

1850
Mr. H.
A Wolf in Sheep's Clothing Exposed.

See Rom. i. 27.

TRIAL

OF

ELDER ELEAZER SHERMAN,

BEFORE AN

ECCLESIASTICAL COUNCIL,

**HELD AT THE MEETING-HOUSE OF THE CHRISTIAN SOCIETY
IN PROVIDENCE,**

July 20 and 21, 1835.

“Let him that thinketh he standeth, take heed lest he fall.”—I Cor. x. 12.

THIRD EDITION.

PROVIDENCE:

H. H. BROWN.....25 MARKET-SQUARE.

1835.

Entered according to an Act of Congress, in the year 1835, by H. H.
Brown, in the Clerk's Office of the District Court of Rhode Island.



PREFACE.

IN presenting to the public the following Trial, the publisher is fully aware of the delicacy and difficulty attending the subject, and has seriously and solemnly considered every objection which can reasonably be made against it. That a minister of the gospel should be guilty of the vices recorded in the following pages, is a consideration sufficient, in the minds of some persons, to make every good man tremble for the fate of the Christian cause, and array every opposer of religion in opposition to Christianity.

That men making good professions should prove to be false, is no surprising thing. Satan fell like lightning from heaven; among the disciples of our Lord's choosing a Judas was found, and in almost every respectable church and society, hypocrites are to be met with.

But neither the scriptures, nor the experience of the Christian church approves of covering up the faults of those who are given to gross sins. The "scriptures, which were given us for our learning," teach us to "put away that unclean person from among us," and to "have no fellowship with the unfruitful works of darkness, but rather reprove them." The sympathy frequently excited among professors of religion, in view of the afflictions deserved by transgressors, is often a fruitful source of evil to the church. Sin is often represented as the *misfortune* of the transgressor, rather than as a crime. If the offence is grossly immoral, it is very likely to be covered up, as unfit to be known abroad; and the unwary are often ensnared and destroyed, for the want of that knowledge which a faithful exposure of the vices of others would have communicated to them.

This delicacy is especially felt in relation to most of the vices which we have felt it our duty to expose. Had it not been so, the perpetrator of these vices could not have so long escaped the detection of his brethren, of different denominations, who have ever been vigilant, and doubtless would have detected him long ago, but for that false delicacy which a vitiated public sentiment has implanted in the breasts of too many ministers and professors of the religion of Jesus Christ. Most of the cases of immoral conduct, as stated by the evidences in the case, were committed on young men, who were mostly or entirely ignorant of the extent of the evils they would sustain, by indulging in his vices.

It also appears that several persons have already been ruined by indulging in the vices Sherman has taught them, and there is still the highest degree of probability that many more will be ruined, unless they have timely admonition, and are faithfully instructed into the proper means of escape

and cure of the moral and physical evils increasing upon them by indulgence. As it is believed that many young men and boys who indulge in some of the ruinous vices exposed in this pamphlet, are ignorant of their tendencies, it is proposed to annex some extracts from respectable authors, showing their demoralizing and physical tendencies.

