

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Faclan, 4th Century.

VOLUME XXXIV.

LONDON, ONTARIO, SATURDAY, MARCH 16, 1912

1743

The Day we Celebrate  
L'ave the yellow gold to Jew—  
Far it little that they lose—  
L'ave the balance of world power to the  
Sixton;  
Though they scarce could do it worse,  
L'ave them run the universe,  
'Tis for little that they have that we'd  
be axin'.  
Sorra wan of us that care  
Fur their high an' mighty airs,  
Or the robes o' r'yal purple an' the  
—lines stiff wid starch,  
But there's was day in the year  
When they must interfere—  
Sure, the whole world is Irish on the  
Seventeenth of March!

Oh it's little that we hold  
Of dominion or of gold  
In the bleasid isle that saw us first a  
nation,  
But we made all lands own  
As we spread from zone to zone;  
So, come, all o' ye an' share our jubila-  
tion.  
Oh the music in the air!  
An' the joy that's everywhere—  
Sure, the whole blue vault of heaven is  
wag grand triumph arch,  
An' the earth below is gay  
Wid its tender green th'-day  
Fur the whole world is Irish on the  
Seventeenth of March.—TOM DALY

## METHODIST CRITICISM

Protestant criticism often goes far  
afield in search of the reason why the  
Catholic Church in the United States is  
meeting with such success. She has  
not at her command the material re-  
sources that are at the service of the  
Catholic Church in the United States  
is making spiritual conquests, whilst  
the sects, as is shown by recent religio-  
us statistics, are decreasing numeri-  
cally. This striking contrast suggests  
to the Zion's Herald (Boston), the  
organ of New England Methodists, the  
need of Methodism making more stren-  
uous efforts to hold its own. The out-  
putting of a great part of Boston's  
population to welcome the home coming  
of Cardinal O'Connell evidently has  
given our Methodist contemporary a  
bad quarter of an hour. It calls upon  
the Methodists of New England to be-  
stir themselves. It tells its readers  
that wherever the Protestants are to be  
found in the land of the Puritans "we  
must reach out in every possible way to  
save them to a pure Biblical Christiani-  
ty."

If the said foreigners should ask the  
Methodist Missionaries, what is pure  
Biblical Christianity, they would be  
putting a puzzle to the Protestants of  
to-day, instead of those who are with  
the "higher criticism," would find  
it difficult to answer. Biblical  
Christianity, however, is not so much  
the question as it is how to check the  
progress of the Catholic Church. The  
Zion's Herald, therefore, its Methodist  
readers by asking, "Do we want a  
Roman Catholic America? If not, we  
must be prepared to meet the challenge  
of the present. We must meet states-  
manship with statesmanship." In read-  
ing these words the thought occurs to us,  
would the one who wrote them, if he  
were given the choice, prefer "a  
Roman Catholic America" to an infidel  
and a Godless America? It is often  
difficult to tell what is the relative  
proportion of anti Catholic prejudice and  
of zeal for "Biblical Christianity" em-  
body in appeals such as the Zion's  
Herald makes.

It will be noted that this organ of  
Methodism asserts that it is a question  
of statesmanship, whether the Catholic  
Church or Protestantism come out  
ahead in America: "We must meet  
statesmanship with statesmanship,"  
says the Zion's Herald. It was  
Napoleon who said that God is on the  
side of the army having the heaviest  
artillery. Something of the spirit that  
prompted this remark is manifested in  
this suggestion about statesmanship. It  
implies that perfect organization,  
backed by money, will carry the day  
as against the Catholic Church.  
Let us say in passing that the Church,  
if she relied for success on human  
means, would be beaten clean out of the  
field by the Protestant sects. No, her  
strength is of the spiritual order de-  
rived from the commission she received  
from Christ Himself. Those who are  
not of her household cannot understand  
how she has come on from age to age  
doing in all lands what she is repeating  
to-day in the United States. Nothing  
her success they believe it can be  
duplicated. Hence the Zion's Herald  
suggestion that the Protestant sects  
adopt her methods. It points out that  
"in every centre of the country she has  
her strong men, bishops and archbishops  
known to all, men by continuity of resi-  
dence acquire influence and power and  
are in a position to lead their forces to  
great victories. It is upon this leader-  
ship the Pope counts to make the  
United States of America "the first  
Catholic Nation of the world."

