

The Catholic Register

"It is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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PRICE FIVE CENTS

MATTERS OF MOMENT

Good Work of Cemetery Committee—St. Michael's Need of Permanent Care—Schools and Scholars.

It will be noted elsewhere in this issue that the committee in charge of cemetery affairs have just held their annual meeting, and that a good deal of work in the cause upon which they are engaged is reported. It may come as somewhat of a surprise to many that such a committee exists or is even necessary. We are so apt to take things for granted that we often imagine they come about by magic or by inspiration, when in reality they are the result of the work of a few arduous though quietly working individuals. The case in point illustrates this. Mount Hope, the new cemetery for the Catholics of Toronto, though but a late acquisition, being only of a few years' standing, is now, thanks to the painstaking and sympathetic few who had its formation in charge, one of the most beautiful and well kept spots of the same nature in Canada. There are no neglected places in its territory and no incongruous associations present themselves to irritate the visitor. Smoothly rolling and well kept surfaces present themselves everywhere, and withered portions are not accentuated by the verdure of others, the entire ground being under a sufficient and well-regulated system of water-works, which keeps a pleasing uniformity in every part of this latest accession to "God's Acre."

Another point, too, in connection with Mount Hope is the very accurate and business-like way in which an inventory in connection with the work of the cemetery, is maintained. A map of the grounds is in possession of the authorities and may be seen at the neat little office at the entrance. On the map every inch of ground is accounted for and marked, and when a plot is sold note of same is kept in so detailed and exact a way that it is almost impossibility that trace of the exact spot where burial is made can be lost. This is something not common, because in many instances, unless a grave is marked in some way, a few years or less often suffice to obliterate altogether any accuracy as to the spot where perhaps some one loved most dearly has found a last resting place. This accurate accounting is likely more necessary now, when according to the latest plans in places of sepulchre, not even a mound with its covering of green turf gives indication of the office of mother earth. The level over which the roller may run without obstruction claims preference, and utility gives place to sentiment. Perhaps and probably this is best, for this ensures that even many who in life were "too poor for any to do them reverence," in death have sepulchre of the exact same nature as those surrounded in every vicissitude by all the love and luxury which life offers.

Noting Mount Hope and its promising condition in the matter of being looked after, draws us most naturally to St. Michael's. Here after all is where the thoughts and affections of the by far greater number of Toronto's Catholics are centered. Here is the place which has been and is the Calvary of many crushed and heart-broken souls, and here, too, when time has somewhat healed the wounds of grief, many find a taste of Zion in loving communion with the souls of those who once thrived with the vitality of life and love, but are now the silent tenants of the many streets of the sacred precincts. Now what provision is made here for the future care of this place so dear to many? In a few years those who at present take individual care and meet the expense of maintaining their plot in order, will themselves be amongst the silent sleepers, or even before that, will have forgotten, as too often happens, the place once watered with bitter tears. Even so, humanity at large is called upon to keep decent the resting-place of those "temples of the Holy Ghost," awaiting the trumpet call to immortality.

This does not mean that St. Michael's is neglected by the committee. They do what they can, but that is little in comparison to what is necessary. The watering of the large area is done under the arduous and crude conditions of pioneer days, and old monuments break or fall there is no provision, apparently for repair or removal. Many graves are obliterated and lost in the tangled grass of long growth and the many beautifully kept plots and handsome monuments are marred by the sad neglect of those adjoining. Is there no way of raising a fund to put the old cemetery in perfect condition and guarantee its permanent care?

In asking the above we make no claim to originality of thought. The idea is not new by any means. We are quite aware that it has been and is the desire of many that something should be done. If we remember rightly meetings have been held to see what could be arranged. The present committee are anxious to comprehend a renovated and permanently beautiful St. Michael's in their jurisdiction, but how to bring this about is the puzzle. Of course the only drawback is that of finance. Sufficient money in hand, everything else would be easy. It is only with the idea of bringing the thought to many, and not with any claim to initiation, that we lay the matter before our readers. Why not all who have interests at St. Michael's, and this means the great majority of our city's Catholics—awaken to activity in the subject and see what plan could be agreed upon.

