

THE UNIVERSITY OF CHICAGO

ARTHUR R. HOPKINS

1900

PAMPHLET CASE No. 7

JOSEPH POPE

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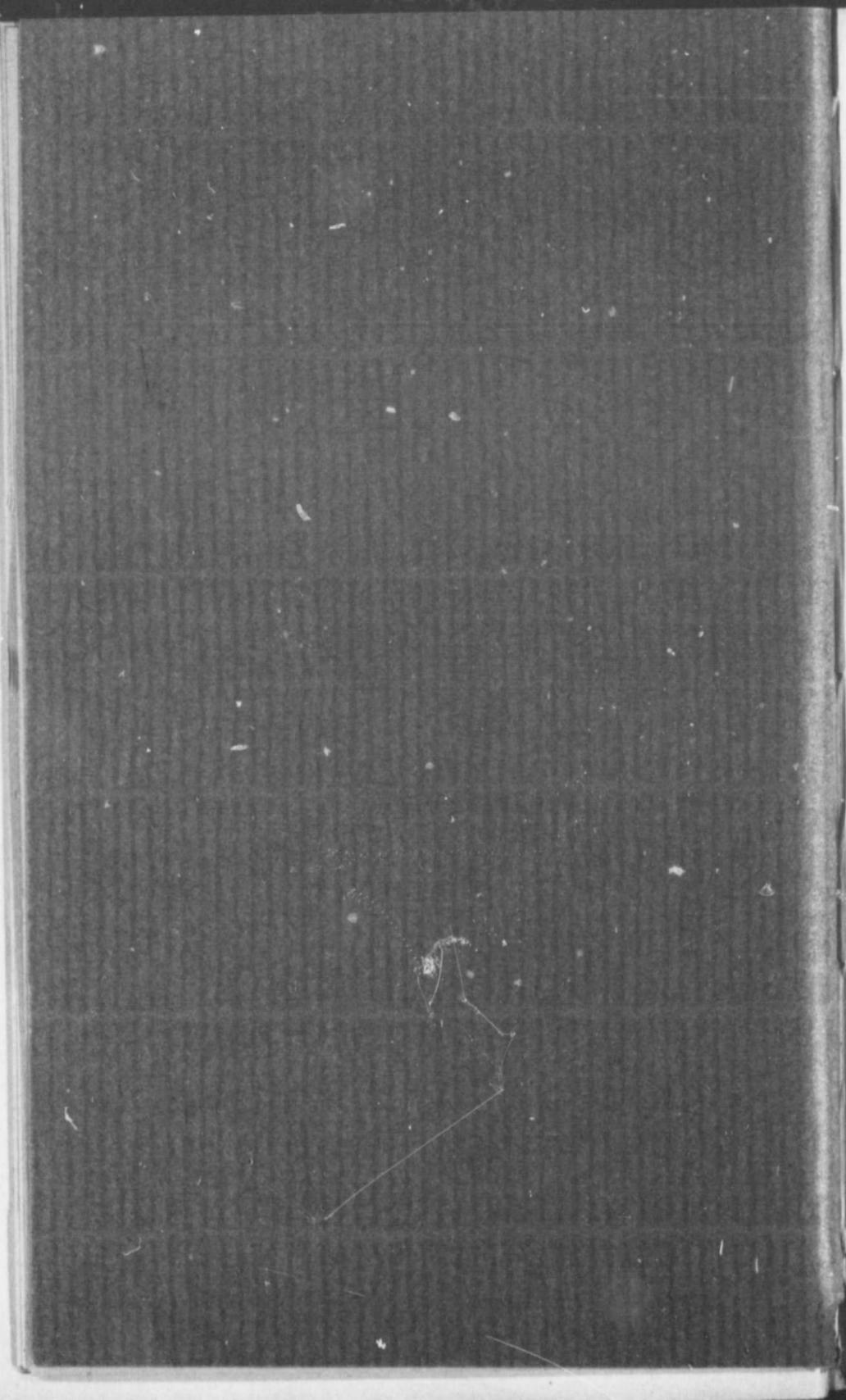
Catholic Truth Society