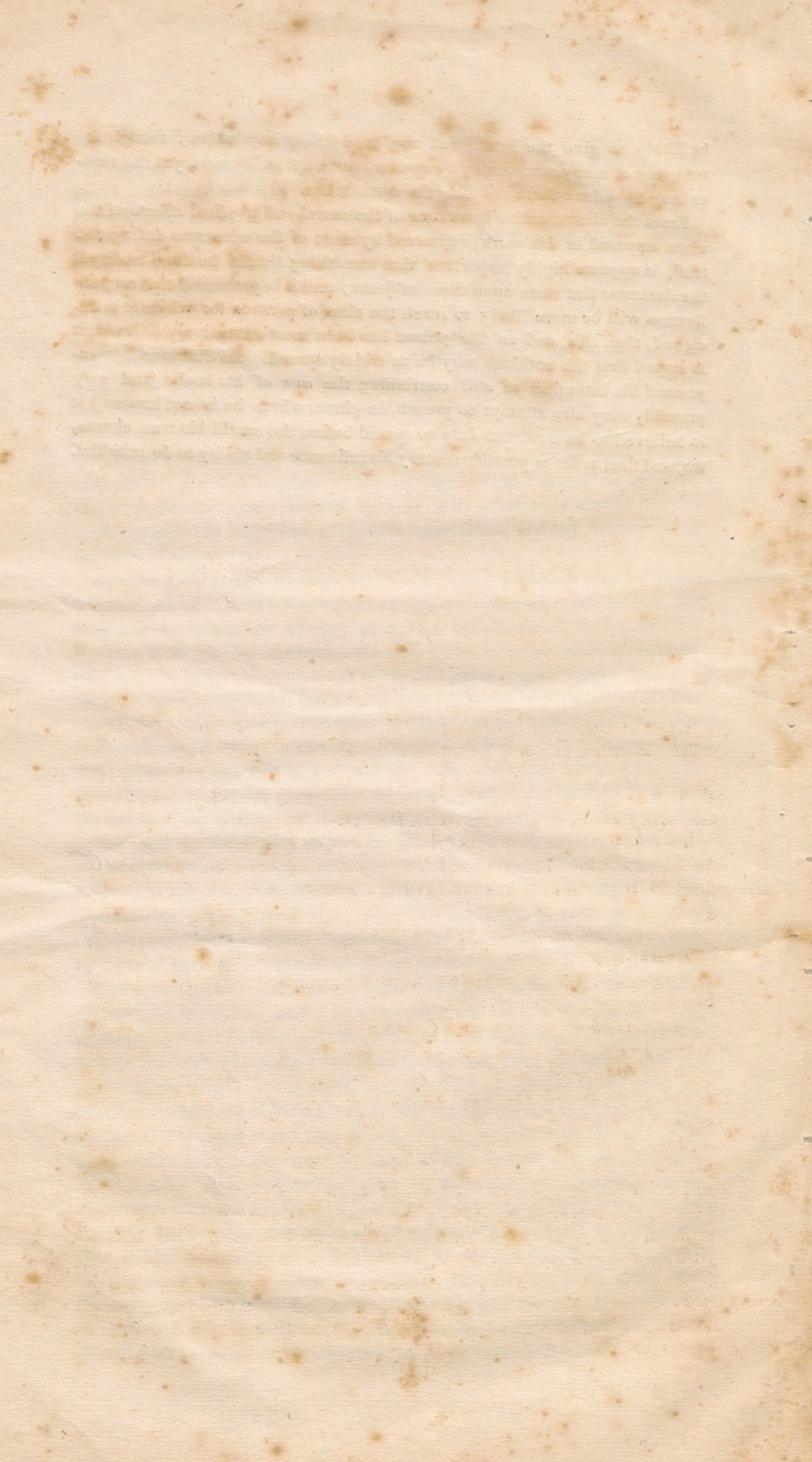
Should it still be objected to the publication of this work, that the nature of the facts it discloses is such as to have an immoral tendency, such persons we would remind of the saying of St. Paul; "to the pure all things are pure;" and it may be added with equal propriety, that to the impure, nothing is pure. It seems that many people are incapable of conceiving that others should possess virtues of which they are destitute themselves; hence, whenever any effort has been made towards moral reform, they always set about finding some extraordinarily bad motive for every uncommon effort. But this turpitude of human character is founded on ignorance and prejudice: our only hope of making men what they should be, rests upon the general extension of correct knowledge, and the sanctifying influences of divine truth.

By others, for whose feelings we have a sincere regard, it may be objected, that we have selected one from among a number of cases, which may have a more immediate bearing upon one denomination than another.—Perhaps it would be impossible to select a case of gross immorality, especially of the character exhibited in the following pages, which would not appear to the superficial observer, to cast reproach on a Christian brotherhood. But, if there be a case where most of the prevailing denominations in New England must necessarily participate in a common disappointment and reproach, it must be in this instance. No man has traveled more extensively, or been more generally received, than Elder Eleazer Sherman. He has mingled with all denominations, and been admitted to their pulpits; he has professed a sincere regard for them all, and participated with them in the ordinances of the gospel. He has received more of those tokens of fellowship and Christian affection, than it has been the privilege of many ministers to enjoy. And now, since his character is held up to public abhorrence, many persons are constrained, in the ardour of their attachment to him, to exclaim, "Can these things be so?"

