

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

Editor: REV. GEORGE R. NORTHGRAVES.

Author of "Mistakes of Modern Inndels."

THOMAS COFFEY, Publisher and Proprietor.

Messrs. LUCKE, KING, JOHN NICH, P. NEVES and M. C. O'DONNELL are fully authorized to receive subscriptions and to transact all other business for the CATHOLIC RECORD.

London, Saturday November 11, 1893.

PROTESTANT RELIGIOUS ORDERS.

It has been announced that a daughter of Professor Charles A. Briggs, the teacher of Union Presbyterian Seminary of New York city, who stands condemned by the last General Assembly as a heretic, has entered the school for the training of deaconesses, connected with Grace Episcopal Church of that city, though she cannot enter the order as a deaconess, because she is not an Episcopalian.

The attitudes of the various Protestant denominations on the question of deaconesses are somewhat curious, and afford an instance of variety and changing of creed which is somewhat remarkable.

By those denominations which have adopted the term deaconess and established the order, we are now told that it is an order of the primitive Church which has been restored.

There is no doubt that religious orders, both of men and women, existed in the early Church. Their history goes back indeed to the earliest days even of the Old Law, for we read in the sixth chapter of the Book of Numbers the manner of consecration and the duties of those who made a vow to sanctify themselves to God under the name of Nazarites.

Under the New Law, St. John the Baptist has always been regarded as the father of the monastic life, and St. Chrysostom says, "As the apostles are the princes of the priests, so St. John the Baptist is the prince of monks."

It is certain that long before the time of St. Anthony, in the beginning of the fourth century, there were monastic orders, for so Athanasius attests in his life of St. Anthony. Nevertheless Protestants generally have until the last few years condemned the religious life as being not countenanced under the New Law, and though the question of establishing an order under the name of deaconesses has been agitating several of the Protestant denominations, the Presbyterian General Assemblies have to the present time refused to do so, on the plea that they are not Biblical, a term which in matters of religion most Protestants consider to be sufficient to stigmatize a practice as unlawful.

The Anglicans, both in England and Canada, and their counterpart, the Episcopalians in the United States, have had deaconesses for many years, and the Methodists have adopted the practice more recently, notwithstanding the silence of the New Testament regarding the existence of such an order in the days of the Apostles. It would seem that these denominations are taking a new view concerning the absolute necessity of finding a clear Biblical warrant for any practice of religion before adopting it.

orders, and even celibacy is required, the only difference being that the Protestant deaconesses do not make perpetual vows, and are free, therefore, to leave their order at any time. This is, of course, a considerable difference, but if it were true that a life of celibacy is an evil, it would be just as truly sinful to practice it for a time as to take a perpetual vow of celibacy.

The Catholic doctrine is that marriage is a lawful and holy state, being raised by Christ to the dignity of a sacrament, and it is called by St. Paul "a great sacrament." (Eph. v., 32.) Nevertheless the state of celibacy, embraced for the purpose of devoting one's self more entirely to God, is more perfect than the married state. This is clear from several passages of holy Scripture, of which it is sufficient to quote one (1 Cor. vii, 32, 34):

"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband."

The recent institution of religious orders in Protestant churches is an acknowledgment that the Catholic teaching on this subject is and has always been correct.

The Anglican and Methodist deaconesses are required to be unmarried women, not under twenty-five years of age. They are divided into two classes, visiting and nurse deaconesses. The former devote all their time to ministering to the poor, the sick, orphans, and to such other good work as may be suited to their capacity. The nurse deaconesses devote themselves to the sick poor. They do not always live in community, but they are recommended to do so, as by so doing they become more interested in the work to which they have devoted themselves.

A NOTABLE VICTORY.

Commissioner Morgan's plan of dealing with the Indians in the west of the United States is admitted by his successor in office to have been a gross failure, and so the present commissioner, Mr. Browning, has rejected it and introduced an entirely new policy which may be expected to bear better fruits.

The characteristic difference between these two methods may be best described as being like that between the policies of Lord Salisbury and Mr. Wm. E. Gladstone towards Ireland—the difference between coercion and conciliation.

