

RELIGIONS OF THE WORLD.

AN

IMPARTIAL HISTORY

OF

RELIGIOUS CREEDS,

FORMS OF WORSHIP, SECTS, CONTROVERSIES, AND
MANIFESTATIONS,

FROM THE EARLIEST PERIOD TO THE PRESENT TIME.

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WORLD'S REFORMERS, ETC.

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PREFACE.

"PROVE ALL THINGS: HOLD FAST TO THAT WHICH IS GOOD."

THE interest and value of a comprehensive account of the Religious Doctrines, Ceremonies, and Phenomena, which have prevailed in all parts of the world, from the earliest ages to the present time, must be evident to every candid inquirer after the truth.

To give a full and minute statement of the Religious History of mankind, would require many volumes; but the most important particulars of an outline history will be found in the following pages; condensed with much labor from various works, and brought into a narrow compass, in price and typography.

I have labored diligently to make a faithful compend. I have also conscientiously endeavored to make it an impartial one. As far as practicable, I have given each sect the benefit of its own statement. Where no such authority has been at hand, I have taken what seemed the fairest accounts of other writers. I have not thought it necessary to criticise the creeds of others, or to obtrude my own.

Doubtless, in a work compiled from a multitude of sources, and relating to subjects which have been contested with great acrimony, there must be errors. I can only say that I have wished to give nothing but the truth; and that if this work has no other merit, it may claim that of entire impartiality.

J. L. Nichols

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RELIGIONS OF THE WORLD.

INTRODUCTION.

In good faith, and with great earnestness—in the hope, moreover, of being able to accomplish much good, I have written and compiled the following account of the RELIGIONS OF THE WORLD. I believe the book to be as thoroughly impartial as any book on such a subject can be. A bigoted sectarian would be satisfied with nothing less than pronouncing his sect right, and every other wrong. A more philosophical course would be to consider all creeds and forms as different manifestations of the religious sentiment.

But it is not as a philosopher seeking for truth, nor as a critic trying to point out error, that I have written. My only claim is that of being an honest historian. Despite the prejudices of education, I have endeavored to do the same justice to Catholic and Protestant, Jew, Mohammedan, and Buddhist. All are looked at from the same standpoint of impartial recognition and friendly feeling.

In the arrangement of the work, I have followed what seemed a natural order. I have given first an account of the most ancient and wide-spread religious systems and opinions, and such as have prevailed or still prevail in that largest portion of the world, usually termed uncivilized and heathen. I have next given an account of Christian sects, from the commencement of the Christian era to the present time. Lastly, I have given some notice of the most recent sects, opinions, and religious phenomena. He that sees the whole must be better capable of judging than he that sees only a part. It is only by becoming acquainted with all creeds that we can form any just opinion of their relative merits. Those who are the most ignorant of the beliefs of others are the most bigoted to their own. The contests and persecutions of religious sectarians, one would suppose, must be as offensive to God as they are disgraceful to man. Religious liberty must become more than a name before men can unite in social harmony. The first step toward making men friends, is to make them acquainted. The first step to religious charity is religious intelligence.

I may seem to make high claims in respect

to the intention and use of this work, but I advance none on the score of its literary merits. A number of the accounts of Christian sects are copied almost verbatim from Hayward and other standard authorities; the rest of the matter has been gathered from works of ecclesiastical history, mythology, voyages, travels, and sources too numerous to particularize.

Our country, in its Federal and State constitutions, has everywhere asserted the great principle of Religious Liberty. The Reformation demanded, as against the Roman Church, "the right of private judgment in matters of faith." We have embodied that principle in our political constitutions; but it is often forgotten in our laws and usages. In theory, every man in this country has a right to worship God according to the dictates of his own conscience, or not to worship him. But practically, the Jew, Mohammedan, or Sabbatarian is obliged to keep the Christian Sabbath. A Jewish boy who presumes to play at marbles on Sunday, is arrested by the police, and his father must close his shop and stop his labor. Men are taxed for chaplains in Congress, Legislatures, Army, and Navy. Infidels suffer legal disabilities; in some States men are imprisoned for blasphemy; unpopular sectarians are denied political rights, and often subjected to persecution.

Our pretence of religious liberty, therefore, is often a sham; and we have very imperfect notions of human rights in religious matters, as in many others.

This work, by presenting a broad and impartial view of all forms of religious development and manifestation, may be of service, it is hoped, to the great cause of human emancipation from the errors and bigotries of the past and present eras.

The facts presented are very striking. We shall observe that of the thousand millions of the human race, more than three-fifths are Pagans; one-tenth are Mohammedans; but one-fourth nominally Christians; and the inconsiderable number of seventy millions Protestants. Christianity is of comparatively recent origin. Even Judaism, the despised creed from which Christianity sprung, is of

modern origin, when compared with the religions of Egypt, India, China, and Japan. These facts should make people who respect the rule of majorities, tolerant, at least.

But the constitution of the human mind furnishes the best argument in favor of religious liberty.

Belief is an involuntary act of the mind, not depending at all upon the will of the individual, but upon the nature of his faculties, the cultivation of his reason, and the bias of his education.

A man with one kind of mind will believe in one God, or in twenty; another, with a different mental organization, is incapable of believing in any sort of spiritual existence. Most men believe what they are taught, and continue to believe what they are taught earliest. It cannot have escaped the slightest observation, that in nearly all cases the partisans of any faith have been born such. Conversions from one faith to another have been rare. Great religious changes, when they have occurred, have generally been by the exercise of arbitrary power.

Difference of mental constitution will go far towards accounting for the different creeds and sects into which most religions are divided. Men of great benevolence are inclined to be Universalists, while Calvinists are generally of a more stern and implacable disposition. These creeds react again upon the minds of those who are educated to believe them.

Thus we shall find that every creed is modified by the dispositions of its professors, and very good as well as very bad men may be found among the sincere believers of every creed in the world. It is a great mistake to suppose that honesty, virtue, and benevolence are confined to any one religion, or that they may not exist without any religion whatever. We have had thousands of examples of the highest probity, the purest benevolence, the truest patriotism, among men of no sect.

This is no argument against religion, nor against any particular creed; but it is an argument in favor of that universal toleration which should belong to our institutions.

Since, then, no man is accountable for the accident of his birth, nor can avoid the influences of his early education; since no man can, by any effort of his will, believe or disbelieve anything whatever; since, whatever his belief or disbelief, he may be a good man and a good citizen; since a man's religious belief is, besides being involuntary, quite a private affair of his own, and one for which no human being can properly hold him accountable, it follows that the freest toleration and the most perfect religious liberty should everywhere prevail, and that everything like persecution for opinion's sake should be banished from the political and social institutions of the world.

Our country, in the theory of its political institutions, has set the world a noble exam-

ple. The State stands by itself. It recognizes no religious creed, no sect, no Sabbath.

A Mohammedan, a Jew, or a Pagan, is as eligible to the highest offices of the government as a Christian. The rights of all are equally protected. The Presidents of the United States have been Episcopalians, Presbyterians, Unitarians, and Deists. One of the justices of the Supreme Court is a Roman Catholic.

But though a toleration so complete is incorporated in the constitution and government of the country, we still unfortunately find too much religious persecution in society.

The Presbyterian despises the Universalist; the Unitarian is shocked at the bigotry of the Calvinist; and the Methodist looks with a kind of horror upon the Roman Catholic, without reflecting upon the causes which have made them of different creeds, and that, with a simple change in the circumstances of birth and education, each would find himself of the other's opinion.

Do we wonder that the truth, being somewhere, is not found by its diligent seekers, so that all men shall be of one opinion? Such a thing is as difficult as it is to find two men of precisely the same mental constitution. We cannot find two leaves or two blades of grass precisely alike—much less two human intellects. Every man's idea of a Supreme Intelligence is founded upon his own temper and disposition; and as men worship their own idea or conception of God, no two men can worship precisely the same being, or have exactly the same idea of his nature and attributes.

How charitable, then, ought we to be! How foolish in us to find fault with the religious belief of others, when they are also laughing at our own! How ridiculous, for the insignificant creatures of this insignificant grain of the universe, to be quarreling with each other about our notions of the Creator. In religion as in all other matters, there seems no way but to recognize the right of every man to do as he pleases, with the limitation that he do not in any way interfere with the equal right of every other.

This seems to be the true doctrine of not only religious liberty, but of all freedom and right. The man who assumes to govern another, further than is needful to protect himself, or some one who has a right to his protection, exercises a despotism, whether he governs by opinion, majority, "Divine right," or the bayonet.

Liberty, political, social, or religious, exists only in name; little in idea; scarcely at all in reality. A majority in Western New York can impose a law upon the Empire City, against the wishes of its entire population.

That this work may help to enlighten the public mind, and so prepare the way for a true idea of freedom, and more charity of opinion and practice, is the earnest desire of

THE AUTHOR.

ATHEISM.

AN Atheist is one who denies the existence of a God; as the word *Theos*, with a negative particle, imports.

It may seem strange that we include Atheism among the Religions of the World, since, at first sight, the name appears to belong to such as have no religion; but this is a misapprehension.

As a general rule, all men possess the religious feeling in some degree. They have the sentiment of veneration; but this does not dictate as to the object of worship. The belief in a God is an act of the judgment, and though it may be influenced by the sentiment of worship, it does not depend upon it. Thus veneration or religious worship is the same feeling, by whoever exercised, and to whatsoever directed. He who adores the Sun, or Brahma, or Jupiter, or Jehovah, or Jesus, exercises the same original, innate faculty. And though a man may be found who cannot recognize the existence of a God, it will be found that he adores, none the less, some vast and incomprehensible idea of nature or of necessity.

There was a time when Atheism was considered a crime of the greatest enormity. In almost all ages and countries of the world, men have been severely punished as Atheists. Socrates, upon this charge, was poisoned. The Christian church, for a long time, burned those who were charged with this crime, or were by torture made to confess it. In our own day, and in this country, though we no longer poison or burn men for not believing as we do, in some States they are visited with certain legal disabilities, which amount to a persecution, for opinion's sake.

The great mistake which has been made in nearly all religions, is in considering belief a voluntary act of the mind. If a man could believe or disbelieve as he chose, without regard to the evidence, or his power to judge of it, there might be some sense in censuring and even punishing men for not believing the truth, provided we knew what the truth really was; but it happens to be otherwise. A man cannot say, I will believe this doctrine—I will not believe that. He has no such power; but is forced to believe certain things, according as they are presented to his judgment. To be sure, we have the power of pretending to believe whatever is for our interest—a power which many people, doubtless, exercise.

There may be, then, some men so unfortunately constituted as not to believe in a God. Must we blame them? Most certainly not. We are allowed to pity them, and it may be our duty to present the evidences of the existence of a Supreme Being to them in the same light that seems to us so satisfactory. We may say—all nature shows that it is the work of an intelligent cause. The vast machine of the universe must have had a crea-

tor. But we must not be astonished if the Atheist asks: If God made the universe, how came a God? It is as easy to imagine a self-creating and self-existing universe, as a self-creating and self-existing Deity. Both ideas are incomprehensible. I see the universe, and observe some of its laws. Where is the use of rendering the matter more complex and difficult, by supposing another Being, whose existence and attributes are just as difficult to account for?

In a word, the Atheist, lacking some faculty which you probably possess, is incapable of seeing and believing as you do. He cannot believe in a God—it is possible he regrets that he cannot. This may be a great pity; but there seems to be no good reason for hanging or burning the man on this account, since he may be an upright, conscientious man, and otherwise a good member of society.

In fact, were he not an honest man, he would most likely keep his Atheism to himself, since Atheism has had its martyrs, as well as other forms of faith.

The word Atheist is used in a wide sense, meaning a man who does not believe in any God; for were it more confined and particular, and should a man charge all with being Atheists who did not believe in the same God he worshiped, he would find few exceptions to his general anathema.

Atheism, by some philosophical writers, has been considered dangerous to the State. It can scarcely be so considered. As there is no bond of union—nothing of that positive character which binds men together, Atheism can never be a sect or combination. Its evils are individual. There is simply a lack of that restraining power, imposed by the fear of vengeance; and it is not to be questioned that a belief in temporal punishment or future retributions, may restrain men from crime.

On the one hand, it must be considered that Atheists, besides being so rare, that some have denied that any existed, are perfectly isolated, and are generally quiet spectators, students and philosophers; while, on the other hand, fanatics are bound together by the strongest ties, and are very numerous. Thus, while a few Atheists in France were writing metaphysics in their closets, fanatics were deluging the land in blood by the massacre of St. Bartholomew.

Hobbes, in England, who was called an Atheist, led a quiet, harmless life, while fanatics were carrying devastation and death throughout England, Scotland, and Ireland.

The observations of Voltaire on Atheism, are sufficiently curious to be quoted, as the conclusion of this article:

"Atheists, for the most part, are men of study, but bold and erroneous in their reasonings; and not comprehending the creation, the origin of evil, and other difficulties, have recourse to the hypothesis of the eternity of things and of necessity.

"The sensualist and the ambitious have little time for speculation, or to embrace a bad system; to compare Lucretius with Socrates is quite out of their way. Such is the present state of things among us.

"It was otherwise with the Senate of Rome, which almost totally consisted of Atheists, both in theory and practice, believing neither in Providence nor a future state. It was a meeting of philosophers, of votaries to pleasure and ambition, all a very dangerous set of men, and who, accordingly, overturned the republic.

"I would not willingly lie at the mercy of an Atheistical prince, who might think it his interest to have me pounded in a mortar; I am very certain that would be my fate. And, were I a sovereign, I would not have about me any Atheistical courtiers, whose interest it might be to poison me, as then I must every day be taking alexipharmics; so necessary is it both for princes and people that their minds be thoroughly imbued with an idea of a Supreme Being, the Creator, Avenger, Rewarder.

"There are Atheistical nations, says Bayle in his *Thoughts on Comets*. The Caffres, the Hottentots, the Topinamboux, and many other petty nations, have no God. That may be, but it does not imply that they deny the existence of a Deity; they neither deny nor affirm; they have never heard a word about him. Tell them there is a God, they will readily believe it; tell them that everything is the work of nature, and they will as cordially believe that. You may as well say that they are anti-Cartesians, as to call them Atheists. They are mere children; and a child is neither Atheist nor Theist; he is nothing.

"What are the inferences from all this? That Atheism is a most pernicious monster in sovereign princes, and likewise in statesmen, however harmless their life be; because from their cabinets they can make their way to be the former; that if it be not so mischievous as fanaticism, it is almost ever destructive of virtue. I congratulate the present age on there being fewer Atheists now than ever, philosophers having discovered that there is no vegetable without a germ, no germ without design, &c., and that corn is not produced by putrefaction.

"Some unphilosophical geometricians have rejected final causes; but they are admitted by all real philosophers; and to use the expression of a known author, 'A catechism makes God known to children, and Newton demonstrates him to the learned.'"

So writes Voltaire, who had so much reverence for his idea of a Supreme Intelligence, that he fought all his life against what he thought the base and dishonoring creeds and practices of the prevailing religious systems of his time and country. The religious world is greatly indebted to the infidel Voltaire.

DEISM.

DEISM and Deity are from the Latin word which signifies God; as Theism, Theist, Theology, etc., are from the Greek.

A Deist or Theist, therefore, is one who believes in, and consequently adores God. In a wide sense, almost all men, therefore, are Deists; but the word is commonly used in its more confined sense, as meaning one who believes in God, but rejects anything purporting to be a revealed religion.

Thus Voltaire, who had a profound belief in, and veneration for God, and who erected a temple to his honor, was a Deist, as he did not believe in the inspiration of the Scriptures, or in the mission of Jesus Christ.

The Deist believes in a sublime Intelligence, the presiding soul of the vast universe around him; but he does not believe in Joshua, Moses, Jesus, or Mahomet, as the revealers of his will, unless in a very restricted sense.

Looking upon the suns and systems of the universe, revolving in sublime order and harmony, and the developments of life upon this globe, upon all the laws and operations of nature as so many expressions and records of Divine wisdom, power, and goodness, the Deist denies the necessity of any other revelation, and rejects all that have thus far been presented as quite unworthy of his conception of God.

Thus the Deist holds that the only revelation worthy of God is found in his works. These, he contends, form an everlasting, changeless, and sublime volume, which cannot be mistaken, whose pages are open to all mankind. A book, pretending to be a revelation of God, which corresponds with the teachings of nature, is useless; if it contradicts them, it is false.

Thus Deists, like all religionists, claim that their own belief is the purest and the best, the one most worthy of God, and best adapted to the dignity of human reason. When the Deist is called an infidel, he denies the accusation. "Instead of believing less," he says, "I believe more than others. I entertain a higher and nobler view of the nature and attributes of the Divine Being; I do not degrade him with human passions and petty interests, nor imagine that this little planet has been favored with his special revelation. The God I adore is worthy of the universe—such a being as all the laws of nature bespeak him."

The ancient philosophers were for the most part Deists. It is evident that they paid little attention to the forms of worship observed by the common people. There is reason to suppose that a vast number of men of all educated and enlightened nations, Chinese, Hindoos, Persians, and of Mohammedan and Christian nations, are, strictly speaking, Deists. Such, to a great extent, are the sect of

Unitarians. A vast number of them, believing in the unity of God, look upon Christ only as a man of extraordinary excellence—one of the world's reformers—and upon the Bible as a collection of historical and poetical books, of no great authority. It is supposed that there are a great many, united with all Christian sects, who really believe nothing beyond the existence of God; but who, from habit and convenience, conform to various modes of worship.

Thus, though there is no formal association of professed Deists—unless a portion of the Unitarians and Quakers may be so considered—there is no doubt that there are really more persons who are Deists, than of any other belief.

We are not considering any form of faith as good or bad—or as better or worse than another. There is, however, this to be said of Deism. It is the foundation of all other beliefs. We must, first of all, believe in a God, before we can receive any faith, doctrine, or revelation concerning him. Thus all religions have Deism for their base, whatever superstructure of inspirations, prophecies, miracles, or mysteries are raised upon it. Thus the Jew must believe in God, before he could recognize the authority of Moses; the Mohammedan, before he could receive the Koran; the Christian, before he could believe in Christ and his gospel; so that, whatever be the true religion, Deism, or a recognition of a Divine being, is its foundation and stepping stone.

A pure Deism is the simplest of all religions—and simplicity is an element of the sublime; so that this very simplicity may have made Deism attractive to severe and philosophical minds.

It has but two elements—God and nature; nature being looked upon as the material expression or manifestation of God. So nature, the Deist contends, is the direct, visible, and eternal revelation of God—the only one that is or can be, by which our ideas of him are not degraded. The illimitable vastness of the universe speaks his power; its order, harmony, and perfect laws, his wisdom; its beautiful adaptations to the use and happiness of all his creatures, his goodness. Such a being, so infinitely great, wise and good, the Deist contends, must, without any other revelation, be adored by every intelligent being in the universe.

Deists, guided by nature, recognize the religious sentiment in man; they see it developed in every form of faith and worship; but, as they contend, developed imperfectly and impurely; degraded with puerile conceits, low ideas, and vulgar superstitions. In this the Deist is doubtless very sincere; and he finds fault with every other belief, as the adherents of every other do with his.

Thus, to the Jew he says, You degrade God by attributing to him jealousy, revenge,

and other human passions, and by supposing that he would select one nation of this earth as his peculiar people, to the neglect of all mankind, as well as of the whole universe; to the Christian he says, You destroy the sublime unity of God, you make him a man, and you seem to think that the human race alone is worthy of his protection; while, addressing the Mohammedan, he says, You are better than the others, and but for your absurd belief in your prophet and his Alkoran, you would be quite right.

Deism, then, whatever its merits or demerits, does not differ from other *isms* in this respect. The Deist thinks that everybody is wrong, just in proportion as others differ from his own belief.

PANTHEISM.

This word is a compound of *pan*, all, and *theos*, God. Pantheism is that form of philosophical Deism which consists in a belief that God is the soul of the universe, and that all nature bears the same relation to the universal soul, that the bodies of men and animals do to their spirits.

Pantheism is one of the most ancient of religious doctrines. It was taught by Orpheus, and by several of the schools of Greek philosophers, and in modern times by Spinoza and Hobbes, as well as by many other writers on metaphysics and theology, of lesser note.

Pantheism is often confounded with materialism, and the latter doctrine, in its purity, makes all cogitative or mental power and action to depend on matter, while the former may suppose the reverse, holding that matter is but the unfolding of the Deity. Pure Materialism is Atheism—Pantheism makes all nature God.

No writer has spread pantheistical ideas so widely as Pope, because nowhere are they so beautifully expressed as in his poems, especially in his "Essay on Man," which, strangely enough, is used in our common schools throughout the United States. Never was Pantheism taught more perfectly than in the following lines:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul;
That, changed through all, and yet in all the same,
Great in the earth as in th' etherial frame,
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns;
To him no high, no low, no great, no small,
He fills, he bounds, connects, and equals all."

Considering attentively these lines, we see how fully Pope had adopted the Pantheistical philosophy, which is fully expressed in the line—

"Whose body nature is, and God the soul."

the idea of which is so finely elaborated in

the succeeding verses; and the same is stated in Epistle Third:

"Nothing is foreign; parts relate to whole;
One all extending, all preserving soul
Connects each being," &c.

The idea that man is a microcosm, or the world in little, favors the doctrine of Pantheism, or teaches it rather by analogy, for if the body of man represents the material universe, his mind or soul corresponds to the "All-extending soul," the great soul of the universe, from which all other souls are made.

If matter, as appears to us, fills all space, a Deity as infinite must pervade all matter, and this is the commonly recognized doctrine of God's omnipresence. If God be everywhere present, it follows that he is everywhere active, because we cannot conceive of a passive deity; and if everywhere active, all nature must be the subject of this activity, and the manifestation of this pervading power—and this deduction is Pantheism.

Pantheists hold, with Plato, to the eternity of matter, because they cannot conceive of a God as separate from his attributes and manifestations. Their minds cannot grasp the idea of a spirit existing in a void of infinite space, in an infinite past eternity, without any conceivable exercise of any one of his attributes. They therefore believe that matter is as eternal as God; that both are inseparable, and necessarily dependent on each other, so that there could be no more a God without a universe, than a universe without a God.

It is objected that this connection of God with nature, making him the active agent in all her operations, is degrading the Deity. It makes him the author of all evil as well as all good—performing the meanest as well as the grandest operations. But if this doctrine is objectionable, it is taught by those who would not confess themselves Pantheists. Thus it is said that it is "in God we live, move, and have our being; and the omnipresence and omnipotence of God, as recognized by the most orthodox sects, present the same objections.

There are Pantheists who recognize what they term a cogitative quality of matter, and who consider the universal soul rather as an effect than a cause, making God inferior to nature.

Thus they say, all the great laws and principles of nature are eternal and self-existent. Such are all the mathematical principles and geometrical combinations. Such also are the laws of chemistry, optics, &c. It no more required God to make these self-existent principles, than for him to cause that two and two make four, which it is not even in the power of God to alter.

They hold, then, that God and nature, as the united body and soul of the universe, are the necessary result of certain positive principles, always existing and always active.

This doctrine is so near to Atheism, that it is not very easy to distinguish the difference. It is charged that every Pantheistical theory tends to the same result; but it is scarcely safe to follow any theological doctrine very far; at least it would not be if we had the Inquisition.

Perhaps the best thing connected with what may be called the philosophical creeds of religion, is their toleration. Philosophers never persecute; they never burn men at the stake for a difference of opinion, or involve whole nations in bloody wars. Even the worst enemies of the doctrines of Spinoza and Hobbes admit the excellence of their characters; and it must be admitted that a mild and benevolent Pantheist is a better man than a fanatic who hates and persecutes his fellow men for a difference of opinion, in regard to matters which we know very little about, and which, possibly, do not much concern us.

BUDDHISM.

There are in the world four millions of Jews, 111 millions of the followers of Brahma, 120 millions of Christians, 252 millions of Mohammedans, and 315 millions of the professors of Buddhism. Some estimates make the numbers of the latter faith much greater. As the religion which is believed by nearly or quite half of the human race, we have chosen it to occupy nearly the beginning of this series.

According to the most reliable accounts, this faith had its origin in India, about one thousand years before the Christian era. It had been preceded for ages by the Brahmanic faith, which it to a great extent superceded, and to which it bears a similar relation with that of Christianity to the religion of the Jews.

At the period mentioned, Sarvarthasiddha, who was also called Godama, was born of a virgin, and, according to his followers, is believed to have been an incarnation of the creative power, thus descended to teach a true religion to mankind. A few days after his birth, on being presented in the temple, the image of a deity bowed its head in token of the divine approbation. In his tenth year he was placed at school, and soon after he astonished his teachers by the most wonderful powers and gifts; nor was the beauty of his form the less remarkable. When he was about twenty years old, he retired to a cave, to reflect upon the miseries of mankind, and at the end of seven years he came forward as a religious teacher.

The most extraordinary miracles are related of Godama, who was afterwards called Buddha—a name signifying sage, or one possessed of superior wisdom—which we need not repeat, as nearly every religion ever propagated in the world has been supported by the real or pretended miracles of its founders. We therefore proceed to give some brief ac-

count of the doctrines of this, the most widespread and hitherto successful of all modes of human faith.

Buddhism, whatever may be its intrinsic merits, is a much more refined, benevolent, and philosophic system than that of the Vedas, which, to a great extent, is superceded.

Buddhism teaches that there is one God, self-existent and eternal, manifested as the Creator and Preserver, making a Trinity or triple manifestation of one Deity. The Unity of God, and of the whole creation as a part of his sublime being, is maintained in all the religious writings of Buddha, and the multiplication of images and individual objects of worship, can only be compared to the adoration of saints or heroes in other faiths.

Buddha taught to his disciples the maintenance of the utmost purity of life, justice, benevolence, and peace. He taught that the soul of man is a part of the Divine essence, and consequently immortal, and happy or miserable in a future state of existence, according to its deeds on earth. The summit of happiness and heaven he taught to be a re-absorption of the soul into the perfect bliss of the Divine essence; and to this sublime existence men were to direct all their thoughts and hopes.

While the pure, the just, and the benevolent are thus to be rewarded with the joys of heaven, and a participation in the very being of the Creator, the wicked are threatened with protracted though not eternal torments in a series of hells, whose punishments and their duration are in proportion to the enormity of their offences. But there are lesser punishments, or rather extended probation, for those who are not fit for heaven, nor have yet merited hell.

Those who do not restrain their tongues, nor check irregular desires, and who omit giving alms, are sent after death into the bodies of inferior animals, to resume after this penance their probationary state.

Those who fail in respect to the teachers of religion are punished with a very low degree of animal transmigration.

Those who in this life are of quarrelsome disposition, and who use deadly weapons in their quarrels, are after death consigned to desolate mountains, on the shores of a boisterous ocean, to suffer from hunger, thirst, and wretchedness.

Those whose crimes are of a deeper dye are consigned to a hell of eight degrees of punishment and duration, to which the souls of those who die in their wickedness are consigned by judges, who weigh their offences against their good deeds in balances. Of the eight hells, four are hot and four cold, and in the computation of infernal time, one day is equal to a thousand years—a computation which is also recognized in the Scriptures.

In the first sphere or compartment of hell, the cruel, irascible, quarrelsome, and dishon-

est, are to be torn with red hot pincers, and then exposed to intense cold. Their bodies are then brought together again, and again torn apart during five hundred infernal years.

Slayers of oxen, swine, goats, etc., hunters, kings given to war, and oppressive rulers, are for the space of two thousand infernal years to be ground between four burning mountains.

Those who will not assist their neighbors, but deceive and vex them; who are drunkards or guilty of immodest actions; robbers by fraud or force, corrupt judges, and they who use false measures; incendiaries and assassins, etc., each endure an increased and protracted torment; while those who slay their fathers or mothers are doomed to the most dreadful and longest punishment.

While these punishments and purifications, according to Buddha, await the wicked, the delights of heaven are for those who reverence their parents and the aged; who respect God, the law, and the priests; who abhor dissensions and quarrels, and who are charitable, especially to religious teachers.

The priests of Buddha are bound together in religious communities, like those of the Roman Catholic Church, and for hundreds of years before the Christian era they had their monasteries and orders. Every one gives way when a priest approaches, and though they are treated with such respect, their manners are simple and their morals uncorrupted. Their benevolence is said to be active and unaffected; the prisoner, the stranger, and the poor are sure of receiving their assistance. Though willing to make converts and extend their own doctrines, they are perfectly tolerant, and never persecute for opinion's sake. Formerly female convents were common as well as male, and they still exist in Thibet. Into these convents women are received with imposing ceremonies, taking upon them vows of perpetual celibacy.

It is but natural to suppose that a religion spread over India, Ceylon, China, Japan, and almost all Eastern Asia, and believed at one time by a majority of the human race, which has, moreover, existed for nearly three thousand years, should be divided into various sects and schools, which differ to a greater or less degree upon certain portions of their religious faith. This is the case in regard to Buddhism, as well as other religions.

Another school supposes that God exerted a more active agency, and created five elements, endowed with consciousness, and that from these proceed all things.

Another sect holds that all souls, first pure and free from matter, became gradually clothed with it, by first conceiving material desires and passions, making these the causes and not the results of organization.

Another teaches that creation is simply the result of the Almighty will—a manifestation of divine volition.

All teach that the most desirable state is that of perfect tranquillity, that enjoyed by God.

Buddhism teaches that the world has been several times destroyed, and that at the present period it is in the fourth or last stage since its last reproduction. In two thousand years there will appear a prophet who will foretell the period of its next dissolution; at the period mankind will have degenerated in age and stature, but his preaching will produce the happiest effects, a millenium in fact, or one thousand years of virtue and happiness. The four cardinal virtues which he will preach are those of the Buddhist religion—charity, reverence for age, justice, and brotherly love.

Such is the belief of more than three hundred millions of the human race, over whom it spread itself gradually in the progress of centuries, and over whom it maintains its mild and peaceful sway. We do not say, either that the religion is perfect, or that those who profess it live up to its requirements. Human nature is everywhere the same, and in this respect one people has little to boast over another.

The thoughtful and the wise of all creeds will find in the brief account of this religious faith much food for profitable reflection.

BRAHMISM.

The religion of Brahm, or the Brahmins, is the oldest of which we have any account. We may not credit its pretended antiquity, and may suspect the authenticity of the records which go back twelve thousand years or more, still there can be no reasonable doubt of the vast antiquity of the religion of the Vedas and the Shasters, which, we have said, preceded the religion of Buddha.

Brahmism is the religion of the Hindoos; it is connected with their forms of society, the *castes* into which they are divided, and its ceremonies are connected with all the actions of their lives. No religion has so powerful, so constant, and so all-controlling an influence.

Brahm, or God, is declared in many sublime passages of the Vedas, or Sacred Scriptures of the Hindoos, to be the almighty, infinite, eternal, self-existent Being, who sees all things, and is everywhere present; the Creator and Lord of the Universe, its preserver and destroyer, who can neither be described nor adequately conceived by the limited faculties of man.

Whilst Brahm, the Supreme Being, remains in obscurity, he is represented or manifested in three beings, Brahma, Vishna, and Siva, or the creating, preserving, or destroying powers of the world. The various changes of the world have been brought about by nine successive incarnations of Vishna, in the human form. One more, the tenth, is yet to take place, in which he will appear upon a white

horse, with a flaming sword, for the destruction of the world and the everlasting punishment of the wicked.

Each of these incarnations is worshiped as a deity; and it is somewhat remarkable that one of these deities is called Chrishna, and that he is the favorite god of a large portion of the Hindoos, and held to be the most perfect manifestation of the Divinity.

His incarnation dates many thousands of years ago, and he is said to have been born of a virgin, to have performed miracles, to have led a life of purity and virtue, and finally to have made himself a sacrifice.

By one Hindoo writer on theology, he is addressed as "The Most Holy; the most high God; the Divine Being; before all other gods; without birth; the mighty Lord; God of gods; the universal Lord." In speaking of himself in one of the Vedas, he says: "I am, of things transient, the beginning, the middle, and the end. The whole world was spread abroad by me, in my invisible form; all things return into my primordial source; and at the beginning of another kaipa I create them all again. I am the Creator of all mankind, uncreated and without decay. I am the understanding of the wise, the glory of the proud, and the strength of the strong. I am the Eternal Lord of all nature. I am the Father and Mother of this world, the Grandsire and the Preserver; I am Death and Immortality; I am Entity and Nonentity; I am never-failing Time; I am all-grasping Death, and I am the Resurrection; I am the emblem of the Immortal, and of the Incorruptible, of the Eternal, of Justice, and of Endless Bliss."

While the Vedas are thus full of sublimity; while we find in this religion (for the origin of which we search in vain in the darkness of the past) many things to surprise us and much to commend; while it teaches a lofty justice, a pure morality, a philanthropy carried to excess, and an unbounded hospitality, we cannot shut our eyes to the corruptions and ridiculous ceremonies engrafted upon Brahmism, during the long ages in which it has held its sway over the richest portions of the world.

Not only is each incarnation worshiped as a divinity, but lesser deities or objects of worship have been found in thousands of objects, and a mythology has grown up like that of the Greeks, less beautiful, but far more extensive.

Art and science existed in Hindostan long before Greece was known. A tender and imaginative poetry was written there, bespeaking refinement and civilization, more than a thousand years before Christ; and the monuments of India were already ancient before the pyramids of Egypt were begun; and history extends not to the period when the Brahmins were not astronomers.

The theological writings termed the Shas-

ters or ordinances of God, form a body of poetry and theology such as our largest libraries could scarcely contain.

As with Buddhism, divine rest and absorption into the essence of Deity are considered the highest perfection, and the road which leads to it is self-mortification.

Perhaps the fundamental idea of Brahminism, as well as the religions which have grown out of it, is Pantheism, the belief of One in all things existing in One—God in Nature, and Nature in God—or Nature but a development of the Divine Intelligence. Everything is thus a metamorphosis of God; and this idea explains much which at first sight seems as unnatural and repulsive in this religion—for, looked upon in this light, nothing in nature can be considered as filthy. All is holiness, for all is God.

Brahminism teaches the transmigration of souls, and the existence of a hell.

The priesthood forms the highest of the four Hindoo castes or classes. Their duty consists in reading and preserving the Vedas, in offering sacrifices, generally vegetables, and in performing the offices of religion.

At a certain age, the Brahmin is expected to retire from the cares of life, to go into the forests, and by a pure, holy and self-sacrificing life prepare himself for union with the Deity. In this state all his thoughts must be of divine things. He must reflect continually upon the sublime nature of God, and harden his body and mortify the flesh by continual watchings, fastings, penance and prayer. He must become insensible to pain or pleasure—to all worldly passions or emotions. In summer he surrounds himself with fires, and lets the sun beat upon his naked head. In winter he must expose himself to rain and cold.

As his bodily appetites, passions and feelings are subdued, his mind becomes more exalted by its heavenly contemplations, and if he fears a relapse, it is allowed for him to go into the forests, where he may perish of hunger or walk off a precipice.

To what extent these austerities are practised, is not known; but there is every reason to suppose that sincerity exists to as great an extent in this as in other religions. We see women burning themselves upon the funeral piles of their husbands, that they may be their companions in a future state. Mothers throw their children into the sacred river, that their little souls may be wafted at once to the bosom of God; pilgrims walk a thousand miles to throw their tortured and emaciated bodies under the car of Juggernaut; and men in various ways endure incredible tortures in life in order to purify their immortal souls, and render them fit for happiness and heaven in the next.

Were the time which any creed has existed, or priority, anything in favor of a religion, that of Brahminism would present strong claims

to our regard. Compared with the Shasters, the oldest books of our Bible are of a modern date.

If we should judge of a creed by the sincerity of its disciples, this would compare favorably with any other; and that sincerity is tested not only by self-immolation, but by long continued tortures, of lives of lingering agony, worse than a thousand deaths.

But neither its antiquity, the sublimity of its doctrines, nor the sincerity of its followers, ought to have any weight with us in deciding upon the truth or falsehood of a religion.

We do not feel called upon in this place to determine as to what should influence our decisions.

— IDOLATRY.

Idolatry, in its strict sense, is the worship of images; in a wider acceptation it means the adoration of any other than the Supreme Being.

It is the opinion of many philosophers that there never was any such thing as the worship of idols or images; the act of worship being addressed to the being whom the image was used to represent. This was, doubtless, the origin of idolatry; but there is reason to suppose that in the minds of the ignorant, the image was often confused with the object of which it was the visible sign.

Among the Greeks and Romans it is certain that the statues or images of the divinities of their mythology were not the real objects of worship. Jupiter, the thunderer, had a hundred statues and temples, but there was but one Jupiter; and so of the other Olympian deities.

There are two opinions as to the origin of religious worship and opinions, aside from a direct revelation. One party supposes that men, observing the extraordinary operations of nature, especially those of a disastrous character, thought they were the work of superior and malignant being, whom they fancied they could propitiate by sacrifices, and that the first idols were rude representations of their idea of the nature of these beings. Evil demons being thus represented and worshiped, men found a necessity for beings of an opposite character; and hence there were supposed to be deities who presided over peace, plenty, pleasure, etc. This is one view of the case.

The other idea is that men universally had a knowledge of a Supreme Being; but that his various attributes were either personified, or subordinate deities were supposed to exist, subject to his power, and executing his will.

However this may be, the forms of idolatry have existed or do exist in all portions of the world. The Chinese junk has in her cabin a fine representation of Providence, consisting of an image with a multitude of

hands, each holding some gift for man. The worship of images, or through them, of the beings or attributes they represented, would appear to have been at one time universal, since the family of Abraham were idolaters, and since Jacob married into an idolatrous family, and his wife carried off some of the household gods of his father-in-law.

The idea of plurality of gods, whether entertained or not by the learned and wise, would appear from the history of the Israelites to have been common to the ignorant. Indeed the terms of the law delivered to the Hebrews from Mount Sinai seem not to contradict this general belief. The Jews acknowledged their God, whom they called the God of Abraham, Isaac, and Jacob, or, in other words, the peculiar God of their race; but they were so far from not believing in the existence of other gods, that they only contended that their own was of superior power.

Thus the first commandment given by God, through Moses, was, "Thou shalt have no other gods before me." Thus Jethro, Moses' father-in-law, says, "Now I know that the Lord is greater than all gods;" and Moses in his song of praise says, "Who is like unto thee, O Lord, among the gods?" The same comparison, involving a recognition of other deities, is made in a hundred places; and for ages the most frequent offence among the Jews was their preference for and worship of the deities of other nations. This was the case with the wisest and most exalted personages—as with Solomon and his descendants. Indeed, the Jews do not appear, especially in the early stages of their history, to have generally entertained any proper idea of a Supreme Being; their God was simply the God of the Jews. They believed equally in the gods of other nations, but generally, from a natural pride, maintained the superior wisdom and power of their own.

The use of images and pictures, as a means of directing the mind to religious objects, is common in almost every religion. The Mohammedan is the only great creed in which it is entirely rejected. In the Roman Catholic and Greek Churches, the two great bodies of Christianity, statues or pictures are of common use. Pictures are used to a great extent in the Episcopal Church, as a means of arresting the attention, exciting the imagination, and assisting devotional feelings. Nor are such means rejected by the most rigid dissenting denominations. The universal idea of Jesus Christ and of angels is that got from pictures in our Bibles, Sunday-school books, etc.

This, it will be said, is not idolatry; but then it is very hard to say what is, since no man can be supposed to really worship an image or a picture, but only some idea which such image or picture represents.

But, on the other hand, idolatry must be

almost universal, if the word be applied to every mistaken notion of the nature and attributes of the Supreme Being.

We have, in our later civilization, and mingling with religious observances, the idolatry of wealth, of fashion, of social position,—objects to which the multitude bow down and worship. Who shall say that our costly and luxurious churches, in which none but the rich can worship, are not temples of idolatry? Who shall say that the pretentious asceticism of other creeds, their affected plainness and simplicity of architecture, costume, and manner, are not of an idolatrous character?

Whatever we find existing as a part of the human character, finds its development, under certain modifications, wherever humanity exists. It is no more to form an image of the Being we worship out of the mind, than in it. We may as well form our deity of wood and stone, as to form him in our imaginations. The idolaters we are trying to convert are only a little more simplistic and external than ourselves; and it is feared that we desecrate their sacred things without giving them anything in exchange, leaving their souls a barren waste.

Missionary zeal, both of Catholics and Protestants, has been directed to the extermination of idolatry; but the Catholics have met with the best success, for they have given the simple savages, or child-men, they have converted, something in exchange for the idols they have destroyed. They give them the image of Christ nailed to the Cross, the Virgin, and all the saints, to worship and pray to; while the severer faith of Protestantism gives only miracles of the past, and abstractions. Consequently the efforts of Protestant missionaries have disappointed themselves and their patrons; and it is a question of much doubt whether their labors have added in any direct way to the progress or happiness of humanity.

We desire to be fair and impartial observers of the present, and historians of the past; but it is apparent to us that civilization is full of misdirected effort and wasted means; and the support of foreign missions as directed and conducted, have seemed to us among the most wasteful and misguided of all philanthropic enterprises. The time, and money, and talent expended in vain efforts to Christianize Jews and Pagans, would have educated millions of the children of civilization, who have perished in ignorance, poverty, and vice.

The city of New York, to take a single example, has more children growing up in ignorance and amid depraving influences, than the whole number of foreign heathen really converted to Christianity. There is a broad field for philanthropic effort all over the face of civilization. "Truly the harvest is plenteous, but the laborers are few."

THE LAWS OF MENU.

THE reader, interested in the religions of the East, will find curious matter in the following extracts from the Laws of Menu. We learn from the preface of the translator, that "Vyasa, the son of Parasara, has decided that the Veda, with its Angas, or the six compositions deduced from it, the revealed system of medicine, the Puranas, or sacred histories, and the code of Menu, were four works of supreme authority, which ought never to be shaken by arguments merely human." The last, which is in blank verse, and is one of the oldest compositions extant, has been translated by Sir William Jones. It is believed by the Hindoos "to have been promulged in the beginning of time, by Menu, son or grandson of Brahma," and "first of created beings." Brahma is said to have "taught his laws to Menu in a hundred thousand verses, which Menu explained to the primitive world in the very words of the book now translated." Others affirm that they have undergone successive abridgments for the convenience of mortals, "while the gods of the lower heaven, and the band of celestial musicians, are engaged in studying the primary code."

CUSTOM.

Immemorial custom is transcendent law.

The roots of the law are the whole Veda, the ordinances and moral practices of such as perfectly understand it, the immemorial customs of good men, and self-satisfaction.

Immemorial custom is a tradition among the four pure classes, in a country frequented by gods.—and at length is not to be distinguished from revelation.

TEMPERANCE.

The resignation of all pleasures is far better than the attainment of them.

The organs, being strongly attached to sensual delights, cannot so effectually be restrained by avoiding incentives to pleasure, as by a constant pursuit of divine knowledge.

But, when one among all his [the Brahmin's] organs fails, by that single failure his knowledge of God passes away, as water flows through one hole in a leathern bottle.

He must eat without distraction of mind.

Let him honor all his food, and eat it without contempt; when he sees it, let him rejoice and be calm, and pray that he may always obtain it.

Food, eaten constantly with respect, gives muscular force and generative power; but eaten irreverently, destroys them both.

It is delivered as a rule of the gods, that meat must be swallowed only for the purpose of sacrifice; but it is a rule of gigantic demons, that it may be swallowed for any other purpose.

PURIFICATION AND SACRIFICE.

By falsehood, the sacrifice becomes vain;

by pride, the merit of devotion is lost; by insulting priests, life is diminished; and by proclaiming a largess, its fruit is destroyed.

To a king, on the throne of magnanimity, the law ascribes instant purification, because his throne was raised for the protection of his people, and the supply of their nourishment.

The hand of an artist employed in his art is always pure.

Bodies are cleansed by water; the mind is purified by truth; the vital spirit, by theology and devotion; the understanding, by clear knowledge.

If thou be not at variance by speaking falsely with Yama the Subduer of all, with Vaivaswata the Punisher, with that great divinity who dwells in the breast, go not on a pilgrimage to the river Ganga, nor to the plains of Curu, for thou hast no need of expiation.

Whoever cherishes not five orders of beings—the deities, those who demand hospitality, those whom he ought by law to maintain, his departed forefathers, and himself,—that man lives not, even though he breathe.

To all the gods assembled let him throw up his oblation in open air; by day, to the spirits who walk in light; and by night, to those who walk in darkness.

Some, who well know the ordinances for those oblations, perform not always externally the five great sacraments, but continually make offerings in their own organs.

Some constantly sacrifice their breath in their speech, *when they instruct others, or praise God aloud*, and their speech in their breath, *when they meditate in silence*; perceiving in their speech and breath, *thus employed*, the imperishable fruit of a sacrificial offering.

The act of repeating his Holy Name is ten times better than the appointed sacrifice; a hundred times better, when it is heard by no man; and a thousand times better, when it is purely mental.

Equally perceiving the supreme soul in all beings, and all beings in the supreme soul, he sacrifices his own spirit by fixing it on the spirit of God, and approaches the nature of that sole divinity, who shines by his own effulgence.

TEACHING.

A Brahmin, who is the giver of spiritual birth, the teacher of prescribed duty, is by right the father of an old man, though himself be a child.

Cari, child of Angiras, taught his paternal uncles and cousins to read the Veda, and excelling them in divine knowledge, said to them 'Little sons.'

They, moved with resentment, asked the gods the meaning of that expression; and the gods, being assembled, answered them, 'The child has addressed you properly.'

For an unlearned man is in truth a child;

and he who teaches him the Veda is his father ; holy sages have always said child to an ignorant man, and father to a teacher of scripture.

Greatness is not conferred by years, not by grey hairs, not by wealth, not by powerful kindred ; the divine sages have established this rule : ' Whoever has read the Vedas, and their Angas, he among us is great.'

The seniority of priests is from sacred learning ; of warriors, from valor ; of merchants, from abundance of grain ; of the servile class, only from priority of birth.

A man is not therefore aged, because his head is grey ; him, surely, the gods considered as aged, who, though young in years, has read and understands the Veda.

Let not a sensible teacher tell what he is not asked, nor what he is asked improperly ; but let him, however intelligent, act in the multitude as if he were dumb.

A teacher of the Veda should rather die with his learning, than sow it in sterile soil, even though he be in grievous distress for subsistence.

REWARD AND PUNISHMENT.

Justice, being destroyed, will destroy ; being preserved, will preserve ; it must therefore never be violated. Beware, O judge, lest Justice, being overturned, overturn both us and thyself.

The only firm friend, who follows men even after death, is Justice ; all others are extinct with the body.

The soul is its own witness ; the soul itself is its own refuge : offend not thy conscious soul, the supreme internal witness of men.

O friend to virtue, that supreme spirit, which thou believest one and the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness or of thy wickedness.

Action, either mental, verbal, or corporeal, bears good or evil fruit, *as itself is good or evil* ; and from the actions of men proceed their various transmigrations in the highest, the mean, and the lowest degree.

Iniquity, committed in this world, produces not fruit immediately, *but*, like the earth, in *due season* ; and, advancing by little and little, it eradicates the man who committed it.

Yes ; iniquity once committed, fails not of producing fruit to him who wrought it ; if not in his own person, yet in his sons ; or, if not in his sons, yet in his grandsons.

He grows rich for a while through unrighteousness ; then he beholds good things ; then it is, that he vanquishes his foes ; but he perishes at length from his whole root upwards.

If the vital spirit had practised virtue for the most part, and vice in a small degree, it enjoys delight in celestial abodes, clothed with a body formed of pure elementary particles.

But, if it had generally been addicted to vice, and seldom attended to virtue, then shall

it be deserted by those pure elements, and *having a coarser body of sensible nerves*, it feels the pains to which Yama shall doom it.

Souls, endued with goodness, attain always the state of deities ; those filled with ambitious passions, the condition of men ; and those immersed in darkness, the nature of beasts : this is the triple order of transmigration.

Grass and earth to sit on, water to wash the feet, and affectionate speech, are at no time deficient in the mansions of the good.

THE KING.

He, sure, must be the perfect essence of majesty, by whose favor Abundance rises on her lotos ; in whose favor dwells conquest ; in whose anger, death.

WOMEN AND MARRIAGE.

The names of women should be agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benediction.

In the second quarter of the Brahmin's life, when he has left his instructor, to commence house-keeping—

Let him choose for his wife a girl, whose form has no defect ; who has an agreeable name ; who walks *gracefully*, like a phenicopter, or like a young elephant ; whose hair and teeth are moderate respectively in quantity and in size ; whose body has exquisite softness.

THE BRAHMIN.

When a Brahmin springs to light, he is born above the world, the chief of all creatures, assigned to guard the treasury of duties religious and civil.

Whatever exists in the universe, is all in effect the wealth of the Brahmin, since the Brahmin is entitled to it all by his primogeniture and eminence of birth.

The Brahmin eats but his own food ; wears but his own apparel ; and bestows but his own in alms : through the benevolence of the Brahmin, indeed, other mortals enjoy life.

Although Brahmins employ themselves in all sorts of mean occupation, they must invariably be honored ; for they are something transcendently divine.

He must avoid service for hire.

He may either store up grain for three years, or garner up enough for one year, or collect what may last three days, or make no provision for the morrow.

Let him never, for the sake of a subsistence, have recourse to popular conversation ; let him live by the conduct of a priest, neither crooked, nor artful, nor blended *with the manners of the mercantile class*.

Let him not have nimble hands, restless feet, or voluble eyes ; let him not be crooked in his ways ; let him not be flippant in his speech, nor intelligent in doing mischief.

He must not gain wealth by any art that

pleases the sense ; nor by any prohibited art ; nor, whether he be rich or poor, indiscriminately.

Though permitted to receive presents, let him avoid a habit of taking them ; since, by taking many gifts, his divine light soon fades.

A twice-born man, void of true devotion, and not having read the Veda, yet eager to take a gift, sinks down together with it, as with a boat of stone in deep water.

A Brahmin should constantly shun worldly honor, as he would shun poison ; and rather constantly seek disrespect, as he would seek nectar.

For, though scorned, he may sleep with pleasure ; with pleasure may he awake ; with pleasure may he pass through this life : but the scorner utterly perishes.

All that depends on another gives pain ; all that depends on himself gives pleasure ; let him know this to be in few words the definition of pleasure and of pain.

As for the Brahmin who keeps house—

Let him say what is true, but let him say what is pleasing ; let him speak no disagreeable truth, nor let him speak agreeable falsehood : this is a primeval rule.

Let him say 'well and good,' or let him say 'well' only ; but let him not maintain fruitless enmity and altercation with any man.

Giving no pain to any creature, let him collect virtue by degrees, for the sake of acquiring a companion to the next world, as the white ant by degrees builds his nest.

For in his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen, will remain in his company ; his virtue alone will adhere to him.

Single is each man born ; single he dies ; single he receives the reward of his good, and single the punishment of his evil, deeds.

When he leaves his corpse, like a log or a lump of clay, on the ground, his kindred retire with averted faces ; but his virtue accompanies his soul.

Continually, therefore, by degrees, let him collect virtue, for the sake of securing an inseparable companion ; since, with virtue for his guide, he will traverse a gloom—how hard to be traversed !

Alone, in some solitary place, let him constantly meditate on the divine nature of the soul ; for, by such meditation, he will attain happiness.

When the father of a family perceives his muscles become flaccid, and his hair gray, and sees the child of his child, let him seek refuge in a forest :

Then, having reposed his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit ;

Not solicitous for the means of gratification, chaste as a student, sleeping on the bare earth, in the haunts of pious hermits, without

one selfish affection, dwelling at the roots of trees ;

— for the purpose of uniting his soul with the divine spirit.

Or, if he has any incurable disease, let him advance in a straight path, towards the invincible north-eastern point, feeding on water and air, till his mortal frame totally decay, and his soul become united with the Supreme.

A Brahmin having shuffled off his body by any of those modes, which great sages practised ; and becoming void of sorrow and fear, rises to exaltation in the divine essence.

Departing from his house, taking with him pure implements, his waterpot and staff, keeping silence, unallured by desire of the objects near him, let him enter into the fourth order.

Alone let him constantly dwell, for the sake of his own felicity ; observing the happiness of a solitary man, who neither forsakes nor is forsaken, let him live without a companion.

Let him have no culinary fire, no domicile ; let him, when very hungry, go to the town for food ; let him patiently bear disease ; let his mind be firm ; let him study to know God, and fix his attention on God alone.

An earthen water-pot, the roots of large trees, coarse vesture, total solitude, equanimity toward all creatures, these are the characteristics of a Brahmin set free.

Let him not wish for death ; let him not wish for life ; let him expect his appointed time, as a hired servant expects his wages.

Entirely withdrawn from the world, without any companion but his own soul, let him live in this world, seeking the bliss of the next.

Late in the day let the Sannyasi beg food ; for missing it, let him not be sorrowful ; nor for gaining it let him be glad ; let him care only for a sufficiency to support life, but let him not be anxious about his utensils.

Let him reflect also, with exclusive application of mind, on the subtil, indivisible essence of the supreme spirit, and its complete existence in all beings, whether extremely high, or extremely low.

Thus, having gradually abandoned all earthly attachments, and indifference to all pains of opposite things, as honor and dishonor, and the like, he remains absorbed in the divine essence.

A mansion with bones for its rafters and beams ; with nerves and tendons for cords ; with muscles and blood for mortar ; with skin for its outward covering, filled with no sweet perfume, but loaded with fæces and urine ;

A mansion infested by age and by sorrow ; the seat of malady, harrassed with pains, haunted with the quality of darkness, and incapable of standing long ; such a mansion of the vital soul, let its occupier always cheerfully quit.

As a tree leaves the bank of a river, when it falls in, or a bird leaves the branch of a tree at his pleasure, thus he, who leaves his body by necessity, or by legal choice, is delivered from the ravening shark, or crocodile, of the world.

GOD.

Let every Brahmin with fixed attention consider all nature, both visible and invisible, as existing in the divine spirit; for, when he contemplates the boundless universe existing in the divine spirit, he cannot give his heart to iniquity:

The divine spirit is the whole assemblage of gods; all worlds are seated in the divine spirit; and the divine spirit, no doubt, produces the connected series of acts performed by embodied souls.

He may contemplate the subtil ether in the cavities of his body; the air in his muscular motion and sensitive nerves; the supreme solar and igneous light, in his digestive heat and his visual organs; in his corporeal fluids, water; in the terrene parts of his fabric, earth;

In his heart, the moon; in his auditory nerves, the guardians of eight regions; in his progressive motion, Vishnu; in his muscular force, Hara; in his organs of speech, Agni; in excretion, Mitra; in procreation, Brahma.

But he must consider the supreme omnipresent intelligence as the sovereign lord of them all; a spirit which can only be conceived by a mind slumbering; but which he may imagine more subtil than the finest conceivable essence, and more bright than the purest gold.

Him some adore as transcendently present in elementary fire; others in Menu, lord of creatures; some, as more distinctly present in Indra, *regent of the clouds and the atmosphere*; others, in pure air; others, as the most High Eternal Spirit.

Thus the man, who perceives in his own soul the supreme soul present in all creatures, acquires equanimity towards them all, and shall be absorbed at last in the highest essence, even that of the Almighty himself.

DEVOTION.

All the bliss of deities and of men is declared by sages who discern the sense of the Veda to have in devotion its cause, in devotion its continuance, in devotion its fulness.

Devotion is equal to the performance of all duties; it is divine knowledge in a Brahmin; it is defence of the people in a Cshatriya; devotion is the business of trade and agriculture in a Vaisya; devotion is dutiful service in a Sudra.

Perfect health, or unfailing medicine, divine learning, and the various mansions of deities are acquired by devotion alone; their efficient cause is devotion.

Whatever is hard to be traversed, whatever

is hard to be acquired, whatever is hard to be visited, whatever is hard to be performed, all this may be accomplished by true devotion; for the difficulty of devotion is the greatest of all."

It will be curious to compare the foregoing, from one of the oldest sacred Scriptures in the world, with one of the most recent—"THE INFINITE REPUBLIC," of WILLIAM NORTH, from which we copy the following:

"There was no beginning. There will be no end. Infinity is around us. Eternity is before and behind us. There is nothing perfect, but infinite perfectibility. There is no supreme Spirit, but there are infinite degrees in spiritual greatness.

The Infinite—called variously, God, Universe, Kosmos, Substance, Being, Idea, and by other names well-known to students, signifies, Spirits without number, and Thought without bounds.

A personal God, is but one of an infinite Spirit-world.

Each spirit is a God, and is to itself the centre of the Infinite.

Matter is the combined result of the creative activity, that is, thought, of the whole Spirit-world.

It is the ever changing relation between spirits of which the essence can never change.

Matter exists only in form, spirit in substance.

All the attributes of matter are sensations or ideas to spirit, and without spirit non-existent. Therefore Matter is, apart from Spirit, without attributes, that is, non-existent.

The existence of anything irrespective of sensitive beings, is an irrational conception of a useless nonentity.

This is the law, that is the will of the Infinite Spirit world—to seek happiness and avoid pain. This is the circle without circumference, beyond which nothing exists.

Each spirit is the centre of an universe of thought, and the universe of no two spirits is the same.

No spirit was ever created by another, or came into existence of itself.

Every spirit is eternal, indestructible, and indivisible in essence, infinite in potence. Thus the Infinite contains in truth an Infinity of Infinites.

The Will of each spirit, is a part of the destiny of all.

This Destiny is but the love of all spirits for happiness, and their hatred of pain.

Happiness is the harmony of spiritual activities. Pain is the discord.

Evil is ignorance, producing discord.

Good is knowledge, ensuring harmony.

The ascent from ignorance to knowledge is the eternal progress of spirits.

Each spirit separately, and all collectively, are, through eternal changes, fulfilling the aim of their existence."

JUDAISM.

THOUGH Christianity claims precedence on account of the present number of its followers, Judaism must have priority as the older faith, and the one upon which the other has been founded. It is the religion taught in what are called the Books of Moses, with which are connected the religious exercises called the Psalms of David, and some mystical writings or prophecies.

According to the biblical chronology, it was in the year of the world 1076, or 2000 before Christ, that Abraham, a native of Chaldea, was chosen by God to be the father of a peculiar people, devoted to his service, and destined to receive the peculiar manifestations of his power and love. Abraham was directed to renounce idolatry, to go and take possession of, or reside in, Palestine, a small and narrow province, about as large as the State of New Jersey, on the Mediterranean, and to circumcise his male posterity. Shortly after this a famine in his adopted country compelled him to go into Egypt. After his return, and when both himself and his wife were at a very advanced age, they had a son, Isaac. To Isaac two sons were born, Jacob and Esau; and Jacob, the chosen one of these, had by his two wives, who were sisters, and their servants, who became his concubines, twelve sons, from whom descended the tribes of the Israelitish nation.

Joseph, one of these sons, having been sold by his brethren a slave into Egypt, by a series of romantic and miraculous events, became Prime Minister of that powerful kingdom, and, another famine occurring, Jacob and all his family went to Egypt to reside; a portion of the country having been set apart for them. In about a hundred and sixty years, these twelve families had increased to a nation of 600,000 fighting men—or an entire population of about 3,000,000, an extraordinary, if not miraculous, increase. So great had their numbers become, that a new Egyptian Dynasty, fearing their numerical force, issued an edict that every male child born of them should be destroyed. In obedience to this edict, Moses was launched in a frail basket, on the Nile. Rescued by Pharaoh's daughter, adopted and educated as her son, he in due time announced himself as the prophet and deliverer of his people. After a series of terrible miracles, Moses led the Israelites out of Egypt, Anno Mundi, 1508.

These three millions of persons were led by God, under the direction of Moses, into the Arabian Desert, where they were fed and clothed by a continual series of miracles. Their clothes did not wear out; food fell every day from heaven; water gushed from the solid rocks, and God constantly manifested his visible presence.

While this nation encamped around Sinai, God delivered to Moses the whole form of laws and ceremonies which constituted the Jewish religion. A portion of these, the ten commandments, have been adopted by the Christian church, with a change of the Sabbath from the seventh day to the first, which, however, some Christians do not think was authorized, while others consider it unimportant.