OF OTTAWA



ANNUAL REPORT

FOR 1894



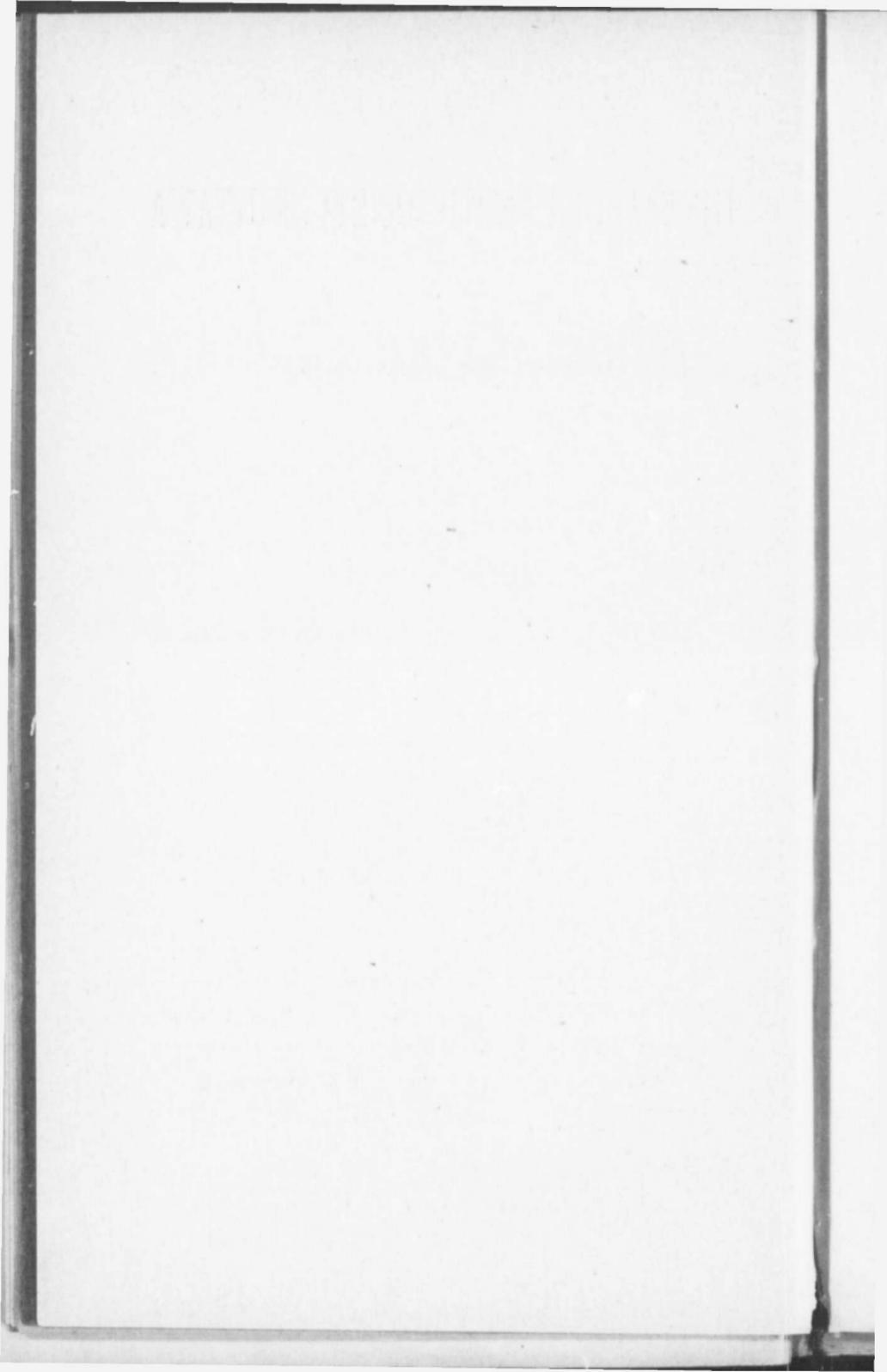
THE
Catholic Truth Society

OF OTTAWA.



ANNUAL REPORT

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THE CATHOLIC TRUTH SOCIETY OF OTTAWA.

OFFICERS FOR 1894-5.

Patron

HIS GRACE THE ARCHBISHOP OF OTTAWA.

President

JOSEPH POPE.

1st Vice-President

REV. M. J. WHELAN,

2nd Vice-President

WILLIAM KEARNS.

