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the blame of this apathy on England or on the British Government entirely, but we fear they must bear their share of it where all Europe, and America too, are at fault; for there is no reason why a great Christian power like the United States should not assume part of the burden of calling a halt to a barbarous nation which is following out a fixed plan to exterminate Christians so far as it is possible to do so.

It is to be noticed that the atrocious murders of Christians are no longer confined to Macedonia, and localities where Christians are few, but are perpetrated even where there is no danger of their becoming numerous, and a menace to Moslemism. They have occurred even on the coast of Asiatic Turkey, about Adrianople, and the Christians of Constantinople are threatened, and if their massacre is accomplished, it is not at all unlikely that there will be similar massacres throughout the Empire wherever a few Christian families are to be found. The situation is daily becoming worse and worse, and a better state of affairs is not to be expected so long as a foot of European territory remains under Turkish dominations.

The situation in Macedonia is not greatly changed from what is already known to our readers. The insurgents against Turkish rule are as determined as ever to attract the notice of Europe to their distressed condition, and force foreign intervention if possible, and there is every likelihood that Bulgaria will enter into the struggle in favor of the persecuted Macedonian population, which indeed consists for the most part of Bulgarians. Serbia and Montenegro may also aid in the effort to free the disturbed territory from the Turks and despite the apathy of Europe, it is quite possible that the independence of Macedonia will be achieved—a consummation heartily to be desired.

#### TO CORRESPONDENTS.

Frederickton, N. B., Sept. 12, 1902.  
Editor CATHOLIC RECORD London;

Dear Sir—I am interested in a friendly discussion on the phrases "Christian charity" and, "true" or "truest Christian charity" which are occasionally met with in Catholic Journals and Magazines, but I have never seen them in the CATHOLIC RECORD. I should feel obliged if you will kindly give me your opinion as to whether or not these expressions are good English or in accordance with correct usage, especially in the language of the Church. Those phrases have to me a sort of "camp meeting" sound, but this may be due to the repugnance which has been created to them in my mind because of having seen them in an account of the infamous work of the proselytizers or "sowers" in Ireland long ago—spreading "go" in Ireland and "Christian charity" among the persecuted Catholics. I cannot find those phrases in the Catholic Bible or in any catechism approved by the Church. When it is clear that the word "charity" is used to express love for God and our neighbors, are not the adjective "Christian" and the adverb "true" worse than superfluous? According to the rules governing the use of adjectives and adverbs, does not the word "Christian" before charity imply that there is a sort of charity which is not Christian, and is it not, consequently, a contradiction in terms? And does not the prefix true imply that there is a species of Christian charity which is not true?

Yours respectfully,  
P. G.

In reply to the above we have to state that the matter concerning which our correspondent makes enquiry is one which regards the purity of English style rather than Christian doctrine. We do not think our correspondent's reasoning is satisfactory as proof that the expression "Christian charity," and "true" or "truest" "Christian charity" are always bad English. An assertion of a truth does not imply that propositions irreconcilable with that truth are also true; so when we assert either positively or implicitly that charity is Christian, or that there is a true Christian charity, we do not think it can be legitimately inferred that we believe there is such a thing as an un-Christian charity, or that mock charity is a species of real charity. Even though the expressions "gospel truth" and "Christian charity" have been used as a cover for Pookismianism, we do not think it follows that those expressions should never be used.

We would remind P. G. that no one has ever thought of condemning Hood's use of the words "Christian charity" as bad literature in the following lines:

"Alas! for the rarity  
Of Christian charity  
Under the sun."

In addition we may remark that, in our estimation, the words "true, truest," are adjectives in the expressions quoted and not adverbs.

The Tablet, the official organ of the Church in England, announces that the Rev. R. H. Benson, son of the former Archbishop of Canterbury, will be received into the Catholic Church at the Dominican priory at Woodchester.

#### NEWFOUNDLAND'S SYSTEM OF EDUCATION.

We insert in our columns with pleasure the following article taken from the Halifax Evening Mail and the Herald of August 19, 1903, descriptive of the School system of Newfoundland, which is denominational, and is found to work very well, all creeds being allowed under the Public School law to have their own school wherever they are able to maintain them in a state of efficiency, with the aid given by the Newfoundland Government to schools complying with the law. The Rev. Dr. Pilot, with whom the representative of the Halifax Mail had the interview given in the article in question, is well qualified to speak on the subject he treats, being one of the most prominent educationists of the colony.