In A.M., 1548, or forty years from the flight from Egypt, the nation was permitted to march into the promised land, from which they drove out and destroyed the inhabitants. This was accomplished by a series of sublime miracles. The Jordan opened for the Israelites to pass, the walls of cities fell at the sound of the trumpets, and the sun and moon stood still, while God, by his visible presence and power, at once encouraged his own people, and paralyzed their enemies.

Settled in the promised land, governed by the laws of God, and ruled over by Judges for five hundred years, the Israelites became tired of their jealousies and divisions, and asked for a king. Their first choice was unfortunate, but the second, King David, united and strengthened the people, and raised the country to a state of great wealth and magnificence. Solomon, his son and successor, built at his capitol a magnificent temple, for the worship of God. This was destroyed afterwards, and the tribes were several times carried away captives. From one of these captivities, ten of the twelve tribes never returned. Many learned men suppose that our North American Indians are their descendants.

From the period of the loss of the ten tribes, the remainder were called Jews; a name ever since borne by their descendants. This slight sketch of this people, seemed necessary, because their religion has been interwoven with their history. We may here mention that nearly 1800 years ago, the second temple was destroyed by the Romans, and since that time the Jews have been scattered all over the habitable globe; still preserving their national characteristics and their religious faith, though with the destruction of their temple and political existence, most of the ceremonial law has been of necessity suspended.

Among the principles of the Jewish religion is the belief in the One God; the proscription of every form of idolatry, and rigorous observance of the sabbath. There were a great many offerings and sacrifices, and one family was set apart for the priesthood. One-tenth of all the produce of the land was claimed as belonging to the Lord, and was taken charge of by the priests.

The principal solemnities of the Jews, are the feast of the Passover, instituted to commemorate the passage of the Red Sea, in their flight from Egypt; the feast of Pentecost, or

anniversary of the giving of the law at Mount Sinai; the feast of the Tabernacles, to represent their wandering forty years in the desert; the feast of Trumpets, which announced the first day of the year and of each lunar month; and the expiatory fasts, and fasts in memory of their transgressions, punishments, and pardon.

On every seventh year, the Jews were commanded not to sow, reap or trade, except for the poor; on every forty-ninth year all slaves regained their liberty, and unfortunates or spendthrifts their possessions. There was thus a periodical rubbing out of old scores, and beginning the world anew.

The religion of the Jews, as taught by Moses, entered into every act of their lives. The punishments for crimes were very severe, a long list of what are now thought trivial offences being punishable by death. Some of the trials were very curious. A woman accused of adultery was made to drink of the waters or jealousy. If innocent, they were harmless and even increased her beauty, but if guilty, they acted as a terrible poison, inflicting instant death.

The Jews were subject to two afflictions, now almost or quite unknown. One was the leprosy, a cutaneous and contagious disorder, and the other the possession of demons, or devils, who entered into them, sometimes singly, and sometimes in great numbers. This may have been, however, at a comparatively late period of their national history.

Whether the Jews anciently believed in the immortality of the soul is a question of great doubt. Moses nowhere speaks of future existence, happiness, or punishment. Nothing is said of Heaven or Hell in the laws delivered on Mount Sinai. Temporal happiness and blessings are promised the righteous, and temporal woes and curses denounced upon the wicked. The book of Ecclesiastes teaches that there is no future existence; which is contrary to what was taught in the religions of the surrounding nations. In fact, the Jewish religion is the only one known to us, which does not recognise the immortality of the soul, and a state of rewards and punishments, which were among the doctrines of the Brahmists, and Buddhists. In later times, the Jewish sect of the Pharisees taught the resurrection, but the Saducees denied it. This is perhaps the strangest of all the wonderful things connected with the Jewish faith.

The Jews, preserving their national characteristics, and adhering to some form of their national religion, amount to about eleven millions, living in Europe, Asia, Africa and America. They cherish the hope of again becoming united and of being a great and powerful nation. They expect also the appearance of a Messiah, to gather them in

triumph. Awaiting with faith and patience this promised restoration to Palestine, they keep up their worship in their Synagogues, and as far as possible, by intermarriage, maintain their existence as a separate people.

Never, since their conquest by the Romans, were the Jews, as a people, in such repute, or in the enjoyment of such advantages as at the present time. In the most liberal countries of Europe and America, they labor under no civil disabilities. As the monarchs of finance, they may be said to govern the world. There is scarcely a cabinet in Europe, where some Jew does not hold a powerful sway, and in literature and the arts, their influence is widely felt over the civilized world.

The Jews have been kept together not only by their religion and customs, particularly circumcision, but by a violent prejudice which has existed against them from earliest times, and the persecutions which they consequently endured. This, however, is passing away. Individual Jews are held now in respect, and are eligible to high positions in the most enlightened nations in the world; and while their existence is considered a miracle by some, and a matter of curious interest by all, their destiny is a problem which time alone can solve.

CHRISTIANITY.

We arrive at the most interesting of the religions now spread over the earth, and the one of which it will be most difficult to give an impartial account. It is scarcely possible to quite overcome the prejudices of education and belief—nor must the reader expect from us such an account of the Religion of Christ, as might be written by an inhabitant of Jupiter or Saturn.

There is another difficulty. Since the first promulgation of the Christian faith, it has been divided into numerous sects, which have held very different opinions upon the most important subjects. As we intend to give accounts of many of these, we shall here confine ourselves chiefly to Christianity in its origin, and early progress, leaving doctrinal points, as much as possible, to be described hereafter.

About the 4000th year of the world, or, according to the Church of Antioch, the 6000th, in the reign of the Emperor Augustus, when Palestine was a province of the Roman Empire, under the Government of Herod, a Jew, called Joseph, of the House of David, visiting the town of Bethlehem, his wife Mary, who accompanied him, bore a son, who was called Jesus.

Joseph was a carpenter, of the town of Nazareth, a little village on the Lake of Galilee. Being poor, and Bethlehem crowded,

the only accommodation he could get for his wife was a stable. Several miraculous events attended the birth of Jesus, but it was preceded by circumstances more remarkable.

Joseph, an honest man, having been affianced to Mary, before the marriage took place, found reason to distrust her virtue, and he was about to annul the contract, when in a dream, he was informed that the child to which she was about to give birth was of the Divine Spirit. The marriage, therefore, took place, but some suppose that it was not at that time, and others think, it was never consummated; though, in the Gospels we read of the brothers of Jesus.

The Jews had long been looking for a deliverer from the Roman Government, which though mild and tolerant in many respects, was to them exceedingly vexatious. Herod, the Roman Governor, hearing of the birth of this child, and of the extraordinary circumstances which attended it, gave orders, for a massacre of all the children under two years of age, from which unheard of butchery, Jesus escaped; his reputed father being warned in a dream and fleeing into Egypt. The account of this massacre is to be found in one or more of the gospels, but seems to have been suppressed in all other histories.

When eight days old, Christ was circumcised in the Temple, with the usual offerings, and was recognized by an aged prophet and his wife, as the expected Saviour.

We have no further account of him until he was twelve years old, when, escaping from his parents, he was found disputing with the learned doctors in the Temple, and displaying a wisdom which astonished them.

Brought up in poverty and obscurity, Jesus assisted his supposed father in the trade of a carpenter until he was thirty-two years old, when he commenced to teach, preach, and display miraculous powers. His whole public mission was of about three years duration, at the end of which, in consequence of a tumult, excited in Jerusalem by his denunciations of the leading men among the Jews, he was tried for sedition, and executed in the usual manner, by crucifixion, under the orders of the Roman Governor.

For the events of the Life of Christ and his teachings, we are chiefly dependent upon four gospels, written sometime after his death, and in Greek, though he and his disciples, so far as we know, spoke only Hebrew. The jealousy or hatred of the Jews, or some other cause, has prevented a single scrap of the Hebrew, respecting him, from coming down to us. Neither were his miracles, nor the remarkable events which attended his death, made the subject of a single remark, that we know of, which can be considered authentic, by either the Jewish, Greek or Roman historians.

This, however, is of little consequence; the gospels being inspired, and corroborated by the record of the Acts of the Apostles, and the various Epistles included in what is called the New Testament. It is from these, then, that we must draw all we can know of the life of Christ, and of the Religion he taught.

Born in poverty, reared in the humblest walk of life, working at a handicraft for his subsistence, Jesus mixed mostly with the common people; and these associations he never forsook, for he was taunted by the severe and aristocratic, with being a companion of publicans and sinners.

His disciples were selected from the same class. Several of them were fishermen, upon a little lake, about ten miles in its longest diameter; one was a tax-gatherer, others followed similar employments. Under the inspiration of the Holy Ghost, at a subsequent period, they were gifted with extraordinary eloquence, the power of working miracles, and had the gift of tongues, by the aid of which the Evangelists may have written the four gospels in Greek.

During the three years of the ministry of Jesus, who is called Christ, he gave several public discourses, speaking generally in parables, which he afterwards explained to his disciples. He called attention to these discourses, and attracted around him multitudes of people, by a series of miracles or exhibitions of Divine Power, by which the laws of Nature were suspended or overborne.

Thus, on a convivial occasion he converted a large quantity of water into wine. Lame persons were healed and lepers made clean; the blind and dumb were made to see and speak; the storms were suddenly hushed; thousands of people were fed by trifling quantities of food, leaving fragments measuring more than the original amount. On several occasions, the dead were raised, and, in one instance, after the body had remained in the tomb long enough for decomposition to have commenced. Another, and one of the most frequent of the miracles performed by the Founder of the Christian religion, was the casting of devils out of those who were possessed with them. Being possessed by demons was a common affliction of the Jews at that period, though we do not know that any other nation was so afflicted; we know this, because Christ cast out great numbers, as did his disciples, and as also did some of the Jews. In one instance, seven were cast out of a woman, and in another two thousand were cast out of a man—according to one of the gospels; or two men according to another—the inspired writers differing in this particular. The demons, who are supposed to be fallen angels, knew Christ, when he approached them, and addressed him as the Son of God. In the case where the greatest

number of devils were cast out, they obtained permission to enter into an immense herd of swine; but this permission did not avail them, for the whole herd ran violently down a steep place into the sea, and were drowned.

Christian theologians deduce from this remarkable miracle the important facts, that the Jews were subject to be possessed by demons, sometimes in immense numbers, and that, contrary to the law of Moses, they kept vast herds of swine—probably to supply pork to the Roman army.

We have not space to go particularly into the sublime miracles of the author of the Christian faith; and can only glance at the doctrines he taught. These were few and simple. They comprehend the belief and spiritual worship of One God; the immortality of the soul; future rewards to the righteous, and, as most of the Christian world believes, future punishment to the wicked; a resurrection; a general judgment; and destruction of the world.

Christ denounced all forms of religious worship; the acquisition or possession of wealth; ambition and every kind of worldly grandeur; he taught that men must forgive their enemies, return good for evil, spend their whole property in works of beneficence, and, by a life of purity, humility, and charity, merit the Divine favor.

At one of the great feasts of the Jews, Christ went up to Jerusalem, where the rulers, finding him followed by great masses of the people, who had seen his miracles and listened to his teachings, had him arrested, tried, condemned and executed for sedition or treason; and it is remarkable, that of all the vast multitudes who knew him, and who had evidence of his superhuman powers, not a hand or voice was raised in his behalf. This, however, was necessary, as Pilate, with the least encouragement from the Jews, would have spared him; and this also must be considered as a miracle.

The earthquakes, the rending of the rocks, and the darkness which rested upon the whole face of the earth, at the crucifixion, though unnoticed by Plutarch, Seneca, Pliny, and other profane historians, are described by the sacred writers; and Christ, after lying three days in the grave, during which time, as some believe, he descended into hell, came to life, and after appearing several times to his disciples, ascended into Heaven, where, we are taught, he sitteth at the right hand of God, making intercession for those who believe upon him.

Such is the brief outline of the life and teachings of the Founder of Christianity, the doctrines and forms of which we shall enter more fully into, in speaking of different sects, hereafter.

By the purity and simplicity of their lives,

by the doctrine of the immortality of the soul, and the promised rewards of the righteous, by their zeal, by their disinterestedness and charity, and by the miracles they performed, and the eloquence with which they were inspired, the disciples of Christ, in a comparatively short space of time, spread the Christian religion over the greater part of the Roman Empire.

The first Christian Church was formed at Jerusalem soon after the death of Christ; the second was at Antioch about thirty years after. About the beginning of the fourth century, the conversion of Constantine made Christianity the religion of the Roman Empire, and though driven out of Asia and Africa by the Mahomedans, it has, since the tenth century, been, under one form or other, the religion of nearly all Europe; from whence it has been carried by colonization into other portions of the world.

MAHOMMEDANISM.

Next to Buddhism, Mahomedanism has the greatest number of followers; there being two hundred and fifty-two millions, in northern Africa, Turkey, Persia, and through the most of southern Asia.

This religion was established by Mahomed or Mahomet Abul Cassem, who was born at Mecca, in the 570th year of our era. Born of poor parents, he was brought up a merchant, by his uncle, and by marrying a rich widow he became one of the wealthiest men in his native city.

Mahomed was a man eminently qualified by his person and character to command respect. Handsome, noble, and dignified in his appearance, his life was pure, his conversation affable, his temper mild, and his conduct just. He was pious, benevolent, and remarkable for his sobriety.

At the age of forty, he conceived the idea of converting his countrymen from the mixture of Judaism, Christianity and Idolatry into which they had fallen, to the worship of God, as taught by Noah, Abraham, Moses, and Christ, who, he taught, were his forerunners. He first disclosed his mission or inspiration to his wife, and then to his relatives. After various persecutions and reverses, his faith became triumphant; he gave the world the Koran, and died, in the sixty-third year of his age, the founder of, with a single exception, the most successful system of religion ever believed by the human race.

We have purposely omitted any account of the prodigies, or miracles, which are believed to have accompanied the mission of the Moslem prophet, as such relations can have no weight unless the evidence of their truth is also given, which does not come within the plan we have laid down.

The Mahommedan religion teaches the existence of the one God; of holy angels, and of fallen angels or devils, and an intermediate order of spiritual existences, or genii. Mahommedans believe in the scriptures of Moses, of the Hebrew Prophets, and of Christ, but claim that Mahommed and the Koran have superseded all previous teachers and inspirations. They believe in a general judgment, and a future state of rewards and punishments. The souls of believers are conveyed, at death, by angels, to paradise, while those of unbelievers are tormented till the resurrection and then consigned to eternal punishment. At this judgment men will be required to give an account, of how they have spent their time, how they have acquired and employed their wealth, how they have exercised their bodies, and what progress they have made in learning. God will cause the good and evil deeds of men to be weighed in balances, and they will be consigned to happiness or misery according to whichever shall preponderate. There are seven hells, the highest being for such Mahommedans as are wicked, but who after sufficient punishment, are received into heaven, and the last and lowest for hypocrites, who, professing some religion, believe in none. The lightest punishment is to wear sandals, whose soles are so hot as to make the brains boil in the skulls of those who wear them.

The paradise of Mahommed is a heaven of sensual delights; rivers flowing with water, milk and honey; delicious fruits, and lovely maidens, transcendently pure, modest, and beautiful. Each believer, arrived at that happy place, is to have capabilities of enjoyment equal to one hundred men, all gratified in the most perfect manner.

The Mahommedan believes in the most absolute predestination. All happens as God has ordained; hence the absolute calmness, the high courage, and the cool contempt of death, which so generally characterize believers in this faith.

The Mahommedan prays five times a day, with his face turned towards Mecca. In his business, or his pleasures, in the house, the street, or the market place, when the hour arrives, every Mahommedan prostrates himself in prayer to God.

These prayers are accompanied with ablutions, Mahommed having taught that "the practice of religion is founded on cleanliness, which is one half the faith and the key of prayer!" This ablution of the body is used as the sign of cleansing of the heart and soul, from all injustice and impurity.

Next to the duty of prayer, is that of giving alms, the regular, and voluntary; the former fixed and legal; the latter according to circumstances and inclination.

Fasting, and the restraining of the body from all its appetites, and the soul from all im-

pure emotions, is a prominent religious duty. This fasting is continued the whole month, on which the Koran was delivered to the Prophet.

A pilgrimage to Mecca, once during the life of every believer is so necessary, that a man might as well be a Jew or a Christian as to die without it.

The religion of Mahommed is one of strict temperance, in regard to wines and spirits. It is a pure fatalism, so far as events are concerned. It requires ablutions, fastings, and prayers, which are observed with more strictness, perhaps, than by the professors of any other faith. According to the customs of the East, polygamy is permitted, but the Koran limits the number of wives to four.

The rise of this religion was remarkable, and its success was, and is wonderful. Though of six hundred years later date, it is the faith of more than twice the population of Christendom, and the proportion of zealous Mahommedans is probably greater than that of sincere Christians, in nominally Christian nations, which, however may be no argument for or against either religion. At least we do not use it as such.

Whatever may be thought of this religion, it is certain that Mahommed was one of the most remarkable men of whom we have any account; and it is also certain that the influence of the religion he taught, whether true or false, produced a great reform, and has exerted a salutary influence upon the human race.

Generally speaking, and allowing the exceptions incident to human nature, the Mahommedans are a noble, brave, humane and remarkably honest people.

The trait of honesty, or sincerity of character in the Turks, and their sense of justice or equity, are very remarkable, when contrasted with the falsehood, dishonesty and treachery, of their Christian neighbors. This is remarked by every oriental traveller.

We ought not to decide hastily, that religion makes this difference, and that the Turks are a people of greater probity, and more to be trusted than the Greeks, because the former are Mahommedans and the latter Christians; though it would be as fair, and as philosophical, to do so, as it would be in any case, to credit a religion with the virtues, or discredit it by the vices of its professed followers. If any credit is to be given to any religion on this score, then should the religion of the Koran have its due award.

But every unprejudiced observer of mankind must see that there are good and bad men of every faith; that honesty of character may and does exist with every kind of religious belief; while many of the most honest, brave, and benevolent men in the world, heroes, philosophers, and philanthropists, have rejected all the customary tenets of faith and forms of worships.

EGYPTIAN MYTHOLOGY.

The Religion of Ancient Egypt must be considered one of the oldest in the world, since this is generally accounted the third nation, in the progress of civilization, which seems to have commenced in Judea, to have next rested in Babylon, and have descended to Egypt by the way of Ethiopia.

The Ancient Egyptians were divided into seven distinct castes, at the head of which came the priests, the next being the soldiers. The priests kept to themselves all science and philosophy: they were the only teachers of the people, and taught them no more than would make them submissive; they filled all the high offices of state, and monopolized all the wisdom and power of the nation. They were the physicians, judges, architects, astronomers, &c., and thus governed the whole nation with despotic power. All valuable knowledge was guarded with the utmost care, and their temples were protected by a thousand mysteries.

The Egyptian Mythology was closely connected with astronomy. A god of vague attributes, sometimes called the genius of the world, is sometimes spoken of, but the idea seems to be much like that of the chaos from which all proceeded. The sun, the moon, the stars, and constellations, were among the first order of deities, and each had its train of priests. Osiris and Isis, the sun and moon, with the river Nile, or the gods representing these things, were the principle objects of adoration; but there were a vast number of inferior deities, making a cumbersome Mythology. There was a particular deity for each day of the year, and animals and even vegetables were supposed to represent some spirit to whom the Egyptians paid sacrifices and adoration. The peculiar feature of the Egyptian religion was its gloomy character. There seems to have been nothing light, gay, or festive in all its ceremonies. Religious duties consisted not in songs and dances, but in pilgrimages and sacrifices. The latter were employed for the expiation of sins. The worshipper placed his hand on the head of the victim, loaded it with imprecations, and its last gasp was the seal of his pardon. In the early periods of Egyptian history, human sacrifices were offered; and one of these consisted in drowning every year, with august ceremonies, a beautiful virgin in the river Nile, to propitiate the god of the river, for it is hard to say whether there was any distinction, that the country might be inundated and fertilized.

The Egyptians believed in the immortality of the soul, but held that it continued to exist in a variety of forms, and in different states. The idea of the soul, as a pure intelligence, capable of an existence independent of the body, was not known to them.

Such appears to have been the religion of Egypt, but how far the priests, in their temples, had penetrated into the truths of nature, and how well they read the lessons of science, we cannot know. If we judge from the pure religious belief of some of the Grecian philosophers, who visited Egypt, and were initiated into the mysteries of her temples, we must conclude that the religion of the priests was very different from that which they taught the people. It is impossible to reconcile such gross superstition with a high intelligence.

RELIGION OF GREECE AND ROME.

The classic Mythology, though no longer a living creed, is so interwoven with the history, poetry, painting, and sculpture of the world, as to be in some degree familiar to every well informed person, and we have the religion of Greece and Rome in a beautiful state of preservation, though the vitality of its faith, and the fervor of devotion which it inspired in so many millions, during so many centuries, are gone forever.

As the Romans borrowed their Mythology and their forms of worship chiefly from the Greeks, we shall include the religion of both in one description.

It is the general belief that the well informed, among the Greeks and Romans, believed in the existence of one Supreme Being. Such, we know well, was the belief of many of the philosophers; and we are to look upon the gods of the popular mythology as personifications of certain qualities or principles, special providences, or certain laws of nature. It must not be supposed, however, that this poetical or transcendental view of the Classic Mythology was universal. The people generally sincerely believed and adored the gods, goddesses, and the whole train of inferior deities, an innumerable host, reckoned by Hesiod to number not less than thirty-three thousand.

These gods were celestial, ærial, terrestrial and infernal, but were generally divided into three classes, the celestial, marine, and infernal—the gods of the heavens and earth, of the sea, and of the realm of departed spirits.

The celestial deities were, Jupiter, Apollo, Mars, Mercury, Bacchus and Vulcan, male deities; and Juno, Minerva, Venus, Diana, Ceres, and Vesta, females. These were the twelve great celestial deities.

Jupiter, king of gods and men, was born of Saturn and Rea, twin with Juno, his wife and sister, on Mount Ida. He dethroned his father, and divided the world with his brothers, Neptune and Pluto. Jupiter reigns over heaven and earth, Neptune rules the sea, and Pluto the infernal regions. Jupiter is supreme, governing all things, but the Fates. He is represented as seated on an ivory throne, holding a thunderbolt in his right hand, a

sceptre in his left, with an eagle at his feet. Jupiter is described by the poets as having been engaged in a great variety of amours with goddesses and mortals, from which sprung gods and demi-gods. These affairs, which would seem scandalous in a mortal, must be considered but as descriptive of divine wisdom, love, and power.

Apollo, called also Phœbus and Sol, god of music, poetry, medicine, divination, the fine arts and archery, was the son of Jupiter and Latona.

Mars, the god of war, son of Juno, is represented as an old man, of fierce aspect, and with a spear, riding in a chariot drawn by two horses named Flight and Terror, driven by his sister Bellona.

Mercury, the son of Jupiter and Mai, was the messenger of the gods, and patron of travellers, shepherds, orators, merchants, thieves and all dishonesty. He is represented with a winged cap and sandals, and a wand with two serpents around it, termed the *caduceus*.

Bachus, son of Jupiter and Semele, was the god of wine and mirth.

Vulcan, son of Jupiter and Juno, and husband of Venus, was the god of fire, and the patron of the metallic arts. He was kicked out of heaven by Jupiter for endeavoring to rescue his mother from a chain by which Jupiter had suspended her, and was so lamed in his fall that he was ever after a cripple. Aided by the Cyclops, he forged Jupiter's thunderbolts.

Juno, sister and wife of Jupiter, was queen of Olympus, and the goddess of Marriage, and Childbirth. Though represented by the poets as haughty, imperious and jealous, her worship was more general and solemn than that of any other deity except Apollo.

Minerva, or Pallas, the goddess of wisdom, was believed to have sprung, fully armed, from the skull of Jupiter, when cleft by a stroke of the rebellious Vulcan. Minerva was the most accomplished of all the goddesses, and her worship was universal, but at Atticus she was the favorite deity. She was the patroness of ship building, navigation, war, and the useful arts and sciences.

Venus, the goddess of Love and Beauty, is said by some to have been produced from the foam of the sea, by others to have been the daughter of Jupiter and the nymph Dione. She was the wife of Vulcan, but had numerous amours with gods and mortals. Her worship was celebrated with rites and ceremonies corresponding to her character and attributes. Cyprus was considered her favorite residence, and the voluptuousness of the women of that Island has given a name to women of a similar character. As favorites of Venus, out of devotion to the goddess, the Cyprians offered themselves to all strangers who visited the island.

Diana, sister of Jupiter, was the goddess of the woods, and of hunting, and the patron of chastity.

Ceres, sister of Jupiter, was the goddess of corn, the harvest, and of agriculture. She taught men to cultivate the earth, and the Eleusinian mysteries were celebrated in her honor.

Vesta was the goddess of fire and guardian of hearths and households.

The marine deities were Neptune, brother or Jupiter the god of the sea; Oceanus, son of Heaven and Earth, and father of gods and men, animals and rivers; Triton, son of Neptune and Amphitrite; Proteus, son of Oceanus, and foreteller of future events; and Nereus, father of fifty daughters, the Nereides.

The infernal deities were Pluto, king of the infernal regions; his wife Proserpine, daughter of Ceres; Plutus, the god of Riches, a lame, blind, injudicious and fearful deity; and Charon, the ferryman of hell, who for a small fee ferried the ghosts over.

Besides these, there were the three Furies; the three Fates; the three Judges of the Dead; Cupid, the son of Mars and Venus; the three Graces or Charities, daughters of Bacchus and Venus; the Nine Muses, daughters of Jupiter and Mnemosyne; besides a great variety of rural and household deities, Fauns, Satyrs, Naiads, Dryads, Tritons, Syrens, Gorgons, Lares, Penates, &c., &c.

Among the lesser deities of particular note were Janus, god of the year, whose temple was shut in time of peace; Astria, goddess of Justice, bearing the sword and scales; Aurora, goddess of the morning; Comus, god of revelry; Fortuna, goddess of fortune; Hecate, goddess of magic and enchantment; Hebe or Juventas, goddess of youth; Hygeia, or Hyiea, goddess of health; Hymenæus, or Hymen, god of marriage; Libertas, goddess of liberty; Lucina, goddess of childbirth; Somnus, god of sleep, and many others.

The great gods, as the twelve principal celestial deities were called, were held in high veneration, and had everywhere their temples, altars, priests and worshippers. The temples of Greece and Rome were built with all the beauty and magnificence that wealth could furnish or art produce. The ruins of these temples are the admiration of the world and the models of all that is most beautiful in the architecture and sculpture of our present civilization.

Temples were dedicated to one divinity, or more, and were adorned with altars, statues, and offerings. Temples, statues, and altars, were deemed so sacred, that they saved from arrest criminals who fled to them for protection. Besides the temples, there were sacred groves set apart for religious purposes.

The priests were entrusted with the care of the temples, the sacred places, and religious

ceremonies. As they were esteemed the mediators between the gods and men, they were held in great veneration. Chief magistrates were often consecrated to the priesthood, and it was required that all priests should be without blemish in their persons, and moral character. The priestesses were generally virgins.

Prayers and sacrifices were offered to the gods at the commencement of any undertaking, and at sunrise and sunset, with the most profound reverence. Kneeling was the usual posture. In grand solemnities public prayers were offered for the prosperity of the state and her allies, for rain and harvests, and for freedom from famine and pestilence. These occasions of public worship were conducted with great pomp and splendor. The priests at the altars made sacrifices and recited prayers, while the sacred hymns were chaunted by choirs of youths and maidens.

The sacrifices of the rich were required to be costly, consisting of oxen, sheep, fowls, and rich perfumes; but the poor were allowed to present fruits and cakes of barley meal. The animal, prepared for the sacrifice, was killed with a variety of ceremonies, and its bowels were examined by the augurs or sooth-sayers. While the sacrifice was burning, sacred songs and dances were performed around the altar. After the sacrifice came a grand feast, songs, libations, and public games.

Besides these public acts of worship, the Greeks and Romans, on a thousand occasions, and in connection with almost every act of their lives, practised some form of religious devotion.

They were eminently religious, as is shown not only by the number and splendor of their temples, the grandeur of their religious festivals, and their daily habits of devotion, but by the general belief in oracles and divination, in omens and prophecies. At the oracle of Jupiter, at Dodlona, the oaks of a sacred grove at the side of the temple were supposed to possess the spirit of prophecy. At the oracle of Trophonius, the votaries had the secrets of futurity revealed to them in frightful voices and terrific appearances in a cavern. But the most celebrated oracle was that of Apollo, at Delphi, where a priestess, seeming to be intoxicated by a vapor which issued from the ground, gave forth her oracular sayings. One of the most magnificent temples in the world was erected for this oracle.

There were great religious festivals in honor of particular deities, such as the festivals of Minerva at Athens, which were celebrated with ceremonies, public games, and contests for prizes in music and poetry; those of Bacchus, which were celebrated with wine and mirth, which run often into riot and debauchery; and the feasts of Ceres, or Eleusinian mysteries, the most celebrated festivals of all anti-

quity. The Romans had also a great number of religious festivals.

The Greeks and Romans believed in the immortality of the soul, and in a state of future rewards and punishments. In essential points, their religion was the same as that of most other nations. It was that the gods would reward goodness and punish wickedness, in this world and the next.

SCANDINAVIAN MYTHOLOGY.

The northern part of Europe, including Sweden, Norway, Denmark and Iceland, was once called Scandinavia, and was inhabited by people whose manners and laws much resembled those of Sparta.

From infancy men were inured to every hardship by severe exercises. Courage was their principal virtue, cowardice, the only vice which they so considered. All honors and rewards awaited the successful warrior, a miserable and disgraceful death was the punishment of cowardice. War was the business of life, and an absolute contempt of danger and of death was the general characteristic of these northern nations.

The principal god of the Scandinavian mythology was called Odin or Woden, the god of war. The second deity was Frea, his wife, and the third was Thor, the god of thunder and storms.

These three deities were the principal objects of Scandinavian worship, and formed the chief council of the gods, but there were several other gods of an inferior order, and especially the Scandinavian devil, Loke.

The principles of the Scandinavian religion were few and simple. The gods were to be pleased by courage in war, and the rude virtues of justice and hospitality. Those who had been killed in battle or voluntarily died violent deaths, expected to occupy the highest seats in the eternal revels of the halls of Odin, where they could drink beer forever from the skulls of their enemies. They were rigid predestinarians, believing that each man had a destiny which presided at his birth, and shaped his actions and his fate. This belief made them reckless of all danger.

After some ages, magnificent temples were erected in honor of these gods of the north, where they had festivals, sacrifices, feasts, dances, and nocturnal assemblies characterized by the wild and dissolute excesses of fanaticism.

Their sacrifices consisted at first of fruits and other products of the earth. Afterwards animal sacrifices were introduced, and finally human beings, prisoners of war, or those who were condemned to death for cowardice, were sacrificed upon their altars, and stranger than all, in times of great public calamity, the people, as the highest expiation they could

offer to the offended deities, used to sacrifice their kings.

The Scandinavians, it will be seen, believed in the immortality of the soul, and in future rewards and punishments. The hell of the northern nations was inconceivably horrible; comparing well with the rude heaven of their aspirations.

The origin of this religion is not known; but it is supposed to have come from Persia. It continued until the ninth century, when it was gradually displaced by Christianity.

RELIGION OF THE DRUIDS.

The name Druid, Druides, or Druidæ, is of very doubtful derivation; it belonged to the highest class of ancient Gaul and Britain and to persons of both sexes, the sovereigns, philosophers, and priests, of our barbarous ancestors. Chosen out of the best families, set apart and educated in the learning, faith, and mysteries, of this exclusive order, they were held in the most profound reverence.

When we reflect upon the general rudeness and ignorance of the times in which the Druids flourished, we can scarcely believe in the extent of their own intelligence and acquirements; but there seems to be little doubt that they were conversant with astrology, geometry, natural philosophy, politics, and geography. The exclusive possession of so much knowledge gave them great power. They were the interpreters of religion and the judges in secular affairs. Looked upon as beings of a superior order, and supposed to be the ministers of Heaven's mercy or justice, whoever refused obedience to them was looked upon as infamous and accursed.

The organization of the order of Druids appears to have been complicated; there were distinct classes of priests, poets, prophets, civil judges, and instructors. They held much the same position in Gaul and Britain, as did the philosophers in Greece, the priests in Egypt, the magi in Persia, and the gymnosophists in India.

The Druids dressed in a peculiar manner to make the more impression upon the people. They wore long garments, and when employed in religious ceremonies always wore a white surplice. They carried a wand in their hands as an emblem of authority, as among the Egyptians and Hebrews—and wore gold chains and bracelets. Their hair was very short and their beards very long.

The Druids had one chief or Arch-Druid in each nation, who exercised the highest spiritual and temporal authority, and commanded, decreed, and punished at his pleasure. At death, a successor was elected.

The education of the nobility was confided entirely to the Druids, who took care to perpetuate their own institution and influence. Mela tells us that they retired with their pupils,

the children of the nobility, to the fastnesses of caves and forests, and kept them for twenty years under their discipline. They were instructed in the immortality of the soul and the various changes it will undergo in its continued existence, in the movements of the heavenly bodies, the nature of things, the power and wisdom of the gods, and such mysteries as their teachers thought proper to reveal. A great portion of this learning was in the form of verses, which were not allowed to be written down, but had to be committed to memory. A common course of learning included the memorizing of twenty-four thousand of these verses.

The Druids worshipped the Supreme Being under the name of Esus or Hesus, and they made the oak tree the symbol of the Deity. They had no other temple than the grandest and holiest of all, the primeval forest—the sacred grove, in which were performed all their ceremonies and sacrifices. Into the sacred recesses of these temples of nature, no one was permitted to enter, who did not carry with him a chain, in token of his dependence on Providence. The whole religion of the Druids consisted in an acknowledgment of a Supreme Being, who made his peculiar abode in the sacred groves, of his Providence, and the duty of all his creatures to pay him homage and adoration.

As the oak was considered the emblem and special dwelling of the Deity, its leaves, fruit, and other products were regarded as of peculiar sacredness. Chaplets were made of the leaves and worn on solemn occasions, and the mistletoe, a parasitic plant which grows upon the oak, was held in the highest reverence, and supposed to possess peculiar healing virtues. It was sought for with great care, and, when found, welcomed with every demonstration of joy and thanksgiving. A solemn procession went to the favored grove; two white bulls were fastened to the tree, which the chief Druid ascended, to cut off the mistletoe with the sacred knife. The bulls were then sacrificed, and the Deity invoked to bless the gift.

The Druids are said on great occasions to have made human sacrifices. The Roman historian asserts that they did so in times of great calamity, a practice which was prohibited and punished by the Roman Emperors.

However this may be, there is reason to believe that the influence of this body was highly beneficial in those barbarous times. Cæsar says that they were the judges and arbiters in all matters, public and private; they took cognizance of murders, inheritances, boundaries, and limits, and decreed rewards, and punishments. In a word they administered civil and criminal law. Such as disobeyed their decisions they tabooed or excommunicated; a terrible punishment, which is

not without its efficacy wherever a religion or a priesthood is known. The excommunicated criminal was excluded from all public assemblies and avoided by every one so that no one dared to speak to him for fear of being polluted. Strabo says that the Druids had influence enough to interfere with success between armies on the point of engaging in battle.

The philosophy of the Druids resembled so much that of Pythagoras, that their ideas would seem to have had a common origin, and they were conversant with a considerable range of science. They cultivated especially, medicine, rhetoric, and poetry; three arts which wonderfully strengthened their influence among an ignorant people, and we who pay so much deference to priests, lawyers, doctors, and orators, to say nothing of poets, who are not so much revered as formerly, may easily excuse our ancestors for their veneration of the Druids.

LAMAISM.

When the Roman Catholic missionaries first penetrated to Thibet, they were immeasurably astonished to find enthroned there a sovereign Pontiff, whose power and authority, as the vicerent of Fo, was acknowledged by hundreds of millions in Thibet, Tartary, India, and China. They were the more astonished to find that this religion had its mitred bishops, and priests, its monasteries and convents, its religious orders and festivals, its beads and baptisms. In a word, they found so strange a resemblance to the forms of Christianity, and one so utterly accountable upon any natural hypothesis, that they declared that this religion was a Satanic imitation of the true faith, meant to entrap the souls of men. It is easy to see that these astonished missionaries were no philosophers.

For a period of three thousand years, it is said, the Grand Lama, as the vicerent of God, has received the adoration and worship of the followers of Fo. He resides at Patoli, a vast palace, on a mountain, near the banks of the Burrampooter. At its foot are the dwellings of twenty thousand Lamas, or priests, who are in constant attendance upon the Grand Lama, and who manage the affairs of this tremendous theocracy.

The Lama is believed to be immortal. His body grows old, indeed, and dies; but his soul only leaves it to enter into a new body—that of an infant, born at the same period, and selected for that purpose. The Grand Lama himself believes this as much as his disciples.

The Grand Lama receives ambassadors and pilgrims from all portions of his religious dominions. He is only seen sitting on a cushion, flaming with gold and gems. The people bow and adore at a humble distance. They are not allowed even to kiss his feet. He never speaks or gives any sign of regard, and merely

lays his hand upon the head of the greatest princes, which confers a forgiveness of sins and the assurance of great blessings.

The pilgrims bring an immense amount of rich presents which go to maintain the priesthood, who, in every country, are provided for by the people.

The people of Thibet have idealized and deified the Grand Lama, in the most remarkable manner. They conceive of him as immaculate, immortal, omniscient, and omnipresent. They think that he is perpetually absorbed in religious exercises, and, when called to bestow attention on mortals, as engaged only in distributing blessings, mercy and forgiveness. He is the fountain of authority, and the centre of all government.

When the Lama is growing old, the great care of his devotees is to discover where it will please him to be born again; and the cast off bodies of the Lama are treated with the greatest respect, and are embalmed and preserved in a temple.

There are two sects of the priests of the Grand Lama, distinguished by their colors of red and yellow. One class marries, the other is bound by vows of perpetual celibacy.

RELIGION OF THE ANCIENT MEXICANS.

Peru and Mexico were, at the discovery of America, the two most polished nations on the Continent, but we are struck with astonishment at the difference between their religious creeds. The religion of the Peruvians was of a mild and beautiful character; that of the Mexicans was one of the most horrible we can conceive of, not so much on account of the state to which it consigned men in the next world, as the number of victims it immolated in this.

The Mexican religion was one of fear. Superstitious terrors were the only motives the priests appealed to, and their thousand deities were all objects of alarm and horror.

Gods, who were solely engaged in bringing misery on mankind, the priests taught, must be propitiated by sacrifices. The anger and vengeance of these hideous deities required victims. Without the shedding of blood there was thought to be no escape from the most awful calamities. The better the victims, or the greater the number, the more likely were these monstrous gods to be appeased.

It is difficult to understand how an ingenious and amiable people, which the ancient Mexicans were, could have believed in so revolting a creed, or have practiced atrocities so detestable as wholesale human sacrifices on the altars of their gods. But when we witness the various forms of superstition among mankind, and see intelligent and kind hearted men, of various nations, holding to a belief in the implacable anger of a God of Love, we can wonder at no excesses of a priesthood,

and no slavish superstition to which a people can descend.

The Temples, worship, and sacrifices of the Mexicans have been minutely described by the companions of Cortes; and we have obtained the following account of the principal temple.

The *Teocalli*, or great temple of Mexitli, was a truncated pyramid 120 feet high, and 318 feet square at its base, situated in the midst of a vast enclosure of walls, and consisting of five stories like some of the pyramids of Saccara. When seen from a distance, it appeared an enormous cube, with small altars, covered with wooden cupolas on top. The point where these cupolas terminated was 177 feet above the pavement of the enclosure.—The material of which the pyramid was built, is supposed to have been clay, faced with a porous stone resembling pumice stone, hard and smooth, but easily destructible. Humbolt considers the *Teocalli* as bearing a strong resemblance in form to the mausoleum of Belus, which was only a pyramid, dedicated to Jupiter Belus. All the edifices consecrated to Mexican divinities were truncated pyramids, which class with the pyramidal monuments and tumuli of Asia. Robertson calls the temple of Mexitli, "a solid mass of earth of a square form, partially faced with stone," and observes that "such structures convey no high idea of progress in art and ingenuity." This may be true; but the analogy they present to the primitive monuments of other nations, is not the less interesting.

De Solis gives the following description of this edifice, on the authority, chiefly, of Accosta:—"The first part of the building was a great square, with a wall of hewn stone, wrought on the outside with various knots of serpents intertwined, which gave a horror to the portico, and were not improperly placed there. At a little distance from the principal gate was a place of worship, not less terrible: it was built of stone, with thirty steps of the same, which went up to the top, where was a kind of long flat roof, and a great many trunks of well grown trees fixed in it, in a row, with holes bored in them at equal distances, and through which, from one tree to another, passed several bars run through the heads of men who had been sacrificed, of whose number (which cannot be repeated without horror) the priest of the temple took exact account, placing others in the room of those which had been wasted by time. A lamentable trophy, by which the enemy of mankind displayed his rancor, and which these barbarians always had in view, without the least remorse! for inhumanity put on the mask of devotion, and custom had rendered death in all its terrors familiar to their eyes. The four sides of the square had as many gates, opening to the four winds. Over each of these gates were four statues of stone, which seemed to point the way, as if

they were desirous to send back such as approached with an ill disposition of mind.—These were presumed to be threshold gods, because they had some reverences paid them at the entrance. Close to the inside of the wall, were the habitations of the priests, and of those who, under them, attend the service of the temple, with some offices; which altogether took up the whole circumference, without retrenching so much from that vast square, but that eight or ten thousand persons had sufficient room to dance in it upon their solemn festivals.

"In the centre of this square stood a pile of stone, which in the open air exalted its lofty head, overlooking all the towers of this city, gradually diminishing till it formed a half pyramid; three of its sides were smooth, the fourth had stairs wrought in the stone; a sumptuous building, and extremely well proportioned. It was so high that the stair-case contained a hundred and twenty steps, of so large a compass, that on the top it terminated in a flat, forty feet square: the pavement was beautifully laid with jasper stones of all colors; the rails, which went round in the nature of a balustrade, were of a serpentine form, and both sides covered with stones resembling jet, placed in good order, and joined with white and red cement, which was a very great ornament to the building. On the opening of the rails, where the stairs ended, were two marble statues, which supported, in a manner that admirably well expressed the straining of the arms, two huge candlesticks of an extraordinary make. A little further was a green stone, five spans high from the ground, which terminated in an angle, and wheron they extended on his back, the miserable victim they were about to sacrifice, and opened his breast to take out his heart. Beyond this stone, fronting the staircase, stood a chapel of excellent workmanship and materials, covered with a roof of precious timber.

"Here the idol was placed on a high altar, behind curtains: it was of human figure, sitting in a chair which had some resemblance of a throne, sustained by a blue globe, which they called heaven, from the sides whereof came four rods, with their ends resembling the heads of serpents, which the priest placed upon their shoulders, when they exposed their idol to public view. It had on its head a helm composed of plumes of various colors, in form of a bird, with a bill and crest of burnished gold: its countenance was severe and horrible, and still more deformed with two blue bands which bound its forehead and its nose. In the right hand it held a curling serpent, which served for a staff, and in the left, four arrows, which they venerated as a present from heaven, and a shield with five white plumes placed in the form of a cross; and concerning these ornaments, these ensigns and

colors, they related many remarkable extravagances, with a seriousness deserving to be pitied. On the left hand of this chapel was another of the same make and bigness, with an idol called Tlaloch, in every respect resembling his companion. They were esteemed brothers and friends to such a degree, that they divided between them the patronage of war, equal in power, and unanimous in inclination; for which reasons the Mexicans addressed them both with the same prayers, the same sacrifices, and the same thanksgivings. The ornaments of both chapels were of inestimable value; the walls were hung, and the altars covered with jewels and precious stones, placed on feathers of various colors; and they had eight temples in the city of almost the same architecture, and of equal wealth. Those of a smaller size amounted to two thousand, and were dedicated to as many idols, of different names, forms, and attitudes. There was scarce a street without its tutelary deity; nor was there any calamity incident to nature without its altar, to which they might have a resource for a remedy. In a word, their gods were derived from their fears; nor did they reflect how they lessened the power of some by what they attributed to others. Thus did the devil continually enlarge his dominion, and exercise a most deplorable tyranny over rational creatures, in the possession of which he remained for so many ages, by the incomprehensible permission of the Most High."

In the reign of Ahuitzotl, the eighth king, and the immediate predecessor of Montezuma II., the Mexican empire reached its utmost extent. He completed the great temple which had been begun by his brother Tizoc; and so great was the number of workmen employed, that it was finished in four years. During the time that the building was going forward, the king employed himself in making war upon different nations, reserving all his prisoners for victims to solmenize the dedication of his infernal temple. The number sacrificed on that occasion (A. D. 1486) is stated by Torquemada at 72,324; by other historians at 64,000. The same year, another temple, built by a feudatory lord, was dedicated with the sacrifice of a vast number of prisoners.

Such is the brief, but horrible account we have of the Mexican religion, one of barbaric splendor, and diabolical cruelty. There may be exaggeration in the Spanish writers, who were anxious to excuse their own atrocities, and we can scarcely believe that after thousands of human beings had been offered up sacrifices to those infernals, their bodies were devoured by the priests of the temples. However this may be, the facts of which there can be no doubt are sufficiently horrible to lead us to the most melancholly reflections upon this horrible depravity of the religious sentiment,

and the unworthy ideas men are capable of entertaining of the deities they worship.

THE RELIGION OF THE INCAS.

When Hernando Cortes introduced Christianity into the ancient kingdom of Peru—with sword and gunpowder, tortures and the stake, he destroyed a religion, more truly Christian than his own.

The religion of the Incas was one of the most beatiful of all the forms of faith and worship ever conceived by the human intelligence, in its instinctive yearnings after the spiritual life and worship.

As nearly as can be ascertained, the first of the Incas, he who taught religion and civilization to the Peruvians, lived in the twelfth century of our era.

The Peruvians, up to this time, were savages. One day there came among them, a man and woman, of a fairer color than their own, a majestic beauty, and as it seemed to them, possessing a superhuman intelligence. They believe that Manco Capac and his beautiful wife and sister Mama Oello, had been sent from heaven, to instruct and govern them.

The Inca, thus revered, and still more beloved for his virtues, began to teach these rude savages the arts of peace. He taught them how to build dwellings, cities and temples. He instructed them in agriculture, and himself set them the example of this worthiest of labors. He taught them the moralities of life, and the obligations of nature. Association in labor for the public good, brotherly love and kindness; in a word, a reign of virtue and justice made Peru, in a few years, one of the most prosperous, and one of the happiest countries in the world; and such it might have remained, but for Spanish thirst for gold, and Spanish zeal to extend the religion of heaven, by the agencies of hell.

The government of the Incas was a species of Theocracy. The sun was the visible emblem to which were paid the adorations of their subjects, but they believed in a Supreme Being, too awful and majestic for rude mortals' worship.

In the city of Cusco was the grand temple of the Sun, a magnificent edifice, the richest in its adornments, of any temple ever seen on earth, that of Solomon scarcely excepted. It was crowded with votive images, vessels, and utensils, of pure gold. The sun was represented by a golden orb, with burnished rays. The High Priest was a brother or near relative of the Inca. The services of the temple were performed by the priesthood, and the virgins of the sun, all of the blood royal, or family of the Incas, who were educated with the greatest care, and from whom the wives of the Incas were selected, and these wives, were always the sisters of those to whom they were mar-

ried, for, like the Egyptian kings, the royal family of Peru considered this primitive conubial connection, like that of the sons and daughters of Adam and Eve, a sacred privilege.

The offerings in the Temple of the Sun, consisted of animals, the fruits of the earth, flowers, and all for which they felt indebted to the source of light and heat. At their great feasts, they poured a libation to the sun, in a vessel of gold, and at every meal, the Peruvian dipped his finger in his drink, and made a sign or thanksgiving to the subordinate deity, to which he was taught to pay his worship as the visible emblem of the Power Supreme.

The annual festival of the sun, was celebrated with great pomp, by the Inca, the royal family, priesthood, court and army. Before day, they assembled in a vast plain, and waited in profound silence the rising of the sun. As his first rays shone upon them, their rejoicing shouts arose to heaven. The god of day was saluted with music, acclamation, songs and dances. A grand procession was formed, which moved to the Temple of the Sun, where sacrifices were offered. The Inca approached the altar, and made distribution of the sacred fire, and all drank a libation.

The next festival in importance, was that in which they made grand illuminations, and prayers were offered to the sun for protection from cold.

The third and last festival was that of Purgation; and had for its object, their preservation from all diseases of the body, all weaknesses of the spirit, and all the sins of the soul. In this, after a feast of unleaven bread and bitter herbs, there were certain curious public ceremonies, in which all diseases, and evils were banished from the city in the name of the sun.

The virgins of the sun celebrated these festivals in the interior of the temples, to which the Inca alone had admittance.

The laws and institutions of Peru were wise and beneficent. The lands were equally divided among the people, save what were reserved for royalty and the priesthood, and the condition of society was the admiration of all those Europeans, who looked upon them with better feelings than those which actuated the infamous Pizarro.

THE RELIGION OF THE SIAMESE.

The kingdom of Siam occupies a peninsular, on the extreme south-eastern corner of Asia. It is south of China, and far to the east of Hindostan. The religion of this country, though in many respects resembling a large class of Oriental sects, has some striking peculiarities.

The Siamese have temples or churches, called pagodas by the Portuguese, but the Si-

mese title is *pihan*. These pihans are surrounded by walls, near which are the convents, or cells of *Tallapoins*, and *Tallapoinesses*, or of the priests, and priestesses or nuns. The nuns are neither forced into these convents, nor compelled to remain—in fact they do not enter at all, until the decline of life.

The Talapoins have charge of the education of youth, and live upon the alms or contributions of the people; but this is the case with nearly all countries and religions. In turn, the Talapoins are very hospitable to strangers and travellers, giving them food and lodgings near their convents.

The priests are under vows of perpetual celibacy, the punishment of the violation of which is to be burnt alive, and the king causes this punishment to be rigorously inflicted, to prevent too many of his subjects from becoming priests, since they pay no duties, and contribute nothing to the defence or support of the State.

The Talapoins preach every new and full moon, and yearly, during the inundation, every day, from morning till evening. They are obliged to watch as well as pray, and after harvest they go into the fields at night, and return in the morning. They pretend that such is their sanctity, that neither wild beasts nor venomous reptiles will harm them; and if a priest happens to be killed they either deny it or say that he did not live up to the rules of his order.

The priests shave their heads, beards, and eye-brows; they wash as soon as they can see in the morning, but not sooner, for fear of destroying the life of some insect—after washing they perform their devotions in the temple, where they, in choirs, sing sacred hymns, written upon cocoanut leaves. After their morning devotions, they visit their parishioners to receive their offerings—but they do not depend upon these, for they have lands around their convents, and slaves to cultivate them, all exempt from taxation.

When the Talapoinesses commit an offence against chastity, they are delivered to their relations to be punished; but their punishment is not capital.

There is no priesthood whose rules are more strict than those of the Talapoins of Siam. They must neither kill, steal, commit uncleanness, drink strong liquor, nor tell lies; and by not killing, they understand not destroying the life of either animals or vegetables. They are prohibited music, except sacred, plays, dancing, or being present at such entertainments; and the use of perfumes, and even the touch of gold or silver is held sinful. Their servants take care of their money.

A Talapoin must not meddle in trade, politics, or anything but religion. He must not judge or censure any man, or look upon woman, so as to take any delight in the object.

He must not keep any of his food until the next day; nor ride on any beast, nor in any vehicle; nor dress finely; nor boast of his learning, parts, or pedigree; nor be angry, or threaten any one.

The priests who live up to these requirements, acquire so much holiness, that they have a surplus to make satisfaction for the sins of the people.

The Talapoins teach the pre-existence of the soul, as well as its immortality; and that the sufferings of this life are the punishments of sins committed in some former state of existence. The soul, they hold, is material, yet of a refined essence, and retains after death the form of the living body, though not palpable to the touch. No man will be eternally punished; the good, after several transmigrations, will enjoy everlasting felicity, but those who are not reformed, will keep on in a course of transmigrations.

Though believing in and worshipping the Supreme God, the chief object of adoration is a departed saint, or holy personage, who as a reward for his excellent piety was translated from earth to Heaven. This personage is called *Sommona Codom*, and his mother is called *Maha Maria*, or the Great Mary. They say, that *Sommona Codom*, before he left the world worked many miracles, and among others, that he altered the dimensions of his own body, sometimes appearing as a giant, and at others became invisible. He had two favorite disciples, one of whom overturned the earth and took Hell-fire in his hand, intending to extinguish it, but he was prevented by *Sommona Codom*, who said that if the terror of that punishment were withdrawn men would be still more wicked than they are.

The Siamese look upon *Sommona Codom*, as not the author, but the restorer of their religion, when men had become abandoned to vice, and had neglected its precepts.

The Siamese have little bigotry and no intolerance. They hold it right for the people of every nation to worship God as they are taught. They see no reason to hate and make war upon any people, because they have been educated in a different faith, since all men agree, in one way or another, to worship the Supreme God. The saints and great men, to whom they pay adoration, they look upon as intercessors with God—and not to be esteemed deities themselves.

This toleration gave the early Christian missionaries great encouragement in their attempts to convert the Siamese, but unfortunately the standard of European morals, both of priests and people was much lower than their own, and they saw in them so much ambition, avarice, injustice and tyranny, that they came to abhor both their persons and practices; so that they did not think the change would be advantageous.

This account of the religion of the Siamese is gathered from the most reliable sources, especially from the early travellers, and such as appear to have entertained the fewest prejudices. They present for our contemplation some extraordinary coincidences for which it is impossible to account, but which must strike every reader. But similar ones exist in every part of the world, not only in religion, but in manners, customs, and language, equally inexplicable.

ASIATIC SUPERSTITION.

We have elsewhere given accounts of the principal religions of Asia, but there is a variety of creeds and customs not included in those, which may be interesting to notice.

OF KAMTSCHATKA.

Kamtschatka is a Russian possession, in the extreme Northeastern corner of Asia. The people are nearly savages. Their ideas of the deity are of a very singular character. They call him *Kutchu*, and pay him no manner of religious worship, as they think he is above being pleased with the praises or flatteries of mortals. They do not pray to him, as they think a prayer an insult to his wisdom, goodness, and magnanimity. They ask nothing of God, for they do not believe that he would yield to human supplication what he does not grant as a matter of justice. But though they neither worship God, nor pray to him, they do not hesitate to reproach him for physical evils—for making so many steep hills, and rapid rivers, and for sending so many storms and so much rain. It seems to them just that an Almighty Being, who could have made their country beautiful and given it a genial climate, should be blamed for its savage sterility, and arctic fridity.

But though these people do not worship God, they pay a kind of superstitious adoration to inferior deities. In honor of one of these, they erect a kind of pillar in a spacious plain, and bind it round with rags. Whenever they pass, they throw to it a piece of fish, or some other food, and they never gather any berries nor kill any animal in its vicinity; but it has been observed that, like many professors of other religions they offer nothing that is of use, or which they would not be obliged to throw away.

They think that burning mountains, hot springs, and certain forests are sacred, and are the homes of demons, whom they fear, while of the Supreme Being, they are in no dread whatever.

In the ordinary affairs of life, they have no idea that God interferes by a particular providence, but think that every man's good or bad condition, his happiness or misery depends upon himself.

They believe that the world is eternal, see-

ing no reason for its being destroyed, which would not be good against its having an existence, and they hold to the immortality of the soul, which they believe will be joined again to a body, and be subject to the same troubles and fatigues as in the present life, though with a progressive improvement in its sphere of action. These ideas, with the exception of the superstitious regard of demons, seem to have been the simple teachings of the natural reason, unenlightened by revelation.

OF TONQUIN.

The religion of Tonquin is much like that of China, and the Tonquinese pay great respect to the writings and memory of Confucius. But with the purity of the philosophical faith they mingle various superstitions. Among a great variety of idols, the horse and the elephant are the most conspicuous. These idols are to be found everywhere, covered by pagodas, near which the priests reside, whose business it is to offer the prayers of the people to the idol, or the deity it represents. The prayer or petition is written out, and is read in the pagoda by the priest, while the petitioner is lying on his face, after which the prayer is burnt in the incense pot.

A man of distinction usually keeps a chaplain who reads the prayers, in a court yard or chapel attached to the dwelling, while the master lies prostrate. On such occasions, a great quantity of provisions is prepared, and the master no sooner rises from his prayers than he orders his servants to eat and make their hearts merry; for these people seldom perform any act of worship, without giving the poor or their servants reason to bless them; their devotion being always accompanied with acts of charity and benevolence; as they have an idea that God will sooner regard their supplications if they are merciful to those around them.

The Tonquinese observe two great religious festivals every year, the chief of which is about New Year's, and lasts twelve days. All business is suspended—people put on their best clothes, and spend their time in feasts and diversions. The other great festival is after harvest, corresponding with our thanksgivings. On the first and fifteenth of every month, they also perform their devotions with extraordinary zeal.

At every great entertainment, a comedy is acted, which lasts the whole night, from sunset to sunrise, but the progress of the play does not hinder the feasting which goes on with great hilarity.

Astrology is universally cultivated, and the people are strict observers of times and seasons, lucky and unlucky days and particular omens.

OF PEGU.

The clergy of Pegu are such strict observ-

ers of the rules of humanity and charity, that if a stranger has the misfortune to be shipwrecked on the coast, or comes to their temples, he is supplied with food and clothing, if sick is nursed until his recovery, and furnished with letters of recommendation to the priests of some other temple on the route he intends to travel. They never enquire the religion of a stranger, for fear that any involuntary prejudice against his faith might injure the exercise of their benevolence.

When there arises a controversy between neighbors, the priests use all their endeavors to procure a reconciliation, and never leave off their good offices until this object is accomplished.

These priests frequently preach to numerous audiences, and considering that they are heathens and idolaters, their sermons are not so bad as might be expected. They preach that charity is the most sublime of all the virtues, and that it ought to be extended not only to all mankind but to animals. They exhort people not to commit murder; to take from no person any thing belonging to him; to injure and defraud no one; to give no offence; to avoid impurity and superstition; and not to worship evil spirits. But the idea that devils are the authors of evil, is so generally believed, that it is hard to keep the people from trying to propitiate them by sacrifices.

The people bow to the idols in their temples when they enter and leave; and this is all the worship they pay them.

OF HINDOSTAN.

The Banyans of India carry the doctrine of universal philanthropy to such an extent, that they extend their charity to everything that has the principle of life, and respect it as much in the flea as the elephant. They brush the ground to prevent killing insects when they walk; and as they believe in the metempsychosis, they recognize the possibility of any animal or insect being animated by a human soul, perhaps that of some friend or relative.

The Banyans not only forbear to kill any living creature, but they erect hospitals for them; and there are several near Surat, where cows, horses, goats, dogs, etc., that are lame or enfeebled by age, are carefully provided for.

So firmly persuaded are these people that departed souls enter the bodies of animals, that when they see one come into their houses, they conclude that it is one of their departed friends come to pay them a visit. Thus a clerk of an English merchant, being very melancholy on the death of his father, and seeing a snake come into his house, immediately concluded that it was animated by his father's soul, and came there for relief. This

thought gave him great comfort, and he treated the snake with the same respect and kindness that he would have shown his living father. This same man believed that the rats were his relations, and they being fed and kindly treated, became as tame as other domestic animals.

The Fakers of India are a kind of monks or devotees, who practice great austerities as religious duties. Some wallow in dirt, others sit or stand for years in painful postures, until their limbs become immovable, some never comb their hair or cleanse their bodies; some sit on sharp nails, or swing by hooks in their flesh; others clench their fists till their nails grow through the palms of their hands and appear at the back. They look over their shoulders, or at the point of their noses, until their eyes become fixed in one direction.

Some of these religious mendicants wander around entirely naked, saying that they have no sin, and are therefore free from shame so that they need no covering. It is believed in India that the prayers of these devotees are exceedingly efficacious, especially as a cure for barrenness; and when the staff and sandals of the Faker are found at the door of a woman, the most jealous husband never thinks of intruding upon their privacy.