In the matter of memorializing their dead by mark or stone, it is, of

course, a delicate thing to make any suggestion. There are, however, some generally conceded ideas to which true Catholic taste points, that might help to a solution in the present instance. If some who spend perhaps a few hundred or a thousand dollars in erecting a huge and often vulgar bulk of stone, that possesses nothing either artistic in design or Christian in purpose would content themselves with a small slab and cross, and put aside the difference between the price of this and the cost of the aforesaid ponderous monument, a fund would soon be established, to keep in perpetual decency and order the entire cemetery. This after all would be to the interest of those who thus acted, for if something of the kind is not done a few years will be sufficient to consign even their grandest monuments to oblivion. The new cemetery will claim the attention of the present generation, and it not kept in general and continuous order the old ground will soon cease to have any attraction. Our civilization is judged by our respect for the dead. The establishment of a fund for the perpetual preservation of St. Michael's would testify that our Catholicity and civilization are keeping pace.

To-day we have the re-opening of the schools and thousands of the little ones are already established in the place they will occupy during the coming term. Despite the warnings and admonitions from pulpit and press there are doubtless many who are still lagging. There are, unfortunately, some parents who imagine a day's absence here or there and especially at the beginning of the term, does not count. Never was there greater mistake than this. The days of the school year are like the chain so often quoted, every link of which is necessary to its entirety, length and strength. The school programme of studies embraces certain lessons and lectures which lead from one to another in a graded series, to miss any one of which is to lose a connecting link that can seldom be picked up at any other than the time laid aside for its particular study. In every home where the interests of the children are at heart, it will be a precept laid down for the year's guidance that on no day of the school year will any child be absent unless unavoidably so.

In every school there are some marked, both by teacher and pupils, as laggards. Despite rules that would do credit to the Medes and Persians, those lagging pupils will come to school late. They will have excuses 'tis true, but excuses so lame that they only add to the irritation of their late coming, and the same laggards are usually burdened by an environment of untidiness and lack of neatness that are an eyecore to the order-loving teacher and have a deteriorating effect upon the class. In such a case the fault is seldom with the child, it lies with the home. If those who conduct the household wish good results from the present year's work, they will see that promptness with regard to time shall be amongst the things attended to in the coming weeks. Promptness begets an alertness that tends to neatness.

The success of the schools in the past few years has had an encouraging effect upon all concerned. It may have been that in some years preceding, results were as good though they were not known to be such. Now, however, that public testimony has been given to the efficiency of our teaching and the capabilities of our pupils, the results are beneficial in more ways than on the pupils themselves. Curiously perhaps, the greatest effect is on the parents. The iterated and reiterated expression of the success of the children has told on the parents, who before indifferent in many instances, are now evincing great alertness in proclaiming the merits of all and everything that tends to evolve from our schools pupils of whom all may be justly proud. Nothing succeeds like success, and the awakened enthusiasm and interest of these before indifferent guardians, will tend to helpfulness in the present term.

A goal which might be profitably kept in sight is that of timing the school period not at the fourteenth birthday, but at as many more afterwards as circumstances will permit. Especially should this be made the case with the boys of the family. A boy at fourteen is only beginning. To have any chance to rise his equipment must be much heavier than that acquired before his fourteenth year. We say "especially the boys" because while equal opportunities for boys and girls are rightfully theirs, it happens that in the case of length of school-days, the girl generally gets preference. As the education of the schools is now arranged, it is impossible for a child to have anything but the mere groundwork in the time compulsorily given to school attendance. Placing the attendance at school between the ages of five and fourteen does not by any means imply that such is sufficient; it only ensures a child being not altogether ignorant of the rudiments of scholastic training. An expansion of the idea that at least two or three years more should be added for even the ordinary vocations of life, is something that teachers, the pulpit and the press are trying to bring about.

The many fathers and mothers who literally fulfil the Scriptures, and by the sweat of their brow maintain their children in respectability at the schools and give them a chance of ascending sometimes even to the University, need no urging. The joy of their children's successes shall be theirs, and in the days of their understanding these children shall surround them with gratitude and love so strong that neither life nor death shall ever take it from them.

HIBERNIANS CONVENE

Finest in History—Progress Along All Lines Apparent—Mr. Frank J. Walsh, of Toronto, President.

(From our Ottawa Correspondent.)

Undoubtedly the most successful biennial Provincial Convention of the Ancient Order of Hibernians, since its establishment in Ontario, was that which was held in this city during last week. Not only were the visiting delegates royally entertained, but the committee sessions dealt with a large number of vitally important matters in the affairs of the Order.

