that the analogy is perfect in relation to the explosions of both these "great moral engines," since both gunpowder and "ultra-abolitionism" effect mischief by those airy concussions denominated *wind*, and seldom yield any other product upon analysis, though both contain so large a proportion of *fire and brimstone!*

But all this money, and all these instrumentalities,

might expend their force without mischief, if they were merely employed in *discussing* the subject of slavery, and in promoting emancipation. If they confined themselves to the facts and arguments which prove slavery to be an evil, and emancipation a good;—the "free discussion" in the pulpit, upon the forum, or through the press, of these important subjects, especially in the non-slaveholding states, would occasion no civil discord, create no political strife, nor would it alienate friends and brethren from each other; much less produce the geographical divisions between the North and the South, which now threaten the peace of the nation. No one would oppose such "*liberty of speech and of the press*," or complain of the use of undoubted and inalienable rights.

Let it be understood, however, that it is not the "facts and arguments" employed by the agents of ultra-abolitionism, which have agitated the community, and disturbed the quiet of the nation. So far as the professed design of the American Anti-Slavery Society, to employ only moral suasion in their cause, has been adhered to, instead of producing excitement, it has scarcely resulted in any perceptible sensation upon the public mind. Calm and dispassionate reasoning, "addressed to the understandings and consciences" of our fellow-citizens, whether in the North or the South, never did and never can disturb the public tranquillity, nor endanger the public peace. The abolitionists of the *old school*, such as Benjamin Franklin, John Jay, Benjamin Rush, and others of illustrious and sacred memory, condemned slavery; and toiled for the gradual emancipation of the coloured race, with the zeal and perseverance inspired

by Christian philanthropy, and they never had cause to complain of the abridgment of their liberty or rights.

It is not now, nor was it ever true, in the history of this country, however often it may have been alleged, that "free discussion" on any subject has been prohibited, or even restricted. Nor is there any disposition in the people of this nation, even in the South, to prohibit the free discussion of the "delicate subject" of slavery, provided said discussion be conducted in accordance with the constitution and laws of the land, and without trespassing upon civil rights. The objections have been made, not against the *controversy* in which modern abolitionists are engaged, but to the *spirit* in which it has been and still is conducted, and to the *tendency* of the measures adopted by the party. Legal and illegal means have been resorted to, not to control the *liberty* of the press, but to correct the *licentiousness* of the press; not against the *freedom* of discussion, but against the *bitterness*, *wrath*, *censoriousness*, and *calumny* to which the zealots of modern abolitionism have been impelled, by their false philanthropy and misguided benevolence. Such are the facts of the case, and it is due to truth and candour that they should be repeated until the public mind is disabused from the stupendous sophisms by which they have been concealed.

While then we unite in reprobating all lawless violence, by whomsoever employed, and under what specious pretences soever it may be vindicated, let the facts of the case be fairly stated. And if this be done, it will appear that mobs and riots have been, and are opposed with greater unanimity, among the enemies of ultra-abolitionism, than by the party who have directly suffered from their vengeance; since these apparently invite

them, and certainly rejoice over them, as furnishing new recruits to strengthen their ranks. This result however, if it be true as alleged, would never be realized if the facts were known, for the great mass of the people in this nation although strenuously opposed to abolitionism, are still more hostile to mobbing and rioting, and hence such illegal violence has never yet been suppressed by the abolitionists, although they were its victims, but uniformly by their opposers. And if it were justly chargeable upon the anti-abolitionists of the country, as is often affirmed, that they are "enemies of free discussion, and of the liberty of speech and the press," and the "instigators and apologists for mobs;" then these lawless deeds would not as now be rare, and brief, but multiplied and uncontrollable. The truth is, that although the great body of the people are opposed "to ultra-abolitionism," even in the northern states, yet they reverence and respect the laws, and to this enlightened and honourable public sentiment of the majority, the abolitionists, who are every where in the minority, are indebted for their protection in their rights, even when they abuse them.

But let us compare the *professions* of modern abolitionists with their *practice*, and we shall clearly see the *causes* of the unhappy excitement which now agitates the country. They profess a design to address "*arguments* to the *understanding and consciences* of slaveholders to convince them of the policy and duty of immediate emancipation." Such is their avowal of *principles*, which we now compare with their *measures*, for while the former look harmless, the latter are mighty for evil. Let us see then what are the "arguments" addressed to the "understanding and conscience."

EXAMPLE 1st. "Slaveholding is a *heinous crime* in the sight of God!" "All those LAWS which are now in force, admitting the right of slavery, are *before God*, NULL AND VOID!" Prodigious arguments truly!

2d. Slaveholders, or "every American citizen who retains a human being in involuntary bondage," is a "*thief!*" a "*robber!*" a "*pirate!*" a "*man-stealer!*" and slaveholding is "worse than piracy!" while more than two millions of slaves are "worse than murdered!"

Let it be recollected that these "*arguments*" are addressed to the "*understanding and conscience!*" They exhibit the "*moral suasion*" of ultra-abolitionism.

3rd. "The Colonization Society is a creature *without brains, eyeless, unnatural, hypocritical, relentless, unjust!*" and its members are called "*crafty calculators! hard-hearted incorrigible sinners! greedy and relentless robbers! contemners of justice and mercy! trembling, pitiful, palefaced usurpers!*" whom Mr. Garrison's "*soul spurns with unspeakable disgust!*" Another specimen of *moral suasion!*

4th. All who do not unite with them in their principles and measures, are called "dough-faces," "time-serving politicians," "hypocrites," "defenders and apologists for robbery, piracy, murder, and man-stealing," compared to the "murderers of the Son of God, who cried, not this man but Barabbas!" And these champions for "free discussion, and the liberty of speech and the press," cease not to assail the personal character of all who speak or write, or think differently from them; impeaching their motives, impugning their veracity, and labouring to load their names with reproach and infamy; thus hoping either to break down their influence, or intimidate them from daring to encounter their vituperation.

And this course is pursued with some of the most estimable citizens, eminent Christians, and venerable ministers of the Gospel, by the anti-slavery press; even when that press is conducted by men who claim to be members and ministers of the church of Christ!

Having thus glanced at the measures pursued by modern abolitionists, and marked their incongruity with their professions, we proceed now to account for their inconsistencies and excesses, which we think may be easily done by the aid of those lights which both history and philosophy furnish.

Error of opinion on any subject is to be deprecated, not merely because it is intrinsically wrong, but because of the erroneous *conduct* to which it inevitably, though often unconsciously, impels its victim. This is uniformly and deplorably the case with error on moral and religious subjects. Indeed sin in general, if not universally, is the offspring of *error or mistake*. Hence "to sin," in the Scriptures is denominated "to err from the truth;" and Paul ascribes his forgiveness to the fact, that he "did it ignorantly," while the Saviour on the cross, alleges in extenuation of the criminality of his murderers, that they "knew not what they did." In the case of Saul of Tarsus, we have an appalling example of the disastrous criminality to which an erroneous religious creed constrains its votary. He "verily thought," that to "call on the name of Christ," was as bad as "ultra-abolitionists" regard *slaveholding* to be; and he gave fearful evidence, that in his estimation, it was "worse than murder." Mark his imaginary "zeal towards God," while he was "exceedingly mad;" and verily thought he was "doing God service," by persecution and wrath, and malice, and evil-speaking, while

his hands and his heart were guilty of innocent blood. And do we inquire whence this spirit and conduct, while "living in all good conscience before God," and recognised among the "straightest sect," and all the while "more religious" than any of his contemporaries in his own and their estimation? The answer is found in the error of opinion, into which he had fallen, and the additional fact, that this error was a part and parcel of his *religious creed!* Hence the excesses, guilt and crimes, which he ever afterwards lamented, as constituting him the "chief of sinners."

If a striking parallel be not discovered between this and similar histories, and the principles and measures of modern abolitionism, in the light of reason and religion, our knowledge of the facts of the case must indeed be limited. It remains for us, however, still to convict this ultra-abolitionism with being built upon a similar and radical error in religious creed, and we address ourselves to the task. Let truth and candor characterize our investigation.

It will scarcely be necessary for us to prove that the whole theory and practice of "modern abolitionism," is built upon the "great fact" as it is called, that "the act of slaveholding is a *heinous crime* in the sight of God." "To claim, hold, and use a fellow-man as property, under any circumstances, is SIN." This is the foundation stone on which the whole fabric is erected; and hence the zeal which impels to "compass sea and land, to make one proselyte." So many evidences are furnished, that this stupendous fallacy is the *primum mobile* of the entire system, that we forbear to enumerate them; nor can it be denied or doubted by any who are acquainted with the controversy. It only remains to prove that this is

error, radical error ;—and the view we have taken of the whole subject will then be sustained. We shall first draw our proofs from *reason*, and then from *religion ;* and the candid and unsophisticated reader will perceive that this, their "great truth," is a "false fact," when measured by either standard.

1st. There are a great variety of circumstances in which enlightened reason and humanity not only justify, but demand the continuance of " the act of slaveholding." And it will not surely be pretended that any circumstances can justify " continuance in sin," especially in " heinous crime." We need only cite an individual example out of a great multitude, since this will as effectually establish our position, and overthrow theirs, as though we had ten thousand. And we only premise that the cases like that named are numerous in the southern states ; and though for obvious reasons the names of the parties are withheld, yet we present no fiction, but an *actually existing fact*, for the strict correctness of which we pledge our veracity, and it is only one among many.

A. B. and C. D. are southern planters, each of whom have fallen heir to their paternal estates, and they are near neighbours. Both of them are reputable and devout Christians, and each of them is possessed of a large number of slaves. Several of the males belonging to A. B. and C. D. have long since been legally married to the female slaves of E. F., another neighbour, and *vice versa*. Each of these slaveholders therefore hold as property, mothers and children, whose husbands and fathers are owned by his neighbour. A. B. and C. D. found these ties existing when they came into possession of their slave-property ; and though the laws of the state prohibit emancipation, except they be removed from the

state, yet they would fain liberate their slaves if they could do so consistently with their moral and religious obligations. But if A. B. would give freedom to his slaves, while E. F. refuses to do so upon any terms, he must send them out of the state, and thus *forcibly separate parents from children*. And if C. D. would free the mothers and children he holds in bondage, while E. F. retains the husbands and fathers, a similar cruel separation must take place. And apart from the injustice and guilt which such an act of emancipation would incur, these husbands and wives resolutely refuse to be made free, though emancipation is offered them; and their mutual attachments, and their affection for their children are such, that all the abolitionists in the land could not prevail upon them to accept of freedom on such terms.

But what is the voice of reason and humanity in relation to duty on the part of A. B. and C. D? If it were true that "the act of slaveholding is sin," then "instant emancipation is duty," and this without regard to consequences," for "duty belongs to us, events to God." In the present case, therefore, the necessity of the case demands, either the *forcible separation of parents and children, of husbands and wives*, or the continuance of their bondage until E. F. shall consent to "let the oppressed go free," or the laws requiring removal from the state be repealed. And should neither of these results follow, according to "modern abolitionism" *reason, and humanity*, should be outraged by tearing asunder conjugal and parental and filial ties; or, in accordance with the dictates of both reason and humanity, A. B. and C. D. should continue to "hold property in man." This would be in the "creed of error," to live and die in the

guilt of "heinous crime," while both humanity and religion, reason and Scripture decide, that *slaveholding*, under such circumstances, becomes *duty*, and *abolition*, with such consequences, would indeed be a "*heinous crime.*"

But shall we now examine this sober narrative of facts, in the light of Christian duty, as we are taught in the Scriptures of Divine Truth. "Love to God and our neighbour" is there presented as embracing "the law and the prophets," the whole of personal and practical religion. And as "loving our neighbour as ourselves," and "doing unto others as we would they should do unto us," are given by the Saviour as the tests of our relative duties, — let us apply them to the case of A. B. and C. D. as above-mentioned, and inquire which course would be sinful according to the inspired criterion. Shall they love their slaves as themselves, and tear them from their ties of blood, against their earnest remonstrances and tears? Or shall they manifest their love, by "doing as they would be done by," and retaining them in bondage? I blush for the specimen of human nature which can withhold the acknowledgement, that slaveholding in such a case becomes *duty*, and that abolition would be *sin*. This is the testimony of the heart, constrained by the laws of nature and of God.

But suppose their position, that the act of slaveholding is necessarily sinful, in all cases, were sober truths, which is by no means admitted, although there are many cases in which it is so, let us inquire if the means and measures adopted on the part of "modern abolitionism" would then be consistent either with reason or religion. Does any species of philosophy teach us that denunciation and anathemas are the weapons which will

correct acknowledged evils, and reform transgressors? Will calling hard names, and the indiscriminate application of abusive epithets, bully men into orthodoxy? Do not men of reason and intelligence, from the ramparts of common sense, laugh at such harmless thunder, and become hardened thereby in their sin? Let reason and conscience answer.

Still less may we appeal to the Scriptures of Divine Truth, for the vindication of the characteristic spirit and measures of modern abolitionism. The religion of the Prince of Peace, utterly repudiates and condemns all these carnal weapons. And should any deny or even doubt, whether the party fall under this condemnation, we direct attention to the official publications of the Anti-Slavery Society, under which their presses are perennially groaning, all of which abound with exhibitions of "bitterness and wrath," without a parallel in modern controversy. ☞ Does the president of the United States own slaves in Tennessee — he is branded by name as a "*robber*, a *pirate*, a *man-stealer*, a *villain!*" Does his successor in that high office officially announce, in a state paper, that his constitutional sanction can never be given to any law in relation to slavery, which he regards as interfering with the constitutional rights of any of the states — he is at once written down a "devil unmasked," "covered with infamy," a "stench, in the nostrils of honest men," and he is officially told that "*though the land rocks with commotion, and runs down with blood!*" "not an inch will they yield, not an effort relax, not an agent recall, not a publication suppress!" Do senators, or congressmen, or legislators, in their places, hazard the expression of their honest sentiments, adverse to the principles and measures of abolitionists — the whole vo-

cabulary of crimination is exhausted to cover their names with "everlasting infamy." Do ministers of the gospel, as Christian patriots, lift their voices in tones of remonstrance and expostulation against what they deem erroneous doctrines, and pernicious practice, in relation to slavery? they are at once designated by name in the Liberator, Emancipator, Zion's Watchman, *et id genus omne*, either as "robbers and villains," or at least "apologists for man-stealing," and classed with the "murderous enemies of impartial freedom," the "implacable foes of God and man," for whom "intense abhorrence should fill the heart of every disciple of Jesus Christ." And when any portion of the political or religious press, presumes to express opinions unfriendly to these horrible exhibitions of intolerance, and administer merited rebuke to these enormities, they are forthwith placed under the ban of reprobation, charged with being "bribed by slaveholders," called "hireling sycophants," "instigators of mobs," and their motives, integrity, and veracity, are impeached, while the *real or supposed* correspondents of these editors are singled out for calumny and personal abuse. Such are the fruits of ultra abolitionism; or rather such the carnal weapons which their "hireling editors" and agents are employing for promoting their cause.

It is plain, then, and must be so to men of reason or religion, *apart from the subject of abolitionism*, or whatever such may think of slavery or anti-slavery, that such a spirit of intolerance as these examples exhibit, is "evil, only evil, and that continually." And to arrest this torrent of vituperation, to moderate these fiery zealots, is a work which imperiously demands that patriots and Christians should "throw themselves into the breach,"

however multiplied be the "fiery arrows" to which they may expose themselves by the conflict.

But unhappily the infatuation of these, our misguided fellow-citizens, has not only been exhibited in these intolerant and unchristian measures, but to promote their cause, it would seem that all considerations of policy and duty, of reason and religion, are to give place to this all-absorbing topic. The ties of kindred, the bonds of political union, the claims of a common Christianity, as well as every denominational and sectarian preference, are all annihilated in this one subject of Abolitionism,—which is with them the Alpha and Omega, the beginning and the ending, the "all and in all." Alas! that we are called to witness American Christians, who are prepared thus to sacrifice long-cherished friendship, ardent and sincere affection, patriotism, country, conscience, religion, all! all! to this visionary and necessarily fruitless warfare against slavery! And yet the proofs are multiplied, that these fearful results are constantly and legitimately flowing from the spirit of "ultra-abolitionism."

The leaders of the party "disclaim all half-way men and measures," and condemn, and reprobate "moderate men," who, while they are avowedly with them, even in their indiscriminate denunciation of "slaveholding as sin," yet cannot unite with, or approve of, their spirit and temper in conducting the controversy. Such honest abolitionlists, for example, who will not join the outcry against the motives, principles, and tendency of the American Colonization Society, meet with neither favour nor quarter. Such, also, as condemn all violence, denunciation, and personal abuse, while they nevertheless pray and labour for emancipation, are utterly disowned from their ranks. And those consistent

abolitionists who oppose all *mob-violence*, from principle, whether *for or against* abolition, and maintain that even bad laws are to be respected and obeyed, until they can be altered; all such must endure the revilings of the whole kennel press, conducted either by black or white abolitionists. And hence, to be recognised as "a good man and true," one must be prepared to endorse all the foul abuse, and scandalous epithets employed by the party, whether directed against the "villains, robbers, pirates, and man-stealers, who hold slaves," or the "vile hypocrites, and pale-faced impostors of the Colonization Society," or the "dough-faced, time-serving, D. D's.," who only object to the spirit and measures of the party, for all these are but "defenders and apologists for robbery and murder." Nay, more, they must vehemently cry out in favour of the "majesty of the laws," when abolitionists are suffering from mob vengeance, but at the same time, they are to trample upon all laws, and rescue fugitive slaves, by a mob of blacks and whites, as at Utica; — they are to form societies for the purpose of sending run-away slaves to England, or Canada, in violation of state laws; — and all this "mobbing and man-stealing," is to be justified and eulogized, as virtuous and religious, because it is on their side of the controversy. What a precious jewel is consistency, and what a lamentable example have we here of the reckless infatuation which swallows up reason, conscience, and religion itself, in the great gulph of "ultra-abolitionism."