OF JAPAN.

The religion of Japan resembles that of China in all essential particulars. The religion of philosophers and of educated people is that of Confucius; while the vulgar hold to the superstitions of Fo. The bonzes or priests have great power. There are numerous convents and nunneries where devotees undergo the severest punishment for their sins. Confession is an article of faith among the Japanese, as well as in a large portion of the Christian world, and it is said that the confessionals of the bonzes are fixed on the summits of precipitous rocks, whence the sinner is tumbled down headlong, if detected in any insincerity in his confessions.

The temples are spacious and some are of great magnificence. In a temple at Meaco, is an idol whose chair is seventy feet high, and whose head is large enough to contain the bodies of fifteen men in its hollow. There are sixty other temples in this single city. Near Jeddo, on the roadside, there is an image of copper representing the God Dabis, sitting cross-legged with extended arms, twenty-two feet high.

In a temple of Tuecheda, the bonzes say that one of their gods appears to them in human shape, and they provide, at every new moon a young virgin for his entertainment. After being prepared with proper ceremonies, she enters the temple of darkness. The girl afterwards has almost divine honors paid her, and so inspired is the little enthusiast, says

Sir Thomas Herbert, that she pretends to prophecy and foretell future events.

The natives of the Phillippine Islands worship one Supreme God, but they pay adorations to the sun, moon, groves, rocks, rivers, and especially to trees of a sacred kind, which they think become the residences of the souls of their deceased relatives. These they never cut down for fear of wounding some of their nearest relations.

The East Indians purify themselves by bathing from head to foot, several times a day and whenever they have touched anything that is polluted. They will not eat or drink out of a dish that has been used by one of a different religion, though washed ever so clean. If a European drinks from a bowl, they immediately break it, and a whole village would perish of thirst sooner than use water from a well in which a foreigner had dipped his bucket. This superstition is very convenient for the English residents in India, who have no fear of their liquors or provisions being stolen.

AFRICAN RELIGIONS.

In the pride of our self-judged orthodoxy, in matters of religion, we call all things superstitious except those which we have been taught to believe. In one sense this may be fair enough, since others do this same by us; but retaliation is not always justice. The African, who believes in a snake, has an example in the Israelite, who believes in the brazen serpent of Moses, and there is scarcely anything, however apparently ridiculous in the creeds and ceremonies of the most ignorant savages, which does not find its counterpart among the most intelligent nations of ancient and modern times.

It is with a bad grace, then, that we ridicule and condemn what we call the superstitions of the ignorant negroes, while we hold doctrines and profess forms of faith which, doubtless, seem to them quite ridiculous, and contemptible.

In glancing over the continent of Africa, we find a variety of religious opinions and rites, which afford matter for philosophic contemplation. They may excite our pity; but we have no right to express, in regard to them, any such sentiment as indignation.

SERPENT WORSHIP.

In Egypt, there was formerly, and perhaps still is, a grotto in which dwells a famous and holy serpent, called Haridi. The serpent is no other than a transmigration of a celebrated Turkish saint, who, dying here, in the odor of sanctity, was buried upon the spot, and was transformed, so the Arabs believe, into this serpent, who possesses very marvellous properties and powers; for he never dies, for one thing; and what is better, he continually heals

all manner of diseases, and confers other favors on those who implore his aid.

The Romans believed that *Æsculapius* was transformed into a serpent, which was sent for to Rome to stop the plague; but this story was probably got up out of compliment to the medical faculty, which contained about the same amount of wisdom in those days as at the present day, when it is so very remarkable.

This serpent, the Egyptian one, is attended by his priests, who consult him upon all occasions and never thwart his inclinations, and it is a singular fact that Saint Snake possesses the same kind of discrimination of character as the world in general. He has a fine respect of persons, and with aristocratic taste dispenses his favors readily to the rich and noble, while he scarcely deigns to notice the humble and poor.

This may be considered a strong presumption of his orthodoxy, since we find the same disposition manifested among the most fashionable sects in several parts of Christendom. If a Governor, or any great man be attacked with any disorder, the snake complaisantly allows himself to be carried to the house where his very presence is generally enough to cure the disease; but if a person of the common ranks want his snakeship's services, he must not only make a vow to recompense him for his trouble, but he must send a spotless virgin on the important embassy. Such a regard has this serpent for the fair sex, and especially for female virtue, that he can refuse nothing to a pretty girl of unquestionable reputation, provided she bring the promise of a handsome reward.

The details of this virgin mission to the holy serpent are curious, and if our readers take the right view of them, may be instructive. On the young lady entering the presence of the snake, she addresses him with great politeness, tenders the compliments of the season, and begs that he will suffer himself to be carried to the person, in whose favor she entreats his good offices and miraculous gifts. If the character of the young lady be unequivocally correct, the snake cannot find it in his susceptible heart to resist her importunities, and in token of yielding, he begins to move gently his tail; the lady redoubles her affectionate entreaties—and at length the reptile moves toward her, winds round her neck and reposes his folds upon her gentle and virtuous bosom, in which pleasant situation he is carried in state, surrounded by his attendant priests, and cheered by popular acclamation. No sooner is he brought into the room than the patient begins to be relieved, but wishing to perfect the good work so graciously begun, he remains as long as his attendant priests are feasted. Every thing goes on piously and successfully—the priests eating and drinking

—the patient recovering, and the snake probably reflecting upon the charms of female virtue and the luxury of doing good—if there is no Christian, or other infidel, present; for the presence of a single unbeliever would interrupt the miracle; the snake would suddenly disappear, and though on the opposite side of the Nile, with never a bridge to cross on, he would be found in his grotto at the return of the priests.

The Arabs not only fully believe in all these miraculous powers of the snake, but they assert that he is immortal; and that, although the priests have cut him into several pieces, and put them under a vase, the snake been found sound and well. The scoffers say that this is a trick of simple legerdemain, as well as the mysterious disappearance; but the Arabs, who do not pretend to reason on matters of faith, consider them holy mysteries, and while we pity them as benighted heathens, they look upon us as the most wicked of infidels, and sure of eternal tortures for not believing a religion, which, if we knew more about, we might have a greater respect for.

OF THE HOTTENTOTS.

The Hottentots, who are by no means the most stupid people in the world, though they come very near being the most filthy, and disgusting, worship the moon, for which purpose they assemble at the change and full, with no postponement on account of the weather. When she appears, they throw themselves into a thousand different attitudes, scream, prostrate themselves on the ground, suddenly leap up, stamp, and cry aloud, "I salute thee; thou art welcome! Grant us fodder for our cattle and milk in abundance!" These, and similar addresses are presented with singing, clapping of hands, shouting, and prostration; making altogether a scene, to which some of our noisiest camp meetings may afford a faint resemblance.

These interesting people also adore, as a benevolent deity, a certain flying insect. Whenever it appears in sight, they pay it the most devout veneration; and if it honors the village with a visit, the inhabitants, assemble around it in the highest rapture, singing, dancing, throwing up the buchen powder, and killing two sheep as a sacrifice; when they believe all their sins are forgiven.

If this wonderful insect ever alights on a Hottentot, he is immediately revered as a saint, and the fattest ox is killed in his honor, and that of the insect deity, the saint feasting upon the tripe, that "*ne plus ultra*" of Hottentot gourmandism, while the other men eat the meat, and the broth is sent to the women. The caul of the animal, well powdered with buchu, is twisted about the neck of the new saint, which he wears until it drops off, or until the insect selects another saint. If a

woman be chosen, she receives the same honors and adorations, but in this case the tables are turned—the women eat the meat, while the men are regaled upon the broth.

The Hottentots will expose themselves to the greatest dangers to prevent this insect deity from being injured. A young German having caught one, they stared at him with looks of distraction, crying, "What is he going to do? will he kill it?" and when he asked why they were in such agonies about a paltry insect, they cried, "Ah, sir, it is a divinity! it is come from heaven! do not hurt it—do not offend it—or we shall be the most miserable wretches upon earth!"

The Hottentots do not differ from many other nations, in not wishing to have their divinities too rudely handled.

OF GUINEA

The negroes of Guinea, in Western Africa, universally believe in a Supreme Creator, but, thinking him too far exalted to take any notice of their prayers or adorations, they address all their worship to inferior deities. Some of these are common to whole tribes, while every man has one or more special divinities of his own choosing.

The chief deity of one of the Guinea nations is an immense serpent of a peculiar species. This reptile is kept in great state, in a splendid bamboo temple, and is served by numbers of priests and priestesses and receives a great many presents.

On important occasions this snake-god is propitiated by a grand procession and all manner of offerings, and his influence is supposed to be sufficient to govern the weather or protect the public welfare.

There are snake temples in every village, with their priests and priestesses, but the principal one, where the great snake receives the adoration of his worshippers in person, is the chief attraction. The king used to make a pilgrimage to this temple, but of late, the lazy monarch has compromised by sending a number of his wives.

Once every year it is pretended that the young women, generally the wives and daughters of the principal people, are seized by a kind of snake frenzy, and it is necessary to take them to the snake temple and keep them there until, by the ministrations of the priests and priestesses, and the presents of their friends, they recover their senses; but there are some who think that this is a pious fraud of the priests, to get both women and presents; for any person who refuses to allow his wife or daughter to go to the temple, risks being considered an infidel, and having his character blasted by the priests of the great snake and as the king shares the profits of this speculation, the government aids the priesthood.

The women who visit the serpent's temple are required not to divulge what has happened to them there, under the severest penalties, but as they are fond of going, this prohibition seems to be scarcely necessary.

An African traveller relates that a negro whose wife fell into this frenzy, upon pretence of taking her to the temple took her to a slave factor's where he threatened that if she did not instantly come to her wits, he would sell her for a slave. This cured her snake madness very suddenly, and she fell on her knees and begged forgiveness; but in another case, when an unbelieving husband interfered with his wife's fancy, he was poisoned by the priests, and our author says—"from hence you may observe, that throughout the world it is very dangerous to disoblige ecclesiastics."

Such is the veneration of the Fidaians for this snake-god, that they will not hear a word spoken in derision of him, and stop their ears against any such blasphemy.

Divine honors are also paid to lofty trees and groves, and to the sea, of which they have a great terror and into which they throw offerings, to appease its wrath.

Besides such public gods, they have an infinity of private ones. When a man wishes for anything he prays for it to the first thing that strikes his fancy, and if the prayer is granted, the object to which he prayed becomes his deity.

The priest and priestesses are held in great respect, and though wives are generally treated as slaves, the husband of a priestess is obliged to be all obedience. The men are therefore naturally averse to these matches, and will not allow their wives to become priestesses if they can prevent it.

There is some talk among the negroes of a future state and of a hell for the punishment of the wicked, but they do not seem to regard it much.

A man's favorite god he calls his Bossam, and to this deity his favorite wife is dedicated. This Bossam wife is exempted from labor and enjoys many privileges. She is usually a beautiful slave bought for this purpose, and he devotes his birthday, and sabbath to her society.

In the sacred groves, set apart in every village, sacrifices are offered to the gods, to appease their wrath and propitiate their merciful providences. Their Bossam day, or sabbath is carefully observed. They drink no strong liquor until after sunset, and dress in white robes and smear themselves with white pigment.

Their ideas of a future state are rather vague, but some of them believe that after death their souls will pass into the bodies of white men, and undergo other transmutations.

The priests act in the treble capacity of prophets, conjurors and physicians, and the dreams, charms, witchcraft, and all sorts of *diablor*

OF OTHER NEGRO TRIBES.

The negroes of the interior of Sierra Leone acknowledge one Supreme Being, the Creator of all things, to whom they attribute infinite power and knowledge; this being they call Canno. But, while they acknowledge and reverence the Almighty, they worship chiefly inferior beings, who are his agents, ministers, or angels. They believe that the dead are converted into these ministering spirits, who watch over and guard their friends. A negro who flies from any danger, hastens to the tomb of his guardian angel; and if he escapes, he sacrifices a cow at the tomb, in presence of the friends of the departed, who dance around it. These spirits of the departed are called Januanins.

The Quoians have a great veneration for these spirits. In every emergency they fly to the sacred grove, which is believed to be their residence, where they beseech them to grant assistance to revenge their injuries, or to intercede with Canno, in their behalf. This belief in the intercession of departed spirits is one of the many coincidences between the most barbarous heathenism and the creeds of Christianity.

Among the Quoians, these Januanins are appealed to upon the most important occasions. If a woman is accused of adultery, and there is no proof but the mere allegation of her husband, she is acquitted—upon her solemn protestation of innocence, calling upon a guardian spirit named Belli-paori to confound her if she varies from the truth. If she is subsequently guilty of the offence, her husband can bring her in the night to a public place where the council sit to try her. Here after invoking the Januanins, she is blindfolded, to prevent her seeing those beings, who are coming to carry her out of the world. The poor woman is left for some time in a state of terrible apprehension expecting every moment to be carried off by the spirits; but, after a time, the oldest of the council begins a discourse upon the wickedness of her shameless conduct, and threatens her with the most cruel punishments if she persists in it. Suddenly she hears a confused murmur of the spirit voices; and hears one of them saying that though her crime merits the most rigorous punishment, she will be pardoned on account of its being her first transgression.

But wo to the woman who is proved guilty of a second offence. If the proof be clear, the Bellimo, or high priest, attended by his officers, goes early to her house. They make a prodigious noise with rattles, so as to alarm the whole village. The guilty woman is seized

and dragged to court. Three times she is made to walk around the market place in a grand procession, with the noise of rattles and other musical instruments, and the whole society of Belli, or priesthood. They then conduct her to the sacred groves, and she is supposed to be carried off by the spirits, for she is seen no more, and the people are never permitted to mention her name. Her fate is an awful warning to the whole female population.

MUMBO JUMBO.

Somewhat similar to this ceremony of the Quoians, is the famous Mumbo-Jumbo of the negroes of Senegal, which is also a religious contrivance of the priests, for keeping the women virtuous and submissive.

Mumbo-Jumbo is a terrific creature, about ten feet high, and very hideous. It is made of the bark of trees, and straw, with a man inside of it, and whenever it is seen there is the greatest consternation—the men, who are in the secret pretending to be frightened—and the women and children being really so. To these Mumbo-Jumbo is a veritable bug-bear.

Whenever there is any dispute between a man and his wives, Mumbo-Jumbo is sent for to settle the difference. He comes in state, with every terrible accessory that can be devised. No one is allowed to be armed in his presence, and when his hollow voice is heard approaching, all the women run and hide themselves, but they dare not refuse to come forth if Mumbo-Jumbo sends for them. The questions at issue are almost uniformly decided in favor of the men, and the women, if very unruly, are sometimes ordered a severe whipping.

When any man enters the society of Mumbo-Jumbo, he is obliged to swear never to divulge the secret to a woman, or any person not a member. No boys under sixteen are admitted. The people swear their most sacred oaths by Mumbo-Jumbo, and every expedient is used to keep a wholesome terror of this convenient deity, so as to frighten the women into docility and obedience.

To show how carefully this important secret is guarded, it is related that in 1727, the king of Jagra had the weakness to yield to the inquisitiveness of his favorite wife, and disclosed to her the mystery of Mumbo-Jumbo, who was no sooner in possession of the great secret than she told it to all his other women. This soon reached the ears of the chief negro lords, who dreading the consequences of this exposure, immediately assembled to deliberate upon the course to be taken in this emergency. Putting a man into the Mumbo-Jumbo, they went to the palace, and summoned the king to appear before the idol. He did not dare to disobey. Mumbo-

Jumbo severely censured him for his weakness and imprudence, and ordered him to bring all his women before him. They had no sooner made their appearance than they were every one killed upon the spot, that the knowledge of the mystery might spread no further.

AMERICAN ABORIGINES.

We propose to compare and contrast the religious notions of the red men of the western continent, with those of the negroes of Africa, or rather, we shall give such a sketch of the religious ideas of various tribes, as will enable our readers to make their own comparisons and form their own conclusions.

The New England tribes, though they believe in a plurality of deities who made and governed the various nations of the earth, yet recognized and worshipped one Supreme Being, who dwells in the heavens in the South-West, a region of warmth and beauty, and governs over all. This Almighty Being, whom they called Kichtan, at first created a man and woman out of stone; but being made angry, he destroyed them, and made another pair out of wood, from whom descended all nations of the earth. This supreme being they believed to be good, and they gave thanks to him for plenty, victory, and other benefits; but they also believed in an evil power or devil, whom they called Hobamocho, of whom they stood in great awe and also worshipped from fear.

The immortality of the soul was of universal belief. When good men die, their spirits go to Kichtan, or the Supreme God in the bright heavens of the South-West, where they meet their friends and enjoy immortal pleasures. The spirits of bad men also go at first to Kichtan, but they are commanded to walk away, and they wander about in discontent and darkness forevermore.

The Indians of Canada believed in spiritual existences and immortality of the soul, but their idea of spirit was that it was only a more refined and subtle kind of matter. They were unable to conceive of the existence and action of something which is nothing: and the ideas of our metaphysicians are not so clear on this matter—or rather this no matter, as they would have us believe. The Indians could not conceive of action without substance, and honestly confessed their incapacity.

The Iroquois had a tradition that in the third generation of the human race there was a deluge, from which not one was saved; and that, in order to repopulate the earth, it was necessary to change beasts into men; the doctrine of progressive developments as recently promulgated in the Vestiges of Creation and Davis' Revelations.

Besides the First Being, or Great Spirit, the Iroquois believed in an infinite number of

genii or inferior spirits, good and evil, whom they propitiated in various ways. This reminds us of the Festibes of the negroes. To these beings they ascribe of a kind of immensity or omnipresence.

The everlasting abodes the good, they said, lay far to the west, in the region of the gorgeous sunsets, so that it takes the soul several months to reach them, and the journey is accomplished with great difficulty. It is necessary, not only to have been faithful and virtuous, but a good hunter and a brave warrior, to be admitted into the abodes of eternal felicity. The heaven of the North American Indians is described as a delightful country, blessed with perpetual spring, abounding in game, whose sweet rivers swarm with fish. In the same way the heaven of the natives of Greenland was pictured as a vast green meadow with great cauldrons full of fish and wild fowl, cooked ready to be eaten. The heaven of the voluptuous Mahomedan is a vast harem of beautiful women and sensual pleasures which never pall; while that imagined by the Jews, when they came to believe in the immortality of the soul, was one of magnificence and music; gold, precious stones, splendid edifices, and vast choirs and orchestras of vocal and instrumental performers.

It will be found that the ideas which every people have formed of a future state, closely correspond to their present character and condition.

The Southern Indians believe universally in a Great Spirit, a being of infinite excellence and perfections, so entirely good that he is utterly incapable of doing evil. By the aid or spirits of an inferior order, he created all the beauties of the universe, but man was the work of his own hands. The spirits or angels of God, were called by the Natches, "free servants or agents," who are constantly in the presence of God, and are prompt to execute his will.

But the air is full of other spirits, of a mischievous disposition, who have a chief, so wicked that God was obliged to confine him; since which time these demons are less troublesome, especially if entitled to be favorable. These are invoked when there is need of a change of the weather.

The Natches held that God made at first a little man out of clay, then breathed upon his work, he walked about, and grew up, and became a perfect man; but of the formation of woman they give no account.

The Indians of Louisiana and Florida used to worship the Sun as the most glorious image and representative of the deity.

The savage tribes of Guinea, believe in the existence of a benevolent Supreme Being, but attributed thunders, hurricanes, earthquakes, and other evils, to the devil or malignant demons.

The natives of the vast region on the river Amazon, in South America, were idolaters, having their images, temples and priesthood. In going to war, they got their priests to curse their enemies, and only prayed to their gods when they were in difficulty; which favors the idea entertained by some philosophers, that the American Indians are descended from the lost tribes of Israel.

Thus we find upon the western continent, as upon the eastern, certain general ideas of God, the immortality of the soul, future rewards and punishments, and some kind of priesthood and worship. These ideas are universal and may be innate—like the instincts of the lower animals, but modified by circumstances.

If we come to this conclusion, we shall not attribute these ideas to philosophy. Plato reasoned upon the immortality of the soul, but, long before Plato, all mankind believed it, whether they reasoned or not. Is not an idea implanted in our nature, entitled to more respect, than the often mistaken inductions of philosophy?

EARLY CHRISTIAN SECTS.

A brief account of some of the doctrines which were taught by the professors of Christianity during the first two hundred years after Christ, may be not only entertaining and instructive to our readers; but may assist them in their researches after religious truth.

It is supposed by many that the Primitive Church was quite united in doctrine; but we shall see that even in the times of the Apostles, there sprang into existence the most extraordinary variety of opinions.

SIMONIANS.

Simon, who was called Magus, from the circumstance of his being a wizard or magician, was born in Samaria. He early embraced Christianity, and wished to receive of the Apostles the gift of the Holy Ghost, and offered them a considerable sum of money, if they would confer upon him the power of working miracles; which offer they declined. Not agreeing with them he went to Rome, and set himself up as a leader, where he acquired much popularity; but, according to Eusebius, (a doubtful and much interpolated authority,) when St. Peter came to Rome, the popularity of Simon was soon destroyed.

The eastern followers of Simon believed that he was the Supreme God, and it is said that he received divine honors in Rome, and had a statue erected to him as such.

He taught that the world was not made by God, but by demons, who also inspired the writers of the Old Testament; that Christ had not a material body, but was only a phantom or apparition. He denied the doctrine of the resurrection of the body, permitted promiscuous intercourse of the sexes, and

caused his own mistress Helena to be worshiped as a goddess.

A course of impure and vicious conduct is imputed to him and his disciples by the early Christian writers, but it is very difficult to arrive at a correct opinion from the writings of prejudiced persons.

Simon flourished in the first century of the Christian era.

NICOLAITANS.

Nicolas of Antioch, a Jewish proselyte, was an early convert to Christianity, and was one of the first deacons of the first Christian church at Jerusalem. It was about forty-two years after Christ that the sect arose, which claimed him for its leader.

They taught that all creation proceeded from a copulation of light and darkness, from which proceeded angels, demons, and men. They made no scruple to eat meats which were offered to idols, and taught that men, or at least Christians, ought to have their wives in common. This doctrine was put in practice, especially at their love feasts, when, at a certain signal, the lights were put out, the better to enable them to carry out this article of their religious faith—and this practice, strange and revolting as it seems to us, appears to have been with them a religious ceremony illustrative of their mystical ideas respecting the general procreation of the world.

In time this sect assumed the title of Gnostics, on account of the superior knowledge to which they attained. They recognized two co-eternal principles of good and evil. They divided men into three classes—material, animal and spiritual. Of these, the first were to be damned—the last, of whom were the Gnostics, were as sure of being saved, but the intermediate class might be saved or damned according to circumstances.

A portion of the Gnostics were very severe and strict in their morals, but another portion, maintaining that there was no moral distinction in human actions, gave a loose rein to their passions, asserted the innocence of gratifying all their desires, and of living according to their tumultuous dictates. This course brought the sect of Gnostics from the height of popularity into general disrepute.

CERINTHIANS.

Cerinthus, a Jew, about sixty years after Christ, taught that it was the duty of all Christians to be circumcised; at which the apostle John was so offended, that it led to a personal quarrel so violent that they would not enter the same public bath together. Cerinthus, however, was a very learned man, having studied philosophy in Egypt, before he set up as a religious leader in Asia Minor. He believed the world to have been made by angels, or demons, to whom he ascribed the law and the prophets of the Jewish dispensation. Christ, he taught, was a mere man, the

son of Joseph and Mary, the Divine Spirit having entered into and inspired him at the baptism of John. He taught the doctrine of a millenium, a thousand years of the highest felicity, to be enjoyed on earth by all believers. This happy period was to be brought about by the resurrection of Christ, which Cerinthus, at that early period, maintained had not yet taken place; and during this period the saints were to assemble in Jerusalem, and spend a thousand years in the most rapturous delights of which the human senses are capable.

CARPOCRATIANS.

Carpocrates, the founder of this sect, was born in Alexandria in Egypt, one of the chief places of the Primitive Church, and his doctrines began to flourish about A. D. 109. With the Egyptian Gnostics, he taught the eternity of matter, and the creation of the world by angelic powers, and the divine origin of the soul, which is subject to evil, by being imprisoned in the body.

He asserted that Jesus was born of Joseph and Mary, in the ordinary course of nature, and that he did not differ from other men, except in the superior fortitude and greatness of his soul. He appears to have maintained, also, the doctrine of philosophical necessity, or that men's vices are the results of circumstances and organization.

He taught that the only essentials of religion are "faith and love," and that men are not to be held strictly accountable for the vices implanted in their natures. His followers denied the resurrection, and some of them held to the doctrine of the transmigration of souls.

VALENTINIANS.

Valentinus, the leader of this sect, was also an Egyptian, and his doctrines were promulgated about the year 110 of our era. The doctrines of this sect were rather curious; but we despair of throwing much light upon them, and therefore simply give a very brief statement of the distinguishing tenets of their faith.

"The first principle is Bythos, that is, Depth; which remained many ages unknown, having with it Thought and Silence—from these sprung Nous, or Intelligence, the only Son, and alone capable of comprehending Bythos. The sister of Nous, is Aletheia, or Truth, and these were the first quaternity of Æons, which were the source of all the rest; for Nous and Aletheia produced the world and life; and from these came man and the Church. After these eight Æons, came twenty-two more, the last of which, Sophia, desiring to arrive at the knowledge of Bythos, gave herself much uneasiness, which created in her Anger and Fear, of which were born Matter. But the Horos or Bounder stopped her, preserved her in the Pleroma or Plenitude (the

Deity,) and restored her to perfection. Sophia then produced Christ and the Holy Spirit, which brought Æons to their last perfection, and made every one of them contribute their utmost to form a Saviour. Her Enthymese, or Thought, dwelling near the Pleroma, perfected by Christ, produced every thing that is in this world by its diverse passions. The Christ sent into it the Saviour, accompanied with angels, who delivered it from its passions without annihilating it; and from thence was formed corporeal matter."

We shall be very sorry if this lucid exposition of the cosmogony and theology of the Valentinians is not perfectly understood by our readers.

MARCIONITES.

Marcion, who flourished about one hundred and thirty years after Christ, was son of a Bishop of Pontus. Disagreeing with his father in matters of religious faith, he was excommunicated by him from the church, when he retired to Rome and there founded this sect, which became very popular, and in a short time spread over Italy, Egypt, Palestine, Syria, Arabia and Persia.

Marcion taught the existence of two eternal principles of good and evil, and between these, an intermediate Deity from whom sprang the visible world, and who was the God and legislator of the Jews. To deliver man from the power of this mixed principle, the supreme God, or principle of all goodness, sent to the Jews a being like himself, who possessed some apparent resemblance of humanity. The rule of life, taught by Marcion, upon which depends future happiness, was one of excessive austerity, mortification, fasting and abstinence from marriage, wine, flesh, and in fact all the comforts and luxuries of life.

Marcion rejected the doctrines of the real birth, incarnation and passion of Christ, believing them to have been an appearance only. He denied the resurrection and administered the ordinance of baptism only to those who had preserved their continence; but those he baptized three times, and not in the name of the Trinity, as now practiced, but according to this formula:—"I baptize thee, in the name of the Father Unknown, of Truth, the Mother of all, and of Him who descended upon Jesus."

The Colarbasii and the Heraclionites, may be considered as branches or off-shoots of this once popular and flourishing Christian sect.

ENCRATITES, OR TATIANIANS.

There is but little known about this religious denomination, which sprung up about one hundred and forty-two years after Christ. They derived the first of the above names from their temperance, and the second from their founder, Tatianus, a Syrian.

The doctrines of this sect were that Adam

after his fall was never restored to mercy, that all mankind were damned, except themselves, and that women were made by the devil. Believing thus, these people led lives of entire chastity, rigorously abstaining from women and flesh, living upon vegetables and water, and renouncing marriage. This, with many other sects, was swallowed up or destroyed when Christianity became the religion of the State, and the Church had received power to punish heresy.

MONTANISTS.

This sect, founded by a Phrygian named Montanus, first came into notice about A. D. 145, or as some contend in 171, in the reign of the Emperor Marcus Aurelius.

Montanus gave out that he was inspired by the Holy Ghost to enlighten the church upon several points which were not revealed to the apostles. Two of his earliest and most enthusiastic converts, Priscilla and Maximila, left their husbands in Phrygia to follow him, and are called by one of the fathers his mistresses, by a somewhat less polite but more scriptural designation; and this author adds, that "at last they very lovingly all hanged themselves for company," which is probably a slander.

The Montanists denied the doctrine of the Trinity, but held that the Holy Spirit had inspired their teacher to improve upon the discipline of the apostles. They allowed women to preach and baptize, and refused the communion forever to those who had been guilty of notorious crimes, not believing in the power of the Bishops to pardon them. They allowed divorce, but condemned second marriages, and kept three lents. According to some authorities, the Montanists were the first pedobaptists; which, however, the Baptists deny. They have been charged with mingling the blood of an infant with the eucharist, but of this there is no proof whatever.

TERTULLIANISTS.

This sect, the followers of Tertullian, sprang up in the reign of the Emperor Severus, about 170 years after Christ.

They taught that God was substance, but without delineation of members; that the soul was corporeal like the body, increasing or decreasing in its parts; that the origin of souls is by traduction; and that the souls of the wicked are turned into devils. They denied the virginity of the mother of Christ, and held second marriages to be adultery.

Tertullian, the first to preach the corporeality of the soul, was obliged also to admit a literal, substantial hell of fire and brimstone, which Origen and many of the fathers denied.

THEODOTIANS.

This sect was founded by Theodotus of Byzantium, about 200 years after Christ, in the reign of the Emperor Commodus, and during

the pontificate of Victor, the thirteenth Bishop of Rome. We know little more of his doctrine than that he denied the divinity of Christ, in which he is said to have been at first favored by Victor, who, however, subsequently cut him off from his communion. The denial of the divinity of Christ in the early centuries of the Christian faith, was, indeed, much more common than at the present time.

ADAMITES.

This sect began to spread about the beginning of the third century—we find it revived in the twelfth, and as late as the fifteenth we find it spread into several countries of Europe. Their idea appears to have been that mankind ought to return to the innocence in which Adam was created, and in this attempt to restore Eden; they were accustomed to attend their meetings in a state of nudity, rejecting all clothing as the mark of sin. They also believed that marriage was a diabolical institution; but authors do not agree as to the purity of their lives, some, and Ross among them, asserting that for marriage they substituted promiscuous connections. They rejected prayers to God, as insults to his omniscience, and in connection with their singular assemblages and ceremonies adopted this maxim:

"Jura, perjura, secretum prodere noli."

Swear, forswear, but reveal not the secret.

NOVATIANS.

In the reign of Decius, Emperor of Rome, in the year of Christ 251, Novatian, a presbyter of Rome, refused to acknowledge the election of Cornelius, the twentieth Bishop of Rome, and laid the foundation of a sect whose principles may be traced in the protestants, puritans and reformers, down to the present day. This was the most serious heresy, as it is called, that ever sprung up in the church, and it was followed by the most marked effects. The whole church was agitated by this division, but the party of Cornelius gained the ascendancy, though they could not root out their opponents.

The principles upon which this division took place were those of discipline. The church was liberal, and readily received back to her bosom those who had fallen from the faith in times of persecution. This the Novatians refused to do, but left them to the Divine vengeance.

Novatian is sometimes called the first Anti-Pope, he having been the first who boldly disputed the authority of the Bishop of Rome, and placed himself at the head of an opposite party. The Novatians were the puritans of the third century.

LAMOSATENIANS.

Paulus Lamosatenus, who was born at Lamosata, near the Euphrates, was the author

of this sect, which arose about 250 years after Christ. Their most distinguishing doctrine was the denial of the divinity of Christ, who, they taught, was a good man, but not partaking at all of the nature or essence of God. The doctrine of the Divine Unity has been the belief of Eastern Christians to a greater extent than of those of the West.

MANICHÆANS.

This sect, sometimes called Manichees, was founded in the latter part of the third century by Mani, or Manes, a Persian by birth, who, having been educated among the Magi, brought to his aid the learning thus acquired in his explanations of Christian doctrine. The Manichæans were philosophers, who were willing to receive the doctrines of Christianity so far as they seemed reasonable and no farther.

Mani believed in an eternal self-existent being called God, and in another being of only less power but evil inclinations, the Devil. God has his dwelling in light inaccessible, the Son in the solar orb, while the Holy Ghost is diffused through the atmosphere. The Devil originated by some commotion of the eternal chaos of matter. As in nature they recognized the opposing principles of good and evil, so did they, the good and evil principles in the soul of man. Marriage being connected with the evil principle, it was only allowed to the inferior class of believers—the perfect rejected it. They denied the real bodily existence of Christ and the resurrection. Many of their principles were similar to those of the Gnostics, treated of in a former article.

MILLENARIES.

The believers in an earthly millenium, near at hand, existed as a distinct sect, about the beginning of the third century. They thought that the city or temple of Jerusalem should be rebuilt and splendidly adorned with gold and jewels, and that Christ having come down from heaven to earth, the Just, who were dead or living, should reign with him a thousand years, when would come the conflagration of the world and the last judgment. Their descriptions of the happiness they expected to enjoy were not so purely spiritual as some might suppose. The earth was to pour forth abundantly spontaneous harvests, and all the productions of nature be lavishly multiplied. The rocks were to burst forth with honey, the streams to run with wine, and the rivers flow with milk. Orchards and vineyards were to hang laden with luscious fruits, and banquets of delicious fare were to ever attend them. And that no exertion should interfere with their pleasures, the nations and princes of the world were to become their slaves, and the beasts of the forest to become subject to them. All joys, all pleasures, all delights, were to constitute

this millennial foretaste of the happiness of heaven.

ARIANS.

Arius, of Alexandria, who flourished about three hundred years after Christ, founded this extensive and important sect. He was a man of accomplished learning and commanding eloquence, venerable in person and fascinating in address. Having had a dispute with Alexander, the successful candidate for the office of Bishop of Constantinople, he was excommunicated about 320, when he retired into Palestine, and there began to gather converts; and his doctrines soon spread very widely through the Eastern Empire.

Arius contended that Christ being "co-eternal, co-essential and co-equal" with God was an absurdity, since the Father who begot, must be before the Son, who was begotten. Constantine, who did not perhaps see the full importance of the matter in dispute, and who wished to have it reconciled, called the Council of Nice. There appeared Arius on one side and Athanasius on the other, and the Council siding with the latter, the Athanasian creed was made, and it is very explicit on the doctrine of the Trinity, as might have been expected, asserting that Christ is "begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father, etc." Arius was now banished, but in three or four years he was recalled, and was again in favor at court, and Constantius, the next Emperor, espoused the Arian cause, and Julian, his successor, laughed at both parties and neither cared for nor persecuted either. For a long time first one party and then the other was in power, and sometimes the Arian creed was in vogue at Constantinople, and the Athanasian at Rome, so that what was orthodoxy in one of the Roman capitals was heresy in the other.

Arianism has existed, by name, since the beginning of the third century, and the very respectable sect of Unitarians maintain that as the true doctrine, it was taught by Christ himself.

ATHANASIANS.

The founder of this creed, of whom we have just spoken, was born in Alexandria, in Egypt, in 296. Though his creed eventually prevailed in the Church, the tide at that period set so strongly against him that he was obliged more than once to flee for his life. Of forty-six years of his official life, twenty were spent in banishment.

His creed, that is now termed orthodox, says: "The Catholic faith is this; that we worship one God in trinity and trinity in unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead

of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost; uncreate, incomprehensible, eternal."

One article of this creed is, that those who do not believe it entirely, "shall no doubt perish everlastingly."

PRISCILLIANISTS.

The followers of Priscillian, a Spaniard by birth, and Bishop of Abila. His opinions were similar to the Manichæans, described on the preceding page. The number of his followers was probably increased from his having become a martyr to his creed, having been accused as a heretic by one Ithacius, who bore, himself, according to Sulpicius Severus, not the most amiable character; being, as he describes him, "audacious, talkative, impudent, luxurious, and a slave to his belly." But notwithstanding the character of his chief accuser, and the honorable remonstrances of Martin, Bishop of Tours, an excellent man, Priscillian was executed and his doctrines took deep root in Spain and Gaul.

MELETIANS.

The followers of Meletius, Bishop of Lycopolis, who about the beginning of the fourth century, was deposed by the Bishop of Alexandria. In what his offences consisted is not very clear, and the heresy of his party seems to have been confined to discipline rather than doctrine.

LUCIFERIANIS.

The followers of Lucifer, not the "Son of the Morning," but a bishop of Cagliari; they were numerous in Spain, Gaul, and Africa. These Luciferians were strong Trinitarians, and separated from the church when the church, or rather the reigning emperor, sided with the Arians. They also taught that the soul was corporeal and was transmitted from Father to Son; which is the doctrine of many of the Phrenologists of the present day.

EUSTATHIANS.

The followers of Eustathius, a monk, and a sort of Shaker, who prohibited marriage, the use of wine and flesh, and obliged his followers to give up all their property, deeming its possession incompatible with the profession of the Christian faith. This doctrine did not become very popular.

JOVINIANISTS.

The followers of an Italian monk, who taught many heresies, and among others, that Mary, the mother of Jesus, did not continue a virgin, but was the mother of other children, and that virgins were in no way superior to married women. So impious and shocking a heresy as this, was severely punished, of

course, and the good Emperor Honorius ordered Jovinian and his accomplices to be whipped with scourges, armed with lead, and then banished to different islands in the Mediterranean. This monk died in the island of Boas, but whether he adhered to his doctrines, history doth not inform us.

CIRCUMCELLIANS.

The Circumcellians were, as their name indicates, a party of wandering monks, of the creed of Donatus. Having been expelled from Africa on account of their belief, by Constantine, they wandered about, either begging their living, or plundering it, as happened to be most convenient. They are described by the historians as "rough and savage fanatics," who raised insurrections, committed all sorts of excesses, and kicked up every description of riot, suffering death and martyrdom in the most heroic manner. They were a sort of Christian Ishmaelites, with their hands against every man, and as a consequence every man's hand against them. Having existed in this bandit kind of life for about two centuries, these "hard Christians" were at length exterminated.

SABELLIANS.

The followers of Sabellus, an Egyptian philosopher, taught that there was but one person in the Godhead; and that the Word and Holy Spirit are only emanations or functions of the Deity. They held, however, that Christ was the true and only God, and that he, as diffused in his followers, was the Holy Ghost.

MACEDONIANS.

The followers of Macedonius, Bishop of Constantinople, believed that the Holy Ghost, instead of being a person of the Godhead, was a divine energy, diffused through the universe. This sect was crushed very speedily, in the peculiar style in which things were managed in those days, when a man who believed either more or less than the true doctrine had his head chopped off.

EUCHITES.

The Euchites were a sect, or sects of persons, who pretended to be, or were eminently pious. Dr. Robinson thinks that the name was applied to the primitive dissenters or puritans, who were too holy to remain in the communion of the church; but Archbishop Hughes, if consulted on the subject, would give a different opinion.

ORIGENISTS.

The followers of Origen, but whether of the first and famous Origen of Alexandria, or another of the same name, who flourished afterwards, is not absolutely decided, even by Dr. Lardner. The principal doctrines of this creed, which grew into great importance in

the fourth century, were that the souls of men had a former existence, and were condemned to this by the crimes of the former state; that the soul of Christ was created before the beginning of the world; that at the resurrection the soul will be clothed in an ethereal body; that the damned themselves shall be finally restored to happiness; and that the earth, after its destruction, will become again inhabited.

NESTORIANS.

The Nestorians took their name from Nestorius, a native of Germanicia, a monk of Antioch, and a disciple of Theodore of Mopsuestia. On account of the austerity of his life and the eloquence of his sermons, he was appointed Bishop of Constantinople in the year 428; but the first homily he delivered showed that humility and toleration were not among his virtues. The commencement of his official career was signalized by a violent persecution of the Arians. He also attacked the Appollinarians with great zeal, and warmly maintained the distinction between the Divine and human natures in Christ; pretending to attribute, accurately, certain acts to the one, while others sprung from the other nature.

Nestorius also opposed violently the use of the title of Mother of God, bestowed upon the Virgin Mary, and preferred to call her the Mother of Christ, since Divinity can neither be born nor die.

Cyril, Bishop of Alexandria, persecuted those who differed from him, unto banishment and even to death, having caused a female philosopher to be torn in pieces by a mob; and he opposed Nestorius. Celestine, Bishop of Rome, sided with Cyril, but Nestorius, supported by the Emperor Arcadius, was not to be put down either by an Egyptian or Italian Bishop. So to settle the matter, a general council was called at Ephesus. At this council Cyril presided. Sixty-eight Bishops, out of about three hundred, siding with Nestorius were excluded from the council; a request of the Emperor for delay was refused with insult and outrage; and on the same day Nestorius was convicted of blasphemy, degraded from the Episcopal dignity, and ultimately sent into exile.

The Oriental Bishops rallied and made fight, assisted by the troops of the Emperor, but the cathedral was too strongly defended; and though a compromise was ultimately effected, Nestorius was exiled, and after being hunted from place to place by his implacable enemy, he died on the banks of the Nile.

But his doctrines spread through the whole East, and there still exists a remnant of this sect in Asia Minor, who have, within a short period, been subjected to bloody persecutions.

The doctrines of the Nestorians are, that in the Saviour are two distinct natures, the Divine and human, revealed in one form;

that this union between the Son of God and the Son of Man was made at the moment of the Virgin's conception and never to be dissolved; that this union is not of person, but of will and affection; that Christ is to be carefully distinguished from God, who dwelt in him as in a temple; and that Mary was to be called the Mother of Christ and not the Mother of God. All this the church holds to be heresy.

EUTYCHIANS.

The followers of Eutyches, abbot of a convent at Constantinople. Their leading tenet was that in Christ there was but one nature, that of the Incarnate Word. This alone was sufficient to throw the church into great confusion; to call for Episcopal letters and councils, and to occasion a world of learned controversy. It was at last modified in this way—"in the Son of God there was one nature, which notwithstanding its unity, was double and compounded;" and this idea, Leo the Great made orthodox by a slight alteration, thus:—"in Christ two distinct natures were united in one person, without any change, mixture, or confusion." This is considered satisfactory.

Among the divisions or modifications of the Eutychians, were the Monosphytes, Acephali, Anthropomorphites, Barsanumorphites, Essaianists, Jacobites, Severites, Maronites, Armenians, and Egyptians; whose doctrines, however, do not call for particular notice.

PELAGIANS.

The Pelagians derive their name from Pelagius, who was also called Brito, a native of Wales. His associate Cælestius, is said to have been an Irishman. Their talents were of the highest order. Their peculiar religious sentiments were propagated at Rome until the descent of the Goths in 410, when they retired from that city, and Pelagius went to reside in Palestine, while his more active coadjutor went to preaching their doctrines at Carthage, where he soon got into difficulty with the churches. Pelagius got along more quietly, and enjoyed the friendship of the bishop of Jerusalem. He published his creed and gained many disciples, and the first efforts against him failed; but subsequently his doctrines were condemned, and both Pelagius and his Irish friend were banished from Rome and died in obscurity. The doctrines of Pelagius were, that Adam had mortality in his nature, and whether he had sinned or not, would certainly have died; that the consequences of Adam's sins were confined to his own person, and the rest of mankind were not involved in it; that the law qualified men for heaven, and was founded on equal promises with the Gospel; that before the coming of our Saviour there were some men who lived without sin; that newly-born infants are in the same condition as Adam before his fall;

that the death and disobedience of Adam is not the necessary cause of death to all mankind; neither does the general resurrection of the dead follow in virtue of our Saviour's resurrection; that if man exert himself to the utmost he may keep the Divine commands without difficulty, and keep himself in a state of innocence; that unless rich men parted with their whole estates their virtues would be of no avail, notwithstanding the advantages of their baptism, neither could they be qualified for the kingdom of heaven; that the grace and assistance of God are not granted for the performance of every moral act—the liberty of the will and information on the points of duty being sufficient for this purpose; that the grace of God is given in proportion to human merit; that none can be called the sons of God unless they are perfectly free from sin; that our victories over temptation are not gained by God's assistance, but by the liberty of the will.

Who can wonder that the preacher of such tenets was proscribed and banished, and his doctrines crushed with the whole power of the church?

SEMPIPELAGIANS.

The Semipelagians arose in the year 430. The founder of their creed is said to have been a monk by the name of Cassian, who came from the East into France, and founded a monastery near Marseilles, though some attribute the doctrines of this sect to Vitatis of Carthage. They were opposed by Augustine, who wrote his two last books to confute them on predestination and the gift of perseverance. The leading principles of the Semipelagians were, that God did not dispense his grace to one more than another, in consequence of an absolute and eternal decree, but was willing to save all men, if they complied with the terms of the Gospel; that Christ died for all mankind; that the grace purchased by Christ, and necessary to salvation, was offered to all men; that man, before he received this grace, was capable of faith and holy desires, and that man was born free, and consequently capable of resisting the influences of grace, or of complying with its suggestions.

Notwithstanding Prosper, Hillary and Augustine, these doctrines spread to a great extent, and are not yet entirely eradicated.

PREDESTINARIANS.

The Predestinarians were those who, opposing the Pelagians and Semipelagians, went to the other extreme. They held that God not only predestined the wicked to eternal punishment, but predestined the particular guilt and transgressions for which they were to be punished. Hence it followed that all the good and evil actions of men were determined from eternity by Divine decree, and fixed by an invincible necessity. Indeed, if this is not the doctrine of Calvin, it is difficult

to understand what his doctrine was. See "Calvinism."

The seventh and eighth centuries were more remarkable for the active dissemination of the great number of existing sects, than the formation of new ones. Either the open market of Novelty was overstocked or men were too indolent to invent new doctrines, and so contented themselves with quarreling about the old ones. The Arian doctrines were greatly extended, and while they were triumphant in the East they began to find favor in the West. In Great Britain the Pelagians, whose doctrines we have described, were making a great excitement, and the Nestorians and Monosophites, not only tolerated, but even encouraged by the Saracens, flourished widely.

MONOTHELITES.

This sect arose about the year 630, and occasioned a terrific agitation throughout the whole Christian world. From Spain to Persia, Christendom was in convulsions, and the dissemination of the doctrines of this sect was the cause of violent and cruel persecutions.

That the matter may be better understood, we will give first the distinguishing tenets of this sect, and then some account of its rise and progress; which the reader will better understand when he sees the nature and importance of the doctrines which shook the Christian Church to its foundations.

The name of this sect is not, as in so many cases, derived from its founder, but is compounded of *monos*, single, and *thelema*, will. [Our learned readers are requested to excuse the absence of the Greek letter from our founts of type.] They maintained, 1st. That in Christ were two distinct persons, united without mixture or confusion, so as to form by their union only one person; 2d. That the soul of Christ was endowed with such a will or faculty of volition, that it was retained even after its union with the Divine Nature. Christ was not only perfect God, but perfect man, whence it followed that his soul was endowed with the faculty of volition; 3d. That this faculty of volition was not inactive, but co-operated with the divine will. They, therefore, attributed to Christ two wills; but still affirmed that practically, there was but one will and one operation.

Reading these startling doctrines, we cannot wonder at the stir they made in the world. The sect rose out of an effort of the Emperor Heraclius to restore the Nestorians to the Greek Church. The Patriarch of Constantinople, when consulted by the Emperor, thought that the doctrine of two natures and one will, might, for the sake of harmony, be admitted, and, accordingly, the Emperor issued an edict in favor of that doctrine. It was received at first without opposition, and

was confirmed by the Council of Alexandria, in 633.

The only prominent opposer was Sophronius, a monk of Palestine; and he went against this doctrine with great violence; and being a short time afterward appointed Patriarch of Jerusalem, he assembled a council and had it condemned. He tried to get Honorius, the Roman Pontiff, to join him, but did not succeed.

To put a stop to this opposition, the Emperor published another edict, but he had better have left it alone; for there was by this time, 639, a new Pope, John IV., who assembled a council and condemned it. Whether this opposition of the West to the Monothelite doctrines of the East, affected Heraclius or not, we have no information, but he died and was succeeded by the Emperor Constans, who immediately published an edict, ordering both parties to keep silent and quarrel no more about the point in dispute—but this was worse than if he had taken one side or the other. Men might possibly, with the usual means, have been made to believe which ever side the Emperor favored, but to be indifferent, was unendurable; so Martin, then Bishop of Rome, assembled a council of one hundred and five bishops, and anathematized the Emperor's edict in the most tremendous fashion.

But though Martin could use hard words, the Emperor could use still harder measures; and the Bishop was imprisoned in the most cruel manner, and banished until he died, and Maximus, another bishop, was scourged, had his tongue cut out, and his right hand cut off.

Under the next emperor, Constantine Pogonatus, this matter was settled by the Sixth General Council. It was held at Rome, and consisted of two hundred and eighty-nine bishops, with four legates of the Roman Pontiff, the Patriarchs of Constantinople, Antioch, Alexandria and Jerusalem, and that "Pope of another world, the Archbishop of Canterbury." The Emperor presided, and the Monothelites were declared heterodox and anathematized accordingly.

MARONITES.

The Maronites appear to have been a sect of the Monothelites, who persisted in the doctrine of the one will of Christ, in spite of councils and anathemas until the twelfth century, when they concluded to give it up and become reconciled to the Church of Rome; then grown too powerful to be trifled with any longer.

FELICIANS.

The followers of Felix, Bishop of Urgella, who being asked by Elipaud, Archbishop of Toledo, in what sense Christ was God, gave the following answer, which was the foundation of the creed to which his name was given:

The answer of Felix was, that Christ, with

respect to his Divine nature was truly and properly the Son of God, begotten of the Father, and hence he was the true God, together with the Father and the Holy Ghost, in the unity of the Godhead. But that, with respect to his humanity, Christ was the Son of God by adoption, born of the Virgin by the will of the Father, and thus he was nominally God. Hence, the opponents of Felix contended that there was a two-fold Sonship in Christ, and that he must consist of two persons.

This doctrine of Felix was adopted by the Primate of Spain, and flourished throughout that country until strong measures were taken to put a stop to it, and it was successively condemned by four councils, the last held at Rome in the year 799.

ICONOCLASTES.

The Iconoclastes, or image breakers, and the Iconoduli, or image worshipers, as they divided upon a single doctrine, we shall treat of in connection. This great division of the Christian world commenced in the reign of Phillipicus Bardanes, in the year 712. The history is full of interest.

The Emperor Bardanes, at the suggestion of the Patriarch of Constantinople, ordered a picture to be removed from the Church of St. Sophia, and also sent orders that similar pictures should be removed from the churches at Rome.

Constantine, the Roman Pontiff, protested against this edict, and so far from obeying it, ordered six additional pictures into the church of St. Peter. He even condemned the Emperor as an apostate, and the following year had the satisfaction of seeing him dethroned.

But when Leo, the Isaurian, assumed the imperial purple, in 726, he issued an edict, prohibiting the adoration of pictures or images, ordering that they should be placed so high in the churches that the people could not see them distinctly enough to worship them. Finding that this would not do, he prohibited them altogether.

Directly a violent convulsion broke out, and a civil war raged in the Grecian Archipelago, and spread over all the south of Europe. Blood flowed in torrents, churches were attacked by the Iconoclasts, and defended by the Iconoduli. The slaughter, ravage, and rapine, were terrible. Gregory II., the Roman Pontiff, excommunicated the Emperor, and so encouraged the people. The people of the Italian provinces rose, and massacred the officers of the Emperor. Leo was not of a temper to stand this. He assembled a council at Constantinople, had images condemned, and their worshipers excommunicated, and ordered statues to be destroyed and pictures everywhere burned; a great and irreparable loss to the world of art. Constantine, the son and successor of Leo, carried on the contest with vigor. He assembled a council of three hundred and thirty-eight bishops, who sided

with the Emperor, but the monks and people were full of fury and sedition.

Leo IV. succeeded to Constantine in 775, and followed the views of his father and grandfather on this subject; but his career was brought to an early close. He was married to a very beautiful, but ambitious and depraved woman, the Empress Irene, an Athenian. To escape being punished for adultery she murdered her husband; and as the guardian of her son ruled the Empire; she threw all her influence into the scale of the Iconoduli, and forming an alliance with the Roman Pontiff, she summoned the II^d. Nicene Council, in which the imperial edicts were abrogated, the decrees of the Council of Constantinople reversed, the images restored, and severe punishments denounced against those who had the temerity to assert that God alone was the object of religious veneration.

The sequel of the life of Irene is worthy of notice. Having killed, after dishonoring her husband, she was banished by her son on his coming of age; but she conspired against him, and not only dethroned him, but caused him to be deprived of his sight; after which she entered Constantinople in triumph, and assumed the government. But she did not hold it long; for by a conspiracy of one of her favorites, she was exiled to the island of Lesbos, where she was obliged to earn her living by the distaff, and soon died in poverty and distress.

Controversies arose at about this period, the latter part of the eighth century, in regard to the Eucharist, and the derivation of the Holy Ghost. On the former subject the difference was whether the elements of the Lord's Supper were only sanctified, or whether they were actually converted into the body and blood of Christ. On this subject the Christian world is still divided.

In regard to the latter question, the Latins held that the Holy Ghost was derived both from the Father and the Son, while the Greeks contended that it was from the Father only. The Synod of Frejus, in 791, decided in favor of the former belief; which will be considered orthodox by those who hold to the authority of that Synod, until the matter is decided otherwise by an equally competent authority.

We cannot ascertain that, in the ninth, tenth, and eleventh centuries, there arose a single new sect in Christendom. In this respect the church enjoyed a remarkable tranquillity; but it was not free from violent controversies, some of which it may be interesting to notice.

THE PAULICIANS.

The PAULICIANS, a sect which arose some centuries previous, revived, in the early part of the ninth century, in Armenia. Constantine had in vain endeavored to destroy them by the most bitter persecutions.

The tenets of the Paulicians, which they maintained with such remarkable firmness,

were the distinction between the Creator of the world, and the Most High God; a refusal to adore the Cross, the holy Virgin, or to celebrate the Lord's Supper; and a rejection of the books of the Old Testament as of inferior inspiration. They interpreted the Scriptures in a highly spiritual sense, but as we rely upon their opponents for what little we know of this sect, we cannot pretend to do justice to their creed.

After centuries of persecution, the Paulicians found themselves favored, at the beginning of the ninth century, by the Emperor Nicephorus, who restored to them freedom of religious worship, and conferred upon them several religious privileges.

But this peace and prosperity was of short duration, for under the two succeeding emperors they were hunted out, and such of them put to death as would not abjure their tenets. Whether this system of making converts arose with the Christians or Mohammedans, may be a question of some difficulty to determine; but in both cases it has proved a very effectual one.

In this case, however, it did not have its usual effect, for the Paulicians made a fight and destroyed a considerable number of their opponents; but the Empress Theodora pursued and punished them with fire and sword, and under her decree one hundred thousand of them, refusing to give up their cherished faith, were put to death with relentless cruelties.

Such as escaped fled to the Saracens for protection against their Christian brethren—which they obtained; and they built a city, and then joined their protectors in a war against their persecutors, in which, as may be supposed, they fought with great fury. Wherever their arms conquered, and the country had been laid waste, they planted and propagated their tenets; and they made many converts among the fierce Bulgarians. They afterwards penetrated into the south and west of Europe, and were known as the Albigenes.

CONTROVERSIES.

The Empress Theodora also entered ardently into the controversy in relation to image worship; and under her reign, it was firmly established in the East; not that people were satisfied or convinced—but the Empress had valiant troops, and strong prisons.

The controversy in regard to the real, corporeal presence of the body of Christ, in the elements of the Eucharist, and of the actual and miraculous change of the elements into his flesh and blood, was carried on with great vigor; each party denouncing the other in the most violent and opprobrious manner. The party who advocated this doctrine were called cannibals, or rather, God-eaters; while their opponents were, of course, charged with heresy and infidelity.

The origin of the controversy on predestination is attributed to one Gotteschali, who, in this respect, was a high Calvinist, believing in election to salvation, reprobation to damnation, and denying free will altogether. For maintaining these doctrines he found himself predestined to be degraded from the priesthood, and flogged until he burned his doctrines with his own hands, after which he was thrown into prison, where he died, still a sturdy believer in predestination. This cruel treatment raised up converts to his doctrine, and the controversy was brought into synods and councils—and has not yet been settled—nor do we know that, in ten centuries, any new arguments have been found on either side of the question. The prevailing fashion is to believe in both predestination and free will, without trying to reconcile them with each other.

A controversy now arose in relation to the manner of Christ's birth; but as it involves anatomical and obstetrical questions of rather a delicate character, we shall be pardoned for merely giving it a passing notice. The difficulty was in regard to the maternity and virginity of the mother of Christ, to reconcile which, almost as much was written as concerning free will and predestination.

In the eleventh century there arose a controversy of a very delicate character in regard to the doctrine that the Father and the Holy Ghost, as well as the Son, became incarnate—that is, that Christ comprehended the three persons of the Trinity, and that however harsh the expression, it might be asserted with truth that there are three Gods. Roselinus, the propagator of this doctrine, was obliged, by a council, to retract it, but the council had no sooner dispersed, than he retracted his retraction. Persecution drove him to England, and then drove him back again; when he went to Paris, and preached his Trinitarian doctrines for a while; but meeting with constant persecutions he retired to Aquitaine, where he lived and died in tranquillity and great esteem.

In the twelfth century, what is commonly called the dark ages began to disappear, and the light of education and civilization began to dawn upon the West. India, China, Japan, all the immense empires of the East remained as they had for so many centuries, but with the crusades all Europe seemed to start into a new existence, and to begin a progress, the impetus of which is still increasing. The religious world also became greatly agitated from this time onward, and we find new sects beginning to spring up again as prolifically as in the earlier centuries of the Christian faith.

The credulity of mankind in spiritual matters has ever astounded and confounded the philosophers, and it is difficult to conceive of an earnestly propounded doctrine, which shall be so absurd that it will not find followers who will give themselves to the flames of mar-

tyrdom, rather than renounce it. Martyrdom, therefore, is no test of truth—but only of sincerity; and the blood of the martyrs may be the seed of one church as well as another. It must be a very poor sort of religion which will not find men ready to die for it; and of such an one we have yet to hear.

THE PETROBRUSSIANS.

This sect arose in the early part of the twelfth century, named from Peter of Bruis, who lived in the south of France. The same sect, under various appellations, flourished in various parts of south-western Europe, and became very troublesome to the church, which was obliged to use severe and energetic measures to put a stop to its operations.

The Petrobrussians taught that infants ought not to be baptized, and that baptism was of no benefit, unless the subject had come to years of discretion, so as to be an active participant in the rite; they condemned as useless flummery all expensive churches, temples and altars, and held that worship in the humblest place is more acceptable to God; they rejected the adoration and use of crosses, as savoring of idolatry; they rejected the Eucharist, at least in the orthodox acceptation; and they taught that there was no virtue in prayers or alms for the dead.

This sect not only broached these doctrines, but endeavored to carry them into practice; and as fast as they could gather force enough they went about tearing down churches, breaking crosses, destroying altars, and ill-treating the priests, to that awful extent, that in some cases they absolutely compelled them to violate their vows of chastity and to marry, to the scandal of the believers in priestly sanctity.

Of course, outrages of this kind could not long be borne, and the civil and ecclesiastical powers united to put down doctrines so pernicious and practices so scandalous and destructive. The principal leaders of the sect were seized, and Peter himself, after a ministry of twenty years, was burned at the stake in 1130.

But though routed and suppressed by the strong arm of power, in Provence and Languedoc, the same or a very similar doctrine soon broke out in Perigieux; a sect whose disciples are said to have led remarkably abstemious lives, eating no flesh, drinking little or no wine, praying almost incessantly, renouncing all rights of property, and holding to the tenets above mentioned. This sect was joined by many persons of distinction and influence, both ecclesiastics and laymen, and gave the church a world of trouble. A contemporary writer says, "Tis a hard matter to take them, for whenever they are apprehended the devil helps them out of prison." The miracles performed by the leaders of this sect are among the best attested of any of which we have an account.