The proposition to issue additional insurance of \$500 and \$1,000 was defeated, but it was decided to establish graded rates, in connection with the present policy of \$300.

Among the many resolutions passed were those favoring better representation for Irish Catholics in the Federal and Provincial Cabinets; that a Gaelic Chair be established in St. Michael's College, Toronto, as well as in Ottawa University; that the members of the Order assist in the revival of Irish industry by purchasing goods of Irish manufacture; that Irish history be taught in the Separate Schools of Ontario, and that the Provincial Board donate a prize for the best essay on this subject by any scholar of the schools wherein it is taught; that each strive as much as possible for the spread of the Gaelic language and Irish music; and that the caricaturing of the Irish race in the press, on the stage and otherwise, be discouraged by every member.

A resolution of confidence was also passed, in John E. Redmond and the Irish Parliamentary Party and the support of the Order in the struggle for Home Rule was pledged. Votes of thanks were passed to Mayor Scott, the Controllers and the City Council, for the splendid reception accorded the delegates; and to Rev. Father Harkin, of Montreal, for his assistance during the convention.

The election of officers proved a matter of decided interest, though it was but in accord with the systematic and enthusiastic manner in which the delegates worked throughout, not one subject being referred to the grievance committee. The new Provincial officers are: President, F. J. Walsh, Toronto, in succession to C. J. Foy, Perth, who was recently elected to the National Board; Vice-President, Jas. McLaughlin, Ottawa, re-elected; Recording Secretary, W. E. O'Meara, Ottawa, re-elected; Supreme Provincial Treasurer, E. McQuaid, Kingston, in succession to Allan J. Tobin; Insurance Secretary, Allan J. Tobin, Ottawa, to replace F. J. Walsh; Supreme Provincial Medical Adviser, Dr. Dwyer, Perth, in succession to Dr. J. B. Coughlin, Belleville, retired; Provincial Solicitor, C. J. Foy, Perth, who replaces F. J. Slattery, Toronto. The Provincial Chaplain will be elected shortly by the executive.

The members of the Ladies' Auxiliary, who were also in convention, received the hearty appreciation of President Foy, for the prosperous conditions attending the organization. In his report he recommended that this branch of the Order be given more latitude by the Provincial Board, in its management, and that Auxiliaries be established wherever possible.

The Provincial officers of the Ladies' Auxiliary for the ensuing term are: President, Mrs. M. Walsh, Ottawa; Vice-President, Miss T. Keenan, Sault Ste. Marie; Recording Secretary, Miss E. Chambers, Ottawa; Provincial Treasurer, Miss E. Cassidy, Ottawa; Insurance, Treasurer, Miss A. King, St. Thomas, Ont. The convention was opened by High Mass in St. Patrick's Church, at which His Grace, Archbishop Duhamel, assisted by Very Rev. Canon Sloan and Rev. Father Harkin, presided, while Rev. Father Newman officiated, Rev. Father Whelan, the pastor, also being in attendance.

Father Harkin delivered an eloquent sermon on Faith, taking as his text the words "Blessed is He Who Has Believed and Has Not Seen." "Faith first of all, is a divine gift, for, left to himself, man, no matter how great his intelligence, could never receive it," said Father Harkin, "for it must proceed from Almighty God alone. Man, in gaining Faith, must humiliate himself, but his greatest act in life is to acknowledge his God. It is a divine virtue; it reaches far beyond man's comprehension; it penetrates into even the very inmost recesses of Heaven itself."

Continuing, the reverent speaker dwelt upon the tests of faith, which the Almighty had applied to His people, as seen in the Scripture; the rich man whose flocks had been scattered, whose family had died, and who himself had become an outcast; Abraham, to whom had been given the Divine Order to slay his only son, he whom he had looked upon as the great son of posterity; and St. John the Baptist, who had entered gloriously into martyrdom. Yet in each of these was shown the strongest faith, "so beautiful that one would think it a picture of another world."

"Again, in the year 432, St. Patrick, imbued with that noble Faith, performed the dearest desire of his heart by spreading it East, West, North and South, throughout the whole of Ireland. And all this in sixty-one years! Surely this was the golden age for Ireland! But alas the sounds of praise to the Almighty were to be disturbed, and many years of persecution followed."