Secretary

WILLIAM C. DE BRISAY.

Treasurer

JOHN A. MACCABE, LL. D., 443 Somerset St.

Committee

Rev. Canon McCARTHY.

Rev. H. A. CONSTANTINEAU, O. M. I. Rev. T. COLE.

J. A. J. MCKENNA. W. L. SCOTT. F. B. HAYES.

JOHN GORMAN. D. BURKE. J. P. DUNNE.

JOSEPH MCDUGALL.

Auditors

WILLIAM FINLEY. MICHAEL KAVANAGH.

DEPOTS OF THE SOCIETY.

J. DURIE & SON, 33 & 35 Sparks Street.

W. P. BATTERTON, 111 Bank Street.

P. C. GUILLAUME, 495 Sussex Street.

ALF. H. JARVIS, 157 Bank Street.

J. A. HANRATTY, 116 Rideau Street.

PROCEEDINGS OF THE FOURTH ANNUAL MEETING.

The Fourth Annual Meeting of the CATHOLIC TRUTH SOCIETY OF OTTAWA was held in the Academic Hall of the University on Sunday afternoon, 11th of November, 1894.

There were present His Grace the Archbishop of Ottawa, the Rev. Dr. McGuckin, rector of the University, the Rev. M. J. Whelan, pastor of St. Patrick's parish and a number of ladies and gentlemen.

Mr. J. A. J. McKenna, the president, occupied the chair, and opened the proceedings with an appropriate address. After acknowledging the generous aid and warm encouragement which the Society had received from His Grace ever since its inception, Mr. McKenna thanked those present for their attendance, and bespoke their assistance during the coming year. He then proceeded to speak as follows:—

The aims and objects of the CATHOLIC TRUTH SOCIETY have been so frequently and so fully set before you that there is no need of my speaking of them in detail. It may not be out of place, however, for me to emphasize what is the great underlying idea of our Society. A distinguished convert to Catholicity, Mr. George Parsons Lathrop, has declared that the power of the Catholic laity is a moral Niagara allowed to run to waste. The Catholic Truth Society is intended to afford a channel for the utilization of some small part of that power in the work of making the truth better known.

The possession of every good gift carries with it a corresponding obligation. Now we Catholics know that we possess, in all its fullness, the priceless gift of Faith, that ours is the Truth, "whole and entire as God has revealed it for the illumination of the human soul, for the solution

of all its doubts, for the inspiration of all its energies, and for the perfection of its knowledge of the Infinitely Good and Beautiful and True." We know that we are members of the Church that was builded, not by man, but by the Almighty Power, for the saving of His people; the Church that not only christianized, but civilized, humanized and enfranchised the world; the Church that opens to men the treasures of Heaven and points out to them, with unerring finger, the paths which lead to the enjoyment of the truest felicity in life, for "she is made for earth and Heaven, she is the promise of the future life and of the life that is."

But we all of us are prone to forget the obligation that goes with so glorious a privilege. It may be answered that the duty of disseminating Catholic Truth rests on the hierarchy and the clergy. It is true that theirs is the mission and theirs the duty in the largest sense. But their obligation does not dispense the layman from his. "Every hand among the people of God should share in the labour." The command to love all men binds the layman equally with the bishop and the priest. But how can we love men without having the desire—without doing what in our power lies to make them partakers of the divine treasures which await them in the bosom of Holy Church? As Father Elliott, the great Paulist, has well said;—"Any Catholic who fancies that he can use his Faith as if it were his own exclusive property, is in error, and in danger of being decatholicized." Our age affords greater opportunity than was ever offered for the exercise of the power of the Catholic laity in making known the Truth: and the times call upon us all to take our share in the labour. The field is vast; the occasions for co-operating in the great work are manifold.

We of the Catholic Truth Society who have entered the field as humble labourers, are quite conscious of the smallness of what we have done, when compared with the greatness of that which might be accomplished. But we can say, without any spirit of vain boasting, that what we have achieved should encourage us to continue the work,

and should ensure for our Society the sympathy and support of the Catholic people of Ottawa.

