

MR. JUSTICE KELLEY'S ADDRESS

I fear that my association with the Catholic Truth Society has not been of that close kind that can speak with any degree of authority, but, while I say that, it is quite true that no person, no Catholic, can live to the age that I have come to in this city without realizing the necessity for such a Society and realizing the amount of good it can do if properly organized. I am not a believer in methods which might be called aggressive in the sense that we should attack the views of any others, but I think that the great work that the Catholic Truth Society has, and the great work the Catholic individual has in this or any other place, is to be in a position to state our case fairly before the people who may disagree with us, not in any harping manner, but stating fairly and properly to them. A greater work can be done by the Catholic Truth Society because that is organized effort, the effort of a great number of individuals. There is abundance of work, of course, to be done by the individuals as well, and it has always struck me that many of the people with whom we have occasion to find fault above statements made about us are in good faith in this sense, that they have been brought up in an atmosphere that has never given them an opportunity of knowing our side of the question—they have inherited from their parents a misbelief about us. There are instances of it regularly and, just as Mr. Justice Latchford illustrated, an incident occurred not many years ago in this city. A question was sent to one of the leading daily papers asking what it cost to get a divorce in Canada. The reply was given that the actual expense of getting the divorce act passed through the Dominion Parliament was somewhat high, but the cost was very much increased by reason of the necessity of paying the Catholic Senators to secure their votes. That answer was not allowed to rest, some Catholics whom I know took action and they elicited the information that he had been gullible enough to take the statement of some very bigoted person. The man who gave the article was in absolute good faith—the man who gave him the information perhaps was not. So that we cannot always blame them, but we can be in a position to correct their wrong views.

In the reports to-night mention was made of two organizations in the city of rather different kinds with which I have somewhat close connection, and I am glad that reference was made to them because I think these organizations can in some way be made to work, one at least, with this Society—the St. Vincent de Paul Society. We are, in the St. Vincent de Paul Society, dispensing a large amount of money every year in material help to a large number of people, and in addition to that, circulate a large amount of literature. Now co-operation is very desirable. I think we should contribute to the Catholic Truth Society for the aid they give in distributing, either through us or directly, Catholic literature to non-Catholics as well as Catholics.

The other organization is the Public Library. Reference was made to the work done amongst public libraries. Now I think I can say with a truth that, as far as the Public Library in Toronto is concerned there is no intention on the part of any one connected with it to put us in a wrong position or to put on the shelves of the library books to which we could take exception, but it is a large organization and there is a tremendous amount of literature being purchased from day to day and it is possible from time to time that books or literature may creep in which are not intended to have any offensive character, and which would not be brought in at all if those in charge knew anything of it. I am quite confident that the disposition of those connected with the library is not to interfere in any way with Catholic belief and to exclude anything of the nature that might hurt us. Now the reason I mention it is this: with all the vigilance that those who are connected with the library can exercise these things will happen, but the work of the Catholic Truth Society may succeed in running down the existence of some publication which should not be there and which is not intended to be there. If such is the case members of the Catholic Truth Society can very easily communicate with those who are interested and I am quite sure that relief will be given. Now, that is an important matter because it is one that might happen accidentally.

I do not know that there is anything further to say beyond to express my pleasure at the magnificence of the reports that have been read to-night and the further satisfaction one feels in knowing the work this year exceeded that of last year, and the activity which was apparent last year is growing and will continue to grow further.

organization as the Germans have the Vox Veri. I remember I discussed that with Father Spaight a few times and he thinks it would be splendid. If we could only get some of our pioneers to start a great Catholic Society. I think if the Truth Society would open something of that kind it would be doing a wonderful work, doing pioneer work. Of course it is doing good work, but I think we have enough men in the Society to form a nucleus of that kind. The Society in Germany is the greatest Catholic Society in the world to-day, the most splendidly organized Society of Catholic laymen, and we must remember that after all our problem is to get the laymen to work, and it is a big problem here in Toronto. Unfortunately for us the men do not show the same interest, as a rule, in the work as the ladies do. I think perhaps they are shy; perhaps we have not encouraged them in the past, but at any rate we want to get our laymen to come out, and I do not know anything that would do that better than something on the lines of the great German Vox Veri. Now I throw out this suggestion for what it is worth; I do not know whether it is worth anything or not. However, I might say that it is not my own precisely; I have heard it from others. I have heard others express a wish to bind our Catholic people in one compact, progressive organization.

