

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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EVEN BY REVOLUTIONARIES IN MEXICO

ARTICLE VI.
By Eber-Cole Bryan
(N. C. W. C. News Service)

Two important facts stand out prominently in the history of education in Mexico.

First; despite the efforts of every revolutionary government to monopolize education, none of them has violated parental rights by laws compelling children to attend official schools exclusively.

Second; the war against religious schools has resulted in a decrease of educational activity; a loss in the number of schools; a marked increase in illiteracy; and a deterioration in the quality and a diminution in the number of schools for higher education; including professional and technical institutes.

FOUR EDUCATION PERIODS

Education in Mexico may be divided into four distinct periods. First; there are three centuries of constructive development to 1810. Second; seventy years of destructive efforts which succeeded in wiping out completely the entire educational establishment inherited by the republic from the Spanish regime. Third; a period of reconstruction from 1850 to 1910. And fourth; the destructive period still in progress.

The fragmentary data, much of it incidental, that have survived the past century of destructive revolutions, indicate that educational facilities in Mexico were numerous and efficient during the Spanish rule. It appears that individuals were free to establish schools. One example is that of the College of San Diego, for girls, in Guadalajara; it was begun, at about the opening of the eighteenth century, by a poor woman who took poor girls into her home where she taught them the three "R's" and domestic duties. In 1707 the bishop lent his aid. In 1712 a clergyman bought a plot of ground and erected a suitable building. This building was sufficiently large to serve Juarez as a military hospital, after he had closed the schools and confiscated the property. That there were public schools is evidenced by the incidental mention of four such institutions being established in 1765 in Guanajuato with 854,000 taken from the confiscated properties of the Jesuits who had been expelled in 1767. The activities of the bishops in educational matters is evidenced by the mention of the Archbishop of Mexico (1722) establishing schools in every town in the Huasteca (a district in northern Vera Cruz) and paying many of the teachers himself. In 1785 the Bishop of Sonora had just completed his pastoral visit during which he had established 7 primary schools, 2 grammar schools, and a college among the Yaquis. If the Archbishop of Mexico could go so far afield in establishing schools it is evident that these necessities were not greatly lacking nearer home; and if the Bishop of Sonora could be as diligent on the distant frontier among the Yaqui Indians, it is evident that the populous and healthy dioceses in the central part of the country were just as active in proportion to their population and resources.

MANY INDIANS TRAINED

Schools were early established by the friars for the Indians, and the Indian college of Santa Cruz was established in 1534. The printing press was imported shortly after and books were printed in the native languages because, so the Bishop said, "there are so many who know how to read." The magnitude of the Indian primary schools is indicated by that established and conducted by Pedro de Gante which cared for some thousand pupils. Similar schools were conducted in connection with every mission. A report dated 1570, covering the Franciscan missions in the Archdiocese of Mexico, shows that a population of approximately 750,000 Indians were cared for by 51 missions with an average of three friars in each. At each mission there was a school with as many as 1,000 in attendance. The secular priests also conducted schools. Speaking of the Yaqui Indians, during the last quarter of the sixteenth century, Mendietta says: "they now know how to read in their own language, and many of them in ours." Beside every church there was a school. And in every town there was a church.

The University of Mexico was begun in 1563 and officially opened in 1563. The study of medicine was begun in 1576, two hundred and four years before such a study was known in Harvard. The study of anatomy was begun and dissection practiced in 1661, eighty-six years before William Hunter opened the first school of dissection in England. Humboldt visited Mexico in 1803, and regarding the educational institutions in Mexico he says: "The capital and several other cities have

scientific establishments which will bear a comparison with those of Europe." And again: "No city of the new continent, without even excepting those of the United States, can display such great and solid scientific establishments as the capital of Mexico."

U. S. MINISTERS TESTIMONY

Joel Poinsett, first American Minister to the newly born Mexican republic, declared: "Most of the people in the cities can read and write." This was after nearly a generation of revolutionary conflict had made education a luxury increasingly difficult to obtain.

The educational policy embodied in the present Mexican constitution was formulated by the radicals who ousted Iturbide and took possession of the government in 1824. It is the lineal descendant of the ill-considered policies of the Bourbon Kings of Spain and the Spanish radicals.

