RELIGIOUS.

CONTINUED FROM EIGHTH PAGE.

time of His passion He exclaimed, "My soul is exceedingly sorrowful, even unto death."

THE BROOKLYN CHURCHES.

Henry Ward Beecher's Opinion of the Patriarchs in General and of Moses in Particular—Dr. Scudder's Free and Easy Talk About Meekness and the Benefit of Good Temper—Rev. Mr. Pomeroy on White Lies.

PLYMOUTH CHURCH.

Sermon by Henry Ward Beecher—Pain an Educator—The Aim of God's Government—Men to be Loved Into Goodness—Happiness to be Universal Finally.

Mr. Beecher delivered one of his most powerful sermons yesterday, taking his text from the Book of Exodus, chapter the thirty-third, the eighteenth and nineteenth verses, and chapter thirty-fourth and fifth to seventh verses—"And he said, I beseech thee shew me thy glory. And he said, I will make all my goodness pass before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children unto the third and to the fourth generations." Moses, said he, was the one great man of antiquity. Although there is a certain venerableness in the patriarchs, though they are types, they said little and did little worth recording, and they have left as a legacy very little. Moses was not only great measured by his own time, but measured by any time he was great. His institutes are not worn out to-day. The spirit of Mosaic economy has been breathed into universal government.

IT WAS GIVEN TO THE JEW

to develop the moral side of human nature. Moses began his public career at a time when most men are ready to die. For forty years, beginning at eighty, he administered national affairs. In recounting the great worthies of antiquity, the writer of the Epistle to the Hebrews speaks of Moses as one who endured through faith. It is a matter of profound interest, then, to know what were the ideas of God that inspired him and lay at the bottom of the Mosaic dispensation. The people had gathered at the base of Sinai. Moses was filled with a deep sense of dreadful responsibility, and he said unto the Lord, "Show me now Thy way, that I may know Thee, that I may find grace in Thy sight; consider that this nation is Thy people." So the Lord descended in a cloud and stood with him there. God showed his goodness in answer to Moses' desire to see His glory, as if His goodness was His glory. "What are those views, Oh! my God," said he, "by which I shall educate this great people?" He asked God for a charter, and in answer to this practical demand God gave this view of his own nature:—

JEHOVAH MERCIFUL AND GRACIOUS,

long suffering and forgiving. You will observe that in this declaration of Himself, made for the specific purpose of the highest use in life, the very centre is that God is a God of goodness, but that there is no absence of primitive administration. There is the omission of what are called the natural attributes of God. There is nothing said of power and wisdom. Not that these are not divine elements, but they are not characteristic elements. These elements are to God what the body is to us. God declares that His divinity resides in the central element of goodness. But this long suffering and patience must not be interpreted into moral laxity. It is the goodness of one that will not leave untried all appropriate influence to give victory to what is resplendent in goodness and ineffable in purity. God is

NOT WEAKLY INDULGENT,

but he desires men's happiness, and therefore develops them so that they may be happy. Nature teaches plainly the doctrine of penalty, and nature obscurely teaches healing also. If a man disregards the law of gravitation and breaks his leg he learns penalty; but he goes home and gets well and learns forgiveness. Nature teaches penalty and hints remedy. Providence teaches penalty. Men feel that to do right is the best way to find happiness. We praise the sternness that gives present pleasure for future joy. We praise goodness seeking goodness at the expense of pain. But is there a Divine being that uses pain for the sake of pain? Is there suffering for the sake of suffering? And this question every man asks as well as Moses—What is the centre from which penalty springs?

IS THE PAIN WHICH WE SEE

in human society, from the bottom clear up to the top, for pain's sake? Men have said that it came from a Divine Being that loved suffering. Others have taught that God loved men when they were reconciled to Him, but that when they were on the wrong side of Him He took pleasure in giving pain. As expressed by the Westminster Catechism:—"Of His own free will God created a race, a large portion of which should be lost, for His own glory. He will by no means clear the guilty." This little qualifying phrase is all there is on the stern side, while all the power of description is given to the side of forgiveness. He says:—I am educating men and if necessary I will apply pain; but it is for the well-being of those under my teaching. It is in the goodness of God, then, that we are to find the explanation of the whole economy of the old and new dispensation. There is a point in the text that I have not yet noticed. "I will be gracious to whom I will be gracious." There is a significance to me in this idea of a God who has liberty. If you ask science it will tell you that God has made a machine and His business is to oil it. That God is

A GREAT MILL GRINDER,

and He stands grinding out everlasting grists, and if you want anything you must carry your bag to the mill. Tell men to pray and they laugh and say, "God governs by law; He can't stop law and give special gifts." Some have got so far that they use the word force, and say that there is a force behind the law. They say that God can tinker the machine a little, but he can't do anything without his machine. God is left a pigmy of the universe—once powerful to create, but now powerless to control. God is represented as having laid the egg of the universe, and now the universe is going on, and God cannot change it or modify it. There is great force then in this declaration, "I will have mercy on whom I will have mercy. I am not absorbed in the machinery of the universe, but am a God greater than my own laws." Men say that a miracle can't be. Why can't it be? If the divine mind was competent to make a quality can't it change a quality? I hold that