Now I hope you will kindly excuse me, and if I happen to be in arrears, that you will get after me.

deal of good as some of the enquiries were most touching, for instance; application for the Church's teachings on the future state and purgatory, from those who had been recently bereaved.

PAMPHLET BOXES AT CHURCH ENTRANCES

The use of boxes or racks for distribution of our leaflets at the church doors of the city is growing and although all the city pastors have not yet authorized their use, we hope they will become general before long.

OFFENSIVE ALLUSIONS AND ATTACKS ON THE CHURCH

Offensive allusions have been dealt with during the year. For example; your committee, through one of its members, pointed out to the editor of one of our prominent weekly papers that the use of the terms, Romish, Romanist, etc., etc., were distasteful to the Catholic people. Also our secretary wrote the editor of one of our leading daily newspapers with the result that he republished that while he could not prevent correspondents and others using such terms, his newspaper had instructed all his subordinates not to use, in future, the words objected to, in headlines, to matter appearing in the paper.

Your committee were enabled to supply equippers with the facts concerning one H. P. Morgan, posing as an ex-priest, and attacking the Church in his lectures in halls and churches in Toronto and in the eastern part of the Province, which resulted in his true history being made known. Sundry inquiries dealing with other impostors were also replied to.

PUBLIC LIBRARIES

Your committee prepared a circular addressed to parish priests in Ontario respecting Catholic books, papers, etc., in the public libraries in their parishes with a view of supplying as far as possible some Catholic reading matter. While many replied and wrote encouraging letters the result on the whole was disappointing. However, we subscribed for and sent 15 copies of a Canadian Catholic Weekly to the like number of libraries which were without Catholic papers.

There is great room here for expansion, as a Catholic paper on file constantly in a public library must be a silent power for good in any community.

REFERENCE LIBRARY

The need of a library of books of reference has been felt many times during the past year and, with a view of meeting it to some extent, the committee ordered 300 pamphlets dealing with the leading subjects of Catholic Truth to form a nucleus of such a library for use of our members. University students, and others, may have occasion to seek information on such topics.

The usefulness of this library was shown during the past year, as for instance, when we were able to supply authoritative information respecting the alleged sale of indulgences in Spain to some of our pastors for convenient use in answering one Rev. Griffith Thomas.

CONVERTS

Assistance has, whenever possible, been rendered converts as far as lay in the power of your committee. A position was secured for a lady convert during the last week.

The question of the formation of a Convert's League is now actively before the committee and a definite plan is under consideration looking to a closer union of these usually zealous Catholics with the work of our Society.

PUBLIC ADDRESSES

The practice adopted last year of addressing other societies, clubs, etc., in the work of our Society has continued with the result of increasing our membership and widening the knowledge of the Society's work.

SERMONS ON CATHOLIC TRUTH

We are able to report an increase in the number of sermons preached under the auspices of our Society in the parish churches of the city during the past year. The churches whose pastors opened their doors to this great work are as follows: St. Anthony's, Rev. H. J. Canning. St. Ann's, Very Rev. Dean Harris. St. Basil's, Rev. M. Cline. St. Cecilia's, Rev. T. O'Donnell. St. Francis', Rev. M. Roche. Holy Family, Rev. H. J. Canning. St. Helen's, Rev. Dr. Treacy. St. Joseph's, Rev. H. J. Canning. Our Lady of Lourdes, Rev. M. Cline. St. Mary's, Rev. A. O'Malley. St. Peter's, Rev. Father Harley.