Running through this extract is the  
thought that it is the personal endow-  
ments of the heads of the Catholic di-  
oceses that have been the soul determi-  
ning factors in the progress the Church  
has made in the United States. Taking  
this for granted, the Methodist organ,  
doing in all lands what she is repeating  
to-day in the United States. Nothing  
her success they believe it can be  
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Church that is the cause of her success,  
the Zion's Herald advocates the utiliz-  
ing the personal element in the ranks of  
Methodism to score similar success for  
the Methodist Church. It would have  
"strong, inspirational leaders—men who  
will be able to touch the outer section."  
Speaking of the centres of population,  
the Zion's Herald says: "We are face to  
face with a situation. Methodism, as per-  
haps no other Church among Protestant  
denominations, is fitted, by its aggres-  
siveness, its inheritance, and its natural  
genius to meet and resist Roman Catho-  
licism. It must do its full share, and  
perhaps more, to save this country to  
Protestantism."

Such is the task outlined for Method-  
ism. One taking an objective view of  
the present condition of the Protestant  
sect, would be disposed to advise the  
Methodism to exert an organ of  
followers of John Wesley to devote them-  
selves to the work of preserving intact  
the possession of Protestantism still en-  
dorsed, rather than dissipate their en-  
ergies by combating the Church from  
which Methodism and the other Protest-  
ant sects have taken over the Christian  
teachings that impart to them what of  
spiritual vitality they are at all times  
destitute of. We have no wish to  
offend Protestant sensibilities. But we  
cannot refrain from saying that at this  
time, when the forces of infidelity are  
marshalled to make a deadly assault  
upon the Christian inheritance of the  
country, it is no time for an organ of  
Methodism to exhort Methodists "to  
meet and resist Roman Catholicism,"  
which is the strongest bulwark against  
the anti-Christian tendencies of our day.  
—N. Y. Freeman's Journal.

## JUDGE ROBINSON A GOOD TYPE OF CONVERT

The Honorable William C. Robinson,  
who recently died as Dean of the Law  
School at the Catholic University, was  
one of the leading Catholic laymen of  
the country. He was a good type of a  
devoted convert. While he rose to pre-  
eminence in the profession of the Law,  
he was, at the same time a devout and  
earnest Catholic.

He was received into the Church by  
Father Dehon of the Paulist Fathers. The  
Paulist Fathers has this record: "Mission  
given at Carbondale, Pa., Rev. Francis  
Carew Pastor, from January 25 to Feb-  
ruary 3, 1863. The Missionary Fathers  
were Hewitt, Dehon, Baker and Young.  
Seven converts were received into the  
Church by the Paulist Fathers, one of whom  
was the Reverend William C. Robinson,  
late Rector of the Protestant Episcopal  
Church of Scranton, Pa."

Father Elliott writes some interesting  
remembrances of Judge Robinson. He  
says:

"The first time I saw Judge Robinson  
was in the late sixties, when I was a  
novice. He was more than once a guest  
at the Paulist table, and was Assistant  
Editor to Father Hecker when start-  
ing the Catholic world. No such help-  
was needed those times as the magazine  
was largely "electronic." But Mr. Robin-  
son was offered opportunity to do good  
work as Catholic. Later on he de-  
voted himself to the profession of the  
Law and in due time he made his mark  
as a lawyer and built up a good practice  
in Hartford, later on in New Haven, Conn.

The first close acquaintance I had  
with him was our mission at St. Mary's  
Church, New Haven, in the fall  
of '78. He lived in that parish. He  
was on the Bench at the time. He  
visited us often. He attended the ex-  
ercises early and late with characteris-  
tic regularity and his peculiar in-  
candescent fervor. He remarked that the  
work of a "clock morning service was rather  
hard on him, and that while sitting in  
court he sometimes caught himself nod-  
ding. From time to time he visited us  
in Fifty-ninth Street, always welcome,  
of course, and always a profitable man to  
listen to. But his manners were the  
extreme limit of unobtrusiveness. I  
never knew anyone who seemed less  
conscious of amounting to anything.