Will it be believed, that in the nineteenth century, we should find Christian ministers, and churches, who unite in changing the divinely instituted term of Christian communion, and altering the conditions of salvation? The

gospel itself has become superannuate, and must be improved by these puissant reformers, in conformity with their creed! Instead of being "determined to know nothing among men, save Christ and him crucified, they know nothing save Abolition!" The grand inquiry is *not* "What think ye of *Christ?*" but "What think ye of *slave-laws?*" The term of Christian communion is *not* whether men have exercised "repentance toward God, and faith in our Lord Jesus Christ;"—but whether they are "members of the anti-slavery society!" *Not* whether they believe in "the Apostle's creed," or the "Ten Commandments;" but these and the whole Book of God, must hold a subordinate relation to their perversion of the maxim of Thomas Jefferson, that "*all men are born free and equal.*" To be a Christian, and to be acknowledged as such, by these modern abolitionists, they must "join the Anti-Slavery Society," profess to have "no prejudice against colour," and "renounce the Colonization Society and all its works." These are the covenants, without which none can come to the table of the Lord, as they still call it, although such *new* qualifications are impiously demanded. Truly, these religionists have invented "another gospel."

It must be obvious, that our fathers and mothers in Israel, who have gone to their reward from all the churches of the North and the South, were blind, ignorant, and indeed wholly in the dark, since they used to "hear slaveholding ministers preach," and "take their seats at the Lord's table in company with slaveholders," either of which, according to the creed of modern abolitionism, would be "heinous crime," as bad as slaveholding. Nay, these very ministers and churches who now adopt this system of proscription, but a very few years ago, when they were better Christians than now, by

every scriptural criterion, were thus *sinning* without any, the least compunction of conscience, since they held communion with those "who held property in man," and now allege that they "knew not what they did." If this ignorance, however, really existed, it must have been voluntary, for the true "light" then shone as brilliantly as now. The recollection of their own recent ignorance, if such indeed it was, should moderate their wrath against those who have not been bewildered by their "new light," and who occupy the precise ground which they have abandoned. They were neither *slaveholders*, nor *apologists for slavery* then, and yet these are the epithets which are applied now to those who retain the sentiments which until lately they themselves held. Hence, a minister of the gospel who steadfastly moves forward in his legitimate sphere, preaching "the unsearchable riches of Christ," asking for "the old paths and walking therein," and labouring to promote "peace on earth, the glory of God, and the salvation of souls," is excommunicated from the fellowship of the party, unless he will join them in this strife with the "potsherds of the earth." And should he hazard the opinion, that the spirit of abolitionism, as it rages around him, is unfriendly to personal religion, and to the cause of God, he must prepare for unmeasured reprobation and invective. And it is lamentable to witness the estrangement of affection, the annihilation of brotherly love, and alas! the open hostility, which is seen among the private members of the churches, who have become engulphed in the vortex of abolitionism. They lose all confidence in the personal piety of ministers and people who differ from them in opinion, and even if they do not formally abjure fellowship with the denomination or

church of their choice, they do infinitely worse, by continuing a nominal ecclesiastical connexion with those, from whom every vestige of spiritual union is departed. And in numerous instances, churches which have enjoyed uninterrupted peace and prosperity for a series of years, have been made the arena of contention, strife, discord, division, and disaffection among brethren, and from no other cause than that some two or three individuals have "sown the wind" on this subject, that they may "reap the whirlwind."

We have marked the mischiefs of abolitionism when introduced into the churches, and mourned over the disastrous results which soon followed in its train. One member becomes dissatisfied with his minister, because he now remembers, that he is in favour of that *wicked* "Colonization Society," and he can no longer profit by his preaching, though he long loved and honoured him, until he became a member of the Anti-Slavery Society. Another cannot enjoy himself any longer in the church, while "the poor coloured sisters and brothers occupy the *gallery*, or the *back pews*," and his conscience is so troubled that he must needs complain and agitate, even when no one else in the churches, either white or coloured, has any scruples or dissatisfaction on the subject. A third goes into the Sabbath School, and clandestinely distributes anti-slavery tracts and "rawhead and bloody bones" pictures on the subject; and this too when he knows that there are no kindred spirits among the teachers or parents of the children, all of whom will be grieved at this conduct, if the result be not to repel the children from the school. A fourth feels it his *duty* publicly to pray for the slaves, and for the prosperity of abolitionism, at every opportunity, and even

in his prayers, throw out offensive allusions to the minister and others, for neglecting this part of their Christian obligations. And these with many other examples which might be named, will illustrate the methods systematically pursued by infatuated men and women, by which the peace and harmony of churches are violated, and often by a single individual. And instances have occurred in which a "weak sister, or female brother," has singly persisted in this course, until the moral feelings of the whole church have been outraged, and they have convinced him or her, that the attempt to diffuse a similar spirit was vain. He or she has then obtained a dismission from one church and united with another; and another, in each of which a repetition of the mischief has been attempted, until such disturbers of the peace, have exhausted their power to do further harm.

In some cases, however, such movements have been too successful, and the young and inexperienced have become entangled in the snare; a party has been created in the bosom of the church, and perpetual conflict has been the result. The Sabbath Schools, and the prayer meetings, have become little else than "abolition conventicles;" the minister and officers of the church, who have resisted the mania, have been made the subjects of public supplication by name; and the faction has been employed in sowing dissension and disunion, until by "smiting the shepherd, the flock have been scattered." Meanwhile, alas for the victims of this infatuation, personal religion has been forgotten, and that the souls of many have been the forfeit, it is melancholy to believe is but too certain. For this spirit, like that of secular politics, seldom fails to be substituted in the affections, for that of sober and practical godliness.

Who, that has recently taken a "walk about Zion" in any of the northern or eastern states, has failed to perceive the desolations of this destroyer as evinced in the disaffections among brethren which are becoming so lamentably apparent? And who that has read even the religious papers which advocate abolitionism, has not mourned over the intolerant character they exhibit upon this topic, while some of them seem to be sufficiently tame upon almost every other? It is humiliating to our common nature and to our common Christianity, to discover those brethren and sisters who were aforetime of "a meek and quiet spirit," exhibiting the "gentleness of Christ;" now transformed into bitter and relentless persecutors, denouncing all who will not think with them, and employing language formerly unknown to their vocabulary. And yet, such is the picture we are constrained to look upon, nor can we expect it to be otherwise, while the entire anti-slavery press, which is the school in which the party is trained, continues to exhibit a spirit which in rancour and billingsgate transcends the violence of the fiery zealots who figure in the ranks of political demagogues.

It has been long ago remarked that any and every subject acquires an artificial and fictitious importance in the minds and feelings of those who contemplate it *exclusively*. And it is duty to truth here to add, that the Creator has so constituted the human mind, that a too constant and intense attention to any one topic, to the partial or entire exclusion of every other, so interferes with, and impairs the corporeal organs which are the instruments of thought, that the balance of the mind is overthrown, and a disease denominated *monomania*, is the melancholy result. One man has his thoughts em-

ployed upon "perpetual motion," and becomes so absorbed in his efforts to discover this desideratum, that he loses sight of all the wonders of nature and art, and regards every product of human genius insignificant compared with his projected invention. Another contrives a theory, which unlocks the mysteries of some occult science, and he becomes so swallowed up in this favourite hypothesis, that he has neither time nor inclination to attend to the interests either of his body or his soul. A third invents some new application of remedies for a variety of diseases, and he thinks of nothing else, until he verily persuades himself that he possesses a universal panacea, the philosopher's stone, and confidently predicts with Paracelsus, that he can secure immortality to himself and others, and the delusion is so sincere and entire that it only ends with his life. A fourth selects some one truth in religion, upon which he meditates by day and night, until he exterminates from his thoughts every other truth; though infinitely more important than his chosen theme, and finally becomes so enamoured of his favourite, that he rejects every other truth, whether of reason or revelation. While yet another cultivates some one benevolent object with so much ardour and enthusiasm, that it becomes uppermost in all his thoughts; nay more, his zeal for the scheme in which he embarks, burns with so much of vehemence, that he not only abandons, but furiously opposes every other, or at least insists that they are comparatively insignificant in view of his hobby. So infatuated does he presently become with the stupendous importance of accomplishing his purposes, and in his own way too, that he loses sight of every claim, and every obligation which seems to hinder his success, and drives forward the

enterprise in which he has embarked his all, with a fury which overleaps every restraint, and defies all control. Fully persuaded that his motives are pure, and the end he pursues is a good one, he pauses not to "foresee the evil," nor is he careful of the means which he employs so that they subserve his purpose. His is the supreme good, — all else must be postponed to it, — and whatever stands in the way, whether reason or revelation, must be trampled down. Such a monomaniac is prepared to labour, to suffer, or to die for his cause; he construes all resistance to be unrighteous persecution, and will glory in martyrdom itself, if he can only hope thereby to gain the desirable object at which he aims. And such examples among modern abolitionists are sufficiently numerous, to prove that this is one form of monomania, and the victims of which should be taken care of by their friends, as far more worthy of commiseration than censure.

Let it never be forgotten, that though martyrdom is the strongest proof of a man's sincerity, it is no proof at all that he is right, for many have given this evidence of sincerity who were "*sincerely wrong*." The instance already adverted to of Saul of Tarsus, is a striking illustration in point. Nor is *error* less dangerous to individuals and community because its votaries are *sincere*; so far from this being the fact, the danger of mischief is increased just in proportion to the evidences of sincerity which are visible. If then it were true that all the misguided men and women who are engaged in modern abolitionism, were so sincere that they were ready to sacrifice their lives in its service, even then this would prove nothing as to the merits of their cause. How much more equivocal, then, is the evidence furnished,

when the champions of the party are so careful of consequences to their own heads, while regardless of all consequences, when others are to be the sufferers. Witness their readiness to agitate the community in the north and east, where no moral courage, or spirit of self-sacrifice is required, and contrast this with their wary caution not to trust their precious selves within the reach of harm; either in the south, where the evil lies, against which they are professedly labouring; or even in the north, where they have reason to apprehend that they may be called personally to suffer reproach or persecution. The examples of pusillanimity, and morbid timidity which some of their mightiest men have exhibited is proverbial. Witness the terror of a certain Rev. divine, when pursued by a troop of boys, to the steamboat in which he was about to leave the city of New-York, and which induced him to crave the protection of the civil authorities; when it was obvious, that his pursuers only waited to give him a parting hiss, in token of their contempt. Nor need we refer to Garrison beneath a pile of shavings, and Thompson in the centre of a group of coloured sisters at Boston, on an equally memorable occasion, for a more glaring instance than either, was witnessed in the case of certain vociferous agents of the party, who on their return from the general conference at Cincinnati, where they had shown their colours, were afraid to have their names placed on the way-bill, lest they might fall into harm's way. Truly was it said, "The wicked fleeth when no man pursueth," for in this latter case, their fears were wholly morbid and imaginary; no one whom they met having the power to molest them, or the inclination to make them afraid.

It is true, and lamentably so, on more accounts than one, that in many instances, the agents and lecturers of modern abolitionism have been unrighteously persecuted, and in the fury of mob-violence, even the innocent have sometimes suffered. Nor can the lawless violations of persons and property which have resulted from popular indignation, find justification or even palliation among the true friends of liberty and law. No abuse of the liberty of speech or the press, can authorize the infliction of "summary punishment," in any civilized community; and accordingly the actors in all riotous proceedings, as well as the instigators and apologists for such mob-violence, justly meet with the execration of the virtuous and the good. Indeed the resort to such means even to redress real grievances, and abate actual nuisances, is provided against by the heaviest penalties known to our laws. Thus it ought ever to be, and the criminal agents in these tumults should in no instance be suffered to escape.

Nevertheless, while we should unqualifiedly reprobate all lawless violence, by whatsoever pretext perpetrated, every good citizen should equally condemn the course of conduct which experience and observation have shown either invariably or frequently results in these "deeds of darkness." For surely if a mob be an evil to be deprecated, and the actors be regarded as criminals, we are not at liberty to invite, excite, or provoke such an unlawful assemblage, nor can we innocently adopt a system of measures which tends to this result. We may regard our course as lawful in itself considered, and our motives may be purely benevolent and praiseworthy, and yet if such consequences to ourselves and others, follow in our train, it becomes both our civil and moral duty to

change our course, either by abandoning the object, or if this be a greater evil, by changing our method of pursuing it, so as to avert those consequences.

Let us illustrate this position by a case which furnishes a strong parallel, and in some points presents a striking analogy. In our larger and populous cities, vice, and immorality of every kind are known to abound, and especially among that class who are known to absent themselves from all the institutions and ordinances of religion. Multitudes of our fellow beings are "living without God, and dying without hope," nor are they reached by any of the appointed means of instruction and grace, but are literally in a state of heathenism.

Let us suppose that benevolent and Christian philanthropists, commiserating the condition of such, both for time and eternity, unite in a system of measures to rescue and save these multitudes from their degraded and melancholy condition. Their motives are good, their object laudable, and they employ the preaching of the gospel, and the distribution of tracts as their chosen means. No one can deny, or doubt that they are entering upon a course which is not only lawful, but commendable, and they have an undoubted right thus to feel and act. But suppose they adopt the practice of street-preaching, or market-house preaching, and it is found by experience, that in almost every instance, these efforts produce outbreakings of popular violence, which disturb the peace of the city, and endanger the property and lives of the inhabitants; would not all the good men, much less all the wise and prudent men among them, after a constant repetition of these mischiefs, pause, and inquire whether they ought not to desist, and adopt some other course more peaceable and inoffensive? Would

they be justified in persisting in these measures, and vindicating themselves by alleging that they had their *rights*, — that they were only using the liberty of speech, and of the press, which was guaranteed to them by the constitution and laws? And would not the municipal authorities of the city be called upon to prohibit the repetition of measures, which however lawful and laudable in themselves, were found in practice to be evil and only evil, and that continually? And when this measure of policy and duty was adopted by the constituted authorities, could these street-preachers justly complain because they were not allowed "the liberty of speech and the press," and allege that "agitation" was their object, and that every mob increased their numbers and their resources, and that they should therefore be permitted to proceed irrespective of all consequences?

Thus far it will be perceived that we have supposed all the means employed to be innocent and lawful in themselves considered, but to make the parallel complete, we must contemplate it in a different aspect. Suppose these street-preachers, were ever and anon denouncing their hearers as "thieves, robbers, pirates, and murderers," and the application of these and the like epithets were found to exasperate the populace; and suppose that the tracts they distributed were not only inflammatory, and incendiary in their character, but filled with pictures which through the eye appealed to the worst passions of the worst of men, and that such preaching and tracts wherever used, resulted in the destruction of the public peace, and the perpetual repetition of deeds of lawless violence, in which the innocent often suffered, while the guilty as often escaped, either by their cunning or skill? Will it be pretended that such philanthropists

would be justifiable in adhering to such a course irrespective of such consequences under the pretext of "liberty," or "rights?" Would they not be taught that the peaceable part of the community had rights as well as they? And ought they not to surrender such of their rights, as interfered with the rights of others, or at least exercise their rights in some other way, which should not trespass on those of their neighbours? We confess that such it appears to us would be the dictate both of reason and religion. Nor can it be necessary to enlarge here in proof, that modern abolitionism is in no respect misrepresented by the foregoing illustration, and indeed, candour will constrain the concession, that the parable only fails in pourtraying, with sufficient strength, the facts of the case.

It is true, that the agents and lecturers of this party profess, and many of them sincerely to pursue; none other than "peaceable measures." Indeed, they are ever reiterating that "prayer and the diffusion of light," are the only means which they authorize. If these instrumentalities were truly all the weapons they employed, still, if their method of using them produced "wars and rumours of wars," and was found in practice to inflict upon the community nought but public and private mischiefs, it would be their solemn duty to adopt some other method of employing these "lawful means." But however often they may allege "prayer and the diffusion of light" to be "the head and front of their offending," it is not true, as many who make this profession very well know. No good Christian or good citizen, ever did oppose either "prayer," or the "diffusion of light;" and yet there are tens of thousands in both these relations, who are opposed to the measures

of "modern abolitionism." The truth is, these are not the measures which distinguish the party, notwithstanding they are perpetually imposing upon the public by such questions as the following: Do not the Scriptures require us to "remember them that are in bonds as bound with them," why then should it be a crime to *pray for the poor slaves?* And "is it a sin *to diffuse light* among the people on the subject of slavery?" Now every man knows that abolitionists might "pray for the poor slaves" on every "house-top" in the non-slaveholding states, and there would be no "excitement" or "agitation" thus occasioned. They might "diffuse light" from the pulpit and the press, to their heart's content, and no civil tumult or riot would follow these or any other "peaceable measures." But it must be obvious, that there is a way of employing even "lawful means" in the production of "unlawful ends." It is thus that ultra-abolitionism has abused "the liberty of speech and the press," and disturbed the peace of the community by exciting popular tumults and violence. The mobs in New-York, as is now universally known, were not occasioned in whole or in part by either "prayer," or "the diffusion of light," but by an attempt at amalgamating the races, by seating the whites and blacks indiscriminately in one of the churches, at a celebration to which the public had been invited. This unheard-of arrangement engendered the first show of popular feeling, and hence the Chatham-street Chapel was the first scene of the civil commotion, which afterwards exhibited itself in other churches, where this outrage upon public feeling had been committed, and also upon the property of those who had made themselves conspicuous in these meetings. Indeed, it was not until handbills

had been posted through the city, inciting the black population to rescue certain fugitive slaves, that the riots actually commenced; and but for these and the like measures, the city had never been disgraced by the outrages of popular fury, which there is so much reason to deplore.

