

EDITORIALS.

CELIBACY AND MONASTICISM.

THIRTY SIX young ladies, so we learn from the New York *Herold*, were invested with the habit of the sisters of Notre Dame, at Baltimore, on the 15th inst. The ceremony lasted four hours, during which the hair of each of the postulants was shorn, the white veil was placed upon them, and a crucifix and rosary were given to each, also the new names by which they were to be called in the convent.

This novitiate lasts for two years, when a second vow will be taken to be observed seven years, after which perpetual vows will follow, unless these Sisters determine otherwise.

The monastic system of the Romish Church is founded upon mistaken notions of what is pleasing to the Almighty, and erroneous interpretations of some of the sayings of the early apostles. It is supposed that God approbates the voluntary suffering of his creatures, and that celibacy is an apostolic doctrine and practice.

It is singular that intelligent men and women can, upon so slender and shadowy a foundation of apparent truth, build up a huge structure of errors and inconsistencies. It is not what God has revealed that brings sorrow and feeds infidelity; it is that which zealous or designing men add to and mix in with it. Fasting was taught and practised by ancient inspired teachers, and, misjudging the reason for this abstinence, foolish misguided persons have argued that the Deity delights in the self-inflicted torture of believers. Hence the penances and privations which have become dogmas of the Catholic Church, and which free-thinkers reject as diabolical rather than divine, and hence frequent disbelief in religion altogether.

There never was a divine general commandment given which was not actually beneficial to mankind. The fasting of the ancients became a natural physiological preparation of the body for the reception of spiritual influences. And while it was an evidence to the higher powers of the greater desire of the abstainer for heavenly than earthly pleasures, fasting was in no sense that kind of offering to the Deity which is implied in the penances and sufferings of the Catholic creed. The fast was inculcated, not to propitiate God but to benefit man, physically and spiritually.

Paul the Apostle advised the Corinthians under certain circumstances not to marry. But a careful perusal of the whole epistle will show that the conditions were exceptional, and also that the advice was only an opinion, and not a commandment nor an authoritative injunction either from heaven or the church. And indeed, when writing to Timothy this same Paul denounced "forbidding to marry" as a "doctrine of devils."

The unnatural system of monasticism could not be more aptly condemned than by the Apostle's designation. The first great commandment, "Increase and multiply and replenish the earth," has never been revoked. It is in consonance with the natural laws which govern the sexes. Shutting men or women up in monastery or convent walls, is a violation of natural and divine principles and leads to crime and diabolism.

It is beautiful to see men and women devoted to the service of their Creator and the welfare of their fellow creatures. The abnegation of self, if tempered by wisdom, is praiseworthy and highminded. But whether to worship the Lord or benefit man, there is no purpose served in immuring God's image or man's glory within the gloomy walls and cells and dungeons erected by fanaticism, torturing the flesh designed as a medium for the heaven-born spirit through which to partake of the joys of earth, and blending with the adoration of heaven the gloom and sadness and pains and horrors that emanate from hell.

The beneficent Creator never designed that his fair daughters should be separated from contact with either sex, shut out from the beauties and innocent pleasures of

the earth which He has adorned and brightened with its own productions and the refulgence of other worlds, nor barred from the opportunity of enjoying the crowning gift of His providence to woman—honorable and blissful maternity.

Let the would-be wise of this meddlesome age who are so anxious about the "poor deluded women of Utah," who are so foolish as to prefer being married to the man whom they desire above all others for their guide and companion for time and eternity rather than remain single or be tied to one with whom they cannot fully mate, that they consent to share their lot with other wives, turn their attention from imaginary evils in Utah to the crying abuses close around their own domiciles. And if they must tamper with religious institutions which do not coincide with their ideas of the fitness of things, let them think of the poor enthusiasts who have become so enslaved by the influence of their priestly advisers, as to crucify nature, rend asunder the ties of family and kin, and take vows of perpetual celibacy in violation of the laws of their own bodies and the fiat of the Eternal.

