

The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, APRIL 3, 1920

2164

The Catholic Record

LONDON, SATURDAY, APRIL 3, 1920

MODERN UTOPIAS

It was in 1517, more than four centuries ago, that Sir Thomas More's famous Utopia was published. It was printed in Louvain, then and for long afterwards a vital centre of Renaissance learning. Thence issued Erasmus's treatise, an unanswerable refutation of the theory that aggression is necessary for a nation's development—that the "armed peace" is the only insurance against attacks and possible conquest. These two friends and fellow-workers in the cause of Responsible Negotiation as a substitute for warfare can be usefully studied today, when their worst apprehensions of the increasing ruin wrought by militarism are being fulfilled—and that on a scale more gigantic by far than either of them could have imagined.

However, we confine our survey within the limits of the plain man's observation, only premising that More's ideas of Social Reform were but an amplification of the old gospel of Good-will; Love, working no ill to neighbors, was "the fulfilling of the law."

Since Sir Thomas More's day many Utopias have been projected, for the unlooming spirit of man cannot rest satisfied with an imperfect and lopsided civilization. True, Utopia is "nowhere," but ideal states are in the air; the New Jerusalem does not come down from the clouds in all men's sight with sound of trumpet and regeneration by fire. It did, the discipline of trial and the sifting of error from truth would scarcely be as thorough and final as they are likely to be in the unrolling of the providential plan. Our own age has been prolific in Utopias. Nor is this surprising, since it is an age of unparalleled invention and discovery. Could More and his friends have foreseen the marvels of steam and telegraphy, of world-wide commerce and travel, of chemical and metallurgical feats which make child's play of the old alchemist's retorts and elixirs, would they have thought that Paradise Restored was within hail? Even Science, making light of ancient prophecies and theological beliefs, had her own visions; and these were for the most part as material as those they had thrown over. How many leading scientists and natural philosophers anticipated the degradation of material forces to destructive anti-social ends such as we are witnessing, and smirking under today? Is this the proper outcome of revelations that were to usher in a millennium of peace and uninterrupted progress? The wise and prudent seem to have had no clearer vision of the future than the babes who dreamed dreams and strove to realize them in their own simple way.

Short cuts to green pastures, where life would be free from corroding cares and hurtful influences, have lured men and women from the beaten highway ever since the inner consciousness began its revolt against evil, but none have escaped the woes and wickedness they feared. Bearing about with them that "body of death" which is the dark shadow of self, how could they be immune against physical and moral assault? Lapses of time and change of place do not radically alter earthly conditions for the individual, though hopes fed by faith in the world's order, strengthen the will in its unshrinking conflict with evils that try men's souls.

Nature offers a certain repose from noise and strife; and the poets, those listeners who bear her soothing messages to fevered hearts, are priests in the temple not made with hands, where fragrant incense rises and choirs pour forth melodious anthems at matins and vespers. Still, Arcadia remains a domain in which fancy tricks out rural solitudes in robes of beauty that fail to hide the sober reality. Only when we take with us a mind subdued to self-knowledge and attuned to cheerful acquiescence in the broad human lot does Nature return our confidence. We interpret her moods by our own, gloomy or bright. "Ours is her wedding garment, ours her shroud." Arcady exists for those

who have meant to eat that the world wote not of.

Cloistered halls of learning cannot secure their inmates against the invasion of specious foes that poison peace and becloud the horizon. All sorts of experiments in associated living have been made, careful selection of suitable persons affording no safeguard against disharmony and failure. All the reading world knows the story of the scheme drawn up by Coleridge and Southey for a society of like-minded people who were to inaugurate a reformed civilization. The New World, that wide continent of boundless possibilities, has given birth to many Utopian enterprises since the French Revolution first flung wide open the shining portals of a limitless advance for the oppressed masses of Europe. Brook Farm, a New England settlement, has been picturesquely described by Hawthorne in *The Blithedale Romance*, and need not detain us here. It was the high-water mark of experimental effort by way of social selection to combine plain living and high thinking. It broke down, as Emerson showed, because it tended to repress vigorous individuality, and was "too fine and good for human nature's daily food." There may be angels who have learned to yield up everything to the general claim of angelhood; it is clear that humanity is cast in a more independent mould. Recent attempts to shadow forth a democratic organization which shall equalize opportunities of reasonable comfort for the thrifty majority have only partially succeeded so far. This has been due to obstacles of long standing, such as old countries always show—cumbersome statutes that hinder the development of natural resources; the narrow views of privileged classes; the selfish greed of too many who wield power over those whose only property consists of their muscles and tools. It is true that the trade union movement has ranged labor and capital in opposed camps, and that collective bargaining leaves much to desire in the adjustment of various claims—the consumer often going to the wall while employers and employed are haggling over the right of way. Business and philanthropy do not often run smoothly in harness together.

