

The Catholic Record.

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

VOLUME XLVI.

LONDON, CANADA, SATURDAY, FEBRUARY 16, 1924

2306

"VIOLENT OUTBREAK IN THE PRESS"

CHESTERTON TELLS OF ANGRY SURPRISE AT BEING OUTFLANKED

The Universe, January 1924

Comparatively recently a change has taken place in the tone and habit of newspapers, and that change is a sudden and violent outbreak against the Catholic Church. This prospect of a fresh menace to Catholicism was unfolded to a great gathering in the Birmingham Town Hall on Tuesday evening by Mr. G. K. Chesterton, in his presidential address at the sixty-ninth annual Birmingham Catholic Reunion.

Mr. Chesterton admitted that the outbreak was only sporadic, here and there, but pointed out that it had appeared, not in fanatical or sectarian papers, but in the general press.

A FAITH FOR ALL

Mr. Chesterton, who was very warmly received, had chosen as his subject "The Sceptic on His Defence." He said that a presidential address to such an assembly ought to cover the whole life of Catholicism in the modern world; and Catholicism, even on the smallest material scale, was by far the largest thing in the world, because it was indeed larger than the world.

Everyone knew that the chief fact, the fact obvious, he thought, even to ordinary people, about the Catholic Church was that almost all kinds of persons in the world could and did belong to it. It was obvious that almost every other religion or philosophy did imply more or less some particular social type or some particular associations with social life.

If they took a hundred stock-brokers no one would be surprised at a certain minority being Catholics. Similarly with scavengers, crossing sweepers, or any people doing what was called the lowest offices of this society. Everyone knew that in that very poor stratum in the big modern cities there was always a minimum of Catholics. They could invent or suggest any kind of occupation or function of life, however extravagant or extraordinary or rare, and it would cause them no particular surprise to learn that the main representative of that occupation belonged to the Universal faith.

For instance, if they imagined a man whose whole duty in life consisted in swallowing knives, they would probably be slightly surprised to learn that he also learned to swallow the shorter Catechism of the Scottish Church, or the Westminster Confession; but they would not be in the least surprised to find that he was a Catholic.

A VIOLENT ATTACK

Indeed, there was no type of person whom it would in any particular sense surprise them to find was a Catholic.

That being the stupendous fact, it was quite impossible for any kind of address to be delivered to Catholics, which should not be a great deal too sectional and professional and peculiar to the position of the speaker.

He proposed, therefore, merely to draw their attention to one particular corner of the modern world in which he happened to live—the corner of journalism; a dusty, and, as some would say, a dirty corner; but a corner about which he knew a little, and in which the present position of the Catholic movement and the Catholic spirit was, he thought, a very interesting one.

He proposed to say a few words about things that had happened lately in the world of magazines, of books and newspapers, and, generally speaking, in the whole of the intellectual world, or if they preferred to be more precise, in the world which was supposed to be intellectual.

The chief thing he desired to note was this: that comparatively recently a change had taken place in the tone and habit of newspapers. That change was that a sudden and violent outbreak against the Catholic Church had been permitted in the ordinary press. It was only sporadic, here and there, but when he was young the whole subject was avoided in journalism. The man who wanted to attack the Catholic Church was always there, of course, straining at the least his letters poured into the editorial offices.

They also poured into the wastepaper basket.

DEAN INGE—DANCING DERVISH

This was not, he regretted to say, because the editors and sub-editors were all devout and saintly Catholics, but because, first of all, the whole subject bored them; secondly, they had discovered by experience that the statements made against the Catholic Church were generally lies.

There had recently appeared in ordinary journalism a certain patchy and abrupt, but very obvious attack. It had come largely from two or three types and

sources, but the point which he wished to insist upon was that it had appeared, not in fanatical or sectarian papers, which were devoted to that object, and which no doubt were pursuing their courses honestly enough, but in that ordinary press which was often common, critical, and sometimes vulgar, but had certainly, generally speaking, none of the virtues of the religious persecutor.

One example, out of many, was the case of their dear old friend, the Gloomy Dean, who had been for some time past appearing every week in the pulpit, not of St. Paul's but of the Evening Standard. Nothing had been more notable than the manner in which that very distinguished, very learned, and sometimes very brilliant man had completely went mad when he mentioned the Catholic Church. The peculiar thing about it was that he was allowed to conduct his wild dervish dancing publicly.