The same doctrines, or those of a similar character, were also taught at this period in Flanders and Italy; and Arnold of Brescia, a bold and prominent sectary, also taught that ecclesiastics should have no property or revenues, but such as they derived directly from the free will offerings of the people. The author of so offensive a doctrine as this was not likely to escape punishment, and he was seized and put to a cruel death in 1155.

THE WALDENSES

Arose, according to a majority of ecclesiastical writers, about 1180, from the preaching of one Peter Waldus, a merchant of Lyons. Others contend that the name comes from *Vaudois*, a name given to the inhabitants of the valleys of Piedmont. It is also contended that this sect goes back to the age of the Apostles; the pretence of every Christian sect in the world, and of no more foundation, that we can see, in this case than in so many others. All alike claim Christ as the author of their faith and consequently each believes his own the original orthodox sect. We cannot trace the Waldenses, as such, beyond the period we have mentioned, though there may have been in earlier times, and for an indefinite period, persons holding similar sentiments.

The doctrines of the Waldenses were professed to be drawn directly from the Bible, and were similar to those of the Puritans, who settled in New England. They rejected traditions, the Fathers, the authority of the church, images, crosses, relics, auricular confessions, absolutions, clerical celibacy, orders, titles, vestments, masses, prayers for the dead, purgatory, &c., and appear to have led simple harmless lives. Following literally the teachings of the Sermon on the Mount, they abstained from all warfare, just or unjust, public or private; from all resistance of injury, from law suits, oaths, and the pursuit of riches.

Great efforts were made, at different times, to convert the Waldenses to the Church of Rome; but generally with indifferent success. Some fifteen thousand perished at one time, and they were burnt and executed in various ways for several centuries, with but little advantage to the church. In fact, the means of conversion used successfully for more than a thousand years appear to have failed at this period, though, as may naturally be supposed, people were a long time in discovering it.

The Baptists, Presbyterians, Congregationalists and what are called the evangelical denominations, claim to be descended in doctrine from the Waldenses; but the Baptists appear to partake rather more of their character and belief, than any sect with which we are acquainted, unless it be the Non-resistants.

The Crusades were followed by what Catholics call the Great Heresy of the Church, and Protestants the Great Protestant Reformation. We shall give hereafter an account of its most prominent leaders and doctrines.

THE SOCINIANS.

FAUSTUS SOCINUS, the founder of a sect termed SOCINIANS, is worthy of particular notice. He was the son of Alexander Socinus, a professor of law, and was born in Sienna, in 1539. Though bred to the law, he became engaged in theological discussions, at the court of the Duke of Tuscany, and retired for three years to Basil, where he became confirmed in the doctrines of Unitarianism, which at that period prevailed widely in Europe, particularly in Transylvania and Poland.

Socinus is not to be considered as the founder of a creed, so much as the regulator of one. He travelled and preached and wrote, to reconcile the differences that existed among those who believed generally in his doctrines. After great difficulties, and persecutions, this work was accomplished, and a creed or confession of faith was agreed upon, and published under the name of the "Cracovian Catechism." Shortly after this Socinus died, in 1604.

The private character of Socinus is spoken of with uniform encomium. No one can question the sincerity of his faith or the ardor of his piety, which supported him under all his afflictions. He was pure in his morals, mild and conciliating in his manners, upright and disinterested in all his affairs.

Socinianism has one chief characteristic which is the trial of religious doctrines by reason, and the rejection of all which do not coincide with a right judgment. The Socinians, therefore, rejected all the mysteries of the Christian faith, as held by other denominations; they did not endeavor to believe in any thing inconsistent or incomprehensible and considered the mission of Christ as intended only to introduce a new moral law, distinguished by its superior sanctity and perfection.

Socinus held that in Jesus dwells the fullness of the Godhead bodily; that he enjoys universal power over the church in heaven and on earth; that he may therefore with propriety be called God; that religious adoration ought to be paid to him, as one appointed by the Supreme Being to be our Lord and God; that his aid may be implored as if he was really God, while the aid must come from God through him; and that he obtained the power of expiating our sins by the offering which he made of himself to God by his death.

It is obvious that the Socinians of the 17th century differed widely from the Unitarians of the present day; as, indeed, do these from each other.

While the right of Christ to the title of God from his elevation as the head of the church is recognized by the Socinian creed; it is held that the Father above is the Only, Real and One God; and that the Holy Spirit is but a modified personification of divine energy. But we shall have occasion to go more

fully into the doctrines of Unitarianism, as at present believed; remarking here, that similar doctrines were held by powerful sects in the earliest centuries of the Christian faith.

THE QUIETISTS

Were a sect which arose in the very bosom of the Catholic Church in the 17th century, and were the disciples of a Spanish priest, one Michael de Molines. He wrote a book entitled "The Spiritual Guide," and had followers in Spain, France, Italy and the Netherlands.

The name of this sect indicates its chief doctrine. This is, in brief, their argument, "The apostle tells us, that 'the Spirit maketh intercession for or in us.' Now, if the Spirit pray in us, we must resign ourselves to his impulses, by remaining in a state of absolute rest or quietude, till we attain the perfection of unitive life"—a life of union with an absorption in the Deity. This doctrine is to be found in the creed of Buddhism, and partially in that of the Quakers, who, however, act under the movings of the Spirit. This lazy creed gave the Popes much trouble, and all the more because its opposition to the church was of so passive and negative a character.

THE ANABAPTISTS

Were believers in baptism by immersion, and derived their name from their practice of baptizing again those who had, according to the forms of other sects, been baptized or sprinkled in infancy. They arose as a denomination in the 16th century. They believed in the purity and spirituality to be attained in their church, and in its freedom from all human institutions and governments.

This sect was soon joined by great numbers, and in a short time their discourses, visions, and predictions, created great commotions over various parts of Europe. One faction pretended to be armed against all opposition by the power of working miracles. They taught that to Christians, who were guided by the Spirit of God, magistracy and government were quite unnecessary; that there should be no distinction of person or property; and as they found polygamy authorized in the Bible, they either kept as many wives as they could maintain, like the Mormons of the present day, or threw them into the common stock with their worldly possessions.

Having failed to propagate these doctrines against the powerful opposition of both Catholics and Lutherans, as well as the governments and police; they concluded to do by force, what they could not effect by persuasion, nor yet by the avowal of direct revelations from Heaven. So, in 1525, Munzer, one of their leaders, armed his followers, and declared war against all laws, governments and magistrates of every kind, giving out that Christ was coming to take the management of affairs into his own hands. The Elector of

Saxony, however, routed and dispersed this army, and put Munzer to death.

This did by no means put a stop to the fanaticism of this sect; for eight years afterwards they took forcible possession of the city of Munster, deposed the magistrates, confiscated the wealth of all who did not join their party, put all property into a public treasury, and made all their arrangements according to the peculiar doctrines already mentioned. Munster, they called Mount Zion, to which they invited their brethren to assemble, and prepare for the conquest of the world. One of their leaders was cut off, and the other was crowned King of Zion, and made chief ruler, with powers similar to those enjoyed by Moses. The city stood a long siege, but was finally taken and the King of Zion put to death.

It may be questioned whether some accounts of the Anabaptists of Holland and Germany have not been too highly colored. However that may be, it will not do to reproach any sect at present, with the fanaticisms or errors of the past; as it is very difficult to find any one which would be free of censure.

FLAGGELLANTS.

As in the richest soil, weeds spring up most luxuriantly, so in Italy, the garden of the Church, have arisen the most extraordinary of Christian heresies.

One of the strangest fanaticisms ever known even in Italy, sprung up in about the year 1260—the sect, or order of the Flagellants. The faith and practice of this sect were based upon the idea that men by the voluntary infliction of pain upon themselves, could atone for their sins. This notion is not peculiar to Christianity. Nearly all religions include the ideas of fasting, humiliation, mortification, penance and purgation.

Some religionists, in the expectation of making their peace with Heaven, simply refrain from all the pleasures of earth. They never indulge in mirth or cheerful music, or the exhilarating dance, nor enjoy the elegant arts and embellishments of life. They make this beautiful world a vale of tears, they strew their paths with briars and thorns instead of violets and roses, and of two roads leading in the same direction, they voluntarily and piously choose the roughest and in every way least attractive. Others proceed to acts of positive suffering. They keep long fasts, they wear coarse garments, in summer they endure the heat, in winter they bear the cold. Others torture themselves by floggings, cutting with knives, lying upon pointed spikes, swinging by hooks thrust through the flesh, and even proceed to the extremity of self-sacrifice, and to make sure of eternal felicity, consent to die by the most horrible agonies. There is scarcely any form of religious faith, whose disciples have not sealed the sincerity of their faith by martyrdom.

The practice of people beating themselves

and each other, became so extensive during the twelfth century, that there were sometimes vast processions of men, women and children, who with banners flying, and in a state of nudity almost, walked about from city to city, flogging themselves in the most horrible manner. The old and the young were inspired by one common fury. Wrinkled old women, and beautiful young girls with their forms naked to the waist, went about with the blood trickling down their backs from incessant flagellations.

Not only did these immense processions of enthusiasts parade through Italy, flogging themselves and levying contributions, both by beggary, and plunder, on the quiet inhabitants, but in the year 1261, these armies of fanatics broke over the Alps, and overrun Germany, Poland and Bavaria.

Moving in great masses, with banners bearing appropriate devices, and carrying with them an atmosphere of fanaticism, they could but strongly impress every community into which they penetrated. The ignorant and weak were led astray; philosophers mourned over the strange vagaries of humanity; while magistrates saw the necessity of freeing the state from such a nuisance.

In the year 1296, the city authorities of Strasburgh were compelled to interfere, and pass the most rigid ordinances, to put down the shameful exposures of the person in the streets, and around the doors of the churches, and the beggary, extortions, and riots with which the Flagellants filled the city.

They were expelled from Poland and Bohemia for the same reasons, and after protracted efforts the sect was finally suppressed in 1418, under the edicts of the Council of Constance.

The practice of scourging as a religious duty, became common in the Christian church as early as the eleventh century. It continued to be practiced before the rise and after the extinction of the Flagellants, as a distinct sect, in individual cases. Princes sometimes allowed themselves to be scourged naked for their sins. There was formed a regular tariff of blows and offences; thus three thousand strokes and thirty penitential psalms atoned for the sins of one year, and thirty thousand for ten years.

Flagellation is still practiced, in monasteries, as one of the regular penances of the Church.

It is related that an Italian lady, a widow, (and an uncommonly tough one she must have been,) to make her salvation sure, took three hundred thousand blows, and thus commuted for the sins of a full century.

The history of the sect of Flagellants affords one of the most remarkable examples of the epidemic or contagious character of religious delusions and fanaticisms, for which philosophers have, until quite recently, vainly endeavored to account.

BRETHREN AND SISTERS OF THE FREE SPIRIT.

There seems no end to the number of sects which have sprung up and flourished under the general name and doctrines of Christianity. How can we account for such a widespread disparity of belief and practice? Is the truth obscurely presented in the Scriptures, or do men labor under a strange perversity of judgment, which does not enable them to understand it? We can never be sufficiently astonished at these fantastic vagaries of the human mind; which all the power of established priesthoods, all the influence of early education, all the moral force of a written word and a preached gospel, have not been able to restrain!

The title of Brethren and Sisters of the Free Spirit, was chosen by a sect that sprang up towards the close of the thirteenth century, and gained many adherents in Italy, France, and Germany. This creed was based on that part of Paul's epistle to the Romans, contained in the eighth chapter, from the second to the fourteenth verses, both inclusive:

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

In accordance with this they maintained that the true children of God were relieved from all the restraints of the law; that, being under the constant influence of the Spirit, all their acts were holy; and being purified, all things to them were henceforth pure.

Redeemed from the influence of sin, they believed that their souls had now assumed the pure form of an emanation from the Deity, of whose nature they were partakers, and with whose Spirit their own spirits communed freely. God, they held, was the Soul, the Living Essence of the Universe, and by this religious purification, and union to him, they acquired a glorious and sublime liberty from sinful lusts and the common instincts of nature.

This sect appears to have been one of singular elevation and enthusiasm, and it continued to flourish for more than a century and a half, in spite of the edicts and persecutions of the established church. Its principles, to a greater or less extent, may be found existing in several Christian denominations of the present day.

LIBERTINES.

The sect of Libertines, which arose in 1525, was in its doctrines much like that of the Brethren and Sisters of the Free Spirit, but its practices appear to have been different. In the case of the latter sect, the "glorious liberty of the children of God," described by the Apostle Paul, was made an excuse for gross licentiousness of conduct, and by this means the very word Libertine, which had been used in a good sense, meaning a person who was free, acquired a bad signification. The freedom of the Spirit, which they pretended to enjoy, they held, freed them from all moral restraints, so that the actions which were sinful in others, in them were blameless. Such tenets, we may naturally suppose, led to great disorder, and this sect, as a religious organization, was not of long continuance.

The term Libertines was also applied to the people of Geneva, who opposed the severe discipline of Calvin, for it is remarkable that this seat and focus of the Reformation was a city of the most immoral and debauched character of any in Europe; and among the strongest opponents of the Church of Rome, were many who were not only notorious for their dissolute and scandalous manner of living, but also for their atheistical impiety and contempt for all religion. If we are not misinformed, the Protestant portions of Switzerland and Germany are not entirely free from this reproach at the present period.

SEEKERS.

A denomination which arose in the year 1645. They derived their name from their maintaining that the true church ministry, Scripture, and ordinances, were lost, for which they were seeking. They taught that the Scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and that our worship and ordinances are unnecessary or vain.

MUGGLETONIANS.

The followers of Ludovic Muggleton, a journeyman tailor, who with his companion

Reeves, set up for great prophets, in the time of Cromwell. They pretended to absolve or condemn whom they pleased, and gave out that they were the two last witnesses spoken of in the Revelation, who were to appear previous to the final destruction of the world. They affirmed that there was no devil at all without the body of man or woman; that the devil is man's spirit of unclean reason and cursed imagination; that the ministry in this world, whether prophetic or ministerial, is all a lie, and abomination to the Lord; with a variety of other vain tenets.

Muggleton died in 1697, and on his gravestone is this inscription:

"While mausoleums and large inscriptions give
Might, splendor, and, past death, make potents live,
It is enough briefly to write thy name:
Succeeding times by that will read thy fame;
Thy deeds, thy acts, around the world resound;
No foreign soil where Muggleton's not found."

The raven plume of oblivion hath long ago waved over this prophet's grave.

KNIPPERDOLINGS.

A denomination of the sixteenth century, so called from Bertrand Knipperdoling, who taught that the righteous, before the day of judgment, shall have a monarchy on earth, and the wicked be destroyed; that men are not justified by their faith in Christ Jesus; that there is no original sin; that infants ought not to be baptized, and immersion is the only mode of baptism; that every one has authority to preach, and administer the sacraments; that men are not obliged to pay respect to magistrates; that all things ought to be in common; and that it is lawful to marry many wives.

DANCERS.

A sect which sprung up, about 1373, in Flanders, and places about. It was their custom all of a sudden to fall a-dancing, and, holding each other's hands, to continue thereat, till, being suffocated with the extraordinary violence, they fell down breathless together. During these intervals of vehement agitation, they pretended to be favored with wonderful visions. Like the Whippers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and the worship of the church with the utmost contempt.

ABELIANS, OR ABELONIANS.

A sect which arose in the diocese of Hippo, in Africa, in the fifth century. They regulated marriage after the example of Abel, who, they pretended, was married, but lived in a state of continence; they therefore allowed each man to marry one woman, but enjoined them to live in the same state. To keep up the sect, when a man and woman entered into this society, they adopted a boy and a girl, who were to inherit their goods, and to marry upon the same terms of not

having children, but of adopting two of different sexes.

TUNKERS.

A denomination of Seventh-Day Baptists, which took its rise in the year 1724. It was founded by a German, who, weary of the world, retired to an agreeable solitude, within sixty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called Ephrata, in allusion to the Hebrews, who used to sing psalms on the border of the River Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. They are called *Tumblers*, from the manner in which they perform baptism, which is by putting the person, while kneeling, head first under water, so as to resemble the motion of the body in the action of tumbling. They use the trine immersion, with laying on the hands and prayer, even when the person baptized is in the water. Their habit seems to be peculiar to themselves, consisting of a long tunic or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap or hood hanging from the shoulders. They do not shave the head or beard.

The men and women have separate habitations and distinct governments. For these purposes, they erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters, of the society; and in each of them there is a banqueting room, and an apartment for public worship; for the brethren and sisters do not meet together even at their devotions.

They used to live chiefly upon roots and other vegetables, the rules of their society not allowing them flesh, except upon particular occasions, when they hold what they call a love feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. They allow of marriages, but consider celibacy as a virtue.

The principal tenet of the Tunkers appears to be this—that future happiness is only to be obtained by penance and outward mortifications in this life, and that, as Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may, therefore, be applied to the salvation of others.

This denomination deny the eternity of

future punishments, and believe that the dead have the gospel preached to them by our Saviour, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish Sabbath, sabbatical year, and year of jubilee, are typical of certain periods after the general judgment, in which the souls of those who are not then admitted into happiness are purified from their corruption. If any, within those smaller periods, are so far humbled as to acknowledge the perfections of God, and to own Christ as their only Saviour, they are received to felicity; while those who continue obstinate are reserved in torments, until the grand period, typified by the jubilee, arrives, in which all shall be made happy in the endless fruition of the Deity.

They also deny the imputation of Adam's sin to his posterity. They disclaim violence, even in case of self-defense, and suffer themselves to be defrauded, or wronged, rather than go to law.

Their church government and discipline are the same with other Baptists, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts stately.

The Tunkers are not so rigid in their dress and manner of life as formerly; still they retain the faith of their fathers, and lead lives of great industry, frugality, and purity.

BAXTERIANS.

The Baxterian strikes into a middle path between Arminianism and Calvinism, and thus endeavors to unite both schemes. With the Calvinist, he professes to believe that a certain number, determined upon in the divine councils, will be infallibly saved; and with the Arminian, he joins in rejecting the doctrine of reprobation, as absurd and impious; admits that Christ, in a certain sense, died for all, and supposes that such a portion of grace is allotted to every man, as renders it his own fault if he does not attain to eternal life.

This conciliatory system was espoused by the famous Nonconformist, Richard Baxter, who was celebrated for the acuteness of his controversial talents, and the utility of his practical writings.

Among Baxterians are ranked both Watts and Doddridge. Dr. Doddridge, indeed, has this striking remark—"That a Being who is said to not tempt any one, and even swears that he desires not the death of a sinner, should irresistibly determine millions to the commission of every sinful action of their lives, and then, with all the pomp and pageantry of a universal judgment, condemn them to eternal misery, on account of these actions, that thereby he may promote the happiness

of others who are, or shall be, irresistibly determined to virtue, in the like manner, is of all incredible things to me the most incredible!"

In the scale of religious sentiment, Baxterianism seems to be, with respect to the subject of divine favor, what Arianism is with respect to the person of Christ. It appears to have been considered by some pious persons as a safe middle way between two extremes.

JUMPERS.

Persons so called from the practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760. It was soon after defended by Mr. William Williams—the Welsh poet, as he is sometimes called—in a pamphlet, which was patronized by the abettors of jumping in religious assemblies. Several of the more zealous itinerant preachers encouraged the people to cry out *gagoniant*—the Welsh for glory—amen, &c., &c., to put themselves in violent agitations, and, finally, to jump until they were quite exhausted, so as often to be obliged to fall down on the floor, or the field, where this kind of worship was held.

WILHELMINIANS.

A denomination in the thirteenth century, so called from Wilhelmina, a Bohemian woman, who resided in the territory of Milan. She persuaded a large number that the Holy Ghost was become incarnate in her person, for the salvation of a great part of mankind. According to her doctrines, none were saved by the blood of Jesus but true and pious Christians, while the Jews, Saracens, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her, and that, in consequence thereof, all which happened to Christ during his appearance upon earth in the human nature, was to be exactly renewed in her person, or rather in that of the Holy Ghost, which was united to her.

DORRELITES.

A sectary, by the name of Dorrel, appeared in Leyden, Massachusetts, about fifty years ago, and made some proselytes. The following are some of his leading sentiments: Jesus Christ is, as to substance, a spirit, and is God. He took a body, died, and never rose from the dead. None of the human race will ever rise from their graves. The resurrection, spoken of in Scripture, is only one from sin to spiritual life, which consists in perfect obedience to God. Written revelation is a type of the substance or the true revelation, which God makes to those whom he raises from spiritual death. The substance is God revealed in the soul. Those who have it are perfect, are incapable of sinning, and have nothing to do with the Bible. The eternal life, purchased by Christ, was an eternal suc-

cession of natural generation. Heaven is light, and hell is darkness. God has no wrath. There is no opposition between God and the devil, who have equal power in their respective worlds of light and darkness. Those who are raised are free from all civil laws; are not bound by the marriage covenant; and the perfect have a right to promiscuous intercourse. Neither prayer nor any other worship is necessary. There is no law but that of nature. There is no future judgment, nor any knowledge, in the future state, of what is done in this world. God has no forethought, no knowledge of what passes in the dark world, which is hell, nor any knowledge of what has taken place, or will take place, in this world. Neither God nor the devil has any power to control man. There are two kinds of perfection—that of the head, and that of the members. The leader is perfect as the head; but none of his followers can be so, in this sense, so long as the leader continues. All covenants which God has heretofore entered into with man, are at an end, and a new covenant made with the leader (Dorrel), in which he has all power to direct, and all the blessings of which must be looked for through him. Neither Moses nor Christ wrought any miracles. I (says Dorrel) stand the same as Jesus Christ in all respects. My disciples stand in the same relation to me as the disciples of Christ did to him. I am to be worshiped in the same manner as Christ was to be worshiped, as God united to human flesh. This sect was broken up in the following manner:

One of Dorrel's lectures was attended by Captain Ezekiel Foster, of Leyden, a man of good sense, of a strong, muscular frame, and a countenance which bespoke authority. When Dorrel came to the declaration of his extraordinary powers, he had no sooner uttered the words, "No arm can hurt my flesh," than Foster rose, indignant at the imposture he was practising on his deluded followers, and knocked down Dorrel with his fist. Dorrel, in great trepidation, and almost senseless, attempted to rise, when he received a second blow, at which he cried for mercy. Foster engaged to forbear, on condition that he would renounce his doctrines, but continued beating him. Soon a short parley ensued, when Dorrel consented, and did renounce his doctrines in the hearing of all his astonished followers. He further told them, that his object was to see what fools he could make of mankind. His followers, ashamed and chagrined at being made the dupes of such an unprincipled fellow, departed in peace to their homes. Dorrel promised his assailant, upon the penalty of his life, never to attempt a similar imposition upon the people.

OSGOODITES.

These people profess to believe in one God, who is fully acquainted with all his own

works ; but they believe there are some things done by wicked agents, of which God has no knowledge. They reject the idea of Christ's divinity, and of anything special in regeneration. They pretend to miraculous gifts, such as healing the sick, and praying down the judgments of God upon those who oppose them. They deny anything peculiarly sacred in the Christian Sabbath, although they generally meet on that day for religious worship,

but without much regard to order. They reject the ordinances of Baptism and the Lord's Supper. They are opposed to Bible societies, and other moral and religious institutions of the day, particularly to temperance societies.

This sect arose about the year 1812, in the county of Merrimack, New Hampshire, where a few societies exist. Jacob Osgood was their leader.

MODERN AND EXISTING SECTS.

CATHOLICISM.

FROM the period of primitive Christianity up to the sixteenth century, the Roman Catholic Church held almost undisputed sway throughout the Christian world.

As soon as this became the national religion of the Roman Empire, the Bishop of Rome was acknowledged as the Head of the Church, and the Church claims an unbroken line of Popes from St. Peter, to whom Christ gave the keys of the kingdom of Heaven, down to his Holiness the present Supreme Pontiff.

There are, according to the best authorities, 139,000,000 of Roman Catholics. Catholicity is the prevailing or national religion of France, Spain, Portugal, Italy, Austria, Belgium, Mexico, and the South American States.

Two-fifths of the population of Switzerland, half of Germany, nearly half of Prussia, one-fifth of Russia, four-fifths of Ireland, and more than one-half of Lower Canada are Roman Catholics. There are about two millions in Great Britain, and more than one million in the United States.

Our limits will not allow us to give a history of the Church ; nor is it necessary. An impartial account of its creeds and forms of worship, is all we can promise, and that of necessity must be brief.

The Roman Catholic believes in one God, in three separate Persons, the Father, the Son, and the Holy Ghost, each of whom is God, yet all forming but one Deity, the Holy Trinity. Man, in consequence of Adam's sin, having become totally depraved, the second person of the Trinity, the Son, took upon him the body and soul of man, in the chaste womb of the Holy Virgin Mary, who, as the mother of God, receives divine honors and supplications.

According to the teachings of the Church, rendered infallible by the Holy Ghost, Christ died to satisfy God the Father for the sins of mankind, and while his body lay in the tomb, his soul descended to the hell of the holy patriarchs, called *Limbus Patrum*. The

Church, upon which is conferred spiritual authority and infallibility, consists of the congregation of the faithful that possess the true faith, and are obedient to the Pope ; but we are unable to say positively whether the final resort of infallibility be in the Pope, or in the councils, which have from time to time assembled, to decide points of controversy. The Pope, however, is acknowledged by all Catholics as the visible Head of the Church, the successor of St. Peter, the vicar of Jesus Christ on earth ; which means that he in all respects fills the place and exercises the powers of Christ.

Those who keep the commandments of God, and of the Church, and die in a state of grace, will go to Heaven. Infidels, heretics, and excommunicated persons, all who live wickedly, and die in mortal sin, are cast into hell, where they will eternally burn along with devils or fallen angels. Those of the faithful, whose souls are not fitted for heaven, go to purgatory, a place of exceeding torment, but less than that of hell, where they remain, until sufficiently purified, unless sooner released by the masses of the Church, the prayers of the just, and the good works of Christians. The Church teaches that Christ gave to the Church the power to forgive sins, and means to sanctify souls. It also teaches the resurrection of the body.

The Catholic Church teaches the keeping of the Ten Commandments of Moses, and the Eight Commandments of the Church, which are not less binding ; and which, as they may be less familiar to our readers, we here transcribe :

1. Sundays and holidays mass thou shalt hear,
2. And holidays sanctify through all the year,
3. Lent, ember days, and vigils thou shalt fast,
4. And on all Fridays flesh thou shalt not taste.
5. In Lent and Advent, nuptial feasts forbear.
6. Confess your sins at least once every year.
7. Receive your God about great Easter day,
8. And to his Church neglect not dues to pay.

Two doctrines peculiar to the Church, are those of Absolution and Transubstantiation.

The Church teaches that among the miraculous powers of every ordained priest, are those of forgiving the sins of such as confess to them, and of changing the bread and wine of the mass into the very body and blood of Christ. The most absolute faith in the literal actual reality of these powers is required of every true believer, and though the individual priest may be a bad man, yet, until formally deposed, he possesses and exercises these delegated powers of the Church by virtue of his holy office.

The Church's doctrine of Sin is worthy of attention. The first division is into original and actual. Of actual sins, seven are capital or deadly: pride, covetousness, lust, gluttony, envy, anger, and sloth. Four deadly sins cry to heaven for vengeance: wilful murder, sodomy, oppression of the poor, and defrauding the laborer of his wages.

The power of working miracles was one of the gifts of the Church, and though now seldom exercised, except in the sacrament, especially of the eucharist and penance, it is still believed to be enjoyed in full plenitude, and is sometimes exercised in the healing of the sick, as it is said to have been formerly in the raising of the dead. Celibacy is enjoined on all persons who enter holy orders, and there are thousands of women as well as men who consecrate their lives to the service of God and to works of charity and mercy. Some of the orders of these we may notice in future numbers.

Next to the worship of the Three Persons of the Trinity, is that of the Holy Virgin, who, according to the fourth and fifth of the Glorious Mysteries, took her place in heaven, and was crowned above all angels and saints. To her, therefore, are continually addressed the most devout supplications, and she is prayed to intercede with her Son as God, and to command him as man, by virtue of her maternal authority. Prayers are also addressed to Michael the Archangel, John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, several hundreds in number, whose holiness has given them the right of intercession with Christ in behalf of sinners.

The grandest specimens of architecture now existing in the world, are devoted to the worship of God, according to the forms of the Roman Catholic Church. Pictures by the great masters, noble statues, and magnificent plate and jewels, are to be found in many churches. The music is often of a high order, and some of the ceremonies of the Church are of a sublime and impressive character.

So far as we have been able to judge, by observation, the moral influence of the Roman Catholic Church over its members is usually of a beneficial character. Notwithstanding the celibacy of the priesthood, there is less scandal in regard to them, than in many other

denominations. The members of Catholic churches in this country are generally remarkable for their honesty, chastity, and devotion. So much is this the case, that, to be a member of the Catholic Church, and attend its sacraments, is considered by many employers, who are careful of the morals of their servants, as a sufficient guaranty of honesty and virtue.

The Catholic Church, which appears to have made some progress in this and other Protestant countries, within a few years, expects again to reign supreme over the whole Christian world.

THE GREEK CHURCH.

The separation of the Roman Empire into the Oriental and Occidental, with its two great capitals, Constantinople in the east and Rome in the west, and the elevation of the Bishop of Constantinople to the second rank in the Christian Church, with the differences between the languages and manners of the east and west, led the way to the great schism which has divided it since the fifth century. In 480, sentence of excommunication was pronounced by the Patriarch or Pope of Rome, Felix II., against the Patriarchs of Constantinople and Alexandria, and the Greek Church, as separated from the Roman, dates from that period. A formal union was indeed effected in 510, but two more excommunications, in 733 and 862, widened the breach, and the final and complete separation of these great branches of the Christian Church was in 1054, when some grievous charges brought by the Patriarch of Constantinople against both the orthodoxy and morality of his western brethren, were answered by Pope Leo IX. by excommunicating him, in a bull of a very severe description.

The principal points in contest, which led to this separation, aside from the differences of language, and manners, and sectional jealousies, were the following:

The Greeks charged the Latins with an innovation upon the original creed, in regard to the Holy Ghost, and in altering the usages of the Church in forbidding priests to marry, repeating the chrism, and fasting on the Jewish Sabbath, the use of unleavened bread at the communion, and eating the blood of animals which had died by strangulation. The Greeks also disputed the sovereignty of the Pope, and though the temporal rulers of the east were anxious to unite with those of the west, to secure their assistance, particularly against the Saracens, the intemperance of zealots on both sides, prevented the success of all their efforts. Neither would yield a jot or tittle of one of the contested points to which we have adverted.

In 1204, the French Crusaders took Constantinople, and the persecutions they inflicted on the Greek Church increased the exasperation of the latter, and though the Emperor

Michael, who reconquered Constantinople in 1261, acknowledged the supremacy of the Roman Pontiff, and the clergy in his interest abjured the points of controversy, at the assembly of Lyons in 1274, and other efforts were made to cement the union, it was but six years before this emperor was excommunicated by the Pope, and the separation became wider than ever, and with the conquest of Constantinople by the Turks, in 1453, the efforts of the civil rulers of the east to reconcile the two great branches of the church, altogether ceased, nor have the subsequent efforts on the part of Rome, to effect the acknowledgment of the Pope's supremacy, produced much effect.

In the seventh century the territories of the Greek Church extended over Greece, Asia Minor, Syria, Arabia and Egypt, and there were numerous churches in Mesopotamia and Persia, but the Mahometan faith swept away the greater part of the African and Asiatic churches, after the year 630, and constantly encroached upon the limits of the Christian Church, down to the subjugation of what is now called Turkey in Europe, in the fifteenth century.

But the numbers lost in the south and east, were more than made up by the conversions of the north, the Bulgarians, the Muscovites, the Russians and other Slavonic nations.

As in the case of most important conversions to the Christian faith, the Russians became converts to the Greek Church in obedience to an edict of the great Prince Waldimar, in 988.

The creed of the Greek Church as now believed and practised, was drawn up in 1629, and is called "the Orthodox Confession of the Catholic and Apostolic Church of Christ." This church acknowledges as sources of doctrine, the Bible, and the teachings of the apostles, as well as the decisions of the first seven councils. A belief of its doctrines this church holds to be absolutely necessary to salvation.

This church holds, that the Holy Ghost proceeds from the Father only, instead of Father and Son, as held by all other Trinitarians; that full purification from sin requires three immersions in baptism, whether of infants or adults, to be completed by the sacrament of confirmation; that the bread of communion should be leavened, and the wine mixed with water, and administered to both clergymen and laity, the wine being withheld from the latter by the Church of Rome; that all the clergymen except such as are or have been monks, are allowed to marry a virgin, but not a widow, nor to marry a second time; widowed clergymen retiring into cloisters; that the marriages of the laity are not indissoluble, but admit divorce, which the Roman Church denies. It rejects also, the doctrine of purgatory, that of works of supererogation, and of dispensations and indulgences, to the living, though printed forms of forgive-

ness of the dead, are sometimes given as a consolation to the surviving relatives.

The Greek Church rejects not only the Pope, but all idea of the possibility of such a representative of Christ; it allows of no statues or graven images for adoration, but admits of pictures, and the invocations of the Virgin and Saints are as common among the Greeks as the Latins. Relics, graves, and crosses are considered sacred, and making the sign of the cross in the name of Jesus is held to be of particular efficacy.

The fasts of the Greek Church are so numerous as to fill up a great portion of the year, and on these, nothing is eaten but fruit, vegetables and fish. In the worship, there is very little preaching or teaching, both having at some periods been forbidden, but the forms of the church are numerous and impressive. Sacred music is cultivated, but instruments are excluded.

The Greek Church is allowed a sort of toleration by the Turkish government. Under certain restrictions, the forms of their worship are kept up at Constantinople and Jerusalem, and other places in Turkey.

For a long period the communicants of the Greek Church adhered very strictly to its forms and creeds. But Protestant sects have sprung from this as well as from the Church of Rome. One sect in particular, which is subdivided into twenty others, declared the use of tobacco and strong drinks as sinful, fasted more strictly than the regular orthodox, refused to take oaths, and were hard subjects in many respects. This teetotal denomination sprung up about 1666, and it consists of single, independent congregations, like some of the Protestant sects of the west. There is, also, a sect of Greek Unitarians, settled on the steppes beyond the Don, which rejects the doctrine of the Trinity, and takes the gospels only as their rule of faith and practice. They have no churches nor priests, and believe oaths and warfare unlawful; closely resembling, in many particulars, the "non-resistants" or "come-outers" of Massachusetts.

The number adhering to the Greek Church, is estimated at over forty millions.

LUTHERANISM.

It is to be remarked, that all Christian denominations, however widely their views may differ, sincerely believe that theirs was the doctrine taught by Christ and his apostles; and though we have the gospels and epistles, they are understood and expounded with a curious variety of meanings.

Some sects believe that the others, though wrong in some points of belief, will yet be saved on account of their sincerity, while some, holding their peculiar points of faith to be essential to salvation, are prepared to see all who differ from them consigned to eternal punishment.

Lutheranism, the doctrine of the followers

of Martin Luther, is the creed of much the largest portion of Protestant Christendom; it being the prevailing faith of Prussia, Protestant Germany, Denmark, Norway, Sweden, etc.

Martin Luther, the founder of the creed, was the son of a miner in Saxony, and was born in 1483. Having received a scholastic education, and being of a religious turn of mind, in consequence of the impression made upon him by a friend being killed by a flash of lightning, he became a friar of the order of St. Augustine. He was appointed professor of theology, and his contest with the church began by his opposing the sale of indulgences. The Court of Rome took no notice of him for some time, but finally summoned him to appear and answer in 1518.

Luther wrote a respectful and submissive letter to the Pope, asking for a trial in Germany, rather than at home, which prayer was granted; but the Pope's legate, instead of having an argument, required a full retraction. Luther fled from Augsburg; and was protected, from political motives, by the Elector of Saxony; while the Pope, Leo X., not wishing to push matters to extremity, the doctrines of Luther spread on every side. This did not last long, and, in 1520, the court of Rome issued sentence of condemnation of the writings of Luther, and a conditional excommunication of their author.

Luther had been expecting this, and on his side denounced the Pope as Anti-Christ; and publicly burnt his bull, and the Canon law, at Wirtenburgh. But the Emperor, Charles V., wishing to have the friendship of the Pope, had Luther summoned to take his trial before the diet then sitting at Worms, where, having safe conduct, he went, and while he acknowledged that he had carried on the controversy with great acrimony, he utterly refused to recant. One party proposed to burn him on the spot, and so save further trouble; but the stronger prevailed and he departed, and was outlawed by the Emperor's proclamation, as well as excommunicated by the church. But the Elector of Saxony stood his friend, and caused him to be conveyed to a castle where he might remain in safety till the storm blew over. In the mean time, Henry VIII., of England, took up the cudgels against Luther, and wrote a work in defence of Papacy, for which he received the august title of "Defender of the Faith." Luther answered this performance so sharply, that Henry complained of his rudeness to the Prince of Saxony.

However, Luther went on in spite alike of bulls and edicts in his violent war against the Church, and nine nuns, having run away from a convent, in consequence of reading one of his works, he fell in love with, and married, one of them, Catharine de Bore, she being twenty-six, while Luther was now forty-two years old. For this act he was much blamed, by his friends as well as by his enemies. All

Catholics look upon it as a double sacrilege, both having taken solemn vows of perpetual celibacy.

Luther himself was a little ashamed of this precipitate affair, but he afterwards put a bold face on it; the more so, perhaps, because Catharine made him a very good wife—at least, so he boasted.

From this time Luther had little to do, but to watch the triumph of his doctrine and carry on his contests with the devil, who never ceased to assail him from first to last, and his books relate long conversations which he held with him. In one case, when Satan appears to have been an overmatch for him in argument, Luther attacked and vanquished him, *vi et armis*, by throwing his ink-stand at him with all his force. Luther died in 1546, aged 53 years.

Luther differed from the Church of Rome in maintaining that the mass was no sacrifice; he wrote against the adoration of the host, auricular confession, indulgences, purgatory, and the worship of images, the fasts of the Church, monastic vows, and the celibacy of religious orders. He opposed the doctrine of free will, maintained predestination, and founded salvation on the imputed merits of Christ.

For the last two centuries, however, Lutheranism has been extremely tolerant, admitting of every kind of dissent from the doctrines of its founder; and there are now to be found among those called Lutherans, Trinitarians, Unitarians, and Universalists. Lutheranism, therefore, is not in all respects, the doctrine taught by Luther.

At one time, he rejected the epistle of St. James, and the Apocalypse, and he believed in Consubstantiation; that is, that in a certain mystical sense, the body and blood of Christ is with the bread and wine of the Eucharist, while the latter are not actually changed into the former, though they are present in an incomprehensible manner. The Lutherans allow of images in their churches, vestments for the clergy, the use of wafers in the Lord's Supper, the exorcism in baptism. The decrees of God, or predestination, they make dependent on His foreknowledge, and not His will.

They have generally adopted the maxim, that men are accountable to God alone for their religious opinions; and that no individual can be justly punished by the magistrate for his erroneous opinions, while he conducts himself as a virtuous and good citizen, and makes no attempt to disturb the peace and order of civil society.

CALVINISM.

Having given, in our last number, an account of the life and doctrines of Martin Luther, we cannot do better than to follow it with a similar sketch of the Apostle of Protestantism at Geneva.

John Calvin was born in the year 1500, in

Noyou, in Picardy, and was educated at Paris, where he devoted himself with energy to law and theology. Having published a work which was opposed to the Church at Paris, he fled to Basle. Sometime after he went to Italy, but was obliged to escape, and he took refuge in Geneva. This city, in which Protestantism flourished, was a hot-bed of licentiousness, and Calvin was ridiculed for his austerity, and soon after compelled to fly to Augsburg, from whence, however, in five years he returned to Geneva, where he went on, preaching and publishing his works very successfully; but though he succeeded in converting men from Catholicity, he did not succeed so well in overcoming the profligacy of the wicked Genevese.

He pushed on steadily, however, in establishing his doctrines, and in time got entire civil and ecclesiastical control, which he certainly exercised with a high hand. He abolished all the ceremonies and fasts of the Church and took direction of the private as well as public religious instruction of the people. Woe to those who differed from him. They were banished, imprisoned, and even put to death. Rome was never more intolerant, in the height of her power, than was John Calvin, ruling his flock in Geneva.

One of those whose heresies troubled Calvin, and whom he was determined to destroy, was Michael Servetus, an eminent Physician of Paris, who turning his attention to theology, held a correspondence, for several years, with Calvin. He was a Unitarian; and Calvin, who, perhaps, found it troublesome to answer his arguments, resolved to destroy him. Servetus went to Vienna, which Calvin being aware of, he sent notice to the magistrates, and Servetus was thrown into prison, and would have been burnt, had he not managed to escape. Intending to go to Naples to practice his profession, he was imprudent enough to pass through Geneva, when Calvin had him arrested.

We come now to the almost incredible baseness of this transaction. Servetus having been arrested, charges of heresy were preferred by Calvin's secretary, founded on the confidential letters of the correspondence between the great reformer and his victim.

Servetus defended himself with great ability, but was condemned, and refusing to retract, he was burnt at the stake. After the fire was kindled, the wind drove the flames away, and he suffered unspeakable agonies for two whole hours before death came to his relief.

It may easily be supposed that after this horrible affair, people were careful how they offended Calvin. He went on with his theological writings, and "was indefatigable in rooting up all heresies, which then disturbed the peace of the Church," though the immoralities of the Genevese continued grievously

to annoy him. He died at Geneva in the sixty-fourth year of his age.

The doctrines of Calvin are the foundation of the Churches of England and Scotland and of the creeds in this country, to which has been appended the term orthodox—of which the chief sects are the Presbyterians, Congregationalists, and Calvinistic Baptists. Of these we shall have occasion to write hereafter. It will be sufficient for the present to point out some of the leading doctrines of Calvinism, as held by the author, or as Calvinists contend, the restorer of that belief.

Calvinism teaches, that all men are, in consequence of Adam's transgression, totally depraved, tending wholly to evil, and the heirs of eternal damnation from which they can only be saved by the pardoning mercy of God.

But they believe that this was predestined by the Almighty before the foundation of the world, that is from eternity. By the decree or election of God, certain individuals of the human race are to be saved, while others are left, or destined to eternal perdition.

This does not depend on actual sin, but on innate depravity, for it matters not how sinless those may be, whom God hath destined to eternal misery, nor how wicked those who are elected to be saved. No innocence, no virtue can save those who are reprobated, or predestined to endless misery; so, also, those elected to be saved "can never totally fall from grace, nor finally continue in their falls and perish."

Predestination is the great corner stone of this creed, for upon it rests the doctrine of the atonement, of the final perseverance of the saints, of the nature and extent of human depravity; and that there may be no mistake in regard to the sentiments of Calvin, we quote him in several passages.

"Predestination," says Calvin, "by which God adopts some to the hope of life, and adjudges others to eternal death, no one desirous of the credit of piety, dares absolutely to deny. But it is involved in many cavils, especially by those who make foreknowledge the cause of it. We maintain that both belong to God; but it is preposterous to represent one as dependent upon the other.

"Predestination we call the eternal decree of God, by which he hath determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is fore-ordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestined either to life or death."

We find further authority on this important point, in the Articles of the Synod of Dort, from which we quote, upon the same point of belief:

"As all men have sinned in Adam, and have become exposed to the curse, and eternal death, God would have done no injustice to

any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin, according to those words of the apostle, 'All the world is become guilty before God.'

"That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree, for 'known unto God are all his works, from the beginning,' etc. According to which decree, he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves in just judgment, to their own perversity and hardness.

"But election is the immutable purpose of God; by which, before the foundations of the earth were laid, he chose, out of the whole human race—fallen, by their own fault, from their primeval integrity into sin and destruction, according to the most free *good pleasure* of his own will, and of *mere grace*, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and head of all the elect, and the foundation of salvation.

"This same election is not made from any foreseen faith, obedience of faith, holiness or any other good quality or disposition, as a prerequisite, cause, or condition in the man who should be elected.

"Some are *non-elect* or *passed by*, in the eternal election of God, whom God of his immutable good pleasure decreed to leave in the *common misery*, to condemn and eternally punish them, to the manifestation of his own justice."

The italics, it is proper to say, are in the text from which we have copied these extracts. As we shall hereafter have more to say of these doctrines, in other connections, we shall not prolong this article; and it does not come within our plan to argue either in favor of or against these religious doctrines.

Calvinists are divided into the High, or Ultra Calvinists, Strict Calvinists, and Moderate Calvinists.

EPISCOPALIANS.

The Episcopal Church, or Church of England, is an offshoot or modification of the Roman Catholic Church, resembling it in its ritual, its forms of worship, sacraments and church government. It was established in the time of Henry VIII., of England; who, quarrelling with the Pope, declared himself the Head of the visible church, in his own dominions.

The Established Church of England, having extended to her colonies, the Episcopalians of the United States after the Revolution, found themselves separated from their head, and were forced to adopt a new organization. They preserved the forms of church government with slight modifications, altered some-

what the ritual, and so established the Episcopal Church of the United States.

The tenets of this form of the Christian faith are contained in thirty-nine articles, of which we propose to give a brief and simple abstract.

1. Episcopalians believe in "one living and true God, everlasting, without body, parts, or passions," who is composed of three persons, or individual identities, which are yet of "one substance, power and eternity."

2. They believe that one of these persons, the Son, being born of a woman, became a man—or, as this article strongly expresses it, "very man;" who lived and died in the country of Palestine, now a part of Turkey, to reconcile the other person of God, the Father, to his creatures, and to atone for their "original guilt and also for their actual sins;" it being held that God requires an atonement on the part of the present race, for a sin committed by its remotest progenitor.

3. They believe that Christ, after his death and burial, went down into Hell; but for what purpose, is not stated in this article.

4. Christ, on the third day, rose from the dead, and with his body, with flesh, bones, etc., ascended to heaven, "and there sitteth, until he return to judge all men at the last day."

5. The Holy Ghost, the third person of the Trinity, proceedeth from the other two; but is also very and eternal God.

6. Holy Scripture, which means the canonical books recognized by the church, containeth all things necessary to salvation; thus, the church having decided what books are canonical, has further decided upon the correctness of that decision.

7. "The Old Testament," it is declared, "is not contrary to the New;" as persons might have supposed by reading them. Upon this point the 7th article is conclusive.

8. The Nicene, or Apostles' creed, "ought thoroughly to be received and believed."

9. Original or birth-sin, the result of Adam's disobedience, is an entire corruption, which deserveth God's wrath and damnation. This corruption, supposed to be lust, remains, even with the regenerated; but there is in it no condemnation, to them that believe and are baptized.

10. The nature of man is so thoroughly depraved, that he can do nothing good, without the grace of God, first constraining and then assisting him.

11. Men are accounted righteous, only by faith in Christ; that is, those who believe on him, have the benefit of his atonement.

12. Good works are the natural result of faith; but of no value for justification.

13. Good works, done before justification by faith are sinful—but whether more sinful than evil works is not stated.

14. We cannot do what is called works of supererogation; that is, more than God re-

quires of us, so as to bring a balance in our favor.

15. Christ alone, of all human beings, was without sin.

16. Even after baptism, men may sin, and by the grace of God repent.

17. God, in his secret counsel, before he laid the foundations of the world, selected, elected, and predestined certain persons to attain everlasting felicity. This fact is very consoling to the elect, but increases the desperation and wickedness of such as are predestined to damnation.

18. They are accursed who say that a man may be saved who is honest in his belief, whatever it may be, as only by the name of Christ can man be saved.

19. Defines the church.

20. The church decides what is scripture; is authority in controversies of faith; but cannot ordain anything contrary to scripture, nor expound one passage so as to make it repugnant to another.

21. Treats of the authority of General Councils.

22. Repudiates purgatory, adoration of images, relics, etc.

23. Ministers or preachers must be lawfully called by those having the authority.

24. Public services must be in a tongue understood by the people.

25. The two sacraments of baptism and the Lord's Supper, are sure witnesses and effectual signs of grace; but only to such as worthily receive them.

26. The wickedness of the minister does not hinder the effect of the sacraments.

27. Baptism is not a mere sign of profession, but an instrument whereby those who receive it are grafted into the church; and a seal of faith and forgiveness.

28. In the Lord's Supper, the bread and wine, are the body and blood of Christ, but only in a heavenly and spiritual sense; and it is partaken of by means of faith. It is the real body to those who believe it.

29. The wicked, however, though they visibly press the sacrament with their teeth, are in no wise partakers of Christ. To them it is but so much bread, which they eat to their own condemnation.

30. The cup is not to be denied to the laity.

31. The offering of Christ on the cross was the one complete and sufficient sacrifice, for all the sins, original and actual, of the whole world, and no other is required.

32. Bishops, priests, and deacons are allowed to marry.

33. An excommunicated person is to be treated as a heathen and a publican, by all the faithful; but how a heathen or a publican is to be treated is not stated.

34. They who break the traditions and ceremonies of the church, ought to be rebuked openly.

35. Approves of certain homilies, which, however, are not much used in this country.

36. Treats of the consecration of bishops, etc.

37. The power of the civil magistrate must be respected in temporal things, but not in spiritual.

38. The goods of Christians are not common; but all should give liberal alms to the poor.

39. Christianity does not forbid to take an oath required by a magistrate.

Such are the doctrines expressed generally in the words, and entirely in the substance of the famous "Thirty-nine Articles;" subscribed to by every communicant of the Episcopal Church. The differences of high and low church, and other peculiarities, we have not space to define.

PRESBYTERIANISM.

The Presbyterians are among the foremost of the dissenting or puritan sects. They form the national church in Scotland, and one of the largest, richest, and most influential denominations in the United States. Their church government, and forms of worship, are well-known to our readers, and we shall confine this notice to a plain and impartial representation of the creed of Presbyterianism; or, in other words, to an account of Christianity, as believed and taught in this denomination; for, as we have seen, this religion differs in its most essential principles, as believed by different sects.

The Presbyterian, however, claims to be orthodox. He asserts that he is right, and that the members of all other sects are wrong, just in proportion as they differ from him; but as all sectarians assert the same, we get a little confused with their various and conflicting pretensions.

We shall take, as authority for the creed, common to this sect, the "shorter catechism," used in the Presbyterian Sunday Schools of the city of New York. There can be no objection, of course, to this authority; for though there are New School and Old School Presbyterians, they are presumed to all agree in the common doctrines taught in their associated Sunday Schools.

The first doctrine of Presbyterianism, is that of total depravity. Man, in consequence of Adam's eating the forbidden fruit, has a heart filled with all unrighteousness, and all his thoughts, words, and actions are sinful, so that, in fact, he can do nothing but sin. This original sin is sufficient to defile man, and send him to hell, though he should commit no actual sin, so that man is by nature, an enemy to God, a child of Satan, and an heir of hell. Every member of the human race fell into this state of sin and misery, in Adam's transgression, because they were represented by him.

This state of depravity is so complete and

intense, that no individual of the human race is capable of thinking or doing any good thing. So far from any human being having the power of making himself more acceptable to God, or less guilty in his sight, all his efforts to that end are so much addition to his sin, and even his prayers are an abomination to the Lord. Such is total depravity as taught in this denomination.

Man, being by nature, an enemy of God, a child of Satan, and an heir of hell, will be cast, soul and body, into everlasting fire, prepared for the devil and his angels, and will remain forever and ever in hell-fire, roaring, cursing and blaspheming God.

This is the fate of those who die in their sins; that is, in the natural condition of the whole human race; they are consigned to a place of endless torment, being a lake that burns with fire and brimstone, with the devil and all other evil angels.

This, however, is not to be the fate of the whole human race, notwithstanding their fall into total depravity by Adam's transgression. A comparatively small portion of mankind, God, in his unsearchable wisdom, determined to save: these few who are chosen, are termed the elect, and these, by the assistance of the grace of God, are enabled to believe and trust in the merits of Christ, and so be saved, to live with God, and all good angels in heaven.

It is held, however, that the guilt of Adam, in eating the forbidden fruit, at the instigation of Eve, and the temptation of Satan, was so great, that none of the fallen race could be saved even by the infinite power of God, unless his justice was first appeased; therefore, he himself became a sacrifice to his own justice, in order to enable him to save such of them as he had determined to rescue from his own eternal wrath. All this, the fall of man, the sacrifice of himself in the person of the Son, the salvation of a chosen few of the human race, and the eternal damnation of the remainder, was determined by God, before he had laid the foundations of the world.

The Presbyterian, then, holds to the doctrines of reprobation and predestination, according to the strictness of the Calvinistic theology. The reality of a hell of endless torments, the existence of legions of devils or wicked demons, and the eternal misery of a great proportion of the human race, are tenets devoutly held to by all members of this denomination.

The Son, one of the persons of the Holy Trinity, having united in his person the two natures of God and man, died on the cross, to enable him to pardon and save such as he had elected to eternal happiness. After his death, he ascended to Heaven, where he remains, until, at a certain, but unknown period, he will descend to judge the living and the dead. At that time, the bodies of the dead will be raised, and the re clothed spirits will receive their everlasting doom. But as it is believed

that the spirits of the good go directly to heaven, at death, and those of the wicked to hell, it follows, that both good and bad men, who die previous to the judgment, will have existed in heaven and hell, first in a purely spiritual state, and subsequently, joined to the bodies, which they previously animated; but whether this reunion of the body and soul increases the happiness or the misery of the individual, we find nowhere indicated. It is also to be noted, that the good will have been rewarded, and the wicked punished, before their several cases have been tried, or sentence pronounced—but as the fate of each individual has been decided from eternity, according to the foreknowledge of God, this is a point, more curious than important.

It has been charged that Presbyterians are made gloomy, morose, and savage, by this creed; but this does not follow; for every one, while he believes himself to be of the elect, looks upon the damnation of his neighbor as necessary to the glory of God; and a part of the happiness of heaven, according to Presbyterian divines, consists in witnessing the torments of the wicked, even of those who in this world were their near relations and bosom friends.

Such is a general view of the creed of Presbyterianism, as taught in our Sunday Schools and churches. There are many slight points, upon which the professors of this faith differ, but to the above doctrines all subscribe. We have nothing to say as to the nature or tendency of these doctrines; as we neither attack nor defend.

Notwithstanding the strong prejudices which exist against some of these doctrines, such as the reprobation and damnation of infants, the doctrine of election, and its necessary consequences, it is but fair to say, that Presbyterians are, in many cases, as amiable and benevolent, as the members of any other persuasion; and it is not apparent, at least, in a majority of cases, that this belief has any powerful effect upon their conduct in the ordinary concerns of life. There are thousands of examples to prove that a Presbyterian may be a kind neighbor and a good citizen, though a believer in the total depravity and eternal reprobation and damnation of the greatest portion of his fellow-creatures.

BAPTISTS.

We noticed this numerous and respectable denomination, incidentally, in our account of the Christian sects which arose about the time of the Reformation, when the Anabaptists made much fanatical excitement in Holland and Germany. But this sect has long since recovered from any reproach incurred by the religious outrages of those times, and is now numerically the largest, as it certainly is, morally, one of the most powerful of Protestant dissenting denominations.

We speak now, especially, of the Calvinistic,

or as they are sometimes called, the Close Communion Baptists—those known as Free-Will Baptists holding to very different tenets—and it will not be necessary for us to explain their views upon any other subject than Baptism; as they do not differ in other respects from Congregationalists, Presbyterians, and other Calvinistic denominations.

The Baptist sect is founded upon the belief that baptism is immersion, that it should follow conversion, and the more rigid hold that it is necessary to salvation.

They hold strictly to the maxim of the Apostle, "one Lord, one faith, one baptism." They lay great stress upon the words of Christ, "he that believeth and is baptized shall be saved," and upon the baptism of the Ethiopian eunuch by Philip, Acts viii. :

"35. Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus.

36. And as they went on their way, they came to a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thy heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

The Baptists, from this and other passages, make a strong argument in favor of their creed. They find that baptism was, as the word imports, immersion; that it was practised in this form, and in no other, for centuries, as it still is, in the Greek and Oriental churches, and they find, as they think, warrant for its being only administered to believers. Hence they reject infant baptism, sprinkling or aspersion, and refuse to recognize as members of the visible Church, all who have not been immersed, after a profession of faith.

The history of the rite of baptism is a curious one. The word, as we have said, signifies immersion, and the rite dates far back, among the religious ceremonies of the Hindoos and Egyptians. The Hindoos immersed themselves in the Ganges, to wash away their sins, believing that the waters of this river were of peculiar efficacy; as the Jews believed of Jordan, and the Egyptians of the Nile. In the vaults under the Egyptian temples were large tanks, for baptizing those who were initiated into the mysteries of the Egyptian faith. The Hebrews adopted this ceremony, probably from the Egyptians, and such of their proselytes as would not submit to circumcision, and female converts, were baptized.

Indeed, baptism appears to have been, throughout the East, the sign of initiation into any new belief or condition. All that was old, erroneous, or sinful was washed away, and the person rose, purified, and ready to

commence a new existence. Thus John, the forerunner of Christ, baptized great numbers in Jordan, very few of whom, however, appear to have persevered in the doctrines he taught, or to have become disciples of Christ. His was the baptism of repentance and the remission of sins; yet he baptized Christ himself; but Christ never baptized any one.

It is held by some that baptism, under the Christian dispensation, takes the place of circumcision under the Jewish; but Christ and, at least, some of his disciples, were both circumcised and baptized; and many of the early converts of Christianity, from the Gentiles, were circumcised, out of regard to the prejudices of the Jews. The first fifteen Bishops of Jerusalem were circumcised—they may also have been baptized; but of that we have no account.

The belief that baptism was necessary to salvation, and that it washed away all sin, was so general in the early centuries of Christianity that it was often delayed to the last moment, and was administered in the agonies of death as a sure passport to heaven. Thus Constantine, the first Christian emperor, a monster of wickedness, who murdered his wife and son, and whose life was stained with crimes, was baptized in his last moments.

It is evident that among the Hindoos, Egyptians, Jews, as well as in the early ages of Christianity, baptism was practised by immersion, and this is the mode in the Greek Church up to the present day; but when the Latin Church, in the eighth century, spread its tenets northward into Germany, Russia, and other cold countries, immersion was abandoned for effusion, or sprinkling; but this innovation, the Baptists, and some other denominations have sturdily resisted.

The belief of the necessity of baptism to salvation, also led to the baptism of infants, who were, and in the east, are still, immersed. It was natural for parents to desire the salvation of their children, and this could only be brought about by their baptism. Such, at least, is the account given by the Baptists of the origin of these errors, as they consider them. This practice of infant baptism is as old as the second century.

St. Cyprian, Bishop of Carthage, says that many of the churches did not hold those who were sprinkled to be Christians; but he is more charitable; still he thinks that the grace they have is infinitely less than that of those who had been dipped three times, according to the primitive rite.

Christianity, after the experiment of a community had failed, appears to have become, in a measure, a secret society, to which baptism was a ceremony of initiation. Thus, Cyril of Alexandria, says, "I would speak a word of baptism, did I not fear, that what I say might come to those who are not initiated."

The Baptists of the present day, look upon their administration of this rite as so important

that they refuse to hold Christian fellowship and communion with those who have not been, as they conceive, regularly initiated into the Church of Christ. If the rite is administered at all, they say, it should be in the proper manner and to its proper subjects; and thus believing, they are quite consistent, in their system of close communion; but in other respects they do not appear to be so consistent; for there are many Baptists who believe that Christians of other denominations will be saved—a belief quite incompatible with that held from a very early age of the Church, that baptism is essential to salvation.

The Calvinistic doctrines of total depravity, election, predestination, reprobation, free grace and sanctification, are rigidly adhered to by this denomination.

METHODISTS.

The Methodist Episcopal Church, is, in point of numbers and influence, one of the largest and most respectable denominations in the world. This sect arose in England, in 1729; and the name of Methodists was first given to them, as one of opprobrium—but being quite unobjectionable, and indeed the reverse, it was adopted as the general designation of a sect, which has become so powerful, especially in the United States.