Father Harkin then outlined the wars and powerful persecutions against the Irish, which were only ended by the valiant efforts of King Brian Boru, whose standard was a cross. But, though the churches and chapels had been destroyed, the fight

for faith had been successful, and faith was still triumphant.

"Job, after his trials," continued Father Harkin, "was generously remunerated by God; Abraham had his greatest desire realized, to see his son mighty; St. John the Baptist found a glorious death, as did the other martyrs. Then, is it not possible that the Irish people, who for centuries have borne so much for their faith, shall be rewarded by obtaining that which they most desire, namely, self-government. I earnestly hope that His Grace, the Archbishop, will pronounce his blessing upon you with that desire. Archbishop Duhamel then pronounced his blessing upon all present.

On the following evening a civic banquet was extended the delegates, which proved a most happy event, the feature being a splendid address by President Foy, who declared that the Order was the oldest organization sanctioned by the Roman Catholic Church, and the largest, of one race and creed in the world. He strongly advocated the revival of Irish music and the teaching of Irish history. After outlining the brilliant history of the Emerald Isle and its present unfortunate condition, whereby it consisted of "a four million remnant of an eight million population," he drew forth prolonged applause, by declaring that though the Irishmen had been "persecuted and even brought to the gallows in their native land, they had nevertheless become lords and masters, in other countries where only ability held sway." In conclusion, Mr. Foy urged the perpetuation of the Irish national characteristics, until "one day the flag of Erin, with its golden harp, will float over a free and unfettered country."

Controller Hopewell, acting on behalf of Mayor Scott, extended a civic welcome to the delegates in an appropriate and harmonious address. Mayor Scott, on the opening day, spoke during a business session in St. Patrick's Hall, as did Mr. E. B. Devlin, M.P. for Wrignt County, Quebec; Rev. Father Cavanagh, Huntley, and Dr. Anthony Freeland of Ottawa.

The finances of the Order were pronounced satisfactory. Two cities, Toronto and Kingston, were proposed for the next convention and the latter was decided upon.

CONVENTION AT INDIANAPOLIS

(National Hibernian.)
The forty-sixth International Convention of the Ancient Order of Hibernians in America and the Ladies' Auxiliary is now a matter of history, but it has come fully up to the highest expectations of all who anticipated a great gathering of the representatives of the Irish race in America, and to the opinion expressed in these columns for several months past in the reports of the Indianapolis Committee of Arrangements.

The convention was undoubtedly the greatest so far held in the Order's history, both as to the number and the thoroughly representative and intellectual character of the delegates, as well as the intense interest manifested in the proceedings and the prosperous condition of the Order as shown in the reports of the National Officers, all of which indicated an era of prosperity and progress in the Order never before equalled.

The convention was calculated also to inspire the indifferent with the utmost enthusiasm, as a look into the faces of the 532 delegates of the men's organization and the 201 of the Ladies' Auxiliary reflected in all their splendor the representatives of a great race of people who have passed through the awful crucible of centuries of persecution and who have come through the ordeal in the full possession of the physical and mental faculties which made the Irish race famous for two thousand years.

Indeed, it was confidently said by some of the distinguished gentlemen, clerical and lay, who occupied seats on the platform during the days of the convention, that no race in the world to-day, other than our own, could present such a magnificent body of men and women, endowed with all the attributes of racial prowess, physical strength and wonderful oratorical ability.

The work of the Indianapolis Committee was a revelation; the manner of entertainment was superb in every detail. Chairman Maurice Donnelly and his corps of able and willing lieutenants, won the esteem of every visitor and delegate, and the kind and generous hospitality, coupled with the courteous compliance with every request, made the week spent in Indianapolis one long to be remembered by the delegates and their friends.

Even the street decorations surpassed all previous conventions in the elaborate display and the intensely Irish character of the color scheme, which, mingled profusely with the National colors of the Republic, everywhere pleased the eye and gave emphatic expression to the welcome extended to the scattered children of Mother Erin.

The National Officers and delegates had the officers and members of the local committees ever at their service during the week, and the arrangements for the convention, even to the smallest detail, were most admirably carried out.

Indianapolis is a great, big, beautiful city, typical in all its aspects of the boundless and mighty west, and inhabited by men and women large of heart and kind and hospitable to the stranger.