In like manner, if the history of the mobs in other and distant places, by which the abolitionists have been dispersed and persecuted, could be accurately obtained, no one of them would be found to have followed either "prayer" or the legitimate employment of the means for diffusing light; — but invariably they have resulted from measures which both reason and religion condemn, except in those few instances where they have been occasioned by political demagogues for party purposes. It is full time, therefore, that the public mind should be disabused of the fictitious pretence, that the "peaceable measures" of "prayer," and the "diffusion of light," have been resisted by mob violence, and the "innocent abolitionists" have been cruelly persecuted, solely for "righteousness' sake." And the reader need only acquaint himself with the facts in the case, in relation to any future riotous proceedings in any place, and we venture to predict, that other than the "peaceable means" of "prayer, and the diffusion of light," will have been the precursors and provocatives of the violence. The truth should be known, even though they who testify it should do so at the expense of being unjustly charged with being apologists for mobs. Their causes and causation, are subjects too important to be misunderstood by any citizen who reverences the authority of the laws, and deprecates their violation. All such should unite in shunning the causes, which experi-

ence and observation have shown, are liable to prove the instigation of lawless violence. It ought, however, to be fixed in the public mind, that mobs are to be reprobated not because of their being employed against abolitionists, but because of their own intrinsic vileness; and that all popular tumult and violence, in which people of any class, or for any purpose, act without law, or above law, are disgraceful to any civilized community, and deserve the heaviest penalties. Let it never be forgotten or overlooked, that while mobs are tolerated, there is an end both to law and liberty; and hence the guardians of the public weal, are bound to prevent and suppress them, by the highest obligations, and at any sacrifice, whether of treasure or of blood.

But have not the leaders of modern abolitionism, while justly appealing to earth and heaven against mobs, publicly and officially sanctioned and recommended them, on their own side of the question? What is a mob? It is an attempt on the part of any number of people, either to *make law*, or to *violate law*, or to *act without law*, and it is a high crime under any government of laws. Whether the laws are just or unjust, every citizen is bound to obey them, until they can be altered; and that, not by mob violence, but in a constitutional way. The constitution and laws of the American Union, and of the several states, provide for the restoration of fugitive slaves, and prescribe the process by which it is to be effected. Now, whether or not we believe in "the right of property in man;" this is one question, and the fact that the *laws recognise* that "right," is another. This last fact alone, forbids any good citizen from resisting those laws, and characterizes all combinations for the purpose as mobs. And be it remembered, that a

mob is no less a mob because it is employed in rescuing a slave from his master, or from the officers of justice, while in the act of investigating his true relation, than if it was employed in dispersing a company of abolitionists. All unlawful proceedings in either case, are equally criminal; nor is the professed benevolence of the design any plea in its mitigation; else all rioters might allege *good motives* in extenuation of their outrages. Indeed the only defence which hardihood and wickedness has had the effrontery to urge in behalf of mobs, is that there are some evils against which there is no law, or bad laws, and that in the absence of law, they ought to be punished by summary process. Such is the horrid creed on which "lynching" has been practised, as it is technically termed, and in the light of reason and common sense, it is plain, that there is no other creed which can excuse the resistance to the laws, which the abolition party are carrying out, by sending fugitive slaves, when known to be such, to England or Canada; and especially by prompting their seizure and rescue while under due process of law. It is no extenuation for them to deny that the law is right, or just, so long as it is the law; nor is it any excuse for unlawful measures to allege, that the accused slave is really free as they think, and has been kidnapped. Let them defend his case, and see that he is protected from wrong; but still the law should take its course, for it were better, horrible as is the alternative, that a freeman should be enslaved, than that a government of laws should be trampled under foot. Such must be the impartial and consistent opposition to mobs, before we can hope for their annihilation. It would be easy to show, however, that the avowed creed of modern abolitionism, is the legiti-

mate source of lawless violence. For what other purpose are we over and again taught in the official publications of the party, that "all those laws now in force, admitting the right of slavery are, before God, *null and void?*" Such jacobinical doctrines are enforced by the oft repeated maxim, in relation to the forcible rescue of fugitive slaves, that "*resistance to tyrants is obedience to God.*" These are the dogmas of the party, and they are employed for the purpose, and with the effect of prompting the forcible rescue of fugitive slaves from the officers of justice, while in the act of investigating such cases by due process of law. And we need not pause to argue in proof that every such forcible rescue, as well as every clandestine assistance rendered to a fugitive slave to escape from his lawful master, is a practical and criminal example of "lynch-law," as dangerous and mischievous as any of those of which abolitionists are the victims. For it is certainly as bad to mob a slaveholder, as to mob an abolitionist; and to deprive him of his slave property without due process of law, can only be justified upon the code of Judge Lynch. It is full time, then, that the public should be called upon to bestow their censure upon mobs indiscriminately, whether they be gotten up by abolitionists, or their opposers. Thus, and thus only, can a healthy and sound public sentiment be created on this important subject.

Among the most plausible humbugs of ultra-abolitionism, and perhaps that by which shallow thinkers among us are the most egregiously gulled, is seen in the clamor the party are attempting to raise against the Congress of the United States, by vociferating with all the vehemence of the sect, that "the sacred *right of petition* is denied, and the whole population of this country thus reduced to

the condition of slaves." The facts of the case are briefly these: Year after year, memorials and petitions against slavery, in the District or Territories, or against the introduction of Texas into the Union, or against the domestic slave-trade between the several states, have been deluging the tables of our national legislature, signed by multitudes of women and children, white and coloured, and in one or more instances signed by slaves.

These have been quietly *laid on the table* in consequence of the morbid sensibility of the southern members, into which they have been provoked or intimidated, by the violent and ferocious spirit of the ultra-abolitionists. During the present session of Congress, the party, by dint of systematic agencies all over the North and East, have gotten up a greater multitude than ever of such petitions; and although most of them are signed by silly women, and sillier men, and many of them by "ladies and gentlemen of colour," as well as by Sabbath-school children, both white and coloured, their numbers and long array of names have "frightened" some of the Southern Senators and members of the House of Representatives "from their propriety;" and the excitement which the presentation of such petitions occasioned, threatened to embarrass seriously the legislation of the nation, and impelled a large portion of the southern men to contemplate a secession from the House in a body. Under such circumstances, a large majority of the Congress, agreed upon a pacific measure of compromise, by laying such petitions on the table, without their being read, referred, or debated; and the adoption of this resolution has been the signal for a hue and cry all over the land, that the "right of petition" is denied. And the humiliating spectacle has been witnessed of a ven-

erable Ex-President of the United States, now a member of the House of Representatives, vociferously denouncing this resolution as a "violation of the constitution, a gag-law, and a virtual annihilation of the sacred right of petition."

But meanwhile, the sober intelligence of this nation see nothing formidable in the aspect of this subject, but the additional evidence it furnishes of the fanaticism of these ultra-abolitionists, since the "right of petition" is neither infringed nor interrupted. Every man, woman, and child, in this country, *white and black*, are still as ever at perfect liberty to send up petitions to Congress; and that body have neither the inclination nor the power to prevent it. It is true, that the Congress have *their* rights guaranteed to them by the constitution, and among these is the "right" to dispose of all petitions as they in their sovereign will and pleasure may will and determine. And when they choose to act upon any class of petitions *en masse*, either with or without, either reading, reference, or any other action whatever, they have a constitutional right to do so. As to the policy or expediency of the measure in any given case, they are the sole judges, and responsible only to their constituents. While the people any where have the "*right* of petition," the Congress have their *rights* equally guaranteed to them by the constitution.

To raise a clamour, then, under the false pretext that the "right of petition" is denied, when it is so obviously done *ad captandum vulgus*, and utterly without foundation, is only another of the humbugs, by which the sect prolong and perpetuate their work of agitation and mischief. They are still exercising their "right of petition," and thousands of memorials are in circulation

at this hour, for the repeal of the obnoxious resolution, gotten up by the party all the while pretending that the right is denied. Their object in these, as well as in the former petitions, is excitement, agitation, tumult, and the exasperation of the south, and hence they effect these objects, whatever becomes of their petitions. They are not so stupid as not to know that such petitions convince nobody, and must necessarily fail in their professed object. But so long as they can succeed, to use a homely phrase, "to keep the pot boiling," their real object is gained. And accordingly their whole course has been marked by ingenious devices, to introduce some new topic of excitement as fast as the old ones burn out, and their influence subsides. They invent new hobbies, — such as "mobs," "liberty of the press," "right of petition," "Texas," and the like, — which necessarily answer the purpose of humbugging the populace; and as these cease to be operative, they adopt another. The present reigning humbug of the party, is the "tragedy at Alton," and the martyrdom of Lovejoy, to which we now direct the attention of the reader.

While these pages are preparing for the press, a melancholy circumstance has transpired at Alton, Illinois; of which the abolition presses and lecturers, are every where availing themselves, in a manner which exhibits another striking confirmation, that their whole theory and practice is a base imposture upon public credulity, and eminently deserves to be denominated a *humbug*. While at the same time, the history of this affair, which has resulted in the violent death of Mr. Bishop and Mr. Lovejoy, fully sustains the views we have expressed of the nature and tendency of ultra-abolitionism.

The essential facts of this tragedy at Alton, may be thus briefly condensed.

Mr. Lovejoy, the ostensible agent in the entire transaction, which has inflicted so foul a disgrace upon the nation, was an editor of a political paper, formerly published at St. Louis, in Missouri. Some time since, he became a Congregational minister, and an immediate abolitionist. By reason of some offence to the populace, at St. Louis, which is in a slave state, by articles published in his paper, he was forcibly driven from Missouri, by an unprincipled mob, who thus outraged his person and property because of his alleged abolitionism. Mr. L. being a fanatic on this particular subject, resolved to triumph over the citizens of Missouri, by issuing his paper across the river, at Alton, Illinois; which being in a free state, he hoped would allow him to do what he pleased in the premises. But before he could find favour or patronage even in Alton, he was obliged to give assurance that he was about to publish *strictly* a religious paper, in contradistinction from an abolition paper as heretofore. Not that the inhabitants of Alton were "pro-slavery men," nor that they were "enemies of free discussion," nor "opposed to the liberty of speech or the press," although these and similar allegations have been falsely cast upon them; but so immediately adjacent is their residence to the slave state, whence Mr. Lovejoy had been so recently driven by mob-violence, that they apprehended that their own property and lives might be endangered, should the matter and manner of the former paper of Mr. Lovejoy be persisted in by him, and published at Alton. So soon therefore as they received the assurance that the character of his paper was to be changed to one strictly religious, and that no attempt was to be made to renew the war upon their slaveholding neighbours in Missouri, they welcomed

Mr. L. among them, and resolved to rally around him and his new press. But although Mr. L. was doubtless sentimental in his promises when he made them, yet his infatuation on this particular subject was goaded by the promptings of the party at home and abroad, until he violated his pledge, and his "Observer," became a more violent abolition paper than he had ever published in Missouri. The result of his censoriousness and obnoxious epithets, was to arouse the worst passions of the worst men, and his press was abruptly destroyed by a lawless mob, probably made up of visiters from Missouri, who had crossed the river for the purpose of uniting with the lower classes of the people of Alton. The quiet and orderly citizens, indignant at the outrage which they deplored, and dreading its repetition, remonstrated with Mr. L. against the violation of his veracity, of which they were the witnesses, and entreated him to change the course of his paper, as he had promised to do, and then all would yet be well; but he only alleged that he had altered his mind since he made the promise to desist, and that now he was resolutely bent upon going on. He forthwith published an appeal to the party abroad for the means to re-establish his press, and very soon he recommenced his publication, and renewed his assaults upon slaveholding. Again and again was the peace of the community of Alton violated by a mob, who a second and a third time destroyed the press and printing materials, and subsequently inflicted brutal inhumanity upon Mr. L., and even upon his wife, who sought to rescue him from the fiendish violence of the rioters. Again did the citizens of Alton, almost *en masse*, while they reprobated the mob, beseech Mr. L. no longer to subject them to the mischiefs of mob-law,

by provoking the renewal of these outrages, which they declared themselves to have *no power to prevent*. They would gladly have protected him from violence, and sustained him in printing what he pleased, if it was in their power to do so without endangering their own property and lives. But while they acknowledged that *he* had *rights*, they felt that *they* and their *families* likewise had *rights* equally dear to them, and which his course was placing in jeopardy. Hence they wished him to desist from that course, and exercise his own rights in some other way, which would not trespass upon theirs. At first he seemed to listen to their counsel, and it appeared a lucid interval of his frenzy had supervened, after so repeated cruelty and persecution. Indeed there can be little doubt that he would have abandoned the project of re-establishing his press at Alton, had not the anti-slavery party, its agents and misguided zealots from abroad, urged and demanded a different course. Unhappily, he had bad advisers, whose code of morals disregards "all circumstances," and prompts to a recklessness of "all consequences," so long as they themselves are kept out of harm's way. Upon these bad advisers, whether they be residents of the state of Illinois, where the subsequent tragedy was enacted; or whether they be, as has been affirmed with great plausibility, the black and white fanatics who constitute the Executive Committee of the American Anti-Slavery Society at New-York; upon these bad advisers rest both the guilt and folly of urging the unfortunate Mr. L. to a course contrary to his own better judgement. The proofs are before the world, that he yielded to importunity urged from some quarter, and *only thus* adopted the plans, which in their consummation resulted in his death,

at the instance of others; who insisted that as *there* the war had commenced "*the great battle must be fought there.*" Hence the infatuated man received the new press which the party sent him for the purpose, and attempted to brow-beat public opinion by the use of muskets, powder, and ball.

What a picture is here presented to the gaze of angels and men! A professed *Christian minister!* a member of the "*Peace Society!*" advocating a moral cause by "*moral suasion!*" disclaiming all carnal weapons! proclaiming that "*prayer and the diffusion of light,*" were his only means of offence and defence! and professing only to address "*arguments and facts to the consciences of men!*" yet we find him standing with a company of kindred spirits, armed with guns and amunition, and pledged to each other to carry their point, and establish their press, at the point of the bayonet. Nay more, we find this rev. clergyman and his associates, furnished with gun-powder and ball, with muskets and rifles, and prompted to use them in defence of their rights, by *ministers and Christians* so called. And when in fulfilment of the decree of God, "they that use the sword shall perish by the sword," the unfortunate Mr. Lovejoy fell; it was not until he had first *killed a man*, for he fired into the crowd when Mr. Bishop was shot, as appears by the published testimony; and was in the act of *shooting another*, when he was himself shot down by one of the mob, against whom he was thus engaged in deadly conflict. Let these facts be in view, and then who among us are prepared to say "*Let my last end be like his?*" Surely none but those whose infatuation and fanaticism are as demonstrable as were manifest in the history of Baalam.

That Mr. Lovejoy, or any other man, would be *legally* empowered, when his castle was assailed by mob-violence, to defend himself by any amount of force which may be necessary for the purpose, and that any jury of this country would render a verdict of justifiable homicide, should he kill any of the rioters in such a case, cannot be doubted. But unfortunately there can be no analogy here, for want of parallel in the cases. Had Mr. Lovejoy been peaceably occupying his *dwelling* or his *printing office*, and had he *there* been assailed, and his property and life threatened, he would have been justified *by law*, had he defended himself with any weapon he could command, and at any expense of life to his assailants. But instead of this, we find him clandestinely introducing into a *warehouse*, a printing press on *storage*, and taking possession of that warehouse with a company of armed men, for the premeditated, deliberate, and avowed purpose of re-establishing his newspaper *by force*, and at the hazard of *his life and the lives of others*. This course rendered him the assailant of the public peace, and *his challenge* of defiance thus thrown out, was calculated to *invite* and *provoke* a mob, especially when he had repeated proofs that there were in that community corrupt and wicked men, who were rioters of a desperate character, and by whose revenge he had over and again suffered. And when the mob had been collected, and the surrender of the press had been demanded, before any violence had been committed other than threats, and throwing of stones, it appears that "one of Mr. Lovejoy's party, *with the consent of the rest*," fired into the crowd, and Mr. Bishop was killed; and this deed was done, as appears by the testimony, *by Mr. L. himself!* It was not until this murder

was committed, that the rioters rallied with fire arms, — resolved to avenge his death; and as one of them was ascending a ladder for the purpose of firing the warehouse, Mr. L., it appears, came out of the house, and in the *act of shooting the incendiary* he was himself shot down. This second murder, was the consequence of the first, and both are equally worthy of the highest punishment known to our laws. The mob *within* the house, and the mob *without* the house alike deserved to be hanged, since no amount of provocation can palliate the guilt or infamy of either.

But by far the vilest humbug yet practised upon the gullible public, is in the attempt made with so much pomp and circumstance to canonize this Mr. Lovejoy as a Christian *martyr*, while Mr. Bishop, whom he killed but a few minutes before he fell, has no share in the sympathy of the party. In New-York, where "this ball was set in motion," the renowned *Beriah Green!* pronounced a funeral oration, in which he not only claimed Mr. Lovejoy as a martyr, comparing him to the illustrious Stephen; — but he was guilty of the horrid impiety and blasphemy of reiterating over and over again, that his death was *vicarious!* like that of Jesus Christ, he suffered *for us*, — he died in *our stead!* "When brother L. fell," said he, "we fell, and when he died, we died." This redoubtable orator forgot that his brother Lovejoy died, *thirsting for the blood of his enemies!* while Stephen prayed "Lord, lay not this sin to their charge!" and his Master said, "Father forgive them, they know not what they do!" Look on this picture, — and then on that!

In reviewing this whole subject, the candid reader will perceive that the Rev. Mr. Lovejoy in writing and

printing his sentiments only exercised his civil and moral rights; and had he perished by violence while persisting in the exercise of those rights, without resisting force by force, and rendering evil for evil, he would have been indeed a martyr; and one whose blood would have cried from the ground against his murderers; nor would the cry have been unheeded, for the moral power of this whole nation would have been concentrated for their arrest, trial, and punishment. Such should have been his course, in consistency with his principles as an abolitionist; a member of the Peace Society; a Christian; and above all, as a Minister of the Gospel of the Prince of Peace. He might have been killed, but he would have killed nobody. He might have died, but not with murderous weapons in his hands, already stained with the blood of one of his fellow-beings, and in the act of slaying another of his enemies. He might then have been a martyr, and not, as now, the victim of his infatuation, and an enduring monument of those maxims of eternal retributive justice,— "He that sheddeth man's blood, by man shall his blood be shed." "Whatsoever mete ye measure to others, it shall be measured to you again." How like the example furnished in the history of Ahab, when God said by the mouth of his prophet, "In the place where the dogs licked the blood of Naboth, shall the dogs lick thy blood, even thine."

