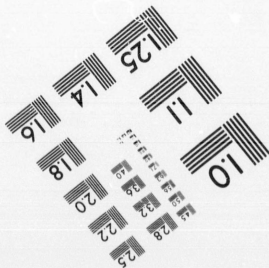
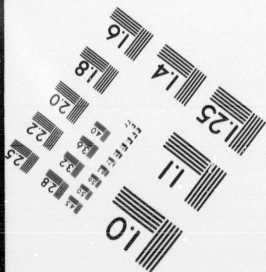
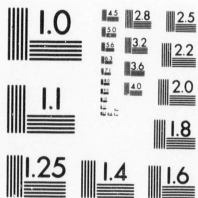


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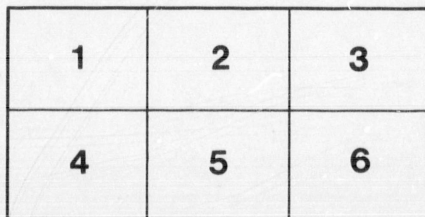
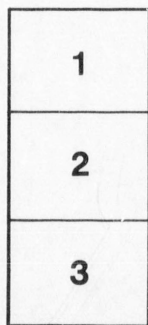
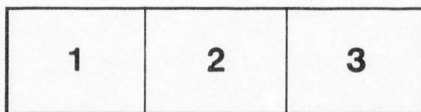
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Catholic Truth Society

ITS AIMS AND OBJECTS.



Pamphlet No. 1.

CONTAINING

INTRODUCTIONBy Mr. W. L. SCOTT.
A NEGLECTED FIELD..... .By Mr. J. A. J. McKENNA
THE CATHOLIC TRUTH SOCIETY—ITS AIMS AND OBJECTS
By Sir JOHN S. D. THOMPSON, K. C. M. G.

THE CATHOLIC TRUTH SOCIETY
OF OTTAWA.

THE CATHOLIC TRUTH SOCIETY OF OTTAWA

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The Society's publications and most of those of the Catholic Truth Society of England and of the Catholic Truth Society of America may be had from the secretary or at any of the following depôts:—

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Secretary.

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INTRODUCTION.

The Catholic Truth Society of Ottawa was organized at a meeting called by circular for that purpose in the Catholic Lyceum on November 8th, 1891.

The objects of the Society are identical with those of the parent Society in England and are thus summarised in the constitution:—

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 Books.

These objects will be found amplified in the inaugural address of the President, Sir John Thompson, printed elsewhere in this pamphlet.

The first step towards the organization of a Branch of the Catholic Truth Society in Ottawa was the reading of a paper on the subject (printed in this pamphlet) by Mr. J. A. J. McKenna, at the quarterly meeting of the St. Vincent de Paul Society, held on the 12th April, 1891. His Grace the Archbishop of Ottawa, at the conclusion of Mr. McKenna's paper, warmly commended the work of Catholic Truth Societies, and made a very generous offer of financial assistance to any effort which might be made towards carrying on such a work in Ottawa. As a result of the reading of the paper and of the Archbishop's words the subject was taken up by the Particular Council of the St. Vincent de Paul Society

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and a committee, consisting of Messrs. John Gorman, E. L. Sanders and W. L. Scott, appointed with instructions to take whatever steps might be necessary to bring about the organization of the proposed Society.

The committee after working up the subject in various ways, called the meeting of November 8th already referred to, at which a constitution was adopted and officers elected. It was subsequently decided by the Committee thus elected to hold a series of free public entertainments at which, in addition to an attractive musical programme, papers bearing on the work of the Society should be read.

The first of these meetings was held in the hall of the Catholic Lyceum on December 17th, 1891, and was very successful, about four hundred persons—all that the hall could accommodate—being present. The programme was made up of the President's address already referred to, a paper by Mr. Joseph Pope, which has since been published as Number 2 of the Society's pamphlets, and five excellent musical numbers. At the close of the evening the meeting was addressed by His Grace the Archbishop of Ottawa, who eulogised the work of the Society and exhorted all present to become members.

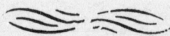
The annual subscription to the society is one dollar and ten dollars entitles to life membership. Forms of application for membership can be had from the Secretary on application, but it is not necessary that applications should be on printed forms. Any lady or gentleman sending her or his name and address and one dollar to the Secretary will be elected a member of the Society.

The Society is affiliated with both the Catholic Truth Society of England, and the American Society

of the same name of St. Paul, and members are entitled to all the spiritual advantages enjoyed by members of either of these societies, including indulgences granted by the Holy See. Members are also entitled to one copy each of all publications of the Society, to any special rates on books or other publications that the Society may secure and to such other advantages as it may be able to offer in the future.

A price list of publications kept in Stock will be found at the end of this pamphlet.

W. L. SCOTT,
74 Sparks St.,
Secretary.



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A NEGLECTED FIELD.