It has been one of the faults in the United States treatment of the Indians that the natural rights of the latter have been utterly disregarded in nearly all the intercommunications and negotiations between the two. The Government has generally been well-intentioned towards the aborigines, at least since it became a National Government instead of a number of petty colonial Councils ruling the country for the aggrandizement of a few trading companies in which the members of the various administrations had a large personal interest. But even under the National Government, which has existed now for somewhat more than a century, the Indian agents have had too many personal ambitions to gratify to become honest rulers over the unsophisticated tribes out of whom they expected to derive their living and secure, in addition, for themselves, competent fortunes.

Every one who has read the history of the traders who pushed out to the West to establish for themselves homes on the prairies or in the woods knows that these men looked upon "the Redskins" as so many wild beasts who deserved to be shot down without remorse if they dared to dream that they had themselves territorial rights in the country which their forefathers had occupied and owned during the centuries which preceded the discovery of America by Christopher Columbus.

These traders knew no law but that of might, and as they had over their savage predecessors on the soil that power which firearms give over uncultivated and almost unclad savages, they were able to establish their dominion over the land notwithstanding that the primitive possessors had both courage and astuteness enough to give them much trouble.

many relentless wars with Delawares, Sioux and other tribes. He was a military man, accustomed to be implicitly obeyed by his soldiers, so he laid it down as a principle that as educational commissioner his will was supreme in all matters, and that parental rights disappeared in presence of his powers. Congress made his powers extensive, authorizing him "to secure the attendance of Indian children at schools established and maintained for their benefit."

General Morgan interpreted this as giving him an absolute control over the education of the Indians, and having been a parson as well as a soldier he thought he wielded an admirable weapon which would enable him to suppress Catholic education in his department.

The Catholic Indian schools of the West are more numerous and more successful than all the other denominational schools together, and last year they received about three-fifths of the whole grant given by the Government to missionary educational institutions. This fact, occurring year after year, excited greatly the ire of Commissioner Morgan, and as his colleague, Rev. Dr. Dorchester, was, like himself, a parson, they made together a clever plan for the destruction of the Catholic Indian schools. They established a number of really Protestant proselytizing schools, which they pretended were non-sectarian, and in many cases took the children forcibly from their parents who were sending them to Catholic schools near their homes, in order to place them in their secular schools, as they called them, though the latter were at great distances from the children's homes.

Commissioner Morgan's very first annual report to the Government foreshadowed the policy he intended to pursue. He stated that the most urgent need of the Indians was a compulsory school system, and that they "must conform to the white man's ways, peacefully if they will, forcibly if they must;" and as soon as he received from Congress the powers he asked, he put forth a set of rules which did away with the necessity for having the consent of parents in reference to the schools their children should attend. He said: "If the good of the children shall clearly require that they be sent away from home to school, they must be sent away." He wished, indeed, to procure the consent of the parents, "if practicable," but if the consent were not obtained, they must go at all events; and if the will of the commissioner were resisted, he declared that he would inflict "such punishment or penalties as the circumstances may seem to call for."

A more despotic decree was never issued by Russia for the repression of the Poles, or by the Sublime Porte for the government of the Christians of Armenia or Bulgaria. General Morgan also ordered the use of the Indian police force to have his decrees put into execution.

Commissioners Morgan and Dorchester held their offices during the whole administration of President Harrison, but on the accession of President Cleveland to power they thought it prudent to resign. They did not do so a moment too soon, for it is an undoubted fact that it was largely owing to the course followed by these two men that the Republicans sustained so decisive a defeat at the elections of last November, though the other fact that the Republican party in several States coquetted with the Apalists, or new Know-Nothing party, had its influence also. These two causes certainly made the doubtful States of New York and New Jersey overwhelmingly Democratic, and turned the usual Republican majorities of Ohio, Illinois, Kansas, Indiana and other States into minorities.