MR. JAMES DOUGLAS'S ATTACK

Another example occurred in his own case. Actually standing upon that platform he made certain remarks which he imagined were commonly discussed amongst educated people, about the decline of dogmatic Protestantism. Mr. Jas. Douglas proceeded to write an article in the Sunday Express all about him.

He insisted chiefly in saying of him personally: "He is a slave and a serf," and there being only a limited number of words in the language he began it all over again. The rest of the article was devoted to a kind of violent abuse of the Catholic Church.

These things had rather suddenly appeared in the press that used to pride itself upon a rather rapid toleration.

Such an outbreak from an educated and literary man was curiously significant of a certain something that had happened abruptly in modern journalism. He thought what had happened, to put it shortly was this: that the Protestant and anti-Catholic world had suddenly woke up to find its position outflanked. It was, indeed, a curious and interesting position.

"ASLEEP FOR 200 YEARS"

Almost everything that was written and printed on religion in the daily press was startlingly behind the times. Not long ago in the same popular and successful paper, the Sunday Express, appeared a tremendous article with tremendous headlines warning the public of the dangers of some form of Catholic aggression, and when one read below the headlines one found that the remarks were from the Secretary of the Protestant Alliance, or some body of that sort. It struck at once a note remote from the whole world of educated humanity. This writer, and another a journalist said: "How awful it would be for the King to be a Catholic!"

"That is what I call being asleep for two hundred years," said Mr. Chesterton. At this moment what had the situation at the Hanoverian period, and at other times more remote, to do with us? Everyone knew that if we did have an alliance with a foreign State it was just as likely to be France or Spain as with any Protestant country. But everyone knew, or should know, that the King had no direct political power in the State at all.

A RUDE AWAKENING

And then the newspapers suddenly realized that there was a movement towards Catholicism. A man who was suddenly woken up was very cross.

In their relation to merely worldly events the things had ceased to have any meaning. To take one instance. Every Protestant controversialist would say: "Look at the awful state of Catholic countries." In the next breath the same critic would refer to Mussolini and Italy; and wish well for Ireland now it was free. It was no use making lists of Catholic nations, and after praising or envying them or fearing them, then to turn round and say: "Look at their pitiable and deplorable conditions."

The psychological explanation of these outbursts, declared Mr. Chesterton, was that the silent growth of the logical conversion of people to Catholicism had taken these critics by surprise. The whole thing could be related to the psychology of surprise, and he thought those people would very soon be much more surprised. They would still be puzzled over their traditional phrases and manners of speech, covering them in some way with impotence and derision. They had never really realized that Catholicism could be and was a powerful thing.

The bewilderment of their opponents at the very idea of Catholic success would be such as to give them almost the notion of their calling upon unknown deities. They had known—even they had realised—what consolation they had from their religion; even they knew what

poor mothers had felt about the Mother of God, or what the poor sailors meant by the Star of the Sea. But he thought they would have a vague sense that someone was crying out upon a new name if there came a time when they went forward calling upon Our Lord and Our Lady of Victories.

"G. K. C.'S WEEKLY"

Mgr. Parkinson proposed a vote of thanks to Mr. Chesterton for his address. Martin J. Melvin, G. C. S. G., seconding, said they were delighted to have among them a "rejuvenated Dr. Johnson." Referring to the newspaper which Mr. Chesterton was shortly to start under the name of "G. K. C.'s Weekly," he expressed the hope that Mr. Chesterton would tell them something about his new venture.

The resolution was carried with enthusiasm, and Mr. Chesterton, in reply, stated that a regular and proper prospectus concerning his proposed paper would shortly be sent out; if sufficient support were forthcoming he hoped it would be launched in the spring. It would be edited by one who was a Catholic, but would simply take the healthy, virile, fundamental morality we hold and apply it to the problems of the day.

A NATION WIDE EVIL

The question of the decency of the stage in New York is important for the whole country. Theatrical people, it is true, like many others, speak contemptuously of "the provinces," but there are no provinces—least there are no provinces so provincial as to be entirely unacquainted with the metropolis. Hundreds of New York "shows" go "on the road." The worst go along with the best. Also, the shows that do not go on the road influence those that do. If the source is polluted, all the streams will be poisoned. The sewage in the Chicago drainage canal makes a stench at Joliet and befools the Illinois River. The moral sewage from the stage of New York makes a stench as far away as Toledo, Omaha, and Kansas City, and befools the entire United States.