In connection with this subject we are pleased to be able to state from information derived from other sources that the Rev. Doctor's assertion is correct that "pupils from Newfoundland schools who go elsewhere, more than hold their own against more favored competitors." The Catholic people of Newfoundland also have found great benefit from the introduction of the Christian Brothers as teachers, and from their arrival dates a very great improvement in the efficiency of the schools, arising out of their superior methods of teaching.

#### Saturday Evening Mail.

The Rev. Dr. Pilot, D. C. L., superintendent of Church of England Education in Newfoundland, and one of the foremost educationists in the colony, is the guest for a few days of the Rev. Henry W. and Mrs. Cunningham, St. George's rectory. The doctor is away on a bit of a holiday, his objective point being Bay of Islands. He is practically the father of the present denominational system of education in Newfoundland—a system which has been frequently attacked, but which has during the quarter of a century of its existence fully demonstrated its excellence and justified itself. Dr. Pilot, who is a Canon of the cathedral, St. John's, and president of the Council of Higher Education, is of the staff of which men must be made who initiate movements, and is full of force. That the denominational system in Newfoundland has triumphantly weathered the storm of criticism levelled against it beyond all question, chiefly due to his personal stand in the matter. Under the system each denomination receives a per capita share of the government grant, the management of the grant being in the hands of educational boards of education appointed by the government and council. The system was inaugurated in 1874, and during the entire interval Dr. Pilot has been superintendent, practically all the legislation in connection with the system having been at his instance. This morning a representative of The Mail called to see him, with a view to securing from him some information with regard to the work which is so largely his, and which is so dear to his heart.

The doctor is not given to talking about his work, but kindly consented, in view of the fact that criticisms are frequent and usually come from people only imperfectly informed, to make some statements which will no doubt be interesting to many in Halifax.

#### HOW THE SYSTEM WORKS.

In reply to the question as to the advantages of the system, Dr. Pilot replied: "In the first place it prevents friction. The religious question is eliminated in all discussions of boards, and an honorable rivalry has set in between schools of various denominations. The chief charge brought against the system is that it is expensive. In some towns and settlements each denomination will have its schools, and the expense is, of course, greater than having a common school for all. However, there is another side to this. The large extent religious denominations live in sections. For instance, Placentia Bay is practically a settlement of Roman Catholics. There are about 17,000 there, the total of other denominations in the entire settlement not exceeding 2,000. In a case of this kind we send our children to the Roman Catholic schools, the "conscience clause," which has not once in all my experience been violated, safeguarding them. All the schools are public schools, and no child of any denomination can be prevented from entering a school of a denomination to which he does not belong. Religious instruction is given as well by the clergy as the teachers, without let or hindrance, absolute respect being paid to the conscience clause. The great difficulty in the colony is the provision of schools for small settlements. In the colony there are about one thousand five hundred towns and settlements, nearly one-half of which contain a population of from one to fifty. The establishing of schools in all these would practically involve the expenditure of a very large proportion of the revenue. To some extent this difficulty is met by employing itinerant teachers, who teach school at alternate periods in from two to four places during the year. In some of these settlements the population is divided, which renders the establishment of schools all the more difficult, but during the last session of the legislature provision was made for the pooling of grants to these small settlements, and the establishment of a school or schools under the charge of the denomination in the majority, and this measure met with general approval.

#### RAPID STRIDES MADE.

"During the past ten years rapid strides have been made in education by the establishment by the legislature of a Council of Higher Education, a mixed corporation of twenty-five leading educationists. This council has set a standard for all schools, and has

given an impetus to all educational work in the colony. The examinations are conducted by University Correspondence College, Cambridge, England, and the examinations range from the primary grade to that of associate in arts. About 2,000 candidates presented themselves for examination in June last, and as a result of these examinations scholarships to children in out-ports are awarded, to enable them to prosecute their further studies in the chief educational institutions in St. John's, and as an encouragement to teachers to prepare candidates, premiums are given according to results, so much per capita. Prizes are also given to pupils taking the lead in each subject. The interest in this organization is increasing year by year.

