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THE CATHOLIC CHURCH AND CIVILIZATION.

By Rt. Rev. John Walsh, D. D., Bishop of London.

The Encyclical Letter, "Humanum Genus," of Our Holy Father Pope Leo XIII., on the Sect of the Freemasons.

The American Catholic Quarterly Review.

Let us now briefly consider the beneficent action and influence of the Church on the condition of the laboring and artisan classes. At the time of the advent of our Blessed Lord, the civilization of the pagan world had reached its height, but it was a cold, heartless civilization; it was like a marble statue by Phidias, exquisitely beautiful, and seeming to breathe and palpitate with life, but yet hard, cold, unfeeling, and pitiless. There was then no pity for the poor, and no consideration for the toiling masses.

Labor had fallen into contempt, was a badge of degradation, and considered as only fit for slaves. Workmen were deprived of the rights of manhood, were robbed of their liberties and civil rights, and were reduced to the position of slaves. Both in Greek and Roman civilization work had been made servile, and workingmen slaves. At the time of Augustus Caesar there were upwards of sixty millions of slaves in the vast empire over which he ruled. And those slaves were not men on whose brows an Indian or an African sun had burnt the brand of slavery; they were, in blood and race, the equals of their masters. In Roman law a slave was not a person, but a thing; he had, of course, no civil or political rights; he had no power to receive a legacy, no power of civil action, and was entirely beyond the pale and protection of law; he had not even religious duties or hopes. He was in everything absolutely subject to his master's will, who had the power of life and death over him: Such is the frightful condition to which millions of workingmen were reduced in ancient civilization, when they were described by Seneca as having "fettered feet, bound hands, and branded faces."

Our divine Saviour became a workingman, was a carpenter, and for years labored and toiled with St. Joseph for his daily bread.

He thus made labor sacred, he exalted it in human estimation, and gave it a dignity in the eyes of men and a power of merit in the eyes of God. In the Christian system,

LABOR HAVING BECOME ENNOBLED by the action and example of Christ, the workingman rose in the scale of human estimation; he ceased to be regarded as a thing, and was looked upon as a man possessing human rights and liberties and duties. Men, whether free or bond, were taught the doctrines of equality before God, who was in everything common father and Christian brotherhood, that, in the language of St. Paul, "in one spirit they were all baptized into one body, whether Jews or Gentiles, whether bond or free" (1 Corinthians xii.); "that they were all children of God by faith in Jesus Christ; that there was neither Jew nor Greek, neither bond nor free, but that they were all one in Christ Jesus" (Galatians iii., 27-28). These blessed sounds broke with the power and magic of delightful music on the ears of the fettered slaves. Millions of human beings, bowed down under the intolerable burdens and unspeakable sorrows of slavery, lifted up their heads, raised their eyes towards heaven, and began to hope.

Gradually, under the blessed and fruitful influence of the example and teachings of our Saviour, the fetters began to fall from the festering limbs of the slaves, men learned their rights and dignity as well as their responsibilities, labor was ennobled and sanctified, and the curse of slavery was condemned and in principle destroyed. Who can estimate the value of this mighty result, this great moral revolution! What blessings has it not conferred on mankind! What fountains of tears has it not dried up! What broken hearts has it not healed! What unspeakable sorrows has it not banished! What burdens of grief has it not lifted up from the heart and soul of man! With what hope, what joy, what sunshine of liberty and gladness has it not flooded the world, transforming it from a pen of slaves into a home of Christian freemen.