In 1767 Charles III. expelled the Jesuits from his dominions. In Mexico they numbered 528. They had been engaged in conducting colleges, and in missionary work among the Indians around the Gulf of California. In 1804 Charles IV. ordered the transfer to the Crown of all the invested funds known as Pious Funds. These were miscellaneous funds applied to a variety of pious and charitable purposes; a great many of them were scholarship funds. The total amounted to \$44,500,000. The endeavor to convert this sum into cash forced the foreclosure of the loans made, and this threw so large a number of properties on the market at once that values retreated rapidly toward the zero mark. The distress caused by this act compelled the government to desist from its purpose after some \$10,000,000 had been converted. The government promised to pay interest and repay the sums taken; it bequeathed this promise to the republican government, which naturally failed to fulfill it.

In 1812 the Spanish radicals adopted a constitution, not greatly dissimilar from the present one governing Mexico, but this and its authors went into eclipse with the downfall of Napoleon. In 1820 a barrack revolution in Spain returned the radicals to power, and with them their dreaded constitution. It was this act which precipitated Mexican independence. During the short time that this constitution was operative in Mexico the Jesuits, who had been permitted to return, were again expelled; the Belimitas, Hipolitos, and Juaninos, likewise were expelled to leave. The Belimitas conducted primary schools in addition to their hospital work; the Hipolitos cared for the demented; and the Juaninos conducted hospitals for the poor.

GOVERNMENT SEEKS SCHOOL CONTROL

The policy of the republican government aimed at control by the government of the Church establishment and the nationalization of all properties belonging to civil and religious corporations. The Mexican hierarchy made a determined and successful stand against the political control of the Church by the State, but were unable to protect the educational and beneficent institutions of the country and their properties.

The expulsion of the Spaniards, under the most revolting circumstances, involved a considerable number of Spanish friars. This was particularly unfortunate for the poor of Mexico, whose children had been educated by these friars. A number of schools thus were necessarily closed.

The laws of 1833, which placed the appointment of the parish priests in the hands of the State, also prohibited the clergy engaging in any educational enterprise. Steps were also taken to confiscate all the properties and endowment funds belonging to the numerous educational and beneficent institutions in this country.

The efforts to carry out this policy caused widespread protest and much rioting. Santa Anna took the strange but effective course of fomenting a revolution against himself to oust the faction that had placed him in power. From this time on the struggle resolved itself into repeated attempts by the defeated faction to regain power, while those most interested in preserving the existing order and protecting their properties failed to take the necessary steps to do this. The triumph of Juarez due to the armed intervention of the United States government, resulted in the full realization of the attempts previously made. The numerous educational and beneficent institutions were completely destroyed and their properties and remaining funds confiscated. The buildings were devoted to various public uses, or were sold to private parties, or were allowed to fall into ruin. The government attempted to establish and maintain some schools but its efforts were largely nullified by lack of funds due to the general impoverishment of the people.

Regarding this phase of the subject, Justo Sierra, minister of

education under Diaz, and strongly opposed to the Catholic Church, had this to say:

"The laws of December 12th and 14th, of 1872, completed the confiscation of the endowment funds which had been created to support the educational institutions of the republic.

"The great private foundations, which had accumulated through three centuries, were swept away and no other created to replace them.

"The wealthy Spaniards had been one of the greatest sources of these endowment funds, and as the Spaniards were expelled in 1828 that fount was definitely closed.

"The attacks upon wealth, and particularly upon the clergy completed the work of preventing any further donations for the support of educational institutions, and, as the government itself was penniless, the result is obvious."

SCHOOLS PROSPER UNDER DIAZ

The tolerant policy of Porfirio Diaz permitted the establishment of Catholic schools and beneficent institutions. The introduction of American capital into the country finally brought an era of remarkable prosperity, and the Mexican people were able to establish a large number of such institutions. As the private schools increased in number and efficiency the government schools were compelled to follow, but the government officials used the subjects studied as a means to undermine the religious faith of the pupils; the natural sciences, history, civics, and even mathematics were so treated as to bring religion into contempt. In fact, the public school teachers carried on a constant propaganda against religion. Those studying in private schools found many difficulties in securing the licenses necessary to the practice of any profession.

According to the report of the Congress on Primary Education, published 1911-12, the primary schools and pupils were as follows: 9,692 Public primary schools, 2,726 private primary schools, 12,418 total; 698,117 pupils in Public schools, 191,392 pupils in private schools, 889,509 total.