But while the death of Lovejoy suggests such reflections, the death of Bishop is not less important in our estimate of this tragedy. The latter was at least in bad company, — possibly one of the rioters, — and if so, went into the affray, with unlawful purposes; and he, together with all who constituted the mob, must have known that the desperation of the conflict on both sides, hazarded

the lives of all engaged in it. It may be true, that he violated no Christian profession, — no pledge to a Peace Society, — and did not even pretend either to fear God, or regard man; yet all this should not be construed as palliating the guilt of combining with a lawless mob, to punish by brute force, offences which could not be visited by the laws of the land. Mr. Bishop excluded himself from the protection of law, by uniting with a band of outlaws, in the commission of an unlawful act. And however we may condemn the Christian minister who shot him down, he perished under circumstances which exclude him from the sympathies of those who honour and respect the government of laws, and the constitution under which they live. No other estimate of a mob, or those who compose it, should find countenance or support in any quarter.

That two of our fellow-citizens should thus perish by violence, however, is an event which demands of every lover of liberty, that he look the facts in the face, and act in view of those facts, irrespective of any party. The guilt and responsibility of this outrage upon human rights, and of similar offences against the majesty of the laws, involves a fearful responsibility somewhere. The abolitionists are ever alleging the existence of slavery as the cause of these lawless acts; but while *slavery* continues to be protected by the constitution and laws, such an allegation is vain, since it involves them in the guilt of "resisting the powers that be, which are ordained of God." The lawful existence of slavery, while it continues, can never justify or excuse unlawful opposition, much less can it be justly alleged as any cause of mobs. We must look elsewhere, then, for the cause of the disturbances of the public peace; nor shall we find an example among

what are called abolition riots, which does not, as in the present case, bear on its front the palpable evidence that the "bitterness and wrath, and evil speaking" of abolition agents or presses, has been the *immediate*, *efficient*, and *proximate cause* of mobbing, by arousing the worst passions of the worst men. In the present instance, however, the Rev. Mr. Lovejoy, contrary to his better judgement, and in violation of his conscience, by foreign dictation, provided and employed deadly weapons with which to challenge, provoke, and defy, mob vengeance; and this he did at the instance of evil counsellors at home and abroad, under the pretext that he was right and they were wrong; and intending to *compel* the wicked mob to *do right*, by terrifying, wounding, and killing them!

If, then, Mr. Lovejoy and those who advised, aided, or abetted him in those measures, are not the true and only causes of this tragedy, it is plain that we may seek for the cause in vain. Had they not armed themselves, there would have been no firearms used. Had not Mr. Bishop been killed, nobody would have been killed. Hence the cause of Lovejoy's death, was the death of Bishop. The cause of this death, was the firearms introduced into the warehouse, and the use made of them by Mr. L. and his friends. And the cause of this rash and desperate measure, was the resolute purpose to compel the people of Alton to submit to Mr. Lovejoy and his brother abolitionists, to do as they pleased. That the mob were wholly in the wrong, in every instance, as all other mobs are, is undeniable. And the same reasons which prove them to be so, will establish the position that Mr. L. and his friends were equally in the wrong. The mob were acting above law and with-

out law, for the purpose as they allege of correcting an evil, for which there was no law. The party who armed against the mob were doing precisely the same thing; they were attempting to carry their point by violence, which they were unable to effect by law. And it is no excuse to allege, either that the administrators of the law were weak and pusillanimous, or that the law was insufficient for lack of the supports of public opinion, or that there was no law adequate to remedy the evil they were suffering; for in either case, the attempt to supply the absence of law, by taking the law into their own hands was unlawful, and the consequences which followed, are at once the measure and the proofs of their just responsibility.

For professing Christians and ministers of the gospel of peace to canonize and apotheosize E. P. Lovejoy therefore as a *Christian martyr* is, we repeat it, an exhibition of impiety, little short of blasphemy. Such religious observances would not be a greater humbug, if they should be gotten up in our churches, to commemorate the death of duellists; or the combatants who come to their death by an unlucky blow, given at a prize-fight between fencers, pugilists, or boxers, who exhibit their science in a ring, at a shilling a head. All those fall in the exercise of their rights, and in defence of these "rights." But they "die as the fool dieth," and they should have "the burial of an ass!"

And now it only remains to expose the imposture, by which it is attempted to force an analogy between the great and good temperance enterprise, and this scheme of ultra-abolitionism. We have already shown, in another place, that the former utterly disclaims and repudiates every form of *ultraism*, and for this reason, if there were

no others, there can be no semblance of parallel between the Temperance and Anti-Slavery Societies. Nevertheless, the partizans and presses of this latter humbug, are ever reiterating that their measures are justified, by the success and usefulness which have attended the efforts of the friends of Temperance, as though there were any similarity between them. It may, therefore, be worth while to point out more distinctly, the features of dissimilarity which it will be seen are great and multiform.

To form an Anti-Slavery Society in the bosom of any church, for example, it is alleged is a measure which is defensible on the same ground that a Temperance Society can be vindicated, viz. : that there is a necessity for it among the members of that church. But the difference consists in the fact that Anti-Slavery Societies are only formed in those churches where there is *no slaveholding among their members;* — while Temperance Societies are formed in those churches in which there are members who either manufacture, sell, or use intoxicating liquors as a beverage. Those who unite with the latter society in the church, agree that henceforth they will practise "total abstinence," however moderately or temperately they may have used intoxicating liquors previously; and they do this, for the sake of giving their example against the causes and practice of intemperance. While those who unite with the Anti-Slavery Society, when formed in any church, have no slaves themselves, and can give no example of emancipation. They sign their names to a constitution declaring "slaveholding to be a heinous crime," and thus as far as in them lies, un-church and eternally undo every one of their Christian brethren who hold slaves under any circumstances. But so far from emancipating any slave, or encouraging and prompting others to do so, they do by

this act only delay and hinder the good work of emancipation; and they do worse, since they strengthen and perpetuate the evil of slavery. They neither "let the oppressed go free," nor suffer those to do so, who otherwise would.

No one can fail to see from these brief remarks, that the two societies are essentially unlike. The one contains a company of men who, for the purpose of discouraging intemperance, and promoting temperance, voluntarily relinquish *all use* of intoxicating liquors as a beverage, and persuade others to adopt the like abstinence. The other is composed of those who live in a state where they cannot hold slaves, if they would; and who organize for no other purpose, as shown in practice, than to denounce and anathematize their fellow-citizens and fellow-Christians in a distant state, without regard to the laws under which they live, or the circumstances, often of necessity or benevolence, under which they hold slaves.

But when did the *American Temperance Society* proclaim *all use* of intoxicating liquors a "heinous crime against God?" When did they denounce against all who continue in the traffic or use of these articles, "without regard to circumstances," such epithets as "thieves, pirates, men-stealers and villians?" When did they threaten or endanger the peace of communities, or menace the overthrow of our national existence? When did they prompt to deeds of violence and blood, and officially sanction the use of carnal weapons in the promotion of their cause? When did they deluge the tables of Congress with petitions signed by silly women, and sillier men, and children of the Sabbath-schools, both white and coloured, until the dissolution of our American Union has come to be deprecated as the result of such folly? When did they raise a hue

and cry about the "liberty of speech, the liberty of the press, the right of petition, &c." as though they hoped to humbug the public into the belief that they were suffering unrighteous and unmerited privation of their rights? The truth is, that had the American Temperance Society been conducted in the spirit and by the measures which have thus far marked the history of the American Anti-Slavery Society, its very name would have become an offence in the nostrils of American Christians, if it had not been long since, self-immolated by its own rashness and folly.

The temperance enterprise is pacific in its principles, kind in its spirit and measures, rational and scriptural in its appeals, and has continued to bring "Glory to God in the highest, on earth peace, and good will to men." While the Anti-Slavery enterprise is founded upon erroneous and fallacious principles, which are carried out by measures of strife, violence, and denunciation, offensive and calumnious appeals, and has scattered "firebrands, arrows and death," throughout the church and the nation. No slave has been, or ever will be emancipated by its instrumentality, though professing to be *exclusively* Anti-Slavery; while millions, in both hemispheres, are the living witnesses of the fruits of the American Temperance Society. In the name, then, of every species of sense, which is entitled to respect, we protest against the attempted analogy between these two societies, which are as unlike as light and darkness, and as distant from each other in spirit and tendency, as heaven from hell. Let the public no longer be either deceived on the subject, or silent under this most flagrant of humbugs.

Having thus examined somewhat at length, the theory and practice, the principles and the measures of ultra-abolitionism, the reader may form his own opinion of the

character of "THE AMERICAN ANTI-SLAVERY SOCIETY," since this institution is itself the most gigantic imposture which ever afflicted either the church or the state. This society is the great parent of all the humbugs, which have been enumerated in this chapter, and which are classified under the general title of ultra-abolitionism. And this commentary on its principles and results, together with the catalogue of its mischiefs, misdemeanors, and crimes, has been presented for the purpose of showing that the "American Anti-Slavery Society," is itself a stupendous humbug, and deserves the conspicuous place assigned it in this gallery of the "Humbugs of New-York."

But it is time to conclude this chapter, which is already too long. And we would now submit the views we have expressed to the patient and candid attention of American Christians, with no other desire than that the men of reason and religion among us may be led thereby to judge righteous judgement, on subjects which very closely pertain to our national prosperity, and the perpetuity of our civil and religious liberties. Let us all "seek peace and pursue it;" and by cultivating a spirit of calm inquiry and mutual forbearance, we may look the subject of slavery in the face, in all its bearings; and whatever may be our convictions of duty, "let our moderation be known unto all men." No possible good can result from violence, denunciation, and invective; much less from sophistry and declamation. God will prosper the righteous cause, and ultimately it will be found, that "truth is mighty and will prevail." That all who speak and write on this great subject should find the "more excellent way" is of infinite importance, and that such may become the case, all the Christians in this land should devoutly pray.

CHAPTER VIII.

ULTRA-PROTESTANTISM.

Popery and Anti-Popery both humbugs.—Popery a system of imposture and intolerance—justifiable opposition—danger of using carnal weapons—indiscriminate anathemas—guilt of priests and nuns—morbid feeling of the party—plea for the invincibly ignorant—demoralizing character of certain publications—a more excellent way—importance of the subject—mutual repulsion between Protestants and Papists—liberty and toleration of America—danger of an intolerant spirit—examples—origin of recent controversies—anti-popery literature—mischiefs it is inflicting upon public morals—proposed change—example of a better spirit—crimes of Popery—war against the Bible—infallibility—idolatry, &c., &c. The Bible an all-sufficient weapon—morbid and groundless fears of Protestants—omnipotence of truth—illustration—good things even in popery should be separated from evil, in our censures—certain triumph and victory of Protestantism, only delayed by Ultraism—Conclusion.

THIS is the third of the Antis, yclept Anti-Popery in common parlance, which we class among the humbugs of the times, for the obvious reason that both Popery and Anti-Popery are impostures upon the public, as we think will be apparent to the reader, if he will extend to these strictures his patient attention.

And here we wish it distinctly understood, that as with Intemperance and Slavery, so we have no fellowship with Popery. We are aware, however, that this disclaimer will avail us little with either class of the ul-

tras of whom we have spoken. They who go *beyond* the Bible, in their creed, can scarcely be expected to pause in their career to estimate the motives or appreciate the character of those who tarry behind on Bible ground. It is not for their sake, however, that we thus premise our utter hostility to Popery, as we have done to Slavery and Imtemperance; but we do so that no reader may misinterpret our strictures to imply that we are unfriendly to the professed objects of those whose measures we deplore and condemn. The only reward we expect from the whole tribe of ultraists is, that of being called a wine bibber, a slaveholder, or a semi-Papist. And though we should abhor ourselves in either of these characters, yet none of these things move us from the fearless and conscientious discharge of duty. We could wish, however, that the fraternity would meet our arguments with some other logic than hard names, unless, indeed, this be the nature of all their defensive ammunition. They may indeed impeach the charitableness of this fear, yet unless their policy be changed, they will not readily impugn its justice.

By ultra-Protestants, we mean those who in their opposition to Popery go *beyond* the Bible in their principles and measures, and we are pained to confess that all the anti-popery societies of which we have any knowledge, and all their publications which we have seen, fall under this condemnation.

That the distinctive characteristics of the Roman Catholic Religion, are anti-American and anti-Christian we cordially admit; and we view the whole system of Popery to be corrupt, demoralizing, infamous, and false. We regard the Pope, and his minions of every grade, to be the instruments in a wide-spread conspiracy against

human liberty, and the truth of God; nor do we complain at the application of the prophetic nomenclature of the Bible to this "Anti-Christ" personified. Nay more, we fully believe that the falsehood, the arrogance, the despotism, the stupendous frauds, cruelties, and abominations of Romanism, have been demonstrated, by a mass of testimony, which can neither be refuted nor gainsayed. And yet we acknowledge, with humiliating views of our common human nature, that there is a manifest increase of Roman Catholics in our own country, by causes which we have no means to control; and we deprecate this calamitous result, and would labour and pray for its remedy.

Nevertheless, we are not prepared to adopt the doctrine that "the end sanctifies the means," nor to pursue measures which will give countenance to the "slanderous report," that we "do evil that good may come." Much as we desire the extinction of Popery, we would not be accessory to effecting even this valuable object by persecution, intolerance, or any species of Jesuitism. These features of character possess far greater deformity in our eyes when they appear in a Protestant, than when they are exhibited in a Papist. In the latter they are consistent, and homogeneously belong to his character and to his religion, and therefore we hate Popery, and love to hate it. Nor is Protestantism any "more lovely or of good report" when it is disfigured and deformed by exhibitions of this same spirit of intolerance and persecution.

To expose and denounce the errors and impostures of Popery, or any other system of false religion, is alike the province and the duty of Protestants and Christians; and in inculcating the truth of God distinctively, it often

becomes necessary to exhibit the "devices of Satan," and the various "refuges of lies" in contrast, by way of warning and instruction. Thus did Christ and his Apostles; and they who adhere to their example will never, in their principles or measures, deteriorate into ultraism, for we call nothing by this name which does not go *beyond* the Bible.

But the late organized and systematic movements in opposition to Popery, and the present aspect of that portion of the periodical press which is devoted to this controversy, betrays a spirit which we denominate ultraism. For while the Bible authorizes us to "contend earnestly for the faith," and to be "valiant for the truth," and enjoins upon us to be "faithful," to the souls of men, yet it permits no "carnal weapons," and absolutely forbids us to render "railing for railing." Nay more, in our efforts to do good, we are expressly enjoined to have the "spirit of meekness," to do "good for evil," to "love our enemies, to bless and *curse not*." And to try ourselves and others, we have this criterion furnished, "If any man have not the spirit of Christ, he is none of his."

If the present war against Popery were carried on solely by politicians, and for secular purposes, we should suffer "the potsherds of the earth, to strive with the potsherds of the earth," nor would we interfere with the quarrel, however ultra its spirit. But when Christian ministers and the members of Christian Churches are rallying their brethren to the banner of ultra-protestantism, we would fain bid them pause and inquire whether they have not gone *beyond* the Bible, under the influence of a zeal which is not according to knowledge.

As examples of ultraism in this controversy, we would

refer to the indiscriminate anathemas which are hurled against Roman Catholics unversally, by maintaining that they are *all*, priests and people, "hypocrites, idolaters, blasphemers, and impostors," whose hearts are full of guile, and whose hands are swift to shed blood. And yet this is but a feeble allusion to the corruption, crime, and infamy, which the ultra-protestant press is perennially charging upon all who are within the pale of the Roman Catholic Church, without any kind of discrimination. And let it be observed, that this censoriousness is not exhibited against the errors, superstitions, frauds, and mummeries of the system alone, but against every one of those who are deceived thereby.

Whatever may be the iniquities, corruptions, and licentiousness of many of the priests and nuns, and however great the enormities which monasteries, convents, and nunneries, conceal within their cloisters, yet no instances of detection and exposure, however great and flagrant, can authorize a general and universal imputation of similar guilt to all other institutions of the like character. Especially is this course unjust, when the evidence is only that furnished by apostates, whose personal character is equivocal, and when these witnesses give evidence that they are actuated by vindictiveness and a spirit of revenge, and when they bring forth no fruits meet for repentance, not even by that shamefacedness and humility which would become them, in the character of reformed profligates. And surely it is inconsistent with the "golden rule" to receive the evidence of recreant nuns and excommunicated priests, in relation to the character and conduct of their former associates, at least until they have acquired a character for themselves, which would entitle them to credit, if their testimony

were given upon any other subject, and to any other facts. And we put it to the consciences of those ultra-protestants, who have propagated the "exposé of Miss Reed," the "Awful Disclosures of Maria Monk," or the more horrible "Narrative of Rosamond Culbertson," whether they are willing that their own character and conduct should be condemned on no better testimony? How much more cruel is it then that not only the moral delinquency of the individuals accused, should be published and believed upon no other authority; but the whole fraternity and sisterhood to which the accused party belong, should be placed under the ban of utter reprobation, and upon no better evidence.

Such, however, is the morbid state of feeling which has been engendered among protestants, by anti-popery lectures, newspapers, pamphlets, and other means, that mulitudes are prepared to receive any story, however incredible in itself, or upon however slender authority, if it be only sufficiently horrible in guilt and loathsomeness. And by the same means they have been led to feel towards the poor, ignorant, and stupid dupes of the popish imposture, without any kind of discrimination, all that disgust, contempt, and resentment, which the deeds of infamy and blood, attributed to certain priests and nuns, have irresistibly called forth. But we inquire, is this candid? Is it just? is it charitable? How different from the spirit of our Master when surrounded by the ignorant dupes of a false religion, which impelled them to clamor for his life, and imbrue their hands in his blood? Hear him when he not only prays for their forgiveness, but describes their true character — "they *know not* what they do!"

Who can doubt that there are many Roman priests,

within and without monasteries, who are *invincibly ignorant* of the delusions of which they are the victims? The same may be said of many nuns, who "verily think they do God service," and voluntarily choose the slavery of the convent, conscientiously deceived into the belief that thus only they can escape from the wrath which is to come. And that great multitudes of the lower classes, who are bound in the chains of popery, are sincerely striving to serve God and save their souls, cannot be questioned. Such priests, nuns, and members of the Roman Catholic Church, as are innocent of the heinous crimes charged against others, can on no principle of justice or equity be implicated in their guilt, and there are doubtless multitudes among them who abhor every species of immorality, and would themselves unite in the exposure of such abominations, if they could be convinced of their existence.

