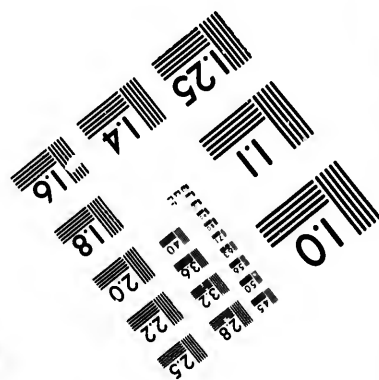
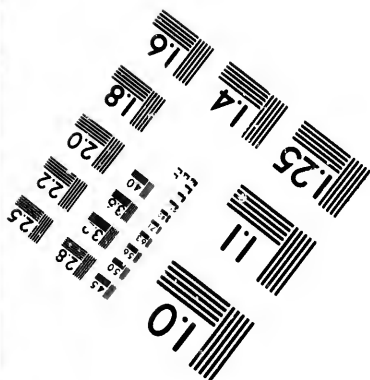
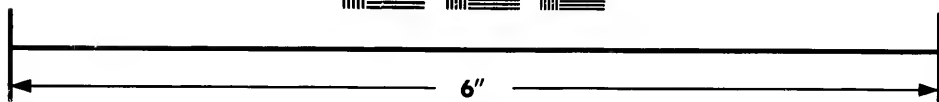
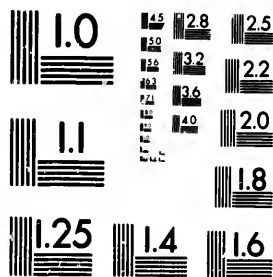


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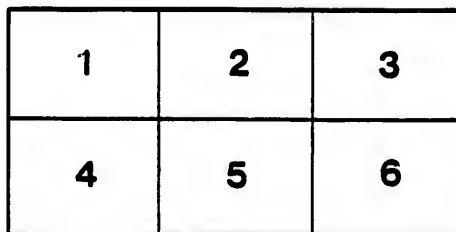
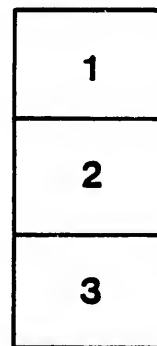
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The Catholic Truth Society

OF CANADA

ST. MARY'S BRANCH, TORONTO

Annual Address

— OF THE —

President, Mr. E. J. Hearn, B.A.

— WITH A —

CATALOGUE

Publications For Sale by

Toronto

The Catholic Truth Society of Canada

ST. MARY'S BRANCH
TORONTO



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The Catholic Truth Society
OF CANADA



ST. MARY'S BRANCH, TORONTO



Annual Address

—OF THE—

President, Mr. E. J. Hearn, Barrister, etc.

—WITH A—

CATALOGUE

—OF THE—

Publications For Sale by this Branch



TORONTO, MARCH, 1898

Conveners of Standing Committees 1898



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The Catholic Truth Society

OF CANADA.

ST. MARY'S BRANCH, TORONTO



Annual Address of the President

The annual meeting of the Society was held Monday evening, Feb. 7th. The hall was completely filled by a large and appreciative audience.

On the platform were seated the Very Rev. Vicar General McCann, Rev. L. P. Minehan, Rev. J. B. Dollard; Messrs. M. Keilty, President of St. Michael's Branch; J. J. Murphy, Sec.-Treas. St. Basil's Branch; P. F. Cronin, Sec. St. Helen's Branch; Dr. A. J. McDonagh, Past President of the Society; Ex-Alderman D. M. Defoe.