THE UNBELIEF OF THE AGE.

O. B. FROTHINGHAM is one of the "divines" of the modern school, and of the "independent" or "liberal" order. He is numbered among the theological celebrities of New York, and his services are largely attended by those who call themselves "freethinkers." A short time since the "reverend" gentleman delivered a discourse in the Masonic Hall on "The Unbelief of the Age," in which he alluded to the extent, intelligence and spread of skepticism. And while deploring infidelity he defended infidels, and explained that some of their unbelief originated from science, some from intellectual doubts, and some again from ignorance, idleness and indifference.

We attribute a great deal of the skepticism of the age to the unauthorized utterances of self-constituted representatives of Deity. Their conflicting opinions as to divine truth; their contradictory explanations of sacred scripture; and their clashing, contending organizations, each claiming to be the Church of Christ, and each denying many of the doctrines and ordinances incorporated in the Church established by the Savior and His Apostles; have the effect of creating more doubt than faith, and of driving people to the conclusion that, as there is no evidence of God's power or presence in those religious institutions, there is no Church of God at all and that religion altogether is humbug and delusion.

And to the class of preachers of which Mr. Frothingham is a prominent example, may be traced the cause of a good deal of that unbelief which he deprecates. For instance, in the very discourse with the above title, he denies the truth of Genesis, declares "there never was such a vessel as Noah's Ark," ridicules the account of the angel's visit to Abraham, and intimates that much of the Bible is mere superstition and its religion nothing but poetry.

Between the fanatics who insist upon the verbal inspiration of every word of the Bible; and the clerical infidels, in the disguise of "Reverends," who turn its history and facts unto metaphor, its doctrines unto sentiment and its ordinances into non-essential customs, the anxious inquirer falls to the ground of total unbelief, and becomes a scoffer of all that pretends to be divine.

Between true science and true religion there can be no conflict. All truth emanates from the same source. The light that reveals a fact in science is, from the same Spirit of intelligence which unfolds the principles of religion. Its communications must necessarily be in harmony. But the speculations and theories of scientists ought not to be taken for science, neither should the opinions and fancies rhapsodies of religious ministers be mistaken for religion. The truths of religion and the rules which govern spiritual things, are just as positive as the facts of science and the laws which control the physical universe. True theology is as

exact a science as chemistry, and cause and effect are as sure in one as the other. But the necessary conditions must be complied with in the practice of either, or the desired results will not follow.

Faith, repentance and baptism, properly administered and received, are as sure to bring remission of sins as the combination of certain substances, in fixed proportions, to produce certain chemical changes; and the Holy Ghost is as sure to be imparted by the laying on of the hands of authorized servants of God, if the foregoing requirements precede it, as the production of electricity is to follow the manipulation of the correct process. So much in illustration of doctrine. And it will be found that when God reveals anything in relation to the method or order of creation, or in regard to the earth, the starry worlds or any principle that pertains to their organization, progress or destiny, it will be in perfect harmony with everything which is developed by the experience of ages, discovered through patient investigation, or flashed upon the mind by the natural inspiration that is open to all mankind according to their organic powers of reception and their efforts to receive it.

But "religious" men add their notions to God's revelations and cover up the divine truth by their human imaginings; and "scientific" men weave in their own deductions and conclusions with the web of actual demonstrations, and thus, in both instances, the eyes of the general multitude become blinded and confused, skepticism is the consequence, and God himself is doubted and denied, while the evidences of His Being and the marks of His wisdom, power, love and Fatherhood, are spread all around the pathway of humanity, glittering in the firmament on high and pressing close to the soul of every breathing mortal.

The unbelief of the age is great and deplorable. But so are its sins. Faith and licentiousness do not run together. Dishonesty and divine inspiration are not companions. Lying and prayer do not harmonize. An age of fraud is sure to be an age of infidelity. And an evil and adulterous generation may seek for signs, but they do not appear, because eyes filled with lust cannot discern spiritual things.

