

The Catholic Record.

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

VOLUME XLVII.

LONDON, CANADA, SATURDAY, FEBRUARY 28, 1925

2420

GROTESQUE LIE REFUTED

By Rev. Manuel Grana
(Madrid Correspondent, N. C. W. C.)

The statement recently circulated in the secular press to the effect that a woman from Teruel, Spain, had drowned herself in the river Turia in fulfillment of a vow to the Virgin of Carmel is absolutely false. A few unscrupulous Spanish papers did, indeed, publish the story. But it has been denied by those who knew the dead woman and by her family. The actual facts are as follows:

Leonor Grao had a son who had been a soldier in Morocco for thirty-six months. During this time her husband died. To her constant anxiety for the life of her son, was added the tremendous grief for the loss of her husband to whom she was passionately devoted. A nervous breakdown was the result, with frequent nervous attacks and indications that her mind had been somewhat affected, although she never showed any suicidal tendencies of any kind.

Her son returned from Africa, and the joy of seeing him back, safe and sound, was a shock almost too great for her nervous condition. She went out that evening, and the next morning her body was found in the river Turia which flows through the city.

The first thought was that her joy had brought about a mental derangement. No one has any idea how the rumor of the vow to the Virgin spread or where it originated. Despite the most thorough investigation, no one can be found who ever heard her mention such a thing to anyone.

Her family, and especially her son, have protested vigorously against the statement published by a few papers, in fact they do not even admit that she committed suicide, although it is not impossible that this may have been the case. There has never been anything of this sort in the family of Senora Grao, which is an honorable Christian family, and it is unanimously affirmed that, in view of the circumstances, the fall into the river may have been purely accidental. Senora Grao had always been an exemplary woman and never, at any time, had she said or done anything which would indicate that she had any thought of suicide, not even during the last few months when she showed signs of slight mental derangement.

The statement regarding the vow to the Virgin is a most scandalous and surprising here. Sensible people viewed it merely as one of the many false or scandalous statements which certain papers are wont to print with regard to the Church. Only recently El Liberal, of Madrid, published a statement extremely offensive to some nuns and was forced to make a conspicuous retraction. The same paper was fined 350,000 pesetas, a few years ago for defamation of a religious and a young girl. In the present case, however, there does not appear to be any basis for legal action.

CATHOLIC WORK AT STATE UNIVERSITY

Champaign, Ill.—More than fifty Catholic students have just been graduated from the Catholic Foundation at the University of Illinois, with the close of the semester examinations. In addition to their certificates from the Foundation, they received full academic credit from the university for completion of courses in religious education.

The Foundation here is a pioneer effort to preserve and encourage the practice of religion by students at State educational institutions. Wholly separate from the University proper, it gives courses in the Catholic religion which are accredited by the university upon a showing that the instruction has been given by a professor having a Ph.D. degree from a university of recognized standing. With these requirements, the plan is fully endorsed by the university, which takes the position that religious education is so important in the development of youth that it should be encouraged at all points. The same privileges are open to all religious faiths.

President Kinley has been particularly favorable toward the project, while emphasizing the fact that through the plan the university is neither becoming sectarian nor using State funds to carry out the project.

The Foundation was conceived and founded by Father John A. O'Brien, Ph.D., chaplain of the eight hundred and fifty Catholic students at the University and a graduate of the Catholic University of America and of the University of Illinois. It offers three courses—Fundamental Christian Apologetics, Moral Teachings of Religion, and History of Religion. Ten hours credit is allowed by the university. Cardinal Mundelein and the bishops of Illinois have heartily endorsed the movement.

DISCOVERY OF THE MIDDLE AGES

The following extract from an article in the New York Times by P. W. Wilson points out in a scholarly way that the scholarly Dr. Elliot is amazingly one-sided in his scholarship. If he is not the man of one book he is his near relative, "of that temper of mind" that "views life and faith from one point of the compass only." He seems to be untouched by something that has had an influence almost revolutionary on real scholarship in the last half century—the discovery of the Middle Ages.—E. C. R.

The venerable Charles W. Eliot, President Emeritus of Harvard University, has been described as Boston's most illustrious living "Brahman," but, however high may be his brow and profound his culture, he displays from time to time an unerring instinct for what mere newspapers call "a stunt." And during the last day or two he has set on foot an inconsiderable number of millions of people in this and other countries talking about a list of ten men—including Emerson—who, in his judgment, have contributed most abundantly to the education of the human race during the last 2,300 years.