Changes have taken place, but they have not been as subversive as the hopes and fears of extremists anticipated. In France today Rousseau and the encyclopedists are not read with gusto as of yore; new developments and common dangers have inspired soberer visions of orderly progress. So on this side of the water, where opportunities of growth are many and various, revolution is only contemplated by anarchic spirits inflamed by miseries endured in the despotically ruled lands from which they have fled. Where liberty verges on license, the escape-valves supplied by the cheap press enable the wilder and less balanced to find expression, and it is wonderful how harmlessly discontent lets off steam when no formal barriers give it explosive force.

Society is an organism, not a congeries of accidental forces and unrelated atoms. El Dorado charms the imagination of the few and tempt the many to go in quest of them at some remote summons; but the old tragic-comedy of the Sinitic desert repeats itself endlessly—the manna and quails fail to come at call, leaders and led share the disillusionment of blighted hopes as days go by, and sandy wastes mimic the fruitful plains of the glittering mirage.

ANGLICAN CIRCLES STIRRED BY WHOLESALE CONVERSION

C. P. A. Service

London, February 20.—A great sensation has been caused in the Anglican circles here by a wholesale conversion at a well-known London church in the Pimlico district, not far from Westminster Cathedral. Two or more of the clergy attached thereto and several members of the congregation have made their peace with Rome and been received into the Church. The names will shortly be made public.

Another movement is the organization of a body calling itself the Society of Free Catholics, and composed of Anglicans and Nonconformists, who are dissatisfied with their own communions. That these gen-

tlomen are searching for something genuine was shown by the fact that they requested Dr. Adrian Fortescue to come and talk to them on the claims of the Catholic Church; and this authority on Eastern churches gave a lecture to the curious melange in their church house this week, which we hope will have good results.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus
THE MURDER OF LORD MAYOR
MACCARTHY

The assassination of Lord Mayor MacCarthy of Cork—who was also Commander of Cork Sinn Fein Brigade—is the greatest event in Ireland today—the greatest of the many sensations that have occurred for a couple of years. All Ireland has been profoundly stirred by the dastardly act. It is of course admitted on all sides that it was done by way of reprisal for the shooting of policemen and soldiers. Such reprisal was far from necessary because, to make use of a bull the authorities have always taken their reprisal beforehand. The shooting of policemen and soldiers in the little battles that are continually being fought in course of the guerrilla warfare which is being carried on—these shootings were not the outlaws' answer to the innumerable shootings and killings and the uncountable imprisonments and deportations by the Government authorities.

It is now accepted on all hands that the Government is not merely committing at such acts as the assassination of the Lord Mayor of Cork (which was done by bands of disguised police and soldiers) but that the officials of Dublin Castle are the actual instigators. Dublin Castle officials are openly accused of founding a secret Society amongst police and soldiers for assassination purposes. This will give them double advantage over the Irish people. They can without question, continue imprisoning and killing men openly through the medium of the regular army—and any troublesome ones who can not be reached and put out of the way openly can be disposed of secretly by their well paid mafia.

THE EFFECT ON IRISHMEN

But, as ever the Irish Government and Dublin Castle blunders deeper and deeper. If the young Irishmen who are Sinn Fein lacked anything of virility and determination such Government acts as these would make them more perfect and formidable rebels—and would whip into the ranks such young Irishmen as had hitherto hesitated about joining. The execution of the sixteen leaders of the Easter Week rebellion brought a hundred thousand recruits into the ranks of Sinn Fein in a week. Then the going to death of poor Tom Ashe in prison a year later, brought into the ranks almost as many more. The young Irishman who has still remained outside the ranks of Sinn Fein and will now refuse to join will be scorned as a coward.