THE CHURCH, THE BRIDE OF CHRIST, followed His blessed example in her treatment of slavery and in her care of the laboring classes. She exerted herself to correct false ideas regarding the character of slavery, and to create and foster a public opinion condemnatory of the institution. In order to estimate correctly her beneficent action in this respect, it would be necessary to have an adequate knowledge of the gigantic and almost insurmountable difficulties that stood up against her in her efforts to better the condition of the slaves, and gradually to remove and destroy the system. False notions and doctrines regarding human rights,

the prejudice of race and of caste, the immense material interests that were connected with the institution of slavery, and that grew out of it, the break-down of the Roman Empire and the tremendous social and political convulsions that resulted from it, the irruption of the northern barbarians sweeping like a destructive and irresistible inundation over the civilized world, the fierce onslaught of heresy on the very life of the Church, and the hostility and jealousy of emperors and kings—all these opposing influences and forces compelled the Church to halt in the work of undermining the system of slavery and of emancipating the slaves, and not unfrequently forced her to contend for her own existence and preservation. Nevertheless the broad and indisputable fact stands out on the face of history, that the gradual abolition of slavery and its final disappearance from the civilized world, are due, in the main, to the teaching, the legislation and the constant action of the Church. Besides, two of her religious orders, the "Trinitarians" and the Order of Mercy, redeemed about one million of Christian men from the horrors of captivity in Mahomedan countries, spending millions of money in their release, and shed the blood of many of their members in martyrdom for this Christ-like cause. Labor, in the Catholic Church, has been ennobled and dignified; it has its rights as well as its duties. Imposed originally as a penalty, the law of labor has become sacred, meritorious, and elevating, has been lifted up to a species of worship. "Workman," says the Church, "whoever thou art and to whatever toil thy strength is devoted, contemplate thy Master and thy God, occupied for many years in the workshop of a mechanic, sawing, planing, and polishing wood, permitting Himself to be called the son of a carpenter, and stamping for the future, upon all manual labor, which His example had sanctified, not merely a consideration appreciable by human estimation, but also a divine value." Such is the high ideal which she has held up to the world of

THE CHARACTER AND SACRED DIGNITY OF LABOR.

HER MONKS sought to earn heaven by labor sanctified by prayer. At a very early age we find her busied about the welfare of the laboring classes. In 372 St. Basil founded a workshop for poor mechanics. In the Middle Ages the Church organized trades into honorable corporations, and in every way encouraged, directed and assisted men in the pursuit of a laborious life. In A. D. 1202 an order called "of the Holy Trinity" was founded, the object of which was to teach all sorts of trades to boys. In those ages, when the Church was powerful, and when she was free to exercise her beneficent and civilizing mission, and to mould social institutions according to her ideals, she bestowed on workingmen the most precious privileges and immunities, she assigned to each trade-corporation a patron saint and protector, and blessed and sanctified their members by her holy teachings and ministrations.

Trade-corporations sprang up under her sanction in immense numbers in every great city. Seville alone contained sixteen thousand tradesmen. In Venice there were sixty-one trade-associations, and they were to be found in proportionate numbers in every large city.

The members of these associations were contented with their lot, proud of their craft, and were satisfied and happy. Now, the Church by encouraging and fostering these associations sought not only to promote the interests of their members and

TO PROTECT THEM AGAINST RAPACITY AND INJUSTICE

but she also took care to procure legislative enactments to promote honesty and practical integrity in the workmen, and thus to protect against fraud and imposition those who employed or patronized them. In these legislative enactments we easily discern the blessed influence of the holy Church protecting the workman and artisan in his just rights, and at the same time safeguarding the interests of his employer or patron, thus establishing the harmonious play of rights and duties, of reciprocal claims and interests. We proceed to quote some of these enactments and rules that governed the trade-associations of the Middle Ages as we find them cited by Digby, from a curious old book, called *Livre des Metiers*, which contains the registry of the trades of Paris in the 13th century and the rules enacted for their government. The simplicity of some of these rules is combined with a most useful discretion.

But let us hear them as they are delivered. "Any person," says one of them, "can exercise this trade in tin vessels at Paris freely, 'pour tant qu'il face bon ouvrage et loial.' He must never work at night, on pain of a fine to the king, 'quar la clartez de la nuit n'est mie si suffisant que il peussent faire bons ouvrages et loial de leur mestier. Nus cordiers ne puet ouvrer de nuit pour les fausses ouvrages que on puet faire.'"