Mr. E. J. Hearn, the incoming President, spoke as follows: Very Rev. Vicar General McCann, Rev. Fathers, Ladies and Gentlemen, Members of the Catholic Truth Society (St. Mary's Branch), Toronto:

In entering upon the duties of my office as your President I do so with a great deal of trepidation for several reasons: Firstly, my time is so occupied by the practice of my profession, and in previous engagements of various kinds, several of which are likely to continue throughout the year, that I will be unable, though willing and anxious as I am, to

perform fully and to the letter the great trust you have so kindly placed in my hand. Secondly, because my predecessor, Mr. A. J. McDonagh, L. D. S., our first President, who has held the office during the past two years, has, with that ability, untiring zeal and devotion for which he is noted in the performance of everything he undertakes, accomplished so much more than I can, in my humble way, hope to do; and, thirdly, because I realize that, although the work of spreading the truth as regards the doctrines, teachings and practices of our religion is congenial to me, I feel that I am not sufficiently versed in the groundwork to take charge of so sacred and important an undertaking as this branch of the Society has since its inception so well carried out, and should continue to carry on in the future. Your hearty co-operation, I hope will make up for my deficiencies, so that we will carry on the good work throughout this year with zeal and energy.

I thank you, Very Rev. Vicar General, Rev. Fathers, ladies and gentlemen, heartily for the great honor you have done by electing me to the highest office in your gift, and I promise to do all in my power to prove myself worthy.

As many of you are aware, my predecessor, very soon after this branch was formed, in 1896, issued a leaflet, in which he set forth briefly the history, aims and objects of the Society, and copies of which, I understand, were distributed liberally; but for the information of a great many of you who have since joined the Society and that of many of our visitors to whom doubtless the movement is not understood, I have deemed it advisable to make a retrospect of the origin and work of the Mother Society, and of some of the branches, particularly in Ontario. In or about the year A.D. 1883 a Catholic, whom I believe to be Mr. James Britten, the Secretary of the Mother Society in England, went into one of the numerous book-shops in London in which cheap Anglican publications are sold and invested half a crown in the selection of these. Their number, variety, attractiveness and general excellence much impressed the two or three priests and others to whom they were shown, and the idea arose that we Catholics might do something of the kind; and, after discussing the matter, it was eventually agreed by the few parties who interested themselves that each should contribute a pound. About £12 formed their first capital, and with this was brought out the first issue of the Little Rosary Book, of which very many thousands have since been printed and distributed. The card of Morning and Night Prayers—Prayers for Those Having

Little Time, which had been originally compiled for a boys' club—were also put in circulation, and a similar card of Prayers for Confession of little Children. The late Bishop of Southwark at once expressed his sympathy with the work and helped the very few workers by what, in those days, seemed very large orders for their publications. The Bishop of Salford, whose work in connection with popular Catholic literature is well known in England, also approved of the work, and proposed the old name of the Catholic Truth Society, which he had started some years before, and which, after he became Bishop of Salford and removed from London, gradually disbanded. He also suggested that means should be taken to draw the attention of Catholics in general to the work, and that a circular letter should be drawn up and sent to the clergy and others likely to interest themselves in the movement.

On the 5th of November, 1884, the first meeting was held at Lady Herbert's, under the presidency of Bishop Vaughan, at which the revival of the Catholic Truth Society was resolved upon, and various schemes for the furthering of its work were debated. The annual subscription was fixed at 10s. and the objects as laid down were :

1. To disseminate among Catholics small and cheap devotional works ;
2. To assist the uneducated poor to a better knowledge of their religion ;
3. To spread among Protestants information about Catholic truth ;
4. To promote the circulation of good, cheap and popular Catholic works.

From that small beginning, with economy and the voluntary assistance of many of the clergy and laymen in the writing of articles and otherwise, the Society has gradually progressed in the old land until to-day it publishes an infinite variety of different books, pamphlets and leaflets which are being sold and distributed throughout the greater part of the civilized world. To give you an idea of the extent of the work the Mother Society is doing by way of publications of cheap Catholic literature, I need only say that in the first twelve years of its existence it issued 928,000 copies of 13 of its most popular penny publications, 120,000 of its halfpenny prayer books for little ones, and of its larger works 286,617 volumes were bound for the Society in that period. In addition to the sale at almost cost of publications, the Mother Society has made a free distribution of a very large