The ten men are: Aristotle, a philosopher. Galen, a doctor. Leonardo da Vinci, an artist and engineer. John Milton, a poet. William Shakespeare, a dramatist. John Locke, an essayist. Immanuel Kant, a philosopher. Sir Francis Bacon, a philosopher. Sir Isaac Newton, a mathematician. Ralph Waldo Emerson, an essayist.

It is to be observed that between Galen and da Vinci—about twelve centuries or half the entire period under review—Dr. Eliot does not find one preeminent educator, not even Abelard or Dante. A student who confined himself to these philosophers would scarcely know that the Middle Ages existed. For da Vinci was of the Renaissance and a classical. Such a student would be like a tourist in London whose guide-book only mentions St. Paul's. Imagine his astonishment, one day, at the discovery of Westminster Abbey!

Mill and Spencer were not the only people who opened England's eyes to truth and beauty. While they were placidly speculating, England was condemned to colleges consisting of stumps and sweatshops. If there are today garden cities in Britain and a concerted endeavor to get rid of the wretched streets which the philosophers held to be inevitable to supply and demand, the reason would be regarded by many as that discovery of the Middle Ages which to Sir Walter Scott was romance; to Newman, religion; to Ruskin, literature; to the pre-Raphaelites, art; to Pugin, architecture, and to Ramsay MacDonald, steamship. In the pantheon built by Dr. Eliot there is no hint of the emancipation of Britain, led by those men.

If we put a somewhat generous interpretation on the period of 2,300 years, we find that it may be held to include at least the influence of all of the founders of the world's most widely disseminated religions, namely, Confucius, Gautama, Jesus and Mohammed. Among educators of the race, none of these names is included, and possibly the omission is wise. Yet it is obvious that an education which ignores personal influences so compelling as these must leave much of life unexplained and untouched.

Dr. Eliot himself appears to acknowledge this, for he includes in his list three names which, presumably, are intended to represent the forces of mysticism. They are Channing, Emerson and Renan. Against these names, taken one by one, not an objection can be suggested. But there does arise the question whether an education so largely based on pure reason is completed by an approach to religion which excludes every teacher, however eminent, who does not subscribe to the Unitarian creed. It is not easy to see in what respect such exclusion differs from the attitude of certain States which say that they will not allow the case for evolution to be heard in their schools and colleges.

NO DIVORCE IN IRELAND

Dublin, Feb. 11.—Re-marriage after divorce has been declared illegal in the Irish Free State by the action of the Dail Eireann today in adopting a resolution proposed by President Cosgrave. The resolution directs the Joint Committee on Standing Orders relative to Private Business to prepare a rule of procedure which will prevent the introduction of bills of divorce.

President Cosgrave asserted that the Irish courts have never had the right of granting a divorce with permission to re-marry. Prior to this action of the Dail Eireann, the only method of obtaining a divorce in the Free State was through passage of a private bill. This method has now been removed. Professors Thrift and Alton of Trinity College opposed the Cosgrave motion on the ground that it infringed upon the liberty of conscience. Both, however, upheld the sacred nature of the marriage bond. The vote was overwhelmingly in favor of the Cosgrave resolution.

HONORING A GREAT PATRIOT

The proposal to do honor to the centenary of Thomas D'Arcy McGee, germinated in the mind of that organizing genius, Hon. Charles Murphy, and well on its way toward achievement, is one which while it must carry a special appeal to citizens of Irish extraction, yet challenges the sympathy and interest of Canadians irrespective of origin or creed. For of all the great figures who wrought their way to the cradle of Confederation, none more compellingly beckons affection than this romantic Celt of tragic memory, who, reared in the tempestuous school of the Young Ireland movement, lived to become, in the words of Lord Mayo, "the most eloquent defender of British rule on the face of the globe."

Indeed, it is not too much to say that this Confederation might never have been achieved, or, at least, would have been long delayed, had it not been for the full, abundant genius of Thomas D'Arcy McGee. His was the sweep and range of mind, ripened by rich scholarship, which germinated the idea; his eloquent pen and tongue which fastened it upon the consciousness of the disunited provinces; and, to the very end, whose faint hearts contributed but doubts and fears, his was the voice that soared most confidently and most persuasively on to the final victory. In his paper, the New Era, McGee was the first Canadian journalist to advocate federation. In that journal, with all the limpidity and beauty of English which added to the richness of his gifts, he preached the doctrine in issue after issue; and later on, at a time when Macdonald and Cartier and Brown were still far from co-operation, he carried his message from Upper Canada to the Maritime Provinces in a series of brilliant orations. Without the statesmanship of Macdonald, the patriotism of Cartier, and the moral courage of Brown, unity could never have been achieved; but it still stands true that without the vision, inspiration and eloquence of McGee their co-operation could have never taken place.