THE VERY CAPITAL OF NATURE

is the human soul, and the economy of rock and soil is mere nest-building. There is nothing more clear than that there is personal liberty to vary law. I can make an acre barren or make it bring me a hundred bushels of corn. I can make a wilderness of the world or I can transform it to a garden and can impregnate dead law with the fire of my brain. Civilization is only another name for what man has done with natural laws. Is God a mere locomotive on iron tracks? This is a base conception. We are the best part of nature. You and I are the cream and all the rest is milk. And if you and I can do what we do how much more the Omnipotent, the great Goodness, the Overpower! These ideas of Moses need to be emphasized in this age, when the young are listening superficially to superficial teaching. I am often asked,

"WHY DO YOU NOT PREACH

the atonement of Christ more? I preach the nature of Christ and His teaching. I claim Christ to be the representation of God. I preach Christ, His love, His patience. I preach Christ to every side of human nature—to comfort, to guide and instruct. After all men say, "Why do you not preach atonement?" What is His atonement?

THE ATONEMENT OF CHRIST

is Christ himself. It is the inherent and everlasting mercy of God. It is the tendency of God to recuperate and heal. Historically this forgiveness of God is eminently developed in Jesus Christ. The only thing that the New Testament does explain is that the atonement of Christ was but the development of the everlasting love. The disclosure was by His life and death, but the thing itself was from eternity. This takes away all the machinery; all the dogma that God could not foregive till His son died and made Him good natured. The central reason why God forgives is because

HE LOVES TO FORGIVE.

Why did Howard go to alleviate the woes of the world? Because he had love which was only a spark from God. Every man that loves has in himself an interpretation of God's goodness, a goodness that works by smiles if possible, and if not, by frowns. Pain is but the right hand of love working for the recuperation of the sick. A malign God never will make a virtuous world. When the father is stern the child braces itself. But when, in the twilight, the mother comes and puts

HER ARMS AROUND HIS NECK,

he breaks down and confesses all. There is but one place where anything like justice is administered, and that is in the family. The flail, the sword, the cross are used; but the victim hangs upon the cross and not the substitute. If a man does wrong he can't get back any more than a gull can fly against the wind. What we want blazed abroad is that there is a God of love, who hates sin and punishes it, not for sake of suffering, but for healing. All administration of pain is void unless it reaches back to love and forward to recuperation. You can't make bad men good unless you can

LOVE THEM INTO GOODNESS.

When I look at the way in which we deal with criminals I think it is the most piteous sight in the world.

THERE IS NO PLACE

where God can sit, and be happy while he looks upon irremediable woe. The best fruits ripen slowly, and let us hope that the time is coming when benevolence, justice, long-suffering, patience and love shall rule, and that men shall be rounded up into perfection. If you understand nothing else of this sermon, you can at least see that he is most like God who is most generous and tender, least patient with himself and more patient with others, and that he is not the nearest God who goes oftenest to his closet, but he who generates most love.

CENTRAL CONGREGATIONAL CHURCH, ORMOND PLACE.

Sermon by Dr. Scudder—Touching Peace and the High Commission.

At this church yesterday morning Dr. Scudder delivered the sermon of the day to a very large and interested congregation. Taking as the basis of his somewhat erratic discourse Matthew v., 9, inculcating the doctrine that the makers of peace are blessed, the preacher, by a variety of illustrative anecdotes, impressed upon his audience the fact that an innate desire for

PEACE IS THE HARBINGER OF SUCCESS

in almost any human undertaking. Gathering strength from the growing and blooming of flowers, he strewed them along the pathway of his subject, and certainly strongly impressed upon his hearers the benefits arising from a peaceful, genial method of inculcating, not only divine truths, but also all the other and congenial lessons which make up the duty of life.

After many pertinent proofs of the soundness of the lesson of his text the somewhat erratic divine proceeded to declare, with personal reminiscences, that in the education of the mass we must train our thoughts to expression in kindly wit and general humor. Quoting from Solomon, he showed the advantages, in teaching, of a merry heart over a soured, morose and forbidding character. Speaking of the latter he impressed the belief that on going to

SUCH FELLOWS,

you found them dried up in their bones—cross, crochety and cold—very icebergs in their physical and mental make-up—the very antipodes of an inclination to please. In illustration of his view on this subject he told the story of the time when he was a school teacher in India. There he found highly excitable congregations, as ready as a commune Frenchman to fly off on the ghost of appearance of anything bordering upon what they might not choose to like, and in dealing with them he had always found it the better part to be kindly peaceful, always genial, and to put upon even their imagined troubles the kindliest possible aspect.

