

CATHOLIC TRUTH SOCIETY.

REPORT FOR 1891-1892.

Progress and Aims of the Association;
Means used to Propagate Catholic
Truth and Doctrine.

In laying before the Catholic Truth Society of Ottawa this our first annual report the committee have to congratulate the society on the very fair progress that has been made during the year. An account of the initial proceedings will be found in our pamphlet, No. 1. The objects of the Society as set forth in its constitution are identical with those of the English Society with the additional feature borrowed from the Catholic Truth Society of America, and of undertaking the prompt and systematic correction of mis-statements, slanders or libels against Catholic Truth.

The committee have during the year held eighteen meetings at which there has been an average attendance of 9.33 or nearly two thirds of the members of the committee.

The work the Society has undertaken to perform and which the committee have done their best to carry out may be summarised by saying that we endeavour by every means in our power to promote the spread of Catholic truth and Catholic devotion among Catholics and non-Catholics alike, and to defend the Catholic religion whenever publicly attacked. Our chief means towards the accomplishment of this end is the circulation of cheap literature, either published by ourselves or imported from other similar societies—by means of sales at our depots, or whenever practicable, by free distribution. We have established depots for the sale of our publications at the following stores:—J. Durie & Son, 33 & 35 Sparks Street, W. P. Patterson, 111 Bank Street and P. C. Guillaume, 495 Sussex Street. The thanks of the Society are due to all of these gentlemen for their kindness in aiding us in this respect, and more especially to the last two, who, being Catholics, sell our publications without remuneration. A considerable number of orders by mail also, have been filled directly by the Secretary.

LOCAL PUBLICATIONS.

While the circulations of the Society's publications remains at or near its present limit, very much more can, as a rule, be accomplished for the same expenditure, by importing the publications by the English and American Truth Societies than by undertaking the publication of works ourselves. Nevertheless the committee have thought it advisable to issue during the year two pamphlets of our own. Number one contains a short introduction by the Secretary describing the formation of the Society; a paper by Mr. J. A. J. McKenna entitled "A Neglected Field," and the inaugural address of our President, Sir John Thompson, giving some account of how the Society proposes to work, and what it hopes to accomplish. This pamphlet is entitled "The Catholic Truth Society," "Its Aims and Objects." Number two is entitled "Traditions" and is by Mr. Joseph Pope. One thousand copies of each were published and of these 1044 have been sold or distributed leaving 956 on hand. A large number of copies of pamphlet number one have been distributed free, both in the city and elsewhere with the object of adding to the membership of the Society and of endeavoring to bring about the formation of similar societies in other places in Canada.

As pamphlet number three of our series the committee decided to reprint the excellent article "Roman Catholic Church" from vol. VIII of the new edition of Chamber's Encyclopedia. The requisite permission for this was obtained from the J. B. Lippincott Co'y the owners of the American rights, and the pamphlet was actually set up and the revised proof corrected. On the eve of publication, however, it was discovered that the Canadian copyright was owned, not by the J. B. Lippincott Coy'y., but by the Chambers themselves, and the latter firm refusing their permission, the work had to be abandoned.

IMPORTED PUBLICATIONS.

The most active work of the year has been in the direction of importing and circulating publications of the English and American societies. From the former we have purchased in all 3780 copies of 58 pamphlets and 4400 copies

of 48 leaflets from the latter 2000 copies of 14 pamphlets and 315 copies of three leaflets, and from other sources 158 copies of three pamphlets. Of these, 2786 pamphlets and 2944 leaflets remain on hand and the balance of 3152 pamphlets and 1771 leaflets have been put into circulation either by sale or distribution. Adding the copies of our own two publications this makes a total of 7938 pamphlets and 4715 leaflets acquired and 4196 pamphlets and 1771 leaflets or a grand total of 5967 publications put into circulation during the year. These figures include an order purchased through us by the St. Vincent de Paul Society for free distribution among the poor whom they visit.