Unofficial estimates place the number of pupils in private schools as above 300,000. According to the report cited the private schools in the State of Jalisco accounted for 61.4% of the average attendance. This State had a population of 1,202,802 in 1910. The private schools numbered 518 with an average attendance of 45,099.

FOR OBVIOUS REASON THE MEXICAN CATHOLICS EXERCISED CAUTION AND RETICENCE IN GIVING OUT INFORMATION REGARDING THEIR EDUCATIONAL ACTIVITIES, BECAUSE THESE ACTIVITIES EXCITED THE DANGEROUS ANIMOSITIES OF THE RADICALS. TO PLACATE THIS RADICAL ELEMENT PORFIRIO DIAZ FOUND IT NECESSARY FROM TIME TO TIME TO RAID DIFFERENT EDUCATIONAL ESTABLISHMENTS MANAGED BY CATHOLICS.

CARRANZA TRIUMPH DISASTROUS

The revolution headed by Carranza wiped out all these institutions. In 1910 the schools in the Federal District appeared as 442 official and 235 private, January 1, 1920, there were only 176 official schools and no private schools.

The president of Mexico recently has declared that Mexico is 65% illiterate. According to the judgment of many observers the figures of previous administrations thus estimate is very conservative. Considering that a number of schools existing in 1910 have been closed it is obvious that those reaching school age since then have had fewer opportunities to obtain an education than were previously available. It is obvious, therefore, that the percentage of illiteracy in 1923 must, of necessity, be greater than in 1910.

Figures for illiteracy in Mexico, as evidenced by President Obregon's estimate, must be accepted with some reserve. They are useful, however, in a general way, for purposes of comparison.

The Minister of Education reported the illiteracy, in 1851 as 75%. The marked education in school establishments, that had been effected in the thirty years previous to that date, makes it clearly apparent that the percentage of illiteracy in 1810 must have been very much less. The revolutionary activities during this period; the lack of funds for official schools; and the extinction of private schools, raised illiteracy to 98% in 1870. The peace and security that returned after that date together with the unusual prosperity, reduced the illiteracy to 86% in 1884; 80% in 1890; 76.3% in 1900; and 70.6% in 1910.

TEACHERS WHO CANNOT WRITE

The present rate of illiteracy is explained in part by the officials themselves in their official publications. The school system in Yucatan was declared to have broken down because persons wholly incompetent had been employed as teachers. Some, indeed, had "asked the financial agent to sign their receipts for them." Various circular orders published in the official

bulletin directed school teachers to act as spies on employers of labor and to propagate the revolutionary spirit in their pupils. One circular contained the declaration that "Religion is Ignorance and as The Revolution Triumphs God Wanes." Only recently the Normal school of Zacatecas was closed, so it was officially declared, because "it had arrived at the highest grade of indiscipline and immorality."

ENEMY OF BIGOTRY

PRAYERS OFFERED UP IN CATHOLIC CHURCHES FOR LATE PRESIDENT

(By N. C. W. C. News Service)

Washington, August 3.—Stunned by the unexpected news of the death of President Harding in San Francisco, officials and residents at the National Capital are making sorrowful preparations to pay final tribute to the nation's Chief Executive.

In the churches, where a short time ago there were prayers for the President's speedy recovery, petitions are now being offered up for the soul of the departed. At all the Masses in the Catholic Churches of the city today, thronged with First Friday communicants, special prayers were recited for the President.

Many times in his public utterances President Harding took occasion to express his disapproval of the efforts of various individuals and groups who attempt to promote religious and racial bigotry in the United States. He wholeheartedly detested such attempts to divide American citizens into conflicting factions and openly expressed his feelings whenever the opportunity offered.

One of his most notable statements of this character was that made in March, 1922 when he declared: "In the experiences of a year in the Presidency, there had come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish."

On that occasion the President went on to say:

"There is no relation here between Church and State. Religious liberty has its unalterable place, along with civil and human liberty, in the very foundation of the Republic."

Again in his speech at the unveiling of the Alexander Hamilton statue here last May, President Harding declared:

"We have our factions challenging both civil and religious liberty and unless both are made everlastingly secure, there can be no real human liberty."