The Society was not so much in evidence during the past year as in the preceding ones. A variety of causes made it impossible for us to have as many public meetings, and happily the occasions were not nearly so numerous for correcting through the press damaging misstatements of Catholic teaching. That phase of our work which requires our appearance in the press in the arena of controversy, demands the exercise of much discretion and forbearance. There are unhappily certain men in every community who, to tickle the ears of the groundlings and attain notoriety, indulge, at certain seasons of the year, in most absurd attacks on the Church. But these carry with them their own refutation. The spirit of bitter bigotry and the reckless disregard for patent truth and common decency, which they display, work their own undoing more speedily and more effectively than columns of controversy ; and, therefore, we let them pass without notice. We enter the field of public discussion only when we believe that, by so doing, we may dissipate some prejudice or remove some little of that vast accumulation of misrepresentation and misconception, which is the foundation of the wall that prevents sincere Protestants from seeing the Church as she is. Our object is not to widen the breach, not to render men distrustful of their fellow-men because of their religious beliefs, not to breed hatred in the name of religion whose gospel is love ; but rather, by making the truth manifest, to draw men together in the bonds of peace, and thus hasten the coming of that Christian unity for which all right-thinking men must most devoutly pray.

Though we have not done so much in what may be termed the distinctly public part of our work, the Secretary's report will shew that in what is perhaps a more important department—the circulation among our own people of wholesome Catholic literature—we have done more than

in the preceding year. "The real force of life is personal." Actions are more eloquent than words. Now more than ever the world judges the tree by its fruits; and if we shew not in our lives the effects of the truth we possess, our pleadings and our arguments will be in vain. The mighty ministry of a christian life is open to us all; and the circulation of literature which will instil in us the high aims of Catholic devotion and keep before our eyes the light of Catholic doctrine, must tend to make us all partakers in that apostolate.

SECRETARY'S REPORT.

The Report of the Committee for the past year was then read by the Secretary; after which Senator Scott moved its adoption, and on behalf of the Catholics of Ottawa, thanked the officers for their efficient work. Mr. John Heney having seconded the motion, it was put to the meeting and unanimously carried.

The Financial Statement as certified by the Auditors, was read by the Treasurer, and on motion of Mr. J. P. Dunne, seconded by Mr. J. W. Hughes, was adopted.

His Grace the Archbishop addressed the meeting briefly. He thanked the officers of the Society for their work during the year, and expressed his gratification at seeing that the Catholic laity understand their duty to help the clergy. His Grace invited all who were present to join the Society, and to encourage others to become members, that they might work towards the perfect union of mankind on the basis of truth as taught by the Catholic Church—that all men might be of one heart and one soul, recognizing one Father, God in heaven, and one mother, the Church on earth.

The Society then proceeded to the election of officers.

On motion of Senator Scott, seconded by Mr. J. J. McGee, Mr. Joseph Pope was unanimously elected President.

On motion of Mr. Wm. Kearns, seconded by Mr. John Gorman, Rev. M. J. Whelan was unanimously re-elected first Vice-President.

On motion of Mr. Heney, seconded by Mr. Hughes, Mr. Wm. Kearns was unanimously elected second Vice-President.

On motion of Rev. M. J. Whelan, seconded by Mr. F. B. Hayes, Mr. W. C. DeBrisay was unanimously re-elected Secretary.

On motion of Mr. John Gorman, seconded by Mr. E. L. Sanders, Dr. MacCabe was unanimously re-elected Treasurer.

On motion of Rev. M. J. Whelan, seconded by Mr. F. B. Hayes, the following Committee was elected for the ensuing year, Very Rev. Canon McCarthy, Rev. H. A. Constantineau, O. M. I., Rev. T. Cole; J. A. J. McKenna, W. L. Scott, F. B. Hayes, E. L. Sanders, John Gorman, D. Burke, J. P. Dunne.

Messrs. W. Finley and M. Kavanagh were re-elected Auditors.

A vote of thanks was passed to the Archbishop for his presence at the meeting, which His Grace briefly acknowledged.

On motion of Mr. Kearns, seconded by Mr. Sanders, a vote of thanks was tendered to the retiring president, for his services in the past year, to which Mr. McKenna suitably replied.

After which the Meeting was adjourned.

N. B.—Mr. Sanders having declined to serve as a member of the Committee, at a meeting thereof held on 22nd November following, Mr. Joseph McDougall was appointed in his stead, in accordance with the Constitution.