The bucklemakers ordain "que nus mestier ne doit souffrir entour il vallet qui ne soit bons et loiaus, ne reveur ne mauves garcon de quelque lieu qu'il soit, ne de Paris ou d'ailleurs." The lacemakers ordain that no one shall work by night "pour les fausses ouvrages que i se fait, et pour ce que la clartez de la chandelle ne suffit mie a leur mestier."

The general condition required in all the trades is expressed thus "pour tant que il face bon ouvrage et loial." The silk-mercers ordain "que nul ouvrer soit vallet ou mestre qui soit blames de holerie ou de mauves renommee, ou qui auroit este tania d'aucun mestier ou

d'aucun pays, ne puet ouvrer ou dit mestier, '6 before being punished. Generally, in all trades, masters could employ their sons as apprentices, but 'soulagement nez de loial marier.' Of stone-masons, Master Guillaume swore "que il le mestier garderai bien et loiaument a son poir ausi pour le poure come pour le riche, et pour le foible come pour le fort." Every mason and plasterer swore that

HE WOULD HIMSELF LOYALLY OBSERVE THE RULES,

but that he would inform the master if he should ever find any one in fault in anything. The stone-masons and plasterers must swear that they will put nothing in the plaster but the best lime and that they will give good and loyal measure, that the mortar shall be made of good lime and that if it be made of other stone they shall pay a fine. The linen-drapeer swears that he cannot have an apprentice "se il n'est si fil de leal espouse, ou ses freres ou ses neiees de leal marier."

No draper shall suffer near him, or near any other of the trade, any workman who lives immorally; and if any workman should be discovered, having a vicious connection in the suburbs, the provost of Paris should be informed, and he will make him leave the city or have him chastised for his folly. In the trade of "tapis noztre," or coarse carpeting, no one shall employ any thread, "fors que de file de laine bon et loial. Et ce ont establi le preudomes du mestier pour le comon profit de touz et pour leute." Of the toulons (fullers), if any workman in the trade should discover that there is any fellow-servant who has been a bad character, he should make it known to the master under pain of a fine. The stocking makers swear that they will use the dye, for, if the thread should be thus rotted, the stockings shall be burned, and the maker must pay a fine of five sours; four to the king, and the rest to the guardians of the trade for their trouble.

NO GLOVER SHALL WORK BY NIGHT, "la clartez de feu ne de lumiere, quar l'oevre qui est faite par nuit n'est ne bone ne loial." In the bridle trade, if any old work be painted over, and regilt, or mended and exposed for sale, the work must be burned, and the seller fined. Of linen drapers, "nule qui soit eslongies de son pais par mauves cas l'en ne doit recevoir on dit mestier." In the trade of "tapis Sarrazin" no one shall employ a strange workman until he knows that he is a "preudome et loial." Tailors were obliged to cut their cloth in an open shop, "a la veue du peuple," to prevent any suspicion of fraud.

It is in this admirable manner that the Church, in the days of an undivided Christendom, regulated the relations between capital and labor, between the employers and employed. The rights of both were well defined and secured. The artisan was awarded just compensation for his labor and skill, and his patron was certain to obtain good work and just value for his money. There were no harsh separations, no exasperating inequalities, no heart burnings between class and class, but on the contrary there prevailed peace, harmony and good-will. The Church, to a great extent, reigned supreme over men's consciences; her teachings were, on the whole, listened to and obeyed, her authority as the divinely appointed teacher and guide was generally acknowledged and the result was the reign of justice, of right and order amongst the various classes of society. Of course, in this fallen world the Church will be always

THE CHURCH MILITANT AND NOT THE CHURCH TRUMPHANT;

and hence, even in the Middle Ages there were several dark spots which she was unable to remove, in consequence of the opposition of human passions and self-interests; but from all that she accomplished in the teeth of the tremendous difficulties created by the exceptional, and political circumstances of the period, we can easily picture to ourselves the glorious reign of peace on earth and good-will to men; she would have established, had she not been impeded and thwarted in the perfect fulfilment of her divine mission to mankind by the events of the sixteenth century.