Now we design this plea only in behalf of the innocent; and we cannot doubt that there are many such in the laity, and even among the ecclesiastical orders of that church of both sexes. By the system in which they have been educated and trained, and in the bondage of which they are enslaved, they are kept in ignorance of Bible truth, and all light is excluded, save that which serves to perpetuate the errors by which they have been deluded. For these miserable victims of a corrupt priestcraft, no sentiment but of commiseration ought to be felt or exhibited; nor can we hope to "convert such from the error of their way," while we include them in the censures to which, however justly others may be entitled, they have the consciousness that so far as they are implicated, those censures are unmerited. And hence, while we reprobate the errors and crimes of Popery as a

system, and expose its impostures to the public gaze as duty to the truth demands we should, upon Bible principles, separate men's *persons* from their *errors*, and prove by the spirit of our efforts, that we love the former, while we abhor the latter. Especially should we carefully discriminate between the criminality of the wilful impostors, and the weakness and ignorance of those who are the mere victims of their delusions. Thus we might hope to effect the illumination and reformation of multitudes on Bible prnciples, who will otherwise not only never be reached, but are absolutely repelled by ultraism.

Another and formidable objection to the measures of those who are waging war against Popery in our country, is found in the demoralizing influence of most of their publications. Tales of lust, and blood, and murder, such as those with which the ultra-protestant press is teeming, in all the loathsome and disgusting details in which they are recited; and especially when they are represented as transpiring under the cloak of religion, and the criminals occupying and disgracing the holy office of the ministry, are adapted in the very nature of things to strengthen the hands of infidelity and irreligion. Nor can any virtuous mind of either sex, fail to contract impurity by the perusal of such publications as those we have described. Indeed, the multiplicity of such publications are among the signs of the degeneracy of the present age; and posterity it is to be feared, will be the sufferers for generations to come. And if the deplorable moral influence they are exerting upon the young at present, were justly appreciated, all such books, by whomsoever published, and by whatever motives they may have been issued, would be burned by the common hangman.

If we might presume so far, we would gladly be instrumental in showing a "more excellent way" to counteract Romanism and rescue its deluded votaries. Christianity needs for its propagation no such "carnal weapons," but on the contrary disdains them all. The gospel of Jesus Christ, by its intrinsic moral energy, its truth, its benevolence, and its power, is omnipotent like its Divine Original; and its success, wherever it is relied on, demonstrates its adaptation to sweep away every "refuge of lies." If a moiety of the zeal and diligence and liberality which has been wasted by ultra-protestants, in measures of human device, had been exhibited and expended in scriptural efforts, on gospel principles, thousands, perhaps millions, of the Roman Catholics might have been enlightened and saved. Instead of which, there is reason to fear that the controversy thus far has been fruitless, if not absolutely mischievous. In Ireland we have an example of what may be done by enlightened evangelical effort, in the recent success which has attended the simple gospel-method pursued with the Roman Catholic population. Pious persons of both sexes have employed themselves in visiting the ignorant and depraved victims of Popish superstition at their houses, and by reading the Scriptures, prayer, and religious conversation, they are instrumental not only in opening their eyes to the delusions of their false religion, but "bringing them from the power of Satan unto God." Thus they are opposing the "Man of Sin," and making war upon "the Beast" with Bible weapons and on Bible principles.

No American, who is under the influence either of patriotism, philanthropy, or Christianity, can be indifferent to this topic in its various bearings; and there are

considerations which seem to indicate the present to be the set time for the free, full, and candid discussion of the whole subject. It is neither possible nor desirable that the controversy which has existed for so many ages between Protestants and Papists should cease, nor that there should be a truce to the war between truth and error, in this aspect, which is now so vigourously waging in our own and other countries.

The name of PROTESTANT originated, and is still retained, for the purpose of designating the fact, that the doctrinal characteristics of Popery and Protestantism are, and must be forever irreconcilable. From the days of Luther to the present, there has always been felt, by every class of Protestants, an unalterable alienation from every distinctive peculiarity of Popery, and this "attraction of repulsion" is, and ever has been reciprocal. Hence have arisen the relentless controversies, which have been carried on at different periods and in various countries, between these belligerent sects, and the excesses into which both parties have been led, constitute a dark and melancholy chapter in the history of the past. And the deeds of cruelty, infamy, and blood, by which the name of God has been dishonoured, and Christianity disgraced, have been the fruits of the intolerance and persecution which this controversy has engendered, while candour constrains us to acknowledge that neither Protestants nor Papists can ever obliterate the memory of the guilt in which they have mutually participated.

While, then, the propriety of persevering opposition to Popery is admitted, and even maintained, it becomes us to profit by the experience of other ages and countries, lest protestantism be again dishonoured by par-

taking of the intolerant spirit, against which we are arrayed. So calamitous have been the results of this controversy as written in the history of the past, and so visibly are they discoverable in the decline of true religion, and the prevalence of infidelity, that their recollection should serve as a beacon of warning, to the present and all succeeding generations, against the revival of a spirit, so fruitful of mischief both to the church and to the state. For though the position of these two great armies of Christendom, absolutely forbids all amalgamation, or even compromise, neither of which is desirable, yet each have had sufficient experience in the use of "carnal weapons," to teach them the important lesson that the great Head of the Church will never approve or prosper such instrumentality. Indeed the fathers of the American nation, seem to have wisely appreciated the voice of historic truth, and hence while they establish *no religion*, yet as a nation they have tolerated *all religions*. Liberty of conscience had then been too recently purchased, and at the expense of too much blood and treasure, for them to overlook the importance of transmitting it to posterity. And it is the brightest star in the banner of American freedom, that beneath its ample fold, "every man is permitted to worship God according to the dictates of his own conscience and under his own vine and fig-tree, none daring to molest or make him afraid."

This *toleration*, which extends to the Roman Catholic religion, because it is universal, was never designed to preclude arguments or facts, from being urged in opposition to any one form of Christianity, by those whose consciences might impel to the employment of such moral means in religious controversy; for liberty of

conscience itself, is not more scrupulously guarded, and secured, than are the liberty of speech, and the freedom of the press, by the American constitution. It was, however, designed to prevent the employment of any form of religious persecution; so that no citizen of our republic should be disfranchized of his civil rights, or suffer either pains, penalties, or forfeitures in his person, property, or character, because of his religion. Thus did the framers of our free government contemplate the security of equal rights and impartial protection in those rights, for every citizen; and in common with every other sect, those who profess the Roman Catholic religion, have the faith of the nation pledged for their safety and toleration.

But although this is our glory and boast as American citizens and American Christians, yet recent developements have clearly indicated, that thus early in our history there may be danger lest this glory depart from us, and Ichabod be written even upon the altars of our freedom. For notwithstanding our just and equal laws, unchanged and unchangeable in this respect, continue to throw their broad shield over all religions, yet we have seen that even this affords an insufficient protection when our boasted liberty of speech, and liberty of the press, degenerate into licentiousness. A melancholy example of this danger is apparent in the present aspect of the Popish controversy; and should it continue in the same fierce and denunciatory spirit, and with similar measures to those now adopted, feuds and bitter animosities will be created, and existing prejudice will be augmented to a dangerous extent. For though the measures we are deprecating, have not yet provoked any extensive outbreaking of lawless violence, yet if the

mutual hostility, and repugnance between Catholics and Protestants shall be perpetually accumulating, the elements of internal commotion and civil war are sufficiently rife among us, to endanger the peace of the nation. And all history furnishes the admonition, that an unsanctified zeal for religion, and the true faith, may enkindle a fire which many waters will not extinguish; and who can tell, but by such means our peaceful and happy country may not be divided and distracted with wars and rumours of wars, — or what shall prevent our streets and fields from being deluged with human blood?

That such thoughts are not the morbid imaginings of an alarmist, nor the forebodings of pusillanimity, will be apparent, if we glance at the revival of the Popish controversy, with which our whole nation has been recently agitated. Until within the last seven years, the different denominations of Protestants in this country, seemed to have declared an armistice with the Pope of Rome, for they forgot their hostility to Romanism, in the conflict of wordy warfare which they were inflicting upon one another. But the signs of the times have altered, within the brief period we have named, and it is now amazing to witness with what facility those Protestant sects who differ most widely from each other, will coalesce in their assault upon the Romish hierarchy, and with what fraternal harmony they will unite in prosecuting this "holy war." Nor is this cessation of hostilities for the purpose of making battle upon "Holy Mother Church" more remarkable, than is the extraordinary spirit of denunciation with which Protestants universally become imbued, when they are enlisted in this controversy. Indeed the only criterion of genuine Protestantism for themselves and others, seems to be the indiscriminate

reprobation of Popery and all its votaries, whether priests, nuns, or laity; and all who venture to exercise the judgement of charity, or hazard the expression of a hope for the salvation of Papists, even when invincibly ignorant, are branded as semi-Papists, and almost excommunicated from the pale of Christendom.

The present revival of this united effort to overthrow Popery, is of very recent date. The controversy between the two reverend gentlemen of Philadelphia, and a similar encounter between another learned clergyman and the Roman priests of New-York, a few years since, contributed very much to direct public attention to the subject. The lectures and sermons of a rev. divine of Baltimore, and another of Philadelphia, served to increase the interest which was every where beginning to be felt, and similar means were simultaneously employed, as if by concert, in various parts of the country, by clergymen and laymen of different denominations. But in all these examples, whether extensively useful or not, neither Catholics nor Protestants, gave evidence of the intolerant spirit which has marked subsequent measures. Indeed those Protestant divines to whom we have alluded, were labouring strictly within their sacred functions, in detecting and exposing the errors and impostures of Popery, and the zeal, ability, and learning they brought to the subject, merit the warm commendation of the Protestant world. Nor did either of them, so far as we know, expose himself, or the holy cause of Protestant Christianity to just reproach.

Meanwhile, however, a Protestant clergyman, who had witnessed the corruptions of the Roman priesthood in Canada, during a residence there, removed to New-York. His soul had been grieved with the abomina-

tions of Popery, as he had discovered them in the British provinces, and he was filled with indignation against Romanism, under the influence of which he projected a series of publications, periodical and otherwise, all of which were designed to enlighten public sentiment in the United States, in relation to the evils of the Roman Catholic church, and to stimulate Protestants to unite in measures for the overthrow of the Pope of Rome, in the efforts he and his minions are making to gain the control of public sentiment in this free and happy land.

Without impugning the motives, or questioning the benevolence of this reverend gentleman, whose age and character entitle him to respect, it will not be deemed either disrespectful or uncharitable, to express the opinion, that he has betrayed a spirit, and exhibited a temper, upon this subject, which disqualifies him for the high position he occupies in this field of controversy. From the beginning, his writings have had the semblance of vindictiveness, perhaps owing to his actual contact with Popery, during his residence in Canada. But from whatever cause this unhappy censoriousness has arisen, which is obvious in all his writings, it is fatal to his usefulness as a polemic. Indeed such appears to be the violence of his indignation against Romanism, as a system, that he cannot restrain it from bursting forth in strains of invective which too much resemble the anathemas of Popish intolerance itself. And his wrath is kindled not merely when he names the Pope, the Jesuits, the priests, the nuns, and the deluded dupes of the Romish imposture, but he exhibits little less charity for those Protestants who will not unite with him in his indiscriminate reprobation.

Among the potent publications of the times, on this

subject, we may also name the able letters of "Brutus," which have acquired extensive popularity; and that they have contributed to awaken suspicion and engender evil forebodings of the mischiefs to the church and state, which the increase of Popery threatens, cannot be doubted. Whether their effect has been salutary, or contributed in any way to the suppression of Roman Catholic influence in the country, is problematical; for while many have been fully persuaded of the existence of the foreign conspiracy and unholy alliance against the liberties of America, which "Brutus" so eloquently describes, yet there are very many who look upon his suspicions and accusations, as the fruit of his own morbid imaginings, and sympathize with those whom they regard as the victims of unrighteous persecution.

But all such publications as those we have named, even including the indiscriminate censoriousness of the Anti-Popery periodicals, however censurable in their spirit, and exceptionable in their tendency, are comparatively innocent, when contrasted with the more recent measures employed in this controversy. Indeed the class of Anti-Popery literature, including volumes, pamphlets, tracts, and newspapers, have become so numerous, that it is impossible to read them all, unless indeed all other reading be postponed to the all-absorbing inquiry into the abominations of Romanism. Those who feel it their special duty to keep pace with the controversial theology and literature of the times, have found it no small tax upon their time even to glance at all the works which are perennially deluging the nation.

Without attempting to enumerate a moiety of such issues from the Protestant press, we must content ourselves with a reference to a single species of the genus,

and one against which it becomes our solemn duty, in the name of Prostestantism and Christianity, to record our protest. We allude to the class of volumes which have successively appeared in relation to *nuns and nunneries*, until the public appetite for scandal, and licentiousness, has been indulged to surfeiting; and it may well be feared that the holy office of the Christian ministry has been identified in the public mind, with the real or fictitious tales of crime and blood, which are related of some of its unworthy members. That some of these publications are demoralizing in their nature, and tend to pollute the imaginations and hearts of the unsophisticated, and the virtuous, cannot be questioned; nor can any benevolence of motive in their authors, compensate for the deplorable mischiefs inflicted upon the public morals.

Suppose that nunneries and convents universally, are truly represented to be priestly seraglios: Let it be admitted, that licentiousness, infanticide, and murders most foul and unnatural, are daily and nightly perpetrated, by the male and female ecclesiastics, who inhabit these dens of pollution. Let the cowl of the monk, and the veil of the nun, be known as but the mask by which the most horrid deformities in morals, are concealed. Nay, let it be conceded, that these secret cloisters are the chosen resort for the most disgusting, lewd, and awful crimes, which ever disgraced humanity and insulted Heaven: And although it is impossible for fanaticism itself to believe all this, yet little short of all this is alleged. But even on the absurd presumption that such are the horrible facts in the case, we put it to the hearts and consciences of parents in this Christian nation, shall our sons and daughters be introduced to familiar ac-

quaintance with all these deeds of hard-earned infamy? Shall we conduct them to the purlieus of perdition, and uncover these pits of moral putrefaction? Or can we innocently furnish them with books, in which they are indoctrinated by real or pretended nuns, into all the meretricious arts and diabolical snares, by which their minds were first poisoned, their hearts polluted, and their virtue and character sacrificed on the altar of sacredotal wickedness? Shall we then say to our sons and daughters, "these walled convents are the pretended abodes of piety and religion, — these priests are the ministers of the sanctuary, who profess to be 'the visible agents of the invisible God,' — and these nuns are those who, for religion's sake, solemnly renounce the world and its charms, choosing the vows of eternal celibacy, and the grated prison of the convent or nunnery, under the hypocritical pretext of self-denial and sanctity, though all are thus steeped to the very lips in pollution and blood?"

If such lessons be taught under any pretence, and if such books be promiscuously distributed among children and youth of both sexes, in any community under heaven, we cannot hesitate to affirm that the effects of such temerity will be witnessed, not merely in the polluting influence of the loathsome details of crime, such as in the judgement of an apostle, "it is a shame even to name" among us; but the promotion of infidelity and irreligion will be the inevitable results. The disgust intended to be created against the religion of the Roman Catholics, by showing that this is the cloak which covers deeds of horror, "enough to make the cheek of darkness pale," may engender hostility which will be easily transferred to all religion; for suspicions once taking possession of the carnal mind, in relation to any class of

religionists, and especially any order of ministers, are exceedingly liable to be indulged against Christianity itself. For if the pretensions to sanctity by which priests and nuns impose upon the world, are only the disguise which covers such enormities, the inference is, alas! too easy under such circumstances, that all similar appearances of sanctity are equally hypocritical and vile. Hence the moral obliquities of professed Christians, and especially the grievous derelictions of those who have assumed the holy office of the ministry, are universally seized upon by the enemies of all religion; and to expose them to the public gaze, by whatever motive we are actuated, is an act which wounds, not merely the denomination immediately disgraced, but the character of Christianity itself. Much more to be deprecated, is the accusation of heinous crime, when made by one class of religionists against another, upon equivocal or insufficient testimony; for when the injustice of such an assault is exposed, it infallibly recoils upon the heads of its authors. And on the presumption that Popery is to be overthrown by exposing its abominations, the greatest caution is necessary in regard to the accuracy of the allegations made, for another important reason, since when once our veracity is rendered questionable in any given case, we cannot hope to be successful in gaining public confidence, even when we speak the truth.

Having thus frankly expressed our views, in relation to the present publications of this Anti-Popery crusade, we propose to conclude this paper, by suggesting for the consideration of wiser and better men, a "more excellent way," to inculcate the truth of Protestantism and overthrow the errors and corruptions of Popery. And we do so with more confidence, since we suppose that

it is now demonstrably proved, that the present leaders in this controversy are not the men, nor theirs the instrumentalities, which are adapted to the work.

The errors and corruptions of Romanism, however great and flagrant, are not more formidable antagonists, than the false religions against which Christianity had to contend, upon its first introduction by Christ and his apostles. And yet *they* did not form Anti-Judaism, or Anti-Gentileism, nor yet anti-*sin* societies, but acted upon the principle that truth was omnipotent against error, and therefore "preached Jesus and the resurrection," as the all-sufficient moral engine for the conversion of the world. We find them, it is true, bearing testimony against false teachers and false doctrine, but they employed no other weapon against error, than the propagation of its opposite truth. Their example and their success are recorded for our instruction and imitation; but alas! how many of us at this day have become "wise above what is written."

