

traits of the white race would be cruelty and savagery in a most despicable form.

There are among the white men in this country some of the most vicious and depraved individuals to be found anywhere; but the great majority of the people are of another class entirely. There are also among the Indians some of the worst rascals that ever went unhung; but the bulk of the aborigines, when treated kindly and fairly, present one of the highest types of manhood. And as all the education that can be bestowed upon some white men cannot breed out of them their "innate cruelty, lust and savagery," so it is with the Indian. But because this is the fact in individual cases, to accuse the whole of either race with being possessed of like traits is an outrage such as no broad-minded person would be deliberately and intentionally guilty of.

We in Utah know something of the Indian character by experience, and in the line of fair and friendly dealing with the race do not hold second place to any community on the globe. We also know that that fair and friendly dealing has been taken improper advantage of proportionately less by the Indian than by the white man. Therefore we can state from knowledge that by proper education there can be bred out of the Indian, as a class, "his innate cruelty, lust and savagery," if, indeed, he ever possessed them except as a matter of education. Schools and civilization do not present to the Indian anything better than in a reasonable time he is capable of becoming.

BRUTALITY TO PRISONERS.

New York papers recently contained exposures of the most inhuman cruelties practiced in the Elmira reformatory by the superintendent of that institution. The board of charities after careful investigation reported the facts as found, but it seems that the authorities, instead of dismissing the superintendent and as far as possible righting the wrong perpetrated, justified his barbarous methods. To political considerations, it is alleged, this negligence is due.

Beating seems to have been a favored pastime in the institution. It was proven that in five years the superintendent had administered over two thousand five hundred beatings. Often the victims were knocked down and were kicked and pounded while prostrate on the ground. Sometimes they were manacled and "hung" up on the gates of the cells for eleven hours a day, several days in succession. Others were kept for weeks at a time manacled to a sliding ring on a bar or to a ring in the floor of their cells. Some inmates were tortured with red hot iron hooks. Others were kept in cold water—"drowned"—for long periods. These are but a few particulars of the methods of that institution. The testimony in all its details reads more like a tale of the subterranean caves of the medieval Inquisition than an account of life in a modern reformatory. Many of the victims turned insane

under the treatment and others committed suicide.

It will readily be admitted that the proper handling of criminals is a very difficult matter. Their character, as a rule, is such that the strictest discipline is necessary. But when this is admitted it is nevertheless a fact that brutality disqualifies anybody, to whose guardian care criminals have been entrusted. Crime itself is but the outcome of that brutal instinct which revels in violence, and unless those who justly suffer for their transgressions and brought under the influence of a higher morale than their own, the punishment can only have the effect of still more degrading and brutalizing those social outcasts.

There was a time when the theory obtained that the safety of society required that all offenses should be punished with double severity—that justice must be as terrible as possible in its majesty of brutal force. The idea was carried out in the state and home alike. But it was found that moral and intellectual advancement under this regime was impeded. Even the higher law "an eye for an eye and a tooth for a tooth" was after a long practical test declared insufficient to bring liberation to the human race from the effects of its natural inclination towards evil. At present the tendency is to deal with criminals, as far as possible, in an intellectual way, because it is understood that in that force alone, aided by all moral influences, lies the possibility of reclaiming the fallen ones for society and for virtue.

Stories of refined cruelty in penal or reformatory institutions, like those told of Elmira, are happily an exception in this country. But even this exception is a stain on our boasted civilization. It should be an impossibility, not only in the state of New York but everywhere in this broad land, and in the civilized world.

PROTESTANTISM RETURNING.

The "Community of the Brothers" is the name of a new celibate brotherhood of the Protestant Episcopal church which, according to a New York dispatch, is instituted under the auspices of Bishop Potter in that city. The order has for its founder a theological student and its members are required to take vows of chastity, poverty and obedience. Their work will be devoted to the alleviation of the sufferings of the poor. The movement may be regarded as one of the signs of the times. Protestantism has long shown a tendency to gravitate towards its origin—Romanism—and the foundation of monastic orders among its votaries is but in harmony with this tendency.

The origin of monachism is traceable to the earliest ages of Christianity. Persecuted by the pagan authorities men retired to the solitude of the deserts, dwelling in caves and devoting their time to religious exercises. The fame of some hermits spread and people commenced to flock to solitary places voluntarily. Brotherhoods then sprang up whose members were gov-

erned by certain rules and regulations.

Many factors combined to render such communities flourishing in the early ages. At the outset the church was influenced by the spirit of asceticism and contemplation so prevalent in the Orient, and many thought these necessary to the attainment of personal holiness. The philosophical doctrine combatted by Paul in his letter to the Colossians, that the intellect could be purified only by austere abstinence from physical pleasures, gained ground. And to this was added the contempt entertained by all thoughtful observers of the luxuries indulged in by the worldly Romans, as the empire was gradually decaying. They reasoned that the only salvation was in a return to the simple habits of the early times and concluded that Christianity demanded of them this sacrifice. Thus the idea of a life separate from the world was formed and assumed different and numerous shapes in the eastern and western churches.

The history of these brotherhoods is interesting as showing how the means adopted failed to accomplish the purpose. The "brothers," instead of being a main support of the mother church when the crash of the Reformation came, were utterly helpless; the part they played during that time of upheaval was such as to render them the objects of ridicule among the common people and even the leading men of the church regarded them as a scandal. A committee of cardinals appointed by Pope Paul III reported that the religious orders were doing the greatest harm by their example and that they ought to be abolished. In England raids were repeatedly made on the monasteries as houses of "neither religion nor learning," and a similar fate overtook them in other countries. The conviction at that time was general that the cloaks of holiness were but covers for immorality, greed and superstitious ignorance. The orders have never flourished since then as they did before.

In the Protestant churches the work among the poor has mainly been entrusted to women. (Societies of "deaconesses" are active both in Germany and England, and their regulations, and in some instances the pattern of their dress, show a Catholic origin. Attempts to revive a life in community for men have also been made at various times, but only on a limited scale. It is therefore of great interest to see this latest attempt to institute in this country a Protestant order borrowing from Catholicism even the celibatic feature, once so vigorously denounced by Luther and other reformers.

We need not here enter upon the discussion whether such orders are natural to Christianity or mere foreign growths on it. The subject has always been a matter of controversy between Protestants and Catholics. It is certain, however, that the Christian Church is charged with the mission to look to the spiritual and temporal welfare of the poor. And any effort to accomplish this mission, however crude, from a New Testament point of view is commendable.

The churches of the world are evidently approaching a period in their history when they must either return