

ently advocated the French protectorate, but the Government of M. de Freysinet almost let the authority it conferred upon France slip out of his hands, and Pope Leo's efforts to solidify it were almost nullified by M. de Freysinet's apathy in regard to it. But a letter from the Holy Father to Cardinal Langenieux, dated in August last, brought up the matter once more, and the Emperor of Germany was somewhat angered by the position taken by the Pope in favor of the continuance of the French protectorate. The Holy Father, however, was firm in urging this protectorate to be maintained, and the French Government itself laid aside its former apathy in regard to the matter, and the result is now before us, that beside the maintenance of the French protectorate in Turkey, it has now been extended to China, where, owing to the immense population of that Empire, it is of even more importance than in the dominions of the Sultan.

It will be easily understood why the Holy Father should prefer that the protectorate of the Catholics of the East should be held by France, rather than by Germany: for, though the present Kaiser is friendly to the Catholic religion, and to the Pope personally, the traditions of the German territory have been preponderantly Lutheran during the last three centuries and a half, and consequently the protection of Catholic interests will be better provided for by a Catholic power than they could possibly be by any Protestant power, even though the present inclinations of the Emperor of Germany are undoubtedly favorable to the Catholic Church.

The Chinese Imperial decree is, therefore, a great victory for the policy of Pope Leo XIII., both on account of the recognition of the status of the Catholic religion, and because the protectorate of France has been definitely proclaimed for the entire Orient. Even it is understood that the Protestant missions of China will reap the benefit of this protectorate, which has been established for the sake of all Christians, independently of their denominational differences.

RUSSIA AND THE POPE.

A good deal has been said in the press recently in regard to Cardinal Vaughan's utterances at the 4th of July banquet held in London, England, to do honor to the United States, and at which Mr. Choate, the American ambassador, was present, as a matter of course.

Owing probably to the late hour at which the speech was delivered, the principal papers of the great metropolis did not report it; but, as it made a reference to Russia, advantage has been taken of the fact by some of the reporters for the other journals to represent that his Eminence spoke disparagingly of Russia as "the great despotic power that looms north of Asia," and declared his preference that the liberty-loving United States of North America, hand in hand with England, should predominate over the great continents yet unclaimed by Christian civilization."

The reporters of the Associated Press have taken special trouble to inform American papers that the Cardinal's views on this matter were "practically inspired from Rome, and that they indicate that the Catholic Church and the Holy Father have stepped into the lists for the purpose of throwing the whole weight of their influence into the scale against Russia, and on the side of Russia's opponents, even though the chief opponent be a Protestant country like England."

There is no foundation for this way of representing the matter. The Holy Father is on excellent terms with the Czar Nicholas, and there is not the least reason to suppose that he is endeavoring to raise any European combination against him. The Holy Father has, indeed, the interests of the Catholic Church at heart, and is doing all in his power to bring back the Greeks and Protestants to the one fold of the Catholic Church, but nothing is further from his thoughts than to raise a political combination against Russia or any other power. The methods whereby he hopes to effect his purpose are those of peace, and not of political intrigue. He expects that by the preaching of the Gospel of Christ in the manner after which Christ commanded His Apostles to teach the whole world, Protestants and Oriental Schismatics alike will be brought to acknowledge the divine authority of the Catholic Church and of the Apostolic See which has been appointed to the supreme spiritual position by Christ Himself.

There is special hope for the conver-

sion of the Greek Church, because the differences which separate it from the Catholic Church are so slight that they would be easily dispelled if political influences did not interfere to suppress the natural yearning of the people toward universal or Catholic unity.