It is well that McGee's name and fame, eclipsed by his own patriotic self-effacement when Confederation became a fact, as well as by his early and tragic death, should be revived and honored at this time. And it is an earnest of the success of the proposed celebration that Irish-Canadians, irrespective of politics or creed, and in the forefront of the commercial, professional and political life of the nation, are responding so enthusiastically to Mr. Murphy's call. The men and women of Celtic origin are sometimes regarded as mere sentimentalists, as romanticists, devoted to the lighter and more aesthetic side of life, but divorced from the sterner tasks of nation building. To those who hold that view the names of Canadians of Irish birth or extraction who head the National Honorary Committee to do honor to McGee must come as an awakening. Here are but a few:

Lord Shaughnessy, E. W. Beatty, Sir Vincent Meredith, Sir Herbert Holt, Sir Thomas White, Sir Clifford Sifton, Right Hon. C. J. Doherty, Right Hon. Arthur Meighen, Sir James Aikins, Lieutenant Governor of Manitoba; Hon. R. G. Brett, Lieutenant-Governor of Alberta; the Chief Justice of Canada, the Chief Justice of New Brunswick, the Chief Justice of Ontario, Patrie Burns, of Calgary; Hon. George F. Graham, Hon. E. J. McMurray, Hon. R. G. Beazley, Halifax; W. F. Alloway, Winnipeg; the Archbishops of Edmonton and Winnipeg, the Bishops of Charlottetown, North Bay, Peterboro, and London; Judge C. D. Macaulay, of the Yukon; Hon. M. J. O'Brien, Hon. G. H. Bradbury, Hon. R. F. Green, Hon. H. B. McIvorin, Hon. Andrew Haydon, Rev. Dr. James Smyth, Principal Wesley, Theological College, Montreal; Rev. Dr. George Hanson, pastor Erskine Church, Montreal; Rev. Canon J. F. Gorman, Rev. Dr. J. O'Gorman, Ottawa.

That is the roll call which, submerging the ancient grudges, and uniting for the ideals and the causes for which he toiled and died, would gladden the heart of Thomas D'Arcy McGee. One may be permitted to hope that this celebration, coming at a time when doubt seems to chill the hearts of some over the

future of these provinces, will reinvigorate the faith of our people; and that its echoes may carry across the seas to prove that Irishmen can unite, and to inspire the ideal of a common heritage in the cradle of their race.—The Ottawa Journal, February 12, 1925.

TO PROVIDE FOR PILGRIMS

Orvieto, Feb. 4.—A special committee for the Holy Year has been formed here to provide facilities for pilgrims to Rome who desire to make the trip to Orvieto in order to visit the famous Eucharistic shrine. The city of Orvieto is known throughout the world for its cathedral, the *Lily of Gold among Cathedrals*, and its history is illuminated by the Eucharistic Miracle, the relics of which are preserved in the magnificent reliquary of Ugolino de Vieri, a masterpiece of the art of the medieval goldsmith.

In the year 1268, when Pope Urban IV. was at Orvieto with his court, and Saint Thomas of Aquin was preaching on philosophy and theology from the pulpit of the Church of Saint Dominic (the first in the world to be dedicated to this saint), a Bohemian priest, Peter of Prague, who had long been tormented by doubts as to the Real Presence, undertook to make a pilgrimage to the Eternal City, in order to pray at the tomb of Saint Peter for the grace of deliverance from his doubts. When he reached Bolsena, in the diocese of Orvieto, he asked permission to celebrate Mass in the crypt of the Virgin and Martyr Saint Christine. At the moment when he broke the Sacred Host, it reddened between his trembling fingers, and drops of blood fell on to the holy corporal and on to the steps of the altar.

Urban IV., informed of the miracles, ordered that the Host, the Chalice and the sacred linen be brought to Orvieto, while he himself, with his cardinals and all the people of Orvieto, went in triumphal procession to receive them. The following year, in the Bull *Transiurus*, dated from Orvieto, the feast of Corpus Christi was instituted throughout Christendom, and Saint Thomas and Saint Bonaventure were ordered to compose the Mass and office of the Blessed Sacrament.