In St. John's each denomination has a college, embracing a complete education, and work from the kindergarten to preparation for the universities. Last year from the Church of England College two boys went to Oxford, four to McGill and a number to other institutions, and these boys take good places among competitors who have been highly favored educationally. Under the will of Mr. Rhodes three scholarships were awarded to the colony of Newfoundland, and these are to be awarded in July next by the trustees. The final method of award has not yet been determined, but care has been taken to secure denominational candidates for the first examination in 1904.

#### THE RHODES SCHOLARSHIPS.

"As compared with other countries to which these scholarships have been awarded, Newfoundland presents perhaps the greatest difficulty, since it possesses no degree-conferring institution. Yet, notwithstanding the work of the colleges of the respective denominations is more than equal to the necessary qualifications for the Resolutions examinations at Oxford, and already the work for these examinations has begun. A quarter of a century ago it was thought next to impossible to improve the educational status of the Island, but by persistent efforts of superintendents, supported and materialized by successive governments, their suggestions have been adopted, and the work and results of to-day are practically marvellous considering the condition and circumstances of the people.

"Pupils from Newfoundland schools who go elsewhere more than hold their own against more favored competitors. There is a general desire throughout the whole country for more and higher education, and governments are not slow according to the means of the colony, in satisfying their demands. "Teachers are required to pass through a course of training before becoming eligible as teachers of schools, and encouragement is held out to them to aim after the highest grade by a money value attached to the respective certificates. Each leading denomination has a Board of Examiners appointed by the Government to grant certificates of qualification, but candidates for these can obtain them only by first possessing a certificate from the Council of Higher Education, which practically means that the certificates of all the denominations are uniform in character and value.

#### AN UNLAWFUL OATH.

Rev. P. A. Baart, of St. Mary's church, Marshall, Mich., in his Sunday sermon declared that no Catholic could consistently take or keep the oath of some labor unions, and he mentioned particularly the Typographical Union. Part of his oath he quoted as follows: "I hereby solemnly and sincerely swear that my fidelity to the Typographical Union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any organization, social, political or religious."

The obligations due by a Christian to God, come before his duties to his country, his neighbor, or himself. Therefore his allegiance to his Church comes before his duty to any society. Of course his loyalty to the Church is clearly limited, and the Church has no power to impose an obligation outside of its scope. But within its authority over him, it represents God, and is supreme.

Next to the Church in authority comes the State—the national government, the State government, and the city government. A citizen's duty to his country takes precedence of his duty to any private society. Therefore the Typographical Union should modify its oath so as to yield deference to the Church and to the Government, within their respective superior rights over its members.—Catholic Columbian.

#### A CONVERT'S GIFT.

"COMMUNION SERVICE" FORMERLY USED IN TRINITY P. E. CHURCH GOES TO NEW APOSTOLIC MISSION HOUSE.

New York, Sept. 8.—Father A. P. Doyle, of the Paulists, received yesterday as a gift to his collection of gold, silver and precious stones for the Apostolic Mission House chalices, a small individual chalice of silver, a silver wine cruet and a paten.

This communion service was used in old Trinity Episcopal Church more than half a century ago. Each article bears in old Roman lettering, "Trinity Church, New York City, 1850." The chalice of the set shows the following inscription: "Parting Gift to Dr. Cox, Trinity Church, 1850."

The communion set was given to Father Doyle by one of Dr. Cox's descendants, who has recently been converted and has joined the Paulist parish.

Father Doyle will use the large chalice as it is, with the addition of a gold lining, which is required by the Roman rubrics. The wine bottle, individual chalice and paten will be melted and converted into new chalices. A large number of Masonic emblems have been sent by converts to Father Doyle, and also several Old Fellows pins.

#### SERVANTS OF THE POOR.

THE GOOD ANGELS OF THE SLUMS OF NEW YORK AND A GLIMPSE OF THEIR WORK.

There is no need to tell Catholics—or non-Catholics, either, for that matter—of the work of the bands of devoted religious women who spend their lives in the service of the outcast, the sick and the poor. In New York and in most of the world's great cities, where misery and poverty are great in proportion to the number of human souls gathered in the highways and byways, there are companies of nursing Sisters who go about in the slums, and only relieving the destination and suffering that confronts them at every turn.