When the Paulists were projecting  
our system of non-Catholic missions, we  
felt that he should be consulted as a  
master of oratory, and so I called on him  
in New Haven in 1893. He was then  
professor in Yale Law School. His sug-  
gestions were of prime importance and  
showed then and ever afterwards the  
liveliest interest in the undertaking.  
He was superior to most converts in this:  
he was absolutely impartial, actually  
judicial, in his estimate of the virtues  
and defects of non-Catholics. During  
my visit with him, he told me that when  
his first wife died he had intended en-  
tering the priesthood, but had been de-  
terred by the counsels of his father con-  
fessor. He loved the ministry to which  
he had given his earliest energies.

He also showed me his great work on  
Patent Law. I forgot the number of  
volumes, but he told me that he had  
looked up and made reference to 7,000  
judicial decisions in the course of its  
compilation.

He venerated his mother's memory  
and rated her as a kind of saint, always  
in good faith. He attributed to her the  
power of religious impulses which had  
controlled him at the outset and which  
finally pushed him onward into the  
Church. I have seldom heard more  
interesting religious personal history  
than his accounts of his early days  
spent under his mother's influence.

Father Schmitt, pastor of St. Jos-  
eph's, Washington, told me that Judge  
Robinson's ideas of pastoral rights and  
privileges were high. He looked on it  
as something of an obligation to at-  
tend his parish church. He always  
heard his Sunday Mass in St. Joseph's  
(High Mass invariably) had a promi-  
nent part and made his pastor his regu-  
lar confessor. The latter told me  
that on one occasion several years ago,  
after the Judge had gone through with  
his confession and received absolution,

and Father Schmitt was about to turn  
to another penitent, he heard sobbing.  
Looking towards the Judge he saw him  
bent down low, and fairly shaken to  
pieces with weeping. Why what's the  
matter?" said Father Schmitt. The  
Judge answered: "O, Father, I could  
help weeping, but it is for joy; this is  
the fortieth anniversary of my reception  
into the Church."—The Missionary.

## MINISTER APPALLED BY HIS CHURCH'S SCRAP HEAP

REV. DR. LATHAM TELLS PRESBYTERIANS  
THEY HAVE COUNTED TOO MUCH UPON  
PUBLIC SCHOOLS, IN WHICH CHILDREN  
RECEIVE NO RELIGIOUS TRAINING

[From the Philadelphia Record, January 31]

In an interesting talk to the Presby-  
terian Ministerial Union on the  
"Ecclesiastical Scrap Heap" yesterday,  
Rev. A. L. Latham, of Chester, laid  
special stress upon the necessity of the  
religious instruction of the children,  
and sharply rapped the methods used  
by the Presbyterian Church for holding  
its communicants. The term "Eccle-  
siastical Scrap Heap" he applied to  
the large number of church members  
who after a short time dropped out.

He quoted some interesting statistics  
to prove his statements that while  
Presbyterianism seemed to have an in-  
creased number of confessions each  
year, there was a steady growth of the  
scrap heap, which last year claimed an  
enormous percentage of former com-  
municants. In the last five years, he  
said, two hundred and forty three thou-  
sand members had been thrown into the  
"scrap heap," with few, if any, to return  
to the Church, while in the past year  
there was a gain of only one-hundredth  
of 1 per cent.

He said he had, as he looked over  
the Church statistics each year, become  
more and more alarmed, and it was only  
recently that he felt he had solved the  
problem. Did the fault lie with the  
ministers, or were the elders to blame  
for the ever increasing scrap heap?  
"I finally have arrived at the conclu-  
sion," he said, "that the cause of the  
loss of membership, and the danger  
which threatens to destroy our Church,  
is all owing to the attention of all these  
people being directed in the wrong  
channels. We have been working to  
get the men and women, which has  
proved a miserable failure, because we  
have not been teaching the children when  
they are in the school. They were not  
raised in the principles of their religio-  
us."