Hence the comments that one may find from time to time in these columns. I am not writing to regale the rest of the country with the scandalous conditions that prevail here. I have no zeal for broadcasting the shame of the great city. But the Catholic World has an obligation to readers in every State. The newspapers, daily and weekly, will not put them on their guard. The newspapers largely eschew questions of morality.

STRONG TALK ABOUT THE STAGE

Let me then record the fact that the Theatre Magazine carries in its December number, an article by a gentleman who is regarded, I believe unjustly, by many theatrical folk as a fanatical opponent of the theater, Mr. John S. Sumner, the successor of Anthony Comstock, Secretary of the New York Society for the Suppression of Vice. He entitles the article "The Sewer on the Stage." Very vigorously he impugns some theatrical managers whom he calls bluntly, "panders." He speaks also of "muddle-headed producers," who should be "clubbed into a sense of decency."

Now the Theatre Magazine lives on and by the stage. Its subscribers are actors and actresses and theater-loving people. Yet the editor, far from taking offense at Mr. Sumner's language, writes an editorial, "The Writing on the Wall," substantially seconding the diatribe, admitting that theatrical managers, like some "movie" producers, have discovered that "dirt and dollars are intimate," and that at least a few producers "for mere greed are dragging in the mire the good name of the American Drama." He admits that at present there is "an orgy of indecency on the stage, and calls upon the Mensching Producers Association "to avert the peril of censorship by setting their own house in order." This is significant, and welcome, even though the editor seems to be more moved by the dollars and cents argument than by a passion for righteousness.

TWO JUDGES

It seems that Judge Ben Lindsay endorsed a sordid play, saying, "What the people of this country need is the truth about their own hypocrisies." Precisely, but not as the honorable judge means it. If the people of this country knew the truth about their own hypocrisies, they might cease pretending that they go to such plays to obtain education. If the judge were going to explain some particularly unpleasant truth to one of his juvenile delinquents, or to anyone, would he set the truth before them historically, inflaming their imaginations with enacted vice, or would he take them aside and tell them the bare fact, simply and decently?

Infinitely more sensible is the comment of Justice Cohan, late of the Supreme Court of the State of

New York, apropos of the condemnation of a certain moving picture: "The city is not benefited by such realistic description of the sordid side of human life. The declaration is made in behalf of the scenario, that 'it is literally a picturized sermon.' Such a statement does not appeal to me. No depicted film that leads the beholder through scenes of such depravity and degradation can influence or help society. I think that such a play offends public decency and tends to the injury not only of the young of the community, but of all the persons who witness it." Evidently, there are judges and judges. Some of them have common sense.—Catholic World.

AN INSPIRING APPEAL

WITH OBVIOUS LESSONS FOR CANADIAN CATHOLICS

This summary of a wonderful appeal to our fellow Catholics of England we clipped some time ago. It is seasonable at all times. Its eloquence glows with the fires of faith, hope and love, of zeal for the spread of saving Catholic Truth.—E. C. R.

A remarkable speech was made by a Jesuit Father at a mass meeting in the Albert Hall, Bolton, in support of the Forward Movement of the Catholic Truth Society.

The speaker was Father Pius Carolan, C. P., who, after dealing with the trials and triumphs of the Church throughout the centuries, went on to show how encouraging is the outlook for Catholicism in this country.

"We are the best organized religious body in the land," he declared. "We know our own minds, and we know our demands as a body on every big question, educational, social, moral and theological. We have the tremendous advantage of compact solidarity under the leadership of the Hierarchy."

"Further, we are participating more actively now in the Divine life than the frequent reception of the Sacraments than at any previous time, and since the War there has been a very significant increase in the number of religious vocations, especially to the purely contemplative Orders."

On the other hand, "our people have nothing like a sufficient knowledge of the Faith." But this very serious defect could be remedied in great part by the intelligent reading of the C. T. S. manuals.

WHY THERE IS HOPE

When we came to consider the position of the religious bodies outside the Church we found that Protestantism was intellectually dead; that it had no real hold over the vast majority of the people of England.

We knew, however, that at least one section of the Anglicans were anxious for "Reunion," and that their leader, Lord Halifax, was inclined to admit that the Primacy of the Pope—the supreme power of teaching and ruling the Universal Church—was a Divine right. That was a very big advance.