Our people there are honored and respected in every avocation of life, while the names of Maurice Donnelly, John H. Mahoney, P. H. McNelis, J. P. O'Mahoney, John Carroll, Capt. P. J. Kelleher, F. P. Bailey, Joseph W. Kenney, Capt. Charles L. Barry, Michael F. Casserley, James H. Deery, Paul Bonner and a legion of others stand for all that is honorable in the business, social and professional life of the city of Indianapolis and the great state of Indiana.

SUBJECT OF THE HOUR

Church Union—Letters From Lord Halifax on Much Discussed Question—A Comment Thereon.

The following correspondence in the Catholic Citizen, Milwaukee, of Aug. 22nd, is of interest, as it shows the earnest desire of some who are anxiously working, though still along mistaken lines, for "Church Unity." To the Editor:

I have written an extended article on the above subject, but, inasmuch as it does not yet seem an opportune time to publish it, I have concluded to publish the letter of Lord Halifax, on which it is based, and so much of the letter of the late Bishop Nicholson, as refers to that of Lord Halifax, which I had communicated to him.

Lord Halifax is president of the English Church Union, and in many respects he is the leading layman of the Anglican body in England. The Church Union is an Anglican society, the most important object of whose existence is the reunion of Christendom. I understand that it has a membership of some four thousand clergymen and one hundred thousand laymen.

It does not look for the mere reunion of diverse Christian denominations in a sort of Noah's Ark of doctrinal contradictions and religious inconsistencies, but seeks after that true Catholic unity for which our Lord prayed: "That they all may be one, as thou, Father, in me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent me." John xvii. 21, and which he foretold when He said: "There shall be one fold and one shepherd," xix. 16.

Any unity which would not include all the revealed truths of Christ and all the divine covenants of grace in their fullness, would be a curse rather than a blessing, and therefore an impossibility.

In the latter part of the year, 1895, on account of my earnest desire to assist this great work of Christian reunion, I entered into correspondence with Lord Halifax. A number of letters passed between us, and I also communicated the contents of these letters to Bishop Nicholson, at that time Anglican bishop of Milwaukee. One of these letters from Lord Halifax has seemed to me more important than the others, and it is this letter which I shall now publish. As a preliminary, I have again written to him and have asked his permission to publish it. This permission he has very kindly granted.

"Hickleton, Doncaster, Dec. 22, '95.
"Rev. and Dear Sir:
"I ought to have thanked you long ago for your very kind and interesting letter. It gave me great pleasure to receive it, and though the difficulties in the way of reunion are enormous, and from a human point of view, almost insurmountable—what God wills must be possible, and if He calls us to work for it, our duty is plain. If more approached the question in the spirit of your letter, peace would be nearer than unfortunately it seems at present. I think if there was one wish that I should desire granted, it would be the prolongation of the life of Leo XIII. Of course there can be no real difficulties as to questions of discipline—the point is, can such explanations be given of disputed matters of doctrine as may make reunion possible without either side being asked to assent to a contradiction of what has been authoritatively taught. It seems to me such explanations are possible, and that many of our differences are really due to misunderstandings. I enclose the copy of a speech I was making the other day at Norwich, which may illustrate what I mean.

"The auctoritas ex jure divino, of the Holy See, we ought, as it seems to me, to acknowledge, indeed, I do not know that the Anglican communion has ever denied it. Its jurisdiction in the sense which is often attached to the word of course we do deny, but on the other hand, there is a sense in which I suppose it might be accepted even by the least elastic of the Anglican clergy, and the question would be, is there a point discoverable which would satisfy what the Roman Church claims as of Divine right and by our Lord's commission for the Holy See—and yet not contravene principles common both to England and the East—but this is to begin a theological treatise. Pray, believe how grateful I am to you for writing and how glad I shall be if you will let me know anything which you feel I might usefully do in the interests of peace. I wish some Informal Conference could be got up between representatives of both sides. With all my best wishes for the coming Xmas, believe me very faithfully yours,
"HALIFAX."

In his speech in Norwich, to which he refers, he says: "It is not compromise that is wanted, but explanations on both sides. We do believe what separate us from one another are more apparent than real, and the others are the result of misunderstanding which fuller explanations might remove." I may say right here, that I believe the question of jurisdiction to which he refers in his letter and which he himself very probably understood, because he uses the expression, "as often attached to the word," can be explained easily to the satisfaction of all by the proper distinction between potestas ordinis and potestas jurisdictionis, and then by explaining the different opinions which can lawfully be held in the church concerning the latter.