## A LENTEN MEMORY

Written for the Sacred Heart Review

It was recalled by a prayer-book with  
a frayed cover and discolored leaves.  
There are sacred pictures slipped in  
here and there as book marks, though  
indeed the book falls open of its own  
accord at certain places at the Prayers  
for Mass, the Litany of the Blessed,  
the Litany of the Rosary, and the  
Rosary. The Rosary pages are much worn,  
and there are many finger prints, broad  
firm prints, and little marks made by  
tiny fingers eager "to find the place,"  
for father while he enjoyed his pipe and  
paper until mother spoke the Rosary:  
"Come now, we'll lay the Rosary."  
The mother was always busy and  
there was always a baby who would not  
go to sleep accomodatingly, but from  
Ash Wednesday to Easter Sunday no  
matter what else was overlooked, she  
never failed to say that night, "Come  
now, we'll lay the Rosary."  
It was not many times that she started  
the father, if he was engrossed in  
Home Rule news or had got his pipe to  
the point of perfection. "Yes, yes," he  
would answer in a far off tone, and then  
with a show of alertness, "Bring  
my prayer-book." But there were al-  
ways three or four little busy-bodies  
at his elbow, with a book open at  
the place; and a second summons,  
"Come John, let us have the Rosary,"  
usually brought him to his knees. The  
mother took her place beside him, and  
the children knelt up at their chairs  
very straight and very attentive, for  
they felt the dignity and responsibility  
of their position.

The one drawback to their satisfac-  
tion was that the five Mysteries did not  
go round the circle. There was one  
child left out; and after some years  
there were other children who rather  
envied the three eldest the privilege of  
"having a Mystery." For the father  
said the Rosary in the "old-fashioned  
way" giving out the meditation and  
prayer, and allowing the other mem-  
bers of the group to lead in turn with  
the Our Father and the Hail Marys.

After the Rosary and the Litany  
introduced at will—now it was a prayer  
for the dead, again it might be for the  
poor, or the ill, or perhaps a thank-  
sgiving. There was always generous  
measure. When the last one was said,  
the children trooped off to bed, the  
father resumed his pipe and paper and  
the mother brought out the overstocked  
work basket.

A Lenten week when the eldest child  
knelt beside her father, whose head  
was bowed low over his book and whose  
voice broke as he paused after the last  
prayer and said: "Offer this Rosary,  
children, for the repose of your mother's  
soul."  
And for all the other years the memo-  
ry was never omitted. The family  
circle grew smaller—some of the chil-  
dren went to other homes, some rejoined  
their mother—but those who remained  
knelt Lent after Lent with their father  
to recite the beautiful prayers she had  
loved so dearly.

Though the prayer-book came to show  
the marks of time, no newer or finer one  
could take its place. The pages  
loosened, but the prayers for Mass, the  
Memorare, the Rosary and the Litany  
were written in the father's hand, with  
other holy things the book recalled.

He laid it down for the last time some  
years ago, with the marker at the Mem-  
orare.

And out of the past it has evoked this  
memory, bringing back familiar faces,  
and making one hear again the mother's  
gentle summons: "Come now, let us  
have the Rosary."

## "EVANGELIZATION" OF THE ITALIANS PROVES TO BE LABOR LOST

PROTESTANT MISSIONARY WORK  
A FAILURE IN PHILADELPHIA  
AND A FAILURE ABROAD

Philadelphia, February 22.—A few  
days ago a Philadelphia Episcopalian  
minister told his brethren of the pitiful  
paucity of the results of their twenty-  
five years' labors and their expenditure  
of \$100,000 for the "evangelization" of  
the Italians in the City of Brotherly  
Love.

Another Protestant minister, Rev.  
Charles W. Wendt, D. D., who does the  
correspondence from Papal lands for  
The Christian Register (Boston), of  
Boston, February 1, reveals what secu-  
lar zeal and dollars have accomplished  
among the Italians at home. It was the  
same old story.

Dr. Wendt says that in 1872 the cen-  
sus showed 58,561 Protestants in Italy,  
and the present census 65,595—an in-  
crease of 15 per cent. in forty years.  
(In the meanwhile the general popula-  
tion of Italy has increased over 30  
per cent.) Dr. Wendt is forced to  
conclude:

"The Roman Catholic See has long  
since lost all fear of Protestant growth  
in this country, and treats the propa-  
ganda with profound indifference.