THE TRUTH

was always the most impressively received when presented in a pleasant, genial way. A timely joke always had better and more lasting effect than an untimely curse. Even among such specimens of humanity he had always found that they were really better than they appeared, and that an effort to impress them favorably with the divine truth was always the more effective the more kindly the effort was made. And in impressing the lesson of the fact on the minds of his hearers he noted the other fact—that with a man whose duty it was to teach found almost invariably that even his wife was averse to telling him that he had a cold, cross, grumbling and disagreeable, impetuous and unpleasant way of declaring his truths.

LESSONS UNPLEASANTLY GIVEN

were very apt to be unpleasantly received, and a persistence in unpleasantness in the teacher was sure to provoke its growth in those he taught; and that a precisely opposite feeling produced a precisely opposite effect he proved by an illustration that came right home to the point. He was on a time in

A STAGE COACH

going somewhere, and to the lesson involved it matters little where. On the way they met a wagon going the other way. The road way was narrow and fearfully bad—as country roads always are—and when the coach arrived opposite the other wagon it was simply a question of who should turn out and let the other pass. To have sworn at the driver of the other vehicle would simply have determined him to hold his own in the middle of the road. He had equal right of way, in his own regard; and to have informed him of the superior claims of the stage coach would simply have made him riled. That course was not pursued. Instead of informing the driver of the opposing vehicle that the vehicle in front of him was a public conveyance, and that such conveyance had prior right of way, the driver was spoken to pleasantly; informed of the fact that the stage was a stage and that it was nearly full, that it would be exceedingly difficult to squirm it around in the mud, and asked if he wouldn't, as a favor,

JUST SWING HIS CART OUT OF THE WAY.

And he did it—took a warm-hearted pride in doing it—and the stage went on its way. And that was the way always. Use kindly words, and if what you say is right you find more and more earnest followers than epithets can command. In continuation and exemplification of his subject and of its correctness he told the story of the vicious man who, with denunciatory curses, followed a father to his door, heaping profanity upon him because he had lost his way, and who was mollified and made ashamed when the old gentleman, on reaching his door, called to his son, and, bidding him bring the lantern, made him light the stranger home as carefully as he would were he showing his father the way. Thus did the preacher prove that

THE WAYS OF PEACE

were the ways of pleasantness. And thus did he show that all that we do should show that we are promoters of peace and encouragers of tranquillity, and by doing what we do in accordance with the maxim laid down, he proved that the effect of the lesson would be to elevate our aspirations—to render quarrelling more difficult and peace more enduring; and in impressing the lesson of his discourse upon his congregation he made reference to the doings of the

JOINT HIGH COMMISSIONERS,

for whose work he was thankful, and for whose effort in the cause of honorable peace he expressed the warmest thanks. Formerly the minds of statesmen had been engaged in solving the problem how best and most numerously to kill. The later effort had been to arrive at a permanent cure. The effect upon the nations at large must, he felt, be good, and, following the train of thought laid down with his text, he claimed that the course which was good for the nation without was good for the man within. In all our movements, in every effort for good, kindness should underlie our actions, friendly feeling be the inciting power, and more of good would follow than from any opposing course.

ROSS STREET PRESBYTERIAN CHURCH.

"White Lies"—Sermon by Rev. Charles S. Pomeroy.

The Ross street Presbyterian church ever since its organization, about eight years ago, has been worshipping in a neat chapel on Wilson street; but they hope to occupy a spacious edifice, now being erected in Ross street, next fall, the corner stone of which was laid last week with appropriate ceremonies. Yesterday morning the pastor, Rev. Charles S. Pomeroy, preached a discourse upon

THE SIN OF PREVARICATION,

taking for his text the eighteenth and nineteenth verses of the twelfth chapter of Genesis—"And Pharaon called Abram and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, Sue is my sister? so I might have taken her to me to wife. Now, therefore, behold thy wife. Take her and go thy way."

In opening the discussion of his theme the speaker made some general observations, remarking that men made religion too much of a science and too little of a practical duty. Many men would starve with a meal before them if they hesitated to eat until they understood the origin and manner of the production of food and the mode of its operation upon the physical system. The bread of life that Jesus Christ brought down from heaven has no nutriment for the man who will not confide in the honesty and wisdom of the Giver. The patriarch Abraham has been presented as one of the very noblest examples of sacred history, and was characterized as

THE FATHER OF THE FAITHFUL,

from the unhesitating trust in God which marked his eventful life. Whatever may have been the command, if God was the speaker Abraham's obedience was ready. And yet even in the life of that great man there were blemishes, one of which was seen in the passage selected for meditation. The first lesson which they should learn from that episode in the patriarch's life was that men make injurious changes in trying to better their position in life. Abraham was driven by the fear of famine to go among idolaters, but in so doing hazarded another trouble—the loss of his wife, Sarah, by his misconduct, and was obliged finally to quit Egypt and return to the famine-stricken land, which, in reliance upon God, he never should have left. Men seldom sought a changed course of life which was likely to lead through moral perils without a reason, express or implied. Sometimes that reason was personal pleasure or reputation or desire for increased influence; but the most plausible plea was that of necessity. This point was dwelt upon at length, and in the course of his remarks the speaker said that the necessities of party "plaster over" political fraud, and the necessity of maintaining a certain conventional standing in society was used to justify all manner of fashionable follies. The beginnings of fearful falls are traceable to impure imaginings, and the

RESULTS OF VICE

will be gathered sooner or later. God did not always interfere to restrain from sin any man who voluntarily encountered temptation. It was better to stand the famine in Canaan than to go down into Egypt for relief.