When the Ancient Arabic Order, Nobles of the Mystic Shrine, met in Washington for their annual convention last June, the President, a member of the organization, took occasion in his address to the convention to warn against the use of any fraternal organization for purposes of conspiracy against other groups of citizens. While he mentioned no names it was generally understood that he referred to the Ku Klux Klan when he said:

"Secret fraternity is one thing, secret conspiracy is quite another."

In every worthy order," he continued, "the principles of civil and religious liberty, justice and equality are taught in lecture and obligation. A respect for the rights of others, the very essence of fraternity, is stressed everywhere, until the rule of justice is the guarantee of righteous fraternal relationship."

And then referring to the misuse of fraternal organizations to spread bigotry and hatred, he said:

"This isn't fraternity, this is conspiracy. This is not brotherhood, it is the discord of disloyalty and a danger to the Republic."

When a Solemn High Mass was celebrated in St. Patrick's Church here last January for Gabriel Narutowicz, assassinated President of the Polish Republic, President Harding attended. He was accompanied by Vice-President Coolidge who now succeeds to the post of Chief Executive, by Ambassador George Harvey, and by his military and naval aides.

TELLS PROTESTANTS TO COPY CATHOLICS

Melbourne, Australia, July 2.—The recommendation that Protestants in Australia follow the example of Catholics and establish schools of their own was voiced by Sir William McPherson, Acting Premier of Victoria, in an address at a Methodist church here. His statements have created a sensation.

The speaker pointed out that besides paying for the State schools where, because of legal restrictions, instruction must be "free, secular and compulsory," the Catholics of Australia have been constructing and equipping their own schools for more than fifty years. His remarks followed a discussion of the increasing prevalence of crime which has excited considerable alarm recently.

ENGLISH CATHOLIC SUMMER SCHOOL

London, August 1.—A notable series of lectures was given this year at the annual summer school of the Catholic Social Guild, which was held at Ruskin College, Oxford and attracted Catholics from many foreign countries as well as from England, Scotland and Wales. Included among the visitors were Father Valdes Owech, S. J., from Czecho-Slovakia, Father Guitton S. J., of the Action Populaire of France; Herr Aughren from Switzerland and Miss Molloy of New York.

Perhaps the most profoundly learned of the courses given that by Father Keane, S. J., one of the most brilliant members of the Jesuit college at Campion Hall, who lectured on the subject of Ethics.

Equally profound, though more richly colored with romance, was the course on Medieval History, given by Mr. W. E. Browne, who, although a Catholic occupies a high post as Lecturer in History at one of the secular universities of Scotland. In a land such as Great Britain, with rich monuments of the Catholic past abound on all sides, a course on Medieval History is one that seldom fails to make the widest appeal. Mr. Brown is one of the lay specialists in history, appointed by the Scottish Hierarchy to take part in the preliminary work of the Cause of the Scottish Martyrs.

Mr. Brown, Vicar General of the Southwark diocese, whose parish contains more than its fair proportion of slums, lectured on Urban Land Values in Relation to the Housing Problem, which is a topic of nation-wide interest in view of the acute discomfort prevailing through lack of houses. The Monks of the Order of the Most Holy Trinity, who were the original owners of the land in hand the subject of Urban Land and the unearned increase on it. Mr. Brown argued that owners of land in townships should be compelled to declare its value, and on that declaration be made to pay taxes.

Socialists and Communists are more or less in agreement in this matter, but Mr. Brown opened up a point of view which the holders of Socialist theories have left untouched. This is that it is necessary to distinguish between values which have been created by the owner or owners sinking capital in that land, and values which have come about solely by the growth of towns or establishment of industrial centres.

On the Sunday during the course the members attended High Mass in the beautiful church of St. Aloysius, at which a fine sermon on Catholic social action was delivered by Father John Baptist Reeves of the Dominican Order, and a very stalwart champion of Catholic social action. Oxford is rather quiet just now, with all the colleges closed for the long vacation. But it is of interest to know that during term time on an ordinary day Mass is offered at no fewer than sixteen separate altars within the confines of the university part of the city.

Also, and this has nothing to do with the Summer School, not very long ago two communities of nuns, one of Dominicans the other of Carmelites, were canonically enclosed in Oxford.