How about Methodist activity in the  
Eternal City? Let Dr. Wendt answer  
the question:

"The American Methodist Episcopal  
Church," says Dr. Wendt, "has a splen-  
did plant in Rome, spends some \$100,000  
annually in Italy for missionary work,  
conducts colleges and schools, supports  
some seventy pastors, and is certainly  
very much in earnest. Yet at the  
English service we recently attended  
only thirty-five persons were present.  
This may have been due, in part to the  
absence of the senior pastor in America.  
Its Italian services are, of course, better  
attended, particularly in Rome, where  
an eloquent minister attracts excellent  
audiences. Yet these are, in good part,  
made up of the employes of its publi-  
cations and its college. An average  
attendance of fifty persons may be safely  
allowed for the Methodist parishes of  
Italy."

## TRIAL AND DEATH OF FRANCISCO FERRER

Ferrer never actually wrote a book or  
taught a school. Once, when he was  
giving lessons in Spanish during his  
sojourn in Paris, he wrote a small  
"Methodic-practical Pratique," and  
which he had in Madrid he composed  
some mediocre verses. These and his  
correspondence make up the extent of  
his literary labors. He was rather the  
director of a system of grouped teachers  
of anarchist doctrines to immature  
minds.

The products of these schools were  
the recruits fashioned for rebellion and  
anarchy. Yet the author of this book,  
with a view to absolute impartiality,  
merely observes concerning the text-  
books used in the Ferrer schools:

"I have found nothing that can reason-  
ably be construed as incitement to  
frankly anarchist, frankly inspired by  
the principle, *ni Dieu, ni maître*; there  
is no forecast, no suggestion of any re-  
sort to arms, and much less any re-  
commendation or palliation of terrorism.  
I do not even find in passages of religion,  
of religion, that there is any unseemly  
poofing or vulgar scurrilosity."

That is to say, the powder is laid,  
the explosives are ready, but the author  
failed to find any recommendation to  
strike a match. Ferrer's text-books  
give the major and the minor premise,  
but Mr. Archer thinks, for the sake of  
the "incitement," one would need to find  
the conclusion broadly drawn. If Mr.  
Archer will read over again "El Com-  
pendio de Historia Universal," by Mlle.  
Jaquinet, in which Christ and Chris-  
tianity are mocked and reviled, and also  
"Patriotism and immorality are taught  
both by name and by example, where  
he may change his opinion. The form  
of the printed page and the colloca-  
tion of the words easily add to the force  
of scolding and scurrilosity.

Now why should there be a Catholic  
point of view, or why should the Catho-  
lic authorities have had anything to do  
with the case? That is precisely the  
point about which Catholics have had to  
complain in the various accounts of the  
Ferrer case. Two charges have been  
made: one that the Catholic Church  
retrograded Ferrer to his death, and the  
other that it also saw to it that he was  
condemned without proofs or witnesses.  
Mr. Archer strives to inject much of  
this view through insinuation, and of  
above quotation is a sample. We are  
well content to let the Spanish military  
and judicial authorities defend their  
acts upon purely legal and political  
grounds, leaving out all question of  
Church or Church interference. The  
author also seems dimly aware that this  
would be the correct point of view, for  
he states: "I knew that Ferrer had  
been the victim, if not of a judicial  
crime, at any rate of an enormous  
judicial stupidity." If that text had  
been brought in by the whole Ferrer  
controversy, there would have been no  
need of bringing in any allusions to  
the Church whatever. A truly impar-  
tial book would have viewed the matter,  
irrespective of whether the participants  
were or were not Catholics, and have  
let the uncolored facts speak for them-  
selves.

We may add the legend that Ferrer's  
trial was wholly private and secret is  
also demolished by the picture given on  
page 190 of the book, showing a large,  
airy court room filled with spectators,  
who are seemingly following the pro-  
ceedings with great interest. The  
author also admits that the plenario  
or taking of evidence was also public,  
quoting the statute to that effect, and  
saying that in the plenario of the case  
against Emiliano Iglesias the statement  
of a witness caused "great laughter  
among the public." The book is really  
a great improvement over the previous  
recitals of the trial and execution of  
Ferrer; one by one the myths of the  
secrecy, the rail-roading and the lack of  
evidence in the case are being dropped;  
and we may hope for some future chroni-  
cle to take up the matter in a purely  
historic spirit, leave out the misstran-  
slations, insinuations and unnecessary  
comments and rhetoric of the present vol-  
ume, and give us the facts without un-  
necessary partisan comment.—Andrew J.  
Shipman, in the February Catholic  
World.