It is a satisfaction to observe that Commissioner Morgan's successor, Mr. Browning, reports that he will adopt a new policy towards the Indians. He admits that the far-off schools of General Morgan have had but indifferent or doubtful success in educating, though they have produced a great increase in the mortality roll of the pupils. Families were broken up by General Morgan's decrees, and the consequent rage of the Indians almost brought on a new Indian war. Many of the pupils ran away to their homes, and many others returned to a savage life after enduring great hardships under Commissioner Morgan's regulations. Mr. Browning will, therefore, not break up families; and in the selection of schools to which the children will be sent, parents will be consulted, and their wishes will be regarded.

The victory which this decision gives

to honestly expressed public opinion is in great measure due to the independence and plain-speaking of the Catholic press of the United States, which did not hesitate to expose the doings of the ex-commissioners; for this was the chief cause which forced their resignation from offices the duties of which they were not capable of fulfilling to the satisfaction of the public.

MONKS IN QUEBEC.

The Toronto Mail is very much troubled about the number of religious orders existing in the Province of Quebec. For a Catholic population of a million and a quarter souls, nine or ten male religious orders, all having their proper work to do, is not a very large number, yet the Mail has had from time to time editorial upon editorial complaining of their excessively rapid multiplication.

Last week, under the heading "More Monks," there was quoted with approbation in the columns of the same journal an extract from the National which was a complaint that there is a likelihood of another order, the Benedictines, being added to those already existing in the Province.

It appears that two priests of this order recently visited the shrine of St. Ann of Beaupre, and meeting the Rev. Mr. McAuley, pastor of Cotiacook, they received the generous offer of a farm on which they might establish a monastery, and they are likely to accept the offer.

The National names nine orders of monks already existing in the Province, and facetiously, we presume, tells its readers that "The faithful will now learn without pleasure that they will soon be able to complete the dozen." We say facetiously, for serious arithmetic does not enable us to understand how nine will become a dozen when another one will be added to the number.

But what have these nine orders of monks done that the advent of another should strike the Mail and the National with so much terror?

One of the orders named is composed not of priests, but of school teachers, who are banded together for the double purpose of saving their souls more effectually by leading a religious life, and of doing their work as teachers more satisfactorily. These are "the Brothers of the Christian Schools," an order well known in Toronto and elsewhere in Ontario, as well as in Quebec and throughout the United States. To this zealous religious order it is in a great measure due that the Catholic minority in the United States were able to exhibit in Chicago evidence beyond cavil that the Catholic schools of the great Republic, without State aid, leave the Public schools far behind them, though the latter are pampered with that portion of the Public school fund which by right should have been allotted to the Brothers' and nuns' schools; for the ladies of the religious communities, equally with the Brothers, share in the glorious victory achieved by the Catholic Educational Exhibit at the Columbian World's Fair.

We are not in any way surprised that the Mail should be opposed to Christian Brothers' schools, for it is fixedly opposed to Catholic education and to everything Catholic. It looks at Catholic matters through P. P. A. or McCarthyite spectacles. But the National ought to be imbued with a Catholic spirit; and if it were so it would rather see the number of this class of monks increased in Quebec, rather than diminished.

One of the remaining orders sneered at by these two papers is the Trappists. These are recruited from among those priests and laymen who wish to devote themselves to a religious life for their own sanctification. No doubt if any extraordinary emergency should arise when their aid would be required towards suffering humanity, they would at once extend it, but under ordinary circumstances they employ themselves solely with the purpose in view to which they have devoted themselves. We are aware, however, that their works of charity towards the needy, whether spiritually or temporarily afflicted, are extensive.

Some people may imagine that these religious would do a better work if they devoted themselves more to the welfare of others. To this we answer that there are some people, comparatively few in number, who are convinced that they are not adapted to endure the trials and temptations of the world, and as the salvation of one's own soul is the first duty of each individual, they resolve to devote themselves to this object. We may disagree

with them in their opinion; but we must acknowledge that their intentions are laudable and pure, and that they have the right to follow the trend of their conscientious convictions. As this seems to be the chief motive which animates the Trappists, surely they should be allowed to lead the life they have chosen without being annoyed by outsiders, as they give no trouble to any one.