The people of Orvieto did their part by erecting a cathedral of unrivalled splendor, the cathedral with the "facade of a thousand lights" which Sienna, Florence Milan strove to imitate but could not surpass.

All through the centuries Orvieto has been a place of pilgrimage, and it was here that the Sixteenth International Eucharistic Congress was held in 1896.

PAMPERING PRISONERS

New York, Feb. 14.—Sentimental reformers are doing more harm than good to the causes of crime and its prevention, declared Judge Alfred J. Talley, of the Court of General Sessions, in an address delivered before the members of the Civitan Club, yesterday afternoon at Hotel Astor, this city.

"The constant pampering of prisoners by these reformers who fail to realize that at least two-thirds of the inmates of a prison, such as Sing Sing, were men who had adopted crime as a profession, and who had served at least one sentence before, is the principal cause of crime," the speaker said.

Judge Talley has been directing severe criticism at the prison regulations in this country in a number of addresses made during the past few months, and his purpose is to bring about a complete reorganization of the system of punishment now in vogue. During his speech he read from a pamphlet published by the Sing Sing Mutual Welfare League which showed that the best theatrical productions and motion pictures were seen at the prison often before they reached Broadway. The prison, the pamphlet indicated, had a theatre that cost \$8,000. Professional baseball games were witnessed by the inmates on Saturdays and Sundays, the Judge charged, and the prisoners spent more than \$36,000 food alone between January and June, 1924, less than half of the inmates eating the regular meals served by the prison. The speaker also read from a report made by the State Prison Committee which revealed that the average day's work of a prisoner was three and one half hours.

PRESBYTERIAN CHARITY

New York, Jan. 28.—It is little known that Daniel Reid, called the "tin plate king" and one of the industrial powers of the country, whose tragic life ended recently, was for many years the friend and supporter of the little Catholic Church at Irvington-on-Hudson. Mr. Reid was a member of the Presbyterian faith.

It has now become known that it was the magnate, who owned a

great estate nearby, who bought chimes for the little edifice and coal that it might be heated in winter.

With this information comes to light the story of how, when the venerable priest who was pastor of the church fell ill of pneumonia, Mr. Reid plucked him from his humble surroundings, placed him on a special train, staffed the train with physicians and nurses and sent him to Florida to recuperate.

PAYS NATION'S TRIBUTE TO "LITTLE FLOWER"

By M. Massiani
(Paris Correspondent, N. C. W. C.)

President Cosgrave of the Irish Free State, while in France, made a special trip to Lisieux, where, in his own name and in the name of Ireland, he placed an Irish flag before the tomb of the Little Flower.

The president was accompanied by Mrs. Cosgrave and by Mr. Osmond, a member of the Irish Parliament.

Received in the parlor of Carmel by the Mother Priors, Mr. Cosgrave presented the flag, saying: "I am very anxious to see Catholic Ireland represented in the glorious group of flags offered as a tribute to the Blessed Sister Teresa. The Little Flower is widely known and deeply loved in Ireland and the devotion toward this sweet little saint is another bond between France and my country."

President and Mrs. Cosgrave then visited the chapel, where the flag was placed in the choir. After entering the room where the relics are preserved, where they remained a few moments in prayer, they went to "Les Buissonnets," the house where the Blessed Teresa grew up. Later they returned to Paris.

BELFAST PROTESTANTS PROTEST

Lord Londonderry, the Belfast Government's Minister of Education, is not having a comfortable term of office. The "secularizing clauses" of his Education Act are keeping him in permanent hot water. The act prohibits the local authorities from stipulating any religious requirements when appointing teachers. Alarmed by the storm of criticism he has evoked, His Lordship has explained his position by saying that he recognizes the need for religious instruction, and that although his Act forbids any religious stipulation, the local authorities may tacitly take religion into account when making the appointments.

Church people find this rather Machiavellian. The United Education Committee of the Protestant Churches points out that the minister's statement circumvents his own Act—as the latter expressly provides that the religion of the teacher must not be regarded.

The Act, it says, is a refusal to trust the people. It denies them the right to appoint teachers acceptable to them in the matter of spiritual belief, and the Education Minister invites them to gain their object by stealth.

The Protestant churches state that their schools were built by them for combined religious and secular instruction. They will not transfer them to a Government that cuts out one of these obligations. They ask: "What guarantee will those who transfer their schools have if Communist teachers are appointed, as has happened in schools in Glasgow?"