Owing to lack of funds we have not so far been in a position to keep in stock anything like a full selection of the publications of the Catholic Truth Society of England. We have therefore been obliged to select from their catalogue those works most likely to do good, hoping to add new works from time to time as the increase of our revenue permits. The Catholic Truth Society of America has, as yet, issued very much fewer publications than the English Society. We have therefore been in a position to keep on hand a complete stock of their pamphlets and leaflets with the exception of a few which appeal peculiarly to the people of the United States and which would not be of interest in Canada.

LECTURES.

Shortly after their election a year ago the committee decided that the work of the Society would be materially aided by the holding of free public entertainments, at which, in addition to an attractive musical programme, papers on subjects germane to the work of the Society should be read.

It was originally intended to hold five or six of these meetings during the season, but unavoidable circumstances prevented arrangements being made for more than three. These under the name of "Musical and Literary Evenings" were numerous attended and otherwise most successful and without doubt contributed largely towards increasing the membership of the Society and advertising our publications.

The first was held in the Catholic Lyceum on December 17th, and was the occasion of the delivery of the President's inaugural address, and of Mr. Pope's paper on "Traditions" both already referred to. The second entertainment was held in the hall of the Rideau Street Convent on February 4th. The paper of the evening was a description by Mr. J. A. J. McKenna of the convention of "Apostolate of the Press" held a short time previously in New York. The third and last took place in the Music Hall of the Gloucester Street Convent on March 5th, a member of the Society contributing anonymously a paper on Cardinal Newman.

The thanks of the Society are due to the ladies of the two convents and the authorities of the Catholic Lyceum for the free use of their respective halls, as well as to the several ladies and gentlemen who aided in making the programmes attractive.

It is strongly recommended that these meetings should be continued during the coming season and that if possible one should be held every month, commencing in December. As last year they entailed a necessary expenditure for printing, hire of chairs, &c. of from ten to twelve dollars each, it has been suggested that during the coming season in order to cover expenses, a nominal admission fee of ten cents should be charged.

NEWSPAPER WORK.

Under this head there is very little to report. The local newspapers have been singularly free from mis-statements on Catholic subjects, and none of the usual anti-Catholic lecturers have appeared in our midst since the formation of the Society. It has therefore only become necessary on two occasions to send communications to the press in defence of Catholic truth.

WORK IN OTHER PLACES.

Ever since the formation of the Society in Ottawa it has been the constant aim of the committee to endeavor to bring about the establishment of similar societies in other places in Canada. With that end in view the Secretary has distributed, wherever it was thought they might do good, considerable numbers of our own Pamphlet No. 1, our price list, the advertising pamphlet of the American Society and of two pam-

phlets published by the English Society entitled "The Catholic Truth Society" and "How to Help the Catholic Truth Society." One tangible result is "The Catholic Truth Society of Almonte," the report of which, appended here to speaks for itself and does credit to the Catholics of Almonte. Would that every town and village in the country would do as well: This is the only branch actually established as a result of the formation of our own Society, but the Secretary is in correspondence with persons in some half a dozen other places where the formation of branches is under discussion; and it is sincerely hoped that in some at least of these, Catholic Truth Societies will be established.

Besides our own and that at Almonte, there are two branches of the Catholic Truth Society in Canada, one in Toronto formed some time ago, and one in Winnipeg almost contemporaneous with our own. There is also the recently formed "Catholic Association" in Montreal, which we believe aims at similar works. In Pembroke, while no branch of the Society exists, the conference of the St. Vincent de Paul Society has purchased a quantity of publications from us and distributed them free to the poor.

THE CATHOLIC WRITER.

A Thoughtful and Able Preacher Gives
His Views on the Mission of the Press.