In 1741, the Methodist Church was divided into two parties, under George Whitfield and John Wesley, two of the most powerful preachers of this persuasion. Whitfield adopted the sentiments of Calvin, of which we have already treated, while Wesley espoused the doctrine of Arminius; and the great body of Methodists have followed Wesley. There has been still another division of the sect; which seceded in 1830, taking the name of the Methodist Protestant Church. They differ from the Methodist Episcopal Church, chiefly in church government and discipline.

The Methodists believe in the doctrine of the Trinity, and in the sacrifice of Christ, both for the original sin of Adam, and the actual crimes of his posterity; that the holy scriptures are the only rule of faith, and by the holy scriptures, they mean the books termed canonical, and such as are usually bound up together as the Old and New Testament, and that the moral commandments of the Old Testament, though not the ceremonial, are still binding on all Christians.

The Methodists hold that man is so fallen by nature, that he has no power to turn to God, or to call upon him, without the influence of grace; and that under this influence, having exercised faith, that alone, and aside from any works, exerts a saving and sanctifying power. This grace, however, may be fallen from, and the sinner may be again restored; and so on indefinitely. In this the Methodists differ from the Calvinistic denominations, who hold that a man, once really converted, can never fall from grace; but being born again, he re-

mains forever afterward a child of God, and an heir of heaven—the only doubt being as to the reality of conversion.

The government of the Methodist Church is Episcopal, as its name indicates; all its affairs being regulated by bishops and conferences. The laity are thus relieved of the direction of church affairs, and preachers, local and itinerant, are appointed by the conferences and their pay regulated, as circumstances may require. The book, tract, and periodical publications of this denomination are regulated upon a similar system.

The salaries of Methodist preachers are barely sufficient to supply the necessities of life, and their labors are arduous and incessant. Formerly, they were generally illiterate, and what was termed worldly knowledge was held in contempt: but of late years, academies and colleges have been founded by this denomination, and the younger clergymen are now as well educated as those of other denominations.

In their worship, the Methodists display a union of simplicity and fervor. Their prayers are extemporaneous, but very earnest and often eloquent.

It has been objected that these addresses to the Deity were of too familiar and irreverent a character. But as the Deity can suffer nothing from the nature of our prayers, their effects must be judged of by results upon those for whom they are made. Methodist singing is of a very primitive and striking character; being generally simple verses and choruses, set to the airs of Old English, Scottish and Irish ballads. These hymns, when sung by a full choir, a whole congregation, or in the depths of a forest at a camp meeting, are very impressive. Methodist preaching is characterized by great earnestness, and we have seen it produce surprising effects. The congregation responds to the appeals of the preacher, assenting to his propositions with loud "amens," and making frequent vocal prayers and praises.

In evening meetings, meetings for conference and prayer, and especially camp meetings, these spiritual exercises sometimes become of a very earnest character, and seem violent and noisy to those who do not enter into the spirit of them. Some of the physical effects of these religious excitements are of a remarkable description. Under their influence persons shout, clap their hands, jump violently about, scream, and finally fall down in a state of suspended animation, similar to catalepsy; in which the subjects of these phenomena are said at times to have visions of the spiritual world.

We have no opinion to give in regard to the positive or comparative merits of this denomination; but for the sincerity and devotion of many of its members, every person familiar with the character of these people, must entertain a profound respect.

UNIVERSALISM.

The creed of universal salvation is one of the oldest connected with the Christian faith; though as first entertained by some of the early Fathers, it appears to have been in the form of Restorationism, or the belief that unrepenting sinners will be punished in the future state, in proportion to their sins, and then restored to eternal happiness.

Universalism is based upon a profound belief in the Supreme love and benevolence of the Deity. The Universalist finds it impossible to believe that a God of boundless and everlasting love, full of mercy and compassion, can have doomed any soul that He has made to an eternity of hell torments. To this, other sects oppose the idea that God is a being of justice as well as mercy—of vengeance, as well as beneficence, and that his character requires the eternal torture of such as do not, or cannot accept the terms of salvation.

The idea of the punishment of the wicked in a future state of existence, is not original with the Christian faith. It existed in the religions of the East, thousands of years before the Christian era; but it is not to be found in the Jewish religion, which as given in the books of Moses, does not even recognize a future state of existence. It is remarkable—and some think it very strange, that nowhere in these books is any allusion to the immortality of the soul, or a future state of rewards and punishments. Obedience to the divine law was to be rewarded with long life and temporal prosperity, and disobedience with various calamities, war, pestilence, famine, and violent death.

The Gospels, literally interpreted, according to our common versions, certainly convey the idea that Christ taught that all who did not avail themselves of the terms of salvation offered by him, should be everlastingly punished in a hell of unutterable torments, and such has been the professed belief of the greater portion of the Christian world.

The Universalists, however, contend that the passages of the New Testament, upon which this belief has been founded, are improperly rendered, and have really a much milder signification, and a more temporary application. They contend that to doom a large proportion of the human race to an eternity of tortures for a fault which was not their own, and on account of circumstances over which they have no control, is inconsistent with any proper idea of the benevolence of the Supreme Being; and with a just conception of the value of Christ's atonement. They think that such a sacrifice was sufficient for the complete salvation of the whole human race.

Impressed with this belief, the Restorationists ingeniously explain away the common meaning attached to such terms as forever, everlasting, &c., making them signify a long,

but not an eternal duration, and the Universalists who believe in no future punishment whatever, while they adopt these explanations, make similar ones in regard to such words as damned, damnation, devil, hell. Thus, damnation they consider but as a term for temporal destruction—the Devil is but an ideal personification of the evil principle in man, and hell is either a valley near Jerusalem, or a vague term for the grave or the place or condition of departed spirits.

The Universalists, being the most tolerant of Christians, are, aside from their disbelief in an eternal punishment hereafter, of various beliefs. Some are Trinitarians, some Unitarians; but all, we believe, Predestinarians, so far as believing that the Almighty has destined every soul that he has created in his own image, to an eternity of progress through states of increasing knowledge and happiness.

In their forms of worship, the Universalists do not differ from most other sects of dissenters. Their sermons are usually of a practical character, and they appeal to the principle of love, rather than that of fear. They speak of the relation of man to God, as that of erring children to an all-merciful Father, whose love is as boundless as his power is infinite. They teach that of necessity, and from the constitution of the human mind, every sin carries with it its own sufficient punishment. Their prayers are filled with ascriptions of praise to God for his infinite mercy and goodness, and appeals to his fatherly care and protection. Their singing is of the same character.

As may be supposed, the Universalists are generally an exceedingly tolerant and amiable sect, yet they sometimes display considerable warmth of indignation towards what are called the orthodox sects; who, they allege, threaten people with future torments, to frighten them into religion, and appeal to the base and cowardly principle of fear, when that of love is much more potent. In accordance with their creed, the Universalists are, generally, warmly engaged in benevolent enterprises, and those who live up to their creed endeavor to imitate the beneficence of the Heavenly Father, upon whose infinite love they rely for the future salvation and happiness of the whole human race.

Universalism, as the creed of a distinct religious body, flourishes chiefly in the United States, and as extremes meet, and often produce each other, the fountain head of Universalism is in Puritan New England.

SABBATARIANS AND ANTI-SABBATARIANS.

The Sabbatarians are those Christians who believe they are required to keep holy the Sabbath day as commanded by Moses to the Jews. The principal sect, holding to this belief, is known as the Seventh Day Baptists.

The Anti-Sabbatarians are those who do not believe in the keeping of either the seventh or

the first day—but who reject the institution of the Sabbath entirely.

We shall present, briefly, the arguments of each of these parties; for it is only by hearing all the arguments that we can follow the maxim of St. Paul—"Prove all things; hold fast to that which is good."

The Sabbatarians, or those who adhere to the Sabbath of the Mosaic Dispensation, argue that the proper observance of this day is binding upon the whole world, because,—

1. The command to keep the Seventh Day is one of the ten commandments, which are of recognized force, and has never been repealed by any competent authority, any more than the command, *Thou shalt not steal*.

2. Because of the reason given for the command. It was because God, having created the heavens and the earth in six days, rested on the seventh and hallowed it. Now a day that God hath hallowed, or made sacred, as a day of rest, must of necessity remain sacred to the end of time—and being made sacred by such a reason as that God rested and refreshed himself, as is said in another place, it is and must be binding on all rational creatures forever; and not upon the Jews only, but the whole family of men.

3. This command, given by God, and this institution established in the very work of creation, remains of binding force upon all people, since it has never been abolished. On the contrary, Christ and his disciples observed it; for it is said that they fully kept the law. It is true that Christ taught that it was lawful to do works of necessity or mercy on the Sabbath; but he nowhere intimates that it is unlawful to render it a proper observance.

4. The first day of the week was never appointed to be kept as the Christian Sabbath, until three hundred and twenty-one years after Christ, by the Roman Emperor Constantine; and though the primitive Christians did meet on the first day to celebrate the resurrection; they continued still to observe the Seventh Day which God had made holy from the foundation of the world.

The Anti-Sabbatarians, on the other hand, argue that there is no such day of universal and Divine appointment, under either the old or new dispensations. They contend—

1. That the Jewish Sabbath was ceremonial, and of no present moral obligation, being only a type of "the rest which remaineth for the people of God." If the law remains, they say, then must remain also the penalty of death, which, under the Mosaic law, was attached to its disobedience. Besides, it is now being admitted that the creation of the Universe occupied millions of years, instead of six natural days, the whole argument in regard to the sacredness of a literal day falls to the ground; as in the passage in Genesis, the term days is now understood to mean immense and indefinite periods of time.

2. Neither Christ nor his apostles enjoined

the keeping of any other than the Jewish Sabbath; and they could not have accidentally and would not have purposely omitted a matter of so much importance. Hence, those who are so zealous for the observance of the Sabbath, are very busy about a matter in which they have not the smallest authority, neither in the precept nor example of Christ, nor in the writings of his apostles. So that the whole idea of there being any Christian Sabbath is a gratuitous assumption, unsupported by a single particle of proof in its favor.

3. Not only were Christians not commanded to keep any particular day as a Sabbath, but they were expressly cautioned against the "observance of days and times," as of a dangerous and superstitious tendency.

Thus have we given the arguments in favor of keeping the seventh day or Sabbath of the Decalogue, kept by the Jews and Seventh Day Baptists, and also that of those who do not believe that under the Christian dispensation, any day is specially set apart for Divine service in worship.

The division of time into weeks of seven days, is the most natural and general, and in most nations, one of these is distinguished by some observance. Thus the Jewish Sabbath is Saturday, the Mahometan, Friday; the Christian, Sunday; and there are others on other days of the week.

The English missionaries who went to Tahiti by the Cape of Good Hope, gained a day in their reckoning, which they have never changed, and all our whale ships that go by the way of Cape Horn find that their Saturday is the Tahitian Sunday.

The Sabbath is kept in various Christian countries in a very different manner. In some it is very rigidly observed, and, as among the Jews, enforced by law. In others, and in most, it is considered as a day of rest from labor, of relaxation, and recreation. Music, dancing, theatrical entertainments, and other amusements are common, in most countries of Europe, in the afternoon and evening, and this is becoming more and more the custom in all Christian countries.

In the United States Sunday is observed in various ways, in different sections. In some parts of the Eastern States, Sunday begins at sundown on Saturday night, and is kept with great strictness, for twenty-four hours. In New Orleans, the military parade on Sunday, the people turn out for a holiday, and in the evening the theatres and ball-rooms are crowded.

In New York there is a happy liberality, which allows every one to use the day as he pleases. Thousands go to church—thousands more go on pleasure excursions, and at night there are sermons, lectures, concerts, balls, and other amusements, while a vast number of Jews, Seventh Day Baptists and others follow their usual avocations.

The compelling of people to keep a religious Sabbath, in a particular way, by act of legislature, has been generally abandoned, as opposed to liberty of conscience, and as transcending the proper action of a liberal government. It seems best that such a matter should be left to the conscience and choice of every individual.

MILLENARIANS.

The creed of the Millenarians, or Chiliasts, is as old as Christianity, and consists, principally, in a belief that Christ will appear again on the earth, and reign a thousand years. The second coming of Christ was expected by his immediate followers, in their own lifetime, as is evident from several passages of scripture—and it has been looked for in every succeeding century.

About the middle of the fourth century there was a great awakening of the church on this subject; and it was then expected, that at the second advent, the city of Jerusalem would be rebuilt with great splendor, and that the land of Judea would be the scene of the millennial glories, where all the saints were to reign with Christ. The dead saints were to rise at this time, to join with such as were on the earth, whose lives were to be prolonged a thousand years, they enjoying, during all this period, the delights of a terrestrial paradise.

As time after time has passed for the literal fulfilment of the prophecies contained in the book of Revelations, they are generally looked upon now as of a less literal signification—still the doctrine of the millenium, in a modified shape, has many adherents. Of the most common belief in this matter we propose to give a brief account.

It is expected, according to the prophecies of the Old and New Testaments, especially those of Isaiah, David, and Daniel, that at some period, not clearly indicated, the Church will arrive at a state of far greater prosperity than it has ever yet enjoyed. It is believed that this state will continue either literally for one thousand years, or for a long and indefinite period, and that during this period the work of salvation will go on to such an extent, in a peaceful and densely populated world, that, as all, or nearly all then living will be saved, there will finally be more saved than lost. Thus God will finally prevail over Satan, and there will be more human beings in heaven than in hell.

The millennial period, all agree, will be one of great happiness and glory. First of all, the Jews are to be converted to Christianity, and many think are to be restored to Palestine, out of all countries to which they are scattered. The ten tribes, also, which now seem to be utterly lost, some think are to be also restored and converted. All other nations are to become Christian, and Christ is to reign over the world, but whether it is to be in a natural or

spiritual manner, there are different opinions. During this happy period human life will not be destroyed by casualties, poisons, or disease. Beasts of prey will be exterminated or tamed and made obedient to man. "The lion shall lie down with the lamb." There will be no crimes, such as fraud, theft, robbery, or murder; and therefore no lawyers, judges or officers of police. Wars will be entirely ended, so that there will be no armies nor navies. There will be neither tyranny, persecution, bigotry, nor cruelty. As there will be no diseases, there will be no doctors. As all will know the Lord, from the least unto the greatest, there will be no clergymen. As there can be none rich and idle, without corresponding poverty and oppression, there will be no distinctions of rank or wealth. Either the earth will spontaneously produce enough for the wants of its population, or all will labor sufficiently for their necessities, which even now would be but a small amount for each.

In the millennium, commerce will be carried on not for individual profit, but for the general welfare. Science will be applied on the largest scale to all the arts and manufactures, and the whole earth, cultivated like a garden, its morasses drained, its deserts recovered, its climates modified, will become the abode of universal plenty, and happiness.

The time for the accomplishment of this happy state of things, as we have said, is not very definitely fixed. The most common belief is that it will be in the seven thousandth year of the world according to the Mosaic Chronology. Some expect a sudden change, accompanied with convulsions of nature. Others think that it will be more gradual, and that there are at this time, in the various movements of the world, signs of its commencement.

"How delightful then," says an enthusiastic millenarian, "the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast, virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene mingles with the heavens, and, rising in brightness, is blended with the glories on high. The mysteries of God on earth are finished. The times of restitution of all things are accomplished. The Son of God descends. The scene closes with grandeur! 'And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth!'"

MORAVIANS.

The Moravians claim their origin from the Greek Church of the ninth century; though ecclesiastical writers usually attribute the establishment of the sect to Count Zinzendorf, a German noble. This is doubtless an error;

for the writings of this church go back to the twelfth century. Three hundred years ago they were called the United Brethren; and at that period they discarded all forms of faith, professing to be governed solely by the written word.

Various persecutions at the time of and subsequent to the religious revolution, produced by Luther and Calvin, having destroyed or dispersed the churches in Moravia, one little colony found shelter under the protection of Count Zinzendorf in upper Alsatia; and it was on his estate that they built the famous village called Herrnhut, "the watch of the Lord." The Count, a benevolent man, gave them his protection and assistance, and tried hard to convert them to Lutheranism, but the result was his own conversion to the faith of his colony of religious refugees, and in 1735, he was ordained a bishop over them.

But bishops among Moravians have no rank or authority. Their affairs are ordered upon principles of perfect equality; and in all difficult questions the decision is left to Providence. Meekly sensible of the frailty and fallibility of human judgment, all important affairs are decided by lot; a scriptural manner of decision, in which they recognize the finger of God.

Thus in the choice and consecration of bishops, a certain number are first selected, who draw lots for consecration.

The affairs of the Moravians, at their great central establishment in Germany, are conducted with singular harmony and regularity. The government is divided into four departments or committees.

1. The Missions' department, which superintends the establishment and maintenance of mission establishments all over the world. The Moravian missionaries are wonderful examples of toil, devotion and sacrifice. They are to be found among the most barbarous nations from the tropics to the polar regions; and spread especially from Kamskatka to Greenland, among the savages of our own continent.

2. The Helper's department. This committee watches over the purity of doctrine and moral conduct in the different congregations of the faith.

3. The Servants' department. Under this department comes all the economical concerns of the Unity. They attend to the agriculture, the manufacture, and the trade and finances of the community.

4. The Overseer's department; which sees that the constitution and discipline of the brethren is everywhere maintained.

All these departments are subject to an Elders' conference, which presides over and governs all, and under which are the conferences of congregations.

These consist of the lower and subordinate separate organizations, wherever situated, and

are made up of the following departments, or individuals.

1. The Minister, who is the presiding officer, or general overseer of the congregation; and if a large one he has a Congregation Helper.

2. The Warden, who superintends the outward and worldly affairs of the congregation, and assists every individual with his advice.

3. The Married Pair, consisting of a husband and wife, whose duty it is to see to the matrimonial and spiritual condition of all the married couples in the congregation.

4. The Single Clergyman, whose duty it is to look after the morals, and manners of the young men of the congregation.

5. A committee of women who attend to the peculiar affairs of their own sex—spiritual and temporal—whose duty and business it is to analyze all the gossip, make matches and perform regularly and officially the same duties as are performed irregularly and unofficially in all our churches and communities.

Besides the private families, each congregation has what are called choir-houses, or economics, where they live together in community, but with an entire separation of single men and women, and of widows and widowers; each class under a separate superintendence.

No marriage can take place without the consent of the board of elders of the congregation. This consent is applied for, and given, unless there is good ground for its being withheld.

The greatest attention is paid to education, and the children are so trained in the feelings, morals and discipline of the sect, that irregularities and insubordination are of very rare occurrence. The power of education in molding a community has never been more triumphantly exhibited. Education, in the hands of the Moravians, does all that is claimed for it by Robert Owen, or the disciples of Charles Fourier.

The missionaries are all volunteers, and are all of one mind and thought. They are all in companies of at least six persons, and possess so marked, so steady, and so amiable a character, that they make a strong impression. In the missionary establishments in North and South America, Asia, and Africa, they have about 160 missionaries, and are instructing about sixty thousand persons at their various stations.

Holding the Bible as their rule of faith and conduct, they are very tolerant, and recognize all Christian denominations as branches of the visible church of Christ. They hold with great liberality to the idea of non-essentials, and do not consider it at all necessary to quarrel where they cannot entirely agree.

In an educational, politico-economical, and social point of view, the Moravians are a very interesting sect. How much they are doing, and how little we hear of them! They make

no noise, no excitement, no clamor. They do not blow a trumpet to vaunt their charities—nor hold world conventions, nor try to disturb the peace of society. In these respects they are an example to other sects.

ARMENIANS.

The chief point of separation between the Armenians on the one side, and the Greeks and the Papists on the other, is, that while the latter believe in two natures and one person of Christ, the former believe that the humanity and divinity of Christ were so united as to form but *one nature*; and hence they are called *Monophysites*, signifying single nature.

Another point on which they are charged with heresy by the Papists is, that they adhere to the notion that the Spirit proceeds from the Father only; and in this the Greeks join them, though the Papists say that he proceeds from the Father and the Son. In other respects, the Greeks and Armenians have very nearly the same religious opinions, though they differ somewhat in their forms and modes of worship. For instance, the Greeks make the sign of the cross with three fingers, in token of their belief in the doctrine of the Trinity, while the Armenians use two fingers, and the Jacobites one.

The Armenians hold to seven sacraments, like the Latins, although baptism, confirmation, and extreme unction, are all performed at the same time; and the confirmation and extreme unction are perfectly intermingled, which leads one to suppose, that, in fact, the latter sacrament does not exist among them, except in name, and that this they have borrowed from the Papists.

Infants are baptized both by triple immersion and pouring three times upon the head; the former being done, as their books assert, in reference to Christ's having been three days in the grave, and probably suggested by the phrase *buried with him in baptism*.

The latter ceremony they derive from the tradition that, when Christ was baptized, he stood in the midst of Jordan, and John poured water from his hand three times upon his head. In all their pictures of this scene, such is the representation of the mode of our Saviour's baptism. Converted Jews, or Mahometans, though adults, are baptized in the same manner.

The Armenians acknowledge sprinkling as a lawful mode of baptism; for they receive from other churches those that have been merely sprinkled, without rebaptizing them.

They firmly believe in transubstantiation, and worship the consecrated elements as God.

Unleavened bread is used in the sacrament, and the broken pieces of bread are dipped in undiluted wine, and thus given to the people.

The latter, however, do not handle it, but receive it into their mouths from the hands of the priest. They suppose it has in itself a sanctifying and saving power. The Greeks,

in this sacrament, use leavened bread, and wine mixed with water.

The Armenians discard the Popish doctrine of purgatory, but yet, most inconsistently, they pray for the dead.

They hold to confession of sins to the priests, who impose penances and grant absolution, though without money, and they give no indulgences.

They pray through the mediation of the Virgin Mary, and other saints. The belief that Mary was always a virgin, is a point of very high importance with them; and they consider the thought of her having given birth to children after the birth of Christ, as in the highest degree derogatory to her character, and impious.

They regard baptism and regeneration as the same thing, and have no conception of any spiritual change; and they know little of any other terms of salvation than penance, the Lord's supper, fasting, and good works in general.

The Armenians are strictly Trinitarians in their views, holding firmly to the supreme divinity of Christ, and the doctrine of atonement for sin; though their views on the latter subject, as well as in regard to faith and repentance, are somewhat obscure. They say that Christ died to atone for original sin, and that actual sin is to be washed away by penances—which, in their view, is repentance. Penances are prescribed by the priests, and sometimes consist in an offering of money to the church, a pilgrimage, or more commonly in repeating certain prayers, or reading the whole book of Psalms, a specified number of times. Faith in Christ seems to mean but little more than believing in the mystery of transubstantiation.

THE DRUSES.

We come now to speak of one of the most remarkable religious sects in the world; the sect of the Druses, who for ages have lived in Palestine, chiefly about Mount Lebanon.—Malte-Brun estimates their numbers at one hundred and twenty thousand; but Mr. Conner, a missionary, only rates them at seventy thousand, of which number ten thousand compose the sacred order.

This order is called the intelligent or the initiated. They are very rigid in their religious observances, eat food peculiar to themselves, and marry only in their own order. They never eat with strangers; and like our Quakers, never take an oath—their only affirmation being, "I have said." From this consecrated class the Imaum of the Druses is chosen, who is held by all classes in great veneration.

The Druses glory chiefly in the title of Unitarians, and they believe in Hakem. He is, say they, the creator of heaven and earth; the only adorable God in heaven, and the only Lord on earth; the one, the solitary, who is

without wife and children; who begets not and is not begotten; the beginning and the end of all things, the powerful, the excellent, the victorious.

Under this great animating spirit of the universe they acknowledge seven law-givers—Adam, Noah, Abraham, Moses, Jesus, Mahomet, and Said. But the being next to Hakem, or God, is Hamsah; who has had seven revelations by metempsychosis—that is to say, the spiritual Hamsah, has appeared seven times, in as many different bodies. In the time of Adam he was called Shatuil; in that of Noah, Pitagurus—in the time of Jesus he was Lazarus. As Lazarus, Hamsah endeavored to teach Jesus, but the latter having rejected his doctrine, he incited the Jews against him and caused him to be crucified.

The Druses have a very bad opinion of Mahomet, maintaining that he was an evil demon sent to deluge the world; they believe the four evangelists of the New Testament; but insist that all Christians are mistaken in regard to these gospels, and that they relate, not to Jesus, but to Hamsah, who was the true Messiah, as Jesus was the false.

Hakem appeared on the earth, the Druses teach, in the 400th year of the Hegira, and again in 408, when his Divine nature was manifested. He will appear again at the day of judgment, the time of which is not accurately known; but the sign of its near approach will be the conquest of the Mahometans by the Christians.

At this judgment, the Druses or Unitarians will be rewarded with the dominion and treasures of the earth, and shall reign over it as Emirs, Pashas, and Sultans—or Governors, Kings, and Emperors; but Apostates and Mahometans will be terribly punished, and Jews and Christians less severely.

The Druses can scarcely be called a Christian sect, since they consider Jesus as the false Christ, and make the gospels to relate to another. There is in this idea a little obscurity and apparent confusion—but from these no religious system that we know of is entirely free. Even pure Deism has its unanswerable difficulties; as witness the discussions of the philosophers as to the nature and origin of evil, and the theories of Hobbes and Spinoza.

The initiated of the Druses hold their secret meetings at night. Their Sabbath is Thursday. They have been accused, as have many other sects, of making these night gatherings the scenes of licentious orgies—but the evidence is the other way; since it is notorious that the young Druses, after initiation, become more moral in their deportment, at least outwardly.

In their worldly affairs, the Druses have some pleasing characteristics. They live in the same towns with Christians in perfect harmony; though they do not intermarry. Their houses are well-built, with marble floors and fountains, and their rooms are elegantly fur-

nished, with rich draperies and divans. They manufacture silk in considerable quantities.

The palace of the Emir of the Druses, in the city of Bteddin, is like a small town, or a Fourier Phalanx. Two thousand persons of every description live in its extensive apartments; soldiers, scribes, carpenters, bricklayers, blacksmiths, horse-breakers, cooks, tobaccoists—all in perfect harmony; and notwithstanding the blunders they mutually accuse each other of in respect to the Gospel, Druses and Christians all live sociably and comfortably with each other; probably because the Druses keep their religious opinions to themselves and do not meddle with those of their neighbors; who have had the excellent good taste to follow their example.

Whatever may be thought of their faith—and it appears to be a kind of Free Masonry; there is no doubt that the Druses are a remarkably brave, hospitable, and industrious people—their country is a refuge from the oppressions of the surrounding nations, and they are in many respects, models which the rest of the world would do well to follow.

QUAKERISM.

No religious sect has been more lauded on the one hand, or more persecuted, abused and ridiculed on the other, than the Society of Friends or Quakers. By some they are commended as the only real practical Christians in the world; peaceful, honest, and conscientious; while others have stigmatized them as a set of cunning hypocrites, opposed to the proper government of society, and selfishly availing themselves of the institutions they were unwilling to support or defend.

As in most cases, the truth may lie between these two extremes.

This sect arose about the beginning of the seventeenth century. George Fox is recognized as its founder, and Penn and Barclay were among its prominent members. They were at first called Seekers—but on organizing took the name of the Society of Friends. The name of Quakers came from certain peculiarities of the members in their religious exercises.

This sect is divided into two great bodies—the Orthodox and the Hicksites—the former being Trinitarians, the latter Unitarians or Socinians.

The foundation of Quakerism is the belief in the gift and operations of the Holy Spirit. This, they teach, is an inward light by which every man may perceive the truth and regulate his conduct. The Scriptures are received in strict subserviency to this spiritual interpretation. This influence is divine, and of course infallible.

Religious worship is held to be especially under the direction of spiritual influences. For this reason Quakers recognize no regularly appointed, hired or paid religious preachers or teachers, though "Public Friends,"

as their volunteer and accepted preachers are called, are held in great respect. They erect no churches, have no ritual, or established form of worship. They have plain and convenient "meeting houses," where they meet together, and meditate upon religious matters. If the Spirit move any brother or sister to speak or to pray, they do so and are listened to. The Quakers, in this matter, do not act, but wait to be acted upon. They use no means to excite their imaginations to a religious fervor—but wait in silence for the Spirit to move them to holy exercises.

As female as well as male preachers are recognized as acting under the spiritual influence—so women have their full share in the government of the society.

The Quakers, rejecting the institution of a separate priesthood; also dispense with all the ceremonies and rites connected with the clerical functions. They do not believe in baptism or the Lord's Supper—except in a spiritual sense; and marriage they regard only as a contract between the parties, which, as such, is formally witnessed, at the monthly meeting.

Interpreting and obeying literally certain injunctions of Christ, the Quakers refuse to take judicial oaths, and to bear arms, either in actual warfare, or for purposes of military organization. Among themselves they never go to law, and any Quaker who refuses to have a controversy adjusted by arbitration is cut off from the society. We believe, however, that Quakers do not hesitate to commence and carry on law-suits with the world's people when necessary.

Thus the Society of Friends, living in the midst of civil society, rejects, protests against, and as far as possible keeps clear of many of its institutions and operations; and could only exist under very liberal and tolerant governments. Called into court, a Quaker refuses to swear, and is allowed to affirm. He refuses to take off his hat, where such removal is considered a sign of respect, and where every one besides is obliged to uncover; and in time of war, when every able-bodied man of suitable age is liable to be called upon to defend his country, the Quaker is excused. He steadfastly refuses to call the months of the year and days of the week by their popular names, but prefers to number them. He uses the second person singular personal pronoun, instead of the plural, and generally he adheres to a particular fashion of dress.

Quakers are utilitarian, denouncing all the vanities of ornament, elegance, and art. They wear no gay colors or elegant forms; they prohibit all ornaments, either of person, architecture, or furniture; they prohibit music, dancing, and the drama, and all worldly festivities; they discourage the arts of design—viewing the whole realm of esthetic culture and enjoyment as sinful.

The denial and crucifixion of so many fac-

ulties of enjoyment, throws them, with great force, upon the few which remain to them, and they indulge freely in the pleasures of the table, and in what they consider legitimate sensual pleasures. Their deprivations of refining influences, on the one hand, and the corresponding indulgences on the other, have produced great evils of character and life.

The Quakers profess the most absolute and perfect toleration in matters of faith. The conscience, they believe, should be entirely unshackled, and the mind left free to spiritual influences; but in no sect is there a more severe intolerance or bitter persecution against those who are led to differ from the sense of the meeting.

The Hicksite Quakers have been carried by their spiritual influences to reject much that has been considered as belonging to Christianity, and it is questionable whether they can be called Christians at all, or at least in any other sense than they are called Hicksites; for if we reject the Divinity and the Atonement of Christ, we reject all that is characteristic of Christianity; since all the principles of morality taught in the New Testament are as old as the world, and have been taught by good men in all ages. Whatever Christ taught as true and right, was equally true and right in the time of Moses; and had been taught by every man who had a clear perception of truth and justice. This, however, applies only to the morals of Christianity. Its mysteries and miracles are very different matters, and these, as we have said, are rejected by that division of the Society of Friends which adopts the principles of Elias Hicks, and who hold views nearly allied to those of German Rationalism, *which see*.

THE SHAKERS,

Or, as they call themselves, the Millennial Church, or United Society of Believers, had their origin about the middle of the last century, and were organized chiefly under the ministration of ANN LEE, an illiterate, but industrious and worthy woman of Manchester, England. In her childhood, she was subject to strong religious emotions, but these subsided when she was married, only to return with greater force, after severe domestic afflictions. While in this state of mind, she became acquainted with a society of people who were favored with remarkable revelations of the approaching second coming of Christ.

This society, of which Ann became a prominent member, had adopted no creed of faith, or forms of worship; they surrendered themselves up to the operations and manifestations of the Divine Spirit, which, in their meetings, were of a very extraordinary character, giving them a spirit of prophecy and divine revelation. Sometimes, after sitting awhile, in silent meditation, they were seized with a mighty trembling, under the influence of which

they were often led to express the indignation of God against all sin. At other times they were exercised with singing, shouting and weeping for joy at the near prospect of salvation. It was these exercises, and their curious dances of a more regular and voluntary character which gave them the name of Shakers.

After a season of agony and prayer, Ann became fully imbued with the divine spirit, and came forward with extraordinary power and energy, testifying that she had received a full revelation of the fallen nature of man and the means of redemption, and her inspiration was so evident, that she was acknowledged as their leader and was called their spiritual mother in Christ. This apostle of Shakerism, after enduring much persecution in England, came to the United States, and died in New Lebanon, in 1784.

The Shakers do not believe in a Trinity of male persons in Deity, nor do they attach the idea of personality to God; but they believe that there are in Deity, two incomprehensible primary principles, corresponding with male and female, as father and mother of all things. God can be made known to man only in connection with seven attributes revealed in him; viz.: power, wisdom, goodness, light, holiness, love and righteousness. They do not believe Christ to be God, but that he "proceeded forth and came from God." They believe that man was created holy, and that the real forbidden fruit was the lust of concupiscence. Consequently they reprobate all intercourse of the sexes, in matrimony or otherwise. The second coming of Christ, was not personal but spiritual, and commenced in the testimony of Ann Lee. Therefore this is the true millennium, and the society of Shakers constitutes the true Millennial Church.

The first principle in this church is the public confession of sin, without which there can be no salvation.

They recognize seven principles in the testimony of Christ, which are duty to God; duty to man; separation from the world; practical peace; simplicity of language; right use of property; and a virgin life.

Duty to God consists in his worship and service according to the manifestations of the holy spirit.

Duty to man in scrupulous justice in their dealings, and the avoidance of every description of fraud. Hence the excellence of their preparations and manufactures, which everywhere command the readiest sale at the highest prices.

Separation from the world is carried out, by living in their isolated communities, to which no strangers are admitted except as visitors.

Practical peace is manifested in their principles of non-resistance. They are, like the Quakers, excused from bearing arms, and are seldom or never engaged in lawsuits, except as defendants.

Their simplicity of language is in literal accordance with the command of Christ, "let your communications be yea, yea; nay, nay."

A right use of property they conceive to be the making a common stock of the products of their common industry. No individual has any personal property in the wealth of these societies, nor can any one who joins them recover anything back on leaving them, according to the compact, and the decisions of our courts.

The last of the seven principles, virgin life, is the most curious and important. They consider the circumstance of Christ having been born of a virgin as a conclusive testimony in regard to the sanctity of that state, confirmed by his own personal example. The Apostle Paul gave his testimony in its favor; and in the Revelations, the vision of the hundred and forty-four thousand virgins who had not defiled themselves with women, but follow the Lamb whithersoever he goeth, seems to them proof of their doctrine, to which they all rigidly adhere.

Having no children born among them, their members are recruited by converts and their offspring, and such orphans and destitute children as they receive from motives of charity.

Another argument against marriage consists in their belief that the true resurrection began with Christ, and is of a spiritual nature, and that in this resurrection there is neither marrying nor giving in marriage. The day of judgment, they believe, began with the second coming of Christ, that is, with the ministration of Ann Lee, and is progressive, so that the separation of the sheep and goats is now going forward, the sheep being the Shakers.

The public worship of the Shakers does not differ essentially from that of several other denominations, except that it is interspersed with dances of a very violent character, for which they find warrant in scripture, and during which they experience spiritual manifestations.

The social economy, neatness, order and prosperity of the Shakers are too well known to require any description.

THE NEW CHURCH, CALLED SWEDENBORGIANISM.

Swedenborgianism, or the doctrine of the New Church, has arrested the attention and obtained the assent of so many persons of the highest intelligence, as to have become a subject of general interest; and our readers, yet unacquainted with this creed, will be interested, even in the slight sketch of this new interpretation of Christianity, which our limits will admit of.

There is a great body and weight of testimony to prove that Swedenborg was divinely inspired, and that he was in frequent communication with the intelligences of the spiritual world. He was born at Stockholm, in 1688.

His father was Bishop of Westrogotha, and a man of high estimation. From 1710 to 1714, Swedenborg travelled in England, Holland, France and Germany. He became a favorite of Charles XII., of Sweden, and was appointed by him to several important offices. He was ennobled in 1719 by Queen Ulrica Eleonora; pursued his scientific studies for several years, and in 1734 published his great work on the Mineral Kingdom, and travelled to Venice and Rome. No man was ever held in higher estimation by the noblest and most intellectual societies of northern Europe.

In 1743, Swedenborg first had opened to him the glories of the spiritual world. The Lord appeared to him, in an angelic form, and from that time to his death he conversed almost daily with angels and departed spirits, who revealed to him the mysteries of creation; the state of men after death; the true worship of God; the spiritual sense of the scriptures, and many other things tending to wisdom and salvation.

As we have said, the proofs of the supernatural revelations received by Swedenborg, are too well authenticated to be set aside, nor can they be explained away by any theory with which we are acquainted. The one now most frequently adopted is that he was a Mesmeric or magnetic clairvoyant, but that seems to be only giving another name to the marvellous phenomena, and the difficulty is as great as ever. It seems certain that Swedenborg had intimations of events that were to take place, that he knew what was occurring at a great distance, and that he became possessed of important secrets, which only the spirits of the dead could impart to him.

The works of Swedenborg, written mostly in Latin, are now nearly all translated into English, and are every year more read and regarded; and, whatever may be thought of his claims to spiritual inspiration; it is generally conceded that he was a great and good man, in advance of his age in wisdom and learning, and entitled to our highest respect. Aside from his peculiar religious views, there has scarcely ever been a more amiable and exalted character.

ARTICLES OF FAITH

Of the New Church, signified by the New Jerusalem in the Revelation.

"1. That Jehovah God, the Creator and Preserver of heaven and earth, is Love Itself and Wisdom Itself, or Good Itself and Truth Itself: That He is One, both in Essence and in Person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the Essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man: And that the Lord and Saviour Jesus Christ is that God.

"2. That Jehovah God himself descended from Heaven, as Divine Truth, which is the

Word, and took upon him Human Nature for the purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the church; That he removed from man the powers of hell, by combats against and victories over them; in which consisted the great work of Redemption: That by the same acts, which were his temptations, the last of which was the passion of the cross, he united, in his Humanity, Divine Truth to Divine Good, or Divine Wisdom to Divine Love, and so returned into his Divinity in which he was from eternity, together with, and in, his Glorified Humanity; whence he forever keeps the infernal powers in subjection to himself: And that all who believe in him, with the understanding, from the heart, and live accordingly, will be saved.

"3. That the Sacred Scripture, or Word of God, is Divine Truth itself: containing a Spiritual Sense heretofore unknown, whence it is divinely inspired, and holy in every syllable; as well as a Literal Sense, which is the basis of its Spiritual Sense, and in which Divine Truth is in its fulness, its sanctity, and its power; thus that it is accommodated to the apprehension both of angels and men: That the spiritual and natural senses are united, by correspondences, like soul and body, every natural expression and image answering to, and including, a spiritual and divine idea. And thus that the Word is the medium of communication with heaven, and of conjunction with the Lord.

"4. That the government of the Lord's Divine Love and Wisdom is the Divine Providence; which is universal, exercised according to certain fixed laws of Order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: That in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory, but as they are subservient to eternal ends; thus that it mainly consists, with man, in the connection of things temporal with things eternal: for that the continual aim of the Lord, by his Divine Providence, is to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life: And that the laws of permission are also laws of the Divine Providence; since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear: Thus that no evil is permitted but to prevent a greater; and all is overruled, by the Lord's Divine Providence, for the greatest possible good.

"5. That man is not life, but is only a recipient of life from the Lord, who, as he is Love Itself and Wisdom Itself, is also Life Itself; which life is communicated by influx to all in the spiritual world, whether belonging

to heaven or to hell, and to all in the natural world ; but is received differently by every one, according to his quality and consequent state of reception.

" 6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both ; and thus is kept in a state of spiritual equilibrium between good and evil ; in consequence of which he enjoys free will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness ; And that, unless man had such freedom of choice, the Word would be of no use, the church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God himself.

" 7. That man at this day is born into evil of all kinds, or with tendencies towards it : That, therefore, in order to his entering the kingdom of heaven, he must be regenerated, or created anew ; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's co-operation : That, as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state : And that the regenerate man is in communion with the angels of heaven, and the unregenerate with the spirits of hell : But that no one is condemned for hereditary evil, any further than as he makes it his own by actual life ; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

" 8. That Repentance is the first beginning of the Church in man ; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life : That, to this end, all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan ; and that good affections, good thoughts, and good actions, are to be cherished and performed, because they are of God and from God : That these things are to be done by man as of himself ; nevertheless, under the acknowledgment and belief, that it is from the Lord, operating in him and by him : That so far as man shuns evils as sins, so far they are removed, remitted or forgiven ; so far also he does good, not from himself, but from the Lord ; and in the same degree he loves truth, has faith, and is a spiritual man : And that the Decalogue teaches what evils are sins.

" 9. That Charity, Faith, and Good Works, are unitedly necessary to man's salvation ;

since charity, without faith, is not spiritual, but natural ; and faith, without charity, is not living, but dead ; and both charity and faith, without good works, are merely mental and perishable things, because without use or fixedness : And that nothing of faith, of charity, or good works, is of man ; but that all is of the Lord, and all the merit is his alone.

" 10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed ; Baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration ; and the Holy Supper being an external medium to those who receive it worthily, of introduction, as to spirit, into heaven, and of conjunction with the Lord ; of which also it is a sign and seal.

" 11. That, immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity ; in heaven, if his ruling affections, and thence his life, have been good ; and in hell, if his ruling affections, and thence his life, have been evil.

" 12. That Now is the time of the Second Advent of the Lord, which is a coming, not in Person, but in the power and glory of the Holy Word : That it is attended, like his first Coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed, and with the preparing of the way for a New Church on the earth—the first Christian Church having spiritually come to its end or consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels : And that this New or Second Christian Church, which will be the Crown of all Churches, and will stand forever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband."

The leading theological works of Swedenborg are, the *Heavenly Arcana*, in twelve octavo volumes, giving an explanation of the books of Genesis and Exodus, being a key to what he calls the internal or spiritual sense of the sacred Scriptures. The next in importance is the *Apocalypse Explained*, in six octavo volumes, containing a full explanation of that book.

These revelations are of so extensive a character, that we find it very difficult to give a condensed account of them ; and we shall do better justice to the subject, and better satisfy the reader, by giving some brief extracts from his works, than we can hope to do in any other manner.

From his last work, "The True Christian Religion," we make the following extracts, to show some of his peculiar views and style of writing :

"CONCERNING THE SPIRITUAL WORLD.

"The spiritual world has been treated of in a particular work concerning Heaven and Hell, in which many things of that world are described; and, because every man, after death, comes into that world, the state of men there is also described. Who does not know or may not know, that man lives after death? both because he is born a man, created an image of God, and because the Lord teaches it in his Word. But what life he is to live, has been hitherto unknown. It has been believed that then he would be a soul, of which they entertained no other idea than as of ether, or air; thus that it is breath, or spirit, such as man breathes out of his mouth when he dies, in which, nevertheless, his vitality resides; but that it is without sight, such as is of the eye; without hearing, such as is of the ear; and without speech, such as is of the mouth; when yet, man, after death, is equally a man, and such a man, that he does not know but that he is still in the former world. He walks, runs, and sits, as in the former world; he lies down, sleeps, and wakes up, as in the former world; he eats and drinks, as in the former world; he enjoys conjugal delight, as in the former world; in a word, he is a man as to all and every particular; whence it is manifest, that death is not an extinction, but a continuation, of life, and that it is only a transition.

That man is equally a man after death, although he does not then appear to the eyes of the material body, may be evident from the angels seen by Abraham, Hagar, Gideon, Daniel, and some of the prophets,—from the angels seen in the Lord's sepulchre, and afterwards many times, by John, concerning whom in the Revelation—and especially from the Lord himself, who showed that he was a man by the touch and by eating, and yet he became invisible to their eyes. Who can be so delirious, as not to acknowledge that, although he was invisible, he was still equally a man? The reason why they saw him was because then the eyes of their spirits were opened; and, when these are opened, the things which are in the spiritual world appear as clearly as those which are in the natural world. The difference between a man in the natural world and a man in the spiritual world is, that the latter is clothed with a substantial body, but the former with a material body, in which, inwardly, is his substantial body; and a substantial man sees a substantial man as clearly as a material man sees a material man; but a substantial man cannot see a material man, nor a material man a substantial man, on account of the difference between material and substantial, which is such as may be described, but not in a few words.

"From the things seen for so many years, I can relate the following: That there are lands in the spiritual world, as well as in the

natural world, and that there are also plains, and valleys, and mountains, and hills, and likewise fountains and rivers; that there are paradises, gardens, groves, and woods; that there are cities, and in them palaces and houses; and also that there are writings and books; that there are employments and tradings; and that there are gold, silver, and precious stones; in a word, that there are all things whatsoever that are in the natural world; but those in heaven are immensely more perfect. But the difference is, that all things that are seen in the spiritual world are created in a moment by the Lord, as houses, paradises, food and other things; and that they are created for correspondence with the interior of the angels and spirits, which are their affections and thoughts thence; but that all things that are seen in the natural world exist and grow from seed.

"Since it is so, and I have daily spoken there with the nations and people of this world—thus not only with those who are in Europe, but also with those in Asia and in Africa, thus with those who are of various religions,—I shall add, as a conclusion to this work, a short description of the state of some of them. It is to be observed, that the state of every nation and people in general, as well as of each individual in particular, in the spiritual world, is according to the acknowledgment of God, and the worship of him; and that all who in heart acknowledge a God, and, after this time, those who acknowledge the Lord Jesus Christ to be God, the Redeemer and Saviour, are in heaven; and that those who do not acknowledge him are under heaven, and are there instructed; and that those who receive are raised up into heaven, and that those who do not receive are cast down into hell."

Swedenborg says: "The Dutch are easily distinguished from others in the spiritual world, because they appear in garments like those which they wore in the natural world, with the distinction, that those appear in finer ones, who have received faith and spiritual life. The reason why they are clothed in the like garments is, because they remain constantly in the principles of their religion; and in the spiritual world are clothed according to them; wherefore, those there who are in divine truths, have white garments, and of fine linen.

"The cities in which the Dutch live are guarded in a singular manner; all the streets in them are covered with roofs, and there are gates in the streets, so that they may not be seen from the rocks and hills round about; this is done on account of their inherent prudence in concealing their designs, and not divulging their intentions; for such things, in the spiritual world, are drawn forth by inspection. When any comes for the purpose of exploring their state, and is about to go out, he is led to the gates of the streets, which are

shut, and thus is led back, and led to others, and this even to the highest degree of vexation, and then he is let out; this is done that he may not return. Wives, who affect dominion over their husbands, live at one side of the city, and do not meet their husbands, except when they are invited, which is done in a civil manner; and then they also lead them to houses, where consorts live without exercising dominion over each other, and show them how clean and elegant their houses are, and what enjoyment of life they have, and that they have these things from mutual and conjugal love. Those wives who attend to these things, and are affected by them, cease to exercise dominion, and live together with their husbands; and then they have a habitation assigned to them nearer to the middle, and are called angels; the reason is, because truly conjugal love is heavenly love, which is without dominion.

"With respect to the English nation, the best of them are in the centre of all Christians, because they have interior intellectual light. This does not appear to any one in the natural world, but it appears conspicuously in the spiritual world. This light they derive from the liberty of speaking and writing, and thereby of thinking. With others, who are not in such liberty, that light, not having any outlet, is obstructed. That light, indeed, is not active of itself, but it is made active by others, especially by men of reputation and authority. As soon as anything is said by them, that light shines forth.

"For this reason, they have moderators appointed over them in the spiritual world; and priests are given to them, of high reputation and eminent talents, in whose opinions, from this their natural disposition, they acquiesce.

"There are two great cities, like London, into which most of the English come after death; it has been given me to see the former city, and also to walk over it. The middle of that city is where the merchants meet in London, which is called the Exchange: there the moderators dwell. Above that middle is the east, below it is the west, on the right side is the south, on the left side is the north. In the eastern quarter, those dwell who have pre-eminently led a life of charity; there are magnificent palaces. In the southern quarter the wise dwell, with whom there are many splendid things. In the northern quarter, those dwell who have pre-eminently loved the liberty of speaking and writing. In the western quarter, those dwell who boast of justification by faith alone. On the right there, in this quarter, is the entrance into this city, and also a way out of it; those who live ill are sent out there. The ministers who are in the west, and teach that faith alone, dare not enter the city through the great streets, but through narrow alleys; since no other inhabitants are tolerated in the city itself, than those who are

in the faith of charity. I have heard them complaining of the preachers from the west, that they compose their sermons with such art and eloquence, and introduce into them the strange doctrine of justification by faith, that they do not know whether good ought to be done or not. They preach faith as intrinsic good, and separate this from the good of charity, which they call meritorious, and thus not acceptable to God. But, when those who dwell in the eastern and southern quarters of the city, hear such sermons, they go out of the temples; and the preachers afterwards are deprived of the priestly office."

GERMAN RATIONALISM.

The German theologians are allowed to be the most learned and laborious in the world, and it would be hard to deny that they are as honest and as truly pious, as those of any other country. In giving our readers an idea of the Rational Christianity, as it is called, of a large class of these theological writers, we prefer to copy the following extracts from the celebrated letter of Dr. Strauss, who may be considered as at the head of this school, written on the occasion of a violent opposition to his taking the chair of Professor of Theology in the University of Zurich, to which he had been elected.

In this letter, Dr. Strauss contrasts the doctrines of Christianity, as commonly taught by the clergy of the Protestant Church, with the same as held by himself and many of the most distinguished philosophers in Germany. Of the so-called orthodox clergy, he says:

"They took the Bible in hand, and said, Behold there is a God who in ancient times created this world in six days, and rested on the seventh, in commemoration of which the seventh day was sanctified for the believers as a day of rest. At that time God also made man of the dust of the ground; but man, first innocent and without fault, was persuaded by a serpent, behind which, perhaps, the devil was concealed, to eat of a forbidden fruit; whereupon he was driven out of the garden of Paradise, and the earth was cursed for his sake. All men, descended from him, are born as sinners since that time, on account of which hereditary sin they would have justly incurred eternal damnation from their very birth; but God revealed himself henceforth to several members of the corrupted race;—he appeared to Abraham in the form of man, wrestled in person with Jacob and dislocated his thigh: through Moses he led his people out of Egypt, and gave them the law from Mount Sinai with his own audible voice. A series of miracles runs from thence through the whole history of this people. Balaam's ass spoke on their account; Joshua ordered the sun and the moon to stand still in their course; Elijah obtained fire from heaven through his prayers, and went up thither in a fiery chariot.

Then the Prophets rose one after another, foretelling the coming of Christ; and when the time was fulfilled, he appeared himself. He was in all things like the rest of mankind, with the exception of sin, and of the circumstance that he had not, like all of us, with a human mother also a human father; but, in his case, the Divine Spirit supplied the place of a father.

"Angels announced his birth at Bethlehem to the shepherds, and a star guided the wise men from the distant east, like a torch carried before them, to the place and the very house of the divine child. When he had grown a man, and was being baptized by John the Baptist, the Spirit of God descended upon him in the visible shape of a dove, and God the Father himself said, in audible words, that he was well pleased in him. From that time his life was a succession not only of beneficent actions, but also of miracles: he raised the dead, fed thousands of people with a few loaves, walked upon the sea, turned water into wine. But he fell into the hands of his enemies: he died on the cross; he shed his blood for the atonement of the world.

"However, after three days he rose again from the dead, and after forty more he visibly and before the eyes of his disciples, ascended into heaven; from whence he poured down upon them the Holy Ghost in a rushing mighty wind, and in tongues of fire; and from whence he will come back one day to resuscitate the dead, and to judge them, together with those who shall then be still living.

"This is the old Christian belief: and who would be insensible to the elevating beauty and comfort it contains? We, certainly not; but for that reason they ought to be fair enough on the other side also to acknowledge its insurmountable difficulties, which are more clearly developed as time advances. God is said to have walked with Adam in Paradise, and appeared to Abraham in a visible form, though St. John says that no man has seen God at any time: and our reason agrees with the Apostle. God formed man of the dust of the ground: is he not there represented as a human being with hands? He took food with one of the Patriarchs, and wrestled with the other; does not that suppose him possessed of bodily limbs? In Paradise the serpent spoke, and afterwards the ass of the heathen seer; but is a speaking animal anything which we are able to imagine, far less to have a clear idea of? The sun stood still in his course; or, rather, the earth was stopped in its daily revolution round its own axis.

"We know what happens when a carriage is suddenly stopped at its full speed through some obstacle;—a shock ensues, which throws him who has not a very firm hold out of the carriage; and when, at that time, the earth was stopped in its incomparably quicker movement, would Joshua, with his troops have

been able to pursue their enemies unshaken? Would not Israelites and Amorites, together with the towers and houses, not only of Gibeon, but of the whole earth, have fallen to the ground, from a shock stronger than that of the most violent earthquake? Then, the ascension of Elias and of Jesus; is, then, the throne of God really above the clouds? Do not stars surround the terrestrial globe above as well as on all other sides? And are not the stars worlds? and is not God everywhere? If, according to the apostle Paul, (Acts xvii. 28,) we live and move and have our being in God, what occasion has he then to remove whomsoever he wants to call to himself from the surface of the earth, be it in a fiery chariot or on a cloud?

"'But these,' they reply, 'and all other parts of sacred history which you are offended at—for instance, the casting out of devils, the healing the sick, the raising the dead—are the very miracles through which God has proved that it is he who has made heaven and earth, and all things therein.'

"What! would it be impossible, then, to know, by the existing regulation and the ordinary course of the world and of nature, that it is God who has created it? Who is ungodly enough to dare such an assertion? or shall I rather say, childish enough? For, indeed, such a judgment is exactly like the behavior of children, who do not think anything of it, when they are told that the clock, whose pendulum you see vibrating with such uniformity, and which you hear striking so regularly every hour, was made by this artist here; but as soon as this man condescends to lift up the hammer of the bell with his hand, and to let it strike out of the common way, once, twice, or as often as the child wishes, then the clock-maker is with the children the celebrated and favored man. It is a pity that mankind should be so slow in putting away childish things. The miracles, in the sense of the old popular belief, cannot be of any particular value but to him who is unable to discover the power and wisdom of the Creator in the natural regulation of the world; and we, who are accused of not believing in those miracles which God performed in Judea at the time of Moses and the prophets—of Jesus and the apostles—we do not think much of them, only because to us they are lost, like a drop in the ocean, among the innumerable wonders which God is daily and hourly performing in all parts of the world created and supported by him. 'Behold the finger of God,' they cry; 'he has stopped the sun and the moon at the time of Joshua!' What! only his finger? we reply: we see the whole hand, the powerful arm of him who did not only stop the sun and the moon once for some few hours, but who, from the creation of the world, until now, did hold and support all suns, and moons, and earths, and the whole host of stars, moving them in their right orbits. Ac-

cording to your belief, dumb animals have spoken like men, and thereby proclaimed the glory of God; also according to ours, do the animals proclaim the glory of God through the artificial construction of their limbs, through their wonderful instinct, and their various abilities.

"Why force us to believe that an animal has spoken with human language, since the truly great and glorious thing in the creation of God is this—that he is praised by each creature in its own language, by a chorus of beings of so many voices?

"You find it particularly elevating, that Christ has twice fed thousands of people with a small provision, through the power of his Father. What, only twice? and a long time ago, has your God been doing what ours is doing every year—yea, every day? For it is, indeed, but a small provision which we intrust every year as seed to the soil of our fields and gardens; but the seed brings fruit as Christ says, 'some a hundred fold, some sixty, some thirty,' (Matt. xiii. 23.) which satisfies every day more than only four or five thousand, so that many fragments are remaining. In short, you cannot mention any miracle which we have not also, and even greater and more splendid.

"But is then our Saviour no longer any thing extraordinary?" they ask. "Is the Son of God nothing but a common man?" A man—a real man? yes! but a common one? no! and the Son of God he is also to us, only not in that coarse sense which must always be an offence to reason. Tell me, is Christ only called the Son of God in the Scripture? Is he not quite as often called the son of man? And is not this a sufficient proof that it must be possible for an individual to be the Son of God, and yet, at the same time, the son of man? Therefore, to us, Christ is the son of a pious married couple, of Joseph and Mary: but God sanctified the fruit of their union; he breathed into it the beautiful and pure soul, the high and powerful spirit which the child showed already at an early age; and for that reason we call the son of man very justly also the Son of God. And so the other miraculous events of his life. God himself is said to have called down upon him twice, that he was his beloved Son, in whom he was well pleased, and that mankind ought to listen to him.

"But what do we lose by doubting these relations? Having removed the offence we took in fancying God speaking with human voice, we certainly do not feel inclined to call that a loss. But we do not lose anything else; for considering the godliness and purity of the life of Jesus, and then thinking of God and his holiness on one side, and of our destination on the other, we know, without a positive declaration, that God must have been pleased with a life like that of Jesus, and that we cannot do anything better than adhere to him.

"We do not, therefore, lose more with those voices from heaven than is lost for a beautiful picture from which a ticket is taken away that was fastened to it, containing the superfluous assurance of its being a beautiful picture. Whether Christ has healed sick persons through a mere word or touch—what is that to us, who are no longer benefited by it, and who will never be able to do the same? God may have endowed him with particular powers also to such performances: that was calculated for those who were living with him. He does not help us any longer by means of those powers, like the blind man at Jericho, or the leper and the lame man at Capernaum, or the dead at Nain and Bethany; but he opens our eyes through his doctrines, that we may know the holy will of God; he strengthens our feeble endeavors to follow his example through exhortations and promises; he purifies our hearts through his Spirit, and awakens us through the communion of his life, into which he receives us, to a new life of holiness and righteousness.

"But what," they ask us, "becomes of the atoning death of Jesus according to your creed? Is he to you as well as to us the Lamb of God, slain for the sins of the world?" Here we must ask you a question in return: Do you consider the atonement in this way, that God was during the whole time of the Old Testament always an angry and jealous God, seeking vengeance on mankind, and that only the blood of Christ appeased his wrath and softened his disposition towards the human race? Whoever considers it thus is, not to speak of the unreasonableness and unworthiness of the whole idea, contradicted by the Lord himself, who declared that the love of God towards the world was the principal motive why God gave his only begotten Son. John iii. 16. If, therefore, God was already beforehand merciful and inclined to forgive, it is impossible to conceive that besides repentance and improvement on the side of man, the death of an innocent person should have been required, and that without it God should not have been able to indulge in his mercy, and really to pardon the sins of those that are penitent.

"Nevertheless, the death of Jesus is also to us an image and surety of our forgiveness and salvation. If that man whose mind was one with God did not desist from loving sinful mankind even unto death, yea, prayed to God for his murderers, we are able by the mildness of this godly man to measure the mercy of God himself, and his willingness to pardon even those who have most grossly offended him, provided only they repent. If an Elias, who caused fire to fall from heaven upon those who were sent out to apprehend him, seemed to teach an angry God, (though the Lord had revealed himself even to him already in a still small voice, 1 Kings, xix. 12, 13,) we see, by the forbearing and placable

disposition of the dying Christ, that God is love.

"According to the old Christian belief, Christ rose again from the dead, and ascended into heaven. So he did also according to ours; but not only once, and at the end of his life; but at all times he arose from those dead, whom he orders to bury their dead, (Matt. viii. 22,) and to such a life he awakens already at this side of the grave all those who follow him; for he says himself, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and is passed from death unto life.' (John v. 24.) In like manner there was no occasion for his being carried up to God into heaven by a cloud at the end of his career, as he soared thither already during his lifetime in each prayer, which he said at night on lonely mountains, or in the day surrounded by his disciples. Moreover, what St. Paul demands of the Christians (1 Thess. v. 17) being fully the case with him, that is to say his life being a prayer without ceasing, he was continually with God, which he intimates himself by saying to Nicodemus, 'The Son of man which is in heaven,' (John iii. 13.) where also the conversation of the true Christian is already in this life, according to St. Paul. (Phil. iii. 20.)

