

The Catholic Record

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LETTERS OF RECOMMENDATION
Apostolic Delegation.
Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ,
DOMINICUS, Archbishop of Ephesus.
Apostolic Delegate

UNIVERSITY OF OTTAWA
Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey
Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to be, Sir, your faithful servant in Jesus Christ.
J. D. FALCONIO, Arch. of Larissa, Apok. Deleg.

LONDON, SATURDAY, MAY 4, 1912

THE LESSONS OF THE TITANIC

DISASTER

The world is now like a sentient being whose nervous system is the net-work of wires along which flashes to every part such news as that of the shipwreck of the Titanic; and it is almost literally true that that news gave the world a nervous shock.

The latest and greatest achievement in the ship-building line was regarded as unsinkable, and though we are now told that such is a foolish notion, there is no other explanation of the facts that have come to light.

The Titanic carried life boats sufficient to accommodate barely a third of her passengers and crew, evidently on the assumption that though disabled she would remain afloat for a considerable time. There was no life boat drill, and the boats were not stocked with water or provisions. It is not surprising, then, that confusion and incompetence marked their launching, and that not more than 80 per cent. of their capacity was taken advantage of. So that inadequate as was their number, some two hundred more persons might have been saved had officers and men understood their duty.

The ship carried no searchlight; but most astounding of all, the men in the look-out had not the usual marine glasses. Seaman Fleet, who was in the crow's nest at the time of sighting the iceberg, stated that had he had glasses the berg would have been seen time enough to be avoided. Then there is positive evidence that the officers of the Titanic were warned of the presence of icebergs ahead. One of the officers discussed with the captain the time when they might expect to reach the ice field, and they decided that it would be about 11 o'clock. Still the ship proceeded full steam ahead. In the Burgoyne case a few years ago the court held the speed of the ship, only seven knots, was excessive because of the fog and the known presence of dangerous ice.

Again there was time lost after the accident took place; no systematic preparation for the rescue of all the women and children was attempted. Indeed Mrs. Assaf, a Syrian woman in the steerage, tells that the steerage passengers were assured that there was no danger; but when alarmed they tried to rush on the boats, the officers fired revolvers, shot several and drove the others back. This woman Assaf, almost crazed with fright, rushed on deck, where the first class passengers were, and was placed in a boat.

Many New York papers were particularly severe on J. Bruce Ismay, the managing director of the White Star line, for being amongst those who went away in one of the early life boats. He claims that there were no women present at the time; but this at best only shows the hap-hazard manner in which the filling of the life-boats was managed. Women drowned, J. Bruce Ismay was saved. All these facts brought home so vividly by the wreck of the Titanic will inevitably result in stringent legislation which will prevent in future a repetition of the evil effects of unpreparedness, rashness and over-confidence.

It is more pleasant to turn to the scenes of genuine heroism and cool self-sacrifice of which the disaster was the occasion. Amongst the voluminous reports that filled the press for days Catholics looked in vain to see if there were priests aboard. Finally they had the sad consolation of reading that there were two, Father Byles of London, England, who was on his way to officiate at the marriage of his brother in

Brooklyn, and a German priest who travelled steerage. Both had said Mass in the steerage that morning, and both in their sermons had spoken of the necessity of the life-boat of religion in the time of spiritual shipwreck. Father Byles with hand uplifted went into the steerage commanding the people to be calm, giving them absolution and his blessing. "He led us to where the boats were being lowered," said Miss Moolare, "meanwhile saying prayers, and helped women and children into them. He whispered words of comfort and encouragement to all. Twice he refused to enter the boat and save himself."

With calm courage most of the men on board gave place to the women and children, their self control truly admirable.

Perhaps the humble handsomeness of the most touchingly heroic of them all. They knew that the strains of music would soothe the shaken nerves of the terror-stricken, and manfully kept to their task. A member of the national organization of musicians says that it is a standing rule for bands attending funerals of dead members to conclude the rites with "Nearer My God to Thee."

