

The Catholic Record.

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

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BIRTH CONTROL

BISHOP CURLEY SETS FORTH HIS VIEWS

Syracuse, N. Y., March 6.—In an open letter to the Syracuse Ministers' Association, a Protestant organization, the Right Rev. Daniel J. Curley, Bishop of Syracuse, sets forth his attitude on the question of birth control. The letter is the outcome of a prolonged controversy here precipitated by efforts of birth control advocates to hold meetings in this city. The City Council passed an ordinance forbidding the meetings, but the ordinance was vetoed by Mayor Walrath and the meetings, under police supervision, were held. Later, at a meeting of the Ministers' Association a Methodist minister declared that "a bishop had visited the Board of Aldermen last Monday and demanded the enactment of the Birth Control ordinance." Another minister said he could not discuss the matter because "my lips are sealed."

Bishop Curley's letter reads: "The Syracuse Herald of Monday, Feb. 25th, carried a report of your meeting of that date in which a bishop was accused of influencing the Common Council of our city to pass an ordinance forbidding the meeting of the Birth Control League. The statement in the Herald has not been contradicted; hence, I assume that it is correct. "Although my name was not specifically mentioned I have been assured there is no doubt in the public mind as to the identity of the bishop to whom reference was made."

"I desire to state that, as long as I am Bishop of Syracuse, there need be no hesitancy in commenting on my official stand regarding moral issues, and that no one need feel it necessary to make use of such expression as 'my lips are sealed.' Any one could readily have ascertained my position regarding the contemplated public meeting for the discussion of birth control.

"As a matter of information, you may be sure that I did not visit the board of aldermen, either as a body or as individuals, nor did I discuss this subject of birth control with any of them. There would have been nothing to conceal if I had done so, nor would I have felt it a matter that should have been kept secret. However I did have my views made known on this subject to the mayor of this city. As to this I make no apology.

"In taking a stand against the principles and the methods of the Birth Control League, I have done so first as a matter of conscience in the discharge of my duties and obligations for the benefit of those who by their faith have subjected themselves to the religious teaching authority, involved in the office I hold with great humility.

"Secondly, as a matter of concern for the welfare of our common country and its future stability, my judgment would compel me to use all the influence of my official position and all the persuasion of my personal endeavor and my citizenship to thwart the efforts of those who by disseminating the knowledge of practices so manifestly wrong, the very law of nature itself is against only advocating the violation of the law of God as contained in Holy Scripture (Genesis 9, 10) but are endangering the very foundations of our Republic and yet under the plea of free speech and free assembly.

"I have been pained and grieved at the thought that in visiting my duty as I saw it, I should have given opportunity for the arraignment of creed against creed amongst Christians. I have been amazed that any minister who preaches either the gospel of Jesus Christ or the morality of Judaism should take his stand on the principle of birth control which is the modern, scientific method of practicing that for which Jehovah, in his distasteful wrath, slew the first unscientific practitioner of this terrible sin."

Following the meetings held here it was announced by Mrs. Anne Kennedy, Executive Secretary of the American Birth Control League, that an effort will be made to establish a birth-control clinic here. Mrs. Kennedy, in the name of the League, offered to donate \$1,000 towards such a clinic if the remainder of the funds necessary could be raised by local subscriptions.

Syracuse, N. Y., March 7.—The attitude taken by the Right Rev. Daniel J. Curley, Bishop of Syracuse, toward meetings held here recently by birth-control advocates was praised by the Rev. Walter L. Bennett, pastor of the First Reformed Church. In his sermon Sunday, Dr. Bennett said:

"I was not present at the ministers' meeting which took occasion to attack a bishop for his position in the matter. Personally, I am thankful to my Maker for the courage of Bishop Curley in making plain to the city authorities his position in matters of this sort."

Birth control propagandists were sharply criticized in another sermon delivered by the Rev. Dr. John Thomas Reeve, of the South Presby-

terian Church. Dr. Reeve condemned Mayor Walrath's action in vetoing the ordinance passed by the City Council in an effort to prevent the birth control meetings. He said:

"I was asked some time ago by the propagandists who organized this meeting in Syracuse to endorse it. I declined so emphatically that there is no doubt whatever in their minds as to where I stand. I regard it as filthy propaganda of a highly objectionable sort, in violation of Divine Law and repugnant to self-respecting citizens.