## THE FOOLISH CUSTOM OF TREATING

Many, if not all, hopeless human  
wrecks from excessive use of intoxicants  
can trace their destruction to this vic-  
tious custom of treating at the bar. It  
is especially dangerous to young men  
who lack the requisite firmness of will  
to resist its fatal influence. It is not  
only an expensive habit, but silly be-  
sides. Think for a moment. A young  
man is induced to join one or two  
half dozen others in a "social glass"  
of liquor, for which, perhaps he has  
really an abhorrence. But he accepts,  
and the effect of custom is that he takes  
not only one drink of spirits which he  
does not relish, but two, or half a dozen,  
as the case may be. He puts this sorry  
field into his stomach, not because he  
needs or craves it, but simply in obe-  
dience to a senseless tradition of perverted  
politeness. This description of gluttony,  
if we may call it such, is infinitely worse  
than any other kind, because there is no  
plausible excuse for it, or mitigation of  
its downward badness. What would be  
thought of an individual, who, having  
accepted a friend's invitation to dine  
should insist, after partaking of the meal  
of his host, on immediately duplicating  
the performance in deference to a dis-  
torted custom of sociability? Yet there  
is just as much reason why a person  
should gorge himself with wine and  
spirits as there is for his indulgence  
in successive libations, that is; instead  
of benefiting him in any way, injure him  
physically and morally. The treating  
habit is a curse to American manners,  
and an outlandish notion of sociability  
and good fellowship, which every sober-  
minded young man in possession of his  
own papers should assiduously  
avoid. Make up your mind now, that  
the habit has grown upon you, that in  
your case, at least, the custom will be-  
come more honored in the breach than  
the observance. Even if you do not in-  
tend to practise total abstinence from  
spirits, liquor, or your face re-  
solutely against this fruitful agency of  
demoralization.—Catholic Universe.

## IS DIVORCE WRAPPED UP IN THE FLAG?

Whatever material benefits the plant-  
ing of the United States flag in the  
Philippines may have brought the natives  
can hardly be regarded as a blessing to  
the inhabitants if it entails the  
thrusting of a Divorce Law upon a  
Catholic people. It was bad enough to  
have a school system ignoring God set  
up there, in place of the old Spanish  
one, where God was the Alpha and  
Omega of the teaching. It will be an  
act of inexcusable and wanton aggres-  
sion against a Catholic people's faith and  
traditions to set up the detestable deity,  
Divorce, with her full feminine visage  
and her filthy drapery, in their midst.  
The United States Government has  
asked to sanction the introduction of the  
horrible divorce system as we know it  
here at home among a people who abhor  
it, at the bidding of a handful of  
renegade Catholics and Godless Free-  
masons resident in the Philippine Arch-  
ipelago. The hierarchy among the  
islands, the pillars of the Catholic com-  
munity, who have helped their com-  
patriots, who between two hammer  
blows of the Y. M. C. A. and the avvil of  
Governmental support, are in sore  
straits.

## THE YELLOW PRESS AND THE YOUNG PEOPLE

The power for evil of the yellow press  
is one that Catholics sorely ought to  
appreciate inasmuch as Catholic papers  
and magazines are constantly referring  
to it. Nor are the Catholic papers  
without warrant from higher authority  
in the matter. Catholic priests and  
bishops have many times urged upon  
Catholics the duty of opposing their  
own papers instead of reading the  
and wife. It is a verdict that ought  
to sink deep into all hearts that bear  
even a remnant of reverence for their  
own parents, the prayers they taught  
them, the tender ties of home and wife  
and children. Judge F. D. Kline ad-  
vises Michigan to make clear witness  
of its divorce laws. He said (December  
28 last):

"Hitherto, as a rule, I have adu-  
lterated the law as I found it on the  
statute books. It seemed to me that  
divorce was the only escape from bruti-  
ty, wretchedness and hopeless unhappi-  
ness, but of late the privileges of divorce  
has been so misused and I have witnessed  
such flagrant disregard for truth, moral-  
ity and decency that my former con-  
victions have experienced considerable  
modification, if not revolution.