"And I believe," he adds, "knowing they were doomed as a result of their own heroism the members of the ship's orchestra commended their own souls to their God giving expression to their petition in the notes of their instruments."

Altogether the mighty ship sinking helplessly into the depths of the Atlantic was a striking sermon to the world on Life, Death and Judgment. The voices of the priests in prayer, the responses of the people, the strain of "Nearer My God to Thee" were the last words heard by those in the last boat to leave the ship. May God have mercy on the souls of all who died, and may the lessons to the living be salutary and lasting.

BEARING FALSE WITNESS

All who bear false witness against Catholics are not so prudent as those who make their charges indefinite as to persons, time and place. A Scotch paper published some time ago a specific charge of intolerance against the Bishop of Cloyne and his priests, stating that they had persecuted a Catholic merchant for having employed a non-Catholic. The Bishop entered an action for libel and was awarded damages by a Scotch court. This is the most effective answer possible. Now congratulations are being sent to the Bishop, among which is one from the Joint Technical Instruction Committee for the County of Cork. The resolution was proposed by a Protestant clergyman, the Rev. Canon Moore, M. A., who in the course of his remarks said:

"The verdict which the Most Rev. Dr. Browne obtained is bound to do good. I spent the early portion of my life in the province of Ulster, and I lived all my clerical life for over forty years in Cork, and my own impression is, when I hear charges of this kind being broadcast about the people of Ireland, that the people who made those charges could not know how happily Protestants and Catholics got on in the province of Munster and how much real genuine good feeling existed between them."

TRADE AND COMMERCE OF IRELAND

"Ireland wants to exchange her products for American goods. For instance trading off shillings for Yankee hearse-uses."

This squib appeared in the editorial columns of one paper a short time ago, and was quoted admiringly by some others with an equal share of good taste, wit, humor and general information.

As a matter of fact Ireland had control of her tariff as Canada has, there is not a civilized country in the world that might not find good business reasons for entering into a commercial treaty with her. In the year just ended Ireland exported goods all told to the amount of \$335,000,000, which is almost the exact amount of Canada's exports for the same year. The total external trade of Ireland for 1911 was \$656,000,000, thus the balance of trade would be almost ideal in the minds of those economists who attach much importance to equality of exports with imports. This total represents an increase over 1910 of \$30,700,000; a further significant fact is that of this increase the exports claim \$25,000,000. During the past six years Ireland's external trade has increased in round numbers about \$125,000,000.

That the vitality, energy, industry and enterprise of the Irish abroad will, under favorable conditions, characterize those who remained in the old land, these figures amply prove. Of the 550,000 tenant farmers of Ireland, 300,000 have already become owners of the land they work, subject to the payment of a definite number of annual installments, in many cases less than the old annual rent. When the weight of a crushing landlordism shall have been entirely removed, we may expect a corresponding increase of progress and prosperity.

The great and constantly increasing volume of Irish trade suggests another reason why the British taxpayer should be prepared to shoulder the temporary

burden which the present Home Rule bill apparently places on him. This same bill ensures for England free trade with the sister island, an enormous compensating advantage. Moreover, a royal commission found that Ireland had been overtaxed for years.

It is perhaps a good thing that Gladstone failed to carry Home Rule for Ireland, as it would be difficult if not impossible for the Irish government to raise the immense amount of money necessary to expropriate the landlords. With the disappearance of landlordism the greatest obstacle to the smooth working of Irish government, by the Irish people, has been removed. In all confidence we may look forward to the time when the persistent energy of the Irish people, no longer given up to the all-absorbing struggle for political freedom, will be devoted to the development of Irish resources, and to the promotion of the peace and prosperity of the beloved home of our forefathers.

The greatest product of Ireland, however, is the generous, warm-hearted men and the pure women whose spiritual ideals have done so much to lighten the mass of a materialistic world.