"Because of the fact that we have city officials who see the right and proclaim it, but who lack the courage to stand to the guns under fire, these propagandists have scored a temporary victory here, which is all they wanted. They want to get a foothold in a few cities, then use that as a lever to pry action out of the legislature to give them the State, and then use success in one State as an argument in others."

The Rev. Dr. C. Bertram Runnals, Rector of Calvary Episcopal Church, in an open letter to a local newspaper, takes the Ministers' Association to task for criticism of Bishop Curley expressed at their meeting. Dr. Runnals declares that he wishes to "publicly ally" himself "as a priest of the Episcopal Church with Bishop Curley," and that the "action of the Protestant ministers causes me to be ashamed that any minister of the gospel can be found who can lend himself to such a propaganda of a sin of so hideous a nature as murder, for, after all, is not that the ultimate fruit of birth control?"

FRENCH HIERARCHY'S LETTER

AGREEING TO ESTABLISHMENT OF DIOCESAN ASSOCIATIONS

Paris, March 10.—In the important collective letter addressed to the faithful of France, the publication of which was announced in a recent cable to the N. C. W. C. News Service, the Cardinals, Archbishops and Bishops of France declare in the following terms their intention of founding Diocesan Associations:

"The Pope is not content with accepting Diocesan Associations; he beseeches us, without compelling us, to 'try' them. In the face of this touching invitation, we shall not hesitate. Confident in the Holy Spirit, which, according to the circumstances, assists the successor of Peter, we shall give unanimous and filial obedience to the desires of Pius XI. as to his orders. God will bless our immediate submission and will lead us, we firmly hope, toward 'the full and entire liberty which the Church claims everywhere.'"

After defining the love which Catholics should give their country, the Bishops write:

"Be devoted to your country, respecting the authority which comes from God. Naturally, if the authorities should order something which was irreconcilable with your religion, you should remember those words of Saint Peter to the apostles: 'It is better to obey God than men.' But to resist when it orders nothing which is contrary to the public welfare and Christian conscience; when it promulgates laws favorable to material, moral or religious welfare at home or abroad; would be to resist God. Therefore, when at home or abroad it endeavors to defend the interests of France, lend to its authority your active help and be its best auxiliaries and its finest supporters."

The letter makes the following allusions to the coming elections:

"You are called upon to vote—Vote! Unless you are faced by candidates to whom you cannot give your suffrage without subscribing to principles of disorder, anarchy and impiety, do not abstain. To abstain would mean to leave the field free to the forces of evil whose victory would mean the destruction of society. 'It is permitted to no one,' wrote Pius X. to the Bishop of Madrid (February 20, 1906) 'to remain inactive when religion or public welfare are at stake.' Vote well. We told you four years ago: 'God will demand an account of our votes as of all our actions. The electoral duty is all the more a matter of conscience as the gravest interest of the country and of religion depend upon its proper or improper fulfillment.'"

The Bishops point out that patriotism does not mean a hatred of foreigners, it is a love of preference which assigns first place, in the hearts of citizens, to their country and their compatriots. This love in no way excludes charity toward other men.

"The ideal for Christians would be to see concord reign among all peoples. But international peace which, like any other peace, is the work of charity, is first of all the work of justice. Pax opus justitiae. If, in their relations, peoples do not respect the laws of justice; if, openly or covertly they refuse the loyal and integral execution of

treaties dictated by justice and signed by them; if, after having offended this royal virtue they do not consent to the expiations, reparations and guarantees which it demands, it becomes impossible to re-establish peace, for outside of justice veritable peace cannot exist. This was stated in substance by Pius XI. when, in a recent Encyclical, he asked Christendom to accept international law as it was understood and explained, in accord with the Gospel, by Saint Thomas of Aquin.

SPECIAL WARNINGS TO CATHOLICS

In the course of the letter the Bishops also give some special warnings to Catholics. They denounce divorce as one of the principal menaces of decadence in society and declare that if France is to escape depopulation she must be attached to the Christian doctrine:

"We applaud all works the object of which is to favor large families, grant them privileges, diminish their burdens, but the evil will not be remedied effectively, its roots will not be destroyed until ideas are rectified, until egotism is overcome and morals regenerated. This reform can be brought about only by religion."

The Bishops likewise emphasize the strict obligation of parents to supervise the education of their children, and urge them to place religious science above all others. They express the wish that in the near future the Catholic schools may share in the resources and other advantages accorded to the Public Schools.