These sermons brought the work of the Society before our people and our separated brethren with the result that we received many new members and a considerable addition to our funds.

INFORMATION FOR VISITORS AND STRANGERS

The leading city hotels were visited, and where our cards, giving the hours of Mass and Vespers in the various city churches, were not displayed, the proprietor, in view of his permission to place them there, was asked why they were not in view. In some cases they had been damaged and in others temporarily removed. In every case your committee saw that they were replaced.

The publishing of the hours of Vespers and Mass in the Saturday edition of a city paper for the benefit of strangers and non-Catholics was continued during the year, with we are informed by some pastors, satisfactory results. We were also able to aid the missions given by the

Paullist Fathers in St. Basil's and St. Peter's churches by publishing announcements thereof in the daily press.

HELPING THE SICK AND UNFORTUNATE

At the suggestion of an anonymous Rev. Father, who made us a donation for the purpose, we commenced the supplying of leaflets, magazines, and papers to the Catholic patients in the Consumptive Sanitarium at Gravenhurst and the good work is still going on with gratifying result. A donation of prayer-books, rosaries, and medals for the use of the inmates of the City Industrial Farm was made at the request of the Father in charge and a supply of prayer books for the use of the Catholics at the Central Prison was also sent there.

MEMORIAL MASS

The Annual Mass for the repose of the souls of our deceased members and benefactors was offered up by our spiritual director as in former years.

INCOME AND EXPENDITURE OF THE SOCIETY

While the sum of the Society's expenditures as shown in the Treasurer's Report may not seem a large one, it must be borne in mind that it only represents a portion of the expenditure incurred in carrying on the Society's work, as the postage on every newspaper, leaflet and magazine, re-mailed by the members, and others, is paid by them, and while a large item in itself, finds no place in the Treasurer's Report of disbursements. Our income, as before stated, is made up of membership fees, donations and collections in the churches at the time of delivering the sermons kindly allowed by the pastors. We can only hope that the usefulness of our work will continue to be apparent until every pastor in Toronto will grant us the privilege of having a sermon, under the auspices of the Society, preached in his church at least once a year.

DONATIONS, REQUESTS, ETC.

The funds of the Society have been helped by donations from the St. Vincent de Paul Society and other well-wishers whose names appear in the list of members and we have been notified of a bequest of \$200 by one of our most active members.

In cases of bequests our legal adviser reports that the bequest should or added thereto as a codicil and we would suggest that where it is the intention to so remember the Catholic Truth Society these precautions should be observed.

ANNUAL REPORT

Five thousand copies of the Society's annual report for 1917 were printed and given a wide distribution with the result that our work was brought prominently before the Catholic clergy and laity of the Dominion. Evidence of this has been shown by many requests for the report and other information from all quarters of Canada.

MEMBERSHIP

Your committee are able to report a gratifying increase in the list of members which now consists of 285 as against 221 at the date of the last annual report.

It is felt that the Catholic Truth Society is not as widely known as it should be, that it is not as generously supported as its claims demand. Unostentatiously it has forged along until now it bids fair to become a leading and permanent institution in Canada. From its inception it has received the cordial approbation of the clergy and the fostering care of the several Archbishops who have governed the Church in this city. Yet it does not receive the support to which it is entitled, when we consider the importance of its work. There is need for greater enterprise and activity, neither of which can be exerted under present financial conditions.

Let each member of the Society then secure a new member and thus help on the great and noble work in which the Catholic Truth Society of Canada is engaged.

APPRECIATION

Again we must thank the pastors who generously allowed us to have special sermons preached in their churches in aid of our funds and particularly do we thank the Reverend Fathers, who delivered these sermons for us, in some instances at personal inconvenience and expense, which they generously refused to allow the Society to bear.