EDUCATION WITHOUT RELIGION

There was a time when secular education was by many honestly believed to be separable from religious training; the latter could safely be left to the churches and the Sunday schools. That time is rapidly passing away, so far at least as thoughtful observers of educational results are concerned. France thought she could go farther and make positive war on religion in the interests of freedom. To-day a series of crimes are occurring there which shock the world. Seldom, however, is the position of the Church so clearly justified, and the relation of Godless education to crime so manifest as in the case of two young Frenchmen recently guillotined for a brutal murder of an old woman. One of them wrote a letter which he entrusted to his solicitor and his last words were "Don't forget my letter." This letter is worth reproducing. It points its own moral:

"I send these lines to my counsel, who did all that he could to save me. They will use them if they wish to forewarn and safeguard others. Wherefore these words have no other object but to set forth that if, as a son of honest parents, I have fallen so low, it is only through the teaching I was given in my youth. At school we were told that our parents had but a limited authority over us; that to rob them was not stealing, and that we could not be legally punished for it."

"Consequently, being already by nature rather rebellious, inclined, all ideas that I heard expressed—that every man was equal, and there ought to be no rich men—only excited me, who was already too ready to accept them, and it is from this that came my first fault."

"For this I was sent to a house of correction, where I was doomed to pass many years of suffering, for the director of this establishment, instead of doing all he could to bring back so many young people to the right path, on the contrary left nothing undone to make us feel his contempt for us, and for the slightest fault it was dry bread, iron and the cells. And this director, who ought to have been like a father to us, had only one very tender word for us: 'Yield or die!'"

"I left this house very ill after several years, during which I had done nothing but suffer, with hatred at my heart for the society which was the cause of all my misfortune. Without a trade and left to my own instincts and miseries, like many another, I succumbed. But this crime which has cut me off from the world has been turned into a blessing for me, for it is in this prison of Mans, where I am writing these letters, that I have found a priest who has taught me what life really is, for I confess I never understood it before. Unfortunately, these counsels have come too late, for at this moment the sentence under which I lie may perhaps prevent me from putting into practice the counsels given to me, which I have sworn to follow."

THE SOCIALIST FAD

Socialism has come to us to stay for awhile, but the novelty will wear off as soon as its honest-minded victims come to their senses. The history of the world supplies us with many instances of such upheavals. Like Cox's army, Dovesism, Prince Michaelism, and the moving picture shows, it will endure for a period and then pass into the old curiosity shop of history. That there are crying injustices in our economic life no one can deny, but the socialist propaganda proclaims a remedy which is infinitely worse than useless. Given full scope, our last condition would be worse than the first were socialist doctrines applied to our system of government. Some shallow-minded people conceive the idea that Socialism would bring about a system of government by the people and for the people. Do they even stop to think that these same people are now supreme—that every public officer, from the bailiff to the premier of the country, from the county crown attorney to the Chief Justice of the Supreme Court, from the township councillor to the member of the House of Commons—gets his place either directly or indirectly from the ballot box.

If the Socialist missionaries would give up this fad and lend their efforts to the purification of our electoral life they would be doing some good.

They are on a tack that will bring them but shipwreck. If crying injustice be inflicted upon some of our people who in a country that is self-governing, ought shoulder the blame? If the hunger-for-wealth practical politician, the grafter, the hoodler, the promoter, the trust-fraternity, hold sway and bring us to grief, who is at fault? Largely that execrable element who take their votes to market when an election is on. They state their price and give their vote to the man with a smirched reputation, and then they open their eyes in wonderment because we have not got a pure system of government. This buying and selling of votes when an election is declared has become, as it were, a fine art, and it is not a portion of the dependent class alone who are to blame. We know men who hold their heads very high in the community who are not averse to accepting a price for their vote.