"Doubleless some good may come from  
agitation, surveillance and revision, but  
these means will not successfully meet  
the issue.

"In my opinion, their is just one way  
to solve this problem. Let the next  
Legislature enact a law that never again  
for any cause whatsoever shall there be  
granted a divorce from the bonds of  
matrimony in the State of Michigan.  
In certain cases let there be a decree of  
separation, but no dissolution of the  
marriage contract."

Day by day the divorce problem is  
hanging heavier and heavier around the  
neck of the United States as a national  
shame. It is more than a shame; it is a  
desperate danger to the whole social  
organization. How can our Govern-  
ment, which has undertaken the respon-  
sibility of governing a Catholic people  
ten thousand miles across the globe,  
bring itself to countenance any attempt  
to implant the virus of this awful moral  
disease upon that innocent people? Presi-  
dent Taft has declared his views on this  
tremendous issue in no uncertain tones.  
The best intellects of the country have  
been heard from on the subject of limit-  
ing and restraining the evil as far as  
possible, and yet here we are unblush-  
ingly perpetrating an attempt to stretch  
it across the whole breadth of the  
Pacific to a people who detest, denounce  
and curse it! What an idea of "liberty!"  
—Philadelphia Standard and Times.

blind to their own shortcomings. I am  
not afraid to declare that 50 per cent.  
of the most brutal crimes are due to the  
effect upon degenerate minds of sugges-  
tions in the reports of crimes in the  
newspapers. Ask the men who commit  
these crimes where they got their  
original ideas and they will tell you it  
was in the crime columns of the press.  
In the trial of the car barn burglars in  
Chicago it came out that every detail  
of the crimes committed by these young  
men had been read by them in the  
newspapers before they set out on their  
criminal careers."

The fact that the yellow journals  
are now so anxious to print news that  
interest Catholics, and that they give  
such generous space even to Catholic  
matters that have little news value, has  
the effect of deceiving Catholics into  
the belief that those papers are "all  
right." But they are far from being  
all right on this account. The Catholic  
who takes a sensational and vulgar  
paper into his home on the pretense of  
getting Catholic news and getting it  
served up in a picturesque and strik-  
ing manner, will discover that it is not  
the Catholic news feature of the paper  
his children are interested in. It is  
something of a human interest—to use a  
bit of current jargon—that the growing  
boys and girls are after; and God help  
the young souls exposed to the evil  
suggestions that flout themselves from  
almost every page of the ordinary  
yellow journal.—S. H. Review.

## REV. WILLIAM SHINNICK, WHOSE DEATH IS REPORTED FROM BOSTON, MASS., WAS THE OLDEST PRIEST IN NEW ENGLAND.

He was born in Cork, Ireland, in 1820, and  
went to Australia, where he was  
ordained, and labored until 1870, when  
he came to the United States.

Replying in the Belgian Chamber to  
a question on the subject of the Papal  
"Motu Proprio" dealing with the ques-  
tion of citing the clergy before civil  
tribunals, the Minister of Foreign  
Affairs said that the Cardinal Secretary  
of State had intimated that the "Motu  
Proprio" was not applicable to Bel-  
gium.

Large bequests to charitable institu-  
tions and churches, including \$235,000  
to St. Patrick's Cathedral, appear in the  
will of Eugene Kelley, son of the late  
Eugene Kelley, the banker, which was  
filed Feb. 8. The bequest to St. Pat-  
rick's is for the purpose of completing  
and furnishing an annex to the cath-  
edral, known as "the Lady Chapel."

Sir Hesterman Considine sometime  
Deputy Inspector of the Royal Irish  
Constabulary, who died recently in Dan-  
drum, Ireland, was the son of a man who  
became a convert to the Catholic Church  
at the same time that the two De Vere  
Brothers, the late Lord Dunsraven and  
the late Lord Ely came over from Pro-  
testantism.

In point of numerical strength the  
great archdiocese of Liverpool heads the  
list, embracing as it does 371,762 Catho-  
lics. Of clergy there are 318 secular and  
127 regular priests—a grand total of 445.  
There exist 247 churches and chapels.  
The convents number 75, and the nuns  
total 1,950. The schools total 209, and  
are attended by 80,000 children. There  
are 2 hospitals and 35 other charitable  
institutions.