Vigorous denial is given to the Ministerial peer's allegation that the churches broke faith with the Belfast Government. The Committee asserts that, in every sense, the faithlessness is shown by the Minister of Education.

ARCHBISHOP CIEPLAK TO VISIT AMERICA

New York, Feb. 13.—Archbishop Cieplak, whose trial by the Russian Bolsheviks aroused international indignation two years ago, is coming to this country some time during this year, according to a letter received by Capt. Francis McCullagh, and made public today. Capt. McCullagh, whose dispatches printed in the London Daily Mail and the New York Herald, exposing the court procedure of the Russians during the trial, are largely credited with bringing about the abandoning of the death and other penalties the Russian authorities had determined to inflict on the Archbishop and his fellow priests, is a friend of the Archbishop.

The letter from the Archbishop to McCullagh follows:

"Since my beloved Polish people in America have frequently invited me to visit that country, I intend to go there this year. I am very glad that I shall have an opportunity of personally thanking at the same time the noble hearted Americans for their great charity toward the persecuted Christians in Russia, and especially for their cordial sympathy for us, Catholic priests, in that unjust trial which

you so ably described in your wonderful book. I cannot tell you the precise time of my arrival in America, for I have not decided as yet.

Capt. McCullagh has recently completed a lecture tour he has been making in the United States and will leave shortly for South America.

THE CASE FOR THE CATHOLIC PRESS

Washington, Feb. 13.—Addressing the congregation of Holy Trinity Church, one of the oldest Catholic edifices in the Capital, the Rev. Terence L. Connolly, S. J., on Sunday put the case for the Catholic press up to his hearers in notable succinct, practical words. He called attention to the numerous errors and innuendos in the secular press, then said:

"Do not be too quick to say that you cannot support these (Catholic) publications.

"There is hardly a person here who can live without a daily and Sunday newspaper. Add up what they cost you annually.

"Can you in conscience give this amount for the support of publications such as I have described to support the Catholic press to enable it effectively to wield the weapons of a defensive and offensive warfare?"

"Answer this question for yourself, but answer it sincerely, in the presence of God."

Father Connolly described the daily papers as institutions like the oracles of old, "both in the power they wield and in the havoc they have wrought."

"The danger is real though in a sense intangible, and it calls for a counterforce greater than itself," he said. "To this great force you must oppose a greater force in the Catholic press."

SOVIETS OPPOSE SOCIALIST DOCTRINE

By Dr. Frederic Fandler
(Vienna Correspondent, N. C. W. C.)

Socialist advocates of neo-Malthusianism who are advocating legalized abortion in Germany, Czechoslovakia, and Austria, have been somewhat surprised by the action of the Soviet Government of Russia in producing a motion picture film illustrating the evils of this form of birth control and designed to curtail its prevalence in Russia. The incident serves as an illustration of the difficulties in the path of the consistent Socialist when his leaders in one part of the world advocate a certain policy and leaders in another place oppose the same policy. In the present instance the advantage of experience rests with the leaders in Moscow, since they are vitally concerned with combating an evil arising out of legislation put through in the furor of the first days of the Russian Revolution.

Shortly after the Kerensky government came into power with the downfall of the Czar, legal restrictions on abortion were removed. The Soviet authorities refer to this in the notice which accompanies their film. It stands as follows:

The October Revolution of the Liberal Kerensky Government abolished that article of the penal code by which maternity was made compulsory. An interpretation of the law, which from a hygienic and national point of view, was absolutely erroneous and misconceived, has brought it about that the clinics of Leningrad, Moscow, and other cities of Soviet Russia are overcrowded with women who demand that abortions be performed. The Government of the Union of Soviet Socialist Republics, therefore, feel induced to counteract the dangers of a steady decrease in the birth rate because of abortions, by means of an educational film.

The film which is being shown throughout Russia by order of the Moscow Government, has been sold abroad.

RECOMMENDS GIVING TO CATHOLIC CHARITY

St. Louis, Mo.—Rabbi Leon Harrison's Temple Israel here has distributed a recommendation to all its members that they contribute to a St. Louis Catholic charitable institution. In addition, the work of the sisters in charge is highly praised.

In the Temple Israel Bulletin a leaflet distributed periodically, the following notice appears.