In fact, so great is the intimacy between Pope Leo XIII. and the Czar, that it has transpired that it was from the Pope that the original suggestion emanated to the Czar himself to make the peace proposals to the powers which have resulted in the Peace Congress at the Hague. Mainly for this reason the Czar was really anxious to have the Pope's representative take part in the proceedings of the Congress, but this was bitterly opposed by the Italian Government, backed by the Dreibund, and the result was that the Pope was informed that, as he has neither an army nor a navy, he could not be asked to take part in a conference which had reference solely to the question of increasing or diminishing the armaments of the nations of the world. Italy was moved to make opposition to the Pope's taking part in the Peace Conference by the fear lest the question of the restoration of the Pope's temporal power should be brought forward; but though, for the time being, its intrigues succeeded, this question must revive again in spite of all efforts to keep it in the background.

The arbitration proposals which have been finally adopted by the powers at the Hague are, in the main, identical with those which the Pope proposed to the Czar, so that though the Holy Father was not represented at the Conference, it is due to him in a great measure that the results have been so practical, though, through the counter interests of the powers concerned, they fall short of what was expected by the most sanguine of those who hoped for the best of results from the Congress.

Cardinal Vaughan, therefore, at the 4th of July banquet, did not speak for the Pope, but gave utterance to his personal views in regard to the suspicion that the Russians are playing a double game in holding up the olive branch before the world with one hand whilst brandishing the torch and the sword with the other. We may readily believe that the Cardinal's views are accurate enough, but there is no reason to assert that they were inspired by the Pope, who, from his position as Head of the whole Church, spread throughout the world, must keep on good terms, as far as possible, with the rulers and those exercising civil authority everywhere. There is not, in fact, a single word in the Cardinal's address which would indicate that the sentiments were suggested by the Pope. Intrinsically they bear evidence that they are his own views—the views of a man who has great confidence in the power for good which England and the United States will exercise in civilizing barbarous nations. His views are merely political, and he is free to maintain them, while others are free to controvert them without doing violence to Catholic faith.

By his tact and conciliatory attitude toward the Czar, Pope Leo XIII. has already gained much for the harshly treated and persecuted Catholics of the Russian Empire, and especially for the Poles, who have suffered so much for their faith. It is expedient that the universal father of Christians should continue to gain for his children the good will of monarchs who, like the Czar, exercise absolute power over their subjects, without hesitating, however, to condemn tyranny and oppression wherever it is necessary to pronounce judgment even upon the actions of kings and princes. This the Holy Father has prudently done in all his relations with temporal rulers, and he has thereby rendered himself *persona grata* to the rulers of all the nations, whether Christian, Pagan or Mahometan, and Catholic, Protestant, or Schismatic. In fact there has never been a Pontiff more universally beloved and revered than Pope Leo XIII.

THE PEACE CONFERENCE.

The International Peace Conference which was called by the Czar, and which has been in session for several weeks at the Hague in Holland, has concluded its deliberations.

It has not been so successful as the Czar hoped in the first instance, yet neither has it been a failure as pessimists prognosticated it would be. A number of practical conclusions have been agreed upon, which, when put into effect, will much mitigate the horrors of war.

On the question of disarmament of the powers, and even on that of lessening their standing armies and naval forces, it was found impossible to arrive at

any practicable agreement, nevertheless it has been agreed that in case of a threatened war there shall be an international court of arbitration composed of the representatives of neutral powers, and which shall use every effort to induce the possible belligerents to come to a peaceful settlement; and even after war shall have been declared, the proposed court of arbitration shall continue its efforts. There will be comparatively but small expense to the belligerent powers in making use of the offices of the court of arbitration, which will not be compulsory, in the sense that either power shall be obliged to submit the case under discussion to arbitration; nevertheless they are not to regard it as an unfriendly act if the neutral powers urge arbitration upon them persistently, even while hostilities are being carried on.

The use of explosive bullets, and of those which expand on entering the human body, has been prohibited so as to lessen the horror of war, and also the throwing from balloons of projectiles which spread asphyxiating or deleterious gases.

The convention as adopted contains five expressions of opinion on matters which are to be left to some future conference: namely,

1. That it is desirable to lessen the armaments of the world, and so to diminish the burdens now imposed on nations for military purposes.