The speaker then followed Abraham down among the Egyptians and considered his unsuccessful dissimulation there. He passed off Sarah as his sister, hoping to secure his own safety in case some noble, attracted by her beauty, should endeavor to make away with him, but in reference to the king he took a wrong course; for although by Oriental custom a monarch might take his sister, to take a man's wife without his consent would be an outrage which not even those despotic rulers would attempt. She was at this time sixty-five years old, but if anybody was disposed to be amazed at the statement that she was beautiful, he should bear in mind that at that age human life was twice its present proportion. There was no justifying the patriarch's conduct, for he meant to deceive by denying that she was his wife. Abraham has numberless imitators at the present day among those who preserve an excellent reputation for truth and veracity, but who, from custom, necessity or advantage, were continually and almost unconsciously perverting the truth. There was no sin more habitually and more thoughtlessly committed among all classes than

THE SIN OF LYING.

If profanity should be heard from the lips of every one as often as false statements blasphemy would seem outrageous. People generally only considered falsehood in its blackest associations. When untruths were considered excusable they were called "white lies," and after being whitened they seem to lose their character. Flattery was nothing but a lie well dressed, to make it look agreeable. A great many men and women seemed to live and move and have their being in an atmosphere of "white lies." There were artifices practised by men in business who would be willing to go to the gallows rather than commit perjury, whose whole life was made up by these imperceptible, minute insincerities; but they spoil the integrity of the character if otherwise good men, just as the pricking of ten thousand points would dim the lustre of a burnished shield.

MERCHANTS PUT LYING LABELS ON THEIR MERCHANDISE,

and insert grossly exaggerated advertisements in newspapers, without the least fluttering of conscience, because it is the custom of trade. Speakers promise to deliver addresses and get their names in the papers and on the programmes, but that is the last that is heard of them, and mechanics promise what they have reason to think they cannot perform, for fear of losing their contracts. The innate truthfulness of any character is tested by small rather than great things, and it was with truth as with Christian fidelity that he who is faithful in that which is least is faithful also in much. Young men in business were counselled to go out upon the current of God's providence rather than to sanction the lying commercial customs of the day.

In closing the speaker dwelt upon the fact that there was a kind of moral perjury blacker than any other species of falsehood, which, though not injuring a man's reputation among his fellows, rendered him guilty of breaking his vows to God. He urged those who had not believed in the Lord Jesus Christ to repent of their sins and keep the vows which they had so often made and failed to fulfil.

SERVICES IN WASHINGTON.

Dr. Newman in His Pulpit Again—How Christians Commence Backsliding—The Late Bishop Clarke's Bequest to the Church.

METROPOLITAN METHODIST EPISCOPAL CHURCH.

Dr. Newman on the Various Phases of Apostacy.

WASHINGTON, June 11, 1871.

Rev. Dr. Newman, who was absent from his pulpit last Sunday, reoccupied it this morning and preached a sermon from the text, "Gray hairs are here and there upon him, but he knoweth it not"—Hosea, vii., 9. We grow old rapidly, he said, yet most persons are unwilling to think themselves or be thought old. There is a strange feeling in the human soul against

THE IDEA OF INCREASING YEARS.

There are some persons who will never tell their age, yet they cannot disguise the fact that time is passing on and the number of their years is increasing. Art is called in, not to aid, but to disguise nature and to preserve the appearance of youth. It is a strange infatuation, for every department of life, infancy, youth, manhood or old age, is beautiful, and this delicacy touching the growth of years is as false as much of

THE SO-CALLED MODESTY

that prevails in society. The train of thought is suggested by the bold rhetorical expression of the text The inspired writers drew their illustrations from three worlds, borrowing similes from nature, drawing arguments from history and compelling poetry and philosophy to do their bidding. In the text the Prophet draws upon human nature for illustration. He would describe a class who have been drawn astray, but whose departure has been so gradual that they have not known it. The speaker then called attention to some of the gray hairs which are seen here and there upon the members of the church. Three kinds of apostacy are mentioned in the Bible—partial, total and final. Partial apostacy is that of the heart, the estrangement of the affections, the stupidity of the conscience. It was said of the Church in Asia Minor that it was neither cold nor hot; of another Church that it had forsaken its first love, and a significant figure is found in the old prophet who represents the backslidden Ephraim

AS A CAKE NOT TURNED,

baked on one side but dough on the other. Such a state the world, the flesh or the devil can make in any image it pleased on the dough side. Total departure implies departure from God in the life, as well as in the heart, as in the case of the prodigal. Final apostacy is seen in the case of Judas. His departure was first partial, then total, and then final, by the open and avowed renunciation of Christianity and the consignment to that perdition that awaits every one who departs from God.