A GREAT SOCIAL CHANGE

DR. O'GRADY PRAISES LABOR GOVERNMENT NOW RULING BRITAIN

The Rev. Dr. John O'Grady, Professor of Sociology at the Catholic University of America, believes that the advent of the Labor Government in England is the result and manifestation of one of the great social changes of history. Just back from a three months tour of Europe, Dr. O'Grady gave his impressions of European conditions to the N. C. W. C. News service as follows:

"The coming into office of the Labor Party in England is one of the great social revolutions of our time. The people of England are dissatisfied with the two older parties; they feel that neither of them has been able to make any definite contribution to international peace or the solution of the problems of unemployment or housing which are the most pressing problems in England at the present time.

"While the Labor Party does not have a working majority in the House of Commons, neither of the older parties would dare turn it out of office. The English people do not want an election at present; they believe that Labor should be given an opportunity of working out a definite program. If the Labor Party succeeds in relieving the unemployment and housing situations, and if it can bring about an acceptable solution of the Reparations problem, its popularity will increase a hundred-fold.

"The Irish workers in Great Britain have played a very prominent part in the development of the British Labor Party. A prominent labor leader in London stated to me that the Irish group on the Clyde 'made' Ramsay MacDonald and his Independent Labor Party. This group is represented in the Cabinet by Mr. John Wheatley, a Catholic, Minister of Health. Mr. Wheatley informed me that he was born in County Waterford, Ireland. He worked as a miner until he was twenty-two years old. Later he represented the Catholic Herald of London in Scotland and became interested in the organization of the Independent Labor Party in Glasgow.

"Another Irish workman in the Cabinet is Mr. Stephen Walsh, Minister of War. Mr. Walsh was born of Irish parents in Liverpool. His parents died when he was an infant and he was sent to an orphan asylum. Mr. J. R. Clynes, the Lord Privy Seal, is the son of an Irish laborer. I have learned on good authority that he learned to read by reading the newspapers to two blind Irish people.

The Catholics of England seem to be well satisfied with the Labor Party. Since that party assumed office a resolution was passed unanimously by the House of Commons favoring the placing of Catholic schools on the same basis as the Public Schools so far as government aid is concerned. This will be followed soon by appropriate legislation to put into effect the sentiment thus expressed, I am told.

Concerning conditions in Ireland, Dr. O'Grady said:

"The Free State is doing everything possible to reduce taxes and economize in the government service. It has reduced the army and the civic guard very considerably during the past few months.

"President Cosgrave and his government have a very trying task but they are facing it like real statesmen. No one who has an opportunity of talking with them can fail to be impressed by their courage, their honesty and their sincerity of purpose. Their problems, however, are not such as can be solved in a week or a year. They are really pioneering in government."

CHICAGO CARDINAL ASKS FOR PRAYERS OF HIS PEOPLE

Archbishop George W. Mundelein, who will be made a Cardinal at the Lenten consistory in Rome late this month, will not return to Chicago until after the middle of May, according to Right Rev. Bishop Edward F. Hoban, V. G. and auxiliary Bishop.

This was the message to the Catholic people of Chicago brought by Bishop Hoban, on his return from New York, whither he had gone to bid the Archbishop farewell. It is said there is a possibility that the Cardinal's return may be delayed until after the International Eucharistic Congress in Amsterdam in June.

In a letter, prepared before his hurried departure last week, and read in all the churches of the archdiocese Sunday, Archbishop Mundelein announced officially his coming elevation, and asked the prayers of priests and people to make and keep his journey of the high honor. The letter said:

"It is with feelings of singular joy and gratitude that I announce to the clergy of this diocese the fact that I have been called to Rome by our Holy Father to be raised to the cardinalial dignity in the coming consistory on the 24th day of this month.

I have welcomed this signal mark of the Sovereign Pontiff's favor, because it comes not because of any personal merit of mine but as a recognition of the devoted loyalty of the clergy and generous cooperation of the people of Chicago in every undertaking for the glory of God and in the cause of Christian charity and education.

"I trust that the priests of Chicago and their people may keep me in their prayers during these days, that I may prove worthy of the honor conferred and mindful of its responsibilities and ever a help and consolation to the successor of St. Peter.

Sincerely yours in Christ,
GEORGE W. MUNDELEIN,
Archbishop of Chicago.

Plans for a great reception to the returning cardinal will not be definitely undertaken, for a few weeks, because of the press of other work with which Bishop Hoban was confronted upon his return.

"But there certainly will be a great reception," said the Bishop. "The Archbishops were given a wonderful adieu in New York. The sight was impressive."