THE RESOLUTE SELF-RESTRAINT OF SINN FEIN

Of course the founding of the Dublin Castle mafia and its resulting assassinations have another aspect—which does not show quite so much tooliness. Lord French has utterly failed to break, even to damage, Sinn Fein. On the contrary Sinn Fein has daily grown stronger under his repressive measures. Now French's only last chance is to drive the unarmed multitude into frantic and desperate rebellion—thus affording grand opportunity for the large English standing army in Ireland, with their thousands of machine-guns, of bombing-planes, of armored tanks, to mow down and destroy the flower of Ireland's youth and bring English peace to a desolate and depopulated land. If this be the reason of the new Governmental plan of secret assassination there is wise, even if frightful, method in it. But Sinn Fein has shown so much unexpected coolness, calmness and restraint under terribly trying conditions in the last few years that there is only the barest chance of their permitting themselves to be driven to suicidal desperation now. Sinn Fein has learned to understand the genuine philosophy of "Put your trust in God, my boys, and keep your power dry."

IRISH TAXATION

The amount of taxes levied by England on Ireland during the last financial year was thirty-seven and a quarter million pounds—which represents two hundred and nine shillings (about \$52) per head of the population. In that financial year 1918-19, the levies in other small countries in Europe were: Switzerland, 20 shillings per head; Serbia, 23 shillings per head; Bulgaria, 26 shillings per head; Greece, 29 shillings; Portugal, 38 shillings; Sweden, 61 shillings; Norway, 82 shillings per head of the population—against Ireland's 209 shillings per head! These other countries paid these smaller amounts for the privilege of

ruling themselves. Ireland paid almost eleven times as much as Switzerland—for the privilege of being ruled by a powerful outsider. Two and a quarter million pounds of the Irish taxes was appropriated to pay the English venture flocks of judges, crime-prosecutors, armed police and prison officials. Several millions (undefined) were expended as a result of Ireland entertaining the English Army of Occupation. Fifty thousand pounds go to the upkeep of the Vice-Regal Lodge and Chief Secretary's office. The Government returns show that the following sums from the Irish taxes poor departments in poor Britain—rich and wealthy Ireland—

To the public building of Great Britain.....	1,000
To surveys of the United Kingdom.....	15,000
To the upkeep of the Treasury Office in London.....	11,000
To the upkeep of the Home Office in London.....	4,500
To the upkeep Board of Trade, London.....	70,500
To the Mesopotamia Marine Service, London.....	1,500
To the Interim Forestry Authority, London.....	1,900
To the Civil Service Commission, London.....	3,500
To the Exchequer & Audit Dept., London.....	5,500
To the Stationery Office, London.....	78,000

After the Irish taxes had paid all the extravagant impositions forced upon Ireland by the foreign ruler—and had paid the aforesaid contribution for the upkeep of departments in Britain itself, twenty-two and a quarter million pounds of the Irish taxes had been absorbed. But there still remained fifteen million pounds—which fifteen million was taken bodily to England and dumped into the British Exchequer. After this glimpse at the English Government's own statistical record of how it juggles the Irish taxes will any one wonder why the so-called Home Rule Bill succeeded so-called Home Rule Bill which the English Government places with the department of Irish finance is invariably reserved to the Imperial Government—for its truly paternal care.

LORD MAYOR KELLY'S HEALTH SHATTERED

The health of the Dublin Lord Mayor, Tom Kelly, is completely shattered after his imprisonment. And Dublin is in an ugly mood about it. The Dublin corporation the other day took steps to show the Continent of Europe that the outrages perpetrated by the German Junkers in Belgium in wartime are duplicated by the British in Ireland. They were unanimously adopted a resolution publicly addressed to the Officials of the Municipality of Brussels apprising the corporation of the city of Brussels that the duly elected Lord Mayor of the Irish metropolis was last December seized by the Military Army of Occupation in Ireland, forcibly deported to a prison in England without even informing his wife and children whether he was taken, and held in a Dublin prison without charge and without trial until his health was completely broken down. "The Corporation of the city of Dublin," continues the resolution, "is confident that the sympathy of the city of Brussels will be with it in its protest against the brutal outrage on the President of this ancient capital. Copies of the resolution will be sent to the chief Civil authorities of all European capitals. The same Mafia that assassinates the Lord Mayor of Cork through its police and soldiers assassinates the Lord Mayor of Dublin through its prison wardens."

