

small States of the German Confederation in which each one was published.

When Bismarck announced in the Reichstag his anti-Catholic policy, which he endeavored to conceal under the name of an anti-foreign, anti-Italian, and anti-French policy, the first effect it produced on the Catholics of the Empire, which had just been formed out of so many petty sovereignties, was a feeling of terror, and of this terror even the Bishops and clergy partook. Thus it is asserted that it was the despair that the Catholics of the country would be able to recover from the blow dealt to them, that Bishop Kettler resigned his seat in the Reichstag, immediately on being informed by Herr von Bismarck of the coming Kulturkampf.

The Catholic press was harassed in every possible manner, the editors were persecuted, fined heavily, and imprisoned for any expression of dissent from the proposed policy of persecution. The religious orders were expelled, and their property taken by the Crown, the nuns were forbidden to exercise their offices of mercy in the hospitals and prisons, the parishes were deprived of their pastors, and Bishops were thrown into prison, and remained there for years.

It was at this juncture that Herr Windthorst started the Centrum or Catholic party, being alone in the Reichstag at first. A few Catholic papers followed his lead in the beginning of this bold crusade, the watchword of which was "Freedom, Truth, Right," but afterward the number increased rapidly, and simultaneously the strength of the Centrum in the Reichstag grew greater also till in 1874 there was a compact party of one hundred and two Catholic members elected to support Catholic principles independently of existing parties.

It is difficult to say whether the influence of the Catholic press, or the eloquence and determination of Herr Windthorst went furthest in bringing about this state of affairs, for both influences co-operated in attaining the result: but it is safe to say that neither would have succeeded without the other.

The Catholic victory was not secured immediately after the strong contingent composing the Centrum was sent to the Reichstag. It was after this that Bismarck informed that body after a vote defeating a Government bill to greatly increase the armament of the Empire, that the Government would not go to Canossa, and the anti-Catholic laws were still maintained for several years. In 1877 a monument was erected on Harz Hill on the very site of the castle of Henry IV., who went to Canossa to ask pardon from Pope Gregory VII., and to do penance to be relieved from the excommunication to which he had been subjected.

On Bismarck's monument it is to be read the inscription which tells of the Chancellor's famous expression: "Be sure we shall not go to Canossa."

This was Bismarck's last triumph of the Kulturkampf. It was in 1878 that he begged the Reichstag to "modify" the Falk laws, and they were soon after gradually repealed, Dr. Falk himself being obliged to resign his position in the Government.

Thus was Dr. Windthorst's mission fulfilled. His victory and that of the Centre party was complete, and Bismarck was at Canossa.

There still remains, as the last remnant of the May laws, that prohibiting the Jesuits to have houses in Germany, but they are now tacitly permitted to establish colleges as individuals, though not as a community.

The Centre party still exists with 110 members avowedly adhering to it, and counting the Polish and Alsace Lorraine members, it can muster 137 votes in the Chamber.

There are now also 305 Catholic papers in the Empire with nearly a million and a quarter regular subscribers, and the influence of the Catholic press gives an impetus to Catholic thought which is beyond estimate, especially as parents in Germany oblige their children to read the Catholic papers at home. The extent to which these papers are read may be appreciated when we consider that there is at least one taken in every three families in the Empire. It would be a most desirable thing that the same could be said of the Catholic families of our Dominion.

I can not be terrified at sight of my sins when I call to mind the death of my Lord, because my sins can not weigh in the balance against such a death. Longinus opened for me with the iron of his lance the side of Jesus Christ. I enter there, and there I repose in full security.

LEAGUE OF THE SACRED HEART.

Peace Among Nations.

GENERAL INTENTION FOR AUGUST 1900.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

There is but one ground of hope for peace among nations, and that is the Church. Every other has been tried and found wanting. The nations have been armed to terrify one another into professions of mutual regard. Hosts of men are deployed on land, and fleets of ships go sailing over the seas with the motive of maintaining peace by inspiring possible aggressors with salutary fear. The flower of the manhood of nations is imprisoned in barracks and camps. The home must lose its most active support, the country must sacrifice its highest development, the conscripts themselves must submit to the demoralizing influences of an involuntary military career at an age when their energies are most active and their opportunities most favorable. Worse still, the States which thus wilfully paralyze the powers of their most active citizens, must support their vast armies and navies by taxing beyond endurance the patient producers and toilers at home whom they have already demoralized by an experience of army life, and deprived of the help of those who are actually enlisted.