The solicitations of Sherman's friends to know what has been proved against him, is another reason for presenting this work to the public. Many persons can hardly conceive what charges have been brought against him, or on what authority they have been accredited. For the better information of such, many of the charges, together with the names of the witnesses attesting to them, have been given in this work; though it is not pretended that all the charges are here stated, or that the whole testimony of the respective witnesses is given; for many of the charges, and the facts proved by several witnesses, were of such an exceedingly disgusting nature, that they were utterly unfit to be given in plain terms to the public. Hence the publisher has hesitated much about submitting this work to the public; but feeling the necessity of its publication, he has concluded to put much of the testimony in another dress of language, thereby disguising many of its disgusting features, and leaving out many facts which could not be hinted at with any degree of delicacy. In submitting what testimony we have given, great pains has been taken not to place it in such a light, as would

be likely to give the intelligent reader a wrong impression; though the meaning of many sentences may appear somewhat ambiguous, yet the reader may be quite safe in adopting the worst sense.

From the almost entire ignorance of the moral and physical effects of the vices exposed in this work, expressed by most of the witnesses during the trial, it appears highly important that something should be done to dispel the darkness that rests upon these subjects; and it is presumed that no publication will be more likely to reach the class of persons for whom it is designed, than this, and as the poison has been most extensively diffused, it is hoped that the antidote may be as widely spread. As Sherman has expressed his intention of still continuing the sale of his books (and very probably may also attempt to preach, in places where he is not known,) it is believed to be a solemn duty to spread before the world his true character, and thus as far as possible destroy his influence and ability to do mischief.



T R I A L
OF
ELDER ELEAZER SHERMAN.

PROVIDENCE, JULY 20, 1835.

AT the request of a committee appointed at a quarterly meeting previously held at Assonet, an Ecclesiastical Council was this day convened at the Chapel belonging to the Christian Society in Pawtuxet-street, in this city, for the purpose of considering certain charges against the moral character of Elder ELEAZER SHERMAN.

MEMBERS OF THE COUNCIL PRESENT.

ELDER HARVEY SULLINGS,
“ ZALMON TOBEY,
“ JAMES TAYLOR,
“ MARTIN CHENEY,
“ JAMES M'KENSIE.

The Council was organized by choosing Elder HARVEY SULLINGS Moderator, and Elder JAMES M'KENSIE Clerk. Prayer by the Moderator. Elders ELIJAH W. BARROWS, WILLIAM C. MANCHESTER, DAVID CURTIS and GEORGE COLLINS, being present, were invited to a seat with the Council.

The Moderator then stated the object of the Council to be that of ascertaining the correctness or incorrectness of the charges against the moral and religious character of Elder Eleazer Sherman.

On motion of Elder Taylor, the article in the New-York paper, derogatory to the character of Elder Sherman, was read, the purport of which will be fully understood by a reference to the testimony of the witnesses.

The Moderator then asked Sherman if the charges contained in the article just read, were true. Sherman in the most solemn manner appealed to the God of Heaven, and said that the article was not only false as a whole, but that *every charge it contained was utterly false.*

The Moderator enquired if any person present, knew from whom that article proceeded. Mr. George Haswell immediately arose, and said the facts contained in that article, had been stated to him by several respectable witnesses, and were by him forwarded to New York, where they were published; if he wished to know whom those witnesses were, he would refer him to Mr. Hiram Brooks, of this city, who was then present, and furnished him the account of Sherman's lodging with the young man, and treating him in the manner stated in the article referred to.

Mr. Brooks being enquired of, said he was the young man referred to; but as he had not yet learned what course of examination the Council intended to pursue, in this investigation, he should not speak of the truth or falsehood contained in that statement, until he should know what course he might take, to substantiate the statements he might make.

After considerable discussion between Mr. Brooks and the members of the Council, it was agreed that the party against the accused, have the privilege of bringing creditable witnesses to substantiate any charge of immoral conduct against the accused, since his entering upon the public ministry; and that they be permitted to ask the witnesses for and against the accused, such questions as would be necessary for eliciting evidence; and that they be permitted to make such remarks as the nature of the case might demand.