Then we knew that there was more interest in religion at this moment than at any other time since the Oxford Movement, and that the results of giving a decent presentation of the Faith to inquirers honestly seeking the truth were wonderful.

Then again, in particular, we knew that there were thousands of men, bitterly disillusioned by the War, utterly convinced of the hopeless inefficiency of Protestantism in a crisis, yet with some faith in Christ still left, who would be Catholics did they but know the Church.

PROTESTANTISM FADING AWAY

It was said very frequently that the mass of modern Englishmen and women were pagans. He did not think that was true. The soul of England was a palimpsest—a manuscript on which Catholicism was over-written with Protestantism. But that Protestantism was fading away fast.

"If England's soul were taken hold of now," said Father Pius "it could be filled again with the Old Faith before rationalism and materialism could cast an eternal blight on it."

"Would it not be terrible if the Church which conquered the paganism of Rome, that beat the heresies and all the powers of hell, that made Europe, that gave England all that is best in her, that came back to England after the national apostasy, that is still the organism through which God energises—would it not be terrible if it were to remain at a standstill or to die once more?"

"Would it not be terrible for Lancashire men and women, and Irish men and women, if with the heroism of their own martyrs to inspire them they set down with folded arms while there was work to be done that an angel would glory in?"

PERILS OF REJECTION

The prophets told us that Europe was going to pieces. Certainly any

man who looked at Europe today would find reason enough for this riot of pessimism.

"But whether the prophets are right or not, there is one thing absolutely certain, the Catholic Church will not decay, because she has eternity and the Divine life within her."

"If Europe drives her out she will find a home in Africa or Asia. She will still remain God's organism for saving the world, with the same amazing life that has characterized her through the centuries. "Any nation that continues to reject her will do so at the peril of its temporal as well as its eternal life. And God help the nation that rejects her twice."

"If I were an Englishman I should be a violent Catholic even on purely patriotic grounds," declared Father Pius. "But I refuse to believe that we are not going to make progress in England. I do not believe that God's special Providence in resurrecting the Church in this land is going to be balked."

"TRUTH CAN WIN"

"On the contrary, I believe that the great enthusiasm for the Sacraments will radiate grace even outside Catholic circles. I believe that as the tendency of the best Continental thought is coming back to the Church so it is to some extent in England, and will be in far greater measure in the future."

I believe that the C. T. S., the C. E. G., and the C. S. G. are doing enormous work now and will make even greater efforts for the cause. I believe that the Church will grow because it is philosophically true, historically true, theologically true, and that truth can win in England as it did in pagan Rome.

"I believe it, too, from purely supernatural reasons, which I have kept to the last."

"This is a time when movements are ruled and guided by personalities: Lenin in Russia, Mussolini in Italy, Mgr. Seipel, the great priest who saved Austria, Mr. Lloyd George, and so on."

THE VENERABLE DOMINIC

"Before I came here I knelt by the body of one of the greatest men who ever walked the earth, the Venerable Dominic of the Mother of God, Passionist. His name, please God, will one day be St. Dominic."

Father Pius then told the story of the Ven. Dominic's great love of England and her people even from the time when he was an Italian peasant boy. Dominic had come in 1816 and shocked Protestant England. He was laughed at, stoned and jeered at, but he had gone on. He who had refused the great De Lamennais in Rome had come in the Habit of St. Paul of the Cross and received John Henry Newman into the Catholic Church.

He had died in 1849 at a lonely railway station with apparently little done.

"But do you think he is dead?" asked Father Pius. "Why, he is drawing hearts to himself from the ends of the earth, especially during the past year. He is attracting thousands to his tomb, and the yearning for his Canonization is growing daily."

"Just think what it would mean if we had a canonized Saint at the head of the Catholic Forward Movement; if we had a man whose body was broken with labors for England, whose mighty heart embraced all England, whose great soul watches over England."

"Forward, then, under Dominic, for the conversion of England."

ANCIENT COPTIC VERSION OF FOURTH GOSPEL FOUND

London, Eng.—A remarkable Coptic version of St. John's Gospel, dating back to very early times, has been discovered in Egypt, according to information now made public in London.

This discovery was made in an old Christian cemetery containing Coptic tombstones and Roman graves, which had apparently remained undisturbed for about thirteen centuries. A broken jar was dug up, and inside it was found a small bundle, which on being unrolled proved to be papyrus leaves covered with a Christian inscription in the Coptic writing.

