

ICK'S SOCIETY.—Estab-  
March 6th, 1856, incorpor-  
18, revised 1864. Meets in  
ick's Hall, 92 St. Alexan-  
et, first Monday of the  
Commit Monday of the  
Office meets last Wed.  
Officers: Rev. Director,  
Callaghan, P.P. President;  
r. Justice C. J. Doherty;  
F. E. Devlin, M.D.; 2nd  
J. Curran, B.C.L.; Treas-  
rank J. Green, Correspond-  
etary, John Cahill, Rec-  
secretary, T. P. Tenney.

ICK'S T. A. & B. SO-  
Meets on the second Sun-  
very month in St. Pat-  
ll, 92 St. Alexander St.,  
Management meets in  
the first Tuesday of every  
8 p.m. Rev. M. J. Mc-  
Rev. President; W. P.  
st Vice-President; Jno.  
g, Secretary, 716 St. Au-  
et, St. Henri.

T. A. & B. SOCIETY,  
1 1863.—Rev. Director,  
er McPhail; President, D.  
M.P.; Sec., J. F. Quinn,  
Dominique street; M. J.  
asurer, 18 St. Augustin  
eets on the second Sun-  
very month, in St. Ann's  
er Young and Ottawa  
3.30 p.m.

YOUNG MEN'S SOCIE-  
ed 1885.—Meets in the  
Ottawa street, on the  
y of each month, at  
Spiritual Adviser, Rev.  
nn, C.S.S.R.; President,  
e; Treasurer, Thomas  
ec.-Sec., Robt. J. Hart.

IES' AUXILIARY, Ds-  
5. Organized Oct. 10th,  
ings are held in St.,  
all, 92 St. Alexander,  
Sunday of each month  
, on the third Thurs-  
m. President, Miss An-  
; vice-president, Mrs.  
; recording-secretary,  
ard, 51 Young street;  
etary, Miss Emma  
Palace street; treasur-  
harlotte Bermingham;  
v. Father McGrath.

SION NO. 6 meets on  
fourth Thursdays of  
at 816 St. Lawrence  
Officers: W. H. Turner,  
McCaill, Vice-President;  
inn, Recording-Secra-  
Denis street; James  
rurer; Joseph Turner,  
etary, 1000 St. Denis

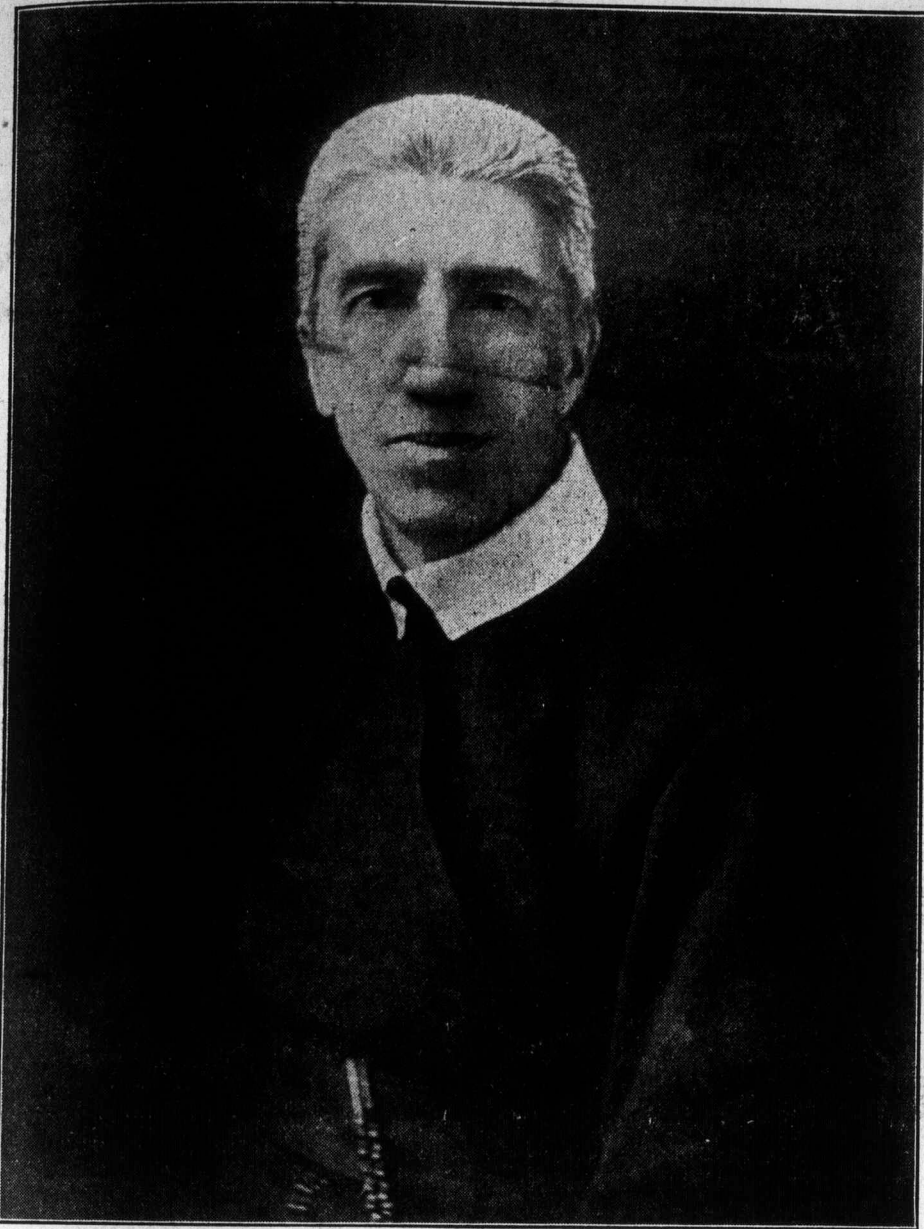
CANADA, BRANCH  
ed, 13th November,  
26 meets at St.  
ll, 92 St. Alexander  
Monday of each  
regular meetings for  
ion of business are  
nd and 4th Mondays  
at 8 p.m. Spiritual  
M. Callaghan; Chan-  
ears; President, P.J.  
ec., P. J. McDonagh;  
Jas. J. Costigan;  
H. Feeley, Jr.; Medi-  
Drs. H. J. Harrison,  
and G. H. Merrill.