RENE BAZIN RECEIVES HONOR FROM POPE

Paris, July 27.—It is reported from Rome that the Holy Father has raised to the dignity of Grand Cross of the Order of Saint Gregory the Great, the famous French novelist, Rene Bazin, a member of the French Academy and honorary president of the Corporation of Christian Publicists and of the Confederation of Catholic intellectuals.

Rene Bazin is the author of many works which have become deservedly famous. Among others are: Les Noëls, La Sarcelle Blanche, De Tante Son Ame, Donatienne, La Terre Qui Meurt, Le Ble Qui Leve, Les Oberles, La Vie du Pere de Foucauld.

He is distinguished for his portrayal of the lives of the humble, the tillers of the soil and of servants.

MEXICAN PRELATE DIES

Washington, D. C., July 30.—The Most Rev. Francisco Mendora, Archbishop of Durango and one of the most prominent members of the Mexican hierarchy, is dead, according to dispatches received here.

Although no cause was given for the Archbishop's death, it is known that the last few years of his life have been saddened by attacks made against the Church in Durango by its enemies, which resulted in the enactment of a law limiting the

number of clergymen permitted to officiate in the State to twenty-five. The law caused great indignation and Catholics immediately organized demonstrations of protest. Archbishop Mendora himself issued a pastoral letter on the subject.

As a result of a protest made by Catholic organizations against the law, street rioting, in which ten persons were killed and seventeen were injured, occurred in May.

There are reported to be close to three hundred Catholic priests in Durango and the severity of the law is such that it will mean a practical suppression of the major portion of the activities of the Church in that State.

TRAITORS ALL

Prohibition Commissioner Hayne's article in Saturday's Times was particularly useful and informative. It reduced a favorite Anti-Saloon League argument to the absurd, so thoroughly that it seems possible to hope that we shall hear less of it in future. If these gentlemen like to fill their own bellies with the east wind, let them; persons of different tastes ask no constitutional amendment to interfere with their dietary preferences. But let us hope that they will give up the attempt to pump the east wind into the rest of us.

Mr. Hayne's article deals with what he calls the Dreibund of Defiance—the former manufacturers and sellers of liquor, the bootleggers and "the organization for propaganda against the law and the Constitution." So far as can be gathered, Mr. Hayne holds that these three groups work in close relation. "It is one mess of meat and drink." And the worst of it is "the spirit of nullification and of treason."

Caught in this web of iniquity are many good men, great men, but deluded men, some of them undoubtedly insane men. There is no other explanation for the man of once mighty intellect who cannot see that to cripple or repeal the enforcement laws is to nullify the Constitution of the United States, and that to advocate such a course is the essence of treason.

Every law passed by Congress must be within the Constitution if it is to stand the test of Supreme Court approval. Thus it appears that any alteration in any law is nullification of the Constitution. Whoever proposes to change any of the statutes of the United States is guilty of the essence of treason. It would be pointless to observe that prohibition enforcement officials are notoriously careless of all portions of the Constitution except the Eighteenth Amendment. No other part of the Constitution counts. Treason lies simply and solely in disagreement with the Anti-Saloon League.

We wonder how Commissioner Hayne will escape the notice of that body's inquisition for his careless admission, a little further down, that the bootleggers want the Volstead act to remain unchanged. It is good enough for them now. Accordingly, they must be the most loyal and least treasonable of citizens, even if they do occasionally violate a few other statutes. Other statutes are as inconsequential as what we used to call the constitutional guarantees of the rights of the citizen. Mr. Hayne rudely insults this Sacred Band by accusing them of collaboration with the "nullification propagandists" who want the law changed. "All such work together to build up a spirit of lawlessness and discontent with the present order of things." There is no discontent with the present order of things among bootleggers.—N. Y. Times.

PRESIDENT PRAISES K. OF C.

Canadian Press Despatch

Montreal, Aug. 5.—A tribute from President Calvin Coolidge of the United States was received through William C. Prout, State Deputy of Massachusetts at the 41st supreme international convention of the Knights of Columbus today.

Mr. Coolidge said: "The Knights of Columbus is in every sense a patriotic order. You have established great war charities, you have helped to fill the national treasury with your contributions to the various Liberty loans, and you have sent your dearest and best to bear the heat and brunt of battle. Your men have served nobly and well in the army and navy. Your order has ever shown its steadfast devotion to American principles and American ideals."