The amount of good they do is almost incalculable. Though they shun publicity and shrink from praise, it is pleasant occasionally to come across a public testimonial to their work, as in a sympathetic article in a recent number of the New York Times. The writer accompanied one of the sisters to a five-story tenement in New York in the classic neighborhood known as the "Hell's Kitchen." Her story and impressions give a good idea of the methods and accomplishment of these good sister-servants.

"On the top floor a young woman was lying dangerously ill of typhoid. Her husband had deserted her, leaving her with two black eyes and one baby. She had resisted the offer of kindly neighbors to get her into the hospital, lest, forsooth, her tender-hearted spouse should return and worry over her absence.

"She hailed the nun's appearance with a pathetic joy that would touch the heart of a Fiji Islander. Within an hour the dingy room looked as though a good fairy had waved a magic wand around them. The apology for a bed looked almost inviting when covered with the fresh linen and clean counterpane brought by the sister; the patient was made comfortable, and the baby washed and fed.

"The news of the nun's arrival had spread from floor to floor, and the neighbors peeped in to profess their services. A little black-eyed Italian brought a flower, a devoted German to help brighten the place, and an Irishwoman followed with three over-ripe tomatoes, which she thought 'the poor sick crat' might relish,' and which would have meant certain death. But the visitors fled when a heavy step was heard, and the runaway husband crossed the threshold. He glared at the sick woman, who covered her face with her hands, and at the figure bending over her. But the sister came to meet him, and said cheerfully, 'I'm so glad you've come; there are lots of things you can do for me. And your wife will get better now; she has been worrying about you.'

"He growled out something that did not sound like a blessing, but she paid no heed. Instead, she gave him directions about moving a heavy table, opening a nailed-up window, and other odd jobs of the same description. At first he looked as savage and sullen as a man could look, but gradually he grew interested in his occupation and obeyed her orders with alacrity.

"Presently she said quietly, 'Now, you can sit here near your wife, but you mustn't talk to her because she is very weak. Oh, the baby's awake. I'll let you hold it for a minute.' Mechanically he took the child she pointed out to him, and she laid the child in his reluctant arms. His awkwardness betrayed that he had never held it before, but the atom of humanity nestled to him, and one tiny fist closed over his finger. For a minute he stared at the infant, and as its mouth twisted into the faint smile which idealists claim is due to angelic influence, and materialists hint is caused by colic, his own gaze began to work. He stole a glance at his sick wife. Her toil-worn hand went up feebly to hide the discolored eye, and she moaned as though the movement hurt her. Suddenly his tears began to fall on the baby's face, and, bending over the woman, he said brokenly, 'I'll be a better man to you, Mary—so help me, I will.'

"The women were always good, only when you had the wee drop taken, was the faint but loving response. "The sister now approached, and handing him a written list and a dollar, said, 'Get these things for me right away. I trust you with the money, and depend on you to hurry back, because Mary is a very sick woman and needs some of the things on that list.' "He left hurriedly and relieved his overwrought feelings by swearing roundly at a tipsy man in the opposite room who was having a conjugal argument.

"When the sister was asked if she was sure he would return with the provisions, instead of spending the money, her look of pained reproach covered the questioner with confusion. "Of course he'll come back!" she said simply. "Didn't you hear me tell him I trusted him?" And she was right.

"This is only one of many instances in which a nursing sister acts as the angel of the household. "One of the religious orders in New York devoted to the care of the destitute bears the significant title, 'Sisters of the Sick Poor.' For a score of years these sisters have been laboring in the tenement districts. They accept no compensation for their services, and will not nurse a patient who can afford to pay. The majority of them are gently born and delicately reared, yet they spend their days and nights in squalid rooms, performing menial tasks, and leaving nothing undone to aid the miserable people among whom they have for the time being cast their lot. There is neither show nor ostentation in their methods. They slip in and out of frowning tenements as softly and silently as shadows, unheeded by aught save the welcoming cry of a child or the fervid 'Thank God, you've come to me' of a patient on whom pain has set a mark.

"When the Spiritual Director of these Dominican Sisters, was asked for information in regard to the order, he said: 'The founder, Sister Mary, was a noble, self-sacrificing woman. When she began this work she had no money and only a few companions to aid her. For many years the devoted little band tried to support itself and obtain means for its charities by doing manual labor. The sisters actually took in washing, using the proceeds to procure nourishment and delicacies for the sick poor. The constants demands upon them exhausted their strength in time, and several of them literally worked themselves to death. At present there are eleven sisters in the community. They made no distinction in the matter of race, color, or creed, and nurse patients of alien beliefs with the same solicitude they evince in caring for Catholics. I have been getting them away gradually from laundry work, and just now they are being aided by an association of ladies and gentlemen whose generosity provides many luxuries for the sick.'