After careful examination by Sir Flinders Petrie, one of the greatest living Coptic authorities of the day, the find has been declared to be the text of the Gospel according to St. John written in Coptic by a scholar. The conclusion arrived at by the experts is that this papyrus should be placed somewhere towards the close of the fourth century or the early part of the fifth century—roughly, somewhere about the year 400 A. D. Thus, so the experts declare, it will be the earliest existing manuscript of St. John's Gospel in Coptic, and one of the oldest documents that give anything approaching the complete Gospel in any language.

This ancient document consists of forty-three leaves, written on both sides. It is proposed to publish a version with the Coptic and an English rendering in parallel

columns, as well as the photographic reproductions of the eighty-six pages. This document has been placed in the care of the Bible Society in London, at whose offices it will be on view to scholars and others interested in this remarkable find.

CHURCH IN IRELAND BENEFITS BY GENEROUS BEQUESTS

Dublin, Ireland.—Few Catholic laymen have bequeathed so much money to Catholic and charitable objects as the late Mr. Edward Martyn. He left in his will \$15,000 to the Bishop of Galway towards the erection of a Cathedral in Galway, \$25,000 to the same Bishop for charitable purposes; \$15,000 to the Conference of the Society of St. Vincent de Paul at the Pro-Cathedral, Dublin; \$10,000 to the Superior-General of the Christian Brothers in Ireland; \$5,000 to the Catholic School of Medicine, within the National University of Ireland; \$10,000 to the Gaelic League to be expended in promoting and sustaining the cultivation of the Irish language in the Irish-speaking districts.

In his lifetime he endowed the choir at the Pro-Cathedral, Dublin, to the extent of \$50,000. By his will he gave a legacy of \$15,000 to the choir. He left \$25,000 to Mr. Vincent O'Brien, organist at the Pro-Cathedral.

The entire of the residue of Mr. Martyn's estate is bequeathed to the Archbishop of Dublin towards the erection of a Catholic Cathedral in the city. It is expected that the residue will amount to a very substantial figure. Already various large sums have been left for the same purpose. The problem of providing a Cathedral worthy of the metropolis has now assumed practical shape. Certain property must be acquired before the work can be started. Only the attitude of the Protestant Bible Society, which owns a site parallel with the Pro-Cathedral is in doubt.

If the necessary ground is procurable a great Cathedral opening on O'Connell street will in the near future be an architectural feature of Dublin.

AIR HERO WAS MAN OF FAITH

Paris, France.—The grief felt by the entire country over the loss of the great dirigible, Dixmude, which disappeared in a storm and was presumably struck by lightning somewhere over Sicily, is mingled with a feeling of admiration for the courage of the unhappy commander of the ill-fated ship, Lieutenant du Plessis de Grenedan, and for the Christian resignation of his family.

When his father received the sad news he said: "My son had vowed his life to his country. I am broken with grief, but I do not complain. There could be no progress in aeronautics if men did not risk their lives. I hope that misfortunes such as this will discourage no one." M. du Plessis is the dean of the Catholic Law Faculty of Angers.

His son, whose mutilated body was found by Italian fishermen off a port of Sicily, was an aeronaut of great merit, and it was under his command that his dirigible won the world record for duration a few weeks ago. He had a special reputation for bravery among his comrades, and as his body is the only one which was recovered, some airmen have wondered whether he perished by sacrificing himself in the attempt to save his crew.

He also was a fervent Catholic, deeply attached to his faith. As a naval officer he served as a voluntary stretcher bearer at Lourdes, and only recently, in fulfillment of a vow made for the recovery of his sick wife, he made the pilgrimage from Toulon to Lourdes and back on foot.

A PEACEFUL AND HAPPY IRELAND

The cable has to some extent ceased its burden of news as to Ireland and we hence conclude, political matters are shaping themselves in this "distressed Isle" to a peaceful end. A writer in the December (1923) number of the Round Table, a Quarterly Review of English politics tells us of a pleasant ending of all Ireland's troubles. One would like to quote more of it, but we give the chief points, hoping they are based on a true condition of Irish affairs at present and ought to please every lover of the "Isle of Saints and Scholars." The writer says:

"No picture of Irish life at the present time would be true were the improvement in the general tone of the people not noted. There is a cheerfulness which did not exist three months ago. People have begun to talk again about the ordinary affairs of life. The gloom has largely gone. Laughter is more frequent. You can see the change in the street, in the theatre, in the home."

