

conquerors, and created in Alexandria a great centre both of commercial intercourse and of philosophical eclecticism. The fact and sense of conquest, but over a much wider field and for an indefinitely longer period, contributed to broaden the sympathies of the Romans towards people of every race and tongue. Even after their conquest of Greece, while they dominated their new territory in politics, the latter held the ascendancy over their conquerors in the intellectual sphere, and the influx of Grecian philosophers, Grecian artists, architects, and dramatists, turned the Rome of 'high society' for a lengthened period into a spurious and somewhat vulgar replica of the Athens of the time. But it was Christianity, and Christianity alone, that really and finally broke down the barriers between race and race. And it did so not by virtue of any principle of social or political expediency, but by the inculcation of a doctrine hitherto undreamed of in the philosophy of heathendom—the Fatherhood of God and (in Him and through Him) the Brotherhood of Man. In His eyes, said St. PAUL, 'there is no distinction of the Jew and the Greek' (*Rom.*, x., 12); and again: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all one in CHRIST JESUS' (*Gal.* iii., 28).

The cosmopolitanism of Christianity is divine in its origin and motive. It has by no means displaced, but it has overshadowed and guided the weak imitation of itself that still finds its sole and all-sufficient motive in political expediency and in the shadowy 'religion of humanity.' Its best practical application and test will, perhaps, be found in the missionary spirit that characterises all periods of religious fervour. Thus, in the far-off centuries, Ireland gave COLUMBA to her kin beyond the North Channel, St. GALL to Switzerland, St. COLUMBANUS to Italy. Wales gave NINIAN to the Picts. St. BONIFACE, called 'the Apostle of Germany,' was an Englishman. So were his associates WILLIBALD and WILLIBROD. St. AUGUSTINE, surnamed 'the Apostle of the Anglo-Saxons,' and his companions were Gauls and Italians, and were Pope GREGORY's precious gift to the English people. And so on, over all the wide area covered by missionary enterprise and charitable zeal down to our own day we find the true Brotherhood of Man—that which is intimately bound up with the Fatherhood of God—receiving everywhere at Catholic hands a glorious practical application such as was never dreamed of in the shallow creed of mere philanthropy or in the tangled 'moral teachings' (if such they can be called) of 'the religion of humanity.' Even the most civilised paganism of the olden time—that of Greece and Rome—set up a wall against the exercise of fraternal charity beyond the limits of the State. The normal fate of prisoners of war among the barbarians of those times was death. Among the civilised Greeks and Romans it was usually worse than a swift and rushing death following fast on capture: it was slavery; it was strangulation in the Mamertine, during or after the brief glories of the victor's triumphal march; or it was death in the gladiatorial arena, where thousands of wretched captives were, after every campaign, 'butchered to make a Roman holiday.' But Christianity knew neither bound nor bar to its charity. It recognised no 'colour-line,' no distinction of bond or free, of enemy or friend. It proclaimed, so to speak, free trade in well-doing—from the days of St. PAUL the Apostle of the Gentiles to those of LAL CASAS the Apostle of the Indians and of St. FRANCIS XAVIER the Apostle of the Indies and of Father DAMIEN the Apostle of the Lepers.

In certain quarters we hear much flowing talk—including a deal of sounding nonsense—about the solidarity of the race. Whatever there is of folly in it all is their own. All that is solid and true in it—and not mere hollow-sounding brass—is as old as the days of the parable of the Good Samaritan. But it is none of your out-of-date old things, like a stone quern—fit for use only in unpleasantly primitive states of society or in places that are 'remote, unfriended, solitary, slow'; or like a fifteenth century bombard, too ancient and rust-eaten and dangerous for use in our time and fit only for exhibition as a curiosity in a museum of antiquities. No. The Christian principles on this matter have been quietly and without pause leavening the life and thought of the nations to this very hour. At an early period in Christian history it succeeded, as LECKY