Yet it is not to be supposed that the Trappists are entirely wrapped up in self. Their life is one of great self-sacrifice. Much of their time is devoted to manual labor, the rest to devotional exercises, and their abstinence from worldly pleasures, even including the use of dainty food, is marvellous to all who know the extent to which they practice it. Such a life as theirs is a good example to the world, teaching that we should all be ready to make great sacrifices for conscience' sake. They are besides always ready to give facilities to those who are desirous to make spiritual retreats, or to make progress in the way of virtue. Of their charities we have already spoken.

Of the Jesuits, so much has been said and written within the last few years that it is scarcely necessary to say a word now. They comprise priests and brothers. The priests devote themselves either to missionary work or education; the brothers do the housework of their establishments. The members of this much abused order do their work well "for the greater glory of God," such being the motto they have chosen to express the purpose of their order.

Of the Jesuits we may say that the Catholic Church possesses no more earnest and zealous priests. There is no reason why they should be selected as the object of abuse, except that some Protestants, seeing that their good example and zeal have brought many converts to the Catholic Church, hate them because they do not wish the Catholic religion to prosper.

Of the other six orders enumerated by the National, much the same is to be said as we have said of the Jesuits. They are the Sulpicians, Oblates, Redemptorists, Dominicans, Vincentians and Franciscans. All these are engaged in special educational or missionary work, and of none of them can it be said that they deserve any censure for negligence of their duties. They are, on the contrary, all zealous and efficient priests. The sneers of the National regarding them are therefore uncalled for and malicious.

Here we must further remark, for the benefit of the Mail and journals that imitate it in opposition to Catholics, that religious orders are not confined now to the Catholic Church. There are, in Ontario, several Sisterhoods belonging to the Church of England. The Methodists have none yet that we are aware of; but as their Church has recently come to the conclusion that it is desirable they should have them, we may expect their establishment without any very great delay. If religious orders are so great an evil as these journals pretend, why do they not turn their attention towards preventing their establishment among their own people, instead of interfering in the business of Quebec Catholics, which needs concern them but little?

The Protestants have as yet but few religious orders, it is true; but may not the reason be, first, that their religion is but young; and, secondly, because only of late have they discovered that such orders are useful institutions, and so they have not got them as yet in sufficiently flourishing condition as to be able to draw members from them for local establishments?

HOME RULE AND THE SYNOD OF DOWN.

There was a curious scene at the annual Anglican Synod of the county of Down, Ireland, on 31st Oct., when the Dean of Down proposed a motion thanking God for the rejection of the Home Rule Bill by the House of Lords and the Unionist Peers for opposing the measure.

Dr. Wright, one of the members of the Synod, moved in amendment describing the action of the House of Lords as narrow minded and suicidal and stating that it ought to be deprecated by the Synod.

The general sentiments of the Protestants of Ulster are well known to be against Home Rule, and it could not be expected that a motion in favor of that measure should pass the Synod, but as that body is supposed to be a deliberative assembly of the clergy and most select members of the laity,

there ought to be the greatest liberty of speech accorded to the members. It was not so, however, in this instance.

Dr. Wright's motion was received with a storm of hisses and most unmitigable signs of disapprobation. It was decided to let him proceed, but now Dr. Kane, the notorious and noisy Orange Grand Master, interrupted him vociferously as soon as he commenced to continue his remarks, whereupon Dr. Wright resumed his seat.

In such an assemblage it required a good deal of courage to maintain an opinion adverse to that of the predominant Orange element, but the Rev. Dr. Hunt possessed this quality and arose to second Dr. Wright's amendment. The telegraphic despatch states that in the course of his remarks "he described the members of the House of Lords as ruffians." Such language is of course not suitable to such an assemblage, but it has probably been exaggerated in the report; nevertheless it is well known that many of the Lords could truly if not elegantly be so described. Most of the members of the synod became furious at this moment, and we are told that amid the din Dr. Kane threatened to eject Dr. Hunt, and was with difficulty dissuaded from trying to carry out his threat. He succeeded, however, in forcibly taking possession of Dr. Hunt's seat and refused to vacate it.