MOSAICS OF IRISH SAINTS UNVEILED IN BRITISH COMMONS

London, March 17.—Mosaics of St. Patrick and the Saints of Ireland were unveiled in the Central Lobby of the British House of Commons today by T. P. O'Connor, acting on the invitation of the Speaker of the House.

The mosaics are the gift of Patrick Ford, and they complete a set depicting the saints of the old United Kingdom.

St. Patrick is the middle figure in the new mosaics, and he is seen between St. Brigit and St. Columba. Ireland's patron saint is shown standing on the Rock of Cashel, bearing a crozier.

St. Columba is depicted in the habit of his Order, and beneath, in recognition of the sentiment of the Northern Province, is introduced a shield charged with the arms of Ulster, including the "Red Hand."

St. Brigit who stands on St. Patrick's left, wears a shawl over her head. Her hands clasp a rosary and a crucifix, to typify Irish fidelity to the Church.

The figures are larger than life size, and are the work of Professor Anning Bell, of the Royal College of Art.

CATHOLIC STUDENTS HATED BY HITLER FOLLOWERS

By Rev. Dr. Wilhelm Baron von Capitaine

Although Bavaria is Catholic, as are Munich and its university, the Catholics are the object of abuse and quarrels everywhere if they do not follow the prevailing opinion or refuse to acknowledge the "Volkische Bewegung," the people's movement. This is the one with which Hitler, Ludendorff and von Kahr are identified. It has shown that it is anti-Catholic.

The university already has had its quarrels, for fights have been staged in the university buildings. Recently a so-called Catholic student, named Kleghas Pleyer, sent away from the University of Prague,

arrived in Munich. He has made himself the leader of all those unions which accept the people's movement. The result is that since the latter part of January all Catholic representatives have been eliminated from the unions, corporations and societies, in which hitherto they had been represented in large numbers.

Pleyer when opposed in debate, offered to fight a saber duel with a Catholic student, although he himself poses as a Catholic.

IRISH BISHOPS' PASTORALS

RELIGIOUS, NATIONAL AND SOCIAL TOPICS DISCUSSED

The Lenten Pastorals of the Irish Hierarchy deal with the national and social topics, as well as with spiritual matters. They denounce over-indulgence in drink and the excessive craze for night dancing, prevalent just now throughout the country. It is pointed out that \$200,000,000 are spent on intoxicating liquors in all Ireland. This figure argues some degree of intemperance and prodigality. The clergy are exhorted to organize total abstinence societies in their parishes; and remedial legislation is advocated.

Bishop Fogarty of Killaloe says: "Aversion to manual labor has become a disease; there is too much of the 'white collar' disposition amongst us. For the one man willing to work with his hands there are hundreds looking for petty clerkships and shop appointments. Yet honest work with the spade or plough, the mason's trowel, the carpenter's chisel, or the hammer of the smith, work which is carried on in the open and in sight of all, is the most ancient and sacred, as well as the most salutary of human vocations."

The Bishop of Raphoe relates that dozens of families in Tironeill, formerly Donegal County, are passing through a period of destitution. He reminds the authorities that these people do not want wholesale eleemosynary relief. They want remunerative employment.

THE TRAINING OF TEACHERS

The Bishop of Down and Connor, (which includes Belfast) calls attention to the fact that no attempt has been made by the Government of the Six Counties to provide a system of training, of which the Bishops could conscientiously approve, for boys intending to become teachers in primary schools. He says:

"Unless we are to be penalized for our religious beliefs it is the duty of the Northern Government to make such provision as we can conscientiously accept. A provision of which our conscience forbids us to avail is practically no provision. Before 1920 our teachers were trained in a manner that satisfied our religious beliefs; now no training is provided for our boys except such as the Bishops of Northern Ireland, with His Eminence Cardinal Logue at their head, have unanimously condemned."

The Act of 1920 under which the Parliament in Belfast was set up enacts that it shall make no law which directly or indirectly imposes any disability or disadvantage on account of religious belief. The Bishop submits that a disadvantage has been imposed upon Catholics in the training of their teachers.

St. Mary's Hall is the only large Catholic library in Belfast and the Carnegie Library in the Falls Road is the only public library in the entire Catholic area. These two institutions are in the occupation of special police although for eighteen months there has been peace in Belfast.