My thanks as presiding officer are cheerfully given to our Spiritual Adviser Rev. Father Canning for his courteous and fatherly advice and counsel on the many important questions arising during the year; and to the members of the Executive Committee for their zeal in carrying on the work. No less than 36 committee meetings have been held during the year with an average attendance of 5, which, when you remember the committee numbers only 10, is very gratifying. To the indefatigable secretaries for their constant and unwavering devotion to duty during the past year, my thanks are also due.

His Grace the Archbishop has been good enough to provide the committee with a room in St. Michael's Palace wherein to hold its meetings and our sincere thanks are due Mr. J. P. Hynes who generously gave us the use of his office as a meeting place during the past two years.

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NAPOLION'S RELIGIOUS BELIEF

To a recently published work, "Napoleonic Studies," J. Holland Rose, the consummate student of the great Emperor, contributes a chapter dealing with the religious sentiments and tendencies of "our last great man," as the Corsican has been termed. "The religious belief of a great man," says Rose, "is always of the highest interest. . . . It is often a matter of great difficulty to ascribe any definite religious beliefs to many of the world's greatest men of action," though this English historian of the Empire admits—with a shade of reluctance, perhaps—that there was never any doubt in Napoleon's mind as to which was not only the best, but the only religion, worth following. And like most men, Napoleon derived his religious impulses and principles from his mother Letitia, Charles Bonaparte, the father, having been professedly of the free-thinking schools of the Encyclopedists. Even as a young man, Napoleon was hostile to Protestantism, since (he said) it encouraged individual liberty of thought and thus precluded harmony in the social body; to it more than to any else were due the civil wars and schisms of the sixteenth, seventeenth, and eighteenth centuries, he said.

His invasion of Italy in 1796-97, says Rose brought him into close contact with the Papacy, and his observation of the real power which religion exerted in those regions seems to have re-awakened his respect for the creed of his childhood, for he, too, had shown during his "unemployed" days of poverty in Paris, a tendency towards theistic materialism, though at no time of his life had he ever been an atheist, and indeed often expressed a doubt that any man could be. While in Italy, he had been instructed by the Directory in Paris to uproot the Pope's authority, a policy to which he lent a deaf ear, "I coveted," he wrote on October 28, 1796, "far more than you are aware, the title of saviour rather than destroyer of the Holy See." Despite his harsh and military dealing with Pius VII. and the Curia, he showed (says this non-Catholic historian) on many occasions his real respect for the Church as a ruling power, and sought to curb the anti-clerical excesses of which the Jacobins had been guilty. Here is part of a letter he wrote to the Bishop of Como, on May 6, 1797: "Never throw oil, but throw water on the passions of men; destroy prejudices and firmly strive against false priests, who have degraded religion by making it the tool of the ambition of the powerful and of kings. The morality of the Gospel is that of equality, and henceforth it is most favorable to the Republic government." Again to the Archbishop of Genoa, "You even convert the unbeliever. How true religion inspires when she has ministers like yourself."

When Bonaparte, the Consul, began to dream of a personal Empire, he made no secret as to what religion should be the national one in France. The experience of "Reason" religions had undeceived the French and convinced them (said Bonaparte) that the Catholic religion was better adapted than any other to diverse forms of government, especially to the Republican variety. "Without religion," Napoleon wrote, "a man walks continually in darkness, and the Catholic religion alone gives to man certain and infallible information concerning his origin and his latter end." (Words used in an allocation to the clergy nine days before the battle of Marengo, 1800.)

When, says Rose, as virtual ruler of France, he had to choose between Catholicism, Protestantism, Theophilanthropy, and Atheism, there was no hesitation. "Do not," said he to a Theophilanthropist, "talk to me of a religion which only takes me for this life without telling me when I come or whither I go"; and he refused these "reason" worshippers the use of churches. As for Protestantism, it never (says the historian) had any charms for him.

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since he held that the right of private judgment ran counter to the solidarity of the State. "Never in any quarrel I have had with the Pope," said Bonaparte, "have I touched a dogma. I was essentially a Catholic, and Protestantism meant less than nothing to me." ("Souvenirs" of Mme. Montholon.)