points out, in putting a stop to the gladiatorial shows, in partially abolishing slavery, and in diminishing to an altogether remarkable extent the atrocities of war. Long before GROTIUS wrote his famous treatise on international law (*de Jure Belli et Pacis*), the rules of war, as binding on Christians, had been clearly stated, and, in a sense, codified by the Spanish theologians, SUAREZ and AYALA. It is, in fact, owing to the long and steady operations of the principle of Christian Brotherhood that the present relatively satisfactory condition of international law has become possible. Much of the old mutual suspicion and hate between nation and nation are dying away, and the growing cosmopolitanism of the age shows itself in many a various form. Not the least curious is what may be called that free-trade in talent which makes genius the possession of the race rather than of any particular nation, and readily welcomes the man of great mental acquirements, no matter what the colour of his skin or to what clime he may owe his birth.

There is nothing new in all this. Only the movement is, owing to a variety of causes which it is not necessary to specify, more marked now than in the olden days. The great Englishman ALCUIN occupied, eleven centuries ago, a high and honoured position in the court of CHARLEMAGNE. An Irishman, JOHANNES SCOTUS, filled a like honoured place at the court of CHARLES THE BALD some 40 years later. LANFRANC, the great, scholarly, and fearless Archbishop of Canterbury, was an Italian. So, likewise, was Cardinal MAZARIN, the famous chief minister of France during the minority of LOUIS XIV. His proper name was GIULIO MAZARINI. The first NAPOLEON was a Corsican, and by the merest chance had his fortunes permanently linked with the French, instead of the English, army. GAMBETTA was an Italian. M. WADDINGTON, the French statesman and ambassador at St. James's, is an Englishman. So is Rajah BROOKE, of Sarawak. The Italian admiral, ACTON, is of English descent. Sir ROBERT HART, director of the Chinese Customs, is an Irishman. So is Sir HALLIDAY MACARTNEY, Chinese ambassador in London. Marshal MACMAHON was of Irish descent. So are the LALLYs, the TAAFES, the DE LACYS, and the NUGENTS of Austria, and the O'DONNELLS of Spain. The Chief of the General Staff of the Russian Army is General O'BRUSCHEFF (a Russianised version of the Irish cognomen, O'BRIEN). MARCONI, the wizard of wireless telegraphy, was a grand-nephew of the enterprising Italian, CHARLES BIANCONI, of Irish mail-carrying fame. His mother is a Power of Gurteen. It is, perhaps, but natural that a world-wide empire like that of Great Britain should, after the manner of Imperial Rome, attract to its centre from all the winds of heaven, men of talent to add a new lustre to its art, its literature, its statesmanship, and its military policy. In this case, at least, the expected has come to pass. There is, perhaps, no old-world country in which aliens, or the near descendants of aliens, or those who, though born subjects, are not 'sons of the soil' enter so closely into the life of the nation as in Great Britain. To select a few prominent examples: The financier, Mr. GOSCHEN, is the son of German parents. The ROTHSCHILDS the GOLDSMIDS and others among the kings of finance are also Germans or of recent German descent. Lord REAY, who was appointed Secretary of State to India in 1894, was born in Holland in 1839, and became a naturalised British subject only some 22 years ago. Sir FRANCIS H. JEUNE is of French descent, and another distinguished English lawyer, Sir JOHN DAY—one of the judges on the PARNELL Inquiry—was born at the Hague, and claims a long line of Dutch ancestry.

Turning from politics and finance and law to the lighter arts of life, we find a wide field occupied by persons of alien birth or blood. Of the 'British' writers that are more or less prominently in the public eye, we find that HENRY JAMES is an American—an old Harvard man. WILLIAM L. ALDEN, the novelist, is also American by birth and training. MAX O'RELL (PAUL BLOUET) is a full-blood Breton. SWINBURNE claims a mingled French and Scandinavian ancestry. So, in his day, did Lord TENNYSON. RICHARD LE GALLIENNE's blood is 'mostly French,' and his family were from Guernsey. The gifted ROSETTI family were Italy's gift to England. MARIE CORELLI is half Celt, half Italian. M. DE BLOWITZ, the