HELL MUST BE A DISAGREEABLE PLACE

for any man, but very disagreeable for the backslider who has tasted of the water of life and who has been a partaker of the bread of life that cometh down from Heaven. The speaker then called more particular attention as the object of his discourse to the first stage of apostacy. There are certain indications of spiritual growth and also certain indications of spiritual decline. We can measure the spiritual as well as the natural. In the Calaveras Grove of California trees there are giants of the forest that first began to sprout when Solomon was in his glory, that swayed in their prime when Christ was born in Bethlehem. By their rings we can measure their years. The growth marks in the spiritual world are as definite as in the vegetable, and the indications of decline are as positive. A man may as certainly know that he is a child of God or a child of the devil, as he may know that he is growing physically or mentally. One of the first indications of decline is of little love for Christ. Too many mistake admiration for Christ for this personal affection. No such states of character, no such noble deeds, can be found in the life of any other being in the universe known to man. But admiration is one thing and affection another. We often

ADMIRE WHERE WE DO NOT LOVE.

The highest evidence of our regard for Christ and close relationship with him is found in our personal attachment to him. Neglect of prayer is another gray hair. If we do not neglect the form of prayer we may lose the spirit and mock God with cold and formal words. Prayer is nothing without it is the expression of the sighs of the soul, of the groans of the spirit, of the deeper feelings and bitter thoughts of the human soul. There is no more significant indication of real Christian character than earnestness in prayer. Another indication of spiritual decline is little hate for sin. It was said of Christ he loved righteousness, he hated iniquity. The speaker held it as a truth that a man may be developed to such an extent that he will love righteousness with the same natural avidity that the depraved man loves wickedness. Righteousness may become second nature to him and sin be hated at all times. Some men are never tempted on given points. The devil always tempts a man at his weakest points. It is singular that we are always strengthening our strong points and neglecting our weak ones. Satan is one of

THE MOST INTELLIGENT OF ALL THE CREATURES

God ever made. He is too wise to attack men where they are best fortified. Some men can not be tempted to intemperance, licentiousness or gross crimes. He thanked God that man may reach a given point and position in moral development against which the gates of hell cannot prevail; but it is also true that there may be a gradual growth in vice as well as in morals. When we hate sin less we love righteousness less. Another gray hair and a long one is diminution in liberality. Usually the expression of a man's piety is through his pocket. There are generous and spontaneous natures that would share their last dollar and divide the last loaf with another, but they are exceptions. Covetousness and avarice are characteristics of humanity, and a man's liberality may usually be gauged by his piety. He rejoiced that the late Bishop Clarke had set an example to Christian men of wealth by giving one-half of a fortune of a hundred and twenty thousand dollars to the Church. He knew another Christian man who had had a fortune of three hundred thousand dollars, who said that he had given all that he possessed to the Lord, but when approached for aid for Christian objects said he felt it his duty to keep it till he died, but he willed it to a daughter who at his death married a worldly man, and the money that was to go to the Church is being squandered in the enjoyment of

THE FASHIONS OF THE WORLD.

The speaker had often told his hearers that he believed it to be their duty to make money, but he would also present the danger of covetousness, and tell them that they could measure their piety and their relation to God by the extent of their liberality. The discourse was closed with an earnest appeal to Christians to return to their first love, to be aroused to duty by the hopes of heaven, the fear of hell, by the interests of the Church and the welfare of immortal souls.

SHILOH BAPTIST CHURCH.

Rev. Mr. Walker Upon the Fountain of Eternal Life Prophesied by Zachariah.

WASHINGTON, June 11, 1871.

The services at the Shiloh Baptist church this morning were conducted by Rev. William J. Walker, who preached from the text, "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zachariah, xiii., 1. The speaker said that the words of the text were read in the light of prophecy, the fulfilment of which had not as yet been realized by the Jews; but those who love God, love Jesues and who have abiding faith in His word had every reason for thanking God for the existence of that fountain. Let us inquire, then, he said,

WHERE THIS FOUNTAIN IS

that is to be opened to the world; secondly, its effect; and thirdly, how shall it be opened? The ancient Jews offered up as sacrifices the blood of animals and fowls for the sins of their people, which, in the main, was only typical, prefiguring that which was to come. The only blood which really could be offered as atonement for the sin of man was that precious blood drawn from our beloved Saviour on the cross, which is the only mediator between God and man that has efficacy enough to wash out our sins. Where would we be today had it not been for that precious blood? Why should the sinful persist in their downward course when there were so many opportunities offered to partake of the blessing of eternal life?