That's a hopeful picture and we pray that it is not too highly colored.—R. C. Gleaner in Catholic Columbian.

CATHOLIC NOTES

London.—The University of Durham broke away from a tradition of long standing when it conferred an honorary degree on Dr. Maria Montessori, a Catholic.

London, Jan. 23.—The Catholics of Great Britain are highly appreciative of the appointment of a Catholic as Minister of Health by Premier MacDonald. The new minister is John Wheatley, well known among Scottish Catholics as an ardent social reformer.

A project is on foot to complete the building of the basilica of the Sacre Coeur on the hill of Montmartre. The main building itself is finished, and it is now proposed to remove the temporary buildings used as dependencies of the church covering the adjoining ground.

The population of the world is now estimated at 1,646,491,000. Classified according to the different religions there are a total of 564,510,000 Christians. The chief subdivisions of the Christians are the following: Catholics, 272,860,000 (16.5%); Protestants, 171,650,000 (10.4%); Oriental-Orthodox, 120,000,000 (7.7%); There are 1,081,981,000 non-Christians (65.8%).

Tabulated results of the 1921 census, which have just been made public, show that Catholics in Czechoslovakia are still in an overwhelming majority, notwithstanding the defection of the so-called Czechoslovakian National Church. Out of a total population of 13,611,349, there are 10,884,860 Catholics, according to the census. The figures have been published by the State Statistical Bureau of the Czechoslovakian Government.

Paris, Jan. 12.—The Armistice, the fifth anniversary of which was celebrated last month, was signed on the day of the Feast of St. Martin, Bishop of Tours, who is one of the patrons of France. A Catholic paper, in pointing out this coincidence, also brought to notice the fact that in the crypt of the Basilica of St. Martin, at Tours, among the numerous ex-votos placed on the walls, there is a small marble tablet bearing these simple words: To St. Martin Foch, Marshal of France, November, 11, 1918.

London, Jan. 21.—Sir John Covington, former Consul General in England for Montenegro and distinguished convert to the Catholic Church, died last week. He was eighty years old. Sir John was an officer of the French Academy, and of the Royal Orders of Serbia and Montenegro, and the Red Cross of Spain, and also was Chevalier of the Legion of Honor and Knight-Commander of Our Lady of Conception of Villa Vicosa. He was knighted in 1902.

The Rev. Father Nicouleau, S. M., Chaplain of the Retreat for lepers at Mokogai, Island of Fiji, Oceania, has contracted leprosy says Catholic Columbian. Father Nicouleau will spend the remainder of his life as a patient at the leper settlement. Makogai has a Catholic population of eight European nursing Sisters, eight native Sisters and about one hundred lepers. The only European woman who is a patient is a nun of the Sacred Heart Order who has contracted the disease. She lives in a small cottage by herself.

Paris.—Abbe Hermet, an archaeologist of the Aveyron, recently brought to light at Grafesengeue, a rich collection of potteries which had been deeply buried and which have been identified as dating from the days of the Gauls. M. Dottin, dean of the Faculty of Letters of Rennes, has now announced to the Academy of Inscriptions and Belles Lettres that he has been able to decipher the inscriptions on these potteries the entire list of the names of the ordinal numbers of the grammar of the Gauls. This is the most important addition to this grammar which has been made in many years.

Paris.—The parochial ministry of foreigners, in the diocese of Paris, to which Mgr. Chaptal has been especially assigned, is constantly organizing something new. In Paris as in all the large cities of the world, there have been established special churches for the English, Polish, Spanish and other Catholics, for the Greek Melchites, etc. A new church has now been opened in the rue de Sevres for Catholics of other nationalities for whom there is no national church in Paris. This church has confessors who speak every language.

The Holy Father has appointed Canon David Keane, P. F., to the See of Limerick in succession to the most Rev. Dr. Hallinan who died some months ago. The Bishop-designate, who has been parish priest of Glinn was at Ballyroan, Co. Limerick, and received his education at St. Coleman's College, Fermoy, and St. Munchin's College, Limerick. Ordained in 1896, he was appointed to the staff of St. Munchin's College, of which he was subsequently president until 1920, when he was appointed parish priest of Glinn. In December, 1919, he was appointed a Canon of the diocese of Limerick. His collegiate career at Maynooth was distinguished.