number of leaflets expounding Catholic doctrines, etc. It has also established an annual Catholic conference at Bristol, which is attended by the Catholic dignitaries and clergy of the Church and by large crowds of the Catholic lay people. His Eminence Cardinal Vaughan, President of the Society, delivers his inaugural address at the opening of such conference, and it has come to be regarded by the Protestant press and public of Great Britain and Ireland as important in its way as a ministerial speech at the Lord Mayor's dinner, and the press reports it at almost as great length. Many here will remember reading the glowing accounts, even in the Protestant press of this country, of the several days' proceedings of the conference in 1896, beginning with His Eminence's inaugural address, which was followed by an interesting series of papers on Catholic subjects and discussions of same, and ending with an impressive pilgrimage to Glastonbury. Another very important feature of the work in England is the supplying information to the priests and others engaged in newspaper controversy, and the Hon. Secretary, Mr. Britten, has himself taken part in numerous controversies in the Protestant press.

The Mother Society has become also a recognized help in the exposure of the mis-statements and as a bureau of information concerning the various more or less disreputable persons who perambulate the country as Protestant lecturers. Still another important work that is being done by the Mother Society is the "Seaman's Branch," which distributed amongst the sailors on the vessels coming into the leading seaports in England prayer books and other religious books and leaflets, as well as various articles of devotion. The Society also takes credit for the establishment of the Association of Catholic Guardians in England.

Having learned thus far of the Society's work in England—and a great deal more can be said in regard to it—I might ask, is it any wonder that England is fast returning to its first love, that brought a knowledge of God and our Saviour and civilization and learning to its shores?

There are branches of the Society at Rome, in Bavaria, and other places on the Continent of Europe, several in London and other parts of Great Britain and Ireland, and in the United States and Canada. Those that have come to my knowledge are the Catholic Truth Society of America at St. Paul, Minn., a branch at Grand Rapids, Mich., and at San Francisco, California; and in this Dominion of Canada there

are branches at Winnipeg, Man., Montreal, Que., and in Ontario at Ottawa, St. Thomas, Trenton, Seaforth, Kemptville, and last, but by no means least, Toronto, where I might add there is a great field for the variety of work the Society undertakes. Toronto has already four branches, namely, St. Basil's, St. Michael's, St. Helen's, and our own, St. Mary's.

With the enthusiasm that characterizes the officers and members of the few branches already established in America, and with the great aid that the Paulist Fathers are giving to the movement, I think I can safely predict that the Catholic Truth Society has come to stay in America, and that in the near future its branches will be spread like a spider's web throughout the settled portions of this continent. The Mother Society in England has been approved by His Holiness Pope Leo XIII., and he has granted certain Indulgences to the members of the Society and of all branches which become affiliated with the Mother Society.

Now, in order that by making a retrospect of the work done by the branches in Ontario we may get pointers for our future guidance, I will, as briefly as possible, review the work that has been done in Ontario, even at the risk of tiring you; but the review has so interested me that I feel you also will be interested in it. The Ottawa branch was established in 1891, under the patronage of His Grace the Archbishop of Ottawa, and the Presidency of that eminent convert, the Right Honorable Sir John Thompson, whose inaugural address delivered at their first public entertainment on 17th December, 1891, to a large audience is, as we would expect, a masterpiece. The untimely and tragic death of Sir John Thompson whilst he was the honored guest of Her Most Gracious Majesty Queen Victoria at Windsor Castle, and at a time when he had just reached the pinnacle of fame as Prime Minister of this Dominion, as an eminent statesman and constitutional lawyer, has left a blank amongst the Catholic laymen of Canada that may never be filled; and, as his life was a model for all Catholics to copy from, I know you will pardon me for quoting a few lines from the annual address in 1895 of Mr. Joseph Pope (who by the way is also a convert), who succeeded Sir John in that year as President of the Truth Society. He spoke of him, in part, as follows:—

