

The Catholic Record. Published Weekly at 494 and 496 Richmond street, London, Ontario.

REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern Infidels." THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUKE KING, JOHN NICH, P. J. NEVEN and M. G. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

London, Saturday, July 9, 1892.

REV. A. H. BALDWIN ON DEACONESSES.

Wycliffe College, Toronto, is an institution which was established in the interest of the Low Church party of the Church of England of that diocese, because that party was not content with the general management of the Church, which is in the hands of High Churchmen. It is a factional institution, not under control of the Church, but of the most rabid anti-Catholic party in the Church, and while this illustrates the irreconcilable differences which exist on doctrinal points in the Church of England, it accounts also for the fact that Wycliffe College so frequently comes prominently forward as the headquarters of those who wish to find attentive listeners to ribald and slanderous attacks against the Catholic Church.

We believe that members of the Church of England generally have no sympathy with these calumniators. Yet they are to some extent responsible for them, as they allow them to speak in the name of the Church, usually without repudiating them.

On Tuesday, the 21st of June, there was one of these scandalous and contemptible exhibitions, in which Rev. A. H. Baldwin was the principal figure. A meeting was held "for the purpose of considering the advisability of organizing an order of deaconesses in connection with the Church of England in Toronto." The report of the proceedings was evidently furnished by the managers of the meeting; for we cannot imagine that even the Mail reporter would descend so low as to pen the following sentences:

"The deaconesses are evangelical in their methods. They take no vows and wear no Popish garments."

These gratuitous and vulgar references to Catholics by the nickname "Popish," and to the use of special vestments in the Catholic Church, are, of course, brought in to propitiate the Low Church public, who can never be satisfied except when Popery is abused. They serve also to conceal the fact that the new Protestant nunneries are merely an awkward attempt to ape the usages of the Catholic Church, in giving women an equal opportunity with men to labor in God's cause.

Nunneries have always been the object of Protestant vituperation, and it requires a certain amount of tact for Protestant ministers to cover their changes of doctrine, and their favorite mode of doing this is to abuse Catholics. But the Low Church public, into whose eyes dust is thus being thrown, must be a remarkably intelligent population if they can be made to accept as proper and lawful what has hitherto been held as immoral, simply by a rhetorical reference to "Popish vestments," as if the millinery of the ladies were decisive proof of their orthodoxy.

A well-known poet very apathy exclaims:

"What a reasonless machine Can superstition make the reasoner man?"

We have, however, a second proof of orthodoxy in this: "They take no vows." But where did these sapient gentlemen discover that it is wrong for ladies to take vows? All Church of England Bishops, deacons and "presbyters" take vows; and as the Low Church adherents are usually powerful advocates of women's rights, they ought to recognize that there is nothing wrong if ladies do the same. Holy Scripture also informs us that vows to the Lord should be kept faithfully. If this be the case they must be lawful, provided the thing promised be good and lawful, as we might suppose the objects of the proposed "order of deaconesses" will be. We see nothing to boast of in the fact that they will have no vows, for the repudiation of vows would rather lead to the suspicion that their purposes are not always to be lawful, so that they could be made an offering to God, or that God might accept them as a sacrifice of praise and adoration offered to His holy name.

The general animus of this new movement was exemplified especially

in the address of Rev. A. H. Baldwin, who stated that its purpose is to have a "religious order which will not be Roman Catholic in its tendencies." Such a statement implies that earnestness in religion, naturally and logically, leads devout souls to the Catholic Church. This appears also to be borne out by the fact of the recent wholesale conversion of about four score Protestant religious of the order established by the pseudo-Benedictine monk, Father Ignatius, at L'Anthony, Wales. But this ought not to be the occasion for so virulent an attack upon Catholic religious orders as Mr. Baldwin has made. He acknowledged that Catholic nuns do good work in attending to the sick, but declared that he believed all the stories of the immoralities of religious houses which have circulated since Protestantism began. He is a firm believer in the impure nonsense related by Maria Monk, Edith O'Gorman, the apostate Chiniquy, and Dr. Justin D. Fulton. He said "he believed what is written in history about the Jesuits. At the time of the Reformation there was not an honest and pure monastery in England. Rev. Father Chiniquy had also told them of the evils of nunneries of the present day. . . . He had read history . . . and you cannot point to any one place in the world where sisterhoods have been kept pure. They cannot be so. Their habits are contrary to the laws of God."