# The True Witness AND CATHOLIC CHRONICLE. Witness

Vol. LIII, No. 14

MONTREAL, SATURDAY, OCTOBER 10, 1903.

PRICE FIVE CENTS



REV. A. CARON, C. S. S. R.,  
RECTOR OF ST. ANN'S CHURCH.

Photo, by P. J. Gordon.

The esteemed and zealous rector of St. Ann's completed the 26th year of his priestly career on May 26, 1902. He is beloved by his parishioners for his zeal, kindness of

heart and his well known administrative ability.

Father Caron presides over the spiritual welfare of an Irish parish in Montreal, whose parishioners hold a place second to none in this city

for their loyalty to the Church and its institutions.

He has been long associated with St. Ann's, and his marked humility in the discharge of his onerous and important duties is a shining example to all.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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### EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."  
—PAUL, Archbishop of Montreal.

## NOTES OF THE WEEK.

**BIBLE MISSIONS.**—The Tract and Bible Societies of America have received memorials from the secretaries of the "Bible, Tract and Christian Literature Societies of India and China," addressed to the missionary societies and churches of Europe and America, asking them to recognize Christian literature in their statistical tables. The object of the memorials is to bring to the attention of those to whom they are addressed that "India, containing one-fifth of the earth's population, is the noblest trust ever committed to a Christian country." (we might remark that the trust thus spoken of as being committed to one country, which is, in itself, a contradiction of Christianity, is not to be compared with the universal trust, including all nations, that was committed—not to man or any civil or human

institution, but—to the Church of Christ). "At present," continue the memorials, "also its claims to consideration are greatly heightened by the crisis through which it is passing—the greatest and most momentous revolution—at once social, moral, religious, and political—which, perhaps, the world has ever seen." This is the way that India is described, as passing through a great revolutionary crisis, and for that reason, they want the Bible and Tract Societies at home to recognize Christian literature in their statistical tables. At first sight, we freely admit that we do not see the connection. But we find in the following an explanation of a kind. The article we quote from says:—

"The personal influence of a missionary is said to be the most powerful factor in his work. It is, how-

ever, necessarily limited in its sphere. He is surrounded by hundreds and thousands who never come within its range. Christian literature not only affords the means of reaching multitudes otherwise unapproachable, but it has the advantage over the spoken word of being permanent.

wards of four millions are under instruction, but able to read and write. The indigenous literature is steeped in idolatry and pantheism. The native press generally is unfriendly to Christianity. The imported literature which tells most in the way of educated Hindus is often trashy or agnostic. The vernacular journals now exceed 230 in number, and are read every week by half a million readers. More copies of books of poetry, philosophy, law, and religion issue every year from the press of British India than the whole number of manuscripts compiled during any century of native rule."