"This beautiful charity has no parochial limits, but the needs of the poor of the west side are so great, and so far beyond the present strength of the community to meet that its labors are, for the time being, confined as far as possible to our own Paulist parish, and to a few of the adjoining parishes. "The Sisters' Convent is in West Fifty-seventh street. Around it are crowded tenements in which poverty abounds, and thus the order becomes familiar with the needs of the people. The poor women whom they employ in the laundry often tell them of deserving cases, and when in our household visits we Paulist Fathers discover agonizing conditions among our sick poor, we report the matter to these self-styled servants, who lose no time in attending to it.

"It is not alone Catholics who appreciate the heroism of these sisters. People of all denominations who hear of their tireless labors call here and at the convent to express their sentiments in regard to the work. It is truly a beautiful charity.

"A somewhat similar order, under the name of 'The Little Sisters of the Assumption,' located in East Fifth street, has been nursing the sick poor in New York absolutely without compensation, since May, 1901. This is a French order, and many high-born ladies are members of it. There are about thirty sisters in the community. When they go out on a case they do the cooking, cleaning, and attend to the children's wants. They do not even accept a meal in the patient's house. When necessary they provide bed-linen and other sick-room accessories, secure free medical attendance, provide a clergyman to console the dying, prepare the dead body for its last resting place, and in some instances procure for it charitable burial.

"The Sisters of Bon Secour, of Lexington avenue, another French order, nurse the sick in their own homes, but do not confine their attentions to the houses of the sick rich of all creeds, and are highly proficient as trained nurses. A peculiar feature of this order is that it places no fixed value on the services of the sister. When one is engaged to nurse a patient she installs herself in the sick room, spends a week, a month, or three months there, then flits away as quickly as she came without the slightest allusion to compensation. It rarely, if ever happens, however, that she is allowed to leave in this way. The head of the family invariably presents her with a sum of money in proportion to his means, his generosity, or sense of gratitude. But no matter what the amount may be, she accepts it unquestioningly. Her word of thanks is as hearty and sincere when \$5 is handed to her as when a check for three figures is proffered."

#### END OF EDUCATION.

It is, After All, to Know How to Save One's Soul.

What is the end of a Catholic education? It cannot be at variance with the end for which a Catholic believes he was created. The salvation of one's soul is the event of every life. It is the one necessary thing which must be counted first in every plan. Other things there are, such as the maintenance of a pleasurable existence here and now, and things of like nature which may, indeed, be sought for, but can be sought for without sin only when sought for as the secondary ends of life.

Dreadfully old fashioned as it sounds to one whose ears are attuned to the symphonies of pedagogy, the salvation of one's soul must be the first consideration in any school of Catholic training—at least it must be required that if, not trained in the school to the saving of its soul, shall not in the school be trained away from the saving of its soul. A child may be trained away from the saving of its soul even when it is taught nothing wrong, but taught instead a theory of correct morals and the means of living for the best.

Safeguarding the question of what bears directly on the most important interest of life, a Catholic system of education might take from any or all of the current theories of education those things which especially recommend themselves. But no Catholic could admit that good citizenship should be impressed upon the minds of scholars as the one thing necessary. It is, indeed, one of the "other things" which follow as a consequence of seeking first the Kingdom of God. Nor could a Catholic admit that the ideal—too high indeed to be set before children—of living for the best—all spelled with capital letters—should be held up as the highest motive of living.

To know, love and serve God are even better than the living for the best, if that may not also be the living for God.

By good example, by great gentleness and kindness, attract that one soul to Christ. Lose no favorable opportunity, by conversation, Catholic reading, by acts of charity and self-sacrifice, to gain that one soul for whom Jesus died on the cross.

#### A USEFUL CUSTOM.

It has been carefully ascertained that in the majority of cases the habit of drinking to excess is formed between the sixteenth and twenty-fifth year. Statistics compiled both here and in Europe agree in exhibiting this fact.