It was further agreed to ascertain whether the parties were in readiness for trial; both parties answering in the affirmative, the examination of witnesses commenced.

Mr. Brooks again being called upon to state what he knew respecting the correctness of the statement of Sherman's treatment and conversation with the young man, answered that he had the best possible opportunity of knowing the correctness of those statements, as he was himself the young man there referred to; though the statement had proceeded from him, without any expectation it would ever be published, yet truth and duty compelled him to say, in the fear of God, before the face of the man who had so solemnly denied it, that *every word of that statement was TRUE of Elder Eleazer Sherman.*

He said he met with Sherman as there stated; that it was the first time he ever saw him, that he consented to lodge with him, and in the latter part of the night, he was suddenly awakened by some unknown cause, but thought that he did not move before Sherman, arising upon one elbow, extended himself over him (witness) and kissed him. Not knowing what his motive might be, he remained silent until Sherman had repeated his strange manœuvre. He then showed signs of wakefulness, when Sherman began to take other improper liberties with his person; he immediately stopped him and told him (Sherman) that such conduct did not become any man, much less a minister of the gospel. Sherman affected to laugh, and said he meant no harm; but as he (witness) was a young man, he would in confidence, learn him many things which it was very necessary for him to know. He (witness) said to Sherman, that he had ever avoided all knowledge, as far as practicable, of such subjects, and thought his ignorance of them, one effectual safeguard to virtue; therefore he did not wish to be better informed. Sherman replied to him, he was glad to see him so scrupulously modest, and assured him that man was formed for society, and he must acquaint himself with all its social, domestic and connubial relations, if he would be happy and useful. He said it had been the business of priests and prophets to regulate the intercourse of the sexes, and he (witness) must necessarily acquaint himself

9

with all of these connections. [From this he proceeded to converse on the subject of *anatomy*, and made some remarks clearly showing the bent of his mind and inclinations.]

Rev. Mr. White, of Pawtucket, next stated that about two years ago, he became acquainted with Elder Sherman, while at Blackstone factory village; they lodged together, and some time after they had retired, Sherman passed his hand over different parts of his person: he at first thought he was asleep, but on gently removing his hand, Sherman spoke and began some conversation on the same topic which has been mentioned by the preceding witness. Witness remarked to him, that he considered such conversation highly improper, and very unbecoming to a minister of the gospel. Sherman replied that he thought it was very necessary that a young preacher should be acquainted with these things; that he made these remarks to him in confidence, but did not allow himself to speak thus freely to others.

James Allen, of Fall River, stated that he became acquainted with Sherman at Harrisville factory, about two years since; that at first he esteemed him a good man; but happening to lodge with him, after retiring he was disturbed in a similar manner to that the other witnesses had described; and that Sherman further attempted the accomplishment of his most diabolical purposes. Being asked by the Moderator, if he attempted actual ———, *Ans.* He did. Witness further testified that Sherman proceeded to make many remarks, which are necessarily withheld. Last winter Sherman came where he was again, and he, (witness) resolved not to lodge with him; but the women where he boarded, had heard of Sherman's conduct, and said to witness, if he left the house, they should; he therefore concluded to stay, and lodged with Sherman. Witness asked him what he thought of his former conduct. S. made no apology for it, but conducted again in a similar manner.

Silas Wood, of Johnston, stated that he became acquainted with Sherman about two years ago, and it so happened that they lodged together. Sherman conversed on all those subjects stated by the preceding witnesses, and, as appears from their statements, in precisely the same manner. At another time, witness went to Pawtucket, and there lodged with Sherman; that he was treated as on a former occasion. Mr. Brooks asked the witness if he *knew* Sherman to be guilty of actual ———? The members of the Council interfered, and said, if it were true, they did not wish to have it proved.* Mr. Brooks replied, that unless they could be exonerated from any false statement respecting Sherman's character, as portrayed in the New-York paper, he must necessarily put this question to several other witnesses. — Elder Curtis remarked that there was no need of further proof in his mind; that he had lately conversed with a very creditable young man in his neighborhood, who said he knew Sherman to be guilty of that most unnatural and abominable sin.

* This remark was made not with a view to suppress any testimony proper to be given, but that the witness might not say any thing to criminate himself.