The preservation of peace by the maintenance of vast standing armies is so costly and burdensome that the Powers would gladly seek peace on any other terms. The alacrity with which they responded to the call of the Czar of Russia to take part in a disarmament conference is still fresh in the memory of all. Twenty-six nations sent their deputies to the Hague, each with his diplomatic, legal and military advisers, and there they spent two months and a half deliberating about everything but disarmament. By a singular mischance they were called a peace conference, though in reality they conferred chiefly about the regulation of warfare. Copious resolutions were framed about mediation, courts of inquiry into the causes of war, commissions for arbitration, the laws of war and maritime warfare; but none of them were signed by all the States in convention, fully one third of them withholding their signatures from all. One State, a leading Power, was at war while taking part in the conference another was to be plunged into war two months later, most of them were actually taking measures to increase their armies and navies, instead of disarming either branch of the service, and now nearly all the great Powers of the earth are in something like a state of war in Canossa.

In view of this sad state of things, is there any use in praying for peace when there is no peace? Can we sincerely invoke our God, who is not a God of strife, but of peace, if we are not resolved on seeking the things which make for peace, for justice and for truth? Has the last great effort of the nations for universal peace proved a failure? Or what hope is there of making the masses of mankind appreciate and pray for the benefits and need of peace when their leaders seem to have lost the opportunities which this Conference afforded for establishing it?

There is every use in praying for peace. The very frequency, and what is in some measure, universality of war, dispose us to estimate it properly and to recognize that injustice and falsehood are the causes of it. We need not fear to ask God for peace; since He has wrought all our works for us. He will surely bestow the peace which enables us to enjoy the benefits of all He has done for us. The Peace Conference, so called, was not a failure. The heads of some of the nations represented there may not have been sincere, and they may have allowed selfish interests to rule the decisions of their delegates, but there is no reason for doubting that the Conference was conceived and convened with the best of motives, that the majority of its delegates were actuated with the belief and hope that much could be done to lessen the chances of the horrors of war, to break down the barriers of national isolation, prejudice and hatred, which dispose the masses to approve of war, to prepare the way for future conferences which would gradually form and influence public opinion to the view that universal peace is possible and desirable, that war is always execrable and easier to avoid than to declare. It may be that, in these days of democracy, this is precisely what is needed, the international public opinion that will finally compel the academic delegates, and the legal and military expert to attend such conferences more with the purpose to advocate peace, and the justice which is ever a condition of peace, than to frame measures for commissions which will favor the designs of certain Powers, and determine to a nicety how far it may be permitted belligerents to use dum dum bullets, suffocating gases, or hurl deadly missiles from balloons.

The Peace Conference was not a failure. Even had it not effected any positive results for peace among the nations, it gave a signal proof to the world that there is but one ground of hope for peace, and that is the Church. We cannot say that the efforts of the nations for peace have failed until they shall have tried every means at their disposal. Although they seem to have exhausted all their resources in the famous conference at the Hague, there is still one which, owing to the action of one of them at least, was positively excluded. Our readers are familiar with the story. The Pope of Rome should have been at that Conference.

He was invited to it by the one who first summoned the nations to it. It is now believed that he was the first to give it to the Czar. He was the first to give the project his warm recommendation, and even when, at the instance of the Italian Government, his delegate was excluded from its sessions, he did not fail to give it his moral support. His address to the Consistory, April 11, 1899, and his answer to Queen Wilhelmina requesting a word of encouragement from him are by far the best proof that there is hope of universal peace if we but pray for it in the spirit and on the grounds which he sets forth so lucidly.

"Our thoughts turn readily, my lord Cardinal, to the fact which you mention to us, anticipated by ourselves by desire, and which now comes, as it were, to console the sunset of the century with a benign light. To render more rare and less bloody the terrible play of the sword, and prepare thus the way for a more tranquil social existence, is an undertaking of such a kind as to afford a shining place in the history of civilization to him who had the intelligence and courage to become its initiator. We greeted it from the very outset with that force of will which is suitable in such a case on the part of the person filling the supreme office of promoting and propagating on earth the meek virtues of the Gospel. Nor do we cease to hope that a copious and general effect may be given to the lofty undertaking. And may heaven grant that this first step may lead to an effort at composing differences between nations by means of purely moral and persuasive forces!"