In the ages of faith the spectral hand of "Proletariat" had not yet appeared on the walls of the social fabric writing the sentence of its doom, and making kings' faces change and grow pale with affright. Such a dread apparition was reserved for our days, when the principles and teachings of the so-called Reformation are working out to the bitter end their logical but destructive consequences. If the ripe fruit of the Protestant revolt is bitterness and ashes to the taste, it is because the tree that produced it is radically bad, from root to branch, and is in very deed the wild olive of Scripture that has not been grafted on the good olive which is Jesus Christ living in his Church.

Another peril of our times pointed out and deplored by the Holy Father in His Encyclical letter, *Humanum Genus*, is the pernicious and subversive doctrine now in vogue regarding civil authority, its origin and rights, and the rights and duties of subjects. Says the Sovereign Pontiff:

"From the disturbing errors which we have described the greatest dangers to States are to be feared. For the fear of God and reverence for divine laws being taken away, the authority of rulers despised, sedition permitted and approved, and the popular passions urged on to lawlessness, with no restraint save that of punishment, a change and overthrow of all things will necessarily follow. Yes

this change and overthrow is deliberately planned and put forward by many associations of Communists and Socialists; and to this is not hostile, but greatly favors their designs, and holds in common with them their chief opinions. And if these men do not at once and everywhere endeavor to carry out their extreme views, it is not to be attributed to their teaching and their will, but to the virtue of that divine religion which cannot be destroyed."

It will be in order here to consider briefly Catholic teaching and action as regards the question of civil power and the duties and rights of subjects. It will be seen that

SHE HOLDS THE SCALES EQUALLY poised between the co-relative rights and duties of authority and allegiance, that whilst she protects and upholds the just rights of kings and rulers, she at the same time provides for the largest measure of rational liberty for subjects.

She has ever taught the divine origin of civil power. She anointed her kings and made their persons and their office sacred in the eyes of their subjects, and inculcated the duty and obligation of obedience to them for the reason that they were God's ministers. With St. Paul she said: "Let every soul be subject to the higher powers; for there is no power but from God, and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation. Wherefore, be subject of necessity, not only for wrath, but also for conscience' sake." (Romans, xiii.)

She condemns disobedience, disloyalty, and rebellion to just laws and legitimate government, as most grievous sins, and she bans and excommunicates from her pale all members of secret societies that have for aim the overthrow of governmental authority and the destruction of that State. Hence, the Holy Father in his Encyclical Letter teaches: "As men are by the will of God born for civil union and society, and as the power to rule is so necessary a bond of society, that, if it be taken away, society must at once be broken up, it follows that from Him who is the Author of society has come also the authority to rule; so that whosoever rules, he is the minister of God. Wherefore, as

the power to rule is so necessary a bond of society, that, if it be taken away, society must at once be broken up, it follows that from Him who is the Author of society has come also the authority to rule; so that whosoever rules, he is the minister of God. Wherefore, as

the END AND NATURE OF HUMAN SOCIETY so requires, it is right to obey the just commands of lawful authority, as it is right to obey God, who ruleth all things; and it is most untrue that the people have it in their power to cast aside their obedience whenever they please." On the other hand, the Church has not failed to impress on kings and rulers the duty of governing with justice and for the welfare and happiness of their subjects. With St. Thomas, she told them that the people were not for the kings, but the kings for the people. Liberty of the subject, mild government, economy in regard to public revenue, maintenance of justice, peace and order, the responsibility of kings, were the lessons she constantly inculcated.

In this connection it will be useful to call attention to the teachings of some of the most eminent and representative Catholic theologians on the origin of civil power and on forms of government. St. Thomas Aquinas teaches that civil government is a "preudome et loial," but "jure humano," and that to "ordinare aliquid for the common good is the right of the people, or of some one representing the people."