Bishop McRory protests against this occupation observing that measures that are vindictive, or even never calculated to make for harmony or charity or even loyalty. He also says that the Belfast Government would show more wisdom and statesmanship by setting free unconditionally the political prisoners, all those Catholics except one, whom it has now detained so long without charge or trial.

The Bishop of Derry also enters a protest against the treatment to which Catholics in the six northern counties have been subjected by the Government in that area.

DRESS AND DANCING

Among the many observations made in the Pastorals as regards dress and dancing on the same lines as the warning issued by Cardinal Logue is the following from the letter of the Bishop of Clogher:

"There are certain forms of amusement and pleasure, such as dancing, which are obviously direct incentives to grave sin, that to promote, permit or participate in any way in them is gravely sinful."

Archbishop Gilmarin of Tuam, writing on the same subject says: "Those who, at any season, take part in introducing foreign corrupting dances, are guilty of grave scandal. All who assist in organizing them or giving accommodation for them, are guilty of co-operating in grave scandal."

PRIESTS' LIVES SAVED BY MGR. SEIPEL

UNWRITTEN EPISODE OF WAR TIMES DISCLOSED

During the recent visit of Mgr. Seipel, Austrian Chancellor to Bukarest, Dr. Alexander Vajda, formerly Rumanian national deputy to the Chamber of Budapest, and first Prime Minister of Rumania after the War, made known a striking act of generosity performed by Mgr. Seipel which had remained a secret until now.

The story, which is related in the *Osservatore Romano*, is as follows: In 1915, a certain David Pap, an *agent provocateur*, undertook to obtain some information concerning certain military positions in Transylvania. He questioned some Rumanian pastors who were known to him and the priests unsuspectingly answered his questions. Although the information they gave was of no military value whatsoever, Pap used their names in order to gain credit for himself, and denounced eight of the pastors to the Hungarian military police. A trial for treason was begun at once, in which Pap became involved and was condemned to death with the accused priests. The counsel for the defense, Dr. Erdelyi, made an appeal for pardon and even went to Vienna to obtain it. Here he met Dr. Vajda who was then serving as a volunteer army surgeon in the general hospital of Vienna. Both men being convinced of the innocence of the priests and believing that even Pap did not merit such a severe sentence, they tried to find some influential person to make an appeal to the Emperor.

At that time, however, when in Austria, as elsewhere, to show interest in persons suspected of espionage or treason meant to incur suspicion as an accomplice, it was very difficult to find anyone to take up the case. The editor in chief of the *Reichspost*, who was a friend of Dr. Vajda, suggested that he go to Prof. Seipel who was known to do good in silence whenever he could. Dr. Vajda, although he knew Vienna well, had never heard the name of Prof. Seipel, but he followed the advice given him, and accompanied by the lawyer, went to see the future Chancellor.

After listening to the story, Prof. Seipel was also convinced of the innocence of the nine priests, but he did not conceal the fact that any intervention was dangerous and that it would be hard to find a person of influence to refer the case to the Emperor. However, after some thought, he said: "But after all, nothing can happen to me. I shall go to the Emperor myself."

Prof. Seipel had just returned from Switzerland where, with the permission of the Emperor, he had taken part in a Catholic Congress, so that he had a plausible reason to request an audience in order to report on this gathering. After the audience he spoke of the condemned Rumanians and obtained the Emperor's permission to have the case re-examined, but he was obliged to promise the Emperor that he would speak of the matter to no one. Accordingly he merely told Dr. Vajda that he was not able to say anything, but that he had received the impression that he had not spoken in vain. In due time the case was re-examined by a special commission, and the sentence was never executed.

The nine priests are still living, and they owe their lives to the present Chancellor of Austria.

GERMAN PRINCESS BECOMES A NUN

By Rev. Dr. Wilhelm Baron von Capitaine

The Princess Agnes of Lowenstein, daughter of the Catholic leader, Prince Aloys of Lowenstein, has been solemnly clothed with the habit of the Sacred Heart Sisters at Blumenthal monastery near Vaals, Aix-la-Chapelle. The family of the young nun attended the ceremonies. The auxiliary bishop of Cologne and the provost of Aix-la-Chapelle, Dr. Straeter, took part in the ceremonies.