"What could the Church desire or long for more warmly—she, the mother of the nations, the natural enemy of violence and bloodshed, and who seems not satisfied with the celebration of her holy rites unless she offers prayers for warding off the scourge of war? The spirit of the Church is a spirit of humanity, of sweetness, of concord, of universal charity; and her mission, like that of Christ, is peaceful and peace-making by its very nature, since it has for its object the reconciliation of man with God. Hence the efficacy of the religious power to effect true peace between men, and not only in the domain of conscience, as it does each day, but also in the public and social orders, in proportion, however, to the liberty accorded to it for making itself felt in action. This action, whenever directly displayed in the great affairs of the world, was inevitably productive of some public good. It is sufficient to recall how often it fell to the Roman pontiffs to put an end to oppression, to remove the necessity of wars, to obtain truces, agreements and treaties of peace. What moved them was the consciousness of a most lofty mission and the impulse of a spiritual paternity which makes and saves brothers. It would be ill for the civilization of peoples if the papal authority had not intervened at times to check the inhuman instincts of power and conquest, vindicating the abstract and concrete right of reason over force. Let the indissolubly joined names of Alexander III. and Legnano, of the holy Ghislieri (Pius V.) and Lepanto speak! Such is the essential bearing of the religious power. Opposition and hindrance may impede its effects here and there, but as for itself, it lives immutable and indefeasible. So that, be the fortune of the time whatever it may, the Church of God will serenely follow its course, ever doing good. Its aim is heaven, but its action embraces heaven and earth, because all things were made one in Christ, both those which are in heaven and those which are in earth. It would, therefore, be an idle delusion to expect full and lasting prosperity from mere humanism; just as it would be retrogression and ruin to attempt to withdraw civilized culture from the inspiration of Christianity, which gave it life and form, and which only can preserve it in solidity of being and abundance of fruits."

The letter to Queen Wilhelmina, which, by the way, was the last and most impressive word to the Conference from which the Pope's Delegate had been excluded, was as follows: "We cannot but receive with satisfaction the letter in which Your Majesty, notifying us of the meeting of the Peace Conference in the capital of your kingdom, has kindly solicited for that assembly our moral support. We hasten to express our warm sympathy both with the August Initiator of the Conference and with Your Majesty, who has extended to that Conference an honorable hospitality, as well as with the object eminently moral and beneficent to which are directed the labors that have already been commenced. We hold that it lies especially within our sphere not only to give to such an enterprise moral support, but also effective co-operation, for the object in view is extremely noble in its nature and intimately connected with our august ministry, which through the Divine Founder of the Church and in virtue of traditions many centuries old is vested with a high calling as Mediator of Peace. Indeed the authority of the Supreme Pontificate extends beyond the frontiers of nations; it embraces all peoples, that they may be confederated in the true peace of the gospel. Its action for the promotion of the general welfare of mankind rises above individual interests which the heads of different States have in view, and better than any other it knows how to incline to concord so many peoples of diverse genius. History, in its turn, bears witness to all that has done by our predecessors to soften by their influence the laws of war unhappily inevitable, to stay sanguinary combat,

when conflicts arose between princes, to terminate amicably the most acute controversies between nations, to seek calmly and courageously the right of the weak against the pretensions of the strong. To us, too, in spite of the abnormal condition to which we have been reduced for the time, has it been given to put an end to serious differences between illustrious nations, as in the case of Germany and Spain, and even to day we feel confident that we shall soon be able to establish harmony between two nations of South America which have submitted their dispute to our arbitration. Notwithstanding obstacles which may arise, we shall continue, since the duty is incumbent on us, to carry out this traditional mission, without seeking any other object than that of the public weal, without knowing any other glory than that of serving the sacred cause of Christian civilization. We beg your Majesty to accept the sentiments of our especial esteem, and the sincere expression of the wishes we cherish for your prosperity and the prosperity of your kingdom."