Bellarmino says: "It is false that political princes (civil rulers) have their power from God only; for they have it from God only so far as He has planted a natural instinct in the minds of men that they should wish to be governed by some one. But whether men should wish to be

GOVERNED BY KINGS OR BY CONSULES, by one or by many, by a perpetual or a temporary magistrate, depends on their own wishes; as also it is not the special command of God, but the wish of men which determines that person should be king rather than that. Wherefore St. Thomas, in the cited passage 22, quæst. x., art. 10, and quæst. xi., art. 2, lays it down as a matter certain and decided that political governments and kingdoms are not founded on divine, but on human law,—a proposition which no scholar would contradict." *De Potestate sum Pontif.* (De pot. 21, p. 203).

This doctrine of the delegation of civil authority from the people, Suarez states, was the common opinion of his day, and he goes on to say "that the civil power, whenever it is found in a man or in a prince, has emanated, according to usual and legitimate law, from the people and the community, either directly or remotely, and that it cannot otherwise be justly possessed" (*De Ley*, lib. iii., cap. 4.)

And the same illustrious theologian, in his work against James I. of England, he king of that nation, Bellarmino, cited above, says, "ancient, received, true and necessary." And this has continued to be the doctrine of Catholic theologians down to the present day. The king or supreme magistrate is, in Catholic teaching, but the executor of the will of the nation or people whom he governs; and should he abuse his trust, or employ the supreme power with which he has been invested to the public detriment, should he, in other words, rule his people with injustice and tyranny, and trample on their rights and liberties, he could be lawfully deposed and torn down from his place of power.

The following is a synopsis of Catholic teaching on this subject:

1st. Civil society is a divine appointment.

2d. In all societies there must be a governing power.

3d. This power, in all its just laws, must be obeyed, not only for fear but for conscience' sake, for it is an ordinance of God, and they who resist purchase to themselves damnation.

4th. The form of human government is founded on human and not on divine right.

5th. The king or chief magistrate must rule for the common weal and not for his personal interest or gratification.

6th. The subjects cannot obey the civil power when its commands are opposed to the divine law.

7th. When laws are unjust they are not binding in conscience. It may, however, become necessary to obey such laws from motives of prudence, that is, in order to avoid scandals and commotions.

8th. Laws are unjust from some one of the following causes:

(1) When they are opposed to the common weal.

(2) When the laws have not for aim the good of the common weal.

(3) When the legislator outsteps the limits of his powers.

TO BE CONTINUED.

1 "As far as he makes good work and lawful."

2 "For the light of the night is not by half so sufficient that they can make good work and lawful of their trade. No repe-makers may work by night, on account of the false works one may then make."

3 "That no master must suffer around him workmen who are not good and loyal, nor iller, nor bad boy, from whatever place, whether from Paris or elsewhere."

4 "On account of the false works one does in it, and because the light of the candle is not half sufficient for their trade."

5 "As far as he makes good work and lawful."

6 "That no workman, whether apprentice or master, who is blamed for irregularity or bad fame, or has been banished from any trade or country, can work at the said trade."

7 "Only born of lawful marriage."

8 "That he, the tradesman, should care well and lawfully, according to his power, as well for the poor as for the rich, and for the weak as for the strong."

9 "If he is not son of lawful spouse, or his brothers or kindred born of lawful marriage."

10 "Except woollen thread good and lawful. And this the inspectors of the trade have established for the common profit of all and for loyally."

11 "By light of fire nor of torch, for work made by night is neither good nor lawful."

12 "None banished from his country for bad causes may be received into the said trade."

13 "In the sight of the people."

CATHOLIC PRESS.

Catholic Columbian.