This would seem to mean that they want a flood of English Christian literature to counteract the effects of the native and pagan literature of India. In addition comes this suggestion regarding a paper or publication to be used in the East for missionary purposes, and the plan is thus set forth:—

"A new plan in mission methods, in which America and England are co-operating, is announced. It is, in a way, recreative, and is intended as one means of making life on the mission field more attractive. There are ten thousand missionaries in foreign fields, and their work costs \$25,000,000 a year. The largest num-

ber come from England, and are in greatest proportion in China and India. America is next in rank in number of missionaries furnished, and the continent of Europe is third. The new plan is a co-operative paper, going to every missionary in every foreign country, and containing matter of special interest to missionaries. This is not exclusively mission news, but in large part is a review of the affairs of the world, from which most workers in foreign fields are cut off. A new part of the plan is support of the publication by contributions from Christians remaining at home. The publication is made more personal by the addition of letters, general in character, and sent out in correspondence form, not in print in the periodical."

By all thus we can see that the missionary societies are coming gradually, and perhaps unwillingly, to a recognition of the fact, that to propagate Christianity amongst those outside the pale of Christian civilization, something more than the Bible is needed. And if literature, even journalistic literature, be necessary, the more so must be the spoken word of God. At all events the Bible cannot explain itself, and while it contains the essential teachings of Christianity, in order to be able to draw information from its pages it is absolutely necessary to be able to read and to understand. While the Bible and Tract Societies are just beginning to discover that other aid are needed, we cannot but note how for long generations the Catholic Church has been utilizing the very means that these people now discover to be so essential. What after all is the great institution of the Propaganda Fidei? It is, perhaps, one of the most stupendous and wonderful on earth. The history of it is the history of generations of missionary work in all quarters of the globe; its machinery has been perfected to such a degree that nothing is wanting to-day. The Annals of the Propagation of the Faith would alone constitute a library, and the means used by the Catholic missionaries in all lands, and amongst all races, are so numerous that it is only dawning upon Protestantism that there must have been some great secret at the bottom of all the successes that have attended, despite the fiery furnace of martyrdom, all the efforts of the Catholic missionaries in Indian, China, Japan and other lands. The simple secret is this: while the church obeyed the direct order of Christ to "go forth and preach," she also taught the truths contained in Holy Writ and equally employed all available means of so enlightening and educating the natives that they were enabled to understand the sublime and simple doctrines thus taught.

It is thus we see in all cases how those who cut themselves away from the Church and who opposed her in everything that she did, have finally to come back to her methods, or else fall behind in the race and acknowledge defeat. The course taken by these societies is a magnificent tribute to the line of conduct followed by the Church for generations, even from the commencement of time. And so will it be unto the end; aught that can advance the interests of Christianity, in any direction, must be borrowed from the arsenal of Catholicity.

**A HUMORIST'S REMARKS.**—From the very beginning there was a strain of quaint philosophy in Mark Twain, and possibly it was a little richer and more original before he grew famous, and before he was forced, so to speak, to keep up the reputation he had made for wit and humor. In 1869 he wrote an article entitled "Hash" for a Buffalo newspaper. He then signed the non-deplumé "Hy. Slocum." on this article "Hash" he has a lot of wise sayings; in fact, it is a regular hash of nonsense and rustic wisdom. Amongst some of the passages we find the following:

"There are really pious people who think they trust the Lord by not asking for a receipt when they put five cents in the contribution box. There are others just as pious who are willing to trust the Lord with

anything but money or goods." There is a lot of truth in the serious statement that underlies this humorous remark. In fact, there are thousands of people who would do anything for religion, except assist its works financially. In another place he makes use of this cutting remark: "There is but one portion of the elegant youth's head that he neglects, and that is the interior; but he can't get at that with a brush and comb." There is keen sarcasm in this, and it is certainly the observation of a youth who has a witty turn and at the same time an observant and philosophic turn of mind. It seems to us that it is a great pity that in after years men of humor and wit are obliged to spoil their originality by forcing it and striving to keep up a well-earned reputation, when the natural spring has dried.

**SPITTING IN CHURCH.**—The Rev. J. J. Doherty, pastor of St. Mary's Church, Norfolk, Va., created some sensation in his Church a week ago last Sunday by denouncing the male members of his parish for spitting on the floor of the Church. He characterized the act as a desecration of the house of God and added: "I have a pretty fair idea of these men's identity; but to be double sure I will employ a detective to attend services and report expectorators to me. These reports I will read to the congregation, and I will cause the arrest of the guilty persons as violators of the city ordinance prohibiting spitting in public buildings." This sounds very severe. In fact, we can scarcely imagine a case that would demand such forcible language and such stringent measures. Yet there must have been the necessary provocation, otherwise no priest would feel it his duty to be so severe. We have not, happily, any like experiences in our city; at least to such an extent as to demand measures of that character being taken. But we are grieved to say that there are people who sin in this direction. They are exceptions we admit; but there should be no exceptions. In our churches there is a general rule of propriety kept, and our pastors have rarely had occasion to draw attention publicly to any such abuse. However, we have known parish priests who have been obliged to remark that spitting would not be tolerated.