In these two letters we have the plea for peace among the nations perfectly expressed, and the only means by which they can hope to settle their difference and dwell and work together in harmony for the true welfare of humanity. All other means have been tried and found wanting. This sure one remains, and it is well worth our while praying that the nations that the nations all alike, pagan as well as Christian, non-Catholic as well as Catholic, may recognize the influence of the Vicar of the Prince of Peace for restoring peace to the world.

A FORGOTTEN CATSPA W.

(From the New York Sun.)

Within a few days the death has been announced of a man who, a quarter of a century ago, was among the famous ones of Europe. Paul Falk Bismarck's stalking horse in his war with the Roman Catholic Church in Prussia, Minister of Public Worship in that Kingdom when the laws called by his name were enacted to oppress the Roman Catholic hierarchy there, died almost forgotten at his home in Westphalia, where for several years he had been president of the Higher Tribunal of Justice, and with his death ends the last chapter of an interesting volume of modern history.

Within a short time after the French War, and the refounding of the German Empire, Bismarck, Chancellor of the Empire and Prime Minister of Prussia, began to profess uneasiness at the growth of the Roman Church in Germany. Pope Pius' dogma of infallibility had been promulgated during the war, and its exact pontifical importance had not then been gauged. Gladstones in England, Richard Thompson in this country, and others elsewhere had put out, or were preparing, books protesting against the dogma, and declaring it a menace to the world. Bismarck's contribution to the literature that grew up around the Vatican Council was the series of enactments against the Church of Rome in Prussia. In July, 1873, the Jesuits were ordered to leave the country. Then in May, 1875, came the laws that made Dr. Falk famous for a time; and with them began the so-called Kulturkampf. The laws required candidates for clerical office to undergo a certain amount of secular training at the German universities, and that appointments to ecclesiastical posts be approved by the secular authorities; they provided a royal tribunal for ecclesiastical matters, and imposed fines and other penalties on persons who did not obey them. Later, when it was found that the laws had no effect on the priests, who were urged and directed by Pope Pius IX to disregard them, the "bread-basket" law was passed, stopping the stipends of all clergymen who did not obey the law.

Archbishop Ledochowski, of Posen, was the first martyr of the laws named after Dr. Falk; in October, 1873, he was fined for threatening to excommunicate a professor in a college in his diocese. He was imprisoned on Feb. 3, 1874, deprived of his Archdiocese in April by the State, and released on Feb. 3, 1876, when he was created a Cardinal. Archbishop Melchers was convicted of sedition in having instituted priests without the permission of the government. In seven months four Archbishops, seven Bishops one hundred and twenty priests in the diocese of Cologne alone, had been deprived or expelled; and the parishes were plunged into chaos, especially in the diocese of Cologne. Newspapers were suppressed, theological professors were dismissed, religious services were interdicted, church revenues were impounded, schools were shut, religious weddings were interrupted, as marriages were legal only before civil officers; funerals were stopped. In seven dioceses there were four hundred and seventy six vacant parishes.

The war lasted for some years. It reached its height about 1876, when the Pope refused to receive Cardinal Hohenzollern as German Ambassador at his Court. When he heard of this refusal, Bismarck uttered his famous threat. "We shall not go to Canossa," alluding to the repentance and supplication of Henry IV., German Emperor, in 1076, eight hundred years before, when he stood for three days in the snow before the Pope's door, begging forgiveness and peace from Gregory VII.

In 1878 died Pope Pius IX., and Leo XIII. succeeded to the throne of the Fisherman. Within a short time unofficial negotiations were begun by both Bismarck and the Pope; but there was no visible reconciliation. On Jan.

30, 1879, however, Dr. Falk resigned his place in the Ministry; and on Feb. 24, 1879, Leo XIII. wrote to the Archbishop of Cologne, advising him to submit to the government the names of priests whom he desired to institute. That same year the May or Falk laws were partially suspended, and in 1881, with the approval of the Prussian Government, Dr. Felix Korum was appointed Bishop of Treves. In 1882 diplomatic relations were renewed between the Vatican and Prussia.