The universality of Mr. Baldwin's statements is professedly based upon his belief that Religious orders are essentially bad from their nature, and it must be supposed that his conclusions have special reference to the Sisterhoods of which he knows most, which are the Sisterhoods of the Church of England. He names one of these, which he condemns, the Sisterhood of St. John. We stamp as a most barefaced calumny his statement as far as it concerns Catholic Religious Orders. Their zeal and piety are so well known that it is needless for us to add one word in their defence, more than to say that there are thousands of Protestant ladies throughout Ontario who have spent years under the training of Catholic Religious. These ladies occupy the highest positions in the Province; and we venture to say that, one and all, they will attest the unsurpassed, nay the elsewhere unequalled virtue of the Catholic nuns under whom they received their education. They will all agree that the Rev. A. H. Baldwin is a calumniator of the most unscrupulous character.

It is not in our Province to defend the English Church Sisterhood of St. John from Rev. Mr. Baldwin's aspersions. They will probably find defenders who know more of them than we do; but we may presume that he believes them, just as he does the Catholic orders. But as a minister of the Church of England Mr. Baldwin may claim to speak authoritatively from personal knowledge of the St. John's Sisterhood. We deny his right, however, to apply his inferences to Catholic Sisterhoods, which are organized expressly for the purpose of enabling the ladies who belong to them to devote themselves more completely to the service of God than they could do in the world.

It is not necessary for us to vindicate the Jesuits from Mr. Baldwin's attacks upon their character. From the rise of that order down to the present day there has been no body of men to equal them in learning, zeal, piety and complete sacrifice of self "for the greater glory of God," which expression they have adopted as their motto and as the guiding principle of their lives. And to this principle they have been a body most faithful. It is almost unheard of that a Jesuit has strayed from the path of virtue. We would be glad if we could say the same of the Anglican clergy, of which Rev. Mr. Baldwin is a shining light. He is himself perfectly conscious that no such statement could be made of them; and it is a piece of shameless effrontery on his part to speak disparagingly of the Jesuits. He takes care to deal only in generalities when he speaks of them. But if a comparison is to be instituted, it would be very easy to show that neither in ability, nor piety, nor in the excellence of the work they are doing, will the body of which Mr. Baldwin is a member bear to be placed side by side with the Jesuit order.

Mr. Baldwin complains of the St. John's Sisterhood on another ground—that they imitate Catholic idolatry by burning "candles and coal oil" before an "image of the Virgin Mary." This is a revival of the old calumny that Catholics give divine honor to the Blessed Virgin. It is true we honor her more than any other saint because

she is the Mother of God, and because God Himself so much honored her. We are told in Holy Scripture, (Luke 1, 1,) that "He that is mighty hath done great things to me (Mary), and holy is His name; and behold, from henceforth all generations shall call me blessed."

It is, therefore, lawful to honor the Blessed Virgin, and when Catholics burn a light before her image, it is merely the expression of our lawful reverence for her by an outward symbol. If the ladies of St. John's Sisterhood do the same they do a lawful act of homage. Imitation is the strongest possible expression of admiration; and if pious Church of England ladies imitate Catholic devotions, it proves that though in the past the Church of England condemned them as idolatrous, the conviction is spreading that the accusation is false. The open quarrel between two different sections or parties in the Church of England only proves that that Church does not know its own creed on these subjects. Indeed it is doubtful whether it knows its own creed on any subject whatsoever.

THE PURITAN STOCK OF NEW ENGLAND.

Some Boston papers have recently been calling attention to the fact that the old Puritan stock of the New England States is gradually but surely giving way to a rapidly increasing Irish-American and French-Canadian population, so that the result must be in the near future the preponderance of these two Catholic elements.

This change in the population of the New England States has been going on for the last fifty years. The influx of French-Canadians is comparatively recent, but the rapid increase of the Irish-American population was noticed as early as in 1850 by Dr. Jesse Chickering, who said that during the years 1849 and 1850 "the whole increase arising from the excess of births over deaths was among the foreign population."

It has been known for many years that though the population of Boston still has a majority of Protestants, there is a Catholic majority of children in attendance at the schools, and in recent years that Catholic majority has been growing. As the children must form the future population of the city, it is easy to see that before many years Boston will be a Catholic city. The Puritan population appear to be thoroughly alarmed at this prospect, which they see no means of averting.