INDEFATIGABLE SOCIAL WORKER

Alderman Tom Kelly (now Lord Mayor Tom Kelly) has been all his long life the most active lay-worker of the Temperance movement in Dublin—and the most active worker in the Father Matthew Temperance Association. He was a wonderful power for good, not only in the Temperance movement, but in every social movement for the uplifting of his fellow-Dubliners. He was honored, respected, beloved by all. For the first time in many years the great annual meeting of the Father Matthew Temperance Association came off without the cheering and inspiring presence of Tom Kelly, Father Aloysius, O. S. F. C., who is at the head of the movement in Dublin, made a special address to the great gathering upon their broken and dying Lord Mayor. He said: "It was not as a politician we know Alderman Kelly. He is one of the oldest and staunchest workers in the temperance movement in the city. We know him as one of the most practical social reformers in the city, a man who has done wonders in the movement for the better housing of the people and as the better housing of the noblest and purest characters in civic and national life; and we protest against his being taken away in the early hours of the morning from his house in Dublin, confined in prison in England without trial or any charge being made against him, and then hung out a total wreck."

SEUMAS MACMANUS, Of Donagol.

ULSTER CLERGYMAN

CONDEMNNS DISHONEST APPEAL BY THE LATE ULSTER DELEGATION

Washington, March 16.—The Rev. J. A. H. Irwin, Presbyterian minister from a large parish near Belfast in the north of Ireland, has come to this country to present the case of the Irish Protestants who are in favor of self-determination for the Irish nation. In the statement which he gave out yesterday from his hotel, Dr. Irwin attacked the Protestant delegation, recently in this country, on the grounds that they had made a deliberate attempt to raise a religious issue which does not exist in Ireland. He said that Sir Edward Carson had attempted to raise the religious issue only when every other effort on his part had failed. "It is absolutely untrue," said Dr. Irwin, "that all Catholics in Ireland belong to the Nationalist party, just as it is most obviously untrue that all Protestants are Unionists."

Dr. Irwin said that the so-called Ulsterites would not be afraid to attempt to protect their own rights in an Irish Parliament.

He said that the present Irish Episcopalian hold over 80% of the positions of honor and emolument in Ireland, despite the fact that they form only 10% of the population.

Dr. Irwin, besides being minister of the congregation of Killead, a large parish in the county of Antrim, near Belfast, is manager of four National Schools, a member of many synodical committees of the Irish Presbyterian church and interested in the vital social problems of Ireland today.

Rev. J. A. H. Irwin, M. A. B. D., Ph. D., minister of the congregation of Killead, a large parish in the county of Antrim, near Belfast, Ireland, is associated with the General Assembly of the Irish Presbyterian church.

He is manager of four National schools, and has succeeded in building even during the war what is generally admitted to be the finest rural National school in Ireland, now almost free from debt.

He is a member of most of the leading committees of the Irish Presbyterian church (including the committee in correspondence with the British Government), and takes an active part in their work. He is also synodical convener of the Sustentation Fund of the Irish Presbyterian church, the mainstay and support of three-fourths of its ministers. He is also director of the Widows' Fund of the same church, the fund which maintains the widows and orphans of its ministers.

He has long been in close touch with vital social problems in Ireland in his capacity of member of the Presbyterian Health Insurance Society, which administers the benefits of the Health Insurance Act for the greater part of the Presbyterian insured persons throughout all Ireland. He is also vice president of the County Antrim Insurance Committee which is combatting tuberculosis throughout the county, both under the Irish Commissioners of National Insurance and the County Council. He is also treasurer of the Women's N.S. Branch, under the presidency of Lady Aberdeen.