REPORT FOR 1894.

In presenting their Third Annual Report, the Committee desire to congratulate the members of the Catholic Truth Society upon the substantial progress which has been made, and the large volume of work which has been accomplished in the past year.

As one of the main objects of the Society is the distribution of devotional works, and of sound Catholic literature among all classes, the Committee have pleasure in inviting your attention to what has been effected in this direction.

We imported from the Catholic Truth Society of England 621 bound volumes, 5,444 pamphlets and 558 leaflets; and from the Catholic Truth Society of America, 1,003 pamphlets. Of these, and the publications in stock at the beginning of the year, we have now on hand 267 bound volumes, 4,238 pamphlets, and 4,003 leaflets; and we have put into circulation, by sale or distribution, 472 bound volumes, 5,555 pamphlets and 3,517 leaflets, or including the number of the Ottawa series, a grand total of 10,422 publications, as compared with 9,007 last year, an increase of 1,415 publications. Since the Society was instituted, three years ago, it has distributed 25,396 publications.

A new feature of the distribution has been the sale at the church doors of devotional pamphlets intended for special seasons, a plan which has met with much encouragement, and which the Committee would recommend to be continued. As a natural consequence, the sales at the depots have been reduced. The orders by mail, though not so large as last year, still form an important item in the Society's transactions.

Two new depots have been established, one at Hanratty's on Rideau street, the other at Jarvis' on Bank street, raising the number in the city to five.

The thanks of the Society are, in an especial manner, due to Miss Johanna Clark, of St. Joseph's parish, who has, during the past eight months, disposed of nearly \$20.00 worth of publications, solely for the good of the cause, and without any remuneration whatever. It is not too much to hope that ladies in other parishes will follow Miss Clark's excellent example.

The problem for the Society is how to get its publications into circulation. One system successfully adopted in England, is to place pamphlets on sale in the churches, in boxes constructed for that purpose, and to affix a notification requesting those who take the publications to drop the price into a money-box attached. It is proposed to place one of these boxes in St. Joseph's church, and if the experiment prove successful they can be introduced in other churches. Another mode of circulation would be by the employment of suitable persons to sell from door to door.

As suggested in last year's report, copies of Mgr. deSegur's books on "Confession" and "Holy Communion" were distributed to the children making their first communion in the several city parishes, and prayer books to those who had none.

The Rev. Father Mahony was unfortunately compelled to discontinue the publication of the "Manifestos" mentioned in last year's report, and which it was the intention of the Committee to have distributed free to members.

Two entertainments, or "Literary and Musical Evenings," were held during the year under the auspices of the Society, one shortly before Christmas, when Mr. Joseph Pope read a paper on "Anglican Claims", being a reply to the lecture by the Anglican minister referred to in our last report. Mr. Pope's paper was immediately published under direction of the Committee, and a very large number disposed of in Canada and the United States. The criticisms of the Catholic Press were highly laudatory, and applications are being constantly received

to be supplied with this valuable addition to our current Catholic literature. On the second evening the Rev. James Foley, of Farrelton, read a most instructive paper on "The Confessional and Personal Responsibility". The musical portion of the programme on both occasions was well sustained, and to the ladies and gentlemen who assisted, the Society is deeply indebted. Owing to a combination of circumstances, chiefly the number of other attractions during the winter, as well as the difficulty in procuring a hall in a central situation, the attendance was not so large as we would wish to have seen.

It may not be out of place here to remark that the question of the validity of the Orders of the Church of England is just now occupying a great deal of attention in England, many leading journals, headed by *The Times*, opening their columns to a discussion of the subject. Cardinal Vaughan has taken advantage of the occasion to declare the absolute inadmissibility of Anglican Orders, and it is highly satisfactory to observe that the position which Mr. Pope assumed in his paper, is so signally vindicated by such undoubted authority. To crown all, a high dignitary of the Church of England, Canon Taylor, writes to the *London Times* over his own signature, that Cardinal Vaughan is quite right, and that, in his sense of the word, the Anglican Communion does not possess valid orders and has never claimed to have them. This, we submit, is a sufficient answer to the pretensions of those individuals who, last winter, asserted in our local press, that intelligent Roman Catholics admitted the validity of the Orders of the Church of England.