PAUSE ERE IT IS TOO LATE.

The fountain of Goodness is opened to you. Hasten with outstretched arms and partake of its pleasure. Think what Jesus Christ suffered in order that you might live, and then ask the question if He in return asks too much of you. The obstinacy of the Jews led many to exclaim that blindness in part has happened to the Jews. Do not, he earnestly entreated his hearers, let that be said of them that blindness will continue to remain until the fulness of the Gentiles is secured. Awake, then, and not only save your own soul, but assist in rescuing those which are on the brink of destruction through their own folly and blindness. They say that they have no mediator. We are not to understand by that that this people have no fountain, but that in their blindness they will not admit of the way being opened whereon they could relieve themselves of their uncleanness by partaking of the fountain of eternal blessedness and come forth pure and spotless.

LITERARY CHIT-CHAT.

THOMAS CARLYLE is to succeed the late Earl of Clarendon as president of the committee of the London Library, while the new members of the Committee are Lord Lytton, Mr. Froude, Mr. E. A. Bond, Mr. Cecil Munro, Sir Frederick Elliot and Mr. Farie.

SABIN & SONS, of this city, collected in London during the year 1870-71 a large number of books, illustrated by George Cruikshank, Leech, "Phiz" and other celebrated comic and caricature artists. A curious and interesting collection of "Ballads and Broadsides," is included in the catalogue.

IT HAVING BEEN asserted that Appleton & Co. reprint Darwin's "Descent of Man" without remuneration to the author those publishers announce that they pay regular copyright, the same as that usually paid to American authors, to Messrs. Huxley, Tyndale, Darwin, Spencer, Lubbock, Lecky, Galton and other English scientific writers, whose works they reprint.

M. ARISTIDE FANTON, a member of the French bar, now residing at Constantinople, has recently come into possession of a singularly valuable manuscript of the Koran and has had it reproduced in prototype in England for the Mohammedan book market. The manuscript is one of six copies written about 180 years ago by a renowned Turkish scribe, named Hafiz Osman. Of these six copies one is in possession of the Sultan, another belongs to Prince Mustapha, a third to the Khedive, a fourth to the Emir of Bokhara and a fifth to M. Fanton. The owner of the sixth has not been ascertained.

THE CRITIC of the London *Athenæum*, in noticing a new edition of Christopher Marlowe's "Tragedy of Edward the Second," draws attention to a passage in which Marlowe's language closely resembles Mr. Tennyson's description of King Arthur. Edward laments over his fallen state in the words:—

> Tell Isabel, the Queen, I looked not thus
> When for her sake I ran at tilt in France,
> And there unhorsed the Duke of Clermont.

This readily suggests to us the parallel passage from Tennyson:—

> Not like that Arthur, who, with lance at rest,
> From spur to plume a star of tournament,
> Shot thro' the lists at Camelot, and charged
> Before the eyes of ladies and of kings.

The resemblance is not close enough to warrant a suspicion that Mr. Tennyson borrowed his ideas from Marlowe, and yet it is certainly close enough to excite remark.

THE OLD WAR of words as to the authorship of the famous letters of "Junius" has broken out afresh in England. Mr. Charles Chabot, an expert in handwriting, has "professionally investigated" the letters of "Junius" and the results of his labors have been published in book form "with a preface and collateral evidence" by the Hon. Edward Twisleton. Mr. Chabot maintains that the author was Sir Philip Francis, and the *Spectator*, in its review of the work, seems to agree with him. The *Athenæum*, on the contrary, treats Mr. Chabot's investigations in the most caustic style, and almost tells that gentleman he is a professional fraud. However interesting it would be to have the mystery of Junius solved, its solution would benefit literature so little that we think the English journals are wasting much valuable space in quarrelling over his identity.

J. R. LATHAM, M. A., has written a work entitled "Theories of Philosophy and Religion Compared with the Christian Theory as Set Forth by St. Paul in His Letter to the Romans." He reviews the various theories of philosophy—the "positive," the "atheistical," &c.—with some force; but his translation of the Epistle of the Romans is a strange document, Mr. Latham having attempted to render it literally. Here, for instance, are the first sentences as given by him:—"Slave of anointed Jesus called to be Messenger; marked off for God's glad tidings, which he promised before through the prophets of His in sacred writings, about his son; who, as to flesh, came from David's seed; who was marked out a Son of God in power as to a spirit of sacredness, from a rising up of the dead; Jesus annointed our Lord; through whom we received favor and a mission unto an attention of trust among all the nations, for the sake of His name; among which nations you are also called of anointed Jesus: To all who are in Rome beloved of God, called and sacred; favor to you and peace from God our father and our Lord anointed Jesus."

A DOMESTIC TRAGEDY.

A Husband Shooting His Wife While on Her Way to Church in Williamsburg.