After the battle of Easling, the Papal nuncio (says Rose) had to read to Napoleon the bull of excommunication. The Emperor listened, and finally said courteously: "You are a very brave man, and I esteem you for having done your duty. But what can the Pope do? I have 300,000 men under my orders. Can he make the arms fall from my soldiers' hands?" Here Napoleon seemed to have forgotten for once that there was a spiritual besides a temporal strength in the Headship of the Church. The arms certainly fell from his soldiers' hands in 1812.

It is noteworthy that he would not allow avowed infidels to serve the French public as journalists, or even work in his administrations. He sharply reproved M. Lalande of the Institute for heterodox opinions, saying: "Atheism is a principle destructive of all social organization in that it takes from man all his convictions and hopes." And again to Roederer: "How can morality exist? There is only one means—that of establishing religion. . . . Society cannot exist without inequality of fortunes cannot exist without religion—a somewhat specious religion, though fundamentally the principle favors morality.

"Of Christ he spoke as follows: 'Everything in Him astonishes me. His spirit soars above mine and His will confounds me. Between Him and every other person in the world, no comparison is possible. He is truly a Being apart from all. His ideas and His sentiments, the truth that He announces, His manner of convincing one are not to be explained either by human organization or by the nature of things. I know men, and I tell you, Jesus Christ was not a man.' And again to Gen. Bertrand, one of his fellow captives at St. Helena:

"If you do not understand that Jesus Christ is God, well, I was wrong in making you a general," which, says Rose, carries the true Napoleonic ring with it. Finally: "We believe in God because everything around us proclaims Him, and the greatest minds have believed in Him—not only Bossuet, but Newton and Leibnitz. I felt the need of belief and I believed. . . . I have never doubted about God." (Montholon, Souvenirs).—N. Y. Freeman's Journal.

ANGLICANS AND CHURCH GOING

The Rev. James Hughes, says the Catholic Times, has done well to point out in the columns of the Liverpool Daily Post and Mercury that the Church of England imposes spiritual penalties for non-attendance at church. Not a few Anglicans and others read the words of the Anglican Bishop of Liverpool, Dr. Chavasse.

These were to the effect that his church is a church which does not feel justified in excommunicating its members for non-attendance or in excluding them from attendance by the threats of physical and spiritual penalties as an affirmation that such penalties were inflicted by the Catholic Church, but not by the Church of England.

Father Hughes has made it plain to the public that that impression is quite erroneous—that though Catholics who willfully neglect to hear Mass on Sundays and holidays of obligation are guilty of grievous sin, they are not held excommunicated or subjected to physical penalties, whereas, according to the Anglican Homily, "On the Right Use of the Church" and No. 65 of the Constitutions and Canons Ecclesiastical of the Church of England, physical penalties are threatened and excommunication is prescribed for Anglicans who obstinately refuse to attend public worship. Indeed there was a time, as Catholics well know, when not only Anglicans but others were imprisoned for not attending the services of the Church of England. To say that there is no obligation on Protestants to attend public worship at all, is surely to contend that there is no need for a Protestant ministry.

A HINT TO US ALL

"The names of those who have died during the week are not read out in Church on Sundays simply as a matter of news," says the Catholic Herald. "Do we think of that when we listen to the priest as he reads them? The object of the Church is to let us know that we should pray for the departed, that they are asking our suffrages. The Church is appealing to us to pray for our brethren. It is to be feared that we forget that fact very often and that we never give the matter enough consideration to offer an 'Our Father,' 'Hail Mary' or 'De Profundis' for those whom we hear mentioned as having departed this life. Some day our names will be read out. Some day we shall need the prayers that we are now too lazy or thoughtless to say for others. Some day we shall cry out through the voice of the priest at Mass, when he makes the announcements, to our friends and brethren to have pity on us. Will they remember us better than we remembered others?"

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