Commenting on the letters which had appeared in its columns, the *London Times* sums up :

"Now, on some of these points we may venture to say a few words. A doubt has been raised by some of our correspondents whether Cardinal Vaughan, in professing himself unable to recognise Anglican Orders, speaks the mind of his Church. This we are convinced

“ that he does. The Pope’s formal decree, issued in 1704,
 “ in the case of Bishop Gordon, leaves no room for doubt
 “ thus far, and it was in accordance with this decree that
 “ Newman and Manning, on their conversion to Rome,
 “ were re-ordained as if they had been previously laymen.
 “ If any one cares to ask the view taken by the Eastern
 “ Church on this point, we have evidence about it from
 “ the case of a Mr. Hatherley who joined that Church, in
 “ which he now figures as an Archimandrite, and who
 “ was re-ordained and re-baptised on admission as if he
 “ had been a mere pagan. * * * . If our Roman
 “ Catholic correspondents are in the right about it, it is
 “ certain that Archbishop Parker was not ordained in the
 “ Roman Catholic sense of the word, but beyond this we
 “ shall not venture to go. But did Archbishop Parker
 “ ever suppose that he was ordained in the Roman Cath-
 “ olic sense of the word, and that he thereby received,
 “ and could pass on to others the supernatural powers
 “ which Cardinal Vaughan claims as attendant on ordina-
 “ tion? Or can a Church which declares in its Articles
 “ that the Sacrifices of Masses were blasphemous fables and
 “ dangerous deceits, be thought to assert for its ministers the
 “ sacrificial functions which it thus expressly repudiates?
 “ The English Church, we must conclude, recognises no
 “ such person as a priest in the sacerdotal sense, nor any
 “ such part of the Church ministry as is involved in the
 “ Sacrifice of the Mass. Hooker is very explicit on this
 “ point. His words are :—Wherefore, to pass by the
 “ name, let them use what dialect they will, whether we
 “ call it a priesthood, a presbytership, or a ministry, it
 “ skilleth not ; although, in truth, the word presbyter
 “ doth seem more fit, and in propriety of speech, more
 “ agreeable than priest with the drift of the whole Gospel
 “ of Jesus Christ. For what are they who embrace the
 “ Gospel but sons of God? What are Churches but His
 “ families? Seeing, therefore, we receive the adoption
 “ and state of sons by their ministry whom God has chosen

“out for that purpose ; seeing also that when we are the
 “sons of God our continuance is still under their care
 “which were our progenitors, what better title could be
 “given them than the reverend name of presbyters or
 “fatherly guides ? The Holy Ghost, throughout the body
 “of the New Testament, making so much mention of
 “them, doth not anywhere call them priests”.

The grand object of our Society is the diffusion of Catholic truth and its vindication whenever assailed within our territory. We are not aggressive ; we attack no creed and we allow no assault on our own. When we claim the courtesy of the Press, it is not to apologize for our religion, for we engage in controversy solely for the purpose of explanation or defence. This is a highly important and, at the same time, delicate part of our work, and our efforts have been attended with satisfactory results.

Twice was it necessary to communicate through the Press ;—once to correct some misstatements which had been copied from an English Magazine regarding certain perverts ; and again, to refute Mr. Rider Haggard's assertion, contained in one of his romances then being published in the paper addressed, as to the immuring of nuns in Mexico. These letters were widely copied in the Catholic Press.

Appended is a Statement shewing the distribution of the various publications.

STATEMENT *re* PUBLICATIONS.

	On hand last Report.	Bought during the year.	On hand.	Sold or distributed.
English Volumes.....	69	301	193	177
“ Prayer Books.....	49	320	74	295
“ Pamphlets.....	2,271	5,444	2,876	4,839
American “.....	1,000	1,003	1,300	703
Other “.....	75	.....	62	13
Ottawa Series No. 1.....	206	.....	206	.....
“ “ 2.....	192	.....	192	.....
“ “ 3.....	238	.....	93	145
“ “ 5.....	.....	1,000	267	733
English Leaflets.....	4,563	558	3,260	1,861
American “.....	273	.....	256	17
“ “ Manifestos”.....	1,500	.....	.....	1,500
Paulist Leaflets.....	626	.....	487	139
	11,062	8,626	9,266	10,422

1425

OTTAWA, 10th November, 1894.