James Keenan, aged twenty-two years, is an engineer by occupation. Five years ago he married Jane McGrade, and until recently the couple have been living in Franklin street, Greenpoint. About three weeks ago the wife abandoned her husband, taking with her their only child, a girl three years of age, and went to her sister's (Mrs. Cartin's), at No. 171 North Sixth street, Williamsburg, where she has since lived. About ten o'clock yesterday morning Keenan started for Mrs. Cartin's, for the purpose of seeing his child. Before reaching the house he met his wife in North Sixth street, as she was on her way to church. He asked her if he could see his little girl, and she replied that he could not—that he could never lay eyes on her again. Keenan then drew a pistol and, levelling it at his wife, pulled the trigger. It did not go off. The woman heard the click of the hammer and tumbled down to avoid being shot. Keenan again raised the pistol and fired. The ball struck Mrs. Keenan on the back part of the head and glanced off. The wadding lodged in the same place and made a painful though not serious wound. At this time Officer Kelly came up and Keenan gave him his pistol and surrendered himself. He was taken to the Fourth street station and locked up.

Keenan says he blames his mother-in-law for all his family troubles. He and his wife had lived harmoniously together, and would have continued to do so but for her interference. He had worked hard and gave his wife all his wages, except about two dollars per week, and she now has about $200 of his money in a Williamsburg savings bank. She left him without a cent, taking his only child and leaving him without a home. This drove him almost frantic, and caused him to make the attempt upon the life of his wife. He was at one time in the United States cavalry service, and is known by his friends to be a daring and fearless man. He is of slight frame, and has a boyish look. The pistol with which he attempted the murder was loaned to him by an injudicious friend.

THE FARMERS GAIN A VICTORY.

Supervisor Nostrand, of Jamaica, has been ordered to pay over to the Commissioners the sum of $30,000 for the completion of the Hoffman Boulevard. This highway was long desired by the farmers. There is some trouble about getting the money, and a week's grace has been granted. An appeal has been taken to the General Term. The people are finding fault. This litigation has cost the town over $1,000. The money was collected by special assessment for the purpose of building this road.

THE LAWLESS LOWRYS.

A Famous Band of Old Tar Marauders.

Interesting Description of Their Stronghold at Scuffletown.

The Dismal Swamp of Death and Destruction.

LUMBERTON, Robeson County, N. C., June 5, 1871.

For a period now ranging from ten to fifteen years this county has been infested by a gang of desperadoes whose avocations embrace nearly every species of crime known. Murder, rapine, burglary and arson are common among their lawless acts, and so widespread was the terror created in the community here at the close of the late war that the Executive of the State found it incumbent upon him to declare each and every one of them outlaws, setting a price on their heads for their capture, dead or alive. On the occasion of many of the bloody deeds committed by this gang during the last three years Associated Press despatches were sent North from Wilmington briefly detailing the facts, which the radical organ at New York invariably tortured into Ku Klux outrages, when these very acts were of the class which the Ku Klux in their lawless way undertook to punish. Hence it is that I visited this section to investigate the nature of the crimes committed, to ascertain the history of the outlaws and to lay before the public through the columns of the HERALD a strict and impartial account of affairs as they exist here. As far as I have been able to ascertain—and I have consulted the most orthodox republicans here—there never has been seen in this county a

DISGUISED MAN

or other individual whose acts, appearance or manner would indicate that he was a Ku Klux. Nor have I in an extensive tour, embracing a great many of the Southern counties of this State, during which I conversed freely with all classes, been able to find any positive evidence of either of the organizations known as the White Brotherhood, the Constitutional Union Guards or the Invisible Empire, which are said to constitute the Ku Klux Klan, as it existed in Alamance county previous to the impeachment trial of Governor Holden. All of the outrages—whipping and scourgings—recently committed at midnight are the results of personal feuds, private animosities, and often are administered to punish parties living in a state of

GROSS IMMORALITY

and depravity, which is only too frequent in various portions of the State. This has been peculiarly the case in Alamance, Caswell, Chatham, Harnett, and even Cleveland and Rutherford, the counties so recently emblazoned through the radical press as the theatre of Ku Klux outrages. In this county all the lawless acts that have been perpetrated are the work of the outlaws, and these men are an intermixture of the white, the Indian and the negro. They combine the intelligence of the white man, the savage ferocity of the red man and the brutal instincts of the negro, and their lawless deeds bear the impress of all the worst characteristics of the three. The country is peculiarly adapted to their operations, which are committed at all hours, day or night, as opportunity affords. A vast swamp, eight by fifteen miles in extent, which is impenetrable to all but the outlaws, shelters them from pursuit and enables them to fire upon their pursuers, unseen, from the thickets and undergrowth with which they have become so familiar in a desperate experience of fifteen years. This swamp is partly traversed by the Wilmington, Charlotte and Rutherford Railroad, which passes through portions of it over trestle works. It is covered by water of a greenish color, out of which the trees stand erect; the whole country is malarious, and the frogs keep up, during the present season, a chorus that is almost deafening to the visitor from a higher and more healthy country. In the western portion of the county, bordering on the swamp, the