A vote was finally taken on Dr. Wright's amendment, and it was rejected, and the motion of the Dean adopted.

The Ulster Protestants of all denominations are as a rule very loath to give up that ascendancy which they have enjoyed for three hundred years, but there are not a few, even among Protestants, who admit the injustice of the ascendancy of any creed; but if ascendancy there must be, it should be the ascendancy of the majority. By all means the majority should rule the destinies of the country. It is intolerable that the minority should, as at present, enjoy nearly all the privileges and emoluments derived from the administration of the law. Home Rule, however, will not give ascendancy to any creed. It will restore equality of citizenship, and this is what the synod of Down dreads.

It is pleasing to see that there is a section of the Protestants of Ulster which is not in sympathy with the intolerance of the majority. Drs. Wright and Hunt are fair samples of that liberal element, and we are pleased to see that they have the courage to proclaim and defend their convictions.

THE EUROPEAN WAR-CLOUD.

It has been so frequently supposed that a general European war was on the point of breaking out and the calamity has been so constantly averted or delayed that many may think that after all it may be entirely avoided. Yet the great powers are so jealous of each other, and are keeping up such vast armies with the avowed object of protecting themselves against their neighbors, that it is considered certain that the event must occur before long, and if the latest news which reaches us be true, the expected outbreak was recently on the point of taking place.

The report is to the effect that Italy was on the point of setting the ball in motion by commencing a war against France without even the preliminary step of proclaiming war. It is said that the French forts on the frontier between the two countries had been allowed to fall into an almost defenceless condition, being almost depleted of soldiers, and the fact became known to the Italian Government, which thereupon meditated a surprise by seizing them before France could become aware of their design.

The Italian Government, it is said, consulted the German and Austrian Emperors in regard to the proposition, and the Emperor of Germany heartily approved of it, but the Austrian Emperor would not tolerate such an act of duplicity, and for this reason the plan was not put into execution.

This statement has not been officially confirmed, but it has been asserted on good authority, and some color is given to it by the fact that real alarm existed in France when the Government heard of the matter, and at once steps were taken to strengthen the garrisons and put them into a condition for defence.

It is also said that the stand thus taken by Austria for the safety of France has caused a diminution of cordiality between Italy and Austria which may result in breaking up the Triple Alliance, and causing a better feeling than has hitherto existed between Aus-

tria and France, that Austria may France in an all-fensive; or at least of war breaking and Russia on Germany on the either remain in the Russian and in either case would be probably powerful combination formed against the

There is no doubt and Russia have and though there of ridicule thrown of the French of the Russian fl all hands that two powers is r this is the case inducement to powerful an all make common ca Italy. Austria, have much more her fortunes w than with Germa n, or as easy for her pas. Germany errippi, "her at not but i, "el the Germany" u Empire by a, "u niation of Austi fore not to be t establishing mo Germany. We therefore, that fear of German affection that s Alliance in the that the alliance has become cert able that she will to lie rather with Russia than wi Should this turn combination wo less Germany a some other powe pensate for the c

Italy at the p depressed finan upon bankrupt keeping up a is made necessa has joined the T is said that this present rulers anxious for a the attention of ternal affairs rulers appear t less they becom war there is de and they prefer into war to France, howeve pared for war the army being able efficiency Russia it does the disasters war would be the aid of Aust r even should

There is a famous resy of Combera demned at Niagara Me Court of App Church of Cana to deal with the Yerenes, has reve a meeting, and reinstated in his When the decis was arrived at t the case, with a dence which, as it decisive as to s charged against of the accusation first, that he had of Christ, statin emptied himself utes, that Christ any other man, Christ would be a advantages whic meaning of this Christ was a n worthy of admiri disadvantages labored.

ndly. He was aging the authori by declaring it nothing better th or any other good parts of it are ce of God, but mere; 3rdly. He cl the will of God, by the spirit, as w Apostles. In this shown that he ha