In order to show that there is ample employment for Protestant divines, and Christians, in counteracting Popery, and labouring to convert Roman Catholics from the error of their ways, which is their paramount duty, we need only point to a few of the prominent errors of that system, which are radical and fundamental. Against these, there ought to be a strong, and decided testimony, from all who hold the truth of God distinctively; and by argument, facts, and other forms of moral suasion, Protestants should be diligently employed in restoring our erring fellow-men "in the spirit of meekness." And all such efforts should upon their face bear the evidence that we feel nought but kindness and commiseration for their *persons*, while toward their *errors* we exhibit firm

and unyielding opposition. As an eminent example of this temper and spirit in this very controversy, we would refer the reader to the "Thoughts on Popery," by the Rev. Wm. Nevins of Baltimore, a volume which, if the Roman Catholics could be persuaded and permitted to read, would do more to enlighten and save them, than will be effected by anti-popery efforts such as we are deploring, though they be protracted for a century.

The first capital crime of Popery, and one of which it can be readily convicted, by the testimony of their highest ecclesiastical authority, is that of *prohibiting* the circulation of "the Holy Bible without note or comment." The fact that they do this is of itself an evidence of their being enemies to the "truth of God;"—and their plea of justification that the Revelation which Divine wisdom has bestowed, is insufficient as a rule of faith and practice, without the superadded perversions of the Fathers, and the interpretation of the priesthood, while it sustains the truth of the allegation, is itself conclusive proof, that they are rejecters of Christ, and contemners of His authority.

Another of the devices of Satan of which Popery is guilty, is the claim to *Infallibility*, whether it be predicated of the Pope, or of the Pope and Cardinals, or of a council of Holy Fathers, or of the Church; and in either case, it is only a different modification of the "refuge of lies." In exposing this false dogma, as well as the ludicrous pretences by which they attempt to support it, we will find a potent weapon of assault upon the system and its votaries.

But it were needless to dwell upon the multiplied allegations of false doctrine which may be proven against "the infallible church." It will be sufficient for our pur-

pose to enumerate a few of the most prominent. We repeat it, then, that Popery may not only be accused, but convicted in the face of heaven and earth of the following, among other crimes, viz: 1st, The most heinous and flagrant *idolatry*;—2d, The *rejection, prohibition, and alteration* of the Holy Scriptures;—3d, The assumption of the authority and power to forgive sins, out of which has grown the stupendous frauds and impostures of *auricular confession*, *absolution* and *indulgences*;—4th, The unscriptural and absurd doctrine of *Purgatory*, by which craft the priesthood have their gains, and out of which dogma, fabricated for the purpose, their millions of infatuated victims are robbed of their hard earnings while living, and their property when dead. 5th, Their system of *penances*, which they have impiously invented and decreed in lieu of that evangelical repentance, which the gospel of God commands. 6th, Their vows of celibacy for male and female ecclesiastics, "forbidding to marry," which in the Scriptures is declared to be a "doctrine of devils," and from which there is reason to apprehend the most shameful licentiousness and hypocrisy. 7th, The intolerance of their anathemas against all those who refuse to acknowledge their spiritual supremacy, by denouncing them as heretics; and dooming all to perdition, of which they claim to have the keys, who die without the pale of Holy Mother Church. And lastly, their doctrine of the mass, their prayers to saints, their blasphemies in canonizing Mary the *mother of God*, their horrible heresy of transubstantiation, their image-worship, their holy water, their sacrifices for the dead, their mysticism, their holy unction, their relics, their miracle working, and the numberless mummeries of which unimpeachable history

has convicted them, may be added to the catalogues of corruptions and errors of which the Roman Catholic church stand condemned, by testimony which can neither be refuted nor gainsayed.

Such is Popery, the grand enemy of the truth of God, and the happiness of man. And shall Protestants proclaim their need for any specific instances of individual delinquency or crime, to convict such a system of rottenness? Are we to make war upon a single nunnery, because licentiousness and murder may have been there the fruits of the vows of celibacy, — when we can show that those vows are themselves in violation of the laws of nature and in contravention of the laws of God? Shall we be taught to lay aside the Bible, the "word of God," the "sword of the Spirit," — and instead of this mighty weapon, shall we take in our right hand, the "Awful Disclosures of Maria Monk," wherewith to "make war upon the beast?" Is the gospel insufficient, almighty though it is, to pull down this strong hold of Satan? Or do we despair of the cause of Protestantism, when assailed by the idolatry, arrogance, blasphemy, falsehood, hypocrisy, and imposture, which Popery employs, because in addition to "the whole armour of God," we have not the "*Protestant Vindicator*," the *Downfall of Babylon*," *Rosamond Culbertson*," or the "*authentic edition of Maria Monk?*" Alas! if the friends of truth and Protestantism, are in need of such weapons, it would indicate that they shrink from the combat with "Anti-Christ personified," and are already quailing before the "hosts of the Philistines."

It has always been to us matter of amazement, how any Protestant Christian, can for a moment have his equanimity disturbed, by apprehensions of the ultimate

triumphs of Popery. It betrays in our estimation, either the most deplorable ignorance of the corruptions of the system of Romanism, or what is little less to be lamented, the most feeble faith and imperfect knowledge of the resources and instrumentalities of Christianity. Popery as a system of religion has in it the seeds of its own dissolution, in the stupendous falsehoods on which it is erected. The infallible testimony of inspiration has prophetically written its character, its history, and its doom, and the overthrow of the Pope and his myrmidons, is as certain and will be as entire, as the foretold and fulfilled destruction of Jerusalem. No Protestant Christian with the Bible in his hand, need falter in his faith, especially when the signs of the times are so ominous of victory to the cause of truth.

But we are free to declare, that if Protestant Christianity, founded as it is upon the Rock of Ages, and sustained by the Divine benediction and the Divine promises, can be defeated by a system of intellectual imbecility and moral deformity, such as we have seen Popery to be, then is it not worth preserving. If Romanism can drive the ploughshare of ruin through the fair fields of virtue and religion, which Protestantism has planted and cultivated in this and other lands; then will be exhibited, what the history of the church and the world has never recorded, and what was never witnessed either by earth or heaven. Our venerable maxim that "truth is mighty and will prevail," must be reversed, when error, foul and unnatural, as ever polluted the mind and heart of man, can supplant the Divinely imparted evidence, which accompanies the truth of God. Need we to be reminded that "God governs the world," and that the "gates of hell" can never prevail against

the church of Christ, though all its floods were let loose in one fiery deluge?

The facts that Protestants, whose faith is firmly established as the pillars of Heaven, should unwisely resort to such contemptible skirmishing in a contest with Popery, argues the weakness of their cause, if it did not obviously arise from perverted views of policy and duty. We have enough of arguments drawn from reason and revelation to do battle against Romanism, without stopping to inquire into the chastity of priests, the virtue of nuns, or the morals of convents. "We are doing a great work and cannot come down" should be the only answer of Protestants to any of the artifices of the Papacy to draw us into controversy on subjects of debateable character, and in relation to which the *onus probandi* is adroitly thrown upon us. We care not if all the nunneries in the land are the very personification of the "holy of holies" so far as the morals of the inmates are concerned; nor does it at all concern us, if all the priests and nuns are immaculate. Still, even admitting all this, which is by no means true, nevertheless we are prepared to show, that the whole fabric of Popery is founded in imposture. Let it not be imagined then for a moment, that for the refutation of Romanism, we need to be put to the proof of the crimes of the "ghostly fathers," or "holy sisters," who inhabit the Hotel Dieu. And yet we are pained to confess that such is the false position in which the present aspect of the controversy has placed the great and glorious cause of Protestantism, which these ultras and fanatics seem to have taken under their exclusive protection.

It is enough to accuse Popery of what no man dare deny, nor need we urge a single charge against that co-

lossal monument of crime, which any of its votaries would have the effrontery to gainsay. The single fact that the *celibacy of the priests* is taught, and enforced, is a damning proof of their rebellion against the authority of God, and this alone demonstrates that the system is that of "Anti-Christ." That the nuns are required to take the vows of perpetual virginity, is another and similar transgression of the laws of nature and of God; and neither of these allegations against Romanism can be gainsayed, for both are avowed, and vindicated as intrinsic features of the system. Now, with only the Bible in our hands, we may go forth against this single abomination, and having proven the doctrine of "forbidding to marry" to be the "doctrine of devils," on the authority of inspiration, it would be easy to prove by the same testimony, that so far from such vow of celibacy being binding in the sight of God, either upon priests or nuns, that if they rigidly observe it to the end of their lives, they are by that act guilty of grievous transgression and "mortal sin." For it is true in the morals of the Bible that "a bad promise is better broken than kept," for the sin is not in *breaking* a bad promise; but in *having made* it; and in breaking it alone, can we bring forth "fruits meet for repentance." Hence the immediate lawful marriage of all the priests and nuns, notwithstanding their sacerdotal vow, and all the solemn sanctions with which it was imposed, is the dictate of policy and duty, the suggestion both of reason and religion.

To illustrate this position, suppose a combination of Atheists, the disciples of Fanny Wright, were to impose upon their male and female votaries, a solemn vow, with all the sanctions of an extra-judicial oath, that they would cast their children as soon as born upon the

state, and abandon them to the care of the community, according to the creed and morals of that peripatetic philosopher. Now suppose the attempt to perform this vow by every mother, was resisted by the deep voice of nature, and the maternal heart, instinctively revolted against this unnatural deed. Who would not here recognise the truth, that *parental* affection is implanted by the Creator in the fundamental laws of the physical and intellectual being. And yet the *conjugal*, as well as the *maternal* relation, are both ordained of God, and that system of religion which interferes with either, is *ipso facto* false.

But we forbear to pursue this subject, although the most prominent characteristics of Romanism are equally vulnerable to the assaults of the Bible and common sense. Hence we deprecate the present aspect of the controversy, because the strong and impregnable fortresses of truth are abandoned by the Protestant army, and a kind of running-fight is kept up, not against Popery, but against Father Phelan, and the Hotel Dieu. While at the same time the "mighty weapons" furnished by the armoury of Heaven are suffered to rust; Bible truth, and Bible arguments, are laid aside; and instead of preaching "Christ crucified," Protestant ministers and Christians are employed in crying through the land, the precious name of *Maria Monk!* Shame on such Protestants,—they dishonour the cause of truth, and essentially subserve the cause of Popery; and what is still worse, they betray the ark of the Lord, and the cause of Christianity itself into the hands of its enemies. Nay more, they basely pander to the depraved appetite for scandal, which is increased and perpetuated by "what it feeds on."

Finally, if there were no other objection to the character of the present war waging against Romanism, an all-sufficient one is found in the *indiscriminate* manner in which Papists are denounced, as though it were impossible for any man to be saved, within the pale of that church, however he may be blinded by ignorance, bound by prejudice, or enslaved by superstition and priestcraft. Such intolerance, is neither consistent with Protestantism nor Christianity, for the creed of both concedes that in every nation and in every church, "he that feareth God and worketh righteousness is accepted of Him." We cannot envy either the candour, or the charity of that man who does not believe that there have been, and are now such, who wear the chains of the Papacy, and are nevertheless "accepted of God," who judgeth righteously, "according to that which a man hath, and not according to that which he hath not." That there have been eminently holy men, who have lived and died in the Roman Catholic Church, cannot be questioned without denying the unimpeachable evidences which history has recorded. Some of their names are rendered imperishable by their deeds of piety and lives of usefulness; nor is it manly or honest to withhold or conceal this concession, which truth and candour demand. They lived and died nevertheless in grievous error, and were themselves the dupes of imposture, but of their salvation we have no authority to doubt, if they "feared God and worked righteousness;" and of this, in the case of many, we have strong evidence.

The like *want of discrimination* is perceptible in reprobating all the doctrines of Romanism, for many of these as taught in their standard writings, will be found to be, on important and cardinal points, strictly orthodox

and scriptural. The doctrine of the Holy Trinity, the unity of the Godhead, the essential Divinity of Christ, and the Deity of the Holy Ghost, will all be found in the creed of Romanism.

But while all these great and essential truths are maintained and defended, and common justice demands that all this should be frankly admitted, yet these sound and wholesome truths are corrupted, and most inconsistently mingled with error, mysticism, and imposture, by which their glory is obscured, and their practical influence for the most part annihilated. Nay more, the truth of God, is adulterated by additions and emendations, by the Roman Catholic Church, until the simplicity, purity and spirituality of Christianity is lost, amidst a multitude of unauthorized dogmas, ceremonies, and unmeaning mummeries. While Popery professes to hold the true doctrines of the gospel, many of which are not only stated, but ably defended, by her standard writers, yet her guilt consists in the fact, that she "holds the truth in unrighteousness," as she not only teaches the truth, but a vast amount *more than the truth!* And what does it avail her, supposing she held every doctrine of Christianity, while at the same time she "teaches for doctrine the commandments of men," by which the former are nullified. So far from the truths she holds being urged in her vindication under such circumstances, her orthodoxy in these respects only increases her power of mischief, and renders her a more dangerous and formidable foe to Christianity. This semblance of the true faith, which her "articles of religion" exhibit, while united to other articles which are utterly at variance with the former, is the secret of her power and influence, since it serves to clothe error in the habiliments of truth. And in the op-

position to Romanism, to which Protestants by their duty to the cause of truth are imperiously bound, it is of vast importance that they should make a just discrimination in their censures, "separating between the precious and the vile," both in relation to the doctrines of Popery, as well as towards the deluded victims of her impostures.

Let us never forget that the cause of Protestantism and of Christianity are identical, and that the successes of the former are but the victories of the latter. And surely if we form this estimate of the nature of our position, we may banish all those morbid fears, which craven spirits are wont to indulge, in relation to the issue of our contest with Popery. Ours is a "strong tower," a "kingdom which the God of heaven has set up," and which "shall never be moved." The "Church of Christ" has "her foundation in the holy mountains." Ours is a strong city with "a wall of fire round about, and the glory in the midst."

As our cause is thus secure, and our ultimate triumph certain, let Christian ministers beware lest they delay the period of our victory, by expending their strength for nought, or at least waste their energies upon warring upon the mere borders of the enemy's camp. Especially should such take heed, lest the employment of any species of "carnal weapons," should expose us to the curse inflicted upon those who brought "strange fire to the altar of God," or "touched the ark with unhallowed hands."

Popery is to be attacked, not in her out-works, but in her strong-holds; and with the "mighty weapons" of the gospel of God, we may at once make the assault upon the heart of her encampment. And to do this effec-

tually, let the *Bible Society* make the charge, and into the hand of every Roman Catholic upon the earth, who can read its sacred pages, let a copy of this "sword of the spirit" be placed; and let those who cannot read have its lessons of heavenly wisdom repeated in their ears, by those whom the "love of Christ constrains" to feel for the souls of their fellow-men. Let *Protestant Sabbath-Schools* gather the children of the poor into those nurseries of the church, and by kindness and love their ears and their hearts may be opened to "the truth as it is in Jesus." Let missionaries of the cross be multiplied and sent forth until their numbers shall exceed the whole army of Jesuits, monks, friars, and nuns, whom Pope Gregory employs throughout his vast domains. And let the whole Christian Church come up to the work of evangelizing the world; and by their prayers, exertions, and liberality, let them prove that their zeal for the truth is equal to that of Romanists for their sect. Then within the walls of the eternal city, other Pauls shall "proclaim the unsearchable riches of Christ," and a "nation shall be born in a day." Then will it soon be heard, even from the strong-holds of Romanism, that our Messiah is "bringing his sons from afar, and his daughters from the ends of the earth." Then will Protestant Christianity raise her song of triumphant victory, while the thunders of the Vatican will be silenced amidst the echo of the cry which shall go up into the heavens, from every nation, kindred, tongue, and people, Hallelujah, the Lord God omnipotent reigneth!

In concluding this chapter, which is already too long, we would now briefly remark that the enormous evils of Intemperance, Slavery, and Popery, will never be

overthrown by any system of ultraism or humbug. So far from this result, experience and observation must convince the candid and discerning, that such principles and measures as we have been deprecating, are augmenting the evils which they are intended to remove. The reason is obviously this: when we go *beyond* the Bible, we exclude ourselves from the Divine promise and benediction, and take protection in our own devices. It is written "Cursed is he that maketh flesh his arm." So long as we substitute any human invention or contrivance for the Divinely appointed instrumentality, in any of the enterprises of benevolence, we dishonour God, and need not hope to prosper. "The race is not to the swift, nor the battle to the strong." "Not by might, nor by power, but by my Spirit, saith the Lord." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds."

For the sake of the holy cause of Temperance, then, identified as is that cause with the highest interests and dearest hopes of our whole species, we should beware of every form of ultraism, either in our principles or measures; and we may preserve ourselves and others from so flagrant error, by inculcating "total abstinence from all intoxicating liquors, as a beverage," wholly on the ground of expediency, since this doctrine, as we have seen, is in strict conformity with the Bible. In like manner, if we abhor *Slavery* and benevolently desire its abolition, let us take heed that we adopt no maxim which goes *beyond* the Bible, nor pursue any measures which that infallible standard does not authorize; since, by such ultraism, we forfeit all claim to the protection and guidance of the God of the Bible, and "without HIM we can do nothing." So also in any

effort we put forth for the overthrow of *Popery;* if we would succeed in this benevolent enterprise, we must "set our faces as a flint" against all "bitterness and wrath, and evil speaking, and all uncharitableness," and scrupulously adhere to the infallible standard, in all the means we employ, lest "our good be evil spoken of." Thus, and thus only, can any Christian enterprise secure the Divine approbation, for God has never prospered any cause, which either in its principles or measures, goes beyond the Bible; and it is pure fanaticism, therefore, to expect to prosper while justly chargeable with ultraism. However intrinsically good the cause in which we labour, however pure the motives by which we are actuated, and however sincerely and devoutly we may pray for the Divine blessing, nevertheless, if in our spirit we are destitute of "that wisdom which is from above," and in our measures we violate the "law of love," and hence go *beyond* the Bible, we thus merit the name of ultras, and vitiate all that we do. Nay more, by touching even the ark of the Lord "with unhallowed hands," our ultraism may betray it into the hands of our enemies. And as the true friends of temperance, emancipation, and protestantism, we deprecate ultraism, when arrayed under our banner, as a more formidable foe to our success than all the phalanx of our enemies, however numerous or powerful their opposition. And so important and essential do we regard it to the spread of right principles, and the prosperity of truth in every aspect, that ultraism should be excommunicated from our ranks, that we hesitate not to maintain, if remonstrance and expostulation with such fanatics be vain, all amalgamation with them should be renounced. Those who occupy Bible ground, should formally and

utterly repudiate all connexion with those ultraists, and no longer allow the cause of truth and benevolence to be hindered or jeoparded by misguided friends. Let the line of demarcation be drawn, and thus ultraism, standing alone, would appear in its naked deformity, and be no longer concealed by wearing the livery of truth, and being identified with the cause to which it claims adhesion, while it only hazards, injures, and destroys. Thus may Temperance, Abolition, and Protestantism, be protected from the withering curse which ultraism and humbug never fail to inflict.