BY Mr. J. A. J. MCKENNA.

Read before the quarterly meeting of the St. Vincent de Paul Society
on the 12th April 1891.

That no good work is foreign to the Society of St. Vincent de Paul is one of its axioms. Its founder never contemplated its becoming a mere doler out of alms—an institution for the relief of only corporal necessities. At the very first meeting of the eight young men whom Ozanam gathered together to begin the work of our Society, Mr. Bailly, their mentor, who acted as President, declared that if the work was to be really efficacious, it would have to be made “a medium of moral assistance.” And the circulars of the Presidents-General, which embody the spirit of our institute, teem with references to the desirability, nay the necessity, of distributing sound literature among the poor. “Do we do enough,” asked President-General Baudon in 1849, “do we do enough for the religious instruction of the poor.”

"The poor," said he, "are much more in need of truth, of the words that come from God's mouth, than of bread and clothing." The men who sowed and watered the seed from which has sprung the great tree of which we are a branch were so impressed with the necessity of putting in the way of the people sound, cheap reading matter that they undertook the publication of a series of *Illustrated Short Readings* on instructive and amusing secular, as well as religious subjects, which were sold at a very low figure to those who could buy, and, no doubt, were given gratis to those who could not spare even a penny. Libraries too were established; and the Brothers were urged to purvey for the minds and the hearts, as well as the stomachs of those whom they visited.

Now let me ask, in the words of Mr. Baudou, "Do we do enough for the religious instruction of the poor?" Looking backward, have we not lapsed in this regard? For remember, that our charter brethren in addition to making the religious instruction of their protégés a leading feature of their work, devised and successfully carried out a scheme for putting within the reach of the masses an instructive, edifying and low priced literature. Of a surety, the need of liberally supplying wholesome mental food has not vanished with the march of time. Every day the number who can read increases; every day the taste for reading becomes more general. The products of the press enter the homes of the poorest among us. All sorts and conditions of men read; and the printed page has become, especially in our own time and country, the most potent of human agencies for good or evil. Yet our conferences expend their energies almost wholly in catering to the

material requirements of the very poor, seemingly forgetting that "man liveth not by bread alone," and oblivious of the example set by Ozanam and his associates.

"But what can we do?", you will ask. Under-
take, I would suggest, the work of disseminating
the publications of the Catholic Truth Society.

Like our own institute, the Catholic Truth Society, which was organized some years ago, was brought into being by a few men, "who," one of its honorary Secretaries tells us, "were almost entirely unknown outside of their own small circle." They saw the crying necessity of bringing within the reach of the masses popular expositions of Catholic faith and other works permeated with a true Catholic tone, they determined to make an effort to supply the want, and they have met with marvellous success. They have brought out a host of penny publications—biographies of the saints and others whose lives are a light to the feet of their fellows; articles on matters of faith which enable those who read to give a reason for their belief to Protestants and sceptics; short stories for the young; compilations of selected poetry; short treatises on devotional subjects, and brochures on scientific topics which show forth the fallacies of some who set themselves up as teachers. They offer for sale, at prices ranging from a half-penny to a shilling, a series of books and booklets on a variety of subjects. An excellent little life of our patron is sold for a penny; and Cardinal Newman's classical lectures on "The Present Position of Catholics in England" have been reproduced separately and offered to the public at two-pence a piece. In a penny pamphlet of twenty-eight octavo pages is published Mr. B. F. C. Costelloe's presentment of the teaching of the

“Church truly Catholic, to whom,” as he says, “nothing of humanity is alien” and “the universal brotherhood has not been an empty name but a world-reforming fact and law.” Mr. Costelloe is in touch with the times; and the wide circulation of this little work, and of his treatise on “the Mass,” which also sells for a penny, could not but be productive of much good. A six-penny edition in limp cloth of the New Testament—an edition intended rather for use than for ornament—has been issued by the Society. Would not the spreading abroad of so handy an edition of the New Testament be a most forcible reply to the charge that the Church forbids her children to read the inspired writings? For we shall be judged rather by what we do than by what we profess. They have published, too, a great number of leaflets of spiritual reading, nourishing to faith and piety; and these are sold at six pence, a shilling, two shillings and three shillings a hundred. I might go on talking to you of the admirable publications of the Catholic Truth Society which, it has been my good fortune to have met with, and naming to you others which I have not yet seen, but I have said enough to give you a general idea of the scope of the work which that Society has done and is still doing.