In regard to his scholastic standing, he took first place in Ireland in the M. A. degree, and secured the B. D. degree from the Irish Presbyterian faculty. He obtained the Ph. D. degree of the National University, Ulster, in 1914.

He led a debate in the General Assembly last year in favor of excluding from membership in the church all who were engaged in the liquor traffic.

In addition to his ministerial duties he owns and operates a large farm of almost two hundred acres, over eighty of which are this year under the plough. He is also a member of the Ulster Farmers' Union, and had been asked just before leaving to allow himself to be nominated as a member of their executive committee. He has spoken frequently at their public meetings.

I have come to the United States mainly because I feel that the Irish issue is likely to be misconstrued to the American public, and especially to the Protestant American public. I know that a deputation was sent to the extreme Unionist opinion, and I knew that the Southern aspect was capably presented by Mr. de Valera and his friends, but I felt that there was an entirely different aspect and point of view that neither of these parties could or would put before the American people. I am here entirely on my own initiative, and I am most anxious to put before my co-religionists in America what I consider the true Protestant position. I am not a politician, and I belong to no political party or organization of any shade or color. I have tried to free myself from all prejudices and preconceptions and look at the question from the standpoint of the ordinary Protestant Irishman.

It is absolutely and entirely false to say that the issue is a religious one. True, the majority of Irish

people are Catholics, and true the Catholic element is largely in favor of independence, while the Unionist support largely comes from the Protestant element, but here the whole truth and so-called religious aspect of the question ends. It is not at all true that all Catholics are in favor of self-government. You have such a man as Dr. Denis Henry, a staunch Catholic, representing a mainly Protestant constituency in Unionist interests.

It is still less true that all Protestants are Unionists. Many of the Irish leaders of the past were Protestants. Isaac Butt, the son of an Irish Presbyterian minister, and Charles Stewart Parnell, an Irish Protestant, held the confidence of all Irishmen as few have ever done, and thousands of Protestants are strongly in favor of self-determination, and of an immediate and permanent settlement of the Irish question, which is polluting and corrupting the whole public life, not only of Ireland, but of the world. Again all English Catholics, including the late Duke of Norfolk, and his brother, Lord Edmund Talbot, who were the staunchest Catholics probably in the world, were also equally staunch Unionists. If the question were a religious one in the sense of Catholic and Protestant, those men would have undoubtedly been on the other side.

The question is purely political and economic. There is of course a moral and religious side of it in which I am most interested, and of which I will speak, but there is no sectarian difficulty whatever, absolutely none, and all this attempt to cloud the issue by stirring up sectarian strife is to my mind the prostitution of religion.

Sir Edward Carson, to his credit be it said, never appealed to sectarian passions until now. He has allowed himself and his followers to use it as the last refuge of a defeated politician. He can use with effect on the American people, who are lovers of freedom and justice, and who he knows would resent any form of Catholic aggression. More than half of our Unionists refused to sign the Ulster covenant, and many of those who did sign it did so under protest for fear of persecution on the part of some of their influential members. Less than five per cent of my own congregation signed it.

The Protestant special correspondent of the Unionist Birmingham Daily Post, writing from Belfast says:

The young men of Belfast and the thriving towns of the North no longer worship at the shrine of Roaring Meg or tread with reverence the gun-mounted walls and bastions of Derry. The Rev. Mr. Walker, whose sculptured figure on the lofty chimneys of that dismal and dilapidated but famous little town, is less in their thoughts. Nor are they ready to write "For us—with the Pops" on the partitions of the railway carriages. . . . They do not worry about Ammon and Amalck pressing on their borders, nor sing with gusto Mrs. Alexander's famous hymn. The latest music-hall ribaldry is more to their liking. Nor do they go to church with the frequency and regularity with which they ought. Presbyterians and Church of Ireland clerics alike deplore their defection. Even the young women do not take that interest in missionary meetings which was once the "note" of much of the religious life of the North, nor even in the question of the bandaged and crippled feet of their sisters in China. I have never been in Belfast without being struck with the extraordinary interest taken in this ancient and perhaps famous practice in China; a newspaper before me has a column report of indignant speeches about it. And in the streets, swept by cold rain, there are more barefooted children about than can be seen in any city in the Empire out of the tropics. This solicitude for the feet of the aristocratic lady of China is in odd contrast with the tolerance of so much barefooted rumpantism in the winter slush of the streets. It will not last much longer. The younger generation of Belfast has opened war upon this as upon other forms of poverty. With many the Bible has been discarded for Karl Marx. Pious evangelical tracts and volumes of Presbyterian sermons are giving place to the literature of the economic revolutions. There is a vigorous Labour movement which is fast ousting the politico-religious movement from its pride of place and may sweep Carsonism aside at the next General Election. And Carsonism, the Laborists will tell you, is merely a cover under which the lords of shipbuilding, of linen, and of economic power over the wage-earning mass. So there is among the new generation a movement away from the purely political struggle over Irish Self-Government. Civil

RELIGIOUS ANIMOSITY

BELFAST'S PERVERTED NOTION OF RELIGION GIVING WAY TO SOCIALISM

The Protestant special correspondent of the Unionist Birmingham Daily Post, writing from Belfast says:

The young men of Belfast and the thriving towns of the North no longer worship at the shrine of Roaring Meg or tread with reverence the gun-mounted walls and bastions of Derry. The Rev. Mr. Walker, whose sculptured figure on the lofty chimneys of that dismal and dilapidated but famous little town, is less in their thoughts. Nor are they ready to write "For us—with the Pops" on the partitions of the railway carriages. . . . They do not worry about Ammon and Amalck pressing on their borders, nor sing with gusto Mrs. Alexander's famous hymn. The latest music-hall ribaldry is more to their liking. Nor do they go to church with the frequency and regularity with which they ought. Presbyterians and Church of Ireland clerics alike deplore their defection. Even the young women do not take that interest in missionary meetings which was once the "note" of much of the religious life of the North, nor even in the question of the bandaged and crippled feet of their sisters in China. I have never been in Belfast without being struck with the extraordinary interest taken in this ancient and perhaps famous practice in China; a newspaper before me has a column report of indignant speeches about it. And in the streets, swept by cold rain, there are more barefooted children about than can be seen in any city in the Empire out of the tropics. This solicitude for the feet of the aristocratic lady of China is in odd contrast with the tolerance of so much barefooted rumpantism in the winter slush of the streets. It will not last much longer. The younger generation of Belfast has opened war upon this as upon other forms of poverty. With many the Bible has been discarded for Karl Marx. Pious evangelical tracts and volumes of Presbyterian sermons are giving place to the literature of the economic revolutions. There is a vigorous Labour movement which is fast ousting the politico-religious movement from its pride of place and may sweep Carsonism aside at the next General Election. And Carsonism, the Laborists will tell you, is merely a cover under which the lords of shipbuilding, of linen, and of economic power over the wage-earning mass. So there is among the new generation a movement away from the purely political struggle over Irish Self-Government. Civil

war between Catholic and Protestant is the last thing the extreme party in this movement have in their minds; they would not arm for that. Their aim is an economic revolution for the appropriation by Labour of all the profits of industry.

London, England.—A terrible catastrophe has fallen on a famous and beautiful Church of Our Immaculate Lady of Refuge, Rathmines, the interior of which has been completely destroyed by fire, the cause of which is unknown. The spirit of Irish piety and charity has, however, already manifested itself, for a public meeting is being held this week in the Round Room of the Dublin Mansion House, under the presidency of the Lord Mayor, to start a fund to restore the beloved sanctuary. Meanwhile, thanks to the Fathers of the Holy Ghost, the services of the parish are assured in a hall in St. Mary's College, which has been turned into a temporary chapel.

London, February 13.—Two converts have recently been received into the Church: one an Anglican clergyman, the Rev. Harry Melvin Ovington, of All Saints' Church, Stratford, Birmingham, of which he was rector till the end of December last. He was received at St. Vincent's Church, Birmingham, and will probably study for the priesthood. The other convert is Mrs. Hewins, wife of the late Under-Secretary of State for the Colonies, himself an ardent Catholic, very much interested in social questions and the Catholic social programme. Mrs. Hewins received this month in the Lady Chapel of Westminster Cathedral, and was confirmed on the following day by Cardinal Bourne in his private chapel.