"We gladly recommend to the charitably disposed in our congregation, the St. Mary's Infirmary, a noble Catholic charity at 1536 Papin Street. The consecrated women of the Catholic Sisterhood who manage this Infirmary are doing untold good, as they feed the hungry as well as care for the sick. "Any money that our people may care to spend in forwarding this work of mercy will be well bestowed."

CATHOLIC NOTES

Indianapolis, Ind., Feb. 4.—The Indiana Senate has passed the Dickerman bill which would provide that Public school authorities may release pupils for two hours a week to receive religious instruction. The vote was 29 to 19.

Chicago, Jan. 29.—Six sons were pallbearers at the funeral of Mrs. Catherine Flynn, wife of Thomas P. Flynn, vice-president of the National Council of Catholic Men, who was buried from St. Bernard's Church here on Wednesday morning.

Chicago, Feb. 7.—The Appellate Court here has reversed an order of the Circuit Court directing Dr. H. N. Bundesen, Health Commissioner, to issue a license for the establishment of a birth-control clinic. In effect, this decision of the Appellate Court practically prohibits establishment of such a clinic here.

St. Briec, France, Feb. 2.—A protest parade in which thirty thousand Breton Catholics marched as a manifestation of displeasure at the Herriot government's action in breaking diplomatic relations with the Vatican, was held here yesterday. General de Castelnau was among the leaders in the protest.

Baltimore, Md., Feb. 13.—The Archdiocese of Baltimore has spent more than \$4,000,000 in the erection of schools and about \$3,000,000 in the erection of churches in the last three years, the Most Rev. Michael J. Curley, Archbishop of Baltimore, told a gathering of laymen here this week. His Grace wants a parish school for every church.

Baltimore, Feb. 6.—The Academy and Convent of the Visitation, a landmark in this city for nearly a century, has been sold for approximately \$1,000,000 to make way for the erection of a modern commercial building in harmony with the neighborhood. A new Convent and Academy will be built on a site in the residential section acquired several years ago.

Zagreb, Jan. 25.—The Katolicki List, of this city, one of the two oldest newspapers in Yugoslavia, has completed seventy-five years of existence as the champion of Catholic rights in this country. The first issue of Katolicki List appeared on Jan. 6, 1849. Of the other papers in Yugoslavia only one, the Narodne Novine dates back that far.

Breslau, Feb. 2.—Cardinal Bertram, Archbishop of Breslau, has just addressed a pastoral letter to all clergy in the archdiocese directing that women "whose clothing offends common decency" be barred from all church functions, including the sacraments of Holy Communion and Matrimony. The letter has been read throughout the archdiocese.

Milwaukee, Wis., Jan. 26.—In the future, Radio Station WHAD of Marquette University (S. J.) will be known as the Marquette University-Milwaukee Journal broadcasting station, according to announcement here. The Journal and the university have reached an agreement whereby both will combine in broadcasting programs of quality.

New York, Jan. 27.—A testimonial dinner to be tendered the Rev. William F. Cashin, pastor of St. Andrew's Church, this city, and formerly chaplain at Sing Sing Prison, by the Nightworkers' Mass Association, on Sunday evening February 15, at Hotel McAlpin, will be attended by a large number of prominent in State, judicial, Church and city affairs.

Cleveland, Feb. 14.—Negotiations extending over months, in which a Catholic pastor here sought acceptance of his parochial school pupils as students in certain classes in a Public high school, have just closed with all of the Catholic points admitted and requests granted. The pupils have been admitted by the High school, with full privileges. The action establishes a precedent in Cleveland.

New York, Jan. 30.—The Nocturnal Adoration Society, Mr. Justice Manton presiding at last night's reception, enrolled more than one hundred new members. Cardinal Hayes spoke words of gratitude and encouragement and gave Benediction. The Fathers of the Blessed Sacrament founded this Society here in 1903. Each member spends one hour a month adoring the Blessed Sacrament at night between 8 p. m. and 8 a. m. The hours for each are designated according to a schedule.

Cincinnati, Feb. 5.—Mrs. Helen S. Jackson, Toledo, Ohio, anti-Catholic lecturer, was found guilty of a charge of disorderly conduct, by Mayor Louis H. Nolt, of Norwood, who tried the case. In his decision, read in the Norwood Police Court, a fine of \$35 and costs was levied against the woman, and she was also sentenced to fifteen days in jail. On account of the defendant being a woman, and this being her first offence in Norwood, the jail sentence was suspended. The woman's attorney will take an appeal.