RELIGION AND BUSINESS.

A BROOKLYN preacher, in a discourse delivered on the 21st inst. said, "My friends, what we most need is more mixing up of religion and business." The New York *Herold* highly commends the remark.

It ought to be endorsed by everybody who mentions it. But is it not strange that this mixing up of spiritual and secular affairs, is one of the strong objections urged against what is called "Mormonism"? The Religion of the Latter-day Saints touches every act of their lives. Or at least it should influence them in all that they do. Whether it is actually a constant guide and preceptor, is a matter to be determined by each individual member. But the theory is to this effect. And it is the principle of the thing that is opposed by the enemies of the Church. The popular idea is that religion should be entirely separated from the every day affairs of life. That it is a matter of sentiment, good for Sunday contemplation and intended for the sanctuary and the soul, but nothing to do with dollars and cents, with trade and barter, with the body and the daily doings of ordinary life.

But "Mormonism" enters into the whole being, nature, thoughts, sayings and acts of its adherents. It does so in proportion to their real claim to the title of Latter-day Saint. If they do or say anything wrong, they so far violate the teachings of their faith.

It has been said that such and such a "Mormon" was a good man and therefore better than his creed. But this is a misconception. It is utterly impossible for any person to be better than the religion vulgarly called "Mormonism." It inculcates the highest virtues, it condemns all manner of evil, its spirit encourages and promotes all

that is elevating and admirable, and it finds no excuse for sin in any of its varied forms. It follows its votaries through every day of the week, whispering "this is the way, walk ye in it." In the darkness or in the light, upon the land or the sea, in every calling and condition of life it is present with them to restrain from evil and urge on to righteousness and truth.

And why should this not be so. If the Father of mankind reveals a religion for their observance, why should it not be applicable to earthly things? Why should it not influence secular affairs? Why should it not be for the body as well as the spirit? Why not direct a man in social, political, mercantile and all other matters, as well as in philosophy, imagination, theory, singing, preaching and prayer? If it is designed for this life at all, why not enter into all the walks and conditions of life, influencing men and women to do all things well, for the glory of their Creator and the benefit of their race?

The world does want more religion mixed up with its business. We mean true religion. That which will induce men to be honest and fair in all their dealings with each other. That will stamp the realities of after life upon their souls, in that degree that they will understand the certainty of reaping the consequences of their own deeds. That will restrain the weak or evil minded with the conviction of future rewards and punishments, dealt out by Unswerving Justice. That will help the higher nature to comprehend the beauty of doing good for its own sake. That will open up the pathway of communication between man and his Maker, and break down the barriers that prevent the free flow of the spirit of life and light to his inward nature, disclosing the Author of his being and prompting him to imitate His perfections, as far as possible in a body born of the lower elements.

A religion that falls short of this is of men, not of God. And no matter how many of us fall of yielding to its suggestions and complying with its rules, or how much some may violate its teachings and commandments, "Mormonism" is a religion that meets the wants of the age and the people, and if it were obeyed according to its true letter and spirit, it would banish sin, error, folly and strife from the earth, bind all mankind together with the bonds of brotherhood and peace, and fill the earth with light, blessing and praise. The more its believers become its practicers, incorporating it into their business and all their secular affairs, the better it will be for them and the better it will be for the rest of mankind. The saying, "Business is one thing; religion is another," is a fallacy, and should never be numbered among the aphorisms of a member of the Church of Jesus Christ of Latter-day Saints.

EDITORIAL NOTES.

German banks burst as well as American. One financial institution at Berlin has collapsed at a pressure of \$50,000,000, and another at Vienna for \$5,700,000.

The first telegraph line in China, six miles long, is in active operation. It was projected and built by Chinamen, and connects the residence of the Viceroy of Pechili with the Arsenal at Tientsin.

A Japanese missionary is about to depart for his native land to Christianize his countrymen. He has passed a theological course at a Virginia university. His name is Rev. Yokoyama.