CATHOLIC NOTES

Dr. Melvin G. Overlock, one of the most prominent physicians of Worcester, Mass., was baptized on his deathbed by Rev. John J. Keating of St. Paul's Church.

Matto Grosso, Brazil.—The Right Rev. Aquino Correa, the Salesian Bishop of Matto Grosso, was duly elected governor of the State at a time mainly straggled with political dissensions, and after a year it is evident that he has more than made good; a new Richelieu, he has pacified the radical politicians, put restrictions on economic pilfering, and succeeded in surrounding himself with unselfish auxiliaries.

The Jesuit Institute at Innsbruck, in which so many American priests received their theological education, was, on December 5, attacked and partly plundered by a mob. The Fathers believe that the motive was hatred against religion and they expect more and fiercer attacks. It was decided to send the students home, but they refused to go, and organized an armed guard among themselves. The damage done was very great.

Geneva, Feb. 18.—The committee of the World Conference on Faith and Order announces that there will be a meeting of Delegates in Geneva on August 12 of this year. The business of this meeting will be to draw up plans for a large international gathering in which projects of religious union will be discussed. The delegates at the August conference will be representatives of the Anglican, United Lutheran, Reformed, Greek, Armenian, and Bulgarian Churches. Catholic delegates have been invited, but according to the recent ruling of the Holy See will take no part in this or further conferences.

Rome, March 6.—At the Vatican, on Sunday, in the presence of the Pope, there took place the solemn reading of the decrees of martyrdom of the "Uganda Martyrs," and of the French martyrs—the Daughters of Charity and the Ursuline—who, with Oliver Plunket, Anna Marie Taigi and Louise de Marillac, makes up the list of the beatifications. It is estimated that 10,000 pilgrims are coming for these functions—mostly French, for whom accommodations must be found somehow, principally in religious houses.

Authorities at the Vatican, after careful inquiry, state they are unable to find any communications of exchanges to have occurred to warrant publication by a journal of Vienna that marriage of divorces was about to be inaugurated in Austrian Catholic Churches, says an announcement authorized by the Pope. No such authorization has been given, it is stated, nor is there any trace of suggestions warranting such a statement, which is canonically impossible.

Rev. J. F. X. O'Brien, S. J., has died at Rathfarnham Castle, Ireland. He was a son of the late J. F. X. O'Brien, M. P. for Cork City. Father O'Brien was educated at the French College, Blackrock, and Clongowes before entering the Jesuit Novitiate. He was engaged principally in college work, and taught for some years in Munster. He succeeded Rev. Henry Gill, S. J., as editor of the Irish Monthly, when Father Gill became Chaplain to the Forces during the War. Father O'Brien had been in failing health for many years.

London, England.—A terrible catastrophe has fallen on a famous and beautiful Church of Our Immaculate Lady of Refuge, Rathmines, the interior of which has been completely destroyed by fire, the cause of which is unknown. The spirit of Irish piety and charity has, however, already manifested itself, for a public meeting is being held this week in the Round Room of the Dublin Mansion House, under the presidency of the Lord Mayor, to start a fund to restore the beloved sanctuary. Meanwhile, thanks to the Fathers of the Holy Ghost, the services of the parish are assured in a hall in St. Mary's College, which has been turned into a temporary chapel.

London, February 13.—Two converts have recently been received into the Church: one an Anglican clergyman, the Rev. Harry Melvin Ovington, of All Saints' Church, Stratford, Birmingham, of which he was rector till the end of December last. He was received at St. Vincent's Church, Birmingham, and will probably study for the priesthood. The other convert is Mrs. Hewins, wife of the late Under-Secretary of State for the Colonies, himself an ardent Catholic, very much interested in social questions and the Catholic social programme. Mrs. Hewins received this month in the Lady Chapel of Westminster Cathedral, and was confirmed on the following day by Cardinal Bourne in his private chapel.