Rev. William Barry, D.D., one of the foremost Catholic preachers in England and a deep student, lately delivered an address on "The Catholic Writer" which is worth recording. He says: "The power of the press consists in the knowledge—or even in the ignorance cunningly disguised as knowledge—of those who write in it multiplied into the number of those who read them. Its purpose should be the greatest enlightenment of the greatest number; so that, while we enjoy a free constitution, we should not degenerate into what Burke has denounced as a 'frantic democracy,' and that while art and science create a sound material civilization, the Christian faith may carry it up to divine and everlasting heights. But can we maintain that literature, among Catholics, has a recognized position, or is a career in which we should recommend even a man of genius to embark with any confidence? A Catholic man of letters who should devote his services to Catholics alone, would fall disastrously. Even those who, with private means, or earning their bread elsewhere, contribute to our journals, magazines, and other literary enterprises, do so at a dead loss, for the most part. They give in a spirit of self-sacrifice what they cannot always spare. Others who must live by their labor fall silent and turn their attention to pursuits which will reward them; while the cheap or gratuitous work alone, encouraged under the present system, fills our catalogues with productions the economic value of which it would be difficult to estimate in any market. Are these things not true? or will it be said that I am exaggerating? I appeal to publishers, editors and authors to bear witness if my contention is unsound. Now, I am well aware that literature is no mere mechanical art; that genius is born and not made, nor soon recognized even where it really exists; and, though I am not talking of genius, but of the more discernible thing called talent and average literary power, still I say that Catholics

HAVE NOT DONE THEIR DUTY

by it and that it is the audience, not the teachers, who are wanting. What is the explanation? Is it not such as this—that few among us have realized the changed conditions under which religion must be preached to the world, from the good old days when it required nothing but a church with a pulpit in it? That we still believe in fighting modern artillery with bows and arrows? That knowing it to be the business of the clergy to explain or defend the great truths of religion, natural and supernatural, we go on to argue most illogically that it is not the business of anyone else besides the clergy? And even the clergy themselves, are we not apt to think that the sermon and the catechism will afford them all the vantage ground they can possibly desire, and that "literature" is, at the most, an ornament of their profession, a pastime, or a superfluous luxury? What do I ask for Catholic writers? Recognition, first, as exponents of saving truths, religious, philosophical, scientific, political and social. Recognition from their own; and with recognition and honor and support. All this we could give, were our fifteen millions at home and abroad of one mind in the matter. The many should be taught to realize their obligations; and the few who are possessed of means which they desire so employ in the service of religion, should seriously meditate whether any more necessary or more fruitful employment can be found for their riches than in establishing the Catholic press—I do not mean books exclusively or mainly, which again, I say, is the outward visible form of the Catholic writer, is, in our day, and will become more and more as education spreads, the religious order, the most effective propaganda, the instrument of expansion and progress, and indispensable state and condition of life in the Catholic Church. We have had, and still have with us, contemplative orders, preaching orders, missionary orders. Why should I hesitate to avow that

THE CATHOLIC WRITER

who lives worthy of his vocation is at once a contemplative, a preacher and a missionary? This is what I would put before you with all possible earnestness regarding the claims which, in my judgment, our writers may fairly insist upon as their due from us. But to what colors shall I paint their prospects? What has the future in store for them? Can I hold out any hopes that they will win that honorable place and the rewards, either of influence or of competence, to which I believed they are entitled? Were I to argue simply from the record, I should feel by no means hopeful. There has been much earnest work done at the cost of private sacrifices which has had small recognition, and that when the great public had given the signal, but seldom before. Religion is not a matter of inheritance, but of faith. And, therefore, the Catholic writer

has a prospect in front of him which abounds in hope. Is it not high time, then, to spread the best literature we possess, to stimulate and reward exertion in so fruitful a province, and to wake from the sleep of futile and antiquated ideas? Again, the growing weakness, prosaizing fear, defeat, of materialistic and agnostic science in the presence of deadly superstition, does it not announce that the era of blank unbelief is passing away? Who shall occupy the room it is leaving? Every one of our writers who can, in this critical time, expound with force and freshness, in a language level to the common yet not vulgar mind, any principle of religion, of philosophy, of moral or social science, will be helping to scatter the darkness into which millions have gone down for want of such teaching. Reward from his own side, or perhaps from any side, he may not receive. But if he has light,