The fact that Catholics must inevitably preponderate in the city ought not to be a cause for serious alarm, if the matter be viewed from the standpoint of the best interests of the city; for the Catholic citizens are quite as progressive as their Protestant neighbors, and they have occupied many of the most prominent positions which they have honorably filled. Boston was never more prosperous than while the Mayor's seat was filled by a Catholic, though by a fanatical appeal to the prejudices of Protestants this state of things was changed three years ago. It is doubtful, however, if this appeal would have proved successful, had it not been that the women who were qualified as voters were specially called upon to register themselves and to vote for the anti-Catholic ticket. Twenty thousand women responded to this appeal, while very few Catholic women took the trouble to become registered voters; and the consequence was that Catholics were for two years excluded from the civic government.

This wave of bigotry, however, was but transient, and it was proved at the last election that it had exhausted itself. The city must soon return to its normal condition; but meanwhile the children are growing up into manhood, and the inevitable must come to pass that Catholics will be in a majority, and it will be no longer possible to repeat the coup d'etat by which Catholics were for a brief time deprived of their proper share in civic government.

But this growth of Catholic population is not confined to Boston. It is noticed throughout those States which were once noted for their ultra-Protestantism. The cause of this state of affairs is well understood, and this is the greatest cause of alarm to the Puritan stock. The falling off of this stock arises chiefly from the greater morality of Catholic families, and the greater respect for the sanctity of marriage. The most effectual remedy would be for the Puritan stock to adopt the Catholic code of morals, but this they will not do, and they must submit to the consequences.

The frequency of divorce is, of course, one of the causes of the present condition of things, though not the

principal one. During the year 1891 there were 3,402 persons divorced in the State of Massachusetts, and though this is the largest number of divorces recorded for one year, the number is constantly increasing. These instances of the breaking up of families, are, of course, almost entirely confined to non-Catholics. The other New England States have a similar record, though the proportion of divorces is not quite so large in them as in the State we have mentioned. The result of all this must be that though Boston will be the first important locality which will become Catholic, the operation of the same causes will soon bring the whole of the New England States into the same category with it.

THE BRITISH ELECTIONS.

In accordance with the announcement already made, the British House of Commons has been dissolved, and the election campaign is now in full blast. The writs have been issued for new elections, which will all take place within a few days, and the result will be declared by the 14th inst.

It has been frequently said by those with whom the wish is father to the thought that the Liberal party are tired of the issue of Home Rule, and that this issue would be laid aside during the present campaign. All who knew the honesty of Mr. Gladstone were perfectly aware that such would not be the case, but if further proof is required, such has been furnished by Mr. Gladstone himself in his opening campaign speech in Edinburgh.

The House was dissolved on 28th June, and on the 30th Mr. Gladstone addressed an enormous meeting in Edinburgh, where he not only re-asserted that Home Rule for Ireland is to be the main issue at the elections, but he gave the details of the Bill which he intends to offer for adoption as soon as Parliament will re-assemble.

He showed in this speech the inconsistency of Lord Salisbury's present opposition to Home Rule, as His Lordship had endeavored to persuade Mr. Parnell in 1885 that the Conservative and Parnellite policies were quite reconcilable with each other. Why then does Lord Salisbury now declare that Home Rule means anarchy, and that its advocates are enemies to law and order?

Mr. Gladstone said that the Bill which the Liberal party will propose to the new Parliament will give Ireland "full and effective control of her own local affairs, under certain conditions, including the supremacy of the British Parliament, in which Irish members will have their due voice." Pecuniary burdens will be fairly adjusted, minorities will be specially protected, but exactly how these results are to be attained can be decided only after the advent to power of a Liberal Government.

He stigmatized the Local Government Bill which the present Government had before Parliament as "a wanton insult to Irishmen." It richly deserves to be so described.

No one can reasonably object that fair treatment shall be guaranteed to minorities. This ought to satisfy the Ulster Orangemen, and it takes from them all semblance of reason for their violent opposition to the measure. But it is to be remarked that there are other minorities in Ireland which must be protected besides the Protestant counties of Down and Antrim. There is in these very two counties a Catholic minority, which must be protected against the oppressiveness of the bigotry by which they have hitherto been ground down.

It will suffice, therefore, to say that we have but little doubt that the Liberal victory will be complete and decisive.

THE CHURCH IN ENGLAND.

In an interview which a reporter had recently with Dr. Vaughan, the new Archbishop of Westminster, His Grace is reported as having expressed his conviction that England will once more become Catholic, and that "she is already half way to that goal."