We are led to these remarks because of the receipt of a clipping from a socialist paper. A good rule to follow by those who will read socialist literature is to put down a certain percentage of the statements as falsehoods and a goodly percentage as twisted truths.

The point desired to be made by the writer of the article in question is that while Bishops condemn socialism there is to be found a priest here and there who champions it. We need not be surprised if once in a while one priest in ten thousand goes astray on this and other questions. He will be dealt with in the proper way by the proper authorities. What we have to say to our religionists is this: "You cannot at one and the same time be a Catholic and a socialist. There must be no hedging, no quibbling: you have to make your choice. If you wish instruction go not to the socialist but to your pastor or your Bishop." A good illustration of socialism came under our notice the other day. Two ardent advocates of the cult who were out at elbows were travelling along the street of one of our towns. In the heyday of life they had given their earnings to the wine clerk and now found themselves penniless. They were very thirsty, but the town was dry and a drink could not be had anywhere. A bright idea struck one of them and he said: "John, the next drug store we come to I will faint and you rush in and get me some whisky." The scheme worked very well. A crowd gathered and there was much sympathy for the unfortunate. A good bumper of whisky was applied to his lips and he greedily drank. He would not let go of the glass. His companion whispered to him: "Ain't you going to leave me some?" The answer was, "Go to the d— and faint yourself." In the last analysis this is Socialism.

LITERATURE OF THE BASE KIND

Under the heading, "Publishers and the Prostitution of Literature," that splendid Catholic magazine, The Month, in the April issue, deals with a firm of publishers, Messrs. Stanley Paul & Co., who have sent broadcast a sixteen shilling volume entitled "The Love Affairs of the Vatican." The author is Dr. Angelo Solomoni Rappoport. That Dr. Rappoport's volume is not intended as a contribution to historical research, but as an enterprise having for object only the accumulation of pounds, shillings and pence, is quite apparent. The author takes rank with Rev. Mr. Hooking, the late John Keats and others, whose quest for money gave them the attribute of a discarded conscience. The Month has given us proof beyond question that Dr. Rappoport is one of the meanest hypocrites seeking favor and quick sales amongst the unstable, ignorant and gross-minded. In his advertisement the author tells us that:

"The history of Rome and the Popes has often been treated in an exhaustive manner, but there is scarcely any authoritative work dealing with the more intimate side of the affairs of the Vatican. Dr. A. S. Rappoport, who has made a special study of the lighter side of history and especially of the influence exercised by the favorites of kings and queens upon the politics of nations, endeavors to show the important part played by the favorites of the Popes in the history of the Vatican and Christianity. As an impartial historian this author draws attention to the discrepancy existing between the noble and sublime teaching of Jesus Christ and the practice of His followers."

The Doctor wishes to be known as an impartial historian and proceeds to tell us that "a woman one day ascended the throne of St. Peter and became Pope." This has reference to the mythical Pope Joan. Such she is declared to be by the Encyclopedia Britannica (1911, vol. xv, p. 420). Furthermore in the new International Encyclopedia (New York, 1909, v. xiii) it is stated that the unhistorical character of this story is now universally admitted. Even in Chambers' Encyclopedia (Edinburgh, 1901, volume vi, p. 334) she is described as a fabulous person. But what of Dr. Rappoport himself. As a historian, and as author of a book sent out in the world for commercial purposes, he tells us that "a woman one day ascended the throne of St. Peter and became Pope." That Dr. Rappoport is playing Jekyll and Hyde we have abundant

proof. "Who's Who" jealously, no doubt upon information supplied by Dr. Rappoport himself, that he was revising editor of "The Historians' History of the World." Besides this, it bears upon the title page of each volume the name of Dr. Angelo Rappoport as one of its contributors. In volume 8, page 567, 1907 edition, it declares that the story of Pope Joan was a baseless fable. In a still worse light, however, does Dr. Rappoport appear when we further examine his work. The Month says:

"It is our historian's high purpose to expose the discrepancy existing between the noble and sublime teaching of Christ and the practice of His followers. In the light of that moral pose this pretense of citing contemporary evidence must be pronounced to be a deliberate intrusion of an exceptionally nauseous kind, an untruth simply intended to blacken the fame of two very noble characters in history, and to discredit the religion which they professed. For Dr. Rappoport in this chapter is not quoting 'ancient chronicles.' It does not contain a line taken from ancient chronicles, but the documents from which he borrows or condenses is a romance written by a certain Madame Bedacier at the beginning of the 18th century and entitled 'Histoire des Amours de Gregoire VII.'"

The editor of The Month then goes on to quote in parallel columns the French text of Madame Bedacier and what is claimed to be the ancient chronicles of Dr. Rappoport, which are practically the same. No doubt this new contribution to anti-Catholic literature will receive favorable notice from the editors of the anti-Catholic religious press, giving us another evidence of a scholarship only skin deep.

A GREAT MEETING

On the last day of March took place in Dublin what the Irish papers tell us was the greatest meeting of Irishmen since the vast demonstration on the hill of Tara in O'Connell's time. Over a quarter of a million of people gathered from every part of the country, representatives of every class and creed, the purpose being to show their undying determination to be satisfied with nothing less than a complete system of self-government in Irish local affairs. The press agencies were very sparing in their reports of this gathering, which leads us to the supposition that they are controlled more or less by Unionist influence and Unionist money. On this memorable occasion a speech was made by Mr. John E. Redmond. We think it well to copy an extract therefrom referring to the attitude of the Ulster Unionists. Mr. Redmond said:

"We must admit in truth that there is one gap, one body of our fellow-countrymen absent to-day. They are men who themselves and their ancestors have stood aloof for over one hundred years from the great body of their fellow-countrymen. They are men who have opposed in turn every National effort for national emancipation. But I would say for them in this hour of triumph for Ireland a nation, we have not one word of reproach or one word of bitter feeling. We have one feeling only in our hearts, and that is an earnest longing for the arrival of the day of reconciliation. I may say to those fellow-countrymen of ours they may repudiate Ireland. Ireland will never repudiate them. And we to-day look forward with absolute confidence to the certainty of the near approach of that day when they will form a powerful and respected portion of the self-governing Irish nation, and when they will have the opportunity of reviving once more the glories of their own ancestors."

Not less notable was the utterance of Councillor Patrick Dempsey, J. P., of Belfast. Referring to the threatened active resistance of the people of Ulster he said:

"He had no doubt some interested parties would like to get up a scare, but the effort would fail. The day had passed when the respectable workingmen would lend themselves to the creation of disturbance and riot for the satisfaction of, and in the interests of, those who organized the meetings at which these warlike statements were made. An attempt had been made to make it appear that they in Belfast were afraid of the introduction of a Home Rule Bill, and that the results would be dangerous. As one moving in the midst of Belfast people day after day, he could assure that great meeting that they had no fear. Some of them had the heel of the Papist upon the neck of the Protestant? That was a phrase with which they were pretty well familiarized in the North; but their answer to it was: 'Read the past history of Ireland and point to one single instance which justifies the making of a charge against the Catholics of the country that they would attempt to persecute their Protestant fellow countrymen.' From their point of view it was not a question of a man's religion. It was enough for them that he was a friend of Ireland; then he was a friend of them all. He regretted that it was necessary to bring forward this question of religion. It was no new subject to them in the North, because they had lived with it all their lives, practically speaking; but at such a time as the present, when these outbursts took place it was right for him to say that many true and faithful Protestants in the North were strongly in favor of Home Rule, and the statements to which he had referred came from interested agitators. He wished also to emphasize that towards their Protestant fellow-countrymen, whether with them or against them, they entertained feelings of good-will. They hoped the day would soon come when Protestant and Catholic would join in building up a united, prosperous and successful Ireland; when, by the united efforts of all sections of the

people, this land of ours would reach the position she was entitled to occupy, and provide a home for her sons and daughters, so that, instead of flying abroad, they might remain there in contentment, happiness and prosperity."