“Never shall I forget the kindly manner in which he encouraged the establishment of our Society, nor the cordiality with which he presided at its organization and associated

himself with its development. Sir John Thompson lived in an atmosphere which is not popularly supposed to be conducive to the growth of Christian virtues, yet he was ever a living witness to the power of Catholicity. His great intellect, so strong, so luminous, so comprehensive, bowed itself before that supreme creation of omnipotence, the Holy Catholic Church. His conversion was not merely an intellectual process. Not only did he believe, he practised his religion. We have been told how on his last Sunday in Ottawa he approached the Holy Table with his sons. Let me mention a circumstance touching the beginning of his official career not so well known. When Sir John Thompson came to Ottawa in September, 1885, he was quite a stranger. I happened to be one of the two or three persons who knew him. I well remember the afternoon on which he was sworn in as a Minister. His first act on leaving the Council Chamber was to repair to confession. He received Holy Communion next morning, and so fortified approached the duties of his high office. Thus on the threshold of his official career, as well as at its close, he showed how clearly he recognized the reality of things unseen. Quietly and unobtrusively were these acts performed. Little did he think they would ever be disclosed to the world. Yet his eminence has made them known, and they speak to us trumpet-tongued of the power and the fulness and the beauty of that religion which could so regulate a life absorbed in no ordinary degree with the affairs of this world. He has gone, but his example remains to the honor and advantage of the cause which he represented."

Another gentleman whose work in this branch deserves special mention, and who is a worthy successor to the first President, is the said Mr. Joseph Pope, whose annual reports are articles replete with Catholic meat, and show a depth of Catholic learning that comparatively few laymen possess. This branch at the end of 1896 has circulated 37,440 publications. It had then three depositories, where its publications could be purchased. In 1895, as an experiment, they placed a box in St. Joseph's church containing a selection of books and pamphlets, from which the public could help themselves and deposit the price in a compartment for that purpose. The venture proved successful, no fewer than 1,346 publications having thus been distributed in the remaining portion of that year, with satisfactory receipts; and the Secretary's report for the following year, 1896, says: "This

box has become an institution. We have adopted this idea here in Toronto, in St. Basil's church, where a large stock of our publications are kept on hand, and also, I believe, in St. Michael's church." The Ottawa Society, at a meeting held in November last, decided to extend its work by organizing parish branches, and since then there have been three parish branches established, with a membership in all of about 230; but nothing beyond organization has yet been done. The membership of their central council consists of all members of the branches. The membership fee is 50 cents a year.

The St. Thomas branch, which was established a little over a year ago by the Rev. Dr. Flannery, has done good work, largely through the zeal and energy of the Reverend Father and of the Secretary, Mr. W. B. Waterbury, who by the way is a convert. The membership is as yet small, but they look for a large increase shortly, as the Society has lately been provided with commodious headquarters at the offices of the Catholic Club, where it can display its publications to good advantage, and where it has the free use of a beautiful hall. It has distributed thousands of tracts, pamphlets and books during the past year, and it is now about to throw open its hall occasionally to the Protestant public and start the "question box" plan of campaign. They have lately published their pamphlet entitled "From Anglicanism to Catholicism, or, The Truth Shall Make You Free," written by one of their members, who is a convert. This pamphlet is a history of his conversion, and a very valuable and interesting one it is to the Catholic Truth movement. They also published an able article in the Evening Journal of St. Thomas, on 27th January, ult., entitled "Catholic Worship," in answer to some attacks made upon the Church through the press of that place. Several converts have been received into the Church as a direct result of their efforts, and a number of anxious Protestants at a distance are in constant correspondence with the Secretary, and are being supplied with free literature bearing upon their difficulties. While keeping clear of heated and angry controversies they are, as occasion arises, constantly correcting mis-statements and misapprehensions in the press, and by their efforts, in the use of tact and discretion, they keep the newspapers mainly on their side, and, as a consequence, they have ready access to the columns of the press. They hope ere long to induce one of the Paulist Fathers to come and hold a mission in St. Thomas for non-Catholics.

The Trenton branch was organized March 10th, 1895. Its membership has gradually increased, and now the roll numbers about 60—a very good membership for a small non-Catholic town like Trenton. It carries a small but complete and well-assorted stock of the London and St. Paul's Societies' pamphlets. They also secure, and sell at actual cost prices, religious and devotional works of a cheap nature and distribute the leaflets free. They also sell some religious pamphlets at the church door at High Mass on Sunday, and, generally, they are carrying on the good work in other respects like the other branches. The Secretary, Mr. J. F. Keith, barrister, reports that the branch is in a thriving condition, is free from debt, and has already succeeded to a considerable extent in dissipating anti-Catholic prejudices.