It seems to us that there should be no necessity of any anxiety on this score. It is true that there are persons afflicted with colds and coughs who have the necessity of expectorating. But they could well make use of handkerchiefs for such purposes. We agree with the pastor above quoted that such conduct is unworthy of God's house, and as it is something not to be tolerated in a parlor, or in a public hall, much less should it be allowed in the temple of devotion. It is well that people should remember that the Church is purposely intended for the worship of God, that it is a structure beneath the roof of which the Blessed Sacrament is kept, and that when within its walls you are in the actual presence of God.

## CURES AT LOURDES.

Under the initials "I. C. T. S.," one of our Catholic American exchanges publishes the following interesting article on the above subject:—

The official report just issued of the new cures at Lourdes contains some remarkable and startling instances of miraculous healings which are entirely beyond the range of medical explanation. These cases are registered in the "Bureau des Constatations Médicales" and their authenticity is beyond all dispute.

Vital Arthur Frerotte, of Nancy, aged 32, was afflicted for fourteen months with tuberculosis of the lungs and intestines, as is set down in his medical certificate. The examination of his saliva at the Nancy hospital, where he was confined for a long time, revealed the presence of the "Koch bacillus." Purulent and abundant expectoration, fever, night sweats, serious abdominal complications accompanied with diarrhoea brought on an alarming weakness,

and the state of the patient was so grievous that he was refused admittance to the Sanatorium. The diocesan-pilgrimage committee was also inclined to refuse to receive him, but his fervent prayers at length conquered and he was accepted. He arrived at Lourdes on August 28, after a journey of frightful agony. From the time of leaving Nancy his symptoms showed a gradual improvement. Expectoration gradually diminished and on the arrival at Lourdes had almost disappeared. The patient was able to take a walk, ate with a hearty appetite on his return and passed a good night. The next morning, August 29, he presented himself at the Medical Bureau, when on a careful examination it was found that he had no trace of the malady.

Maria Probst, of Luneville, aged 23, was for many years a patient at the city hospital, suffering from three suppurating fistulas. This affliction is one of the most revolting in pathology. She had undergone many operations which had aggravated the malady so that her case was put down as incurable. On her arrival at Lourdes the three fistulas were suppurating, and were in that condition when she was immersed in the pool. After bathing she was examined, and it was found that the fistulas had suddenly begun to heal. Her movements in walking were still slightly hampered, but were absolutely without pain.

Louise Faber, 31 years of age, had come three times to Lourdes. Her first two pilgrimages had remained without important result, but to the third there was a striking denouement. She was suddenly cured of a malady so grave as to be generally considered without hope or remedy. Her medical certificate set forth that since 1900 she had been afflicted with a serious derangement of the oesophagus which made alimentation impossible. It had been necessary to perform the operation of gastrostomy and to inject food through an opening made in the stomach. She could only swallow through the natural means a very little liquid and nothing at all solid.

On Thursday, September 1, 1903, in the afternoon, during a procession of the Blessed Sacrament, Louise Faber essayed to eat a morsel of bread, and found to her great joy that she was able to swallow without difficulty; she swallowed successfully several pieces with such facility as made all hope that they were in presence of a genuine miracle.

Joseph Ehry, of Petitmont (Meurthe et Moselle), aged 40 years, arrived at Lourdes last year lame in all his members and bearing a certificate from his physician declaring that since 1896 he had been affected with "rhumatisme deformante," that the malady was continually becoming worse and that despite all treatment the patient remained helpless and incurable. He presented himself recently at the "Bureau des Constatations," walking with ease and without experiencing pain. The improvement commenced while he was bathing in the "Piscine" in August, 1902. It was gradual, but continuous. By January last he was able to walk without a cane. A new certificate dated June 2, 1903, declared that Joseph Ehry, if not completely cured, exhibited a remarkable improvement. The derangements of the joints have in great part disappeared. Muscular atrophy is less marked. According to the physician these results were entirely unexpected from the nature of the disease.

## St. Patrick's T. A. & B. Society

The regular weekly euchre of above society was held on last Tuesday evening, and was largely attended. Mr. Jno. Walsh won first prize, and Mr. Blanchfield the second prize. Next Tuesday evening the regular euchre will give place to the annual celebration in honor of Ireland's great apostle of temperance. The tickets are limited, and may be secured from members of the committee. All friends of the cause should attend.