A Nationalist Convention assembled in Dublin on the 23rd of April and gave unanimous assent to the proposed Home Rule measure. A motion was proposed by a Catholic priest and seconded by the Protestant rector of Kenmore, and carried with acclamation, that Mr. John Redmond be empowered to watch the passage of the bill through committee and take charge of such amendments as it might be found advisable to suggest.

A fraternizing of Catholic priests and Protestant ministers on this great question is a happy outlook for the future. A pitiable position indeed is that occupied by men whose opposition is actuated by bigotry pure and simple. The poor misguided Orangemen, pawns on the Carson-Londonderry-Castlereagh-chess board, will soon we hope come to their senses.

THE BAR ROOMS

We publish in this issue a letter from our esteemed friend, Mr. W. F. Scott, son of Sir Richard Scott, Ottawa, on the question of the liquor trade. There can be no two opinions as to the desirability of curtailing this traffic in every possible manner so that the drink evil will be minimized. Mr. Scott has for long done excellent work as chief officer of the Children's Aid Society, Ottawa, and no doubt he has had continuous opportunities of seeing to a greater extent than many others the terrible degradation and crime which have resulted from the too free use of intoxicants. As to the best means, however, of grappling with the difficulty our best citizens will differ in opinion. Some will plan their faith to total prohibition of the manufacture and importation of alcoholic beverages; others will deem cutting off the bar-rooms a good plan, and still others think the doing away with the treading system will answer the purpose. The first scheme is not open for discussion as a provincial expedient, because the federal parliament belongs such legislation. We would hold up both hands for abolishing the bar if we thought that would bring about the desired result. There are those, however, who think that this would cause an increase of secret drinking. Perhaps it would and perhaps it would not. The movement may be put in the experimental class. To make it successful a strong public sentiment should be evoked in its favor. The formation of temperance societies would be a great help. Making the treading habit illegal would perhaps produce some good results, but many are of the opinion that it would be unworkable and prove a farce; others again believe that it would lead to eliminate a vicious habit that has created thousands of drunkards. At best the habit is nonsensical and proves that the bravo who in a bar-room invites the boys up to drink is not what he deems himself to be—a heroic character—but a muddled fool. We may repeat what we have said previously, that a betterment of conditions in regard to the drink traffic is somewhat blocked by the insincerity of the average temperance orator, who, between elections, is its ardent advocate, but on voting day forgets all about it and swings into line with his party.

ANOTHER ONE

It is unfortunate that the clergymen of non Catholic denominations do not come together and agree upon some mode of action, taking as a basis the Ne Temere decree, in regard to the solemnization of marriage. This would, however, be too much to expect, because the unfriendliness and unfairness of the average preacher towards anything that emanates from the Vatican is apparent in all their deliberations having reference to the ancient Church. A Canadian press despatch from Toronto, dated April 24th, informs us that "Juvenile Court Commissioner Starr has in his charge the sixteen year old white wife of Sam Sing, a Chinaman, and is at a loss to know what to do with her. The girl is the daughter of a Russian refugee living here, and on Good Friday, went to Hamilton, secured a license herself, stating that she was eighteen, and her parents dead. Then she and Sam were married by a Hamilton clergyman, and with a Hamilton Chinaman and his white wife as witnesses. Enquiries made by local officials disclose the fact that the girl, who is a Roman Catholic, lived with her father and stepmother, and that her home life was not so desirable as that offered her by her Celestial husband."