2. To protect better the rights of neutrals while war is going on.

3. To consider the calibre and type of rifles and artillery to be used in warfare hereafter.

4. To revise the Geneva convention.

5. To declare private property inviolate, and to limit the bombardment of towns and villages during war time.

The decisions which have been reached give hope that at some future meeting of the delegates of the powers a much greater advance may be made in making war less disastrous than it is at present.

A COMMUNICATION FROM REV. S. BLADGEN.

We are requested by the Rev. Silliman Bladgen, now of Orchard Grove, Maine, to publish the following correspondence, which explains itself:

AN EDITOR'S MODEL LETTER.
La Salette, Ontario, Canada,
14th July, 1899.

Rev. Silliman Bladgen:
Rev. dear Sir:—I have approved of and directed publication of your last letter in the CATHOLIC RECORD (Province of Ontario).

I have no doubt the letter will appear in next week's issue, though sometimes when there is an excess of matter, publication may be deferred.

We thank you cordially for your frequent contributions to our columns, which show that you have a noble Christian heart, full of love for all mankind. We are only sorry for the fact that as our columns are frequently crowded, it has been impossible to insert all the communications you have sent us. Sometimes, also, your views are so different from ours that they could not be inserted without some comment which might make some readers imagine that we published your letters with a bad grace. You will pardon us, therefore, if we have not in every instance acceded to your request. You will understand that it is necessary for us to use our discretionary powers in regard to what appears in the columns of our paper.

Praying that God Almighty may bless you for your kind and brotherly spirit of love and charity, and that you may have the light of faith.

Yours respectfully and sincerely in Christ,
Rev. George R. Northgraves,
Ed. London (Ontario) CATHOLIC RECORD.
NOTE BY REV. S. B.

The sweet milk of human kindness, genuine courtesy, and the grace of God, when exercised by mortals, and especially by Christians, go a very long way to smooth out the wrinkles and roughness of life; help to "break up the fallow-ground"; lighten the weary pilgrim's heavy and irksome burden; check irascibility; and "turn the tables" on sin, Satan, and the powers of darkness; and inaugurate instead, an Heavenly atmosphere, full of joy, peace, and love in the Adorable Holy Ghost. O would to God, all editors, and others, would copy and model after the Rev. George R. Northgraves! Amen.

A PICTURE OF INGERSOLL.

Without a moment's warning, and surrounded by the members of his family, Robert G. Ingersoll, professional anti-Christian lecturer and scoffer, dropped dead last week. In the sacredness of home and in the relations of friendship he appears to have been a singularly amiable man. On the platform, his flippant wit and his skill in all the arts of the comedian made him a popular lecturer, and, for ignorant people, a dangerous enemy of Christianity. But he was only a clever man, not in any degree a great man; and because elocution and smirks and grimaces and ludicrous expressions and gestures can not be perpetuated in print, he will be forgotten ere his bones are dust. His life was a tragic failure; for the best that can be said of him is that he traded in human faith for filthy lucre sake, and that he sought to turn the hope of humanity into despair for the sake of money, laughter, and applause. He will never have followers, in any true sense, because he lacked sincerity; but he has destroyed the faith of many by his sacrilegious satire.—Ave Maria.

BISHOP-ELECT McEVAY.

His Farewell Sermon to the People of St. Mary's Cathedral, Delivered at High Mass on Last Sunday.

My Dear Brethren—His Lordship the Bishop of Hamilton has kindly dispensed with the usual High Mass sermon this morning. As I am on the eve of my departure from this parish I take this occasion to say a few words to thank you all for your great kindness to me during the past ten years and to request you to remember me in your prayers in the future.