CHAPTER IX.

ULTRA-SECTARIANISM.

Not a plea for the abolition of sects, but of ultraism — bitterness and censoriousness - - examples of denunciation — intolerance — assumption of infallibility — heresy-hunting — philosophy of creeds — new nomenclature — orthodoxy and heterodoxy — examples — unwarrantable perversion of the pulpit — meetings for engendering strife — disastrous effect of this spirit upon Christian missions — illustrated by practical examples — influence upon converted heathens — extract from a late writer — his own melancholy inconsistency.

UNDER this title, let it be distinctly understood, that neither the distinctions of the professors of Christianity into different sects and denominations, nor the denominational peculiarities by which either of them is characterised, are in any wise to be the subject of animadversion. While such distinctions exist, and many of the wise and good regard them as desirable, the measures of each denomination to propagate its own peculiar tenets, and to enlarge and multiply its numbers, though they may be with propriety called sects, and their peculiarities be justly denominated sectarian, so far as they are exclusive; yet such sectarianism cannot be condemned, so long as in advancing their denominational rights, they refrain from trespassing upon the rights of others. The odiousness which the term Sectarianism has acquired by its opprobrious misapplication, is one

of which the public mind will never be disabused, until greater candour is exhibited on the part of the various Christian and Protestant sects. Each of them is undeviatingly labouring to build up a particular sect, and thus far they are all sectarian; but, with the restriction before mentioned, such Sectarianism is commendable, and should never be disavowed by any.

But *ultra-Sectarianism* we have chosen to denominate a humbug; and by this phrase ultra, we mean, as in the former cases, that Sectarianism, which transcends or goes *beyond* the limits which the Bible, our infallible standard, prescribes, in its efforts to promote denominational or party interests. And whether such ultraism exists elsewhere than in imagination, will presently appear. That examples abound in the land, however, would furnish no justification of introducing this chapter here, if this were not strictly among the humbugs of this great city.

And first, because of its obvious prevalence, the ultra-Sectarianism among us is seen in the bitterness and censoriousness, with which some religionists anathematize all other sects but their own. A memorable instance has already been enlarged upon in the preceding chapter on Popery and anti-Popery, under the title of ultra-Protestantism, as well as the *sect* to which we have affixed the style ultra-Abolitionism. But equally glaring exhibitions of intolerance are unhappily witnessed among the variety of sects into which Protestant Christendom is divided. A learned divine of one sect, publishes a volume designed to show that the *ism* of another sect "is not Christianity," excommunicating from the visible church of Christ on earth the multitudes around him who belong to the denomination which he thus

anathematizes, and by this act, not merely arrogating the keys of Peter, but "exalting himself above God." Another adopts and propagates the opinion, that there is "no other true church on earth," but that sect which claims his name among its membership; that there are "no true ministers of Christ," but those who officiate at his altars, and upon whose heads the same hands have been laid, or those similarly consecrated in fanciful succession from remote antiquity, if not from the Apostles themselves. A third, reprobates a learned ministry, condemns all study as a preparation for pulpit efforts, and denounces literary and theological knowledge, as though ignorance were indispensable to piety or usefulness. While a fourth, unchristians all whose baptism has not been administered by immersion, and by a minister who has himself been immersed in a similar way, and will not unite in the ordinances of Christianity with any but such, whatever evidence they may possess and exhibit of spiritual regeneration, "the thing signified," by the rite of baptism. And still another disclaims all fellowship with a "hireling ministry," as he denominates all such as "live of the gospel," and denounces as unchristian all the forms and ceremonies which distinguish other sects, claiming for his own sect absolute and immediate, and exclusive inspiration, from the Almighty.

These and all similar manifestations of intolerance by individuals and denominations, are styled in our philosophy, ultra-Sectarianism, wherever and whenever they are apparent. For however learned and logical may be the sophisms, by which such claims of infallibility are arrogated and defended, the pretence to exclusive truth and Christianity by whomsoever set up, if accompanied by censoriousness and denunciation upon

others, is in the light of reason and religion, a flagrant imposture, and therefore merits the significant title of humbug. Its victims may be "innocent of the great transgression," because of circumstances known and appreciated by the Searcher of hearts, but this does not lessen the mischiefs of the imposture upon others, nor does it diminish the necessity of exposing and correcting the humbug itself, — however it may exculpate its dupes from guilt in the premises.

But a still more extraordinary example of this same *ultra-sectarianism*, is visible in the prolific race of "*heresy-hunters*," which some of the sects have been multiplying in their own bosom within a few years. There are "giants in these days" in this department; men who esteem themselves set in Zion for the purpose of guarding with lynx-eyed vigilance against heresy in their particular denomination. So that sects are not only arrayed against other sects, but ministers of the same sect profess out of pure "godly jealousy," to watch one another, and this they do through "*green*" spectacles, for the purpose of discovering in their sermons, speeches, pamphlets, or books, any spice of heterodoxy in matter or manner. And if "one of their brethren err from the truth," or what seems worse, express his ideas in any other than the stereotyped phrases of the Confession of Faith or the expositions of this creed by the old masters in scholastic divinity; if an effort is made to "restore him," it must be done not "in the spirit of meekness," but "in the spirit of ecclesiastical jurisprudence. It is true, it is done with the utmost *sang froid*, the processes are instituted in Presbyteries, Synods, and Assemblies, accompanied by a disclaimer of all individual or personal disaffection, and a proclama-

tion of zeal for the honour of the sect, as though the phraseology of its creed were truth personified, and every deviation *de necessitate rei* must be flagrant, and even "damnable heresy." Such examples, to our apprehension, are justly classed among the lamentable proofs of the existence of ultra-sectarianism, even though their authors cry out ever and anon with Jehu, "come! see my zeal for the Lord!"

Without needlessly introducing the names of individuals or sects, and without seeming to intermeddle with the domestic quarrels of any denomination, there are some topics of universal concern, which have recently resulted in the most notorious exhibitions of ultra-sectarianism. Certain publications of Scriptural criticism, in which the doctrines of original sin, natural ability, imputed righteousness, regeneration, and a limited atonement, &c., have been discussed and expounded — have resulted in an agitation among one of the largest sects in this country, which has continued to increase until the entire body has been convulsed, and a violent disruption of the ties which bound hundreds of ministers and thousands of members to their mother church, has been the result. This ecclesiastical decision, by the highest court known to the sect, is equivalent to excommunication, and seems to have been prompted by a belief on the part of the majority, that the minority held and taught fundamental errors in doctrine. Meanwhile, the multitudes of those who have suffered excision from the church of their choice, protest against all and singular of the identical errors complained of, and proclaim their readiness to subscribe anew to the "Confession of Faith," by which they have been adjudged heretics, only reserving to themselves the right of private judgement

in their exegesis, and the additional right of varying the stereotyped phraseology in which the doctrines of that document have been heretofore expressed and taught.

Neither of the parties in this ultra-sectarian controversy may be satisfied with the accuracy of our exposition of the matter, though we aim to do justice to both. But no commentary which we have seen, emanating from either, can entitle the dispute and its results to exemption from the charge of ultra-sectarianism. Indeed the practice of heresy-hunting which has been obviously so rife in the denomination, the spirit and manner in which the act of excision has been performed, and the measures pursued thus far by both parties since, as well as the ulterior movements in contemplation, all combine to prove to a disinterested observer, that they have "mistaken their particular denomination for the kingdom of heaven." Both parties are mutually exhorting each other to repentance, and for the sin of ultra-sectarianism, they are both open to the exhortation, and both in need of repentance.

In discussing and deciding these questions of heretical accusation, it is obvious that the maxim of infidel opposers and which they apply to Christianity distinctively, has received some semblance of confirmation, for the rule of judgement seems to have been "my doxy is orthodoxy; — your doxy is heterodoxy." For both parties have subscribed and profess steadfastly to adhere to the same standards, while each appeal to the same authorities for their different explications of the common creed. But the majority demand that their brethren should expound the "Confession of Faith," in the old-fashioned phraseology of the sect; thus proving their adhesion to the details of doctrinal technicalities, as

well as their conformity to the creed as a whole. The minority having kept pace with the progress of human philosophy, and the spirit of the age have introduced a new and improved nomenclature, which has led to what are called new measures, in one class, and in another, has resulted in receiving for their system the title of "new divinity." The latter classes find convenience and advantage as they think in these improvements; while the former regard them as dangerous and mischievous. Hence the ministry on both sides, have to some extent regarded it to be their special duty to introduce their ultra-sectarian views into the pulpit; and the membership, instead of being made "wise unto salvation," by gospel sermons, as in olden time, when they "preached Christ to the people," are enlightened by discourses on the moral philosophy of the old and new schools, and built up by pulpit discussions, upon the knotty points of scholastic divinity. Those who mistake such employment of holy time, and such discourses from the sacred desk, for the discharge of the legitimate office of the gospel ministry, to whatever party they belong, are the victims of humbug.

The results have been precisely such as might have been anticipated. Instead of ministers and churches combining their energies for the salvation of men, and devising as well as executing plans for the conversion of the world, their frequent meetings are too often the arena of ultra-sectarian speeches and resolutions, which engender strife and disaffection among brethren, while the great moral influence which in their church capacity they should ever be wielding for the extension of the Redeemer's kingdom, is giving place to party spirit, and the ultra-sectarian accomplishment of some object

in ecclesiastical politics. Such should be prevailed on to "abandon to bigotted Mahomedans the absurd notion that *truth* is confined to our own *party*, that those who do not speak as *we do*, are *blind;* and that *orthodoxy* and *salvation* are plants which will scarcely grow any where *but in our own garden.*"

As a demonstration of the ultra-sectarianism we are deprecating, let the reader look at the controversy raging with so much vehemence in relation to the instrumentalities employed in the missionary work. Some contending that these must be conducted by "the church" as such, while others insist that voluntary associations in the church, *imperia in imperio*, are to be preferred. Witness the suspicions, jealousies, and hostilities these dissensions have developed, and the ultra-sectarianism of both will be apparent; for if their "eye were single," and the success of Christian missions apart from sectarian interests were the common objects of both, neither would envy or regret the prosperity of the other, but they would mutually rejoice in and sustain each other, however they might agree to differ in relation to the comparative superiority of their own plans.

But it were alike foreign to our inclination and inconsistent with our design to dwell minutely upon individual denominational exhibitions of this form of ultraism, since, unhappily, examples of similar spirit are visible in all. It is among the most portentious of the signs of the times, that the ministry and membership of Christian churches are to so great extent involved in this sin of ultra-sectarianism, which is no less to be dreaded than its opposite, a sinful latitudinarianism. And it is full time that all who are not infected with it, and abhor bigotry, intolerance, and every other form of religious

humbug, should combine against it by exhibiting more of that liberality which rejoices to pronounce "grace be with all them that love our Lord Jesus Christ in sincerity," &c.

There is, however, one aspect of this subject which it would be criminal to omit, since the consequences are so embarrassing to missionary labours, and so disastrous to the efforts and hopes of all who are labouring for the conversion of the world. All such denominations agree professedly, in regarding the Bible and the Gospel Missionary as among the Divinely appointed instrumentalities for the overthrow of all false religions, and for the establishment of Christianity. And they all profess, at least, to preach none other gospel than "Jesus Christ and him crucified." Nevertheless, with most lamentable inconsistency, we find some evangelical denominations so ultra-sectarian in their creeds and practice, that they cannot unite with their brethren of other denominations, even in missionary labours, and must therefore have distinct fields assigned them in the land of heathenism, which must be given up to their exclusive cultivation, else they and their converts to Christianity will be trained up as a separate *caste*, who will have no more congeniality with the missionaries and proselytes of other Christian denominations, than with the pagans around them.

It is this glaring fact, and its obvious contrariety with the successful propagation of the gospel among the heathen, which has led the celebrated author of "the natural history of enthusiasm" to publish a distinct work designed to support the claims of "the established church" of which he is a member, to exclusive participation in missionary labours among the heathen, be-

cause of their "one church," "one ministry," and "one baptism," and but for the ultra-sectarianism of this work, his remarks are sensible and judicious. From similar motives, others have been led to put in "a plea for the abolition of all sects," as furnishing in their view, the only remedy for the evils of ultra-sectarianism in the missionary work, evils which are every day becoming more apparent and more appalling. But a better course than either may be readily indicated, which is, the entire relinquishment of party motives, and an ultra-sectarian spirit; if not at home, at least among the nations of pagans and other heathens, for whose conversion to Christianity, and not to a sect, they claim to be labouring.

There are two, among the prominent sects of Christendom, who are most deeply involved in the sin of embarrassing, delaying, and hindering the conversion of the world, especially so far as the heathen nations are concerned; and to these especially does the work of reformation belong, unless they are prepared to put their ultra-sectarianism into the scale, as of more intrinsic value than the souls of men. The first of these is in the Baptist denomination, a large portion of whose ministry and membership cannot even unite with other Christians in furnishing the Bible to heathen nations in their own language, unless the word *immerce* is substituted for *baptize*, where it occurs in our English translation. If this be not the very climax of ultra-sectarianism, we despair of indicating its existence any where. But this sect exhibit the same spirit, on a larger scale, in their missionary labours among the heathen; and when other denominations are attempting to labour in juxta-position with them, cultivating the same field, the most mel-

ancholy and ruinous features of ultra-sectarianism are soon developed among the converted heathen. The converts of the Baptist missionary having been instructed in the nature of Christian faith, are baptized by immersion, and thus far all is well. But now they are taught that no other mode is Scriptural, — that the converts of other missionaries by whom sprinkling or pouring has been performed, are *un*baptized, and by the dogma of "close communion," they are prohibited from uniting at the Lord's table, in commemorating the death of Christ, with any who have not been immersed, and instructed that the sin of doing so, would be little short of returning to their idols, or resuming the mummeries of paganism which they have renounced.

Let a community of heathens dwelling in close proximity with each other, have the gospel introduced among them by two or more missionaries, one of whom is an ultra-Baptist, and if they are mutually successful in making converts, the proselytes of the latter by the necessary training of their ultra-sectarian teacher, may be as effectually estranged from Christian fellowship with those of the former, as they are from the idolatrous heathen around them. A partition-wall would be thus erected, which though deplorable in Christendom would be infinitely more disastrous on missionary ground, where the absence of light and knowledge on kindred subjects, must result in a confusion of tongues like that of Babel.

But there is another form of ultra-sectarianism for which the Church of England, and the Protestant Episcopal Church are responsible; and as the latter has recently entered into the missionary work with laudable zeal, the fruits of this spirit will soon appear in their dis-

tant fields of labour. While as we have seen, the Baptist missionary would keep his converts within his fold by his proselyting and ultra-sectarian weapon of immersion; should his fellow-labourer be an ultra-Episcopalian, all who are gathered into his fold would be instructed that there is but one "true church of Christ," and that is his own, and that all others are only "meetting houses." So also, they would be indoctrinated into the belief, that there is but one "true minister of Christ" in the mission, and that all the rest are *only* "preachers," not ministers; and of course it is not lawful to receive the ordinances at any hands but his. Thus another partition-wall may be erected, as high and impassable, as that which is henceforth to separate them from their old idolatrous and heathen system of religion.

It were idle to discourse further upon so obvious a truth as that such missionary labours scatter the seeds of their own dissolution, even in the act of gathering in the harvest with which they may be favoured by the Lord of the vineyard. In planting Christianity in a continent of heathenism, such missionaries sow the tares of strife, discord, and disaffection, among brethren; and in truth, they propagate the weaknesses, follies, and vices, which encumber and disgrace Christianity at home, in foreign and heathen lands. They are led into this fatal error by ultra-Sectarianism, which, however valuable in their eyes, is an odious deformity in their creed; a morbid fungus upon their body ecclesiastic, and sits like an incubus upon their power of doing good; and demonstrably is this the case in the foreign missionary field.

The evils thus depicted and deplored are not fanciful, but real. And at this very hour they are operative and

efficient in many places occupied as missionary ground, at home and abroad. Nor will the world ever be converted by such ultra-sectarian labours, by whomsoever dispensed; so far from it, they are an insuperable and perpetual obstacle to this desirable consummation. And it is in this light especially that philanthropists and Christians are called upon to mourn the existence of this sin among the hosts of Protestant Christendom, and to labour for its extermination.

Nothing can be more certain, than that for the successful issue of missions among the heathen nations of the earth, it is the dictate both of reason and Revelation, of philosophy and religion, that the simple unadulterated word of God should be employed, and the gospel should be preached in its purity and simplicity, apart from the theories of the schools, and the philosophy of scholastic divines. Much more necessary is it, that the disputations, wars, and fightings, which are among us, should not be even so much as named among the converted heathen. Is it wise, prudent, or Christian-like, then, to induct the unsophisticated minds and hearts of converted pagans into the dogmas of ultra-sectarianism; or can we expect from such a course aught, as the result of our labours, but a spurious Christianity, little better than the religion from which we would fain convert them.