"But do you also believe," they ask us, "that Christ will come back to judge the world?" We do believe it, we reply; only, his coming to judge is to us not, as it is to you, such a one that is always delayed from century to century, and never takes place; but in us the Lord passes judgment every day, for he has given his spirit into our hearts to judge us, punishing us when we are doing or coveting evil, and rewarding us with peace and happiness when we are guided and governed by it. And since thus our inward judge, our conscience, purified and sharpened by the spirit of Christ, is adjudging and preparing to us already in this life, reward or punishment, happiness or sorrow, according to what we deserve, does not this clearly indicate that also in a future life the Divine Judge will assign to each of us that mansion in his Father's house which he has made himself worthy of here upon earth? Is there any occasion for a particular solemn day of judgment to do this? I do not think so: the rich man was at least condemned, and the poor Lazarus made happy, immediately after death, and without any day of judgment. 'But are also our bodies to be raised again to eternal happiness or damnation?' The apostle Paul speaks of a trance, in which he was caught up to the third heaven; adding, whether he was in the body or out of the body, he could not tell, God knew it; but he knew that he was caught up into paradise, and heard unspeakable words. (2 Cor. xii. 2.) We do also hope with the Apostle to enjoy bliss and happiness in a future life; but

whether in the body or out of the body, we leave to God, who will arrange it so as it is best for us.

"All this sounds well enough," perhaps many a one will say to us, who thinks more clearly and more quietly about the matter; 'but still you throw away too much of what is related and taught in the Bible, and you despise the divine revelations, the collection of which you convert into a book of fables.' We do not despise the revelations and their records; we only try to obtain a more correct idea of them. We do certainly not believe that God has spoken like a man with Abraham and Moses, nor that he has suggested to those who composed the writings of the Old and New Testament, word for word, what they were to write. But God revealed himself to mankind at all times in their own minds, in the works of the creation, (Rom. i. 19,) in the history of the nations, and finally in some particularly gifted men, whom he raised among them as lawgivers and prophets, as teachers and apostles. Such men rose among all nations, but chiefly among the Jews, who very early entertained the notion that there is but one God, that he is the Almighty Creator of heaven and earth, that he is not to be represented by any image or likeness, that he is the holy Lawgiver and the just Ruler of the destinies of mankind. The religious writings of the ancient Jewish nation being the only ones in which this foundation of true religion is to be found so pure and strong, (for which reason even the New Testament relies on and appeals to the Old in this respect,) they are also holy to us: and the books of Moses and Samuel, the Psalms and the Prophets, are indispensable to our edification. But it is a mistake to think that the holiness of those books obliges us to consider every idea which they contain, and every history they relate, as literally true. For instance, the history of the creation—a pious Israelite, lost in contemplation of the wonderful works of God, and reflecting upon their origin, imagined the particulars of this event in his peculiar way. With simplicity of mind he divided the labor of God, as we men do ours, into daily portions; and, as a Jew, being accustomed to the celebration of the seventh day, he made also the Creator rest on this day. Afterwards he, or another one, reflected on the immortality and misery of mankind; he could not believe that they had been originally created by the good God in such corruption and for such misery; their getting into such a bad state he thought must have been their own fault, and so he wrote down the history of the fall of our first parents. Several remarkable events had happened to the Israelitish nation, chiefly in the earlier period of their history; they had escaped from servitude in Egypt under strange circumstances, and after a long migration they had conquered the land of Canaan in bloody wars. These

occurrences, of course, continued to live in the mouths of the people from generation to generation. They were right in seeing the finger of God in these events; but being unable to see that the very doing of God had been this, that he had let the people grow strong during their servitude in Egypt, that hereafter at the right time he caused a man like Moses to rise, and endowed him with all the gifts necessary for the deliverance of his people, moreover that he let the Israelites meet in Canaan with corrupted tribes, divided among themselves—being unable to understand this invisible influence of God, and yet being justly convinced of a co-operation of God, they imagined the divine activity with regard to the departure from Egypt in this way, as if God had ordered Moses in an oral conversation to deliver his people—as if he had visibly, in the pillar of cloud and of fire, marched before the army, and so forth. This was written down in after-times, which is the real origin of the relations thereof in those writings that are commonly called the books of Moses. It is a similar case with the New Testament. Thus, the first Christians asked themselves—Whence in Christ comes this clearness of mind, this sublimity of spirit, this purity of heart, which is nowhere else to be found in any human being? He was not produced by sinful seed, was their answer; he immediately descended from God, the fountain of all light—which gave rise to the relations of his supernatural production, contained in the Gospels of St. Matthew and St. Luke. As a higher spirit, he appeared to have come down upon this earth for a short time; but after his departure from it to have returned to God, whence he came; which caused the relations of his resurrection and ascension, and so forth.

“By this view of the matter the Bible is by no means degraded, nor are the Christians dissuaded from reading it; on the contrary, it is the only point of view from which the reading of the Bible will be truly edifying for a thinking Christian. As long as he fancies himself bound to believe literally in all the histories of the Bible, he finds with every step a stumbling-block for his reason, the removal of which causes him so much trouble and puts his mind into such a state of doubt and inquietude, that the best profit from reading the Bible is lost to him. How many a one has never yet attempted to consider the moral doctrines of Jesus on account of his mind being constantly occupied with the miracles, either faithfully admiring or curiously reflecting on them! How many a one, on the contrary, has thrown aside the whole Bible with scorn and indignation, because its miraculous stories offended him? The view we take of it prevents either. Whoever adopts it will no longer be induced by the splendor of the supernatural to turn away from the less shining but more important

parts of the Bible; nor will he be deterred from reading the Bible by the incongruities in those relations.

“We rejoice in the piety and simplicity of those authors, and in the deep meaning of their relations, though we are often obliged to consider them as mere tradition or poetry.

“The author of the Gospel of St. Matthew tells us, and he certainly believed it himself, that some heathen wise men of the east had been guided by a star to the newly-born babe Jesus; we do not take this literally, but we explain it as a beautiful symbol of the light which, in Christ, dawned also upon the heathens.

“In like manner, the relation of the fall of man in the Old Testament, if it does not teach us how the first man fell, it certainly shows us, which is still more, as it were in a mirror, how it happens when we bring ourselves to fall, or suffer ourselves to be led away to sin. Thus the Bible remains to us the foundation of edification; but we are also edified through the creation, and through the way in which mankind is guided in great as well as in small things; of which the Bible forms only one single part, but the most remarkable and the most instructive one.—These three books, that of Nature, that of History, and the Bible, must supply each other. We ought not to neglect one on account of the other, and only together they constitute the one and the whole revelation of God.”

THEOPHILANTHROPISTS.

This name was adopted by a sect of religious philosophers, who, in Paris, in 1796, published a creed or catechism, entitled, “*Manuel des Theantropiles*.” This creed was received with such favor, as in a short time to have many professed adherents; and its doctrines were in accordance with the name: lovers of God and man.

They held that the universe is the only temple worthy of the majesty of God—that the fittest place to worship him was under the azure vault of heaven—and the fittest worship such adoration and gratitude, as a contemplation of the grandeur and beauty of nature must inspire.

We cannot give a better idea of the principles of this creed, than by copying some of the concluding passages of the Manual to which we have above alluded.

“If any one ask you what is the origin of your religion and of your worship, you can answer him thus:

“Open the most ancient books which are known; seek there what was the religion, what the worship of the first human beings of which history has preserved the remembrance. There you will see that their religion was what we now call natural religion, because it has for its principle, even the author of nature. It is he that has engraven it in the

heart of the first human beings, in ours, in that of all inhabitants of the earth ; this religion, which consists in loving God and cherishing our kind, is what we express by one single word, that of Theophilanthropy. Thus our religion is that of our first parents ; it is yours ; it is ours ; it is the universal religion.

"As to our worship, it is also that of our first fathers. See, even in the most ancient writings, that the exterior signs by which they rendered their homage to their Creator, were of great simplicity. They dressed for him an altar of earth ; they offered him, in sign of their gratitude and their submission, some of the productions, which they held of his liberal hand. The fathers exhorted their children to virtue ; they all encouraged one another, under the auspices of the Divinity, to the accomplishment of their duties. This simple worship the sages of all nations have not ceased to profess, and they have transmitted it down to us without interruption.

"If they yet ask you of whom you hold your mission, answer : we hold it of God himself, who in giving us two arms to aid our kind, has also given us intelligence to mutually enlighten each other, and the love of goodness to bring us together to virtue ; of God, who has given experience and wisdom to the aged to guide the young, and authority to fathers to bring up their children.

"If they are not struck with the force of these reasons, do not further discuss the subject ; and do not engage yourself in controversies which tend to diminish the love of our neighbors. Our principles are the eternal truth ; they will subsist, whatever individuals may support or attack them, and the efforts of the wicked will not prevail against them. Rest firmly attached to them without attacking or defending any religious system ; and remember that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems and apply ourselves to doing good ; it is the only road to happiness."

Thus, the religion of the Theophilanthropists was that of Adam, and his immediate descendants—of the patriarchs, and such as we may suppose that of the Jews to have been before Moses, when there was no Bible, and when men offered their pure and simple sacrifices upon altars of turf or stone, without temples or priesthood.

But though the Theophilanthropists held the great temple of nature to be the most proper for religious service and worship, they built places convenient for assembling, to hear discourses upon the works of God and the duties of man. These were of the most simple character. Certain moral inscriptions upon the walls ; a simple altar, on which was deposited baskets of fruits and vases of flowers, as tokens of gratitude to the Giver of all blessings ; and a tribune for the speakers, were all their ornaments.

Upon the walls of the room were five inscriptions ; to constantly recall to the minds of the members of this sect the principles of their faith ; and these we give in their order.

FIRST INSCRIPTION.

"We believe in the existence of God, and in the immortality of the soul."

SECOND INSCRIPTION.

"Worship God, cherish your kind, render yourselves useful to your country."

THIRD INSCRIPTION.

"Good is everything which tends to the preservation or the perfection of man. Evil is everything which tends to destroy or deteriorate him."

FOURTH INSCRIPTION.

"Children, honor your fathers and mothers ; obey them with affection ; comfort their old age. Fathers and mothers, instruct your children."

FIFTH INSCRIPTION.

"Wives, regard your husbands as the rulers of your households. Husbands, love your wives ; render yourselves reciprocally happy."

We do not know whether a sect, of which these were the emblazoned maxims, now exists as a distinct and organized body, but this will be found to be the real creed of a vast number of persons in all countries, who, truly religious, adoring God, and doing good to man, yet profess no form of worship ; and seeming to have no religion at all, have in reality, more than many of those who are devotees in external observances.

It is, substantially, the doctrine of a majority of the merely conforming members of Christian churches of all denominations, who, having, and wishing in some way to enjoy and express, the religious sentiment, attend the congregation or join the church to whose members they are most nearly allied.

This is, also, very nearly, the creed of Voltaire, Thomas Paine, and of most deists, who believed in one God, and no more, in the immortality of the soul, and in the sacred principles of justice. Such persons have been much maligned and persecuted, by the more bigoted devotees of various creeds, but the intelligence of this age, if it does not accept their opinions, is still ready to do justice to their motives. Of the hundreds, and perhaps thousands of persons who celebrate the festival of the Birthday of Thomas Paine, in the United States, the greater portion could subscribe heartily to the creed of the Theophilanthropists, or, as the term may be defined, the believers in A GOD WHO LOVES HUMANITY.

This is, with slight variations, the creed of Modern Socialism. It finds its Bible in Nature, which it holds to be a more grand as well as a more reliable expression of the Divine Word or Wisdom, than any written or printed volume.

THOMASITES.

Among the new sects of Christians constantly springing up in the world, the followers of John Thomas, of Richmond, Va., bid fair to hold a conspicuous place. Dr. Thomas was formerly a Cambellite preacher, but some years since he came out from that denomination and has since been engaged in the propagation of his new doctrines of the Second Advent, Resurrection, and Millenium. There are many believers in the teachings of Dr. Thomas, who are awaiting, in hope, the signs which, it is expected, will precede the coming of Christ to dwell with his saints a thousand years. The present convulsions in Europe Dr. Thomas thinks directly precede that great event.

The belief of this sect or church may be gathered from the following statement, published Jan. 1, 1847.

**"THE DEEP THINGS OF GOD," OR THE THINGS
TAUGHT IN THE HOLY SCRIPTURES,
BRIEFLY EXHIBITED.**

That the Spirit of God formed Man in the Image and Likeness of the Elohim, "very good," but without character, susceptible of morality or immorality, but then actually in possession of neither.

That the subsequent state of Adam upon the earth, was predicated on the character he should develop, that is, upon his obedience or disobedience of the Eden Law.

That by transgression he came under the sentence of death, and all his posterity in him, by which, when 930 years old, he was demolished, and became as he was before his formation, leaving only his character behind, written in the remembrance of God.

That he was driven out of the Garden that he might not become Immortal.

That Immortality is Deathlessness, and consists in Life manifested through an incorruptible body.

That inasmuch as Immortality is no inherent principle of the nature of the Animal or Natural Man, it must be sought for as a "Gift" from God, "who only hath it" as the "Fountain of Life."

That God purposed in himself before the World began to set up a Kingdom, the attributes of which should be "glory, honor, incorruptibility and life" to all who possess it; that these things, therefore, are to be manifested through and in connexion with it alone.

That this Kingdom is terrestrial and has a Territory, a King, subjects, Constitution, Laws and an Executive Administration.

That this Kingdom is David's Kingdom, at present non-existent, but soon to be restored.

That the territory of this Kingdom is the 300,000 square miles of country promised to Abraham, Isaac, Jacob and their seed, or Descendant, the Messiah; that these all are to possess it coetaneously and forever; that

none of them either did, or expected to possess it in his corruptible life time: and therefore, that in the Covenant of Territory there is a Veiled Promise of a resurrection to Eternal Life; and of the Coming of Abraham's Seed to take possession of it as the Inheritance, willed and confirmed to Him by his Father in Heaven.

That God promised that David's throne and Kingdom should endure throughout all generations; that he should never want a man to sit upon his Throne; and that David should witness the fulfillment of these things.

That God has promised to give the Messiah these promises made to his Father, David, after he should have been first raised from the dead, but not immediately after.

That David's Throne and Kingdom have had no existence since the dethronement of Zedekiah, upwards of 2400 years ago, hence, for the promises concerning the Kingdom to be fulfilled, the Messiah must come and re-establish David's Kingdom, and raise David from the dead.

That the fulfillment of these things is the Regeneration, Restoration, or Restitution of all things spoken of by all the prophets since the days of Moses.

That all who would inherit this Kingdom must become the "Seed of Abraham" and "Joint Heirs" with the Messiah.

That the descendants of Abraham according to the flesh, in the line of Jacob, are the Saints of the Law; but that "the People of the Saints," are those Jews who walk in the steps of the faith of Abraham, and those Gentiles who become citizens of the Commonwealth of Israel and Abraham's Seed by becoming Christ's; that these are the True Jews who shall possess the Empire of the World, exercising sovereignty over Jews and Gentiles in the flesh.

That for Jews and Gentiles living in the Times of the Gentiles, to become heirs of this Kingdom they must become the subjects of Repentance and Remission of Sins through the name of Jesus.

That Repentance is the Gift of God, and consists in that state of the mind, in which the disposition of the fathers Abraham, Isaac, and Jacob obtains possession of the affections, and turns men to the obedience and wisdom of just persons; that this Abrahamic disposition, which is child-like, humble, believing and teachable, is appointed and accepted as repentance, consequent on belief of the Gospel of the Kingdom and baptism in the name of the King; that the fruits meet for repentance are the fruit of the Spirit, which evince the indwelling of the disposition of these Fathers in the heart.

That they who hope for the Things of the Kingdom of God, may become the subjects of repentance and remission of sins, by believing that Jesus of Nazareth is the Messiah foretold in the Law and the Prophets, both Son of

David and Son of God, that his blood cleanses from all sin, and that he rose from the dead ; and by being baptized in the name of the Father, of the Son, and of the Holy Spirit.

That we are sinners *by constitution* and actual transgression, being destitute of all inherent holiness, or righteousness ; so that to become holy and righteous, we must be constituted the righteousness of God in Christ.

Jesus the Grandson of Heli, being born of Joseph's wife, was born hereditary King of the Jews. Heli married the sister of the father of Elizabeth, the wife of Zechariah, and mother of John the Baptizer, who was, therefore, second cousin to Jesus. Elizabeth was of the daughters of Aaron ; consequently Mary, daughter of Heli and mother of Jesus, was of the House of David by her father, and of the House of Aaron by the mother : so that in her son Jesus was not only vested by his birth, and the marriage of his mother, all kingly rights, but all Rego-Pontifical as well. In Jesus, therefore, is united the Kingly and High-Priestly offices of the Nation of Israel ; so that when the government shall be upon his shoulders He will sit as a priest upon His throne after the order of Melchisedec, being without predecessor or successor in the united office of King and Priest.

From all which it is evident, that if there lives any one who has a right to David's Throne, it can only be Jesus, and therefore he must have raised from the dead ; that if the Jews of this age were to agree to restore David's Throne, they could not effect it, though all other things might favor, because they could not find a son of David to occupy it. Hence there is no one can re-establish it but God, who retains at his right hand the only descendant of David who is alive.

That the period occupied by the Kingdom of God and of David's son is "the Dispensation of the Fulness of Times," which lasts 1,000 years. That this is the Day of Judgment, when Messiah shall sit upon David's Throne, judging the living and them that were dead, in his kingdom. That this Periodic Day is the World to come, or Future Age, of which Paul speaks in Hebrews, when the Saints judge the world, and the unjust are punished according to their works.

That the scriptures classify mankind according to the times and circumstances under which they live ; that these are Times of Ignorance and times of Knowledge ; that under the former they are "alienated from the life of God through the ignorance that is in them," being permitted to walk in their own ways, and "receiving in themselves that recompense of their error which was meet ;" that this class, though in part accountable, are irresponsible, and therefore not the subjects of a resurrection to judgment or to life : that this class is composed of two orders of beings, the one accountable, the other not able to give an account, but both, from circumstances

peculiar to their case, irresponsible, and the heirs, therefore, only of what the Constitution of the Kingdom of Sin, under which the human race has been involuntarily placed, can give them a title to.

That it is light or knowledge which makes accountable men responsible. That by this light, accountable and responsible men are subdivided into three orders ; first, those who would not receive the light ; second, those who receive and continue in it ; and third, those who having once received it, turn from it. That "sinners," "wicked," "unjust," and "just," are terms indicative of these orders of men : that the third order is composed of "cursed children," who "awake from the dust to everlasting shame and contempt," while the "wicked" or "rest of the dead live not again till the 1000 years are ended." That the second order is composed of "blessed" children, who are to inherit the Kingdom prepared for them.

That the Dispensation of 1000 years is the State intermediate between the Times of the Gentiles and the Eternal State. That to enter the Eternal World we must pass through the Intermediate Dispensation of the Future Age.

COROLLARIES.

The foregoing items being easily demonstrated, it follows from the premises,

That all principles, traditions, and practices opposed to them are false ; therefore,

That "the immortality of the soul," as taught by the clergy, is not only false doctrine, but heathenism ;

That the going to heaven, or hell, *at death*, on Angels' wings, or otherwise, is absurd ;

That the locating of heaven beyond the skies, and of hell somewhere else remote, is a mere flight of the imagination ;

That the dogma of death-bed repentance is demoralizing ;

That Messiah and his Apostles are now upon their thrones, is false teaching ;

That the Restitution of all things is the salvation of all mankind, is an egregious blunder ;

That the eternal consciousness of the wicked in material fire, is false doctrine ;

That the dogma of the consignment of the ignorant and unfortunate heathen to eternal material fire, or of the salvation "of virtuous pagans," such as Socrates, Plato, Cicero, etc., is foolishness ;

That Salvation from hell by faith alone, is iniquitous doctrine ;

That the notion of remorse on account of sin being the true repentance which God requires, is purely fabulous ;

That the sprinkling of a faithless subject or of an unconscious infant for Christian Baptism, is too absurd for a serious refutation ;

That the immersion of one who understands

not the Gospel of the Kingdom of God, is not Christian Baptism, and therefore worthless ;

That the dogma of a State, intermediate between death and the end of time, in some unseen place, is a mere modification of Purgatory—a pagan and clerical conceit ;

That the notion of Protestant Sectarianism being the Religion of the Bible, is as false as to declare that Romanism and Mohammedanism are the Religion of God ;

That the Millennium will be a sort of general diffusion of Gospel influences, and the reign of Messiah a providential invisibility, are speculations as fanciful as they are subversive of the truth ;

That the dogma of salvation by faith, however enlightened, without a life of self and lust-denying morality, is "earthly, sensual and devilish ;"

That clerical orders are a mere human invention ; but that existing, to be silent spectators of aggressive war and domestic assassinations, by duel and homicide, which are equally murder in the sight of God, they prove themselves to be time-servers and ministers of iniquity, transgression, and sin.

This sect believes that, according to the prophecies, a new and imperial monarchy is to be founded, over which Christ is to reign in person for one thousand years ; that Jerusalem is to be the imperial city ; that Jesus, the King of the Jews, is to be the emperor of the whole world ; that the saints are to be his associates in the government ; that all existing governments are to be abolished, and wars are to cease throughout the world.

Dr. Thomas has traveled much in Europe, watching, personally, the fulfilment of prophecy, and waiting for the setting up of Christ's kingdom, which, however, cannot be accomplished until the eighth head appears in Rome, and Gog has taken Constantinople.

VARIOUS RELIGIOUS PHENOMENA.

[The following article, on "Religious Delusions ; The Possessed and Witchcraft," is from a series of "Letters on the Truths contained in Popular Superstition," in *Blackwood's Magazine*.]

DEAR ARCHY :—The subjects about which I propose writing to you to-day are, delusions of a religious nature ; the idea of being possessed—the grounds of the belief in witchcraft. With so much before me, I have no room to waste. So, of the first, first.

The powerful hold which the feeling of religion takes on our nature, at once attests the truth of the sentiment, and warns us to be on our guard against fanatical excesses. No subject can safely be permitted to have exclusive possession of our thoughts, least of all the most absorbing and exciting of any.

"So—it will make us mad."

It is evident that, with the majority, Providence has designed that worldly cares should

largely and wholesomely employ the mind, and prevent inordinate craving after an indulgence in spiritual stimulation ; while minds of the highest order are diverted, by the active duties of philanthropy, from any perilous excess of religious contemplation.

Under the influence of constant and concentrated religious thought, not only is the reason liable to give away—which is our theme—but, alternately, the nervous system is apt to fall into many a form of trance, the phenomena of which are mistaken by the ignorant for divine visitations. The weakest frame sinks into an insensibility profound as death, in which he has visions of heaven and the angels. Another lies in half-waking trance, wrapped in celestial contemplation and beatitude ; others are suddenly fixed in cataleptic rigidity ; others, again, are dashed upon the ground in convulsions. The impressive effect of these seizures is heightened by their superintention in the midst of religious exercises, and by the contagious and sympathetic influence through which their spread is accelerated among the more excitable temperaments and weaker members of large congregations. What chance have ignorant people, witnessing such attacks, or being themselves the subjects of them, of escaping the persuasion that they mark the immediate agency of the Holy Spirit ? Or, to take ordinarily informed and sober-minded people—what would they think of seeing mixed up with this hysteric disturbance, distinct proofs of extraordinary perceptive and anticipatory powers, such as occasionally manifest themselves, as parts of a trance, to the rational explanation of which they might not have the key ?

In the preceding letter, I have already exemplified, by the case of Henry Engelbrecht, the occurrence of visions of hell and heaven during the deepest state of trance. No doubt the poor ascetic implicitly believed, his whole life, the reality of the scenes to which his imagination had transported him.

In a letter from the Earl of Shrewsbury to Ambrose Mark Philips, Esq., published in 1841, a very interesting account is given of two young women who had lain for months or years in a state of religious beatitude. Their condition, when they were exhibited, appears to have been that of half-waking in trance-sleep. To increase the force of the scene, they appear to have exhibited some degree of trance-perceptive power. But, without this, the mere aspect of such persons is wonderfully imposing. If the pure spirit of Christianity finds a bright comment and illustration in the Madonnas and Cherubim of Raffaele, it seems to shine out in still more truthful vividness in the brow of a young person wrapped in religious ecstasy. The hands clasped in prayer—the upturned eyes—the expression of humble confidence and seraphic hope, (displayed, let me suggest, on a beautiful face,) constitute a picture of which, having witness-

ed it, I can never forget the force. Yet I knew it was only a trance. So one knows that village churches are built by common mechanics. Yet when we look over an extensive country, and see the spire from its clump of trees rising over each hamlet, or over the distant city its minster tower—the images find an approving harmony in our feelings, and seem to aid in establishing the genuineness and the truth of the sentiment, and the faith which have reared such expressive symbols.

In the two cases mentioned in Lord Shrewsbury's pamphlet, it is, however, painful to observe that trick and artifice had been used to bend them to the service of Catholicism. The poor women bore on their hands and feet wounds, the supposed *spontaneous* eruption or delineations of the bleeding wounds of the crucifix, and on the forehead, the bloody marks of the crown of thorns. To convict the imposture, the blood-stains from the wounds in the feet ran *upwards*, towards the toes, to complete a *fac-simile* of the original, though the poor girls were lying on their backs. The wounds, it is to be hoped, are inflicted, and kept fresh and active by means employed when the victims are in the insensibility to pain, which commonly goes with trance.

To comprehend the effects of religious excitement operating on masses, we may inspect three pictures—the revivals of modern times—the fanatical delusions of the Cevennes—the behavior of the Convulsionnaires at the grave of the Abbe Paris.

"I have seen," says M. Le Roi Sunderland, himself a preacher, [*Zion's Watchman*, New York, Oct. 2, 1842,] "persons often 'lose their strength,' as it is called, at camp-meetings, and other places of great religious excitement; and not pious people alone, but those also who were not professors of religion. In the spring of 1824, while performing pastoral labor, in Dennis, Massachusetts, I saw more than twenty people affected in this way. Two young men, of the name of Crowell, came one day to a prayer meeting. They were quite indifferent. I conversed with them freely, but they showed no signs of penitence. From the meeting they went to their shop, (they were shoemakers) to finish some work before going to the meeting in the evening. On seating themselves they were both struck perfectly stiff. I was immediately sent for, and found them sitting paralyzed (he means cataleptic) on their benches, with their work in their hands, unable to get up, or move at all. I have seen scores of persons affected the same way. I have seen persons lie in this state forty-eight hours. At such times they are unable to converse, and are sometimes unconscious of what is passing round them. At the same time, they say they are in a happy state of mind."

These persons, it is evident, were thrown into one of the forms of trance through their

minds being powerfully worked upon; with which cause the influence of mutual sympathy with what they saw around them, and perhaps some physical agency, co-operated.

The following extract from the same journal portrays another kind of nervous seizure, allied to the former, and produced by the same cause, as it was manifested at the great revival, some forty years ago, in Kentucky and Tennessee.

"The convulsions were commonly called 'the jerks.' A writer, (M'Neman) quoted by Mr. Power, (Essay on the Influence of the Imagination over the Nervous System,) gives this account of their course and progress:

"At first appearance these meetings exhibited nothing to the spectator but a scene of confusion, that could scarcely be put into language. They were generally opened with a sermon, near the close of which there would be an unusual outcry, some bursting out into loud ejaculations of prayer, &c.

"The rolling exercise consisted in being cast down in a violent manner, doubled with the head and feet together, or stretched in a prostrate manner, turning swiftly over like a dog. Nothing in nature could better represent the jerks, than for one to goad another alternately on every side with a piece of red-hot iron. The exercise commonly began in the head, which would fly backwards and forwards, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain. He must necessarily go on as he was stimulated, whether with a violent dash on the ground, and bounce from place to place, like a foot-ball; or hopping round with head, limbs, and trunk, twitching and jolting in every direction, as if they must inevitably fly asunder, &c."

The following sketch is from *Dow's Journal*: "In the year 1805 he preached at Knoxville, Tennessee, before the Governor, when some hundred and fifty persons, among whom were a number of Quakers, had the jerks.

"I have seen all denominations of religions exercised by the jerks, gentleman and lady, black and white, young and old, without exception. I passed a meeting-house, where I observed the undergrowth had been cut away for camp-meetings, and from fifty to a hundred saplings were left, breast high, on purpose for the people who were jerked to hold by. I observed where they had held on, they had kicked up the earth, as a horse stamping flies."

Every one has heard of the extraordinary scenes which took place in the Cevennes at the close of the seventeenth century.

It was towards the end of the year 1688 a report was first heard, of a gift of prophecy which had shown itself among the persecuted followers of the reformation, who, in the south of France, had betaken themselves to the mountains. The first instance is said to have occurred in a family of a glass dealer, of

the name of Du Serre, well known as the most zealous Calvinist of the neighborhood, which was a solitary spot in Dauphine, near Mount Peyra. In the enlarging circle of enthusiasts, Gabriel Astier and Isabella Vincent made themselves first conspicuous. Isabella, a girl of sixteen years of age, from Dauphine, who was in the service of a peasant, and tended sheep, began in her sleep to preach, and prophecy, and the reformers came from far and near to hear her. An advocate, of the name of Gerlan, describes the following scene which he had witnessed. At his request she had admitted him, and a good many others, after night-fall, to a meeting at a chateau in a neighborhood. She there disposed herself upon a bed, shut her eyes, and went to sleep; in her sleep she chanted in a low tone the commandments and a psalm; after a short respite she began to preach in a louder voice, not in her own dialect, but in good French, which hitherto she had not used. The theme was an exhortation to obey God rather than man. Sometimes she spoke so quickly as to be hardly intelligible. At certain of her pauses she stopped to collect herself. She accompanied her words with gesticulations. Gerlan found her pulse quiet, her arm not rigid, but relaxed, as natural. After an interval, her countenance put on a mocking expression, and she began anew her exhortation, which was now on the church of Rome. She then suddenly stopped, continuing asleep. It was in vain they stirred her. When her arms were lifted and let go, they dropped unconsciously. As several now went away, whom her silence rendered unconscious, she said in a low tone, just as if she was awake, "Why do you go away? Why do you not wait till I am ready?" And then she delivered another ironical discourse against the Catholic church, which she closed with a prayer.

When Boucha, the intendant of the district, heard of the performances of Isabella Vincent, he had her brought before him. She replied to his interrogatories, that people had often told her that she preached in her sleep, but that she did not herself believe a word of it. As the slowness of her person made her appear younger than she really was, the intendant merely sent her to a hospital at Grenoble, where, notwithstanding that she was visited by persons of the reformed persuasion, there was an end to her preaching—she became a Catholic!

Gabriel Astier, who had been a young laborer, likewise from Dauphine, went in the capacity of a preacher and prophet in the valley of Bressac, in the Vivarais. He had infected his family; his father, mother, elder brother, and sweetheart, followed his example, and took to prophesying. Gabriel, before he preached, used to fall in a kind of stupor, in which he lay rigid. After delivering his sermon, he would dismiss his auditors with

a kiss, and the words, "My brother, or my sister, I impart to you the Holy Ghost." Many believed that they had thus received the Holy Ghost from Astier, being taken with the same seizure. During the period of the discourse, first one, then another, would fall down; some described themselves afterwards as having felt first a weakness and trembling through the whole frame, and an impulse to yawn and stretch their arms—then they fell convulsed and foaming at the mouth. Others carried the contagion home with them, and first experienced its effects, days, weeks, and months, afterwards. They believed—nor is it wonderful they did so—that they had received the Holy Ghost.

Not less curious were the seizures of the convulsionnaires at the grave of the Abbe Paris, in the year 1727. These Jansenist visionaries used to collect in the church-yard of St. Medard, round the grave of the deposed and deceased deacon, and before long, the reputation of the place for working miracles getting about, they fell in troops into convulsions.

Their state had more analogy to that of the jerkers, already described. But it was different. They required, to gratify an impulse, or feeling, that the most violent blows should be inflicted upon them at the pit of the stomach. Carre de Montgeron mentions, that being himself an enthusiast in the matter, he had inflicted the blows required with an iron instrument, weighing from twenty to thirty pounds, with a round head. And as a convulsionary lady complained that he struck too lightly to relieve the feeling of depression at her stomach, he gave her sixty blows with all his force. It would not do, and she begged to have the instrument used by a tall, strong man, who stood by in the crowd. The spasmodic tension of her muscles must have been enormous; for she received one hundred blows, delivered with such force that the wall shook behind her. She thanked the man for his benevolent aid, and contemptuously censured De Montgeron for his weakness, or want of faith, or timidity. It was, indeed, time for issuing the mandate, which as wit read it, ran:

"De par le roi—Défense à Dieu,
De faire miracle en ce lieu."

Turn we now to another subject:—the possessed in the middle ages—What was their physiological condition? What was really meant then by being possessed? I mean, what were the symptoms of the affection, and how are they properly to be explained? The inquiry will throw further light upon the true relations of other phenomena we have already looked at.

We have seen that Swedenborg thought that he was in constant communication with the spiritual world; but felt convinced, and avowed that, though he saw his visitants without and around him, they reached him first in-

wardly, and communicated with his understanding; and thence, consciously, and outwardly, with his senses. But it would be a misapplication of the term to say that he was possessed by these spirits.

We remember that Socrates had his demon; and it should be mentioned, as a prominent feature in visions generally, that this subject soon identifies one particular imaginary being as his guide and informant, to whom he applies for the knowledge he wishes. In the most exalted states of trance-waking, the guide or demon is continually referred to with profound respect by the entranced person. Now, was Socrates, and are patients of the class I have alluded to, possessed? No? the meaning of the term is evidently not yet hit.

Then there are persons who permanently fancy themselves other beings than they are, and act as such.

In the fifteenth and sixteenth centuries, there prevailed in parts of Europe a seizure, which was called the wolf-sickness. Those affected with it held themselves to be wild beasts, and betook themselves to the forests. One of these, who was brought before De Lancre, at Bordeaux, in the beginning of the sixteenth century, was a young man of Besancon. He avowed himself to be a huntsman of the forest lord, his invisible master. He believed that through the power of his master, he had been transformed into a wolf; that he hunted in the forest as such, and that he was often accompanied by a bigger wolf, whom he suspected to be the master he served—with more details of the same kind. The persons thus affected were called Wehrwolves. They enjoyed in those days the alternative of being exorcised or executed.

Arnold relates, in his history of church and of heresy, how there was a young man in Königsberg, well educated, the natural son of a priest, who had the impression, that he was met near a crucifix in the wayside by seven angels, who revealed to him that he was to represent God the Father on earth, to drive all evil out of the world, &c. The poor fellow, after pondering upon this impression a long time, issued a circular, commencing thus:—

"We, John Albrecht, Adelgreif, Syrdos, Amata, Kanemata, Kilkis, Mataldis, Schmal-kilimundis, Sabrundis, Elioris, Overarch High-priest, and Emperor, Prince of Peace of the whole world, Overarch King of the Holy Kingdom of Heaven, Judge of the living and of the dead, God and Father, in whose divinity Christ will come on the last day to judge the world, Lord of all lords, King of all kings," &c.

He was thereupon thrown into prison at Königsberg, regarded as a most frightful heretic, and every means were used by the clergy to reclaim him. To all their entreaties, however, he listened only with a smile of pity, "that they should think of reclaiming God

the Father." He was then put to the torture; and, as what he endured made no alteration in his convictions, he was condemned to have his tongue torn out with red-hot tongs, to be cut in four quarters, and then burned under the gallows. He wept bitterly, not at his own fate, but that they should pronounce such a sentence on the Deity. The executioner was touched with pity, and entreated him to make a final recantation. But he persisted that he was God the Father, whether they pulled his tongue out by the roots or not; and so he was executed!

The Wehrwolves, and this poor creature, in what state were they? they were merely insane. Then we must look further.

Gmelin, in the first volume of his Contributions to Anthropology, narrates, that in the year 1789, a German lady, under his observation, had daily paroxysms, in which she believed herself to be, and acted the part of a French emigrant. She had been in distress of mind through the absence of a person she was attached to, and he was somehow implicated in the scenes of the French revolution. After an attack of fever and delirium, the complaint regulated itself, and took the form of a daily fit of trance-waking. When the time for the fit approached, she stopped in her conversation, and ceased to answer when spoken to; she then remained a few minutes sitting perfectly still, her eyes fixed on the carpet before her. Then, in evident uneasiness, she began to move her head backwards and forwards, to sigh, and to pass her fingers across her eyebrows. This lasted a minute, then she raised her eyes, looked once or twice around with timidity and embarrassment, then began to talk in French; when she would describe all the particulars of her escape from France, and assuming the manner of a French woman, talk purer and better-accented French than she had been known to be capable of talking before, correct her friends when they spoke incorrectly, but delicately and with a comment on the German rudeness of laughing at the bad pronunciation of strangers; and if led herself to speak or read German, she used a French accent, and spoke it ill; and the like.

Now, suppose this lady, instead of thus acting, when the paroxysms supervened, had cast herself on the ground, had uttered bad language and blasphemy, and had worn a sarcastic and malignant expression of countenance—in striking contrast with her ordinary character and behavior, and *alternating with it*—and you have the picture and the reality of a person "possessed."

A person, "possessed," is one affected with the form of trance-waking called double consciousness, with the addition of being deranged when in the paroxysm, and then out of the suggestions of her own fancy, or catching at the interpretation put on her conduct by others, believing herself tenanted by the fiend.

We may quite allowably heighten the above picture by supposing that the person in her trance, in addition to being mad, might have displayed some of the perceptive powers occasionally developed in trance; and so have evinced, in addition to her demoniacal ferocity, an "uncanny" knowledge of things and persons. To be candid, Archy, time was, when I should myself have had my doubts in such a case.

We have by this time had intercourse enough with spirits and demons to prepare us for the final subject of witchcraft.

The superstition of witchcraft stretches back into remote antiquity, and has many roots. In Europe it is partly of druidical origin. The druidesses were part priestesses, part shrewd old ladies, who dealt in magic and medicine. They were called *all-rune*, all-knowing. There was some touch of classical superstition mingled in the stream which was flowing down to us; so an edict of a council of Treves, in the year 1310, has this injunction:

"Nulla mulierum se nocturnis horis equitare cum Diana propitiatur; hæc enim dæmoniaca est illusio."

But the main source from which we derived this superstition, is the East, and traditions and facts incorporated in our religion. There were only wanted the ferment of thought of the fifteenth century, the vigor, energy, ignorance, enthusiasm, and faith of those days, and the papal denunciation of witchcraft by the famous bull of Innocent VIII., in 1459, to give fury to the delusion. And from this time for three centuries, the flames, at which more than 100,000 victims perished, cast a lurid light over Europe.

One ceases to wonder at this ugly stain in the page of history, when one considers all things fairly.

The enemy of mankind, bodily, with horns, hoofs and tail, was believed to lurk round every corner, bent upon your spiritual, if not bodily harm. The witch and the sorcerer were not only possessed by him against their will, but went out of their way to solicit his alliance, and to offer to forward his views for their own advantage, or to gratify their malignity. The cruel punishments for crime, so monstrous, were mild, compared with the practice of our own penal code fifty or sixty years ago against second-class offences. And for the startling bigotry of the judges, which appears the most discreditable part of the matter, why, how could they alone be free from the prejudices of their age? Yet they did strange things.

At Lindheim, Horst reports, on one occasion six women were implicated in a charge of having disinterred the body of a child to make a witch-broth. As they happened to be innocent of the deed, they underwent the most cruel tortures before they would confess it. At length they saw their cheapest bargain was

to admit the crime, and be simply burned alive and have it over. So they did so. But the husband of one of them procured an official examination of the grave; when the child's body was found in its coffin safe and sound. What said the inquisitor? "This is indeed a proper piece of devil's work; no, no, I am not to be taken in by such a gross and obvious imposture. Luckily the women have confessed the crime, and burned they must and shall be in honor of the holy trinity, which has commanded the extirpation of sorcerers and witches." The six women were burned alive accordingly.

It was hard upon them, because they were innocent. But the regular witches, as times went, hardly deserved any better fate—considering, I mean, their honest and straightforward intentions of doing that which they believed to be the most desperate wrong achievable. Many there were who sought to be initiated in the black art. They were re-baptized with the support of responsible witch sponsors, abjured Christ, and entered to the best of their belief into a compact with the devil; and forthwith commenced a course of bad works, poisoning and bewitching men and cattle, and the like, or trying to do so.

One feature transpired in these details, that is merely pathetic, not horrifying or disgusting.

The little children of course talked witchcraft, and you may fancy, Archy, what charming gossip it must have made. Then the poor little things were sadly wrought on by the tales they told. And they fell into trances and had visions shaped by their heated fancies.

A little maid, of twelve years of age, used to fall into fits of sleep, and afterwards she told her parents, and the judge, how an old woman and her daughter, riding on a broomstick, had come and taken her out with them. The daughter sat foremost, the old woman behind, and the little maid between them. They went away through the roof of the house, over the adjoining houses and the town gate to a village some way off. There they went down a chimney of a cottage into a room, where sat a tall black man and twelve women. They eat and drank. The black man filled their glasses from a can, and gave each of the women a handful of gold. She herself had received none; but she had eaten and drank with them.

A list of persons burned in Salzburg for participation in witchcraft, between the years 1627 and 1629, in an outbreak of this frenzy, which had its origin in an epidemic among the cattle, enumerates children of 14, 12, 11, 10, 9 years of age, which in some degree reconciles one to the fate of the fourteen canons, four gentlemen of the choir, two young men of rank, a fat old lady of rank, the wife of a burgomaster, a counsellor, the fattest burgess of Wartzburg, together with his wife, the handsomest woman in the city,

and a midwife of the name of Schiekelte, with whom (according to an N. B. in the original report,) the whole mischief originated. To amateurs of executions in those days the fatness of the victim was evidently a point of consideration, as is shown by the specifications of that quality in some of the victims in the above list. Were men devils *then*? By no means; there existed then as now upon earth, worth, honor, truth, benevolence, gentleness. But there were other ingredients, too, from which the times are not yet purged. A century ago people did not know—do they now?—that vindictive punishment is a crime; that the only allowable purpose of punishment is to prevent the recurrence of the offence; and that restraint, isolation, employment, instruction, are the extreme and only means towards that end which reason and humanity justify. Alas, for human nature! Some centuries hence, the first half of the nineteenth century will be charged with having manifested no admission of principle in advance of a period, the judicial crimes of which make the heart shudder. The old lady witches had, of course, much livelier ideas than the innocent children, on the subject of their intercourse with the devils.

At Mora, in Sweden, in 1669, of many who were put to the torture and executed, seventy-two women agreed in the following avowal, that they were in the habit of meeting at a place called *Blocula*. That on their calling out "Come forth!" the devil used to appear to them in a gray coat, red breeches, gray stockings, with a red beard, and a peaked hat with parti-colored feathers on his head. He then enforced upon them, not without blows, that they must bring him, at nights, their own and other people's children, stolen for the purpose. They travel through the air to *Blocula*, either on beasts, or on spits, or broomsticks. When they have many children with them, they rig on an additional spar to lengthen the back of the goat or their broomstick, that the children may have room to sit. At *Blocula* they sign their names in blood and are baptized. The devil is a humorous, pleasant gentleman; but his table is coarse enough, which makes the children often sick on their way home, the product being the so-called witch-butter found in the fields. When the devil is larky, he solicits the witches to dance around him on their brooms, which he suddenly pulls from under them, and uses to beat them with till they are black and blue. He laughs at this joke till his sides shake again. Sometimes he is in a more gracious mood, and plays to them lively airs upon the harp; and occasionally sons and daughters are born to the devil, which take up their residence at *Blocula*.

I will add an outline of the history, furnished or corroborated by her voluntary confession, of a lady witch, nearly the last executed for this crime. She was, at the time of her

death, seventy years of age, and had been many years sub-prioress of the convent of Unterzell, near Wartzburgh.

Maria Renata took the veil at nineteen years of age, against her inclination, having previously been initiated in the mysteries of witchcraft, which she continued to practice for fifty years under the cloak of punctual attendance to discipline and pretended piety. She was long in the station of sub-prioress, and would, for her capacity, have been promoted to the rank of prioress, had she not betrayed a certain discontent with the ecclesiastic life, a certain contrariety to her superiors, something half expressed only of inward dissatisfaction. Renata had not ventured to let any one about the convent into her confidence, and she remained free from suspicion, notwithstanding that from time to time, some of the nuns, either from the herbs she mixed with their food, or through sympathy, had strange seizures, of which some died. Renata became at length extravagant and unguarded in her witch propensities, partly from long security, partly from desire of stronger excitement; made noises in the dormitory, and uttered shrieks in the garden; went at nights into the cells of the nuns to pinch and torment them, to assist her in which she kept a considerable supply of cats. The removal of the keys of the cells counteracted this annoyance; but a still more efficient means was a determined blow on the part of a nun, struck at the aggressor with the penitential scourge one night, on the morning following which Renata was observed to have a black eye and a cut face. This event awakened suspicion against Renata. Then, one of the nuns, who was much esteemed, declared, believing herself upon her death-bed, that, "as she shortly expected to stand before her Maker, Renata was uncanny, that she had often at nights been visibly tormented by her, and that she warned her to desist from this course." General alarm arose, and apprehension of Renata's arts; and one of the nuns, who previously had had fits, now became possessed, and in the paroxysms told the wildest tales against Renata. It is only wonderful how the sub-prioress contrived to keep her ground many years against these suspicions and incriminations. She adroitly put aside the insinuations of the nun as imaginary or of calumnious intention, and treated witchcraft and possession of the devils as things which enlightened people no longer believed in. As, however, five more of the nuns, either taking the infection from the first, or influenced by the arts of Renata, became possessed of devils, and unanimously attacked Renata, the superiors could no longer avoid making a serious investigation of the charges. Renata was confined in a cell alone, whereupon the six devils screeched in chorus at being deprived of their friend. She had begged to be allowed to take her papers with her; but this being

refused, and thinking herself detected, she at once avowed to her confessor and the superiors that she was a witch, had learned witchcraft out of the convent, and had bewitched the six nuns. They determined to keep the matter secret, and to attempt the conversion of Renata. And as the nuns still continued possessed, they despatched her to a remote convent. Here, under a show of outward piety, she still went on with her attempts to realize witchcraft, and the nuns remained possessed. It was decided at length to give Renata over to the civil power. She was accordingly condemned to be burned alive; but in mitigation of punishment her head was first struck off. Four of the possessed nuns gradually recovered with clerical assistance; the other two remained deranged. Renata was executed on the 21st of January, 1749.

Renata stated, in her voluntary confession, that she had often at night been carried bodily to witch-Sabbaths; in one of which she was first presented to the prince of darkness, when she abjured God and the virgin at the same time. Her name, with the alteration of Maria into Emma, was written into a black book, and she herself was stamped on the back as the devil's property, in return for which she received the promise of seventy years of life, and all that she might wish for. She stated, that she had often, at night, gone into the cellar of the *chateau*, and drank the best wine: in the shape of a swine had walked on the convent walls; on the bridge had milked the cows as they passed over; and several times had mingled with the actors in the theatre in London.

A question unavoidably presents itself—How came witchcraft to be in so great a degree the province of women? There existed sorcerers, no doubt, but they were comparatively few. Persons of either sex and of all ages, indiscriminately interested themselves in the black art; but the professors and regular practitioners were almost exclusively women, and principally old women. The following seem to have been some of the causes. Women were confined to household toils; their minds had not adequate occupation: many young unmarried women without duties, would lack objects of sufficient interest for their yearnings; many of the old ones, despised, ill-treated, probably, soured with the world, rendered spiteful and vindictive, took even more readily to a resource which roused and gave employment to their imaginations, and promised to gratify their wishes. It is evident, too, that the supposed sex of the devil helped him here. The old women had an idea of making much of him, and of coaxing, and getting round the black gentleman. But, beside all this, there lies in the physical temperament of the other sex a peculiar susceptibility of derangement of the nervous system, a predisposition to all the varieties of trance, with its prolific sources of mental illu-

sion—all tending, it is to be observed, to advance the belief and enlarge the pretensions of witchcraft.

The form of trance which specially dominated in witchcraft was trance-sleep with visions. The graduates and candidates in the faculty sought to fall into trances, in the dreams of which they realized their waking aspirations. They entertained no doubt, however, that their visits to the devil and their nocturnal exploits were genuine; and they seem to have wilfully shut their eyes to the possibility of their having never left their beds. For, with a skill that should have betrayed to them the truth, they were used to prepare a witch-broth to promote in some way their nightly expeditions. And this they composed not only of materials calculated to prick on the imagination, but of substantial narcotics, too—the medical effects of which they no doubt were acquainted with. They contemplated, evidently, producing a sort of stupor.

The professors of witchcraft had thus made the singular step of artificially producing a sort of trance, with the object of availing themselves of one of its attendant phenomena. The Thamans in Siberia do the like to this day to obtain the gift of prophecy. And it is more than probable that the Egyptian and Delphic priests habitually availed themselves of some analogous procedure. Modern mesmerism is, in part, an effort in the same direction.

Without at all comprehending the real character of the power called into play, mankind seems to have found out by a “*mera palpation*,” by instinctive experiment and lucky groping in the dark, that in the stupor of trance the mind occasionally stumbles upon odds and ends of strange knowledge and prescience. The phenomenon was never for an instant suspected of lying in the order of nature. It was construed, to suit the occasion and the times, either into divine inspiration or diabolic whisperings. But it was always supernatural. So the ignorant old lemon-seller in Zschokke's *Selbstschau* thought his “hidden wisdom” a mystical wonder; while the enlightened and accomplished narrator of their united stories stands alone, in striking advance ever of his own day, when he unassumingly and diffidently put forward his seer-gift as a *simple contribution to psychical knowledge*. And thus, my proposed task accomplished, my dear Archy,

Finally, yours, &c., MAC DAVES.

[A writer in the *Missouri Republican*, gives the following further account of certain religious phenomena in connection with the origin of camp-meetings in the West:]

“Some years since, during a temporary residence of a few months in the state of Kentucky, I chanced to have an opportunity of examining a historical work, which is there

acknowledged as the best authority, and in which I noticed many of the incidents described in the lecture by Mr. M., and in which also are found many interesting statements with regard to that early time, which go to indicate that there was a vast amount of imperfection connected with many of those whose characters were delineated under the heading of 'Saddle Bags.' Some of the incidents of that day and region are scarcely credible on account of the strange perversion of the human intellect which they show. The churches were torn and wasted for years by intestine feuds, and, in consequence of the dissensions then existing among the churches, infidelity prevailed throughout that whole region. The writer to whom I have referred says that 'nearly half of the ministers of that period were at one time and another subject to church censure for various faults.'

"Camp-meetings originated among the Presbyterians of Kentucky. The first camp-meeting was held near Gooseberry river, in July, 1800. The ministers present were Messrs. McGready, Wm. McGee, and a Mr. Hoge. The author, whose language I quote, says: 'Camp-meetings being once introduced, the plan spread like wild-fire. The laborer quitted his task, the youth forgot his pastimes, the plow was left in the furrow, age snatched his crutch, the deer enjoyed a respite upon the mountains, business of all kinds was suspended, dwelling-houses were deserted, whole neighborhoods were emptied, bold hunters and sober matrons, young men and maidens and little children flocked to the common centre of attraction; every difficulty was encountered, every risk ventured to be present at the camp-meeting.'

"In connection with these camp-meetings a great variety of strange exercises grew up. Children, ten or twelve years of age, were prominent actors. Under paroxysms of feelings, persons fell down, and this was called 'the falling exercise.' There were also the 'jerking exercise,' the 'rolling,' the 'running,' the 'dancing,' and the 'barking exercises,' besides 'visions' and 'trances.' At Cabin Creek camp meeting, May 22, 1801, so many fell on the third night, that to prevent their being trod on, they were laid out on one side of the meeting floor, like so many corpses. At Boone Creek sacrament two hundred fell; at Pleasant Point three hundred, and at Cane Ridge, three thousand, August 6, 1801. It is said that children, eight months old, were affected by these strange influences.

"The first instance of the 'jerking exercise' was at a sacrament in East Tennessee. Persons would be jerked in all directions, and over whatever object happened to be in the way. They were always left to themselves, because the people said that to oppose them would be to resist the influences of the Spirit of God. Sometimes those who had long hair, it is said, had their heads jerked so swiftly,

that the hair snapped like the crack of a whip. It is said that none were injured except those who rebelled against the operation of the Spirit and refused to comply with the injunctions it came to enforce. Some who went to the meetings with whips in their hands to flog others, had their whips jerked out of their hands.

"In the 'rolling exercise,' they doubled up and rolled over and over, and it made no difference whether there was mud or filth of any kind in the way. In the 'running exercise' they would run over every obstacle and keep running till quite exhausted.

"In the 'dancing exercise,' a writer of that time says they had the privilege of exhibiting, by a bold faith, what others were moved to by a blind impulse. In other instances a Mr. Thompson, a minister, commenced dancing after meeting, and danced an hour and a half; and, said he, 'This is the Holy Ghost!' A girl danced for an hour in an empty pew, and others danced in so violent a manner that they could not be held by strong men.

The writer whom I quote says: 'One might be tempted to think that the climax had already been reached, but there was a piece of extravagance to complete the degradation of human nature. The "barks" frequently accompanied the "jerks," though of later origin. This exercise consisted of the individual taking the position of a dog, moving about on all fours, growling, snapping his teeth, and barking with such exactness of imitation as to deceive any one whose eyes were not directed to the spot.'

"All classes became affected by this degrading mania, and the only method of securing relief was to engage in the voluntary dance. It was supposed to be inflicted as a chastisement for remissness in duty. Such as resisted the impulse and declined the dancing continued to be tormented for months and even years. From being regarded as marks of guilt, the barks at last came to be regarded as tokens of divine favor and badges of special honor. 'Ridiculous as it may seem to us at this distance of time to hear such extraordinary sounds as bow, wow, wow, interspersed with pious ejaculations and quotations of Scripture, we are not at liberty to doubt the truth of the assertion that then the effect, or at least one of the effects was to overawe the wicked and excite the minds of the impious.'

"In the midst of these disorders, these preachers who labored to direct the minds of the people to true marks of grace were denounced as deistical, and thus their influence was greatly diminished. Some of the results were, the people would be singing half a dozen hymns at the same time very loudly with violent motions of the body. Sometimes a dozen would be praying at a time, for they said the Lord could hear even if they all spoke at once. The preachers were often in-

interrupted with singing in the midst of their sermons. Whoops, cries, hysterical laughter, and the repetition of the words of the preacher, even louder than he uttered them, constituted a combination of annoyances to which the waves of the sea, harangued by the Athenian orator, must have been a trifle.

"There are cases enough to show what a state of things existed in Kentucky in the beginning of this century. Our author asks, 'Will it be easily credited that in 1803 the females, fourteen to forty years of age, got into the habit of hugging and embracing every one in their vicinity, and that the men, especially the preachers, came in for a good share of their embraces?'"

The following article is extracted from "A History of the Presbyterian Church in Kentucky," from the classical pen of the Rev. Dr. Davidson, minister at New Brunswick, New Jersey, but formerly of the M'Cord Church, Lexington, Kentucky, possesses extraordinary physiological interest. In our country, great religious excitements, like comets, make periodical appearances, and as Millerism was but a thing of yesterday, and as some monstrosity of a like nature may be soon looked for, this article has an almost contemporary interest:

The reign of enthusiasm having fairly commenced, its progress was, very naturally, marked by a variety of evils and extravagances, which tended to the injury of the revival and the disgrace of religion. Among these may be enumerated: An undue excitement of animal feeling, disorderly proceedings in public worship, too free communication of the sexes, the promulgation of doctrinal errors, and the engendering of spiritual pride and censoriousness.

THE UNDOE EXCITEMENT OF ANIMAL FEELING.—The extravagances witnessed under this head were of the most extraordinary nature, and open a new chapter in the history of the human mind. As they will be found to merit the attention both of the psychologist and the physician, it will be proper to give a full account of the phenomena, with such facts and statements as may serve to explain the cause and mode of their occurrence.

These phenomena constituted a species of that "bodily exercise" which, in the judgment of the great apostle, was of such little profit, but, in the superior days of New Light, was exalted into an unequivocal token of the Spirit's influence, if not an indispensable evidence of grace. The body exercises were familiarly known at the time, and since, by significant names, and may be classified as follows, viz.:

1. The *Falling* Exercise,
2. The *Jerking* Exercise,
3. The *Rolling* Exercise,
4. The *Running* Exercise,
5. The *Dancing* Exercise,

6. The *Barking* Exercise,
7. *Visions and Trances.*

THE FALLING EXERCISE.—The earliest instances of the falling exercise occurred, as before stated, in one of Mr. McGready's congregations, in the Green river country, whence it was rapidly propagated through Tennessee, Upper Kentucky, and even as far as the Carolinas.

After exhortations of a stimulating and rousing character, especially if tender and pathetic, calculated to enlist deeply the feelings; or during spirited and lively singing, and when the body was exhausted by copious weeping; one and another in the audience, sometimes to the number of scores, would suddenly fall prostrate on the ground, and swoon away. No sex or age was exempt; the young and the old, men as well as women, fell; even large, robust young men, of the age of twenty; and, one day at Cane Ridge Camp-Meeting, it was remarked that nearly all who fell were men.

Some fell suddenly, as if struck with lightning, while others were seized with a universal tremor the moment before, and fell shrieking. Piercing shrieks were uttered by many during the whole period of prostration, intermingled with groans, cries for mercy, and exclamations of "Glory! glory to God!" If the assembly were languid, a few shrieks, and instances of falling, quickly roused them, and others would begin to fall in every direction. Many were admonished of the coming attack by a pricking as of needles in the extremities, such as one experiences when the circulation of the blood is impeded, or a limb is benumbed. They complained also of a deadness or numbness of body, and found themselves, to their surprise, powerless to move at the bidding of the will. There were some who talked to Mr. Lyle of a sweet feeling darting through the body, preceding the falling down; but he has given no specific information in regard to the nature of this feeling. In general, there was no complaint of pain, but only of great weakness, both during and after the paroxysm; and it was observed, that a person who had fallen once was predisposed to fall again, and that, under circumstances, and exercises of mind, by no means extraordinary. Women had their nerves so weakened by the frequency of these attacks, as to fall while walking to or from the meeting-house, engaged in narrating past exercises, without any uncommon emotion, and to drop from their horses on the road.

In this condition the subject would lie from fifteen minutes to two or three hours; and we are even told of a woman lying without eating or speaking, for nine days and nights. Some were more or less convulsed, and wrought hard in frightful nervous agonies, the eyes rolling wildly; but the greatest number were quite motionless, as if dead, or about to expire in a

few moments. Some were capable of conversing, others not.

The face was sometimes pale, sometimes flushed pale red, sometimes it was pale yellow, or of a corpse-like hue. The breathing was hard and quick, even to gasping. The nerves were weakened and tremulous, so much so as to render it difficult to feel the pulse; the sinews were generally corded, as in nervous complaints, and after heat and relaxation: rarely cramped. In one instance, a woman's hands were so cramped as to require the assistance of others to open and straighten them.

In the hysterical or convulsed state, there would be sometimes a kicking or drumming of the heels on the floor, with frequency and force, so as to be heard at the distance of several yards; sometimes a convulsive bouncing of the body on the floor, so as to make a loud noise; sometimes a prancing over the benches before falling.

During the syncope, and indeed even when conscious, and talking on religious topics, the patient was insensible of pain. Vinegar and hartshorn were applied with no perceptible effect. Neither did such as fell, nor such as tumbled over, and struck a stump or a tree, sustain any injury from the concussion. It was while in a state of syncope that the visions and trances, shortly to be described, occurred.

The numbers affected in this singular manner were astonishing. At Cabin Creek Camp-Meeting, May 22, 1801, so many fell on the third night, that, to prevent their being trodden upon, they were collected together, and laid out in order on two squares of the meeting-house, covering the floor like so many corpses. At Paint Creek Sacrament, two hundred were supposed to have fallen; at Pleasant Point, three hundred; but these accounts are beggared by the great meeting at Cane Ridge, August 6, 1801, when three thousand were computed to have fallen.