I am aware that many members of the congregation were most anxious to show in a formal and tangible manner their appreciation of what has been done during my stay in your midst, but that is not at all necessary. You have shown your loyalty, your affection, your confidence on so many occasions that it is altogether superfluous to accept any other proofs of your goodwill, and for this reason I declined to yield to the desires of my many warm friends in this parish. On numerous occasions I requested you to make sacrifices—especially financial ones—and I am glad to say that, even in times of depression you never failed to respond; every undertaking was carried to a successful issue, and, better than all, you gave promptly and cheerfully. Scripture tells us that God loves the cheerful giver and He will reward him an hundred fold.

However, in all Church work the very first essential is to act under the direction of the Bishop of the diocese.

We are told "Unless the Lord build the house, they labor in vain who build it," and since the Holy Ghost places Bishops to rule the Church of God, it follows that the priests and people who obey their rulers are certain of a special blessing: their works must prosper, and both pastor and flock will be united and happy. Having enjoyed, therefore, the guidance and the confidence of the Bishop, and knowing that I could always rely on the good will and the support of the congregation, my stay in your midst has been a happy and pleasant one, and if it had been God's holy will I would have been content to remain with you until the end of my life. But a priest is a soldier of Christ. He must obey his superiors promptly and cheerfully, and as I came to this diocese through obedience, so now I am leaving it by the command of the Vicar of Jesus Christ.

During my stay here the Bishop of the diocese has obtained for me many honors and titles and dignities that I can never sufficiently thank him for the great things he has done for me.

I also express my gratitude to the good priests who from time to time have assisted me in the Cathedral work; and, since I have to go, I am delighted that the priests appointed to continue the work understand it so thoroughly. You will find that the children, the sick, the dying, the poor will be looked after, and that every branch of the parish work will be attended to with earnestness, zeal and punctuality, and I feel confident that you will show a proper appreciation of their labors whenever an occasion presents itself.

In addition to the assistance of the priests I received a great deal of valuable help from the good Sisters of St. Joseph and of Loretto, who were ready at all times to make any sacrifice requested to carry on the important works of education and charity, and for their good-will and co-operation I am grateful. The fact is, my dear people, we all should be thankful to God for many favors. We have the grand gift of the true faith, the greatest gift that God can bestow on a creature in this world. We have the external evidence of this faith in your magnificent church property, in your schools and institutions that you can justly be proud of. You have a wise and able and kind Bishop to guard this faith as being to render an account of your souls. You have a zealous priesthood and fervent religious communities in your midst to carry on the work of the Church. You reside in a beautiful, healthy and progressive city, and in a province where, while claiming no favors our rights and liberties as Catholics and citizens are recognized and respected, and we in turn are taught to recognize and respect the legitimate rights and liberties of our fellow-citizens without distinction, and with them we should co-operate in promoting peace and good-will and all the best interests of our beloved country.

In a word, there is no reason why you should not be happy here in fulfilling the purpose God had in creating you, and in this way prepare yourselves for the attainment of that everlasting happiness in the next world, where separation shall be unknown, and where I hope and pray we shall all meet to enjoy God's presence and glory forever. This, my dear friends, is the blessing I wish you, in the name of the Father and of the Son and of the Holy Ghost. Amen.

Bishop Dowling addressed the people afterwards. He evidently spoke under restrained emotion. He spoke of the long friendship that had existed between himself and the Monsignor, and of the valuable assistance he had given him in the works of God's church, both in the diocese of Peterborough and Hamilton. It was a consolation to know that, though he lost Mgr. McEvoy as an adviser and helper in the work of the diocese, he would still have many opportunities of meeting him as a brother Bishop. The many great works that the Mgr. had accomplished during his ten years' residence in Hamilton would remain as a lasting evidence of his piety, zeal and sterling worth. After many other complimentary expressions to the Mgr. he as-

sured him that he took with him to his new home the best wishes and prayers of the people of the cathedral. He hoped that the new Bishop would come often to visit the cathedral, to which he would always be most welcome. The Bishop then asked the people to give to the new rector and staff that loyal support which they had given to Mgr. McEvoy.

CHRIST IN THE HOME.