Two Sisters of Prince Aloys already have joined religious orders; one being a member of the Franciscans in Aix-la-Chapelle; the other belonging to the Benedictines. Prince Aloys is the leader of the Catholics, president of the Catholics' assembly, president of the Francis Xavier Union for Missions and prominent member of the union for the beatification of Anna Catherine Emmerich, the Westphalian nun, the centenary of whose birth is being celebrated. Prince Aloys is the son of the former President of the Catholics' assembly, who when seventy years old, renounced all his titles and honors to enter the Dominican order at Venlo in Holland, where the Cologne archbishop, Cardinal Fisher, ordained him some years ago. The old prince-priest, called Father Raymunds, died at Venlo two years ago and was buried at Kleinheubach in Bavaria, in the family tomb near the residence of the princes of Lowenstein.

CATHOLIC NOTES

New York, March 14.—A prayer for Cardinals-designate Hayes and Mundelein, now en route to Rome to receive the red hat, was offered up during the Sunday services in Grace Episcopal Church here by the pastor, the Rev. Elliot White. The invocation was incorporated in the regular prayers designated for that Sunday.

Paris, Feb. 22.—Several old churches of the canton of Saint-Fargeau, in the diocese of Auxerre, suffered mysterious losses by theft during the past year. Among the articles stolen were some ancient wooden statues, a Notre Dame de Pitié of the thirteenth century, some stained glass windows, a painting and various objects of art.

One railroad terminal in Chicago will be equipped to give information to visitors concerning the location of Catholic churches and hours of service. This assurance was given by officials of the Chicago and Northwestern terminal when it was brought to their attention that railroad stations in Chicago were not prepared to furnish information on Catholic churches.

Castle Gate, Utah, March 14.—The Most Rev. Pietro Fumasani-Biondi, Apostolic Delegate to the United States, was here yesterday to offer consolation and assistance to the families of 173 miners killed in the explosion last Saturday. The Apostolic Delegate took an active part in the efforts that are being made to alleviate the suffering caused by the disaster.

Cleveland, March 17.—Ground will be broken on the site of the proposed St. Mary's College and Seminary here at 3 o'clock this afternoon. The Right Rev. Joseph Schrembs, Bishop of Cleveland, will turn up the first shovel of earth. Contracts for the construction of the new building, let last week, provide that the cost shall not be in excess of \$850,000. This figure is for construction alone and does not include furnishings.

Rome, March 18.—Reports of the ill-health of Pope Pius were refuted today by the Pontiff himself in an energetic statement. "I have got to die sooner or later," a well-known functionary quotes His Holiness as saying. "What passes my comprehension is why people are so anxious to make it so dreadfully soon. I myself say frankly that I know no reason why it should be in the near future. I have perhaps never felt better or more energetic than just now."

The Archbishop of Wellington, New Zealand, who recently celebrated the fiftieth anniversary of his consecration and is the world's oldest bishop, was consecrated in London in 1874, and is a native of Birmingham, England. Of the thirteen hundred bishops who in that year formed the Hierarchy of the Catholic Church, Archbishop Francis Mary Redwood, S. M., is the sole survivor. At the seminary of Montreal, where he made his theological studies, he had as fellow students Archbishop Ireland and Bishop O'Gorman of Sioux City.

London, March 10.—Nearly \$15,000 has been raised by the friends and admirers of the late Father Bernard Vaughan, S. J., for the memorial of this nationally-beloved Jesuit which is to take the form of a secondary school for Catholic children in the East End of London. The memorial school when completed is estimated to cost some \$60,000. In it higher education will be given to 400 Catholic boys and girls, drawn from the poorer parishes in the crowded industrial section of London, in which the late Father Vaughan so happily spent many of his days.

Prague, Feb. 26.—A report of the activities of the Redemptorist Fathers in Czechoslovakia for 1923 has just been published. It shows that there were at that time in the Czechoslovakian Province of the Order eight monasteries and two novitiates, housing, in all, 87 priests, 19 novices, and 44 lay brothers. During that year the Redemptorists delivered 2,726 sermons and distributed Communion to 470,296 persons in churches under the charge of the order. In addition to the work done in their own churches the Redemptorists devoted the greater part of their time to missionary work and in organizing and conducting retreats.

London, March 9.—Shrove Tuesday is "pancake day" to the generality of people in England, and the pancake is as essential a part of today's dinner for the average Englishman as the "hot cross bun" of Good Friday. At the reformation of the Church of Holy Trinity, Richmond, Yorkshire, the bell was rung at 11 o'clock on Tuesday morning, according to ancient custom, "to bid the housewives tend the fires and cook the pancakes well." The curfew is still rung from the tower of this church at 8 o'clock every evening, as it has been rung for centuries. The Office of Works has just reported the old Norman tower to be in a dangerous state.