Meantime Dr. Windhorst, a leader of the Clerical party, had become Minister of Public Worship, and in July, 1883, the obnoxious laws were partly suspended. On Dec. 3, 1884 certain clauses were repealed absolutely. The middle of summer, 1886, saw a convention agreed on by Prussia and the Vatican, and in March, 1887, the entire series of laws was removed from the statute books, Bismarck had reached Canossa.

He had gone there more in appearance than in reality. The Falk laws had played their part, and the cause which called them into being no longer existed. No one in 1887 considered the doctrine of infallibility as of more than ecclesiastical importance; the result of the war with France had destroyed its political force. None the less, however, the Prussian Prime Minister had gone to Canossa.

Bismarck is dead, the Falk laws are forgotten; and now the catspaw, who did the work for the Man of Blood and Iron, has followed his old leader. The fame of twenty-five years ago has passed, and the sponsor for the famous laws dies almost unnoticed.

FRANCE AND THE CHURCH.

In these days of pessimistic thought there are too many persons within and outside of France who say and perhaps believe, that the nation is decadent, and that it is doomed to die of its own moral rottenness. Such people judge France by its capital city, and most of them judge the city by the assembly side which it shows to visitors when they look for it. But "the brain of France is Paris, her heart is the Church." So says Dr. Shahan, Professor of Church History in the Catholic University of America, in his article, "The Catholicism of France," in the current number of the Conservative Review of Washington. He continues: "If between brain and heart better relations could again be established, the life of the nation, now so unnatural, unhistoric, irregular, distracted, would enter again upon its normal course; unity and dignity would again be the marks of popular thought and feeling. The nation would again gather time for reflection, for the development of its illimitable resources, and a proper readjustment of itself to the new conditions of the world."

Dr. Shahan believes in the innate vitality of France, the leader of all nations in literary excellence, the home of art, the patron of science and for so long well named "The Eldest Son of the Church." He analyzes closely the irreligious conditions of France and traces their causes, among them being "a certain littleness of spirit" on the part of some of the clergy, which, though Dr. Shahan does not say so, found notable expression recently in the attacks on so called "Americanism." The absurd fictions of Diana Vaughan, also, found credence among many of them, when they would have been laughed to scorn by the more practical American clergy.

On the other hand the essayist testifies eloquently to the piety, zeal and general nobility of character of the French priesthood, past and present, and equally to the immortal literature of their nation. He would not have France less, but more, French than it is, but he would have it more Catholic, for its temporal as well as its spiritual welfare, saying:

Rationalism has no more balm for France. She has become mediocre and secondary under it, as under a chilling blight. It may suit a little longer a certain metaphysical bent in other lands, but the French heart is too deeply anchored in the beautiful and glorious traditions of its Catholic past to ever rest satisfied on the low and earthly level that self-centered reason dictates and provides. That great blind poet, the people, cherishes nobly the acquired glories of his past. He may waver awhile, follow awhile false paths, but when comes the singer of genius he recognizes him as surely as Richard his blind. Call them dreams, illusions, if you will, there are still spiritual forces deep in the popular heart of France that are only sealed, not exhausted.

He foresees that France is to be regenerated. Her people are too intelligent and too wise to remain forever under the rule of a materialism which effaces every instinct of chivalry and patriotism. Heroes do not grow in a soil that is barren of ideals. Joan of Arc's life and deeds were miraculous in a Catholic land; they would be impossible in a land of unbelief. Yet even the most sceptical Frenchman must honor the Maid of Orleans. To quote again from Dr. Shahan:

There must one day be a great reaction from the official indifference, materialism, opportunism of the Latin continental governments. These old historic peoples on their native soil, and the monuments of their greatness, can be roused to their fullest powers only by a new loosening of the affections in the exercise of ideal religion, and the cultivation of the imagination on national historic lines. And what people in Europe is so fitted to play the leading role in the new crusade against self, hypocrisy and cant, as that whose mind is at once the most logical and luminous, whose heart is the most affectionate and generous—the nation of Fenelon and Lafontaine, of Madame de Sevigne and Eugenie de Guerin, of St. Francis de Sales and St. Vincent de Paul, of the thousand nameless men and women who are true apostles of humanity on every inhospitable shore and in every submerged society of the Gentile world.

It may be that the day of regeneration is nearer than is generally supposed, and that the land of Charlemagne may save Christendom once

again from being overwhelmed by the Infidel.—Boston Pilot.