St. Basil's branch, Toronto, is the legitimate successor of the Catholic Truth Society of Canada, which was established in Toronto June, 1890. Soon after it was formed it laid in a large and well-assorted stock of publications from the Mother Society in England and the St. Paul's Society, Minnesota, which stock has from time to time been replenished, and forms a storehouse from which the other city branches to some extent purchase their publications. St. Helen's branch has been only about a year in existence, and is in first-class financial condition, and there are still hopes of it doing a grand work in the extreme western part of the city.

The St. Michael's Cathedral branch was organized on 26th April, 1896. At its first meeting 40 members were enrolled, and its membership since then has largely increased. By the able assistance of the Rev. Francis Ryan, S.J., and the Rev. J. P. Treacy, D.D., and several active laymen and women, it is doing a good work. It sells cheap Catholic works of devotion and other Catholic literature and articles of devotion at the door of the cathedral, and also distributes leaflets there and elsewhere on various Catholic subjects. A few months ago it took all the public institutions east of Yonge street off our hands, and I understand that its Hospital Committee pay regular visits to such institutions, particularly St. Michael's Hospital and the General Hospital. It has lately done a noble work in answering Mr. S. H. Blake's calumny lately uttered in a public place, that the "Catholic Church keeps its children in ignorance." That calumny was most effectually and ably answered by the Rev. Francis Ryan, P.P. of St. Michael's cathedral, at the request of this branch at the evening service in the cathedral on Sunday, the 16th ult.,

and I sincerely hope that the Toronto branches will soon see to it that that lecture is published in pamphlet form and widely distributed. That lecture and the late encyclical of His Holiness Pope Leo XIII. on the Manitoba School Question, and the able circular of the Archbishop and Bishops of Ontario issued in connection with the latter, should dispel that charge of ignorance from the minds of all fair-thinking Protestants. This branch, I understand, has adopted as a scheme of raising funds the plan of getting up entertainments at some of its regular meetings, for which they charge an admission fee of 10 cents, and I believe it is meeting with success.

Now, Very Rev. Vicar-General, Rev. Fathers, ladies and gentlemen, I come to deal with the branch in which we are more immediately interested, namely, our own St. Mary's branch, which I am proud to be able to say is second to none in Ontario, and in many parts of its work, I believe, excels all other branches of the Society on the continent of America. This branch was organized on 29th January, 1896, with a total membership of seven. The following officers were elected:—

Patron, His Grace Archbishop Walsh.
 Hon. President, Very Rev. J. J. McCann, V.G.
 President, A. J. McDonagh, L.D.S.
 Secretary, W. E. Blake, Esq.
 Treasurer, B. J. Cronin, Esq.
 Agent, C. J. Creamer, Esq.

The membership fees were fixed as follows: Life membership \$10, honorary membership, \$1 per annum, ordinary membership 50 cents per annum. The first general meeting was held on the evening of 9th February, 1896, in the Sacred Heart Chapel of St. Mary's Church, at which the President explained the aims and objects of the Society, and 29 new members were elected. At a special meeting held in the same place on the 16th of that month a constitution and laws to govern the branch were adopted, the various committees established and their conveners appointed. The constitution provides among other things that regular meetings of the branch shall be held once in each month, and that the general management of the business and the distribution of the literature shall (unless other provision be made) be in the hands of the Executive Committee, which is composed of the officers and of the conveners of the Standing Committees, and which is also required to meet at least once in every month. The