When it is considered that not many years have passed away since England could be moved to its very depths by any demagogue who thought proper to raise an outcry against "Popery," the magnitude of the change indicated by Dr. Vaughan will be appreciated.

A century ago a half sane nobleman was able to raise a rabble of eighty thousand men in the British metropolis, who, to the cry of "no Popery," kept London in terror for weeks while they destroyed the residences and shops of Catholics, together with many public buildings, and even besieged the Houses of Parliament to prevent Catholics from obtaining the smallest possible relief from the operation of the most cruel penal code which ever disgraced the statute books of a civilized nation.

It was not, however, until 1829 that substantial relief was given to Catholics by the passage of the Act of Emancipation, which left but a few disabilities, which still serve as a disgraceful memorial of the repealed penal code. But great revolutions in the general sentiments of a nation are usually effected slowly, and it was not to be supposed that the old antipathy of Englishmen against the Catholic faith had died out.

It was still easy to arouse the dormant hostility, and this was done when Pope Pius IX., having determined to restore the Catholic hierarchy of England, appointed Cardinal Wiseman Archbishop of Westminster, with Primate authority, while at the same time the whole kingdom was once more divided into dioceses with titular bishops to rule them.

It was due to the Government of the day, with Lord John Russell as its leading spirit, to inflame the public mind by means of speeches against the aggressiveness of Rome, and a Bill was passed by Parliament imposing heavy fines and imprisonment against the hierarchy if they should dare to assume the territorial titles conferred on them by the Holy Father.

The ecclesiastical Titles Bill, by which name the new Act of Parliament was designated, was never put into force, but it remained on the statute books as a monument of the temporary insanity of the age, until it was afterwards repealed through sheer shame; but though this statute was never enforced, the anti-Catholic demonstrations which took place at the time when it was under consideration in Parliament, proved that it was still possible to excite the populace to atrocious acts of violence against Catholics by making a strong appeal to their passions with this object in view.

Half a century has not yet elapsed since these things occurred, and this makes Dr. Vaughan's statement all the more remarkable.

There is no doubt that the Protestant clergy generally have endeavored to keep alive the smouldering fire of bigotry. This is true especially of some of the non-Conformist sects, and it is true of a considerable section of the Anglican clergy likewise, especially of those who are known by the name of "the Evangelical party." Never was a name more inappropriately applied; for while the Holy Evangelists or Gospels inculcate charity and good-will to all, the party named from them have always busied themselves with fostering sentiments of an entirely opposite character.

But from Archbishop Vaughan's account of the present state of affairs, we are to infer that during the current half century there has been a great change for the better, and he attributes this in great measure to the High Church movement within the Established Church of England.

He says: "The mental attitude of England has undergone a great change in favor of the Church. Take, for instance, the High Church movement, which is doing us great service. Though it may rest half way, on the whole it is doing our work. Nearly all the old controversies have died out, and our doctrines are now taught where they were formerly denounced. England herself will never, I think, be Catholic throughout, but the main religion of the country will be so without any doubt."

The High Church movement has undoubtedly had the effect which Arch-

bishop Vaughan attributes to it. It did not bring to the Church all who took part in it, but of the Anglican clergy who took part, hundreds became Catholics, among whom were the two illustrious converts who were afterwards raised to the dignified position of Princes of the Catholic Church—Cardinals Manning and Newman. Of course, the influence of the most highly respected of the clergy had its weight with the Anglican laity, and it was to be expected that from amongst them thousands would follow the example set to them by the clergy, and this is exactly what happened.

The Tractarian or High Church movement resulted in suddenly increasing the number of Catholics in England, but even though hundreds and thousands of the Tractarians still adhered to Anglicanism, it was to be supposed that the new light which they received, and which led them to engraft the doctrines of the Catholic Church upon Anglicanism, would lead them also to look upon Catholicism with more favor than it had been regarded before.

The Tractarians cling to the theory that the Establishment is simply a branch of the great Catholic Church which is spread throughout the world, the other branches being "the Roman and the Greek."