FINANCIAL STATEMENT FOR THE YEAR ENDED
10TH NOVEMBER, 1894.

RECEIPTS.

Balance on hand, 18th Nov., 1893	6142 32
Membership fees for 1893-94	105 00
Sales of Publications	171 00
Proceeds of Musical and Literary Evenings	23 85
	\$442 17

EXPENDITURE.

Advertising	\$ 34 48
Postage, Printing and Stationery	88 50
Duty, Express and Freight Charges	51 88
Imported Publications	153 48
Expenses of Musical and Literary Evenings	12 00
Balance carried forward	101 83
	\$442 17

Examined and found correct.

WM. FINLEY,
MICHAEL KAVANAGH,
Auditors.

10th November, 1894.

MEMBERS FOR 1893-94.

LIFE MEMBERS.

THE MOST REV. THE ARCHBISHOP OF OTTAWA.

THE RIGHT HON. SIR JOHN S. D. THOMPSON, K.C.M.G.

THE REV. M. J. WHELAN.

Patrick Baskerville.	John Heney.
William C. DeBrisay.	William Mackey.
George Goodwin.	John J. McGee.
Finn Barr Hayes.	Miss Mahony.

ANNUAL MEMBERS.

Antoine, Rev. Dr.	Davis, M. P.
Batterton, Mrs.	Davis, Mrs. M. P.
Batterton, Miss.	Davis, William.
Batterton, W. P.	Dunne, Peter.
Batterton, P. W.	Enright, J. C.
Barry, W. H.	Finley, William.
Bennett, James.	Freeland, Dr.
Brophy, Miss.	Friel, Miss.
Brophy, George P.	Gorman, John.
Brophy, Mrs. G. P.	Gorman, Mrs. John.
Brophy, Miss V.	Gouge, C. D. (Deseronto).
Brophy, Walter.	Gray, H. A. (Toronto).
Brophy, Alex.	
Casey, John (Bank St.)	Hanlon, Miss.
Chadwick, F.	Hanlon, Miss M. A.
Chadwick, Mrs. F.	Harrison, R. M.
Chaloner, C.	Hawley, Mrs.
Christian, John.	Heney, Mrs.
Clancy, Martin.	Heney, Miss.
Clarke, P.	Herbert, Major General.
Cullen, Miss Mary.	Higgins, James.
Dalton, James.	Higgins, C. J.

Hughes, J. W.	O'Reilly, F.
Kavanagh, M.	O'Reilly, Mrs.
Kavanagh, Miss.	
Kearns, William.	Paillier, Rev. A.
Kehoe, William.	Phillpotts, Mrs. (Kingston)
Kelly, Rev. J. J. (Caintown)	Pope, Joseph.
Ketchum, William.	Power, Hon. L. G.
Latchford, James.	Riley, J. B. Consul Gen. U.S.
Latchford, F. R.	
Logue, Mrs.	Sanders, E. L.
	Scott, Hon. R. W.
Marshall, John.	Scott, Mrs. R. W.
Monaghan, M.	Scott, W. L.
Moylan, J. G.	Scott, R. D'Arcy.
Moylan, Mrs.	Scott, Miss F.
Murphy, John.	Smith, Miss K.
McCarthy, Very Rev. Canon.	Stringer, P.
McCarthy D.	
MacCabe, John A. LL. D.	Tims, Thos. D.
MacCabe, Mrs. J. A.	Tobin, Richard.
McDonald, Miss K.	Troy, Dr.
McDougall, F.	
McDougall, Mrs. F.	Wall, J. F.
McGillivray, A. J.	Walsh, M. F.
McGuckin, Rev. Dr.	Walsh, Mrs. W.
McKenna, J. A. J.	Warnock, Mrs. A.
McNaughton, H. F.	Waterbury, W. B. (Mitchell, Ont.)
O'Reilly, John.	Young, J. C.
O'Reilly, A. J.	

Pray for the soul of the

RIGHT HONOURABLE

Sir John S. D. Thompson, K. C. M. G.

THE FIRST PRESIDENT OF THIS SOCIETY,

WHO DIED AT

WINDSOR CASTLE,

12th DECEMBER, 1894

AGED 50 YEARS.