It is freely granted, that these ultra-views are not entertained and practised upon by all who bear the name of the denominations alluded to, and our strictures only apply therefore, in justice, to those to whom they belong, and for such only are they designed. But wherever and whenever these and kindred evils exist, and by whomsoever this spirit is manifested, we have an exhibition of what we call ultra-sectarianism, which we

denominate a humbug, an imposture, by which men deceive others, and are themselves deceived. It is the prevailing sin of the church, the very "mystery of iniquity." In the forcible language of the Rev. Samuel H. Cox, D. D. — "the sin of sectarianism appears to be rottenness at the heart of the body, and poison in the very soul of the church. It is a deadly injury to any denomination of our vaunted fondness. It consists in exalting local against universal interests; private against catholic views; party against piety; policy against principle; and *our* men, *our* measures, *our* doctrines, *our* views, *our* prosperity, against the glorious commonwealth of the King of Israel. And what is this but exalting earth against heaven? It hardens the heart of a minister of Christ, and converts him while it justly lessens his influence, into a cruel inquisition. Piety hence is nothing, but as party feels its influence. If there is any sin denounced in the oracles of God as the very quintessence of deceitfulness, the very sublimity of treason, the very hypocrisy of usurpation, — in short, the very personification of the man of sin, the son of perdition, — we have here the identity of the evil in the *temper of sectarianism.* If this temper were well analyzed, it would be found to consist of very unlovely and anti-Christian ingredients. The elements of its composition would be found probably to be *deceit, hypocrisy, ambition, selfishness, apprehension, suspicion, envy, jealousy, sordid feelings, false zeal, and the wrath of man which worketh not the righteousness of God.* Its *holy* pretensions constitute one of its worst characteristics; but another of its worst is, the stealth and address with which it often invades the *truly good.* No man is more deceived by it than he whose self-complacency, beguil-

ing him from a needful vigilance against its approaches, presents him to himself as an exception to the rule. Hence, he neglects himself in that very matter in which others can do least for his preservation; and cares for others in those very relations in which he ought to honour the Supreme Inspector, and feel as much the solemnity of his own accountable action."

This quotation is introduced, because of the vigorous and nervous style in which the subject under notice is described; but it deserves a place here especially, because it is contained in one of the most *ultra-sectarian* publications which this world has ever witnessed, and to which an indirect reference has already been had in this chapter. The fact that such a man should be thus beguiled into a reprobation of his own labours, should remind us all of our own infirmities, for "happy is he who condemneth not himself in the thing which he alloweth."

It would be absurd to expect among men of different minds, absolute and perfect uniformity of sentiment on any subject, whether secular or religious. No example of such entire unity of views can be found upon earth; nor does the history either of the church or the world, furnish evidence that at any period in past time, were men thus fully agreed in all respects touching any topic of philosophy or morals. Differences of opinion on various minor points, existed among the patriarchs, prophets, and apostles, whose lives are written in the book of Revelation; nor have we any rational ground to anticipate that absolute identity of opinion will be attained by the mass of mankind, or by the multitudes who may ultimately be numbered among Christendom, at any future time, while men continue to be fallible, and while

their intellectual organization is so various. Hence the utopian project in which some have embarked, and in the success of which many wise and good men have lived and died, derives no authority either from reason or revelation.

Nevertheless, the annihilation of what we denominate ultra-sectarianism may be confidently looked for, as the legitimate and necessary result of the prevalence of enlightened Christianity. Recent developements in various religious denominations in our own and other countries, are strongly indicative of approximation to this desideratum; and the evidence is before the world, that there are those in the ministry and membership of different churches who are prepared to feel and act in concert for the formal renunciation of the sin of ultra-sectarianism. Witness the hosts marshalled under the banner of the British and Foreign Bible Society, the American Bible Society, the great Temperance Reformation, and some other great benevolent enterprises of the age. In these and kindred associations for Christian effort, multitudes have learned to abhor their former ultra-sectarianism, and loathe themselves on account of it. Retaining their distinctive denominational organizations, they nevertheless see "eye to eye," in these "labours of love," nor can the remotest semblance of disunion be perceived or detected, among those who are fully enlisted in these great and catholic objects.

As the fruit of a similar spirit volumes have been written, and essays furnished for the standard religious periodicals of the various churches, at home and abroad, for the purpose of promoting "Christian Union;" and the "abolition of sects," among Protestant Christians has been seriously proposed, and elaborately advocated,

while very many modern theological critics and scholars have proclaimed their readiness to unite on some platform or common ground, whereon the substantials of Christianity may be retained, and the technicalities of ultra-sectarianism be abandoned.

Whatever may be the fate of any or all of these catholic and benevolent efforts, they must be regarded as highly ominous of good. And although no one of the existing sects of Protestant Christians may be either dissolved, or amalgamated with others, yet there can be little doubt that the master minds in many of them will "come up altogether out of Egypt" upon this subject, in their individual capacity; and so far as they are personally identified with the sin of ultra-sectarianism, they will abjure and rupudiate it forever. A variety of virtuous and Christian motives may retain such, in intimate and attached relation to the particular denomination of their preference, and their influence in such relation cannot but be salutary; while congeniality of soul will unite them indissolubly to kindred spirits in their sister churches, and their "little leaven will leaven the whole lump." For it cannot be doubted, that enlightened Christianity is slowly, but surely, dilapidating the partition-walls, once so high between different evangelical sects; and that their utter demolition would not more closely unite the hearts of many, whose fellowship with their brethren of other and different denominations, is now "without a dimning veil between." Such have mutually agreed to "forbear one another in love," and though bearing a different denominational name, they have "one Lord, one faith, and one baptism," and they love not in word only, but in deed and in truth.

Whether an organization of such into a separate and

distinct church or denomination, is either practicable or desirable, is a question which need not now be mooted. The danger which might be apprehended that they would thus become only an "anti-sectarian sect," may be a valid objection to such a step. But that there are many in all the evangelical sects, at home and abroad, who are sentimentally prepared to renounce "sectarian Christianity, for substantial Christianity," and could heartily subscribe to a common creed, from the articles of which every spice of ultra-sectarianism should be excluded, is an opinion which cannot be doubted by any who are not ignorant of "the signs of the times." Multitudes in all the churches, are becoming more in love with their religion than with their sect. They begin to venerate the substance of Christianity, more than the *forms* to which they have been accustomed, and their love to the "household of faith," is as sincere and cordial to those who are without, as within the pale of their own church. All such are repenting of the sin of ultra-sectarianism, and their example and testimony against it is more and more potent in their chosen denomination. They remain in principled adhesion to their own sect, not because they deny or even doubt the piety, purity, or excellence of others, but only because they find greater enjoyment, or better opportunities of usefulness for themselves in its enclosure. And while their conscientious preference is thus given to their own creed, forms, and ceremonies of worship, they withhold not equal homage from their brethren who prefer other creeds, forms, and ceremonies of worship, while giving evidence of similar evangelical experience and practice.

That such examples are multiplying in Christendom is among the evidences and the fruits of the prevalence

of enlightened Christianity, and the spread of sanctified learning. Such men, when constrained by duty to the cause of truth, to bear testimony against Popery, infidelity, heresy, error or sin, whether in churches or individuals, do so in the name and on behalf of Christianity, not of their own sect. When they engage in enterprises for the reformation of sinners, and for the conversion of the world, they will not expend their energies in aiming to proselyte to any sect, not even their own, but they will uniformly and consistently postpone all denominational interests to the one great absorbing object, that of extending the kingdom of Christ, and promoting the salvation of souls, irrespective of all party or sectarian advantages numerical or otherwise. Nor would their zeal be diminished in the least, if they anticipated the annihilation of their own and chosen denomination as a distinct sect of Christendom, by reason of the success of their catholic and Christian efforts. While others are for Paul, Apollos, or Cephas; — they are for Christ. While others are clamorous for the success of Methodism, or Presbyterianism, Episcopalianism, or the ism under which they are enrolled, the hearts and voices of such are ever exclaiming, Let Jesus reign!

As the examples of this spirit are multiplying in the churches, a virtual union, ample for all practical purposes, is rapidly developing itself, and with the reformation from the sin of ultra-sectarianism, a conservative influence is accumulating an amount of strength and power which argues the downfall of *ultraism* in every other department. Nor can this result be looked for by any other instrumentality; and we denominate this influence conservative because it is eminently so, and for the additional reason that the reign of humbug in church and

state, is necessarily destructive and ruinous; if it be not arrested by the speedy overthrow of the ultras, who are ever the most active, zealous, and indomitable agents, not only in the various benevolent and religious sects, but as demonstrably in the departments of politics, philosophy, and morals.

It was forcibly stated by a distinguished scholar and divine, on a recent public occasion, that Satan is the grand adversary who has adopted *ultraism* as his own subtle device. And when he cannot otherwise arrest or defeat any good or great object, he modestly proffers to become himself the postillion, that he may hasten its progress. Men are so "ignorant of his devices," that in their zeal to "go ahead," they give the reins of the car to this Jehu of ultraism, and thus hope to hasten on even a good cause, while *the devil drives!* And that this ancient driver has lost none of his destructive characteristics since he drove a "herd of swine down a steep place into the sea," need not be argued. The ruin and devastation of this "go ahead" system, in the present secular and political aspect of the nation, as well as in matters of science, philanthropy, and religion, are no where more apparent than in New-York. Witness the rage for speculation, and gambling in stocks and real estate, which has engulphed so many of our citizens, and well nigh ruined many of the members of Christian churches. See the strife and tumult in relation to Banks and no Banks, specie and paper currency, — mark the luxury, excesses, and wild extravagances which are exhibited by every party, and the heated controversies which have been engendered on a great variety of topics. Witness the state of the political and religious press among us, and listen to the harangues of fiery

zealots and demagogues on almost every topic of excitement, and we shall be constrained to admit that the strange infatuation of ultraism and humbuggery, is threatening to overwhelm the entire population. Nor is it irrational to suppose that such results are the consequence of some infernal agency, and that the locomotives by which the community seem to be impelled so furiously, are "set on fire of hell."

In the foregoing pages, a number of the humbugs by which the public have been gulled, have been separately examined, with the view of exposing in the sun-light of truth their heinous character, and their mischievous tendency. And a feeble attempt has been made at remonstrance and expostulation with the infatuated dupes of these flagrant delusions. But there are a great variety of examples no less to be deprecated because of their intrinsic vileness, and most deplorable consequences, to which no allusion has been made, although the citizens of New-York are greedily bolting them down with equally marvellous gullibility. Nor is it possible to keep pace with the rapidity with which new and successful humbugs are introduced among us.

Since this work has been in the press, although but a few weeks have elapsed, another has been added to the religious humbugs which already abound in this great city. It is scarcely credible, and yet it is lamentably true, that the horrid profanities and unblushing blasphemies of MORMONISM! have been belched forth to crowds of gaping fools in the city of New-York. The agent in this new monstrosity, calling himself an ELDER, has found a professed minister and Christian congregation, so called, in our midst, who have allowed the Sabbath to be outraged and their temple of religion desecra-

ted by the public propagation of the mysteries of *Mormonism!* The effect has been precisely as with any and every other imposture however foul and revolting to truth and decency. Multitudes who believe in "Animal Magnetism," subscribe to "Phrenology," are the willing victims of every form of "Quackery," and have adopted the creed and practice of "ultraism;" — multitudes of such, have gathered around this *Mormon oracle*, and drank in wisdom from his "golden bible!" The entire community of infidels at Tammany Hall, hailed his arrival as auxiliary to their cause, and welcomed him to their Temple of Reason, substituting his ministrations for their own Atheistical exhibitions on the Sabbath day. And the "half has not yet been told," for already scores of disciples have been rallied around the standard of Mormonism, from among the members of Christian churches! many of whom have been *re-baptised* by this ELDER, into the new religion! and thus this most shocking humbug has been domiciliated among us. Nor will it cease to spread, until like the kindred enormities of Matthias, some high-handed and out-breaking iniquity shall wind up its history in pollution, infamy, and blood.

But we forbear to enlarge on this prolific theme, since surely it is "enough to make one hang his head, and blush to own himself a man," when such humiliating and degrading exhibitions of besotted stupidity are multiplying on every hand. Nor is it possible to imagine or conceive an imposture, whether old or new, which is too base, or obscene, or infamous, or stupid, to make proselytes in this city of New-York; and from some of these examples it is plain, that the more igno-

rant and depraved the agents employed in propagating it, the greater will be its success. Has "reason fled to brutish beasts?" or are our citizens given over to strong delusions? And is there no remedy? Verily, there is reason to fear that unless the dominion of humbug among the more enlightened portion of our population, can be overthrown; the prevalence and success of these impostures in the lower walks of life, will neutralize civilization itself, and savage barbarism, such as the "abomination of desolation" itself, will become rife in the midst of this London of America.

Let it never be forgotten, that the grosser and more loathsome class of impostures which shock the sensibilities of the more refined portion of the community, owe their existence and perpetuation to the reception which the more polished humbugs receive, among those who claim to belong to "good society." Nor can we justly reproach the ignorant and depraved, for being bewitched out of their senses by vulgar and filthy humbugs, while the example of those to whom they are ever indebted, continues to prolong the reign of imposture by similar gullibility, thus establishing in their own persons the fashion of humbug. Nor need we wonder, if under such circumstances, we should witness radicalism, agrarianism, and infidelity springing up, and flourishing on every hand.

It is full time that our citizens were awake to this important subject, and this humble attempt has been made with the design of furnishing an antidote to prevalent fanaticism, if haply the author can succeed in gaining the public eye and ear. For should popular delusion continue to spread, and public gullibility persist in swal-

lowing every monstrosity which impostors shall have the ingenuity and depravity to devise; our city and common country, will be cursed with moral blasting and mildew, and science, philanthropy, and religion itself, will all be supplanted to conform to the fashion of the age, which may justly be denominated, — "the age of humbug."

FINIS.

☞ Several typographical errors having escaped correction in the early proofs of this volume, this apology is offered in lieu of an *erratum*, as they will be obvious to the reader, and do not, it is believed, affect the sense materially.

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[From the Churchman, Feb. 10, 1838.]

THE STORY OF GRACE HARRIET, *the Little Sufferer.* Sold for the benefit of her family.

This very interesting little book, published under the sanction of the Executive Committee of the General Protestant Episcopal Sunday-School Union, is written by a lady, and narrates in familiar and pleasing language the character of a little girl, who, at the age of ten years, had acquired such a knowledge of her Saviour, as few individuals even at a far more advanced period of life obtain. Grace Harriet, had she lived, would no doubt have been an ornament to her religious profession; for styled "*the little sufferer,*" which, from the account given of her she must have been, she was at the same time the *happy Christian — a child in years — a saint in suffering!* But it pleased GOD to terminate her afflictions, and to take her early to his rest. No one, we presume, will read these pages without profit. They are, moreover, worthy the perusal of all; they set forth very strikingly the importance of Sunday-School instruction, and exhibit the value of our city missions. Had not this young Christian become the object of the affectionate care and earnest solicitude of her excellent friend and pastor, neither we, nor even the writer of her memoir, might ever have heard of her. But our missionaries seek out the retreats of misery and wretchedness; and many are the interesting, though oftener melancholy, scenes with which they become acquainted, and have it in their power to make known. As this little book is published for the benefit of a distressed widow, and its contents meet with our approbation, we hope it will have a very extensive sale. We therefore recommend it to the favourable notice of our Christian friends in general.

[From the New-York Evangelist, February 10.]

THE STORY OF GRACE HARRIET, *the Little Sufferer; who died in New-York, April* 15, 1837.

By the publication of this interesting narrative, the libraries of our Sunday Schools will receive a most valuable addition to their moral and intellectual treasures. The simple and touching story of actual suffering, and the uncomplaining meekness with which, under the influence of grace in the heart, it is borne, can hardly fail to prove useful to any reader, but especially to the young, whose unsophisticated hearts are so tenderly alive to the calls of sympathy. The almost incredible suffering, the wonderful patience, the uncommon maturity, and the sweet amiableness of GRACE HARRIET, all living and breathing through the medium of the deepest and simplest piety, make this one of the most interesting and instructive books for children that we have seen. Nor is the interest or effect of the story in any degree diminished by the fact, that "Grace" was *one of us* — that this remarkable child was one of the common poor of New-York, of whom so many thousands are passing daily before our eyes, telling by their looks, more loudly than by their beseeching tones, the sad tales of their wants. Many children who read the book will remember the interesting subject of it; and it is to be hoped that not only they, but all who find their hearts moved to sympathy by this simple story of actual distress, will remember that there are thousands of cases within their reach, if not in all respects similar, yet loudly demanding the aid and the sympathy of those who have abundance; and while, as they read, a hundred plans will flash across their minds, by which they could have relieved the wants and mitigated the sufferings of Grace, let them not forget that the same plans will now answer, to relieve the wants and soothe the anguish of the living sufferers around them.

But our object was not to dwell upon the subject of the book, so much as to commend it to the perusal of all of every age, who love to witness an exhibition of the power of true religion, in imparting comfort and strength to the soul, when every other source is dried up; or who take any interest in actual illustrations of that beautiful declaration of Scripture — "Out of the mouth of babes, thou hast perfected praise."

[From the New-York Observer, Feb. 10.]

The Story of Grace.

This is one of the most interesting and attractive little volumes, which has recently issued from the press. Grace was the daughter of a poor widow, who had been reduced from comparative affluence to the most abject poverty. She died, about the age of *ten* years, of a disease in the spine, after protracted and most intense suffering. The main incidents of the book are furnishd from the last two years of her life, and show the wonderful power of religion, in enabling the little sufferer to bear with patience the dreadful disease, which consigned her to an early grave. The book is replete with touching incidents, and is commended to all, who love to "feel for other's woes," as highly instructive and useful. It is written in a fine, flowing style, and remarkably free from those literary defects, which too often mar our Sabbath-School publications. The book is published by John S. Taylor, in the elegant style for which his publications are distinguished. It has two beautiful and significant engravings. The avails of the book are to be applied to the support of the widowed mother and her family; and surely, after reading the book, no one will regret having contributed a few cents to alleviate the wants of so interesting and unfortunate a woman.

[From the Christian Intelligencer, Feb. 10.]

The Story of Grace.

This is an exceedingly interesting narrative, beautifully exhibiting the influence of religion, in the case of a child, who died at the age of ten years, having been afflicted for a length of time, with an excruciating affection of the spine. Every Christian, of whatever denomination, will read it with deep and fixed interest, and be prepared to recommend its introduction in the circle of youth and children around him. It is filled with interesting incidents, and shows an affecting instance of piety in early youth shining forth, and cheering amid severe and protracted sufferings. It has been approved by the Executive Committtte of the General Protestant Episcopal Sunday-School Union, in the communion of which, little Grace was a member. It is however adapted to the Sabbath-Schools of other denominations.

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