I shall publish only so much of the letter of Bishop Nicholson as pertains to his opinion of the letter and position of Lord Halifax.

LETTER OF BISHOP NICHOLSON.

Milwaukee, Jan. 15, '96.

My Dear Father Fairbanks:

"I am very grateful to you. It has been only a pleasure to read Lord Halifax's letter. With his devout endeavors, and with his zeal I have the deepest sympathy. There is no doubt of the gross evils which come daily from this sad spectacle of a rent and divided Christendom. Nor is there any doubt that the kingdoms of this world will not become completely the Kingdom of our Lord and His Christ, till this happy end shall be gained by the one and united Body of Christ." For this I have worked, and hoped and prayed in all the twenty years of my ministry. It is a noble spectacle, that in our Anglican communion, Lord Halifax has felt moved to take so heroic a stand, and looking in the right direction. Let us give him our sympathy and our daily prayers; and all others like minded.

"Very sincerely, your friend,
I. L. NICHOLSON."

In the Anglican communion there are three parties working for reunion. The least promising is the one which looks on the Roman, Greek and Anglican bodies as branches of the same church which should try to compromise their differences. The second is that represented by Lord Halifax, which seeks reunion and unity with and through Rome as the great center of Christian unity. The third acknowledges the Pope as the infallible teacher of Christianity and Vicar of Christ and head of His Church. But its members advocate "corporate reunion," in such a way that while they are willing to make absolute submission to the teachings and authority of the Holy See, they wish to preserve a certain Anglican identity in much the same way as the United Greeks or United Armenians have preserved theirs. Therefore they look for certain concessions from Rome, principally an English liturgy and perhaps ordination conditionally, at least so far as the recipient is concerned.

The second and third parties have much in common. The chief representative of the third or Anglo Roman party in the United States, is The Lamp, published at Garrison, N.Y., whose open and avowed mission is union with the See of Peter. It is my opinion that this great movement for reunion advocated by both the last named representatives of the Anglican communion, deserves and should have much more active sympathy and encouragement from Catholics than so far it has received. Rev. Hiram Francis Fairbanks, Milwaukee, Wis.

BEHOLDS MIRACLES.

Indianapolis Priest Witnesses Marvel at St. Anne de Beaupre

The New World of Chicago gives the following account of miracles at St. Anne de Beaupre: Every Catholic is familiar with accounts of miracles wrought at the world-famous shrines, but to few is it given to be present as actual eye witnesses at a great miracle. To the Rev. James L. Carrio, pastor of Holy Angels' ch., Indianapolis, who has just returned from the shrine of St. Anne de Beaupre, near Quebec, Canada, was granted the favor of witnessing a miracle at the noted shrine.

Father Carrio was in the church Sunday morning, July 12th, when a young woman, Mile. Tegue, who had been for many years an inmate of the hospital for incurables, at Montreal, walked away from the church cured. The miracle was performed while the woman knelt at the communion rail, which she approached with the aid of the crutches, without which she had not walked for years, and only then with difficulty, as any movement caused her great pain, her disease being one of the spine which had been declared hopeless. For four years she had been under the care of the Sisters of the hospital. After receiving Communion she was conscious of a peculiar sensation in the region of the spine, and rising she walked away without the aid of her crutches. Father Carrio, who was in the sanctuary at the time, saw the discarded crutches lying at the altar rail, where they had fallen.

The following day Father Carrio, wishing to assure himself that the cure was complete, went to the hospital, where he saw and talked with Miss Tegue. Her spine was straight and she walked freely about the building. She readily consented to allow Father Carrio to make a snap shot, and walked unaided down the steps to the porch for that purpose. Father Carrio interviewed the Superior of the hospital who stated what the sad condition of the patient had been during the years that she had been under her care.

On the same morning Father Carrio was privileged to witness another miracle. A little child of five years, who had never been able to walk on account of an affliction of the foot, was instantly cured while her parents knelt at prayer in the church. Immediately afterward Father Carrio went down to the ecstatic parents and took the little one in his arms. Later in the day she was running in front of the church, overjoyed at her freedom of movement.

The biennial convention of the Ancient Order of Hibernians and Ladies' Auxiliary of Massachusetts was held at Lynn on August 25th, and was one of the most important and most largely attended for many years.