In other respects also they approximated toward Catholicity in doctrine. They acknowledged that the saints in heaven pray for mankind. They restored the crucifixes, which had been abolished from the churches for nearly three hundred years. They recognized that it is lawful for us to use images of Christ and His saints as a means to lead us to understand heavenly things, and to imitate Christ and the saints. The Blessed Virgin, whom Protestantism delighted to dishonor, became once more an object of religious veneration; the divine institution of the priesthood was again acknowledged, and even the power which Christ conferred upon priests to forgive sins; and, as a result, it became the practice of the Anglican ministers to call themselves priests, to hear confessions and to profess to give absolution. It was even acknowledged that the bread and wine in the Holy Eucharist become the body and blood of Christ by virtue of the words of consecration, though to this day High Churchmen adopt the absurd Lutheran doctrine of Consubstantiation in preference to the Catholic one of Transubstantiation, which alone is consistent with the words of Christ, "This is My body: this is My blood."

The Tractarians still remained separate from the Catholic Church, and clung to Anglicanism; but with the new creed which they adopted, they could not but have their animosity against Catholics moderated by the great similarity of their belief to that of Catholics. They could no longer reproach Catholics as idolaters for honoring and invoking the saints, and for believing in the Real Presence, when they themselves believed the same doctrines, or almost the same.

The Tractarian movement arose from the consciousness which gradually but surely impressed itself upon the more thoughtful Oxford students, that the true Church of Christ must teach the same doctrines which were believed in the ancient Christian Church. On their studying the writings of the early Christians they soon discovered that the doctrines which had been rejected by Protestantism, under pretence that they were modern innovations, were really those which the primitive Christians believed, as they had received them from the Apostles. The error into which these Tractarians fell was the belief that they could turn a false and schismatical church into the true Church by adopting these once rejected doctrines as they were discovered to be the primitive truth. They overlooked the fact that the supreme authority of the Pope is as essential to the true religion, and was always as integral a part of the true faith, as were the doctrines they adopted, and thus while admitting the general truth of Catholic doctrine they adopted it only partially, and remained in their schism. Some of them, however, received more light, and thus beginning with High Churchism, they ended by becoming Catholics without reserve. But those who still adhered to Anglicanism became more tolerant in their demeanor towards Catholicity, which they now discovered and acknowledged to be in possession of a larger share of Christian truth than Protestants had hitherto supposed. It is true, therefore, as Dr. Vaughan says, that High Churchism has prepared the way for England's return to the one fold of Christ.

Much has been said of regarding the union of Church and State, but the Anglican clergy who took part, hundreds became Catholics, among whom were the two illustrious converts who were afterwards raised to the dignified position of Princes of the Catholic Church—Cardinals Manning and Newman. Of course, the influence of the most highly respected of the clergy had its weight with the Anglican laity, and it was to be expected that from amongst them thousands would follow the example set to them by the clergy, and this is exactly what happened.

Ritualism, which is which High Churchism in was at first weak and the great majority of Ang has now become a power. The use of vestments is o this. Ten years ago ments were used in 34 England. They are now In 1882 incense was used It is now used in 890. T lights has increased with it, it being estimated now used in 2,050 ch nearly four times the used them ten years ago.

It is not too sanguine fo that these facts will lead crease in the number of from Anglicanism to Ca that the archbishopate Vaughan will be marke of a majority of the En the one true fold.

PRINCE BISMARCK CRACIEN.

It is not to be denie Bismarck has been a g the history of German last half of the presen his recent trip from Fri Vienna to be present at of his son, and his re Bavaria, gave the popul of Germany through w an opportunity which neglect to testify their the man of "blood and

His journey through Empire to Austria was triumph, and, notwiths represents the principled Austria at Sadowa too, received him very under his regime as Ch German Empire that th Triple Alliance betw Austria and Italy was whatever may have feelings previously Austria on account of they were supposed to aside when the triple t between the three cont Hence Bismarck was triumph, with the ex Imperial Court stud showing him any spec was due to the fact th not now in favor wi William III. of Germ not be in keeping w relations which appee between the Austrian Courts, to receive wi one whom the Germu guards with suspicio, the more decided feeli

Prince Bismarck's r German Chancellors have been tantamount notwithstanding all which passed at th the actual state of affa time Bismarck has be growing in his den tiger, and from time manifest his convictio of the Empire were g would contend to go were placed once mo State.

He seems, howeve peculiarly indignant was not taken of him Court, and at an int published in the Ne Vienna, he made which were so rocke lated to raise distrust and Germany that fi official circles have disturbed.

It is believed th revenge for the co wards him by the Joseph, who did not an audience duri Vienna. He adm while he was in p seemed to be no Austria, and when seemed to be a most the two powers, he time to cut loose fro by he could appeas

The Austrians are double dealing coas ment of Bismarck They do not see any