It is clear, then, that parents are very largely responsible for the drunkenness that afflicts society. If they were more attentive to the habits of their boys they would both save souls and shield society. If the father refused to abdicate his position as governor of the household, and if the mother cultivated less loving confidence in the impeccability of her boys, the roster of the school of future drunkards and law-breakers would be markedly cut down.

Parents must generally blame themselves for the sorrows their unruly children made them. It is action and reaction on the basis of the fourth commandment. The parents have broken the mandate first, and the child's sin is the result of the parents' neglect.

Bearing in mind the fact that intemperance is shown to be developed between the sixteen and twenty-fifth year, parents should especially supervise the habits of their boys during these years. If they care to make them moderate drinkers, well and good. But their task of supervision will be all the more onerous and precarious if this course is pursued. They put their children in constant temptation. They must be always on hand "drinking with the boys," to see that there is no excess and no succumbing to the many allurements of saloon conviviality.

Far better the rule of total abstinence for boys, until the period of their majority. Even if it be desired that, as men, they shall be moderate drinkers, reasonable parents will see the protection and advantage of total abstinence during the crucial period of boyhood and young manhood.

It is a wise practice, second only in importance to a Christian education, that boys be requested to take the total abstinence pledge upon making their first Communion or at confirmation. Parents desiring their children excused might be accommodated. But, in all other cases, the total abstinence pledge ought to be administered. The general establishment of this practice in our country would not be a violent innovation. Yet, if a violent remedy were needed, there is a subtle remedy crying out to justify it. We must not shut our eyes to the police records or to the prison statistics; to hoodlumism; to social inferiorities and to the phenomenal number of orphans, waifs and street Arabs, all of each dragging the name of Catholic after them. The conscientious man who can sit down contentedly and read the optimistic vein with these facts staring him in the face, is a fool. That something drastic has not been done is a scandal, and the scandal grows.—Catholic Citizen.

#### HOW ROBERT EMMET DIED.

Katherine Tynan Hinkson in Donohoe's.

One hundred years ago! And still in the gallery of Irish patriots, young Emmet stands for saint and martyr. So ideal were his qualities that it almost needs his unhappy love affair to prove him human. Yet he was a fighting saint and martyr, with a genius for strategy, a grasp of organization, a brilliant aptitude for conspiracy; all the qualities, in fact, for a great and successful leader, if only he could have fused those who were with him in the white fire of his own passion.

His simplicity and faith kept untainted to the end. He was so unconscious of his own heroism that he placed above him men unworthy to be named in the same breath with him. The fine gentlemen who had lured him to France in the sacred name of Motherland were found missing when he led his forlorn hope, and when his holy—yes, his holy blood—was lapped by dogs in the channels of Thomas street. Hear how he spoke of these in his immortal speech from the dock.

Even the English newspapers that would have taken away his right to Heaven, as well as to earth, were obliged to bear unwilling testimony. "The clergyman endeavored to win him from his deistical opinions, but without effect," says the voice of the liar. "In short, he behaved without the least symptom of fear, and with all the effrontery and nonchalance which distinguished his conduct in his trial yesterday. Even as it was, I never saw a man die like him."

Emmet, as a matter of fact, lived and died in the Christian belief and profession. The day before his execution, he expressed his anger that his jailers should have thought it necessary to take precautions against his committing suicide. His hopes of salvation, he declared solemnly, were founded on the mediation of the Saviour Who died on the Cross; and with this hope and his faith would be impossible for him to commit suicide. His declaration on the scaffold was that he died in peace, feeling only love and kindness towards all men.

#### A Beautiful Book.

"A Careless Traveler," attending Mass in one of the chapels of St. Peter's at Rome was ill pleased to see the ecclesiastical neglecting the service that they might read so many pages in a book, which he supposed prescribed by their rules. Why did Dr. Abbott's curiosity not lead him to discover what this book was? We would wage dollars to doubt that it was the Roman Breviary, of which Matthew Arnold, Breviary, of which Matthew Arnold, after spending a lifetime in reading the best in the world's literature, both sacred and profane, remarked to Cardinal Manning: "I never knew that such a beautiful book existed; and it is a strange thing that I should have lived so long without my knowing of it." And to read from this compilation of the Psalms of David, of the homilies of the Fathers of the Church, of the lives of the saints, of prayers, which John Ruskin called the only ones written by man and fit to be offered to God—to do this during Mass is neglecting divine service!—Carmelite Review.