Abial Smith, of Pawtucket, stated that he worked for Sherman in the years 1820 and '21, at which time Sherman carried on the cabinet-making business; that during a part of that time, he, (Smith) was much exercised in his mind on the subject of religion, and would have been glad if Sherman had conversed with him; but he never seemed inclined to converse on the subject of religion, but was always in private saying something about the women, and for the most of the time, his conversation was much like that which had been related by other witnesses. He had frequently heard him pervert passages of scripture to justify adultery. Sherman said to witness, that in 1820, when on his way home from Savannah, he called with some of the ship's crew at the houses of ill fame in New-York. He once attended a meeting with Sherman, at the brick school-house east of Fall River; that after preaching, Sherman fell from his chair, and lay apparently stupid for an hour or an hour and a half, and then arose and said he had been in a trance, and had been to heaven, and seen the glory of God and the happiness of saints and angels; and appeared much enraptured, in view of what he had seen; but on returning home, they lodged together and Sherman forgetting all he had seen in his *trance*, kept him awake an hour or two with the most vulgar and abominable stories.

Henry Ward, of this city, stated that four or five years ago, when going to meeting where Elder Sherman was to preach, in this city, Mr. Brown, a gentleman with whom he was boarding, requested him to invite Sherman home with him. Accordingly, at the close of the meeting, he introduced himself and gave S. the invitation, which he accepted. On their way home, he took his arm, which as they passed along he squeezed quite hard, several times, for what purpose he knew not then, neither does now. They also passed two females, which Sherman said he apprehended were bad characters, and stopt and looked after them a minute or two. Arrived at Mr. Brown's, they took some refreshment, conversed a while, had prayers, and then retired to bed. While undressing, Sherman said he wished he had a woman to sleep with. Soon after they were in bed, S. reached over and kissed him; he also began to talk and conduct as other witnesses have stated.

Mr. Rouse Spencer, of this city, stated, that while living at the Phenix Factory, he became acquainted with Elder Sherman; considered him a Christian man, and invited him home with him. After retiring to bed, Sherman began to converse about personal indulgences, &c. as had been stated by most of the preceding witnesses. Afterwards he met and lodged with Sherman at Natick. S. conversed with him in the same manner as before, and attempted to seduce him to his diabolical purposes. S. said if Avery had succeeded in his purpose of killing the child, and saved the woman, he did not think he would have been criminal; for it would have been disadvantageous to the child to have been born and lived under those circumstances.

Mr. Joseph Munroe, of Smithfield, called. Stated that at a quarterly meeting at Greenville, a few weeks since, he saw the

paper containing the charges against Elder Sherman's character, and asked Elder Maxcy Burlingame what he thought of them. Elder B. said, he thought they were probably correct, for he lodged with Sherman twice, about five years ago, and S. then conversed in the same manner with him, and conducted similarly to what has been described by other witnesses.

Mr. Brooks stated that he had also conversed with Elder Burlingame, who told him that nearly all which was charged against Sherman in the paper, he knew to be TRUE. Elder B. reprov- ed Sherman sharply, and told him his character was described in the first chapter of Romans, under the representation of a heathen, and unless he repented and reformed himself, a worse than a heathen's curse would fall upon him.

Elder David Curtis, of Fiskville, stated that he called on Mr. Henry Sweet, a highly creditable young man in his neighborhood, a few days since, and after the charges against Sherman's character had been read to him from the New-York paper, Sweet said that he had been intimately acquainted with Sherman, and *knew every charge contained in that paper to be correct*. He further said, that he knew Sherman to be guilty of ———, in its worst sense.

Mr. H. H. Brown stated that for several years past he had printed for Elder Sherman; that about six weeks ago Sherman called on him to print a pamphlet, vindicating himself from certain charges alleged against his moral character in a public print; that having examined the manuscript he told Sherman that he did not feel satisfied with it, and could not print it; that he went to Mr. Ward, (an evidence present) who stated before him and Sherman in substance, what he has this day testified. *Question by the Moderator.* Did he deny the charges in the presence of Mr. Ward? *Ans.* He denied the charge of adultery. He (witness) felt so convinced of Sherman's guilt, on the principal charge, that he solemnly admonished him to repent.