2. THE JERKING EXERCISE.—Swoons and convulsive fallings had not been without precedent. They have been recorded as occurring in the days of Wesley, Whitfield, Edwards, the Tennants, and Blair, as well as at Cambuslang and Kilsyth, and examples are not unfrequent in the meetings of the Methodists and Cumberland Presbyterians, at the present day. But the phenomenon now to be described was something far more extraordinary, and altogether without precedent in Christian lands. It was familiarly called *The Jerks*, and the first recorded instance of its occurrence was at a sacrament in East Tennessee, when several hundred of both sexes were seized with this strange and involuntary contortion. The subject was instantaneously seized with spasms or convulsions in every muscle, nerve and tendon. His head was jerked or thrown from side to side with such rapidity that it was impossible to distinguish

his visage, and the most lively fears were awakened lest he should dislocate his neck or dash out his brains. His body partook of the same impulse, and was hurried on by like jerks over every obstacle, fallen trunks of trees, or in a church, over pews and benches apparently to the most imminent danger of being bruised and mangled. It was useless to attempt to hold or restrain him, and the paroxysm was permitted gradually to exhaust itself. An additional motive for leaving him to himself was the superstitious notion that all attempt at restraint was resisting the Spirit of God.

The first form in which these spasmodic contortions made their appearance was that of a simple jerking of the arms from the elbow downwards. The jerk was very quick and sudden, and repeated at short intervals. This was the simplest and most common form, but the convulsive motion was not confined to the arms, it extended in many instances to other parts of the body. When the joints of the neck were affected, the head was thrown backward and forward with a celerity, frightful to behold, and which was impossible to be imitated by persons who were not under the stimulus. The bosom heaved, the countenance was disgustingly distorted, and the spectators were alarmed lest the neck should be broken. When the hair was long, it was shaken with such quickness, backward and forward, as to crack and snap like the lash of a whip. Sometimes the muscles of the back were affected, and the patient was thrown down on the ground, when his contortions for some time resembled those of a live fish cast from its native element on the land.

The most graphic description we have is from one who was not only an eye-witness, but an apologist. He says, "Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side, with a piece of red-hot iron. The exercise commonly began in the head, which would fly backward and forward, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more any one labored to stay himself, and be sober, the more he staggered, and the more his twitches increased. He must necessarily go as he was stimulated, whether with a violent dash on the ground, and bounce from place to place like a football, or hop round, with head, limbs and trunk twitching and jolting in every direction, as if they must inevitably fly asunder. And how such could escape without injury, was no small wonder to spectators. By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left, to a half round, with such velocity that not a feature could be discovered, but the face appears as much behind

as before; and in the quick progressive jerk, it would seem as if the person was transmuted into some other species of creature. Head-dresses were of little account among the female jerkers. Even handkerchiefs bound tight round the head, would be flirled off almost with the first twitch, and the hair put into the utmost confusion: this was a very great inconvenience, to redress which the generality were shorn, though directly contrary to their confession of faith. Such as were seized with the jerks, were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining them, or touching them in any manner, to whatever danger they were exposed; yet few were hurt, except it were such as rebelled against the operation, through wilful and deliberate enmity, and refused to comply with the injunctions which it came to enforce."

From the universal testimony of those who have described these spasms, they appear to have been wholly involuntary. Thus they have been represented by McNemar in the passage just cited. What demonstrates satisfactorily their involuntary nature is, not only that, as above stated, the twitches prevailed in spite of resistance, and even the more for attempts to suppress them; but that wicked men would be seized with them while sedulously guarding against an attack, and cursing every jerk when seized. Travellers on their journey, and laborers at their daily work, were also liable to them.

Instances have been given of men concealing whips on their persons, with the intention of using them upon the subjects or advocates of these contortions, who have themselves, to their great surprise and horror, been suddenly seized in a similar manner, and their whips have been violently jerked out of their hands to a distance. A young man, the son of an elder, who was a tanner, feigned sickness one Sabbath morning, to avoid accompanying the family to a camp-meeting. He was left alone in bed, with none others in the house but a few black children. He lay some time, triumphing in the success of his stratagem, but afraid to rise too soon, lest some one might be accidentally lingering and detect him. As he lay quiet with his head covered, his thoughts were naturally directed to the camp-meeting, and fancy painted the assembled multitude, the public worship, and individuals falling into the usual spasmodic convulsions. All at once he found himself violently jerked out of bed, and dashed round the room and against the walls, in a manner altogether beyond his control. Recollecting that praying was said to be a good sedative on such occasions, he resorted to the experiment, and to his great satisfaction found it successful. He returned to bed quite relieved, but only to be again affected in the same way, and to be again quieted by the act of praying. He then

dressed himself, and, to occupy his mind, went to the tanyard, and, drawing a skin from the vat, prepared to unhair it. He rolled up his sleeves, and, grasping the knife, was about to commence the operation, when, instantaneously, the knife was flirled out of his hand, and he himself jerked backward over logs and against the fences, as before. Gaining relief by resorting to the former remedy, he ventured to resume his occupation, and again was he interrupted. But, finding his talisman losing its efficacy, he began now to be really alarmed, and, quitting the yard, he returned to his chamber, and betook himself to prayer in good earnest. In this condition, weeping and crying to God for mercy, he was found by the family on their return.

The jerks continued to prevail for several years. Dr. Cleland saw a young woman in a Baptist settlement up Green river, who had been subject to them for three years. Lorenzo Dow met with them in 1805, in Knoxville, Tennessee. He was preaching in the Court-house, the Governor being present, on which occasion one hundred and fifty persons were exercised with the jerks. Nor were they confined to any particular sect or denomination of Christians, for at an evening meeting that eccentric individual held eighteen miles from Knoxville, about a dozen *Quakers*, the most unlikely subjects that could have been selected, were affected by them.

3. THE ROLLING EXERCISE.—This is specifically noticed by McNemar as a distinct variety, and is described as consisting in being violently prostrated, doubled with the head and feet together, and rolling over and over like a wheel, or turning swiftly over and over sidewise like a log. The intervention of mud offered no obstacle, although the individual should be sullied from head to foot.

4. THE RUNNING EXERCISE.—In this, the person affected took a sudden start, and was impelled to run with amazing swiftness, as if engaged in a race, leaping over every obstacle in his way with preternatural agility. This was continued till his strength was completely exhausted. Mr. Lyle saw a young woman fall at Salem, in 1802, who lay a good while, and then, jumping up, cried as in distraction, that she wanted to serve God, but others hindered her. She "*pranced*" over the benches for some time, and then fell down and lay as in a syncope.

7. VISIONS AND TRANCES.—It was early observed, that those who fell in the involuntary syncope, or swoon, after remaining in a state of insensibility even for hours, upon being aroused from it, professed to have been favored with wonderful visions of things unutterable. They would discourse, and exhort, and sing in what were termed the "*strains of heaven*," in an elevated style, far beyond what was supposed to be their ordinary ability, and which could only be accounted for by the aid of inspiration.

In the dreams which they had at night upon their beds, and in the ecstasies or trances into which they fell, these predominant thoughts converted every form and object suggested by the imagination, into a sacred emblem, pregnant with spiritual meaning. The sun, the moon, the stars, mountains, rivers, plains, animals, and vegetables, whatever material objects were presented to the mind, were appropriated as symbolical of some correspondent analogy in the kingdom of Christ. Thus there were nocturnal visions of two suns, or of three moons; and waking visions of a great platform or galaxy of stars in the heaven at noonday. One beheld a purgatorial fire, into which thousands rushed, and in which they were instantly purified from all gross and fleshly pollutions. Another saw the air darkened by flocks of ravenous birds, commissioned to devour the carcasses of all dead beasts. To the intense gaze of a third, a road, or track of light, a thousand miles in length, stretched away in the distance, along which messengers were approaching with good news from afar. Others, in these visions, were employed in crossing rivers, in climbing mountains, in finding treasures, and in fighting serpents, or more delightfully occupied in eating the fruit of the tree of life; bathing in pellucid streams, and exchanging their old garments for new.

While the crowd of enthusiasts were obliged to be content, in common, with the privilege of ordinary visions and trances, there was a selecter number admitted to more exalted degrees of mystic ecstasy. These highly-favored few emulated St. Paul in his ineffable rapture; and, happier than he, carried back to earth, from the heavenly region, indubitable tokens of their visit in a peculiar fragrance, and a melodious sound in the breast." It is unfortunate that this delightful fragrance seems to have been confined to the spirit of the individuals alone; had their bodies likewise been affected by it, they would have truly lived in the *odor of sanctity*, and, more fortunate than the saints of the Romish calendar, might have enjoyed the honors, and exhibited the undeniable evidences, of a proleptic canonization.

The preachers were often interrupted in the midst of their discourses by bursts of singing and praying, volunteered by the laity, while shrieks, whoops, loud outcries, and hysterical laughter, and the repetition of their words in louder accents, constituted a combination of annoyances to which the waves of the sea, harangued by the Athenian orator must have been a trifle.

Hysterical laughter was at first sporadic, but in 1803 we find "*the Holy Laugh*" introduced systematically as a part of worship. While Mr. Findley was preaching a lively sermon at Silver Creek Sacrament, in June of that year, the people at some sentences laughed aloud. Sometimes half the professors of

religion laughed in this way, appearing all the time solemn and devout. There were also repeated shouts of "Glory! glory to God!"

It was not until the summer of 1803 that any successful effort was made to resist the torrent of abuses. The honor of that effort was reserved for Mr. Lyle. With the tenderest feelings, he was yet a bold and intrepid champion for the truth. Notwithstanding he saw his popularity and influence diminishing, he unflinchingly persevered in expressing his decided disapprobation publicly and privately, till at last he found his perseverance rewarded. Aided by the close observations which, we know from his Diary, he had been making for nearly three years, he prepared with great care a sermon on Order, which, after submitting privately to some of his brethren, he preached at Walnut Hill, on the second Sabbath of July, 1803. This sermon Mr. Stuart informs us, "had a happy effect." Mr. Lyle himself records that the people were, generally, very attentive, and the majority much pleased with the discourse, although a few gainsayed. Some grew angry and argued in opposition, and even endeavored to promote the confusion of intermingled exercises, but in vain. Mrs. B. and a few others fell, and created some disturbance, but moderation triumphed.

II. TOO FREE COMMUNICATION OF THE SEXES. —This is a subject which, for obvious reasons, can only be glanced at; and particulars must be suppressed, even at the expense of making a less vivid impression of the grievance.

Tradition whispers, in an undertone, of wild fellows from adjoining towns frequenting the camps to take advantage of the opportunities afforded by the prevailing license and disorder, just as they would at a masquerade; and what Mr. Lyle records is far from being adapted to rebut the allegation. That dissolute characters of both sexes resorted thither, may be gathered, also, from Messrs. Stuart and McNemar. The very stand was made a scene of nocturnal assignations by some of these wretches.

The evil must have been sufficiently marked to attract attention as early as the fall of 1801, for in Mr. Rice's plan for regulating the camps at night, before alluded to, its prevention was specifically mentioned as an object; for which purpose the sexes were to be strictly separated during the hours allotted to sleep, and night-watches were to reconnoitre the camp and the stand.

That there was need for vigilance may be readily inferred from a single statement. In the review which Mr. Lyle took in November, 1802, of the cases of such as had *fallen* at previous periods, several were found, by the most unequivocal proofs, to have since *fallen* still more woefully; no fewer than four individuals having transgressed in the most flagrant manner.

Women, in their frantic agitations, often unconsciously exposed their persons in a manner shocking to common decency. Not only did they tear open their bosoms, but they had sometimes to be held by main strength to keep them from the most indelicate attitudes. So strong and active were they under the stimulus, that it required no less than four women to restrain a single girl.

It is not to be understood that such conduct was universal, but only that instances occurred, sufficiently numerous to cast a reproach on religion, and to exhibit the evils incident to enthusiastic excesses. At first, indeed, we find the *Diarist* recording the *serene* and *modest* manner in which females spoke of their feelings; but two years afterwards, in 1803, when disorder became the order of the day, we meet with frequent and painful instances of conduct, certainly bold and forward, if not actually immodest.

THE MORMONS.

THE MORMONS, or Church of the Latter-Day Saints, afford us the most recent example of the promulgation of a new revelation, and the rise of a new religious sect. We have here, in our own country, and age, within the past twenty years, the beginning, rise and progress of a system of religion, founded upon a pretended inspiration, a direct revelation from God, prophecies, miracles and persecutions.

Joseph Smith, the founder, prophet, high-priest, and finally the martyr of Mormonism, was the son of a farmer, of Sharon, Vermont, and was born, Dec. 23, 1805. His father removed to the state of New York, about the year 1815, and resided in Palmyra, and afterwards in Manchester.

Of the origin of the faith he taught, and the remarkable sect of which he was the founder, we cannot give the reader a fairer idea, than by copying his own account, in his letter, dated Nauvoo, Illinois, March 1, 1842, which is as follows:

"On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed, the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body. In a moment, a personage stood before me surrounded with a glory yet greater than that with which I was surrounded. The messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the Covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence: that the time was at hand for the gospel, in all its fullness, to be preached,

in power, unto all nations, that a people might be prepared for the millenium reign.

"I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

"I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessing of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which was engraven an abridgement of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings, running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

"Through the medium of the Urim and Thummim I translated the record, by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America, in ancient times, has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century.

The remnant are the Indians that now inhabit this country. The book also tells us that our Saviour made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing, as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth, and be united with the Bible, for the accomplishment of the purposes of God in the last days. For a more particular account, I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our travelling elders.

"As soon as the news of the discovery was made known, false reports, misrepresentation, and slander, flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs and evil-designing persons; several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony.

"On the 6th of April, 1830, the 'Church of Jesus Christ of Latter-Day Saints' was first organized in the town of Manchester, Ontario county, state of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance; and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied; devils were cast out, and the sick healed by the laying on of hands. From that time, the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri. In the last-named state, a considerable settlement was formed in Jackson county; numbers joined the church, and we were increasing rapidly: we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighborhood; but we could not associate with our neighbors, who were many of them of the basest of men."

After giving an account of their removal from Jackson to Clay, and from Clay to Caldwell and Davies counties, Missouri, with a relation of their persecutions and consequent distresses, the prophet proceeds:

"We arrived in the state of Illinois in 1839, where we found a hospitable people

and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called 'Nauvoo,' in Hancock county. We number from six to eight thousand here besides vast numbers in the country around and in almost every county of the state. We have a city charter granted us, and a charter for a legion, the troops of which now number fifteen hundred. We have also a charter for a university, for an agricultural and manufacturing society, have our laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

"Persecution has not stopped the progress of truth, but has only added fuel to the flame: it has spread with increasing rapidity. Proud of the cause which they have espoused, and conscious of their innocence, and of the truth of their system, amidst calumny and reproach have the elders of this church gone forth, and planted the gospel in almost every state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales. In the year 1839, where a few of our missionaries were sent, over five thousand joined the standard of truth. There are numbers now joining in every land.

"Our missionaries are going forth to different nations; and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected. No unhallowed hand can stop the work from progressing. Persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say, 'The work is done!'

"We believe in God, the eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are, 1. Faith in the Lord Jesus Christ; 2. Repentance; 3. Baptism, by immersion, for the remission of sins; 4. Laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God by 'prophecy, and by laying on of hands,' by those who are in authority to preach the gospel, and administer in the ordinances thereof.

"We believe in the same organization that

existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

"We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

"We believe that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaic glory.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. Indeed, we may say that we follow the admonition of Paul—we 'believe all things, we hope all things;—we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Joseph Smith was acknowledged and styled by his followers, the Prophet and High Priest of Jesus Christ, President of the Council of the Church of the Latter Day Saints, and Lieutenant General of the Nauvoo Legion. He sent his elders, bishops, priests, and teachers forth by scores, into all lands, and at one time, it was estimated that his converts amounted to more than seventy-five thousand people.

Thousands were converted in England, by his missionaries, and in New York, and throughout the Union, the preachers of Mormonism met with remarkable success. This appears to have been gained by the warmth and apparent sincerity of the Mormon preachers, and especially by their real or pretended miracles. Not only the preachers, but their converts, exercised the gift of tongues, as it is called. In their paroxysms of spiritual excitement, their faces become pallid, their eyes assume an unearthly expression, and in an unknown tongue they perform miracles as wonderful as any recorded in our scriptures. In this city, a Mormon woman, whose name we might give, has in this manner, it is said, made a clock stop, by addressing some words to it, in this language, and after a time bidden it go again; a miracle as real as that of

Joshua, when he commanded the sun and moon to stand still.

The Mormon church increased and multiplied. Nauvoo, which in the unknown tongue signifies the City of God, increased to a population of twenty thousand. A lofty temple of novel and imposing architecture, rose upon the banks of the Mississippi, by the voluntary labors of the Saints, and Mormonism, with a strong civil, religious, and military power, seemed destined to play an important part in the destiny of our republic.

But from various reasons, some of which are difficult to understand, a bitter hostility sprung up against the Mormons among the people by whom they were surrounded. They were charged with robbery, with extensive coining and counterfeiting, and various other offences. The doctrine of "spiritual wivery," taught and practised at Nauvoo, by which the most beautiful of the female saints, both married and single, were by a species of solemn consecration set apart as the concubines of the Mormon leaders, gave great offence, and afforded other religious sects, and those of no religion, who envied the Mormons their prosperity, a specious excuse for their hostility and persecution.

These hostilities and persecutions went on until the civil and religious war arose, which for some months raged in Illinois, and which resulted in the death of the Prophet Smith, in a most extraordinary manner; his subsequent appearance to many of his disciples, as they solemnly testify; the dispersion of the church from the city of Nauvoo, and their march across the great wilderness of the West, to a land of promise in the now territory of Utah.

The main body of the Mormons, under the presidency of Brigham Young, who was also appointed first Governor of the Territory of Utah, after great toils and sufferings, founded a City and Temple, on the borders of the Great Salt Lake. A smaller portion, and unrecognized by the Saints of Utah, took possession of an island in Lake Michigan.

From the period of this exodus, their career has been one of continual prosperity, and they now (1855) number, at home, a population of nearly forty thousand souls. The increase by emigration is more than three thousand a year, and goes on, with the activity of their missionaries in all parts of the world, and the enlargement of their emigration fund, with increasing rapidity.

Their missionary zeal, and the extent of their work of propagandism, shows the freshness and earnestness of their zeal and faith. At one conference, twenty young elders were dispatched to the islands of the Pacific, and sixty-five missionaries, in all, were commissioned to all parts of the world.

They have churches in England, Scotland, Wales, Denmark, Sweden, Norway, Iceland, France, Germany, Italy, Switzerland, Malta, Gibraltar, Hindostan, Australia, and the

Sandwich Islands, and they have recently sent missionaries to Siam, Ceylon, China, the West Indies, Guinea, and Chili. The book of Mormon has been published in French, German, Italian, Danish, Polynesian and Welsh, with not a few of their tracts.

With this vigor abroad, equal concentration and growth are kept up at home. Most of the emigrant converts are from middling classes—artizans, mechanics, and people possessed of considerable property. They are organized, as soon as they arrive, into one of the most compact and efficient despotisms ever known—completely subject to the central power, and imbued with the spirit of enthusiastic obedience.

Every man, capable of bearing arms, is enrolled in the militia, and the apostles, prophets, patriarchs, bishops, and elders of the church mingle military offices with their sacerdotal. They are understood to have now on foot a thoroughly drilled army of 8000—but little short of the entire regular army of the United States.

Since the exodus to Utah, and the Presidency of Brigham Young, the mystic doctrine of Spiritual Wivery has expanded into the open adoption of the institution of polygamy, as practiced in the entire oriental world, by the ancient patriarchs, and the whole nation of the Hebrews, under the Divine sanction, and, generally, by the Christian church down to the thirteenth century. Polygamy is still recognized and tolerated under Christian governments—as by the British, throughout their immense East Indian possessions; by the Dutch, Spanish, and Portuguese; and also by the missionaries of the American Board, who found that they must either give up all hope of converting the heathen, or cease to interfere with their cherished family institutions.

The Mormons claim that they have, in this matter, restored the ordinance of the most pure and ancient church, which Christ nowhere condemned, and which was of Divine appointment. President Young is said to be the husband of sixty wives, emulating the glories of David and Solomon. Adultery is said to be punishable by death; and it is claimed that illicit indulgence of amateness is unknown. As in most polygamic countries, it is only men who are allowed to have a plurality of wives—a plurality of husbands not being admitted.

In no way can we present a more striking idea of the Mormon faith, and of the life and experience of a Mormon in Utah, than by giving the actual experience of a resident in the Salt Lake city; a zealous Mormon, and a moderate polygamist. We find it in a letter, copied by the New York *Tribune* from the *Tribune* of Chicago, Ill., and vouched for as authentic, which fact no reader will question.

CITY OF SALT LAKE, (Deseret,) July 29, '54.

"MY DEAR FRIEND:—I have been promising myself the pleasure of writing to you a long family sort of letter for the last eighteen months, as I assured you I would when we parted, and I should have done so, only that, somehow, when I have opportunities of sending one, one thing or another, was sure to interfere with my time for writing.

"The fact is, the Salt Lake City is a place for work, and loafers and lazy people are entirely out of their element here. I never lived in a place where there is so prevalent a spirit of industry, or where drones are so little tolerated. As a consequence, there is scarcely any poverty—none, I may say, except that which is the result of sickness and other misfortunes; and in such cases it is not marked by the painful features which are observable in the quarters of the poor in Rochester, Buffalo, and Chicago, where I have had opportunities of seeing for myself; for here, the poor are taken care of by the voluntary and liberal contributions of all, which are made in a profusion that you could not find in a community of skin-flint Presbyterians, iron-sided Baptists, experience-telling Methodists, or with sanctimonious members of evangelical churches in general. No, no. Here there is a brotherly feeling, such as marked the character of the early Christians; and here is understood in its fullness the great truth, 'He that giveth to the poor lendeth unto the Lord.'

"When I last saw you, in 1851, now nearly four years ago, you expressed your regret that I should connect myself with a church and become a member of a community, the doctrines and rule of conduct of which were repugnant to all the social virtues and the religious principles which I had been taught from my childhood up to 1846. I had then (1851) lived five years a believer in the truths of the Book of Mormon—had steadily, and as faithfully as I knew how, examined the tendencies of those truths, and compared them with the old church of my father—I may say fathers, also, for they were all of one faith for three generations back—and I had come to the conclusion that I had at last found out what was best for my spiritual wants, here and hereafter. It was after this long experience—this forty years in the wilderness—that I became satisfied with my duty, and set out, with my family, for the City of Deseret. Sarah Ann, you know, had her doubts about the move, especially as she had heard awful stories about the Mormons, who, following the example of the old Patriarchs, from Abraham down, had established social laws different from those which she had been accustomed to look upon as sacred. Louisa, our eldest girl, then fourteen, shared the feelings of her mother somewhat, but it had no foundation beyond education, and, I felt, would soon be eradicated.

"When I arrived in this city I found all the comforts that I had expected, and was treated with a kindness and consideration that I never met with in New York, or any other State. While each person here was intent upon the acquisition of wealth, and all were as busy as bees, their conduct toward myself and all other new comers impressed me with the belief that they only labored for wealth that they might have a means of benefitting those whom fortune had not favored. My subsequent observation has not effaced but deepened that impression. There appears to be the greatest pleasure manifested by high and low, and especially by those who are high in the church, in aiding the poor and helping them to help themselves—the highest order of charity, in my estimation. Each one seems to feel that 'it is better to give than to receive;' and the universal practical rule is, 'that he that giveth to the poor lendeth unto the Lord.' And the truth of this latter principle has been fully and satisfactorily tested. The poor who are assisted soon become active and useful members of society and the church, and are enabled to repay back, an hundred-fold, all that they ever received.

"So much for things in general. And now a word about the country. My dear friend, you have read Moore's enchanting description of the "lovely vales of Cashmere," but I venture to say they will not at all compare in beauty, or in delicious atmosphere, with the charming valleys which are scattered all over Deseret, like little Edens; while our mountain scenery is magnificent—grand beyond the power of description. Here is the place for poetry and song, where one is perpetually surrounded by scenery and associations that develop the highest religious sentiments. The soil of our valleys is good; not as deep as the soil of the Genessee Valley, or as the Illinois prairies, but it is more lively, and produces more than any soil I ever saw in its virgin state. There is scarcely any species of grass, grain, or fruit, that we cannot grow in the fullest perfection, and, if farming receives the attention that it does in England and Holland, as I have no doubt it will, Deseret will be capable of feeding a population as large as three or four States like New York.

"When I first came here, I went at my trade and did well. Last year, however, I obtained a farm at the foot of one of the mountains which surround this valley, and I expect to have a little paradise of a place in a few years. Neighbors are numerous and good, and we shall possess all the educational advantages that you have in the States—and better, I think, for here our schools are better regulated. I still live in the city, that is, my family does, and I am here the greater part of my time, but I expect to take up my residence in the country early next year.

"About the progress the Territory is making, I need not say anything, as you will get it

more in detail from the papers I send you. Suffice it to say, that we go ahead at a rate I never expected, however large my expectations were.

"But I suppose by the time, or before you have read thus far, you have grown impatient, and wonder if I am going to avoid the subject which appears to concern the people of the States, as regards Deseret, more than anything else. No, my dear friend, I am not going to dodge it. There was a time when I might have been disposed to do so, knowing your feelings, but it is not right, and I shall be candid.

"*Polygamy!* **POLYGAMY!! POLYGAMY!!!** That is the word which you call it, and one would think, from the holy horror with which your editors, preachers, and politicians utter it, that it is a crime of a magnitude surpassing all others. My dear friend, I do not doubt many of you think so, but it is all the result of education—nothing else, I assure you; for I speak from experience, as do thousands of others hereabout, who once thought as you do. But you must know that the Church of Jesus Christ of Latter Day Saints discards all sectarian dogmas and comes to the plain, simple truths of the Bible—the whole Bible, not a part of it. It looks to the lives of the Patriarchs and Prophets—the men of "pure religion and undefiled"—for principles, as well as to those who came after them. It sees no higher or more heavenly state of society than that which existed under the authority and direction of Jehovah anterior to the Christian era. Not that it opposes any doctrine of Christ, or those authorized to speak for him, for it would leave every one free; no, it gives the highest sanction it can give to every principle elaborated in the New Testament, while it makes the old and the new entirely harmonize. The doctrine is founded on the Bible—the eternal rock of Truth.

"But about the practical operation of *Polygamy*, as you call it. This is what you most probably want to know, and I shall enlighten you from my observation and experience.

"When I came to Deseret there were not many who were in the enjoyment of more than one wife, and many, or most of the new-comers, were opposed to it. But as they saw how beautifully and harmoniously those families lived where there were two or more wives, their prejudices gradually gave way, and among no class was this change more apparent than the women. At the present time, if a vote were taken upon the subject, I venture to say that nine out of every ten women who have lived here two years, would sustain our present social system in this particular. They are more for it than the men, for upon many of the latter it entails heavy burdens; though the truth is, our wives in Deseret make no pretensions to being fine ladies, their highest ambition being to help their husbands, and their poor brothers and sisters in the Lord's

Church. There are very few men here who have more than five wives, and a large part have but one, while some have none. For myself, I have three. Sarah Ann, your cousin, whom I married in York State, has the largest share of my affections, and takes precedence in the management of the household. Two years ago I married Miss S., formerly of Ohio, and she has charge of the education of the children and attending to the clothing. My other, whom I took three months ago, is from near Hamburg, Germany. She is larger than either Sarah Ann or Elizabeth, (the name of my second wife,) and I say it without invidiousness or impropriety, is decidedly handsome. Her person is of good size, very round, full chest, bright flaxen hair, and a soft blue eye. She enters into the duties of her new situation with wonderful alacrity, and is very happy, as are also Sarah Ann and Elizabeth. There is none of that jealousy—that disposition to tear out each other's hair—which you have probably imagined would show itself in such cases. We are all looking forward to the time when we shall be together constantly in our little Eden, where we can work for each other, and raise our children in "the fear and admonition of the Lord." You may be surprised at this; but you will be still more so, when I assure you that all of my present wives are anxious that I should get another—one who is fitted by education, and physically adapted, to take charge of the business of the dairy. With such an arrangement of my household, every department of a well-organized establishment, on a patriarchal scale, would have a head to it, and be governed in order. I have no inclination to comply on my own account, as I am well satisfied with those I now have, but if I should do so, it will be entirely out of regard for them.

"My daughter, Louisa, is engaged to be married to a man from Pennsylvania, who has already a wife and three children. It did not entirely meet my approbation, but I did not interpose a single objection, so long as she was satisfied, and the marriage would be in a high degree honorable to her, as well as advantageous in a worldly view.

"Now, my dear sir, you say, what is to come of all this? Let me tell you what has come of it. In Deseret, there are no libertines, with their paramours, no houses of prostitution, no cases of seduction, or those which disturb the peace of families in the States, under your laws. Here, every woman can have what God intended she should—a husband—and every man that wants to, may have a wife. And the woman that is the wife of a man who has one or more other wives, is more fortunate than if she were the only one, for in case of plurality the duties of the house are divided. The children here are pretty numerous, I must admit, but this should and does contribute to the happiness of the true

followers of the Lord, from whom we have learned that our duty is to multiply and replenish. But, mark this: there are no illegitimate children in Deseret, no children of shame, who are ashamed of their mothers, and a disgrace to any but the lowest kind of society.

"I shall not enter into an argument to attempt to convince you that your sentiments in regard to the marriage relation are the result of education and are wrong. I wish you could live here a year or two, however, and I have not a doubt your acts would show you had changed your opinions.

"We learn from the States that you are greatly excited about the Slavery question, and our institutions are much canvassed in connection with the Popular Sovereignty doctrine of your Senator, Mr. S. A. Douglas. We wish your politicians would let us alone; that is all we ask of them. We have none of the breed here. The climate of Deseret is not congenial to them, and our wives will not give birth to children who are adapted to such a low life as the politician necessarily leads. It is said that Gov. Young is to be removed, and a Washington politician appointed in his place. Very well, let him come. The people of Deseret will treat him politely, and let him alone. He may stay in Washington and have just as many duties to perform as Governor, as if he were here.

"But we believe in the Popular Sovereignty doctrine. It is upon this that we stand, and with it we shall defend ourselves against the assaults of the world. It is the true doctrine, and I am sure it will triumph.

"I have not had an hour's sickness since I came here; neither has any member of my family. I have four more children than when we left Illinois, and it is not improbable that I may have many more. Certainly I hope so.

"You can get no true accounts from Deseret from your newspapers. The only way to appreciate and to learn to love our institutions, is to live here."

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This frank statement of an honest Mormon, will, perhaps, give a better idea of the religious and social institutions of Utah, than the most labored disquisitions. There is much speculation as to the best course for our government to pursue, in dealing with this people; but the course which seems to us best, is also the easiest—it is to let them alone. They have as good a right to their religious and social institutions as any other people. The monogamists of the world are in too small a minority to make war upon the polygamic majority; and even of those who profess to be monogamic, but a small proportion are such, truly and practically. To their assailants in Congress, and out, the Mormons may well say—"Let him that is without sin among you cast the first stone!"

CHRISTIAN PERFECTIONISTS.

The sect of Christian Perfectionists, now existing in New York and the neighboring states, was founded some twenty years ago, by the preaching and writings of Rev. J. H. NOYES, who was educated at Yale College, and ordained as a Presbyterian divine.

The first gathering of the new church, which claims to be Pentecostal, and a restoration of the purity and spirituality of the Primitive Christians, was at Putney, Vermont. There, like the early disciples, they had all things in common, and professed to carry the doctrines of religion into every act of their lives, aiming at that state of entire holiness or sanctification, from which they derive their name.

Like the Mormons; like most religious sects, who claim to be better than their neighbors, or presume to differ from them widely in their belief or worship, they met with persecution; and in this case, it was violent enough to drive them from Vermont. They then procured a grant of land from the state of New York, a portion of the Oneida Indian Reserve, lying in Madison County, which is now the domain of their chief community. But Mr. Noyes, their spiritual leader, resides in Brooklyn, with a small company of disciples; there are also small communities in other places.

Their religious doctrines do not very essentially differ from those of the Presbyterian church, from which this is an offshoot; but they differ, practically, in two important particulars; one in adopting or restoring the Communism of the Primitive church, in regard to property; doing away with the selfish struggles of competition, and the hardening influences of the isolate household; living together like brethren and sisters of one family, with mutual interests and labors; the other in the abolition of marriage; not like the Shakers, forbidding all intercourse of the sexes, but discouraging the exclusive appropriation of one woman to one man, as a selfish, unloving and anti-Scriptural arrangement.

As it is the general opinion of the world, at the present day, that the Christian doctrine of marriage is that of an exclusive monogamy, or the union of a single pair for life, in regard to which some churches admit of no divorce, and others of no second marriages, it may be of some interest to know how the perfectionists sustain their doctrine of Christian omnigamy, or the marriage of all to all, of those who are sanctified in their communion.

We copy, therefore, from a work entitled, "Marriage; its History, Character, and Results," &c., the following condensation of this doctrine, entitled, "Free Love; or, the doctrine of the Perfectionists."

"The portion of the First Report of the Oneida Association devoted to an exposition of their doctrine of the Love Relations, is en-

titled 'Bible argument, defining the relations of the sexes in the kingdom of Heaven.' It is given in a series of propositions, with explanatory notes, which we shall condense into the greatest brevity consistent with a proper understanding of the argument.

"The Bible predicts the coming of the kingdom of heaven on earth. The administration of the will of God in his kingdom on earth will be the same as in heaven; this kingdom will supplant all human governments. In the kingdom of heaven, the institution of marriage, which assigns the possession of one woman to one man does not exist — 'they neither marry nor are given in marriage.' In this kingdom, the intimate union of life and interests, which in the world is limited to pairs, extends to the whole body of believers; that is, complex marriage takes the place of simple. The universal unity of the members of Christ is described in the same terms that are used to describe marriage unity. This, however, does not exclude special companionships, founded on special affinities of nature or position; it only denies exclusive appropriation.

"After the day of Pentecost, and the effusion of the Holy Ghost, the disciples had all things in common. The same spirit would abolish exclusiveness in regard to women and children. Paul places property in women and in goods in the same category. 'The time,' he says, 'is short; it remaineth that they that have wives be as though they had none; and they that buy as though they possessed not.' It is fair to infer that 'the fashion of the world' is to pass away in regard to marriage as to property; that exclusiveness is to be abolished, and free love or complex marriage take its place. The abolition of appropriation is involved in the very nature of a true relation to Christ in the Gospel.

"The abolishment of sexual exclusiveness is involved in the love relation required between all believers, by the express injunction of Christ and the Apostles, and the whole tenor of the New Testament. The new commandment is that we love one another—not in pairs, but *en masse*. We are required to love one another *ferently*, or *burningly*. As religious excitements act on amateness, this is an indication of the natural tendency of religion to love. The union of hearts expresses and ultimates itself in union of bodies.

"The anti-legality of the Gospel takes off restraints on love. Paul, speaking of this, says, 'All things are *lawful* to me, but all things are not expedient.' Love is simply attraction. Love seeking unity, is desire—in unity, it is happiness. Love between man and woman is a closer union than between man and man; and consequently a greater happiness. In unobstructed love, or the free play of the affinities, sexual union is its natural expression.

"The abolishment of the marriage system

is involved in Paul's doctrine of the end of ordinances. Marriage is one of these. It stands on the same basis with the Sabbath. Both are 'shadows of good things to come.' There is to be a perpetual Sabbath, and a universal marriage of the Church of Christ. The nullification of circumcision was as revolting to the Jew, as that of marriage can be to the Gentile. The law of marriage is the same as the Jewish law of meats and drinks and holy days. All experience testifies that sexual love is not naturally restricted to pairs. Second marriages are contrary to the one-love theory, and yet are often the happiest. Men and women find universally that their susceptibility to love is not burnt out by one honeymoon, or satisfied by one lover. On the contrary, the secret history of the human heart will bear out the assertion, that it is capable of loving any number of times and any number of persons, and that the more it loves the more it can love. This is the law of nature, thrust out of sight and condemned by common consent, and yet secretly known to all. There is no occasion to find fault with it. Variety is as beautiful and useful in love as in eating and drinking. The one-love theory is based not on experience, but on jealousy; it comes not from the loving heart, but the greedy claimant. It is true that each one will find a special mate, whose nature best matches his own, and whom he will love most; but this will no more prevent other unions than it will conversation. The fact that a man loves peaches best, is no rule why he should not on suitable occasions eat apples or cherries. Poverty of taste is as odious in love as in any other affection. Adam in the garden had nobody to talk with but Eve, but this is no reason why a man should talk with nobody but his wife.

"The law of marriage 'worketh wrath.' It provokes to secret adultery, actual or in the heart; it ties together unmatched natures; it sunders matched natures; it gives to sexual appetite only a scanty and monotonous allowance, and so produces the natural vices of poverty, contraction of taste, and stinginess, or jealousy; it makes no provision for this appetite when it is strongest, and so causes disease, masturbation, prostitution, and general licentiousness. The only hopeful scheme of Moral Reform is one which will bring the sexes together *naturally*. If this desire is dammed up, it will break out irregularly and destructively. The only way to make it safe and useful is to give it a free and natural channel. The irregularities and excesses of amateness are explosions incident to unnatural separations of the male and female elements; as in the disturbance of the electric forces. Even in the world it is known that the mingling of the sexes, to a certain extent, is favorable to purity; and that sexual isolation, as in colleges, monasteries, &c., breeds salacity and obscenity. A system of complex

marriage, which shall match the demands of nature, both as to time and variety, will open the prison doors both to the victims of marriage and celibacy; to those in married life who are starved, and to those who are oppressed by lust; to those who are tied to uncongenial natures, and to those who are separated from their natural mates; to those in the unmarried state who are withered by neglect, diseased by unnatural abstinence, or plunged into prostitution and self-pollution by desires which have no natural channel.

"These are the Free Love or Universal Love doctrines of the Christian Perfectionists, and some of the arguments on which they are based. Their religious theory is that of carrying obedience to, and the worship of, God into all the affairs of life. Their profession is, that whether they eat or drink, or whatever they do, to do all to the glory of God. They believe in the higher law, and acknowledge Christ as their only ruler. Their social system is a Christian communism like that of the primitive Christians, but extending also to the love relations. This is not an absolute communism, for they admit of special affinities and partnerships, but not to the exclusion of others. In the close bond of Christian fellowship, they believe that each man should love every woman, and each woman every man, constituting omnigamy, or a universal marriage, not of one man to one woman, but of all men to all women, bounded, however, by the church or society to which they belong, for this rule extends only to believers, and not to the world of the profane and ungodly.

"It is a curious spectacle to observe the differences in faith and practice in this one particular of sexual morality which have sprung out of the bosom of the Christian Church in this nineteenth century—Shakerism with its utter denial and proscription of the sexual relation; Mormonism with its sanctified polygamy; and Perfection with its free love and omnigamy.

"But the study of all these doctrines, and their practical workings, cannot fail to light the path of the sincere inquirer after the truth.

"As to the practical workings of this system of religious omnigamy, we have no personal knowledge. Their annual reports represent the society as living in great harmony and happiness, and in a good state of temporal prosperity. Their members testify to great improvement in health, education, and enjoyment. Their children seem to be admirably taken care of. They have but few. Women are not compelled to become mothers against their wills, or when unfit to bear children, and every woman who wishes to have a child chooses its father by the attraction of love, and for his superior fitness for the paternal office.

"The report of the Association from which we have condensed the preceding statement, contains the testimony of many of its members

in regard to the effects of free love upon their characters. Some extracts will probably interest the philosophic reader :

"JOHN ABBOTT says, 'I am sure that the free love theory has had a great effect in bringing me into love and union with God, and all the family of God ; and to cause me to seek to improve my character and make myself attractive.'

"LAURA A. ABBOTT.—'The effect of our social theory upon my character has been to enlarge my heart toward God and his children, and to root out selfishness. I feel that he has given me that love which seeketh not her own ; and that it is fast restoring me to the vigor of youth.'

"JONATHAN BURT.—'It has brought to light an unsanctified state of my amative passions, discovering to me the true nature of the spirit of lust, which worketh to envy, and is ungovernable and restless in its character. It has revived in my spirit a new and energetic feeling of loathing toward the spirit of selfishness in all its forms.'

"SARAH A. BRADLEY.—'I used to make a distinction between brotherly love and the love which I had for my husband ; but I was brought to see that there is but one kind of love in the kingdom of God. I have found that true love is a great stimulus to improvement.'

"HENRY W. BURNHAM.—'It invigorates with life, soul, and body, and refines and exalts the character generally.'

"ABBY S. BURNHAM.—'The effect that free love has had upon my character has been to raise me from a state of exclusiveness and idolatry, to a greater enlargement of heart, and freedom of communication with God and this body.'

"SARAH A. BURNHAM.—'It has a tendency to enlighten my understanding, and to try, enlarge, and purify my heart.'

"GEORGE CRAGIN.—'The evidence of its truth is as *firmly rooted and grounded* in my heart, as the gospel of salvation from sin ; it has greatly enlarged my heart, by purging it from exclusiveness ; it has tamed and civilized my feelings, purified my thoughts, and elevated into the presence of God and heaven the strongest passions in the social department of my nature.'

"MARY E. CRAGIN.—'Love without law, yet under the control of the Spirit of God, is a great beautifier of character in every respect, and puts the gilding on life. It is the manifestation of the resurrection power, revivifying soul and body.'

"ERASTUS H. HAMILTON.—'It has brought me into a positive purity of feeling, that I am confident could come from no source but God. The effect it has had upon the relation with my wife has been directly opposite to what the world would expect to be its legitimate results ; and for its fruits in this one relation

alone, I should feel willing to give my decided testimony of approval.'

"SUSAN C. HAMILTON.—'It has had the effect of destroying selfishness, shame, and false modesty. It has also refined, strengthened, and increased my respect for love ; and I look upon amativity, not as a low, sensual passion, but (under the influence of God's Spirit) as holy and noble. I think our theory is the greatest safeguard against sensuality.'

"ELEAZER L. HATCH.—'It expands and elevates the heart, roots out and destroys selfishness in its various forms, destroys isolation, unlocks a fountain in the soul unknown before, and leads us to the boundless ocean of God's love.'

"STEPHEN A. LEONARD.—'The effect has been to greatly quicken my energy for self-improvement, and for every good work. It has brought me into more perfect sympathy with the designs of God, and has given force and direction to my whole character. It has opened the fountain of my heart, and increased its capabilities of loving a hundred-fold.'

"FANNY M. LEONARD.—'The effect is like fire which purifies and refines. On my character it has produced an enlargement of the heart, and a softening of the spirit. It destroys envyings and jealousies, and draws us out from an isolated and egotistical state, into the sunshine of God's free and eternal love—that love which envieth not, and seeketh not its own.'

"HARRIET A. NOYES.—'It has enlarged my heart, and developed in it love that *thinketh no evil, envieth not, and seeketh not its own*. It has increased my happiness, my justification, and my acquaintance with God.'

"TRYPHENA SEYMOUR.—'I am confident that these principles, controlled and guided by the Spirit of God, will purge selfishness from the world, and restore man to the original purity and innocence of the Garden of Eden.'

"HARRIET H. SKINNER.—'I think we are realizing the splendid idea of vital society, or organic union. I conceive of common society as vapid and lifeless. It is like inorganic matter, while ours is like animate nature, in which there is a heart-spring, circulation, growth, and infinite change. I think that community of the affections gives play to all the noble and generous sentiments—brings out all the qualities of charity ; while marriage-exclusiveness covers selfishness and littleness, which we should despise in respect to other things. I should withhold honor where honor is due, if I did not say that free love had improved my character very much.'

"Such is the testimony, the most extraordinary, no doubt, that was ever taken, of a number of men and women, apparently intelligent and pious, who had lived in the monogamic marriage, and afterwards in the omni-gamic, and who give their evidence as to the effects of each. The reader must be his own judge of the value of such testimony."

PRACTICAL CHRISTIANS.

Resembling, in several particulars, the Christian Perfectionists, but differing from them in others, we have in Massachusetts, a sect of Practical Christians. Their founder and spiritual leader, is the Rev. Adin Ballou, formerly a Universalist preacher, as the Rev. J. H. Noyes was a Presbyterian; and it may be presumed that most of his adherents are from his own denomination. Both sects are Socialistic, inclining to communism; both are endeavoring to inaugurate a true life, or a new social condition, favorable to the highest development and greatest happiness of man. Both, we believe, are, in the main, earnest and sincere in their efforts.

Similar as they are in some respects, they differ very widely in others, and especially in the important matter of the Love Relations. Those of our readers who have been shocked with the Free Love doctrines of the Perfectionists, will be better satisfied with the purely monogamic theories of the Practical Christians, who accept, generally, the views of H. C. Wright, and regard marriage, or the union of mutual love, as single, exclusive, and indissoluble, admitting of no change or variety, and looking upon all other relations as of a very impure and immoral character.

Mr. Ballou was, at an early day, a leading spiritualist. When the Free Love doctrines came to be announced, as the teachings of high and advanced spirits; taught by mediums, and accepted by large circles of spiritualists, Mr. Ballou denounced them, as of diabolic or infernal origin, and warned all spiritualists not to heed these teachings. Steadily and very earnestly has he resisted what he regards as this Free Love Heresy, which he looks upon as a sensual and satanic development.

Wishing to give the fairest possible account of this small but rising sect, we have applied to Mr. Ballou who has kindly and courteously favored us with the following statement:

"A new Order of Society, constitutionally styled, 'THE PRACTICAL CHRISTIAN REPUBLIC,' is designed to be a confederation of all the Communities of Practical Christian Socialists which may be formed under its Constitution throughout the earth. As yet, only one Integral Community exists under it, viz.: 'The Hopedale Community, in Milford, Massachusetts, now (1855) in the fifteenth year of its organic existence, and numbering a population of between two and three hundred persons. These, with a few isolated friends scattered here and there, make up the population of the infant republic. But plans are in process of execution, with good prospects of success, for the establishment of new Communities in different parts of the country particularly in the great West. The Hopedale Community is now a permanent and prosperous organization, but lacks agricultu-

ral accommodations, and is obliged to turn away numerous applicants, who, on an ample domain at the west, would speedily realize the blessings of the new social order. New Communities will therefore be attempted at an early day.

"The Objects, Principles and Polity of the Practical Christian Republic, are clearly and elaborately set forth in a large work of 655 pages, octavo, entitled, '*Practical Christian Socialism, &c.*,' by Adin Ballou.' This, with the printed documents of 'The Hopedale Community,' and the files of the 'Practical Christian,' a semi-monthly paper, the organ of the new Republic, will enable the inquirer to obtain a thorough knowledge of the subject. But in order to give the reader of this notice a slight insight into the Socialistic movement of the Practical Christians, the following extracts are offered from the '*Constitution of the Practical Christian Republic*,' as that document has gone out into the world. These extracts contain the Preamble, and Declarations of Objects, Principles, and Rights. The rest is omitted for brevity's sake.

"CONSTITUTION.

"A new order of human society is hereby founded, to be called THE PRACTICAL CHRISTIAN REPUBLIC. It shall be constituted, organized, and governed in accordance with the following fundamental articles, to wit:

ARTICLE I. OBJECTS.

The cardinal objects of this Republic are and shall be the following, viz.:

1. To institute and consolidate a true order of human society, which shall harmonize all individual interests in the common good, and be governed by divine principles as its supreme law.
2. To establish local Communities of various grades and peculiarities, all acknowledging the sovereignty of divine principles, and so constituted as to promote the highest happiness of their respective associates.
3. To confederate all such local Communities, wheresoever existing throughout the earth, by an ascending series of combination in one common social Republic.
4. To ensure to every orderly citizen of this Republic a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteousness, sympathetic aid in distress, and due protection in the exercise of all natural rights.
5. To give mankind a practical illustration of civil government maintained in just subordination to divine principles; which shall be powerful without tyranny, benignant without weakness, dignified without ostentation, independent without defiance, invincible without resorting to injurious force, and pre-eminently useful without being burdensome.
6. To institute and sustain every suitable instrumentality for removing the causes of

human misery, and promoting the conversion of the world to true righteousness.

7. To multiply, economize, distribute and apply beneficently, wisely and successfully, all the means necessary to harmonize the human race, with each other, with the heavenly world, and with the universal Father; that in one grand communion of angels and men the will of God may be done on earth as it is in heaven.

ARTICLE II. PRINCIPLES.

We proclaim the absolute sovereignty of divine principles over all human beings, combinations, associations, governments, institutions, laws, customs, habits, practices, actions, opinions, intentions and affections. We recognize in the Religion of Jesus Christ, as he taught and exemplified it, a complete annunciation and attestation of essential divine principles.

We accept and acknowledge the following as divine principles of Theological Truth, viz. :—

1. The existence of one all-perfect, infinite God.
2. The mediatorial manifestation of God through Christ.
3. Divine revelations and inspirations given to mankind.
4. The immortal existence of human and angelic spirits.
5. The moral agency and religious obligation of mankind.
6. The certainty of a perfect divine retribution.
7. The necessity of man's spiritual regeneration.
8. The final universal triumph of good over evil.

We accept and acknowledge the following as divine principles of Personal Righteousness, viz. :

1. Reverence for the divine and spiritual.
2. Self-denial for righteousness' sake.
3. Justice to all beings.
4. Truth in all manifestations of mind.
5. Love in all spiritual relations.
6. Purity in all things.
7. Patience in all right aims and pursuits.
8. Unceasing progress towards perfection.

We accept and acknowledge the following as divine principles of Social Order, viz. :

1. The supreme Fatherhood of God.
2. The universal brotherhood of man.
3. The declared perfect love of God to man.
4. The required perfect love of man to God.
5. The required perfect love of man to man.
6. The required just reproof and disfellowship of evil-doers.
7. The required non-resistance of evil-doers with evil.
8. The designed unity of the righteous.

We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles, never, under any pretext whatso-

ever, to kill, injure, envy or hate any human being, even our worst enemy.

Never to sanction chattel slavery, or any obvious oppression of man by man.

Never to countenance war, or capital punishment, or the infliction of injurious penalties or the resistance of evil with evil in any form.

Never to violate the dictates of chastity, by adultery, polygamy, concubinage, fornication, self-pollution, lasciviousness, amative abuse, impure language or cherished lust.

Never to manufacture, buy, sell, deal out or use any intoxicating liquor as a beverage.

Never to take or administer an oath.

Never to participate in a sword-sustained human government, either as voters, officeholders, or subordinate assistants, in any case prescriptively involving the infliction of death, or any absolute injury whatsoever by man on man; nor to invoke governmental interposition in any such case, even for the accomplishment of good objects.

Never to indulge self-will, bigotry, love of pre-eminence, covetousness, deceit, profanity, idleness or an unruly tongue.

Never to participate in lotteries, gambling, betting, or pernicious amusements.

Never to resent reproof, or justify ourselves in a known wrong.

Never to aid, abet or approve others in anything sinful; but through divine assistance always to recommend and promote, with our entire influence, the holiness and happiness of all mankind.

ARTICLE III. RIGHTS.

No member of this Republic, nor Association of its members, can have a right to violate any of its acknowledged divine principles; but all the members, however peculiarized by sex, age, color, native country, rank, calling, wealth or station, have equal and indefeasible rights, as human beings, to do, to be and to enjoy whatever they are capable of, that is not in violation of those Principles. Within these just limits no person shall be restricted or interfered with by this Republic, nor by any constituent Association thereof, in the exercise of the following declared rights, viz. :

1. The right to worship God, with or without external ceremonies and devotional observances, according to the dictates of his or her own conscience.

2. The right to exercise reason, investigate questions, form opinions and declare convictions, by speech, by the pen, and by the press, on all subjects within the range of human thought.

3. The right to hold any official station to which he or she may be elected, to pursue any avocation, or follow any course in life, according to genius, attraction and taste.

4. The right to be stewards under God of his or her own talents, property, skill and personal endowments.

5. The right to form and enjoy particular friendships with congenial minds.

6. The right to contract marriage, and sustain the sacred relationships of family.

7. The right to unite with, and also to withdraw from any Community or Association, on reciprocal terms at discretion.

In fine, the right to seek happiness in all rightful ways, and by all innocent means."

The document from which we copy the foregoing, announces further, the conditions of membership of this religious and non-resistant Republic, in seven circles; the Adoptive, the Unitive, the Perceptive, the Communitive, the Expansive, the Charitive, and the Parentive. The contemplated organization is in Parochial communities, Integral communities, Communal municipalities, Communal states, and Communal nations. The government is intended to be delegative and elective. The religion is held to be Christian, with much freedom and toleration in belief and worship. Marriage is to be strictly regulated and guarded; and no divorce is to be permitted, except for adultery; though separations may be allowed in certain cases, but with the distinct understanding that neither party shall be at liberty to marry again, during the natural life-time of the other—a mistake, or misfortune, in this important matter, being without remedy, and dooming the unfortunate persons, who may be victims of either an innocent or criminal deception, to a life of celibacy; a tyranny that seems inconsistent with some of the mild and benevolent principles of this faith.

The educational system is intended to give to youth "a high-toned moral character, based on scrupulous conscientiousness, and radical Christian principles."

In regard to property they adopt, with some modifications, the principle of "Cost the Limit of Price," promulgated by Josiah Warren, for which see his life in "World's Reformers;" and they contemplate a mutual system of banking, insurance, and commercial exchange. The members further avow their firm intention "to live in peace, so far as can innocently be done, with all mankind outside of this Republic, whether individuals, associations, corporations, sects, classes, parties, states or nations; also to accredit and encourage whatever is truly good in all; yet to fellowship iniquity in none, be enslaved by none, be amalgamated with none, be morally responsible for none, but ever be distinctly, unequivocally and uncompromisingly The Practical Christian Republic, until the complete regeneration of the world."

The reader will remark a similarity in many particulars, between this sect of religious and social reformers, and the Moravians. They also resemble the Theophilanthropists, the Fourierists, St. Simonians, and other schools of Religious Socialists.

SPIRITUALISM.

Some of our readers may question the propriety of classing Spiritualism with the Religions of the World; but a brief survey of its phenomena will convince them that it is as well entitled to this designation, as many of the sects and creeds we have already examined.

Spiritualism may be defined, a belief in the existence of the spirits of those who have once lived upon the earth, and of their power, under certain conditions, to make sensible communications with those still in the form of visible or physical life.

There is something of this, perhaps, in most religions. The immortality of the soul is a portion of every creed. In their early history, we have accounts of miracles, angel visitants, and inspirations. A vague faith in a future state is well nigh universal. The simple African lays in a store of brandy and tobacco for his voyage to the other world. It was left to the philosopher to doubt its existence.

The Spiritualist is troubled with no doubts. He has the demonstration of actual knowledge, and the benefit of frequent intercourse with the spirits of the departed, who inform him of their existence and condition in the spiritual spheres.

A brief statement of the history and facts of modern spiritualism, will enable us to give this interesting subject a proper consideration.

About the year 1850, there began to appear accounts in the papers of marvellous rappings, occurring in the Fox family, consisting of a mother and three daughters, residing at Rochester, New York. These raps are peculiar percussions, made in or upon the floor, a table, or the walls of a room. The raps were soon found to give intelligent answers to questions. Three raps in quick succession signified yes; one rap, no; two was uncertain or doubtful. Five raps was a call for the alphabet, and on its being called over, letters were indicated by the raps, which spelled whole sentences. In this way were received, what purported to be messages from the spirits of deceased persons.

There were also, in the Fox family, whose presence seemed to be necessary to the production of the phenomena, and who were consequently called mediums, other manifestations, as the violent moving of furniture, opening and shutting of drawers, without visible hands, &c. In a short time we heard of mediums in Auburn, and other places; of strange manifestations in the house of a clergyman in Stratford, Connecticut; and in a brief period, these spirit manifestations had spread over the country; and there were thousands of mediums, and tens and hundreds of thousands of earnest believers in the communications of spirits.

The modes of spiritual communication, and

the spiritual manifestations are of considerable variety. There are rapping mediums, already described; tipping mediums, with whom the responses come through the movements of a table, with which the medium is in contact; writing mediums, who write, either by the involuntary and unconscious movement of their hands, or by impression; acting and speaking mediums, who in a state of partial or entire unconsciousness or trance, personate those who wish to appear by them. This often seems like what is termed possession, and the medium for the time, seems to be entirely merged in the spirit who possesses him. There are also healing mediums, who have remarkable powers of healing diseases. Among medial phenomena is the writing of prose and poetry, and languages with which the medium had no acquaintance.

The following affidavit gives a condensed and authenticated account of what may be called the lower physical manifestations.

HARTFORD, Ohio, Jan. 8, 1855.

S. W. SMITH, Esq.—*Dear Sir:* The facts given in the enclosed affidavit of John Richardson are of public notoriety here, and can no doubt be sustained by any amount of evidence. You are at liberty to make any use of the affidavits you choose.

Respectfully, WM. J. BRIGHT.

The State of Ohio, Trumbull County, ss.—Before me, Wm. J. Bright, a Justice of the Peace in and for the county aforesaid, personally came John Richardson, who, being duly sworn, deposes as follows: I am a resident of Pamytumian township, Mercer County, Pa.; live four miles east of the centre of Hartford, Ohio; have lived where I now reside some nine months. About five weeks ago my attention was arrested by a very sharp and loud whistle, seemingly in a small closet in one corner of my house. This was followed by loud and distinct raps, as loud as a person could conveniently rap with the knuckles. The closet-door is secured or fastened by a wood-button that turns over the edge of the door. This button would frequently turn, and the door open, without any visible agency. This was followed by a loud and distinct (apparently) human voice, which could be heard perhaps, fifty rods.

After repeating a very loud and shrill scream several times, the voice fell to a lower key, and in a tone about as loud as ordinary conversation, commenced speaking in a plain and distinct manner, assuring the family that we would not be harmed, and requesting us to have no fear of any injury, as we were in no danger. These manifestations being altogether unaccountable to myself and family, we searched the entire house, to find, if possible, the cause of this new and startling phenomenon, but found no one in or about the premises but the family. Again we were

startled by a repetition of the screams, which were repeated perhaps a dozen times, when the voice proceeded to inform us that the conversation came from the spirits of two brothers, calling themselves Henry and George Force, who claimed to have been murdered some eleven years since, and then gave us what they represented as a history of the tragedy, and insisted that we should call on some of the neighbors, to hear the disclosure. John Ranney, Henry Moore, and some dozen others, were then called in, to whom the history was detailed at length. We could readily discover a difference in the voice professing to come from the two spirits.

About the third day after these manifestations commenced, my wife brought a ham of meat into the house, and laid it on the table, and stepped to the other side of the room, when it was carried by some invisible agency from four to six feet from the table, and thrown upon the floor. At another time a bucket of water was, without human hands, taken from the table, carried some six feet, and poured upon the floor. This was followed by a large dining-table turning round from its position at the side of the room, and carried forward to the stove, a distance of more than six feet. This was done while there was no person near it. The same table has since that time been thrown on its side without human agency, and often been made to dance about while the family were eating around it. At one time dishes, knives and forks were thrown from the table to the opposite side of the room, breaking the dishes to pieces.

On another occasion the voice requested Mrs. Richardson to remove the dishes from the table, which was done immediately, when the table commenced rocking violently back and forward, and continued the motion, so that the dishes could not be washed upon it, but were placed in a vessel and set upon the floor, from which a number of them flew from the tub to the chamber floor overhead, and were thus broken to pieces. What crockery remained we attempted to secure by placing it in a cupboard, and shut the doors, which were violently thrown open, and the dishes flew like lightning, one after another, against the opposite side, and broke to pieces. At another time a drawer in the table was, while there was no person near it, drawn out, and a plate that had been placed there carried across the room and broken against the opposite wall. And this kind of demonstration has continued until nearly all the crockery about the house has been broken and destroyed.

At different times the drawers of a stand sitting in a bed-room, have been taken out, and at one time carefully placed on a bed. A large stove-boiler has been, while on the stove, filled with water, tipped up, and caused to stand on one end, and the water was turned out upon the floor, and at this time taken off from the stove, and carried some six feet, and

set down upon the floor, and this while untouched by any person. A tea kettle has often been taken from the stove in the same manner, and thrown upon the floor. At one time a spider, containing some coffee for the purpose of browning, was taken from the stove, carried near the chamber floor, and then thrown upon the floor. And frequently, while Mrs. Richardson has been baking buck-wheat cakes on the stove, the griddle has, in the same unaccountable manner been taken from the stove and thrown across the house; and often cakes have been taken from the griddle while baking, and disappeared entirely.