At the annual dinner of the Villa-nova  
Alumni Society held in Philadelphia  
recently announcement was made of a  
large bequest to the institution for the  
erection of a new hall to replace the one  
recently destroyed by fire. The Rev.  
Bernard J. O'Donnell, O. S. A., who  
acted as toastmaster, announced that  
Mr. Bernard Corr had donated \$100,000  
for this purpose as a memorial to his son  
who was a student at the institution in  
the early nineties.

The late Elizabeth Lady Herbert of  
Lea, mother of the earl of Pembroke, left  
estate of the great value of \$169,045.  
She left the Earl of Pembroke, the ring  
of the Abbess of Old Wilton Monastery  
("which I always wear") and other  
articles to the Earl of Pembroke; \$25,  
000 to the Sisters of Charity of St. Vin-  
cent de Paul for the industrial school at  
Salisbury and the furniture of her  
domestic chapel, with the marble altar,  
plate, vestments, etc., to the Foreign  
Missionary Seminary at Mill Hill.

The monastery of the Trappist monks  
at Gethsemane, twelve miles from Bar-  
donia, Ky., is in ruins and the seventy-  
five monks who comprise the local chap-  
er of the "silent brotherhood" are  
homeless. A fire on March 1st, com-  
pletely destroyed the picturesque brick  
quadrangle and left nothing but a heap  
of smoking embers and tottering walls.  
The Gethsemane monastery was founded  
in 1848 and was the oldest home of the  
Reformed Cistercian Order in the  
United States.

Recently a number of non-Catholic  
gentlemen of Boston called upon Cardinal  
O'Connell of Boston, and presented  
him with a handsomely engraved set of  
resolutions, expressing their regard for  
him and their recognition of the honor  
that had been conferred upon him in his  
elevation to the Cardinalate. The Cardinal,  
in replying, stated that his pre-  
decessors in office, from the first Bishop  
of Boston, had ever experienced kind-  
ness from prominent non-Catholic fami-  
lies of the city, who in time of need, lent  
them aid.—How unlike Toronto is Bos-  
ton.

An event of some little importance  
occurred some months ago in the parish  
of Kilmomin, a few miles from Killarney.  
It was the erection of a memorial  
cross to mark the spot on which Mass  
was said in the open air for nearly a cen-  
tury in the penal times. It is known as  
Liss an-Arrion, or the Liss of the Mass.  
The cross, which is the work of Mr.  
Maguire of Cork, is of marble, Celtic  
in shape, and resting on a pedestal of  
limestone. It was blessed by the Bishop  
of Kerry. It is the first of its kind  
erected in Ireland, and the example will  
probably be followed in other parts of  
the country.

## CATHOLIC NOTES

The College of Cardinals, the Senate  
of the Church of God, is now almost in  
its full strength numerically. There  
are only about four vacancies now.

On the occasion of a recent visit to  
his diocesan seminary, Archbishop Bleak  
of New Orleans, was welcomed in twelve  
distinct tongues.

A movement has been started to erect  
in New York a statue of Blessed Jean of  
Arc, the Maid of Orleans, by popular  
subscription. The memorial will cost  
\$30,000.

The Duke of Norfolk has offered to  
endow a new cathedral for England, and  
his munificence offer is now under con-  
sideration. It comes in connection with  
the changes now about to take place in  
the various dioceses.

Over one thousand Catholic elemen-  
tary school teachers of London attended  
a meeting at the Cathedral Hall, West-  
minster, recently, to listen to an ad-  
dress by Cardinal Bourne, who spoke on  
the improved position and the duty of  
Catholic teachers.

The Jesuits have five colleges in India.  
One of them, St. Joseph's in its sixty-  
five years of existence has sent out more  
than 1,000 educated Catholics and  
given 150 to the Church in Holy Orders.  
Its student corps numbers this year  
2,650.

Rev. William Shinnick, whose death  
is reported from Boston, Mass., was  
the oldest priest in New England. He  
was born in Cork, Ireland, in 1820, and  
went to Australia, where he was  
ordained, and labored until 1870, when  
he came to the United States.

Replying in the Belgian