Mr. William Belcher stated, that having learned from Mr. Ward, Sherman's conversation and treatment towards him, that he (witness) when on Rhode-Island, three years ago, stated them to Sherman, who solemnly denied every charge.

Here Mr. Sherman arose, and made some remarks in regard to what had been testified against him, admitting if it were true, he believed his character must stand in a bad light to the Council, and made some remarks which went to impeach the character of the witnesses. Here the Moderator called on him to produce his witnesses, to rebut the charges or vindicate his moral character. Not having any present, he handed in a paper, being a communication from the Committee of the Church in Phenix, testifying to his past usefulness in that place, and on account of the charges published against his moral character, they had refused his ministerial services. He also presented a written statement of his own, attempting to show a combination against him, for the purpose of persecuting and ruining him.— He said he had witnesses at the Phenix Village, whose testimony would go to affect the characters of the witnesses who had testified against him. The Moderator enquired how soon they

could be produced. He thought by to-morrow morning, at nine o'clock. The Council, therefore, on motion, adjourned until to-morrow morning at nine o'clock, to meet at this place.

TUESDAY, JULY 21.

At nine o'clock the Council convened agreeably to adjournment, meeting being opened by prayer, by Elder Tobey. It was voted by the Council, that all present be requested not to publish any statements of the proceedings of this Council, before submitting the same to their inspection and approbation.*

Mr. Sherman's witnesses not having arrived, he (Sherman) repeated the remark that there was a combination against him, originating from malice, &c. He said that in the conversation with Mr. Brooks, that he (Brooks) conversed freely on the subject discussed. Mr. Brooks denied it, saying he did not recollect asking Sherman but one question, that was, respecting a statement which he thought was incorrect. *Question by Mr. Sherman.* Did you not say, but a short time before that statement came out in print, that you should like to hear me preach? *Ans.* Perhaps I did; but it was not because I had any fellowship for you, as a suitable man to preach the gospel, for long before that, I became satisfied of your character. My only motive in hearing you, was to ascertain the probable effect of your preaching, for I had heard you reputed as a minister who had been instrumental in conversions. It seemed hard to account how a bitter fountain should send forth sweet waters; but recollecting that John Bunyan was awakened through the instrumentality of one of the public women in London, who did not profess any thing better than her wonted abominations; it did not seem so hard to account how some persons might be truly awakened through your instrumentality.

Question to Brooks, by Sherman. If I were such a man as you represent, why did you not come to me as a Christian brother, instead of publishing me to the world? *Ans.* I cannot go to a man and treat him as a *Christian brother*, whose conduct has been such as I know yours to have been. I should as soon think of laboring with a fallen spirit from heaven, as with a man who can be proved to have carried on, amidst a flaming profession of religion, the most abominable debaucheries for fifteen years. St. Paul said to Timothy, in relation to such gross offenders, 'them that sin, rebuke before all, that the rest may fear.'

Question by Elder Taylor to Brooks. Was you not under the influence of prejudices, on a denominational account. *Ans.* I hold sentiments peculiar to my own denomination, but do not think that any motive had any material influence on my mind, but that of ridding the religious world of a man who was basely imposing upon it.

* It may be proper here to remark, that the copy of this pamphlet was read to Elders Harvey Sullings, Martin Cheney, Zalmon Tobey and E. W. Barrows, before the work was put to press, and they expressed their approbation of its publication, with the exception of Elder Cheney, and he fully agreed with his brethren as to the correctness of the report of the trial, and only differed with them on the question of the expediency of publishing the same. The copy would also have been read to Elders James Taylor and James M'Kensie, but their more distant residence rendered it very inconvenient.

Mr. Sherman's witnesses having arrived, the Council proceeded to their examination.

Mr. Thayer being called, stated that at Elder Sherman's request, he with some others went to see Elder White; that he asked White if he was the author of the article in the New-York paper, to which White answered he was not. He then asked him if he believed those charges to be true; that White answered he believed some of them were true. Sherman then asked White if he did not, a short time since, say he (witness) had nothing against him? *Ans.* I think I expressed myself in that manner, meaning I had no malice against you; but I did not mean to say that I had no reason to disapprove of your immoral conduct.