Emotional religion that manifests itself only in the enthusiastic demonstrations of a preacher and the shouting and singing of an excited congregation, has never been lasting in its effects. God never ordained that it should, for it is not religion at all. The close and happy communion of the soul with its Creator, which finds its highest expression in faithful adoration, is the religion of the heart. Giving the heart, the mind, the soul, the strength to God is the fruition of faith, and "without that faith it is impossible to please God." As there is only one God, there can be but one faith, one method of pleasing God. The burlesques on religion that we see now-a-days may be well intended at times, but then the silly antics of insane people are well intended, too. Faith, true faith, does not lead to silliness, but it may, to the world, make its adherents appear singular, because they should practice simplicity in life. "Unless you become as little children, you cannot enter the Kingdom of Heaven," was a declaration made by Christ Himself. Nor does religion consist in preaching or listening to sermons. Theoring never to go in and wanted. "By their fruits ye shall know them." Those that have brought forth fruit, and thus attested the sincerity of their faith, are the practical Christians, the real religionists. Look about the world to-day; cast a retrospective glance on the ages past and see what fruits are found, and upon what tree they have ripened. Of all the systems of belief, which has borne the abundance of good fruit? This is a candid, a practical question, and should receive a candid reply.

Colorado Catholic.

Young man, you who spend your time and money in saloons or "variety shows," you had better tack. Do you expect thus to lay a foundation for a useful and prosperous life? You laugh and jeer at that young man who refuses to go in and have a drink or play a game of pool, he tells you he does not indulge, and you call him a booby. But in your heart you know he is right, and you respect him for going home and spending his time there either in useful occupation or in legitimate amusement. But you will not only respect him—you will envy him and curse your own folly when a few years hence you see him a worthy and respected member of society, while you have developed into a full-blown loafer. You may be certain that these two paths lead inevitably to these two different positions. Therefore we say to you, by all means, tack. If you don't believe us, ask that tramp who is begging for a drink. No matter how hardened he is, he will, most likely, repeat our advice.

Mr. Frank Power, the correspondent of the London Times in Khartoum, and who was killed with Stewart, was an Irishman and a Nationalist of the most advanced class. Like his friend, Edmund O'Donovan, who was killed in the Sudan in the Mahdi's first victory, he was a Fenian and a revolutionist. Therefore, his tribute to Gordon is all the more touching and beautiful, and brings into stronger light the noble qualities of the unfortunate commander at Khartoum. In one of his letters, Mr. Power says:—"I like Gordon more and more every day; he has a most lovable manner and disposition, and is so kind to me. He is glad if you show the smallest desire to help him in his great trouble. How one man could have dared to attempt his task I wonder. One day of his work and another would kill another man, yet he is so cheerful at breakfast, lunch and dinner; but I know he suffers fearfully from low spirits. I hear him walking up and down his room all night (it is next to mine). It is only his great piety carries him through. He and I agree in a great many religious views." Mr. Power was a Catholic; and the letters from which these extracts are taken, were to his relatives in Ireland, so that they express his private views and feelings. Again he says:—"Gordon is a most lovable character—quiet, mild, gentle and strong; he is so humble, too. The way he pats you on the shoulder when he says 'Look here, dear fellow, now what do you advise?' would make you love him. When he goes out of doors there are always crowds of Arab men and women at the gate to kiss his feet, and twice to-day the furious women, wishing to lift his feet to see them, threw him over. He appears to like me, and already calls me Frank. He likes my going so much among the natives, for not to do so is a mortal sin in his eyes. I often speak of you to Gen. Gordon. He says he must make your acquaintance before we go to the Congo. He would like a day in Dublin. It is wonderful that one man can have such an influence on 200,000 people. Numbers of women flock here every day to ask him to touch their children, to cure them; they call him the 'Father and the Saviour of the Sudan.' He has found me badly up in 'Thomas a Kempis,' which he reads every day, and has given me an 'imitation of Christ.' He is, indeed, I believe, the greatest and best man of this century."

C. M. B. A. Debating Lyceum.

The regular meeting of this society took place last evening, Mr. Thos. Nicholson, vice-president, in the chair. A reading on "War" was given by Mr. A. H. Hardy.