IT IS HIS DUTY,

and it must be his recompense, to spread it where he may. If St. Augustine has taught many centuries, and Cardinal Newman a whole generation, it was not because the one was bishop of Hippo and the other cardinal of St. George, but because they were Newman and Augustine, with the Catholic Church behind them to secure their freedom by guarding them against error. The greatest name in Catholic literature, if it is not Shakespeare, is Dante. Can we say, then, that only the clergy need concern themselves to show forth religion in its most taking form? The layman of to-morrow will be trained in our schools, the priest in our seminaries. If literature is to flourish, the roots of it must be planted in both these wide fields. Would it not be a grand thing if from the beginning it were admitted on all hands that the career of a Catholic writer is not only honorable, but worthy of reward; that it can be made such only by the multitude of Catholic readers, eager and willful to accept what he offers them, and prepared without grudging to support church and school now? It depends on Catholics themselves, on the wage earners in this democratic time who can spend their earnings how they will and where they will—on them it depends whether we shall have a literature not unworthy of the faith and of the nation we would win back to the faith. Numbers are not wanting to us, nor material resources, nor talent, nor industry in those who possess talent. Why, then, should we fail? We shall not fail. But, if we are to succeed, I affirm that literature must be recognized amongst us as a sacred calling, with its own place and prerogatives and a befitting sustenance.—Boston Republic.

A FORTHCOMING HISTORY OF IRELAND.

BY JAMES MURPHY, OF DUBLIN.

Author of several Historical Novels, among others "Samson's Voeht," "The Fortunes of Maurice O'Donnell," "The Lord of Rosnaree," "The Priest Hunters a tale of the Penal times," now publishing in "The Irish Catholic and Nation" of Dublin.

For the last half dozen years or more Mr. James Murphy has been engaged on a new History of Ireland. The work has been projected in large shape, consisting of ten quarter volumes, and commences at the earliest period, coming down to the present time. Each volume will deal with a special period of Irish affairs, such as the earliest centuries of Christianity, the Danish invasion, the Anglo-Norman invasion, down to the period of the Reformation, and so on. The dry list of names and chronology of events which has heretofore made the history of Ireland so tiresome to students will be relegated to appendices; and the subject matter will be treated in a flowing, narrative style. Each volume will thoroughly exhaust the subject treated, and for this purpose Mr. Murphy has laid under contribution all known sources of authority, the recent issues of ancient State papers, and the publication of antique Irish documents. No treatise or matter likely to throw light on difficult or obscure portions of the history has been neglected, and for the first time a history of Ireland that may be read with interest as an ordinary student's hand-book—for each volume will be complete in itself—will be set before the historical inquirer. The author has sought to do for Ireland what Hume and Green have done for England.

The first eight volumes have been completed, and the ninth is now in hands. The tenth volume will, it is expected, be ready about the middle of the year 1894, and the entire will then be at once placed in hands for publication. Arrangements are being made to have the work brought out in London, and an Irish gentleman of high public spirit has undertaken to see the volumes through. The ten volumes will form a lasting monument of literary labour and research. The price of all, strongly bound will be £5. Of course, it is more intended for public libraries and private collections than for every day readers; but at the same time any historical student wishing to read up any particular period will have no necessity for dipping into more than the particular volume dealing with that epoch. In this way it will save the reader much waste of time and trouble. Divested of all dry or dusty matter, and bringing in much that is new, interesting and attractive, it is to be hoped that the history of their native land will be more extensively read by Irishmen and women than it has been heretofore, and so one permanent source of reproach and rebuke be removed.—Dublin Irish Catholic.

Dr. A. T. Sloan's

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Bronchitis—Use it. For sale by all druggists. 35 cents per bottle.

HOLLOWAY'S OINTMENT AND PILLS.—Sudden changes of temperature sorely try all persons prone to rheumatism, sciatica, tic doloureux, and many maladies scarcely less painful, though of shorter duration. On the first attack of stiffness or suffering in any muscle, joint or nerve, recourse should immediately be had to omenting the seat of disease with hot brine and rubbing in this remarkable Ointment, which will assuage the uneasiness of the part, subdue inflammation, and reduce the swelling. The Pills, simultaneously taken, will rectify constitutional disturbances and renew the strength. No remedy heretofore discovered has proved so effective as the Ointment and Pills for removing gouty, rheumatic and scrofulous attacks, which affects all ages, and are commonly called hereditary.