Mr. Briggs stated that he was present at the conversation alluded to by the other witnesses, that he asked White if he had any thing against Sherman, why he had not taken the gospel rule; Mr. White replied that he thought the nature of the case was such as not to require regular labor with Sherman.

Mr. Thayer being again called upon, stated that he had conversed with Mr. Wood, and that he then said, in relation to the piece in the paper, that he never knew Sherman to converse in just such a manner. Mr. Wood then explained himself, saying that he said to Mr. Thayer, that he never heard Sherman use just such language as was used in the paper; but he had heard him converse on the same subjects, and that he believed the substance of what was in the paper to be true.

Mr. Ross was then called upon, but said only a few words, and those were so low as not to be heard by the reporter.

Sherman here made some remarks respecting some of the witnesses, especially to Mr. Wood; he acknowledged that they lodged together, and they both had taken too great liberties with each other, [hereby contradicting his own denial of the charges at the commencement of the examination,] but he (Wood) began first.

Mr. Wood here denied the assertion, so far as it respected himself. *Question to Wood, by Sherman.* Have you not frequently asserted that you were ready to state things against my character? *Ans.* I have frequently said I would tell what I knew, if called upon.

Question by Sherman to Allen. Did you not, when I called upon you at the shop, manifest friendship, and said you would come and see me, and that you thought the paper containing the charges against me was of a slanderous character? *Ans.* On your invitation to visit you, I said if I came that way I might, perhaps, call on you. In relation to the paper, I was not prepared to express a decided opinion about it; for I had but just seen one number, and only read a few lines in that; but I had heard it much spoken against by others.

Question by Sherman to Spencer. Did not some gentlemen come to you and inquire if you had any thing to contribute to the "Light?" *Ans.* Some gentlemen, who are now present, came to me and enquired respecting your conduct. I told them in substance what I have stated before this Council.

Question again by Sherman to Spencer. Did not some persons ask you if you were not the author of the piece in the paper? *Ans.* I was asked if I were the author. I told them I was not; but I presumed that whoever did write it, told the truth.

Here the examination of testimony closed, and the parties consenting to submit the case to the Council without plea or argument, the Council adjourned, to meet at one o'clock, to deliberate and decide on the case.

1 o'clock, P. M.

The Council convened agreeably to adjournment, and after a short consultation, unanimously agreed to the following, after which Elder Sherman was sent for, and the decision of the Council read to him in the following words:

"We, the undersigned, having been appointed by a respectable number of Elders belonging to the Christian denomination, to examine into certain reports in circulation, injurious to the character of Elder Eleazer Sherman, met in Providence, R. I. on the 20th day of July, 1835. After patient'y hearing the testimony for and against him, and also his own statement relative thereto, having seen the accusers and accused face to face, in the presence of Ministers of other denominations, yet we are under the necessity of saying that Elder E. Sherman, in our judgment, is guilty of gross immoral conduct, and that we cannot and do not approbate him as a Minister of the Gospel, and we pray that he may repent and receive forgiveness of God, through Jesus Christ.

HARVEY SULLINGS,	}	<i>Christian Elders,</i>
ZALMON TOBEY,		
JAMES TAYLOR.		
MARTIN CHENEY,	}	<i>Freewill Baptists,</i>
JAMES A. M'KENSIE,		

COMMITTEE.

The undersigned having been present at the investigation, by invitation of the council, do concur in and approve of the above report.

WM. C. MANCHESTER,
GEORGE COLLINS,
ELIJAH W. BARROWS."

After the above decision was read, Elder Tobey was requested on behalf of the Council, to address Mr. Sherman, which he did in a most faithful, solemn and appropriate manner. All present were deeply affected, and Sherman, we understood, wept aloud.

To a question afterwards put by the latter, as to what it would be his duty to do, in case any of his friends should be desirous of hearing him preach, he was replied to by Elder Tobey, that he ought not, if he regarded his own personal safety, to attempt to take any active part, in any religious meeting whatever, either by preaching, prayer or exhortation, until his brethren were fully satisfied of his penitence and entire reform. He was advised to enter on some secular business, by which he might obtain an honest livelihood, and by his future course evince his repentance to be genuine and sincere.

A P P E N D I X.

SOLITARY VICE.