membership rapidly increased, so that at the end of that year the roll contained 197 names. The average attendance at our regular meeting, since the branch was fully formed, I think I can safely put at 100. There have been 21 meetings of the branch, also two successful picnics which were held in High Park in July, 1896 and 1897, respectively. At these picnics the members and their friends were provided with refreshments, music and other forms of entertainment. There was also a successful concert held in St. Andrew's Hall, in January, 1897, and there have been 26 Executive Committee meetings. Since organization the number of Standing Committees has been increased as our field of work extended, and to-day we have 12 of such committees, namely, Hospital, Book and Magazine, Mercer Reformatory, Central Prison, Flower, Church door, Entertainment, Press, Organist for the Mercer Reformatory, Auditing, Membership and Hall Committees, and the Constitution has been amended in several respects, but particularly by increasing the number of Secretaries to three. This was done because it was found that there was altogether too much work for one Secretary to perform. Now I will give you some idea of the work this branch has done since its inception.

1. The Hospital Committee, which paid regular visits to all of the city hospitals until about six months ago, when it was relieved of those East of Yonge street by St. Michael's Branch as already stated, and since that time has continued its visits to Grace Hospital, St. John the Divine, the Home for Incurables, the Western and the Sick Children's Hospital, has within one and one half years distributed amongst the Catholic inmates in those institutions about 900 religious works and a number of articles of devotion. This is a grand work, and all of the ladies who have taken part in it deserve the best thanks of this Society, and of the Catholic people generally. It is to be regretted that the Catholic patients in the Protestant hospitals in this city were neglected in regard to their religion until this Society took up the good work. With your permission I will relate just one of several cases that have come to the notice of this Committee. In Grace Hospital there was a Catholic woman (a patient) who had not been to her religion for 16 years, and through the action of this Committee she received Holy Communion and was brought back to the practice of her religion.

2. The Book and Magazine Committee has done nobly in collecting literature and articles of devotion and distributing them amongst the other committees.

3. The Mercer Reformatory Committee has paid almost regular weekly visits to that institution, has taught a catechism class there and done other good work among the unfortunate inmates.

4. The Central Prison Committee has done perhaps the best work of all. This committee, comprising two earnest young men, has, with almost phenomenal devotion to its work, gone to private houses, and other places, and has received great aid from the *Catholic Register* and *Catholic Record* week in and week out collecting Catholic newspapers and magazines, and almost every Sunday morning presented itself at the prison gate at 7.30 o'clock armed with reading matter for each Catholic prisoner, whose average number has been about 100. From the reports of this committee contained in the minutes and from a conference with the past Secretary I estimate that at least 9,000 Catholic publications have been thus distributed amongst those unfortunates.

5. The Flower Committee have made about thirty visits to the hospital and distributed flowers amongst the Catholic patients therein to help to cheer and comfort them in their affliction.

6. The Church Door Committee has distributed about 1,500 Mass books, pamphlets and leaflets to strangers and non-Catholics at St. Mary's church door.

7. The Press Committee were only called upon three times to act, namely: on the occasion of ex-priest Slattey's visit. On learning that he and wife were advertised lecturers in the Auditorium on 28th and 29th May, 1896, this committee wrote the Secretary of the Ottawa Branch for a sketch of Slattey's life and received it in time for the meeting. but as the newspapers, with the exception of one insignificant sheet, gave the lecturers little or no notice the committee decided, very properly, to do nothing further in the matter. This committee also answered in the Mail and Empire a misstatement made by Mr. Dalton McCarthy in his speech early in 1896 in regard to a certain "Papal Bull," and it also refuted in the columns of one of the evening papers a malicious report contained in a previous issue of that paper that certain nuns had escaped from the Convent of the Good Shepherd. The truth was that two or three of the inmates (Magdalens) had escaped. The committee has on hand now an almost complete record of the history of the ex-priests and ex-nuns of the Slattey and Maria Monk order, and should any of such

characters visit this city again he or she will receive a warm reception indeed.

8. The organist for the Mercer Reformatory has visited the institution almost regularly on Sundays and played the organ at divine service.