An essay on "Vaccination" followed by Dr. Ambrose, in which that gentleman dealt with his subject in a very practical and instructive manner, and dwelt extensively on its origin and history and the benefit which it had conferred on the human race, quoting from statistics to show that the communities in which vaccination has been introduced were comparatively free from small-pox.

The usual debate took place, the question being "Can the floods occurring at this port be obviated by scientific means." The debate was decided in the affirmative. The speakers for the affirmative were Messrs. T. J. Finn and C. O'Brien, and the negative, Messrs. F. C. Lawler and J. J. Kane. The meeting then adjourned until October next.—*Montreal Gazette*, May 14.

You are just what you make yourself. There are no chances in this formation. If you prefer to buy your experience, you have perfect liberty to do so. You can get drunk, or play the "sport," or gamble—in fact do anything you please; but if you do it, ten years from now you will mark yourself down "fool," and the world will indorse the verdict.

Lake Shore Visitor.

Bigotry, too, has this feature about it, viz, it will live through generations, so that the great grandson or daughter may be found to be as bitter an opponent to any form of religion save her own as were the old folks who came over the sea. This accounts in a measure for the feeling we see manifested by men and women—real Americans. They are the descendants of people who taught their children that which was not true; that teaching has been carefully transmitted, and that teaching bears its own fruit, viz., a deep and lasting bitterness. We wonder to-day at a feeling we often see cropping out, but the secret of it can be traced to the teaching of parents, and that teaching the persons to whom it was transmitted never took the pains to rectify. Let a Catholic to-day run for any important office, and how quickly the howl will be raised against him. It is the only cry that will force the venerable party crank beyond the traces and cause him to work for the candidate of the opposition. Now let any successful candidate in his choice for men to fill the many offices which he may by his influence make an effort to please the religious element, and he has on hand a huge job. If he leaves the Catholic out in the cold, he is doing an injustice; if he appoints him, he is sure to cause a feeling anything but friendly, and perhaps may make enemies for himself. That such a feeling as that engendered by nationality or religion should exist in a country as prosperous and as blessed as this, is to be deplored. But that it does exist is a fact. In the near future men may acquire wisdom enough to see that a feeling of this kind is unchristian and uncalled for, but as we now live the feeling is deep seated. To live and let live is an honest maxim, and if everybody would live up to it all would find bread and butter.

Boston Pilot.

Mr. Frank Power, the correspondent of the London Times in Khartoum, and who was killed with Stewart, was an Irishman and a Nationalist of the most advanced class. Like his friend, Edmund O'Donovan, who was killed in the Sudan in the Mahdi's first victory, he was a Fenian and a revolutionist. Therefore, his tribute to Gordon is all the more touching and beautiful, and brings into stronger light the noble qualities of the unfortunate commander at Khartoum. In one of his letters, Mr. Power says:—"I like Gordon more and more every day; he has a most lovable manner and disposition, and is so kind to me. He is glad if you show the smallest desire to help him in his great trouble. How one man could have dared to attempt his task I wonder. One day of his work and another would kill another man, yet he is so cheerful at breakfast, lunch and dinner; but I know he suffers fearfully from low spirits. I hear him walking up and down his room all night (it is next to mine). It is only his great piety carries him through. He and I agree in a great many religious views." Mr. Power was a Catholic; and the letters from which these extracts are taken, were to his relatives in Ireland, so that they express his private views and feelings. Again he says:—"Gordon is a most lovable character—quiet, mild, gentle and strong; he is so humble, too. The way he pats you on the shoulder when he says 'Look here, dear fellow, now what do you advise?' would make you love him. When he goes out of doors there are always crowds of Arab men and women at the gate to kiss his feet, and twice to-day the furious women, wishing to lift his feet to see them, threw him over. He appears to like me, and already calls me Frank. He likes my going so much among the natives, for not to do so is a mortal sin in his eyes. I often speak of you to Gen. Gordon. He says he must