A summary of the evils of this dreadful sin, is presented in the subjoined sketches, which though somewhat repetitional, are invaluable from the respectability of their sources, and the faithfulness of their descriptions. The first is from Tissot, M. D. The second from that eminent divine, and fearless advocate of purity, Dr. Clark.

1. "The principal characters in the frightful picture are—a general wasting of the animal machine, debility of all the bodily senses, and of all the faculties of the mind: the loss of the imagination, and of the memory: imbecility, the shame and disgrace attendant upon it; all the functions disturbed, suspended; or painful, long, severe, disgusting diseases; the pain sharper, and constantly recurring; all the diseases of old age in the period of vigor; an inaptitude for all the occupations for which man was born; the humiliating thought of being only a useless weight on the earth; the mortifications to which he is daily exposed; the disgust for all honorable pleasures; weariness, an aversion for others, and for himself; horror of life, and the dread of some day committing suicide; anguish of mind worse than pain, and remorse worse than anguish, which increases daily, and doubtless assumes new power in view of the time when the soul will perhaps serve for eternal punishment, and unquenchable fire."

2. "The sin of *Self-Pollution* is in many respects several degrees worse than common whoredom, and has in its train more awful consequences, though practiced by numbers who would shudder at the thought of criminal connection with a common prostitute. It excites the powers to *undue action*, and produces *violent secretions*, which necessarily and speedily exhaust the *vital principle* and *energy*; hence the muscles become flaccid and feeble, the tone and natural energy of the nerves relaxed and impeded, the understanding confused, the memory oblivious, the judgment perverted the will indeterminate, and wholly without energy to resist, the eyes appear languishing and without expression, and the countenance vacant. The *appetite ceases*; for the stomach is incapable of performing its proper office; *nutrition fails*, tremors, fears, and terrors are generated; and thus the wretched victim drags out a most miserable existence, till superannuated even before he had time to arrive at man's estate, with a mind often debilitated, even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried to the awful presence of his Judge. Reader, this is no caricature, nor the colors overcharged in this shocking picture. Worse woes than my pen can relate, I have witnessed in those addicted to this fascinating, unnatural, and most destructive of crimes. If *thou* hast entered into the snare, flee from the destruction of both soul and body that awaits thee. Whether this may have been the sin of *Onan* or not, is at present a matter of small moment; it may be *thy sin*, therefore take heed lest God *slay thee for it*."

There are cases in which the *public* good requires a sacrifice of *personal* feeling. Speaking of the importance of enlightening the public mind on the subject of secret licentiousness, Mr. Graham, lecturer on "the science of human life," remarks:—

"Gladly would I have been silent, had there been some other person to discharge this duty:—but who else living, has been placed in a situation to see what I have seen, and hear what I have heard; and been led to trace back so much of human suffering to this early vice, as the first and principal source of all? To whom else have such heart-stirring appeals been made on this subject? 'O, as you hope for mercy, show me, show others a way to escape from this evil, and you will be happy in the consciousness that you have saved at least one of your fellow creatures from destruction! This is my only chance for escape; do, do for humanity's sake, teach me the way.' Language such as this has come to me from many an unfortunate sufferer; and shall I turn a deaf ear to it?—Shall I close my heart against every touch of sympathy, in the cold and selfish policy of avoiding the misrepresentations and obloquies of the ignorant, the prejudiced, the bigotted, the corrupt and the malicious?—No: painful—deeply painful as the censures and revilings of my fellow-creatures are to me, still my sympathies for suffering humanity are paramount, and I will discharge my duty; and if I can be the means of arresting the progress of one of the most extensive and calamitous evils that afflict the human family, I can well afford to bear even the persecutions of a single generation: knowing that the time will come, when truth shall be triumphant, and when not only my actions, but my motives, will be correctly estimated."

Extract from the Penal Laws of Rhode-Island.

SEC. 6.—And be it further enacted, that any person being convicted of sodomy, or being accessory thereto before the fact, shall for the first offence be carried to the gallows in a cart, and set thereon for a space of time not exceeding four hours, and thence to the common jail, there to be confined for a term not exceeding three years, and be fined not exceeding one thousand dollars; and for the 2d offence shall suffer death.