"You are Knights of Columbus, a name of great significance, representing not only a great discovery, but the eternal principle of all discovery and progress. When all the world doubted, when his own followers sought to turn back, he sailed on. Your noble order resists all evil counsel, supporting every patriotic cause, following the truth at every hazard, exemplifying anew the eternal principle that 'the truth shall make you free.'"

CATHOLIC NOTES

Valencia, (Spain) July 26.—More than 7,000 children received Communion in the cathedral on the day known as the "Feast of the Children." The Bishop of Fessea pontificated at the Solemn Mass.

Madras, India, July 25.—The Archbishop of Madras has invited the Norbertine Fathers to take up missionary work in this diocese and already a group of priests has started from the Abbey of Heeswicht, in Holland, bound for India. The Norbertine (Premonstratensian) Order was founded in the year 1120.

Salamanca, Spain, July 25.—Reverend Father Mauricio de la Cruz recently appeared before the Judge of Instruction and delivered to him 236 Railway Bonds worth 500 pesetas each. The bonds, representing a total of 118,000 pesetas had been given to the priest by a penitent in the confessional who had stolen the bonds from the district of Jerte some time before.

Rome, July 26.—On the Feast of Our Lady of Mercy, an unusual ceremony took place on the square in front of the church of that name. Following the religious ceremonies a large crowd gathered outside the church, and in the midst of great applause a large bonfire was built of obscene books and periodicals. Deputy Cingolani, of the Popular Party hailed the event as another sign of the great spirit of regeneration which is inspiring the Italian people.

Paris, July 27.—The Government has received 2 more requests for authorization from religious congregations which desire to open establishments in Paris. The Dominicans wish to open a house for the recruiting of their foreign missions and the Sisters of Saint Vincent de Paul desire to open another orphanage. The Minister of the Interior referred the requests to the Municipal Council of Paris. The Council voted favorably on both requests.

El Paso, Texas, August 6.—A bill which would limit the number of Catholic priests in the State of Chihuahua to seventy-five, has been vetoed by Governor Enriquez. The bill is similar to the one recently passed in Durango, which limited the number of priests to twenty-five. Governor Enriquez, in his comment on the bill, said that it was both unpatriotic and unconstitutional and that it would deprive Mexicans of the privilege of worshipping as they pleased.

The diocesan council of the Apostleship of Prayer of Madrid recently decided to make annual commemoration in solemn manner of the consecration of Spain to the Sacred Heart of Jesus, consummated May 30 in the year 1919 by His Majesty, the King, assisted by the royal family and the Spanish Episcopate. The sad condition prevailing in many parts of the world at the present time has induced the council to adopt this resolution to be carried out on the summit of the hill known as the Madonna of the Angels.

London, July 30.—St. Edmund's College at Ware, which besides being the Westminster diocesan seminary is also a general college for Catholic youth, is fast becoming—says Cardinal Bourne in a recent address, what the great colleges of Winchester and Eton would have been if the English nation had not apostatized from the faith in the 16th century. For St. Edmund's is an ecclesiastical seminary, with the accompaniment, under full safeguards, of a school for boys destined for professional or commercial life and not for the priesthood.

London, July 26.—A band of thieves, all small boys, has been discovered in London following a series of church thefts and fires. The boys were the cause of the fires which have broken out recently in ten Catholic churches in the southern part of the metropolis. In all cases the fire was started in the same manner. Gaining access to the sacristy by fording a window, the boys poured oil or some inflammable liquid on the sacred vestments in the cupboards and then set fire to them. The leader of the band was a boy fifteen years old. He has been sent to a house of correction.

Quebec, July 26.—The cornerstone of the new Basilica at the Shrine of St. Anne de Beaurup was laid today in the presence of a crowd estimated at 15,000 persons. A Solemn Pontifical Mass celebrated by the Right Rev. A. O. Gagnon of the diocese of Sherbrooke, opened the ceremonies. The prelate wore ancient vestments presented to Canada in 1666 by Anne of Austria. A chalice used in the celebration of the Mass was one that was first used in 1660. Eight cures were reported among the crowds attending the ceremonies at the Shrine. Among them was that of Stephens Motherway, World War veteran of Springfield, Mass. He has gone on crutches since he was wounded during the War. He left his crutches at the Shrine.