A petrified mastodon, sixteen feet long and nine feet high, almost perfect in shape, has been dug out of the earth by a coal miner, fifty feet below the surface of the ground near Galesburg, Illinois.

California boasts five large paper mills for the manufacture of print, straw and manilla papers. A much larger one than either of these, is building at Stockton, which will be used to make tule into paper.

A young lady named Nellie Thurston, recently went up in a balloon at Baldwinsville, N. Y., and in fifty-five minutes landed at McGawville, a distance of sixty miles. And yet they say "this world is a prison to women."

A new apparatus for cremation has been invented by Prof. Gorini, at Milan. It does the work in two

hours, and the fuel used only costs sixty cents. Just compare this process, for cheapness, with that adopted at Salt Lake for the cremation of Dr. Winslow.

The amount of deposits in the savings bank of the United States is estimated at \$1,500,000,000. How much is actually available is one of those things it would be hard to find out. Speculation banks is the proper name for many of them.

A New York firm hangs out the sign, "In God we trust—everybody else cash." That house knows something of the difference between divine and human nature, and also where to draw the credit line.

New Jersey farmers say that damaged grain, or brewery refuse, is very unhealthy for cows and horses, usually breeding disease and frequently causing death. Sound grain is cheaper in the long run than the damaged article, either for man or beast.

At Colton, California, is a grapevine, ten years old, which covers an area of thirty square feet and yielded this year, 750 pounds of grapes of the Mission variety. And this wasn't a good year for this vine, either, for the proprietor had sadly neglected it for some time.

A block of granite weighing about six hundred and eighteen tons, being forty feet long, seven feet high and ten feet thick, has been quarried without the use of powder at a quarry near Rutland, Vermont. The stone was perfect and the largest ever procured in the State.

From the annual report of the Union Pacific railroad we learn that the earnings of the road for the year are \$1,600,000. The gross receipts were \$18,000,000. The running expenses were reduced about \$50,000. This is a pretty good showing for the trans-continental highway.

Apocryphal charge of Turkish cruelty as an excuse for invasion by the Russians, at an interview with the German ambassador the Sultan denounced the barbarities of the Russians during the war, and said the Porte had taken measures to prevent any such atrocities on the part of its soldiers.

In Baltimore, the great oyster packing town of the continent, thirty thousand people are engaged in the oyster trade. Fifteen million cans of raw oysters and twenty-five million cans of the steamed bivalves are sometimes shipped in a single season.

During the last nine months fresh meat has been exported from the United States to England to the value of \$11,228,560. "Tis mete it should be so." Besides the meat exports, 12,828,630 pounds of butter and 75,917,443 of cheese have been shipped to "th'owd country."

A young man in Canada recently killed himself for fifty cents. That is to say he foolishly undertook, for half a dollar, to lift alone a sluiceway gate on the Carillon Canal which three men were unable to move. He did the work and got the money and died from the effects of the strain. His name was Chabon, but we do not know whether he is any connection of the famous boatman of the Styx.

Turnips and beets put away during the winter will be in a much better condition for use in the spring, if the fine rootlets are removed and the crown pared off so as to destroy all the bugs. This prevents "corkiness," and if the roots are covered with sand or earth will be good for table use in late winter or early spring.

Keokuk, Iowa, has grown considerably since it was started as a fledgling emigrants. It now contains 3,000 dwellings, 550 stores, 320 offices, 30 steam engines, 4 banks, 6 barber shops, 75 saloons, 5 railroads, 6 bakeries, 3 public baths, 4 photographic galleries, 4 breweries, 20 butcher shops, 18 churches, 6 hotels, 4 livery stables, 10 eating houses.

The *Prairie Farmer* says: "Since their emancipation, it is undeniable that the colored people of the south have been dying off at a fearful rate. They have crowded into the cities and large towns, occupying the unhealthiest quarters, and have contracted diseases previously almost unknown among them. The present average mortality of negroes in the Southern cities is twice that of the whites."