It is unnecessary to state that had this unfortunate girl applied to a priest to have the marriage ceremony performed the request would not have been granted until full inquiry had been made in regard to all the circumstances of the case. The priest would have solemnized the marriage only after he had been fully satisfied that there was no impediment of any kind. Not so, however, with the minister. The little bit of paper called a license would appear

to be his only chart and compass. That being forthcoming he eschews all responsibility. Many scandalous conditions arise because of this utter disregard on the part of some ministers of the Gospel. It is time that steps were taken to put a term to these scandalous abuses.

MAKING A DAILY PAPER

There are daily papers and daily papers. We should be careful of the yellow sort. When by experience we find that our favorite daily paper contains despatches on matters Catholic which are obviously untrue and afterwards stated to be such by reputable journals, give up taking your favorite daily paper and subscribe for another. One would scarcely believe, but such is the fact, that in the making of some dailies nowadays news is manufactured out of whole cloth in the editorial rooms when there is a dearth of happenings. The following item from our contemporary America tells the story:

"Last week the Boston American favored its readers with special despatches, hot from Rome, giving an 'officially confirmed' account of the Pope's last hours. Bostonians who were fortunate enough to secure an early edition of Mr. Hearst's enterprising paper read a detailed description of the death-bed scene. They learned, for instance, that 'the Pope's death followed a fainting spell, which brought his sisters and his confessor, Cardinal Vives y Tuto, quickly to his bedside,' and many a resident of the Back Bay must have been moved to tears on reading this affecting passage: 'Just before the Pontiff yielded up his spirit he spoke in sweetest accents to those around his bedside, whose prayers for his passing soul were broken by quiet sobbing.' It is worthy of note that, though the despatches were protected by copyright, not a single paper in the country pilfered this wonderful news."

WHAT ARE WE GOING TO DO ABOUT IT?

A press report, on the 25th, told us that it is now proposed to form a merger of our cereal and flour industries.

Almost every day we read despatches of this description in our papers. The claim is made by the mergers that concentration of effort will enable them to effect economy in production. This may be so, but does the consumer benefit thereby? Do not the operations of the mergers in many cases impose an additional tax upon the public? Is there not a law on our statute books empowering the legal authorities of the provinces to prosecute those engaged in forming trusts? Is the legal machinery of the provinces Rip Van Winkle? Is a slumbering indifference the worst feature of the matter? That big baby the public is a long-suffering and patient combination of units. When will it awaken? Meantime the trust holds the fort.

UNITY

The sects clamor for unity. Their papers teem with schemes for church union. Their cries and plans betray the fact that they feel the want of unity. They know that unity is one of the attributes of truth; that even natural, scientific and mathematical truths never admit schism, quibbling or distortion. A number of students may arrive at different answers to a problem; they may all be wrong, but they cannot all be right, because truth is only one. Yet, those who have the truth have also agreement and peace. The others may wrangle and contend as to which is nearest the truth, and the little difference between each and truth will make the wrangling and contention endless. Thus it is among the sects. Their perpetual war tells of their lack of unity, and consequently of truth. They feel very keenly, much more keenly than they care to admit in words, that their endless disputes indicate the absence of truth; hence, their deep-mouthed protestations, devoid generally of all argument, that they possess the truth; their continual shifting of doctrine to prevent men from stating precisely what they do or do not believe; their inviolable rage and fury against the Catholic Church, whose undisputed possession of peace indicates her possession of its cause—truth.

A GREAT MISTAKE

The grand mistake of sectarians is to suppose that religious unity results from human or natural causes; from the learning or policy of Popes or prelates; from priestcraft or credulity of Catholics. They are coauthors of it, and set about confidently to plan church union as a man might organize a stock company. It is pitiable. Failure teaches them nothing. Can they not see that their efforts at union result in still further divisions? Do men to-day expect to effect what no sage or philosopher ever succeeded in effecting, unity of teaching and belief? The sages confided their principles to only a select few, surrounded them with every human precaution to prevent their distortion, and yet how many after the first generation either taught or believed as the Master? It is precisely this inability of man to persevere in unity of teaching or