From the 15th August, 1896, to 1st May, 1897, this branch published a weekly newspaper called *The Impartial Witness*, of 5,000 copies per issue, and distributed same free from house to house throughout a certain district of the west end of the city. There were altogether about 185,000 copies distributed. Each issue contained, as well as items of local and general news, one or more articles and short paragraphs on Catholic doctrine or Catholic teaching. The object of this publication was to get Catholic truth into non-Catholic hands in a shape in which they would be most sure to read and digest it, the Society believing that leaflets or tracts containing nothing but Catholic Truth would in most cases be thrown into the fire or waste-paper baskets without being read, whereas the newspaper containing as well the city and other news would act like a sugar-coated pill. The canvassing agent and collector, who were Protestants, reported from time to time instances showing that the paper was doing its work well, and many other Protestants who read the paper from week to week have told members of the branch how surprised and pleased they were to learn the truth about Catholic belief; but unfortunately the expense of issue, distribution and collecting and the prevailing depression in business out-balanced the receipts, which were solely from advertisements, and the committee in charge were at last very reluctantly compelled to cease publication. This fact is much to be regretted. Our paper was commencing to knock the rough edge off the bigotry and pre-judice of many of the business men—who, to do them credit, were advertising in a fairly liberal manner—not to say anything of the great work endeavored to be accomplished by this means.

Another good work proposed by this branch and carried out with the assistance of the other city branches was the printing, framing and putting up in twelve of the principal hotels in the city a large card, with a glass covering, advertising the hours of service, etc., of all of the Catholic churches in the city for the convenience of strangers.

His Grace Archbishop Walsh, under the auspices of the Society, but through the instrumentality of this branch, delivered a most able and explicit lecture in St. Patrick's

church on the evening of 28th January, 1897, to a large congregation. The lecture was entitled, "Some Things which Catholics Do Not Believe, or Protestant Fiction and Catholic Facts." That lecture was shortly afterwards published in pamphlet form by the Catholic Register Printing and Publishing Company, and about 2200 copies of the pamphlet have already been sold and distributed throughout the United States and Canada by this branch alone. Our past Secretary, who was one of the organizers of this branch, and who is also a convert, has been kept busy filling orders received for this pamphlet and other literature of the Society and in answering enquiries from far and near in regard to the Society. I have gone carefully through such correspondence, and it is indeed refreshing to read with what delight many Catholics living in isolated parts of the country at a distance from their Church and in Protestant neighbourhoods received the publications forwarded to them.

The following addresses were delivered at the regular meeting of the branch, namely:—

1896.

Feb. 9th, by the President, Dr. A. J. McDonagh, entitled "Aims and Objects of the Society."

March 3rd, by Mr. J. J. Murphy, Secretary of St. Basil's branch, on "Catholic Truth Work."

May 4th, by Rev. F. Walsh, C.S.B., Chaplain of Central Prison, on "Prison Work and How This Society Can Aid the Prison."

July 6th, by Rev. T. J. Slevin, S.J., of New Orleans, on "The Catholic Truth Society and Its Work, and What Can Be Accomplished by Efforts of Individual Members."

August 31st, by Dr. T. F. McMahon, on "Digestion."

September 7th, by Rev. Father Canning, of St. Paul's church, city, on "The Catholic Truth Society," dealing especially with the Ottawa branch.

November 2nd, by Rev. Father O'Malley, on "The Paulists and Their Work."

December 7th, by Rev. Father Cline, on "Catholic Truth Work."

1897.

January 4th, by Very Rev. Joseph McCann, V. G., on "Image Worship."

February 1st, by Father Canning, on "The Confessional."

March 1st, by Rev. William McCann, on "The Bible."

April 5th, by Rev. Father Carberry, on "The Jesuits in America."

June 7th, by E. J. Hearn, Esq., on "A Visit to the Lakes of Killarney."

August 21st, by Rev. Francis Ryan, P.P. of St. Michael's Cathedral, on "Books, and How to Read Them."

October 4th, by Rev. Father Dollard, on "The Church in Ireland."

December 6th, by Rev. Father L. P. Minehan, on "The Infallibility of the Pope."

This branch has been instrumental in placing many of the publications of the Parent Society in the bookstores of this city. I have been informed also that the Rev. Father William McCann has under special instruction several persons who are desirous of joining the Church, as a result of the work of this Society.