ANCESTORS

of the present band of outlaws and robbers, under various names, lived in a section now known by the classic name of Scuffletown township. Here, for generations dating from colonial times, the family of Lowrys have resided, first as respectable and wealthy farmers, but afterwards as bushwhackers, robbers and murderers, exercising their peaceful and lawless avocations alternately, as the times warranted. They were originally Portuguese, and, prior to the Revolution were respected and esteemed as honest and industrious citizens by their neighbors; but when the war for independence broke out the Lowrys, of whom there were several brothers, abandoned the peaceful pursuits of industry, and, being shrewd and intelligent, became formidable as daring, desperate and lawless men. While professing to be tories in the Revolutionary struggle, they depredated alike upon both parties, without making any invidious distinction on account of politics. By a systematic course of plunder and robbery

DURING THE ENTIRE WAR

the Lowrys became rich, and at its close, owing to their desperate characters, they were never interfered with, and were left to enjoy their ill-gotten wealth. But this, like all property accumulated by dishonest means, gradually dwindled away, and the Lowrys, being men of

DISSOLUTE AND EXTRAVAGANT

habits, again became poor, and were once more obliged to resort to the bush and to plunder to sustain their reckless and expensive mode of living, if not to obtain a subsistence. In this way they again became a terror to their honest and peaceable neighbors, few of whom would undertake to engage in any personal *rencontre* with any one of them on account of their boisterous, quarrelsome and violent characters. Until their riches were entirely squandered they had remained comparatively quiet, and their wealth was so great that even with their habits it lasted them until about the third generation, when it became exhausted in the constant litigation in which they were involved with their neighbors. It was after this, and when they had resorted to plunder and were outlawed denizens of the swamps, that they intermixed with

INDIANS AND NEGROES,

and thus from generation to generation they lived in the swamps or about Scuffletown until not one of the race possessed a drop of unadulterated white blood. Allan Lowry, the father of the present band of Lowrys, was a genuine combination of all three races—the Indian, perhaps, predominating. The names of his sons in the order of their ages are Bill, Tom, Purdie, Sinclair, Stephen and Henry Berry. The latter is the

LEADER OF THE GANG

now inspiring such a terror in this, and, indeed, the surrounding counties. About the commencement of the late war, following in the footsteps of their outlawed ancestors, these Lowrys, with a number of mulatto cousins bearing the same name, and a family of half-breeds by the name of Oxendines, again began an indiscriminate system of pillage and plunder on the citizens of the county. During this crusade they captured and killed a quantity of stock, the property of one James Barnes. At this time the Confederate authorities were in urgent need of all the force they could obtain to work on the fortifications at Wilmington and other points, for coast and river defence, and it was at once conceded by all the citizens that to effect the capture of the Lowrys and despatch them to General Whiting, then in command at Wilmington, would be a most happy riddance to the entire community. But this was no easy task. Barnes, however, undertook to make the capture, seconded in his efforts by a man named Bryant Harris, who had a feud with the Lowrys about a

HALF-BREED WOMAN

related to their family. Both these men made several but always unsuccessful attempts to arrest the Lowrys, and were only rewarded by capturing two mulattoes who bore the name of Lowry. These, it is said, were killed by Harris, whose personal feelings toward the whole breed was exceedingly bitter and revengeful. This outrage upon the name even of Lowry could not be allowed to pass unpunished. Revenge among them must be sweet, for they have never permitted an assault or indignity against one of them to pass without inflicting the direst vengeance. It was not long, therefore, until Allan Lowry and his sons had killed both Barnes and Harris, which inspired fresh terror among the citizens. Some time subsequent to this, and about the latter part of 1863, or beginning of 1864, the Lowrys and their gang were joined by a number of

ESCAPED FEDERAL PRISONERS

from Florence, S. C., who were making their way through the unfrequented and impenetrable swamps to the nearest federal post. This was a valuable accession to the Lowry gang for the purpose of offence and defence. The prisoners having but little hope of reaching a friendly post, and fearing recapture in their way through an enemy's country, were only too glad to join this band of outlaws, and they eagerly accepted a proposition made by Allan Lowry. This was, in effect, to drill and instruct the gang in the use of firearms, until they became experts, for which services the soldiers were to share alike with them their quarters, their hospitalities and

THEIR DANGERS.

With the recent additions to the gang their numbers were increased to some twenty-five or thirty, comprising the Lowrys, the Oxendines, Boss Strong and the prisoners, all armed and well supplied with ammunition—a most formidable and desperate body. Organized as they were, familiar with the country and always secure in the recesses of the swamps, the approaches to which were carefully guarded, this gang made frequent marauding incursions on the citizens of the neighborhood, killing their stock, depredating on their property and often imperiling their lives. Dwelling houses were plundered, stores were gutted and citizens