At one time the voice, speaking to my wife, said it (the spirit) could bake cakes for George, a boy eating at the table. Mrs. Richardson stepped away from the stove, when the batter (already prepared for baking cakes) was by some unseen agency taken from a crock sitting near the stove, and placed upon the griddle, and turned at the proper time, and when done taken from the griddle, and placed upon the boy's plate at the table. The voice then proposed to bake a cake for Jane, my daughter, who was then at work about the house. The cake was accordingly baked in the same manner as before stated, and carried across the room and placed in the girl's hand.

During all these occurrences, the talking from the two voices and others has continued, and still continues daily, together with such manifestations as I have detailed, with many others not named. The conversation, as well as the other demonstrations, have been witnessed almost daily by myself and family, as well as by scores of persons, who have visited my house to witness these strange phenomena.

I will only add, that the spirit (the voice) gave as a reason for breaking crockery and destroying property, that it is done to convince the world of the existence of spirit presence.

JOHN RICHARDSON.

Sworn to and subscribed before me, this 8th day of January, 1855. WM. J. BRIGHT,
Justice of the Peace.

Eliza Jane Richardson, being duly sworn, says: I am the wife of John Richardson, who made the above affidavit. I have witnessed all the manifestations given by my husband in his affidavit, and many others, such as singing by the voices, and writing without human agency.

ELIZA JANE RICHARDSON.

James H. Moore, being duly sworn, says: I have witnessed many of the occurrences given by John Richardson, in his affidavit, such as conversing with the voices, seeing the table move about, &c.

JAMES H. MOORE.

Sworn to and subscribed before me, this 8th day of January, 1855. WM. J. BRIGHT,
Justice of the Peace.

The amount of testimony to the facts of similar manifestations is cumulative and overwhelming.

In Athens County, Ohio, at a Spirit House, built by Jonathan Koons, visitors from all parts of the country have been satisfied of the existence and agency of a class of spirits, or beings usually invisible, who play on musical instruments, write, execute rude drawings, and even converse audibly with visitors, and shake hands with them.

In the city of New York, at what are called the miracle circles, a band of invisibles, announcing themselves as the spirits of actors and artists, perform wonders of a very curious character. A phantom hand of supernatural size and beauty rises through, or appears from the table and writes; artists are delighted with the production of the most exquisite forms; pictures are drawn and painted by invisible hands; and the colors are made to fade and reappear; letters come from beneath the table, or from the walls of the room.

But there is no end to the statements, clear, authentic, and thoroughly well attested, of the phenomena in question. The following condensed account of the facts of spiritualism, appeared in Nichols' Monthly. It would be difficult, perhaps, to find or prepare a better statement of the facts of Spiritualism, and the kind of evidence by which they are sustained.

But, it will be said, this volume is filled with accounts of religious impostures, and delusions. Hard words do not avail. Say, rather, it is filled with religious phenomena. We give the same impartial statement respecting these as the rest. We have attempted no explanations in other cases, and shall volunteer none in this. Admitting the facts, we may either take the statement of the avowed agents, or account for them in some manner which may seem to us more logical and satisfactory.

A table moves, by no visible force. Here is the simple fact. We ask "what moves the table?" No one can answer. But when we ask the table, it calls for the alphabet, and spells out, in the most business-like manner, the name of some deceased person, with such particulars as would satisfy you, if the communication came by telegraph, of the personal identity of the alleged agent. There are mediums, like J. B. Conklin, whose special business seems to be, to give such tests of identity. They are often very astonishing, and generally, to those interested, of a convincing character.

The literature of Spiritualism is very extensive. The works of A. J. Davis, Judge Edmonds, and the writings of various mediums, are within the reach of most readers. The Life of J. B. Conklin, a test medium, with the additions of the editor, also a medium, may be read with advantage by curious, or otherwise interested inquirers after the truth.

Having given this condensed, and, we presume, in the main, truthful description of the phenomena of Spiritualism, it remains to give some account of its doctrines or teachings. This may not be quite easy to do; for it does not appear that there is an entire harmony of belief even among spirits; and among Spiritualists there are certainly wide differences.

There are, however, some points of a common faith. The first, is the very evident fact, if we accept the plain inference from the phenomena, that spirits do exist, and that they have the power, under certain conditions, to communicate with those still in the form. Thousands, perhaps we may say millions, have become satisfied of this fact. The condition of spirits seems to be one of freedom, progress, and generally of happiness. If we accept their own statements, their natures and qualities are but little changed, but they find themselves in superior conditions, in respect to vision and locomotion, and removal from physical wants and liabilities. There are, in the spiritual world, as in the physical, many degrees of wisdom as well as of goodness. There seems to be no great and sudden change, at death. The spirit is at first, according to the best accounts, scarcely conscious of the change of state, and there is, of course, no change of being. The man who leaves this sphere ignorant, discordant, or wicked, does not all at once become wise, harmonious, and good; but he enters upon a life, or into conditions of being more favorable to his advancement.

It is not to be wondered at, therefore, if communications from the other spheres are of characters corresponding to those of their inhabitants. The purest, highest, and most advanced mediums, it may naturally be supposed, are chosen by a corresponding class of spirits, as the vehicle of their communications. The doctrines most widely taught by spirits, and accepted by Spiritualists, are the following:—

The immortality of the soul.

Eternal progress.

The untruth of nearly all the dogmas of theological systems.

The unauthoritative character of the commonly received Scriptures.

The falsity of the commonly-received doctrines of the Fall of Man, the Atonement, Hell, Resurrection, as usually taught in the Christian church.

The ideas of God, and of the Universe, appear to be nearly as vague, with most spirits, as with most men. They are no longer in fear of Hell; and they find their state very different from the Heaven of their previous imaginings.

The higher and more intelligent spirits teach the eternity of matter, and of spirits. They say—"there was no beginning; there will be no end."

God is the unity of all spiritual existences,

comprehending all force, all thought, all love.

The material universe is the type of the spiritual—eternal, infinite, harmonious, all-pervading, and all comprehending. It is the external or form of the internal or spiritual.

Spirits, of a high and harmonic life, exist in groups and societies, in which the individuality of each exists in the unity of all. They commonly act together, and habitually use the term *we* in their communications.

These higher groups or societies of the spirit or angel life, are endeavoring to influence those who are near enough to them by character and development, to come into a social organization or harmonic life on the earth. Such efforts have been frequent of late, and at this time several groups of spirits seem to be influencing corresponding societies of social reformers.

The spirits are by no means so wise or so powerful as many suppose they must be. They are men, like us, in a state of progress, but liable to many of our errors. It is not strange, then, that men are often misled by their teachings. They make no unreasonable claim to infallibility, and often regret their lack of power to carry out their wishes, from the failure of their instruments. Still, they have, generally, a clearer sight than we, a wider range of vision, and are free from many errors of superstition, prejudice, and earthly interest.

As with other sects, Spiritualists are already widely divided in their doctrines. There are Spiritualists who still cling to the forms, and even somewhat to the doctrines and moralities of the Christian church; though the general influence of Spiritualism has been to set people free from both. Conservative moralists have been greatly shocked at the "Free Love" doctrines, extensively taught by leading Spiritualists, and as it is alleged, by spirits, in all parts of the country. Those who feared the unpopularity and odium of these ideas, have strenuously denied that these were taught by good spirits, but we know, by the frank statement of many of the best, and most widely accepted mediums, that the Freedom of the Affections, and the doctrine of Affinities, and the law of the Group, are taught by all advanced spirits, as the true conditions of passional harmony. The principle of the legal monogamic marriage is, in fact, thoroughly nullified by the whole phenomena of Spiritual Manifestation. If they prove anything, they prove that genuine passional affinities, or the loves of congenial spirits, set aside all shams of legal marriage; that "in heaven there is neither marrying nor giving in marriage;" that spirits obey freely the law of attraction, which governs souls as well as worlds; that they have no respect for arbitrary bonds, or imposed obligations. They teach further, that one true affection does not, and cannot interfere with

any other ; but that all true loves harmonize, and bring a multiplied increase of happiness.

We find, therefore, the most thorough and consistent Spiritualists rejecting the authority of the Bible, and many of its doctrines ;

Using the Sabbath only as a convenience, but without special care or reverence ;

Rejecting the authority and forms of the church, or churches ;

Released from any dread of death or fear of hell, either for themselves or others ;

Living in what seems to them an actual and very pleasant intercourse with departed spirits—their guardians, monitors, friends, or lovers, who, they believe, influence, guide, protect, and comfort them.

Set free from so many dogmas, and superstitions, the Spiritualist feels a new spring of life ; a freedom of thought, and action, and affection ; and an inspiring hope, not only in the progress and happiness of his future existence, but also of an approaching harmony and freedom of a life on the earth, to be enjoyed in the organization of a true society among men, corresponding with the angelic societies.

The rapid spread of this religion—for it has as much right to the name as many of the creeds we have examined—is one of its miracles. It is diffused over the country ; it has its converts in every class of society. Churches have been disorganized ; clergy have lost their congregations ; the old cherished ideas of society have been changed. It has been a spiritual revolution ; and, so far from being a nine days' wonder, the miracles continue with increasing power ; converts are multiplied ; those who sneer or cavil are as utterly at a loss as ever to give any reasonable explanation ; and the work goes on, breaking down old modes of faith and old forms of practice.

We record the present ; but make no pretension to predict the future ; yet it is not difficult to see, that if spiritualism extends for five years more as it has in the five years past, little will be left of all the churches and societies of the prevalent creeds in this country. Preachers will be obliged to adopt the new faith, or find their churches deserted and their salaries unpaid. People who can hold daily intercourse with departed spirits, and witness miracles as often as they wish, will not care much for the revelations or wonders of a remote antiquity. Those who can have not only the testimony of their friends and neighbors, but can see with their own eyes, and hear with their own ears, such marvels as we have recorded, will have much less reverence for or trust in vague and doubtful traditions, and records liable to the errors and perversions of so many centuries. As a new, and living, and active religion—its literature now being written, its miracles now being enacted, and its apostles now spreading it everywhere with a new-born zeal—it has great advantages over any creed, two or three

or more thousands of years old. If, therefore, spiritualism should go on with its manifestations and teachings—its marvels for the uncultured many, its grand philosophy for the thoughtful few, its prospect of social redemption for the philanthropic, and its assurances of immortality, and progress, and final happiness for all,—it is easy to see that it must continue to spread until it becomes the universal faith of humanity.

We have endeavored to give a clear and impartial account of this, as of every other phase of religious faith, within the scope of our research and observation. We have not tried to point out the crudities, absurdities or inconsistencies, which every reader will probably be able to see in every faith *except his own* ; but have endeavored to present fairly every development of the religious idea, of every class, from the most ignorant savages to peoples of the highest civilization.

CONCLUSION.

With the preceding account of the latest and one of the most interesting phases of religious phenomena, we bring our work to its termination. It was commenced years ago ; it has been prosecuted with industry and care, and with the intention of making a fair and impartial record ; and one that would be useful to all, and offensive to none. The reader must judge how far we have succeeded in this intention. There is no doubt that such a work must contain many errors ; but it is hoped that they are not grave ones, or such as to do injustice to any. No man can be harmed, we should think, by comparing his opinions with those of other creeds. We hope that every reader of this work will come to its conclusion with the gain of clearer convictions of truth in himself, and increased charity for the errors of others.

The forms of religious persecution have changed, but too much of its spirit remains. Though we no longer roast those we esteem heretics, at the stake, we yet clamor against them, threaten them with civil disabilities in this world, or doom them to torments in the next. Religious liberty, and the equal toleration of all opinions, exists more in profession than in practice. We insist, even by the power of the law, and its penalties, that our neighbors shall worship *our* God, keep *our* Sabbath, and conform in many respects to *our* ideas of right. Conscience has little respect when it carries a man counter to our prejudices ; and a Mohammedan in New York, stopping to pray amid the bustle of Wall street, keeping his Sabbath on Friday, and having the number of wives allowed by the Koran, would scarcely find this a land of either civil or religious liberty.

But time works great changes. The man would have been deemed a fool who, five centuries ago, had predicted that English, French and Turks would now be allies.

BIBLE CHRISTIANS.

By this name are called a body of professing Christians, who took their rise, in the year 1800, under the ministerial teachings of the Rev. WILLIAM COWHERD, an eloquent English divine; and the first person, in the nineteenth century, to adopt what is now called *Vegetarianism*, practically and publicly to inculcate its principles, not only as a Hygienic measure, but as a matter of religious duty. In 1807 he began to preach the doctrines of *entire abstinence from the flesh of animals as food*, and of *total abstinence from all intoxicating beverages*; and though these new views of Christian obligations, urged with equal earnestness and eloquent persuasiveness, almost emptied his hitherto overflowing church, yet was he not discouraged; but became more earnest every succeeding Sabbath, in pressing these doctrines on the attention of his hearers; proving his views to be founded on the testimony of Divine Revelation, and occasionally confirming them by appeals to the facts taught by Physiology, Anatomy, Chemistry, and History, and corroborated by his personal experience.

This people profess to have no *Creed* but the *Bible*, and consequently can not refer to any other "standard of faith" as containing a development of the doctrines or principles of religious belief they maintain. They profess, indeed, to hold *all the doctrines*, though by no means, *all the doctrinal ideas* of other denominations of professing Christians, so far as they are respectively founded on the literal expressions of sacred Scripture, always respecting whatever is truly respectable in the doctrines and opinions of other Churches. They take the name of *Bible Christians*, in contra-distinction to that of *Episcopalians, Christians, Presbyterian Christians, Lutheran, Calvinistic, Wesleyan*, or any other kind of *Christians* denominated from *man*. Adoption into membership is by Baptism; the ratification by the Holy Supper.

They believe that divisions and different forms of worship among Christians can not, with propriety, have their origin except in ideas essentially different respecting God, or *man*, or both relatively considered.

Respecting God, it is a general principle acknowledged in all modern Christian Churches, and to which Bible Christians cordially subscribe, that He is One; the Creator, Redeemer, and Preserver of all things visible and invisible; Infinite, Imense, and Eternal; Very Love and Very Wisdom; Omnipotent, Omniscient, and Omnipresent; in whom is a Trinity, not of three visible beings or personal subsistencies; but a Trinity of Father, Son and Holy Spirit, in the person of our glorified LORD and SAVIOR JESUS CHRIST, like that of Soul, Body, and proceeding operation in man. In regard to the CHRISTIAN REDEEMER, we be-

live what is generally professed throughout Christendom, that He was God manifested in the flesh; and that as the human soul and body constitute one man, so God and MAN is One Christ. But, maintaining the unity or oneness of the Godhead, Bible Christians can not agree with those who, confessing the LORD to be God, do not acknowledge Him to be THE ONLY GOD; and who, thinking of His Divinity from eternity, as of the *second person* in the Godhead, and of his Humanity in time as of the humanity of another man—make the LORD *two*, as they do God *three*, notwithstanding it is said, in their Creed, that His Divinity and Humanity are One Person, united like soul and body.

Again:—Respecting *Man*, it is a general principle which will hardly be denied by any denomination of Christians, and which this body of Christians most cordially acknowledge, that he was created *for God* and *to represent God* here below; *for God* as having a will and understanding receptive of what is good and true, emanating from the Divine Love and Wisdom; *to represent God*, as being endowed with powers to do, and to communicate to his neighbor, *as from himself*, that good and truth which he had primarily received from God.

And in regard to God and Man *relatively* considered, it is a general principle acknowledged as the formation of all Christian worship, that the LORD is omnipresent with the evil and the good, and continually approaches all men with the divine sphere of His mercy and grace; but that none become receptive thereof, nor obtain in *will* and *understanding* spiritual communion and conjunction with the blessed emanation of His Divine Love and Wisdom, except those who, in turn, approach the LORD in the true spirit of love and obedience, by shunning evils as sins, and by doing His Holy Will as manifested to them, either in the precepts of His Word, or in the order and harmony of His Works, or in both.

They believe the Sacred Scriptures were written by Divine *Inspiration*, audible *Dictation*, and according to open *Vision*; and that they contain a record of all the Truths necessary to man's salvation. They esteem the Bible as an embodiment of the Divine Truth, accommodated at once to the apprehensions of angels in heaven, and men on earth. It has a spiritual as well as a literal meaning, and is the medium of communication with heaven, and of conjunction with the LORD. It is received as a real Revelation of the will of God to man, and as treating of spiritual principles and heavenly conditions, or states of the soul, under natural emblems or historical forms.

There is this peculiarity in the Discipline of the religious community of Bible Christians, that their members are required to

abstain from all flesh, fish, or fowl as food ; from intoxicating beverages of every kind, and from war and human slavery, under the conviction that such a testimony or example is required of them as believers in the Scriptures. Man in his first and highest state was strictly Vegetarian in his diet, and was so in accordance with the Divine Appointment, and the voice of humanity, reason, science, Revelation, and religion are believed to call on them to "Touch not, taste not, handle not the unclean thing," and to teach them, "IT IS GOOD NOT TO EAT FLESH AND NOT TO DRINK WINE."

The preceding statement of the doctrines of this interesting denomination was made, at our request, by Rev. William Metcalfe, Pastor of a Church of Bible Christians in Philadelphia. That Church consists of people of three generations, the elder of whom have abstained from animal food for forty years and upwards, while their children and grand children have never tasted it in their lives.

They are a steady, healthy, industrious people ; as strong, as handsome, and certainly as intelligent as their neighbors in corresponding social conditions. So far from their dietetic habits having an unfavorable influence on their health, there is good reason to believe that the reverse is true. They suffer less from sickness ; there is a lower per centage of mortality, and in several epidemics, including the yellow fever and cholera, they have enjoyed a marked exemption, scarcely a case having occurred among them.

Among their observances of a semi-religious character, is an annual Vegetarian Festival, to which many persons not connected with them as a religious sect, but having more or less sympathy with their views respecting diet and abstinence, are usually invited. On these occasions the ladies of the congregation exert their taste and skill, to serve up a banquet of pure and beautiful food—such as might have been eaten in Eden—a banquet unstained by blood, and provided without taking the life of any creature. Sentiments are given and speeches made in favor of temperance and purity ; and by these festivals, and the reports of them which are published, they aid the movement toward a vegetarian diet, which has the sympathy of numbers of the most advanced thinkers and reformers.

It is remarkable that most religions have given some regulation to diet. Thus Moses, while permitting the use of animal food, confined it to the purer kinds, and gave careful directions respecting its healthful preparation. He prohibited the use of the flesh of swine, and other peculiarly unclean animals, and Mahomet placed his followers

under a similar restriction. It has been left for the majority of Christians, not following the example of Christ, who was a Jew, careful in all the observances of the law, to eat all manner of birds, beasts, and creeping things ; and especially to live chiefly on a beast, proscribed and abhorred by Jews and Mahommedans. The Bible Christians also resemble the Mahommedans in making abstinence from intoxicating drinks a religious duty.

Omnivorous Christians, who encourage and even practice the slaughter of animals, both those accounted clean, and those which our senses teach us are unclean, cite the Vegetarian Christians to the vision of St. Peter, in which a great sheet was let down from heaven, by the four corners, filled with all manner of birds, beasts, and creeping things ; when he heard a voice saying, "Rise Peter, kill and eat ;" and upon his making objection, it was said—"What God hath cleansed, that call thou not unclean." To this the Vegetarian Christians reply—this vision was given to Peter, not for his instruction in diet, but to show him that the Gentiles were to have the Gospel preached.

If accepted literally, in regard to diet, it proves too much, for no kind of Christian thinks of eating "*all manner* of beasts and creeping things ;" and, on the other hand, it can not be contended that God has ever cleansed the hog, for example, so that it is wrong to call him an unclean beast, which he unquestionably is, with many others.

The Bible argument for Vegetarianism, or the disuse of animal food, is a very strong one, and should be examined by all who wish to square their lives by its teachings ; and it is sustained, as many scientific authorities assert, by equally cogent arguments, drawn from Anatomy, Physiology, and Natural History.

And this question of diet has a more real importance, and a closer connection with religious duty, than might at first appear to the unthinking reader. The body, in the Scripture is called the temple of the soul, its earthly tabernacle, the temple of the Holy Ghost, etc., and the Bible Christians contend that this temple should be kept pure and undefiled ; that it should be built up of the pure elements of nutrition found in vegetable substances, and not of the often diseased, impure, and putrifying bodies of lower and often very vile animals. They think the material of which the body is composed, affects the purity and activity of the Spirit, and they doubt whether the Spirit of God will enter into the soul whose earthly tabernacle is made up of the flesh and blood of slaughtered animals ; they bear their testimony against such needless cruelty being practiced by those whose religion is LOVE.

SPIRITUALISM.

As we have introduced the subject of Spiritualism or the phenomena of communication with intelligent beings, whose existence is not generally recognized by our senses; as one of the editors has admitted the long conscious fact that she is to a certain extent, a medium of such communications; as we have both examined the matter with a conscientious desire to discharge our duty respecting it, as the writer, moreover, far from being credulous or imaginative, is, according to his own self-consciousness, a man of science, and a philosopher of the most positive school, it seems proper that we should give some general statement of the actual phenomena, or existing facts of modern Spiritualism, for the benefit of all candid persons who may wish to know the truth.

It is now five years since the attention of the public was called to physical manifestations purporting to be produced by the agency of departed human spirits, by the aid of mediums, or persons of such peculiar organizations, as to enable spirits to act upon sensible matter. These manifestations are by rappings, or the production of peculiar explosive noises; by the tipping or moving of tables and other articles; by ringing of bells, or playing upon musical instruments; by the forcible raising and carrying of light or heavy bodies; by writings, either by the hand of an unconscious medium or without such aid; the contact of invisible hands; and generally by the manifestation of such intelligence as is commonly supposed to belong to disembodied spirits.

The editor of one of our exchanges, the name of which we have lost, in giving his adhesion to Spiritualism, makes the following statement, which we give as a condensed report of a pretty thorough investigation.

He avers that "He has seen tables move about in the area of a circle, without human touch or agency. He has seen them beat time to vocal music by rising up and beating the floor with the legs, when they were untouched by anybody or anything. He has seen a guitar placed on the floor, under a table, around which five persons were sitting, whose hands were all on the table, and whose feet were all booted, not one of whom could play a tune of any kind on this instrument; and he has heard that guitar, under these circumstances, play second parts to more than twenty pieces of vocal music, sung by the circle, in one evening. In all these instances, the leading vocalist would call for the key note, and it would be instantly given by the invisible artist, with an unerring twang of the instrument. He saw, at a sitting not long since, a tumbler of water move from a mantel shelf, where it was standing by the side of a

pitcher, and emptied on two young ladies, who were seated near by, and the empty tumbler rolled down their dresses, upon the floor, without injury; no person at the time being within six feet of it. A minute or two after this, at the request of one of the company, the pitcher came down in the same manner, emptying the whole of its contents over the two young ladies, and then sliding gently down upon the floor without fracture. He has seen a lady who was sitting in a circle, with a child in her arms, taken up, without visible hands, turned around whilst suspended in a sitting posture, and set upon the table, with the child still in her arms. He has seen a piano of the heaviest kind, lifted entirely clear from the floor, with the hands of four persons lying flat upon the top of it, which made it heavier instead of lighter. All these manifestations of Spiritual power and action, he can prove by many witnesses in the highest moral standing."

Similar statements could be given, from ten thousand honest and credible witnesses. The facts in the case are proved by an accumulation of testimony, perfectly overwhelming. We have before us a thick pamphlet published by Bela Marsh, of Boston, entitled "New Testament Miracles and Modern Miracles: The comparative amount of evidence for each: The nature of both: Testimony of a hundred witnesses. An essay read before the middle and senior classes in Cambridge Divinity School, by J. H. Fowler." In this pamphlet we have collected the names and residence of one hundred persons many of them widely known, and of entire respectability, as witnesses to the most remarkable facts of Spiritualism.

Omitting the portion of this essay devoted to the New Testament Miracles; we give a brief review of the phenomena which can be proved by the testimony adduced in such abundance.

Seven witnesses, at 28 Elliot st., Boston, saw a table raised from the floor four times, upset, and turned over, a bell carried away without visible hands. In Pittsburgh, nine witnesses, two of whom are known to us, testify to seeing a case knife thrown several yards from a mantel; a book violently thrown from a stand against the wall; other articles thrown about while a loud muffled knocking jarred the whole house.

Eight persons in Springfield, Mass., saw a table raised two feet from the floor, and held there in mid air with a waving motion; a dinner bell was rung many times and with violence, no person touching it; persons were touched with it, and time beaten to music; clothes pulled, handkerchiefs knotted, and the persons touched with a soft, delicate, elastic, yet powerful grasp. This was in a

full light, and as these eight witnesses believe without the possibility of deception.

In the same place four witnesses testify to the movements of a table with three persons seated upon it; a trembling of the whole room by seeming concussions, and the manifestation of intelligence.

Two witnesses at Athol testify to a lady, Mrs. Cheney, being raised out of her chair, and sustained in the air, without visible support. Her hand was first seen to be raised, and her whole body followed it.

Rev. A. Ballou gives the names of eight persons, as witnesses to having seen and felt the manifest presence of a departed spirit.

Dr. Buchanan testifies to a medium, in 1852 ignorant of French, speaking in that language and predicting the war now existing in Europe.

J. B. Wolf, of Wheeling, Va., also testifies to a child speaking German, and to the moving of articles of furniture. There are many witnesses to such facts as children being taught to read, write, and perform on musical instruments, as they aver, by the spirits of departed friends.

There are numerous testimonies to the healing of diseases, by what are called healing mediums.

Wm. Lloyd Garrison, testifies to a variety of convincing manifestations, purporting to have been made by the spirits of Isaac T. Hopper, and Jesse Hutchinson. Communications were rapped out, time beaten, limbs handled, a bell rung, and a cane caused to crawl about the floor like a serpent, and autographs written by unseen hands.

Adin Ballou states that he has seen invisible agencies take a common pencil, no one touching it, and write their names on a sheet of paper.

Senator Simmons of Rhode Island, testifies to the name of his son being written under his eye, by a seemingly self-moving pencil.

Rev. D. F. Goddard, of Boston, says "I have repeatedly seen my own table, in my own room, raised, tipped and moved about the room, as if a strong man was there at work. Also a piano-forte played upon in the same way, without mortal contact, producing most beautiful music—an ocean piece, in which a storm was succeeded by a calm." This was in the presence of several persons who will testify to the facts.

Nine persons in New York, most of whom are well known to us, testify to the following facts.

"Persons at the circle have been unexpectedly turned round in the chairs in which they were sitting, and moved to and from the table. Chairs and sofas have suddenly started from their positions against the wall, and moved forward to the centre of the room, when they were required in the formation of the circle.

The persons in the circle have each successively lifted his own side of the table, and the invisible power has raised the opposite side correspondingly. Occasionally the spirits have raised the table entirely, and sustained it in the air, at a distance of from one to three feet from the floor, so that all could satisfy themselves that no person in the flesh was touching it. Lights of various colors have been produced in dark rooms. A man has been suspended in, and conveyed through the air, a distance of fifty feet more. Then, communications have been given in various ways, but chiefly in writing, and by rappings through the ordinary alphabetic mode." Communications were spelled out in Spanish, and Hebrew. Four of the witnesses to the above facts are Physicians; and all persons of entire credibility. They certify also to the genuineness of written communications in Sanscrit, Arabic, Hebrew, Bengalee, Persian, French, Spanish, Malay, and Chinese, through a medium who knows no other language than English.

We have personally examined some of these manuscripts, and have no reason to question the truth of the statement of the manner in which they were written, except its unusual character.

Dr. Dexter, in his account of the manifestations in his own family, his little child being the medium, says:

"There was no kind of evidence but what was presented. The secret thoughts of my heart were read as if they had been written on my face. Secrets, known only to the dead and myself, were revealed to me, when there were none present but the medium. Events, occurring even at the distance of a thousand miles, were told to me while they were taking place, and afterwards were corroborated, to the letter, by individuals who were active agents in the transactions.

"Facts relating to my own actions were predicted months before they took place. I have listened to the most elevated thoughts, couched in language far beyond her comprehension, describing facts in science, and circumstances in the daily life of the spirits after death, which were corroborated, fact by fact, idea by idea, by other mediums, with whom she was entirely unacquainted, uttered by a little girl scarce nine years old!"

He says further:

"I have heard an illiterate mechanic repeat Greek, Latin, Hebrew and Chaldaic. I have been present when a medium answered my questions in the Italian language, of which she was ignorant, and also uttered several sentences in the same language, and gave the name of the Italian gentleman, of whom she had never heard, but who was, when living, the friend of one of the party at the circle.

"It was not till after I had become a writing medium, *against my will and determined efforts to the contrary*, that I yielded an implicit faith in the truth of spiritual intercourse with men. After the concerted and continued attempt to impress me had passed over, I refrained from visiting circles, and thought, by staying away, I might be free from any impression. On the contrary, my own arm would be moved while I was asleep, and awake me by its motion.

"During the time I abstained from sitting in any circle, *I was twice lifted bodily from my bed, moved off its edge, and thus suspended in the air.*"

Judge Edmonds testifies to the following facts which he avows he can prove by numerous witnesses. He says:

"I have known a pine table, with four legs, lifted up bodily from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have seen a mahogany centre-table, having only a centre leg, and with a lamp burning upon it, lifted from the floor, at least a foot, in spite of the efforts of those present, and shaken backward and forward, as one would shake a goblet in his hand. I have known a dinner-bell, taken from a shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the further end of the front parlor, and then dropped on the floor. I have known persons pulled about, with a force that it was impossible to resist; and once, when all my strength was added, in vain, to that of one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were, at least, a dozen people sitting. Yet no one was touched, and it repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs. This is not a tithe, nay, not a hundredth part, of what I have seen of the same character. At the same time, I have heard from others whose testimony would be credited in any human transaction, and which I could not permit myself to disregard, accounts of still more extraordinary transactions; for I have been, by no means, so much favored in this respect, as some.

"Intelligence was a remarkable feature of the phenomena. Thus, I have frequently known mental questions answered,—that is, questions merely framed in the mind of the interrogator, and not revealed by him or known to others. Preparatory to meeting a

circle, I have sat down alone in my room, and carefully prepared a series of questions to be propounded; and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when I knew that no person present knew that I had prepared questions, much less what they were.

"My most secret thoughts—those which I never uttered to mortal man or woman—have been freely spoken, as if I had uttered them.

"I have known Latin, French, and Spanish words spelled out through the rappings: and I have heard mediums, who knew no language but their own, speak in those languages, and in Italian, German and Greek, and in other languages unknown to me, but which were represented to be Arabic, Chinese and Indian, and all done with the ease and rapidity of a native.

"I have seen a person who knew nothing of music, except a little that he had learned at a country singing-school, go to the piano and play in perfect keeping, as to time and concord, the several parts of an overture to an opera.

"When I was absent, last winter, in Central America, my friends, in town, heard of my whereabouts, and of the state of my health, seven times; and, on my return, by comparing their information with the entries in my journal, it was found to be invariably correct.

"I went into the investigation originally, thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong. Therefore it is, mainly, that I give the result to the world.
J. W. EDMONDS."

Gov. Talmadge testifies to a series of communications from the spirit of John C. Calhoun, and to physical manifestations, of an equally marvellous character to any above related. He, a large heavy man, sitting on a heavy table, it was raised from the floor six inches, and then suspended in the air.

But it seems useless to accumulate testimony, when a few clear, well authenticated, or actually proven facts are as good as a thousand.

Admitting the facts, how are they to be accounted for? Shall we accept their own hypothesis, or find one for ourselves.

Uniformly, the intelligent force, which produces these manifestations, declares itself to be the spirit of some deceased person: generally a relative or friend of the witness, and able to give certain evidences of identity.

If we reject this hypothesis, what other have we? Is it the medium? How is it that thousands of persons, men, women,

children, infants sometimes, have become suddenly gifted with the powers ascribed to magicians or demons? This idea is utterly untenable. We know the mediums to be incapable of producing a tithe of the phenomena. Is it electricity? A mere force has no power for such varied, peculiar, and intelligent manifestations. You may as well say it is light, or gravitation, as electricity. Is it all a delusion or hallucination? The number and character of the witnesses, and often the nature of the phenomena, render this impossible. Where tables are dented and broken, or manuscript written, the evidence is preserved, beyond any probable hallucination, or psycholization.

The theories of Dr. Dodds, Prof. Playfair, the Buffalo doctors, etc, do not at all explain the phenomena.

There is no reasonable explanation or hypothesis, but the one given through the manifestations themselves; and we submit that that ought first to be proved false, before a more, or equally improbable one is accepted as true.

We have, of late, spent many hours with mediums; and it seems as clear to us that we have conversed with intelligent, invisible agents, purporting to be the spirits of persons we have known, as it we were to sit down by a telegraphic machine, and get responses from a friend in Boston.

What is the object, or use of these communications? Let us take the testimony of the Spirits themselves. A spirit, or invisible force representing itself to be JOHN C. CALHOUN, says "*It is to draw mankind together into harmony, and convince sceptics of the immorality of the soul.*"

At another time and place, what was believed to be the spirit of the late W. R. CHANNING, in answer to the same question, said: "*To unite mankind, and convince sceptical minds of the immortality of the soul.*"

Harmony here; Immortality hereafter! Shall we ask for more important uses?

T. L. N.

Since the above was written, we have received the following. We could give no better testimony to the facts alleged.

DEAR FRIENDS, EDITORS, AND READERS;

A few days since we had the company of a most worthy friend, who lives at Dublin in Indiana. His name is Jonathan Huddleston, and all those who know him place his veracity, and his good judgment, on a par with the best persons in this country. He was returning from Athens county in this State, where he had been to witness the marvelous things going on continually, at the room built by order of spirits, and by our zealous friend of the spirits, J. Koons.

As friend Huddleston sat by the fireside,

and related the things which he had seen, and heard, I was reminded of what is recorded of the Queen of Sheba, after she had made a visit to her friend Solomon of her day.

He had actually seen the spirits with the natural eye, and conversed with them, face to face, as one friend talks with another. He had with him a very sensible, and well-written communication which was written in his presence—and he himself saw the "spirit hand," as it clothed itself with visible substance; saw it take up the pencil, and write with astonishing rapidity.

I have not a shadow of doubt touching the truth of these things. I have myself witnessed much of the intercourse of the inhabitants of the two worlds, (I mean those who have passed the change called *death*, and those who yet retain the first external body, as you and I yet do.) Many may laugh, or scoff at the idea of these things being possible. To such I say, enjoy your ignorance rapidly now, for the change called *death* will soon overtake you, and then you shall see, what you shall see.

With best wishes, I remain your friend, and the friend of *perpetual change* in opinion, so long as light, and truth, keep brightly shining to beckon us on toward the glorious Millennium of "*Peace on earth, and good will to all mankind.*"

VALENTINE NICHOLSON.

Harveysburgh, Warren County, Ohio.

What is the duty of sensible men, with respect to such a matter as this? Can these statements be ignored much longer? Can spiritualism be treated as a delusion, "humbug," an epidemic; or, as our "orthodox friends" insist, as of satanic agency? We perform *our* duty, in bringing these statements, and the nature of the evidences by which they can be sustained, to the knowledge of all our readers. If any one of them can either disprove the facts, or explain them upon any more reasonable hypothesis, than the one given by the spirits, we shall gladly accept testimony or explanation. But until the evidence is destroyed, or the facts explained in some other way, we shall believe in the simple, straight forward, and to us reasonable averment of our friends in the higher spheres of being, that, interested in us, and our progress, they have found, and are using the means of assuring us of their existence, and sympathy.

We have heard of frivolous manifestations, and false communications. But we have also heard of those that were most solemn and truthful. In our experience they have seemed of great wisdom and use, coming, as it would seem from highly developed, and far advanced intelligences, living in a Heaven of loving freedom, and transcend light, may give to us us who grope amid the darkness of despotism of our earthly home.

T. L. N.

SPIRITUAL MANIFESTATIONS.

[We have requested some competent person to furnish us with an account of the curious spirit manifestations, said to occur at the residence of a Mr. Koon, in Athens County, Ohio. Since then, we find, in Buchanan's *Journal of Man*, the following statement, from the Cleveland *Plaindealer*. But we still desire further light. We have conversed with one person, a seemingly honest man, but one of too simple a character to detect imposition, if any exists. He showed us manuscripts written by the spirits, as he supposed, which were curious; colored drawings, which were very rude; and he affirmed that he had felt, heard, and even seen the spirits. In a light room, he said he had seen the pencil rise from the table, touched by no person, and write communications. He asked the chief spirit, why such manifestations were made there, rather than elsewhere, and was told that it was owing to the peculiar geological formation; the material on which, and by which, spirits act, existing there, in singular abundance. He said he had never seen such a rich out-cropping of minerals, combined with richness of vegetation, and salubrity.]

The following strange incidents are related to us by a gentleman of this city, who has carefully investigated the case. We give them for what they are worth:

An industrious farmer, named Koon, residing in Athens county, became interested in spiritualism some months ago. He was skeptical touching its claims, but determined to give it a fair investigation. For that purpose he visited a medium in an adjoining county, and there became convinced of the reality of spiritual manifestations. He was told that he himself would soon be a medium. Upon returning to his home the spirits (as he says) commenced working at him. They told him to erect a common log hut, twelve by fourteen feet, without windows, near his own house, and to put up a table in it covered in a peculiar manner with small iron wire. The mode in which the table should be built, its size and the exact arrangement of the wires were all directed by the spirits. Though a poor man, he went to the expense of doing so. His son about this time became a medium. After the completion of the log hut, the spirits told him to procure all the musical instruments he could get and place them upon the table. He bought or borrowed two or three trumpets, a tambourine, a large drum and a tenor drum. He was then requested to take his fiddle (he is a pretty good violinist) seat himself at the end of the table and play a tune. His son was requested to seat himself at the other end. They did so, and the door being shut and all dark within, the spirits accompanied Mr. Koon, Senior, upon the various instruments. The

manifestations were at first comparatively weak, but the spirits told Mr. Koon that *other* manifestations would be created in the vicinity, to furnish requisite "strength of circle." Mediums were accordingly developed in other families residing in the neighborhood — several belonging to a family named TIPPEY, residing two miles from Koon's. The manifestations, with their accession of "strength," became very strong and striking, augmenting every day in power. Of course these hitherto unheard-of wonders produced tremendous excitement in the quiet precincts of Athens county, and at last, getting rumored abroad, they came to the ears of our fellow-citizen aforesaid. The substance of his narrative to us we now give.

He says that after a journey of three days and a half from this place *via* Columbus and Lancaster he reached Mr. Koon's residence. The length of time required to accomplish the trip is thus accounted for. He started from here in the morning, and was obliged to stop at Columbus over night. Next morning he took the stage to Lancaster, where he was detained another night. All the next day was consumed in getting to a small town —, about two miles from Koon's residence. The road to Koon's being very muddy, our traveler could get no private conveyance, and was compelled to stop *there* all night. Next morning he went on to Koon's.

Upon learning that the exhibition would not be given till night, our informant devoted his time to acquainting himself with the Koon family, on the supposition that they were impostors. He found Mr. Koon a very intelligent and unsophisticated man. His children (twelve in number) were, like any other country boys and girls, very artless in the ways of this wicked world.

In the evening our friend, in company with Mr. Koon, his son, several other mediums, and twenty or more neighbors, entered the "spirit hut." Our friend took his seat by the side of the elder Koon, at the end of the table, eight or ten mediums occupied the first of a row of benches erected for the accommodation of guests — the remaining benches were filled with spectators, (or rather, auditors.) Mr. Koon commenced playing on the violin, and was immediately accompanied by all sorts of musical manifestations. The bass drum and the tenor drum (lying on the table) were beaten in perfect time, the trumpets were tooted, the tambourine was banged, and a rude tune was played upon a "harmonicon," which has latterly grown a favorite with the "spirits." But the queerest feature of it was, that all the instruments, except the drums, were carried all about the room — now being on the table and now borne to the different corners of the hut, flying all around with inconceivable rapidity. Occasionally a gruff voice was

heard through one of the trumpets, directing the performance. This voice, it claimed, came from a spirit who calls himself "King," and who asserts that he has charge of the whole spiritual orchestra. We may add that the "spirits" in question profess to be of pre-Adamite origin, having lived more than ten thousand years ago. The entire tribe at "King's" command, numbers one hundred and sixty-eight. Their original language (of which they give samples now and then) is unintelligible gibberish. It is somewhat odd that King utters all his directions in the purest English. He says he and his fellows have been recently taught it. Clairvoyants who have visited the "spirit hut" say that they can see the musicians. They describe them as being about twenty-eight inches high, in the human shape, and well proportioned. They add that while the performances are going forward, circles upon circles of other "spirits" are ranged all about the room, quietly looking on, enjoying the fun, and poking one another in the ribs when anything particularly good takes place. The astonishment of the audience furnished them much merriment.

The musical manifestations witnessed by our informant, were not as strong as they are said to have been at other times. He was told by persons in whom he placed confidence, that the spirits at favorable seasons will put a drumstick in a visitor's hand with a sharp blow. He feels the drumstick; he finds no hand upon it; he gropes about and touches no one; when suddenly the stick is wrenched from one hand and whipped into the other. He still finds no one on the other end of it, or anywhere about it. The facetious "King" sometimes plays a startling trick with his trumpet. He comes up to a visitor, puts said trumpet in the visitor's ear, and toots. The visitor feels of the instrument and finds nobody at the end thereof—while the tooting still continues. One incredulous gentleman, it is reported, tried to take possession of the "tooter" but, after a long tug "King" got it away from him. Our informant, however, gives all this on hearsay.

He personally witnessed one thing, though, which is not less wonderful. "King" ordered some phosphorus paper to be laid upon the table. This paper is prepared by rubbing phosphorus on it, and gives out the only kind of light which the spirits can endure. Any other light, they say, neutralizes their power. Well, the paper was brought and placed upon the table. Our friend, by request, took a seat at the table, and bent his head over the paper.

Suddenly a hand was poked in right under his nose. It was a ghastly looking hand about the common masculine size, (the spirits it will be borne in mind, are only 28 inches high.) Our friend, nothing daunted took hold of it, and found it tough and warm like any other

mortal hand. The hand did nothing but remain impassive in his grasp. Some waggish spirit then commenced humming on the "harmonicon" in the farther corner of the hut, under the beams. The hand immediately grabbed the phosphorus paper and flashed with it through the air to the spot occupied by the performer.

The noise was instantly stopped and the hand darted back again under our informant's nose. The music was then recommenced in *another* corner. The hand bolted off again as before, snubbed the intrusive "harmonicon," and flashed back again in the same eccentric lightning fashion. The music was then begun again under the table, and the hand bobbed under the table, and again choked off the annoyance.

Nothing more was heard of the "harmonicon" individual. The owner of the hand had probably strangled him to death. That little family quarrel having been settled, the hand came back, took up a pencil and wrote a communication on some general topic. As we have not seen the document, we cannot pronounce upon its literary or spiritual merits. The hand then disappeared and nothing more was seen of it. Persons who have witnessed its "doings" frequently, say that "when everything is just right," the hand moves about the room, and "shakes hands" in a friendly way with every one present. Most folks are so astonished at the mysterious appearance and conduct of this isolated "flipper" that they haven't courage enough to feel of it very long. It is reported that one of the unbelievers retained hold of it, and sought to explore the mystery. He found that the hand terminated just above the wrist. It is said he was knocked down for his impudence and no one has tried it since. The hand in other instances, has vanished like air when too tightly grasped. But these latter "feats" (of "hands") our informant "heard tell" of, only.

Among other singular things achieved by the "spirit" in their hut, are writing communications and painting in water-colors when no mortal is in the room. Our informant has a message from BUNYAN and a picture of a "spirit car" said to be executed under those conditions. The car is pretty well painted, and looks like a cross between the FRANCONI's Hippodrome Chariot and the temple of Juggernaut. Mr. Koon makes no charge for the entertainment, but when people eat and sleep at his house, is not averse to receiving commensurate payment.

The "spirits" are so well pleased with the fun at Koon's that they have ordered Mr. TIPPEY, (living two miles from Koon's) to put up a log house also. He is now erecting it,

[A further account of the manifestations in Athens county, Ohio, will be found in the following extract of a letter from a clergyman, to a lady of our acquaintance.]

We remained there till Sunday morning, and then, on foot, we took up the line of march towards the enchanted ground. We ascended the hills, which are piled one upon another, to a fearful and dizzy height. It seemed to me that we were travelling quite away from the earth sphere. About 11 o'clock, on Sunday, the 26th, we arrived at Mr. Koons', a farm house, situate upon a small farm, among these everlasting hills. The forming of that country appeared to me to be the last act of creation, in making this earth—done on Saturday evening, there being no time to spread or level the earth; it lies just as it was dumped from Nature's huge cart—all in mighty hills and hollows.

This country is about 50 years behind the age. The inhabitants are a plain, simple-hearted people, dressed in their plain, homespun clothes, males and females; living in log cabins, such as the early settlers occupied about a century ago. A kinder-hearted people I never saw.

The residence of Mr. Koons is a double cabin, with an entry or hall between. Near this cabin, and in the same yard, stands a new cabin about 16 or 18 feet square; one door and two windows having strong shutters and fastenings. This is what *they* call the spirit room, built, as *they* say, under the special direction of spirits or angels. The fixtures of this room, fitted up, as *they* say, by the special directions of these spirits, are one table, about six feet long and two feet wide; upon this table are two arms extending from each end, and rising about two and a half feet high over the centre, in the form of a segment of an ellipsis; at each end, resting upon the ends of these arms, are a base drum and a common military kettle drum, fastened to the table by wires. On the table are four drum-sticks, and two or three small tin trumpets. Behind the table, which stands about three feet from the wall, are two or three rude shelves against the wall, upon which are from twenty to thirty toys, just such ones as you may find in any of our toy-shops. At the end of the table, against the wall, hang several musical instruments—a violin, guitar, triangle, and tambourine. At the other end of this room are two seats, extending entirely across the room, one above the other, so that persons on the back seat can overlook those on the front seat. These seats will accommodate twenty or thirty persons.

During the afternoon of this day (Sunday,) we had free access to the room, and we spent some time in examining it. We had heard of the wonderful manifestations here, before we arrived, and, consequently, we were on

the look-out, to see that no deception was practised upon us, and Mr. Koons, who seemed to be aware of this, desired us to examine every part of the spirit-room, to see for ourselves if there were any hidden mysteries, or secret cells, &c.—to see that all was honest and fair.

The evening came on, and the company, consisting of Mr. S., myself, and a Mr. H., from Marion county, Mr. Koons' family, and a few neighbors, assembled in this room, making a company of 20 or 25 persons. A small breakfast table was brought from the dwelling house, and placed in front of the table above described, and adjoining to it. Mr. S. and myself were placed on one side of this small breakfast table, and Mr. H., I think, on the other side. Mr. Koons was placed to the left of Mr. S. The company were seated on the seats at the other end of the room, forming a hollow square, so that an open space was around us who were seated at the small table. Behind the spirit table, so called, was an open space, of about three feet wide, as I have above stated, and so guarded that none of the company could enter that space during the manifestations.

All things thus arranged, Mr. Koons desired us to be calm and silent; and such was the silence, at that time, that you might have heard a pin fall on the floor. At this time the candle was blown out, and all was dark and silent as the grave. Mr. Koons then struck up a very lively tune upon the violin, and instantly there was a brisk rattling among the drum-sticks, and then was heard the beating of the drums, keeping perfect time with the music of the violin, in a very loud and distinct way; the fact is, I never heard such drumming before in my life, though I have often heard the drum beaten with skillful hands. Then came the tinkle of the triangle, keeping perfect time with the other instruments. Next the tambourine was taken, and carried over the heads of the company, near the ceiling or loft of the room, very swiftly, the meantime chiming with the other music, as though handled with the most skillful hands; and, finally, one of the trumpets was taken up, and a most delightful female voice was heard issuing from it, harmonizing delightfully with the other music. Several varied tunes were thus sung and played upon these instruments, lasting about half or three-quarters of an hour—then all was silent. After a short time, the trumpet was taken up, and a conversation held with Mr. Koons. Then I saw a piece of illuminated paper, dropped at my side. I picked it up, and held it in my open hand; then came an illuminated hand and took this paper from me. The paper, illuminated and shining with phosphorescent light, was taken around and across the room, over the heads of the company, with the velocity of lightning. Thus ended our first evening's interview.

We had intended to remain but one evening more, but, during the course of the next day, Mr. Koons said that these invisible, or partly invisible beings, had directed him to say to us, that we must tarry till Wednesday morning, and they would be enabled to give us more manifestations of their power. We consented to do so, and we were directed to go, on Monday evening, to another house, three miles distant from Mr. Koons', to have a second manifestation. Accordingly, on Monday evening, we walked over these hills, three miles, to a Mr. Tippie's.

On our arrival, we found a pretty large family of these plain, kind-hearted people, living in a large log-cabin with two rooms. Evening came on, and we retired into one of these rooms. We found quite a number of beds on all sides of the room, except on the side at which we entered, leaving quite an open space in the centre. In the centre of this open space was a large centre-table, upon which were two drums, a large and small one, drum-sticks and trumpets as at Mr. Koons', and some other musical instruments. Here we had the same manifestations as at Mr. K.'s, with a small addition, as they said, (I mean these mysterious beings,) to show us that these things were not done by the hands of men in the body. After the usual manifestations, they told us to extinguish the light. It was done, and a voice through the trumpet said, "*Light up.*" We did so, and during the interval of darkness, which lasted about one minute, the trumpet, which was oval at the large end, was placed on this oval end, perpendicularly, and a drum-stick balanced on the upper end. The idea came into my mind (though nothing of the kind was expressed) that this might have been done by a skillful hand in the body. Again they said, "*blow out the light.*" 'Twas done, and in a very short time they said, through the trumpet, "*Light up, and walk carefully.*" During this short interval of darkness, the small bell had been placed on the table, with the sharp point of the handle upwards; upon this stood a drum-stick, on its end, a book placed on the top of this drum-stick, edgeways, and another drum-stick ended up upon the edge of this book. Thus ended the second evening's manifestations.

On the following evening, at Mr. Koons', we had the same kind of manifestations as on the first evening, with the following additional manifestations. On that evening, after the usual manifestations, two sheets of white paper were laid upon the table by us, then came the illuminated hand, and with a pencil wrote a communication to me, of one page and a half of foolscap paper; and another, shorter one, to Mr. S. I saw the writing done by the light of this illuminated hand. Afterwards, this hand shook hands with myself and Mr. S. During the writing of the communication to me, a voice through the trumpet said,

"*He don't dot his i's; I will dot them for him.*" Then a pencil was taken and the i's dotted, but I saw only one hand.

I have thus given you what I saw and heard at Mr. Koons', leaving it with you and the rest of the world of philosophers to say by what agency these things are done. I make no comments.

FROM A FRIEND TO MRS. NICHOLS.

SOUTHPORT, ILL., Jan. 22, 1855.

I AM very, VERY glad to see by your last No., that you are so much engaged on the subject of Spiritualism. This is a matter which has engaged a good deal of my attention for the last three years. I have written, (as a medium,) some 15 or 20 lectures, which my friends are desirous to see published. But my own opinion is rather against that movement. They are written in pencil, and it would take more labor than I can spare to write them out for publication. The following are some of the leading principles or doctrines which are insisted upon in these lectures:—

1. That the spiritual and natural worlds are very closely connected.

2. That the human family are spiritual beings, *now*, and hence capable of intercourse with the spirits of those who have, as to the body, left this world.

3. That all which constitutes manhood is spiritual, and therefore indestructible.

4. That all the inspiration claimed by the ancient Prophets, Apostles, and other seers, was from the spirits of a higher sphere; and that the instruction thus given was, in most cases, adapted to the mental condition of those to whom it was addressed.

5. And hence, the sacred books of all nations have been adapted to the wants of the people who were to be governed by them.

6. That all spiritual instruction is to be received upon the same principle that the instructions of men in this world are received.

7. That the moral and religious teachings of a barbarous age are but poorly adapted to a period of greater advancement.

8. That the personal, individual immortality of every human being is proved by the manifestation of our deceased friends to us.

9. That every human being has one or more guardian spirits, whose duty and delight it is to watch over, guide and direct them.

10. That the main business of this life should be to learn and endeavor to obey the laws which surround and control us.

11. That these laws, whether they pertain to our physical or spiritual nature, are all of Divine origin, and cannot be violated without incurring and receiving the appropriate punishment.

[We should like to hear any sensible objection to either the nature or tendencies of this sort of Spiritualism.—Eds.]

THE PROGRESSIVE UNION:

A SOCIETY FOR MUTUAL PROTECTION IN RIGHT.

FROM NICHOLS' MONTHLY.

"THE PROGRESSIVE UNION; a Society for Mutual Protection in Right," is the title of a small but very neat pamphlet of over twenty pages. It contains an explanation of the name of the Society, above quoted; defining carefully what is meant by *Progressive*, as "fixing no arbitrary limits to the development, freedom, and aspirations of the human soul;" by *Union*, as "the harmonizing of congenial natures, working together for the same great object;" by a *Society*, not as an artificial construction, so much as a natural "grouping of persons truly related to each other, working together in freedom for the good of each and of all, without constraint or bondage, and from the volition of the highest love, and the strongest attraction." The object, *Mutual Protection*, is defined here, and further explained in succeeding sections, and there is, lastly, a definition of *Right*.

"Its Principles," our readers are already familiar with; they are here explained in a few brief and lucid paragraphs.

"The Objects" of the Union are, the promotion of these principles, and carrying them into practical life. The "Central Bureau," in publishing this pamphlet, and assuming the function, physiologically, of the germ, or heart, or united heart and brain of the Society, says, "We ask no protection, and offer none, in any wrong, either absolute or relative. We join hands and hearts for an assertion of principles, and, as far as practicable, for their realization."

"Our first object is Union—a true union, based upon common principles, and common wants. Union in sympathy; union in progress; union in a bond of mutual help, and the power of an integral and living organization. We do not expect or wish to bring together an artificial assemblage of discordant elements, but only to give an opportunity for congenial spirits, everywhere, to group together, to know each other, and to join in a hearty, voluntary, spontaneous co-operation in a common work, for the progress of humanity."

In the annunciation of the principles of human freedom, and in proposing the abolition of certain slaveries, we are met with the sa-

credness of contracts. It is a common proverb, that "a bad bargain is better broke than kept;" and men, by not only the higher law, but even the common law, are held to be absolved from all fraudulent and immoral obligations. The case is fairly stated in this pamphlet. The Union says:

"We respect contracts, actual or implied, so far as they are just and useful; but we do not admit the right of one generation of men to bind its posterity, and we claim the right of revolution, change, and progress, in all institutions, according to our varying conditions or wants. The promise to pay money, or labor, if given for an equivalent, is to be kept, if in the power of the person who promises. The contract to love a man or woman for a term of years, or a term of life, is subject to the same conditions. If fraudulent, it is void; if unjust to make, or impossible to keep, it must fail. We have abolished imprisonment for debt; and bankrupt laws free the poor debtor. So marriage contracts may be set aside on the ground of poverty of the affections.

"So long as people love each other no force of law, or external bond is needed to keep them together. When they cease to love, no such force or bond should hold them in the most cruel and repugnant of all slaveries. The love relations, like all others, are subjected to the principles of equity, are consistent with freedom, and should subserve the highest happiness of the individual, and of all individuals."

Next to the Objects of the Union, is a brief statement of its necessity, arising from social despotisms and discordances; the power of public opinion, in its blindness and bigotry; the weakness of isolated individuals to contend against it, and to secure their rights, and the consequent necessity of the Union of all advanced reformers, for "Mutual Protection in Right."

Its Organization is entirely novel, and entirely natural. "A true Society," says this programme, "founded upon the principles of Freedom, must not enter into arbitrary bonds. The greatest unity of action must consist with the most entire individual liberty." The first

step is the establishing a "Central Bureau in the city of New York, with a book of records, for the names of all persons who have the intelligence, the principles, and the courage, to enter this Society."

No fees or dues are required, beyond the cost of documents. Funds for specific purposes are to be raised as required, by voluntary contributions. This enrolment is the first work of organization.

The Method or Working is in a curious manner natural, or physiological. While the "Central Bureau," hidden and silent, is the centre, germ, or focus of organization, the chief work will be done by the distinct local organizations, answering to the foliage, flowers, and fruit of the external organism. The Central Bureau will furnish to each full member printed lists of the names and residences of every other member, in the district where he resides, or to the whole extent of the organization. Members living near each other, and in this way for the first time revealed to each other, will then form social groups, choosing their own forms of organization, and modes of action, the Central Bureau assuming no government, but only performing a central and connecting function.

The Action of the organization, as a power for good, a strength in right, and a defence against wrong, is briefly stated, and will be further enlarged upon, as required, in further reports. The Central Bureau says—

"We hope and expect, by the prestige of numbers, and the influence of character, and by our unity with each other, to achieve many rights; to prevent and redress many wrongs; and to take a first step toward the inauguration of a social state, of Equity in Commerce, of Toleration in Opinion, and of Freedom in all Right Action."

"We unite in freedom, for freedom; in right for right; to secure our own happiness, and the happiness of all beings.

"We ask of all humanity the right to live our own true lives, according to our own best judgment and clearest conscience; and we cheerfully accord to all men and women, whatever their relations to us, the same right to the freedom of a True Life, and the individual Pursuit of Happiness."

Some hints are given concerning the propagation of principles; provision is made for the reception of members as neophytes, or in a state of pupilage, who may not wish, from various reasons, to be fully committed to this work, or whose social conditions may prevent; but who may, nevertheless, in case of need, receive the protection of the Union.

The Future Objects of the Union are thus stated:

"The first step, to any great social movement, is to find out who is ready for it, who accepts its principles, and has the courage and zeal to work for its accomplishment.

"There is, then, a period of growth, of in-

cubation, or germination, (buds, leaves, and flowers,) of nurture, exercise, of education, or development. Finally, there is the maturity of fruition.

"When this society has the requisite numbers, when it is firm in principles, and earnest in labor, when it has developed its energies in this hand-to-hand struggle with the usurpations, despotisms, bigotries, and all the slave-ries of civilization, then will come—

"Either, a general Social Reorganization, spreading over the whole country, and introducing, everywhere, the practical realization of Equity, General Riches, Freedom, and Social Harmony;

"Or, those who are prepared for a higher and truer life than civilization affords, will gather to some genial climate and fruitful soil, and form a new Social Order, which will, by the example of its Practical Operation, regenerate Humanity."

There is then given the form of affiliation, and a printed blank, to be filled up by any person wishing to become a member; to be cut out and transmitted to the Central Bureau.

No clue is given, in this pamphlet, to its authorship, or to those who may claim the merit of this organization. Nothing has ever come to us, so wise, so simple, so practical, as this now appears to be. There is no clogging of machinery, and no fetters of constitutions. Everything is left free for the most entirely voluntary and spontaneous action, in the sphere of each individual's attractions. The first step is to introduce all advanced minds to each other, but not to bind or compromise them in any manner. They are free to do whatever they may be prompted to do, with or without the aid of the Central Bureau. There is no governing power, no assumption of leadership, but the voluntary performance of a necessary function of central or germinal organization.

Our skeptical friends will pardon us for saying, that though no hint of the fact appears in this pamphlet, there is evidence, internal and external, that it was conceived, elaborated, and written, by intelligences, who, in the higher spheres of supernal or angelic life, are earnestly working for the harmonization of human society. Still, as this is not claimed, it will not be urged. Let the Union be judged by its merits, and grow by its own vitality.

The pamphlet of "The Progressive Union" may be obtained by addressing the Central Bureau, Box No. 81 Cincinnati, Post Office Enclose a three cent stamp for one, six cents for three, or twelve will be sent, and in all cases pre-paid, for twenty-five cents, and larger packages in proportion.