A Christian home cannot be built alone of brick or wood or stone. Tapestry walls and costly works of art cannot make it, and yet a wind rocked tent may inclose its atmosphere. A prairie cabin may contain its sacred household treasures. Strange it is, the effect of roofing in a few feet of ground to make it in time a focus of love for generations! Even a migratory dwelling may have a home life which is wanting in a local habitation. Abraham's moving tent, with its altar near, was far more sacred than Lot's house in Sodom, which the angels hesitated to enter.

An isolated, separate house is more hospitable to Christian home elements than the gathering of many families under one roof. Take the twenty families who live in a single tenement block in a city and place them in twenty small separate cottages, and you have by that single fact greatly enhanced the opportunities for comfort and morality. The tendency to hotel life, and the necessary aggregation of children in a social commune is to be discouraged by those who would afford the family the highest protection.

We have profound social wants, but we have just as deep hunger for healthy isolation. Dryden says "Home is the sacred refuge of our lives." But it is not possible to have such associations given to any house in crowded Jerusalem as belong to that breezy cottage over the hill at Bethany, where Jesus went to lodge.

Macaulay says that before Horatius plunged into the Tiber he saw on Palatinus "the white porch of his home." I do not think the vision of a certain number of square feet of brick wall, not isolated, could have so sustained his heart in its last earthly moments.

A Christian home must be furnished within. Its defenses are not in the plan of your architect. He will not tell you that prayer and counsel and love should have an abiding place here; and yet these are its chief adornments, its unwasting glory.

The recognition of God in the paternal home will be spiritual legacy in the memory of every child who goes out from it. The pause of a moment before the household meal, the more deliberate thanksgiving and petition at morning and evening seem very humble acts, but they involve the fundamental ideas upon which the family is organized. They are like the blood on the lintels of Israel's houses which separated them the houses of Egypt. Family prayer should be brief, and so conducted that children should have an interest in it. Their wants and trials should not be overlooked.

The remembrance of household prayer, the restraint which it exercises over us in hours of temptation, are reasons why we should make our children sharers in its efficacy. The strain of life's battle will be severe enough with this succor. It will be greatly harder to bear without it.

For how much hinges upon the right beginning of the young people starting out to make a new household? Ah, think of the interior, spiritual furnishing of the house! Will you be able to say when sickness and trial cast their shadows upon it that the God who has been honored there in the bright days of sunshine, will not fail you in the shadows?—Baltimore Mirror.

ULTRAMONTANISM IS CATHOLICISM.

A recent article, written by a recreant Catholic, in the London Contemporary Review, has deeply pained all Catholics who read it. Skepticism is the besetting sin of this so-called age of enlightenment, and its most zealous apostles are men like the writer in the English Review. In all the arrogance of human pride they attempt to dictate to the successor of St. Peter a policy of sin. They tell him to be silent when he should speak, and make themselves the standard and measure of Right and Truth. In politics they advocate the doctrine that "might is right," and in literature they substitute sentiment for duty. The absurdity of such men counselling Pope Leo XIII. as to what he should do in the government of the Church would be ridiculous were it not almost blasphemous. In all that concerns faith and morals the Holy Ghost is the Heaven-given guide of the Holy Father, and the attempt of any man or body of men to usurp His place is treason against the Almighty.

The Vatican Council crushed Gallicanism, which would make the obligation of the dogmatical decrees of the Pope dependent on the consent of the Church, and all attempts to revive it are but the slanders of heretics trying to silence their consciences. From the time that the tyrant, Louis XIV., of France, framed the so-called four articles of the Gallican Liberties, that great nation became the prey of revolution and infidelity; but since the anathema of the Vatican Council struck Gallicanism and expelled it from the body of the Church of France, a new era has dawned on the children of St. Denis. It is, indeed, a sad truth that the anti-Christian and atheistical parties were not immediately touched by the teaching of the Church; they continue and will continue to make the greatest efforts to destroy religion; but they are opposed by the Bishops

and priests of France, who are united under the glorious banner of Ultramontanism, which is Catholicism.—American Herald.

