

Europe into the large society, *L'Œuvre Antiesclavagiste*. These results are remarkable, but they were secured by appealing to Catholics, Protestants and Free Thinkers alike. For a long time the work was presented as unsectarian, but it is no longer so. At the height of enthusiasm, Mgr. Lavigerie announced the convocation of an immense Anti-Slavery Congress on August 5, 1889, in Lucerne. All the anti-slavery societies of the world were to be represented. The greatest anti-slavery orators were to be heard. This was to be the Ecumenical Council of the friends of negro deliverance. A few weeks before the opening of the congress, the Cardinal suddenly and arbitrarily postponed it, and then adjourned it indefinitely. He gave different reasons for this. Those made official were that the coming French elections would prevent France from being fairly represented; but how could that be, as the elections were still at least six weeks distant? At a later date he announced, not his immense gathering, but a small conference with four delegates from each society. This was to all a conclusive proof that the "French elections" were but a pretext. The general interpretation of the Cardinal's action is that he clearly saw that, with such a large assemblage and so many Protestants present, it would be impossible to bring the movement within Catholic channels. Now the organization is not only completed, but the Catholic Church holds command over it. Every friend of anti-slavery will lament this course. Why did the Cardinal appeal to Protestants and Free Thinkers upon a broad humanitarian platform and then put the whole organization under the control of the Pope? Can those who thought that they were joining an unsectarian philanthropic organization now see it, without indignation, become the appanage of the narrowest sectarianism? That the work has become thoroughly Roman Catholic is plain enough from pages 490, 497 and 498 of the documents. It is not astonishing that the Swiss Anti-Slavery Society has already sent the Cardinal a note which is tantamount to a threat of separation.

One of the special features of Cardinal Lavigerie's work is the old endeavor to stop slave-hunting by the sword. He proposes for Africa the revival of some of the old religious military orders of former days, such as the Knights of Malta, the Knights of Saint Lazarus and the Knights of Alcantara. These bodies of knights, placed under the authority of the Church, would be moving about, interrupting the work of slave-traders. Whether or not this part of the programme is realized, the campaign will take place and volunteers are preparing for it. Will not these volunteers be a danger to Protestant establishments in Africa? As a minority, the Catholic missionaries have done much to wreck our Protestant missions; will not this corps be animated by the same spirit? This is a question which the past of Catholicism brings home to us with increasing