JESUITS TAKE NO OATH.

New York Times Compelled to Back Down—Fooled by a Correspondent With Anti Catholic Literature.

The following explanation appears in the New York Times:

In the New York Times of Sunday last was printed a letter signed "Norwich," in which the writer gave as a reason for British laws against the Jesuits that the latter took an oath as novices against the government. The writer gave what purported to be the wording of this oath. Two readers of the Times questioned the correctness of this statement, one of them being T. St. John Gaffney, whose letter to this paper brought out the rejoinder from "Norwich." The latter, who is a business man of this city, brought to the Times (the two volumes published in this country and directed against Catholics, which contain the form of oath quoted by him.

When the matter was called to the attention of the Jesuit Fathers in this city, one of two of them who were seen characterized "Norwich's" assertions about the oath as untrue and ridiculous and outrageous. One said: "I have been for over thirty years in the Order and never took that oath nor any oath, nor have I even heard it nor know any oath to be administered to any one entering the order."

The priest then sent one of the Jesuit brothers for Father Connor, and directed him simply to tell Father Connor that a gentleman desired to see him. When Father Connor came and was shown the copy of the oath as printed in "Norwich's" letter to the Times he at once denounced it as untrue.

"Such charges," continued Father Connor, "come up from time to time like the document which is alleged to have been found in the tomb of Christ. There is no truth whatever in them." Mr. Gaffney, who soon last evening said that he had had a Jesuit education and had met hundreds of Jesuits of various nationalities, Englishmen, Frenchmen and Germans. He himself had never taken the oath as given by "Norwich," nor any other oath, nor had he heard of any of the Jesuits whom he had met having taken any oath.

Mr. Gaffney's letter questioning the correctness of "Norwich's" statement is as follows:

Some of your readers have questioned the accuracy of my statements in regard to the disabilities which Catholics suffer from under the tolerant and progressive civilization of England. No doubt these persons naturally feel humiliated that the liberal institution of "Anglo-Saxonism" should be directed against any man's faith, much less the greatest faith in Christendom. All of your correspondents aver that the Jesuits should properly be made the subject of stringent legislative enactments, as they are dangerous people, and one of them publishes an oath alleged to be taken by the members of that order before they are professed in the priesthood.

It is needless for me to say that no such oath is part of the ritual of the Jesuit society. But the vicious laws of which I have previously spoken are not merely against the Jesuits, they are leveled at all the Catholic orders.

The Christian Brothers, whose mission it is to train and teach the poor and lowly, suffer from them in the same degree as the Jesuits who teach the rich and powerful. During the last session of Parliament the government refused to facilitate the passage of any remedial legislation, notwithstanding the urgent request of some of its own Catholic supporters. A few weeks ago His Grace the Archbishop of Dublin, while laying the corner stone of a new novitiate and training college in that city for the Christian Brothers, called attention to the penal legislation directed against the Catholic orders in Ireland at the present time by the enlightened government of Her Majesty. Instead of receiving sympathy and encouragement from the British authorities in their mission to help forward and educate the poor, the Christian Brothers are branded as felons by English law and their society declared illegal.

The small but noisy clique in this country who are insidiously endeavoring to exploit "Anglo-Saxonism" to the disadvantage of the other racial civilizations are making themselves ridiculous, not only by their ignorance, but their lack of judgment and policy. The best informed English and American ethnological authorities declare that not 10 per cent. of the people of the United States can by any stretch of the imagination regard themselves as of "Anglo-Saxon" origin. At any rate, the effort of these persons to substitute an "Anglo-Saxon" civilization in this hemisphere, instead of an American, should be frowned upon and condemned by all patriotic citizens who believe in the high purpose and mission of this great republic. I repeat again that Great Britain should be the last power in the world to protest against religious disabilities in another country.

Jesus, the Author and Finisher of our faith, desired nothing more than to kindle the flame of charity, by which His Heart was burning, in all ways in the hearts of men; but that He might the more kindle this fire of charity, it was His will that the veneration and worship of His Sacred Heart should be instituted and promoted.

Ignorance is no excuse when we have neglected to learn what we are obliged to know.—St. Ambrose.