THE REVIVAL OF THE NEW-MAN CULT.

With the recrudescence of the movement looking to the conversion of England the Newman cult is reviving. John Henry Newman belongs to no age or country. During the days of his activity he cultivated ideas that will live for ever and will influence many nations, and for this reason he will live in history when other men who seemingly absorbed more of public attention will have been forgotten. Newman's life-idea was the conversion of England to the old faith. The stream of converts which poured its burden of souls into the Church in '45 with such volume, owing to peculiar circumstances seemed to decrease; but with the discussion of Lord Halifax concerning the validity of Anglican Orders and agitations of the Ritualistic party within the Anglican Church, as well as on account of the yeoman service that has been done by such organizations as the Catholic Truth Society and the Ransomers, the stream is again increasing in volume. The prudence of the present leaders is such that this movement will be manipulated with extreme care, and we may hope that the early years of the twentieth century will see it grow in such volume that the whole world will be astonished at it.

The central figure of it all will be Cardinal Newman, and the awakening of an increasing devotion to his name and memory is the aura of this dawning day. The Catholic World Magazine of late has had a good deal to say about the influence of Newman. Father Walworth speaks of his life and work in his Reminiscences as of one who knew it intimately by personal experience:

"The work to which God called John Henry Newman and to which he devoted his whole heart and soul was the conversion of England. He loved Englishmen. If his love amounted to something more than an instinctive preference for one's own native land, it was this divine interior calling which, in him, lifted love up into the supernatural. By a reverse action this accounts for the prevailing love of Englishmen for him. Setting aside some undoubted and very natural exceptions, this great man's name was honored and dear in England during his lifetime and will remain so. Love begets love. Devotion begets devotion.

"I do not think that right-minded Protestants are unfavorably impressed by the thought that Catholics are anxious to convert them. In their hearts they know that it ought to be so. Gladstone must have been perfectly aware of this burning zeal in the friend of his early years, and that his own conversion was a hope near to that great heart. Could he love Newman less for being so valued? Gladstone was only one conspicuous man amongst many others that did not follow Newman into the Church, but loved him none the less.

"To another distinguished convert, an old friend and acquaintance at Oxford, when he said, 'This is the first misunderstanding,' Gladstone replied curtly, 'I think not the first!'

"Is human nature different here in America? Do Protestants in this country feel greater respect for American Catholics, or love us more, when they perceive that we manifest little concern in their conversion? Can we gain their hearts to our cause, or accredit our Church as the true Church of Christ, when we are forward to wave the religious flags for them and assure them they need no conversion? No indeed, this cannot rightly pass for genuine liberality. It finds no model in the example of Christ. It is not Christian, it is not apostolic."

In still another article, on "The Influence of Newman," by A. E. O'Hare, in the current Catholic World Magazine, is related the following interesting incident:

"Only a very few of those who sat beneath him in those days are living now to tell us of their impressions, but I once spoke to a man who entered Oxford just when Newman's power there was at its zenith, and he said to me: 'I was a very young man, then, a very foolish and thoughtless young man, with little capacity and little disposition for serious thought.

"One night, with a crowd of other young fellows like myself, I went to hear Newman preach. I do not know what it was—certainly not any eloquence, properly so-called, on the part of the preacher, but something in the directness, the quiet ardor, the strength and appeal of the man's soul which even then was struggling, awakened something in me that has made me different from that hour. I never knew Newman well,' he went on, with a little break in his voice, 'but I wish I could tell you what his life has been to me in those days and now.'

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods, and the painted flowers,—they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—Faber.

Many men are in revolt against the kind of religion which is exhibited to the world,—against the cant that is taught in the name of Christianity. And if the men that have never seen the real thing—if you could show them that, they would receive it as eagerly as you do.—Drummond.