I would like very much if the convener of each committee would throughout this year keep a more correct account of the number of publications distributed and other work done, and that the same be inserted in the minutes of each meeting of the Society, so that at the end of the year proper reports of the Society's work can be issued. I need not ask the members of all committees to do their duty well, as I am sure they will do so zealously. As I cannot devote the time to the Society that I should, and that I desire to, I respectfully ask you once more to give me the best assistance in your power, and to attend the meetings regularly. If you do this the St. Mary's branch of the Catholic Truth Society at the end of 1898 will show a record that will be the envy of all other branches of the Society. I think it absolutely necessary, in order to make the work more effectual, that some form of amalgamation should take place between the branches in the city, and I would suggest that a committee be appointed from this branch to confer with the committees of the other branches to this end. I think the scheme that Ottawa has adopted of having a central council is the more workable, with the exception that the central council should, in my opinion, be composed of only delegates from the branches, say one delegate for every branch having fifty members, or under that number, and one delegate for every fifty members or major fraction of fifty above that number.

I will at this meeting, with your approval, appoint conveners of the twelve standing committees, and I now respectfully request all of said conveners to get to work at once, select the members they desire to work with them, and proceed without delay to continue the very laudable work that has been so ably and enthusiastically carried on.

I cannot close this address without making special reference to the splendid active assistance, encouragement and advice given to the branch at all times by His Grace Archbishop Walsh, the Very Rev. Vicar-General McCann and the Rev. Fathers L. Minehan, Wm. McCann and Dollard. I would like very much to make special mention, also, of some of the laymen and women whose names have not been mentioned, and who have been untiring in their zeal and devotion as officers of the branch and conveners and members of the committees, but this address is already too long, and you know how dangerous it is to mention some names out of a large number of workers. However, they have laid up treasures for themselves in Heaven, and I am sure they do not look for wordly praise. I am, your obedient servant (in the faith),

EDW. J. HEARN, President.



Catholic Truth Society

OF CANADA

ST. MARY'S BRANCH, TORONTO



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In Memoriam



PHILIP CUMMINGS

Died 30th March, 1897

**A Member of the Society and a Director of
"THE IMPARTIAL WITNESS."**

REQUIESCAT IN PACE.

Letters of Approbation.



FROM HIS GRACE THE ARCHBISHOP OF TORONTO

I am exceedingly glad to learn that a branch of the Catholic Truth Society has been established in Toronto. This Society has done and is doing a great deal of good in England and is calculated to do a great and noble work amongst ourselves.....I therefore earnestly wish your Society the greatest measure of success, and I pray God to bless and reward its friends and patrons.

FROM HIS GRACE THE LATE ARCHBISHOP OF KINGSTON.

The Catholic Truth Society has always worked so beneficially to religion and morality in Great Britain, that it deserves whatsoever encouragement and support the prelates and clergy and faithful laity can give it.....The cheap books, pamphlets and leaflets which your Society intends to circulate, will supply an antidote to the poisonous atmosphere surrounding us; and will stimulate our people to search out the Scriptural and historical evidences of Catholic Truth and thus cultivate in themselves and their families a more intelligent and more lively faith. I shall therefore be happy to help the Catholic Truth Society of Canada to the best of my ability.

FROM HIS LORDSHIP THE BISHOP OF HAMILTON.

I have learned with much pleasure that the Catholic Truth Society has been established in Toronto. It is a movement which every good Catholic should aid and encourage.....

I cheerfully concur with the Archbishops and Bishops of Ontario, in recommending the Society to the patronage of the clergy and laity.

FROM HIS LORDSHIP THE BISHOP OF PETERBOROUGH.

The establishment of the Catholic Truth Society in Ontario for the diffusion of cheap Catholic literature is an undertaking that is much needed.....Now-a-days Infidel and anti-Catholic publications are scattered broadcast before the public and we require to counteract this poisonous literature that is corrupting society; and the extensive circulation of Catholic works by the Truth Society will do much to affect this object. With great pleasure will I give my assistance to the Catholic Truth Society.