There have been two great obstacles to the spread of English Catholic literature: one, the high price generally of the publications; the other, the difficulty in the way of obtaining them. Of course there is an apathy among Catholics in respect to distinctively Catholic literature. High class books have not the sale they should have; magazines like the “Catholic World” are not as liberally supported as they ought to be by those who have the means; and

there is not a great demand at public libraries for books which deal with questions from a Catholic stand-point. But this apathy is, to my mind, of the nature of a symptom. Remove the obstacles I have mentioned, administer frequent doses of the cheap publications of the Catholic Truth Society and, I venture to say, the apathy will gradually disappear. The first obstacle has been removed by the Catholic Truth Society. The second, however, remains, as far as we are concerned; and some local effort should be made to remove it. We hear a great deal in regard to the need of a lay apostolate. Bishops and priests have called on the laity to help in the warfare which error wages against truth. The example of the early christians has been recalled, and we have been asked to bear a more valiant part. Here is an opportunity of responding to the call, for there is no way in which laymen of good will can more effectually co-operate in the work of Holy Church than by disseminating wholesome literature. Speaking on this subject the Bishop of Salford said: "We are in the age of the Apostolate of the Press. It can penetrate where no Catholic can enter. It can do its work as surely for God as for the devil. It is an instrument in our hands. All should take part in this apostolate; here at least there is work for every one..... under the patronage of the Hierarchy and richly indulged by the Holy See, the Catholic Truth Society.....founded by a number of priests and laymen.....is already doing good work; but the good work ought to be multiplied through every town and mission, not in England only, but throughout the British Empire. It instructs, edifies, and amuses; it educates and evangelizes Catholics and non-Catholics. It will become an engine of gigantic power

in the service of God ; if our men and women have in them only the hearts and wills to become apostles."

"Very good," you say, "but should not such a work be undertaken by a new organization, founded specially for that purpose, and altogether separate and distinct from the Society of St. Vincent de Paul?" I admit that the establishment in our midst of a Catholic Truth Society—either independent or as a branch of the parent Society in England—is much to be desired, and I sincerely trust that the day is not distant when we shall have in Ottawa a society of men and women, the sole object of which will be the dissemination of Catholic truth; but I hold that, even if such an organization did exist, our Conferences would not thereby be dispensed from the duty—the duty, mark you—of taking a leading part in the work. Conferences in other places have taken a hand in the work; and in an article entitled "How to help the Catholic Truth Society" it is stated that for the distribution of the publications "the Society of St. Vincent de Paul has exceptional opportunities in the various branches of its work, especially in the 'patronage' work among boys. Something, I know, has been done already in this line in Ottawa; but the movement had nothing of permanency in it, and was abandoned after the first step had been taken. A system, I submit, should be devised for making the distribution of wholesome mental food a prominent and permanent feature of our work, as it certainly should be. In a Lenten pastoral on "The Love and Service of Christ in His Poor," the Bishop of Salford wrote:

"Encourage reading among the young, spread the cheap publications of the Catholic Truth Society; take them in and lend them one by one, and exchange

those lent for others. Give cheap pictures of a religious character for the decoration of rooms, discourage the reading of anti-Catholic publications."

Now I will make bold to suggest that, by way of making a beginning, the Particular Council expend, say, \$25.00 of its funds in the purchase of a selected lot of the publications of the Catholic Truth Society and divide them among the Conferences, some to be sold at cost price to those who can buy, and others distributed gratis to the poor visited by our Brothers. In its very babyhood our Society went so far as to undertake the publication, as well as the sale, of cheap reading matter. In the summer months there is little or nothing to be done in the way of extending material relief to the poor. Why should we stand idle when there is so much to be done in another direction? Let a plan be devised and the work be begun, so that the excellent publications of the Catholic Truth Society may be put, not only within the reach, but in the way of the people. "Say not," writes Mr. James Britten, one of the Honorary Secretaries of that Society, "Say not that to scatter books, pamphlets, tracts, and leaflets is waste and loss, if you have but a grain of faith in the gospel parable of the sower."

The soil is ready and much "good ground" awaits the seed. Let us hasten to scatter abroad good books, and they will bring "forth fruit, some a hundred-fold, some sixty-fold and some thirty-fold." (S. Matt. XIII—8)

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THE CATHOLIC TRUTH SOCIETY
ITS AIMS AND OBJECTS.

ADDRESS BY THE HON. SIR J. S. D. THOMPSON, K. C. M. G., Q. C.,
LL. D. PRESIDENT OF THE SOCIETY.

Delivered at the first public entertainment given by the Society on
December 17th, 1891.

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Having completed our organization, our Society presents itself to you this evening—its first appearance before the public; and it has been allotted to me to state to you the objects of our Association—its aims and its purposes.

Let me tell you, first of all, *what our Society is*. It is a Branch of the "Catholic Truth Society," formed in England some years ago, the object of which can be most simply expressed by saying that its purpose is to use the Press as a means of increasing the practice of the Catholic religion and extending a knowledge of what that religion really is. I have said that this, like other Catholic Truth Societies in various parts of the Empire, is a Branch of the Catholic Truth Society formed in England. That Society has had a most successful career. It has been approved by the Holy Father, and its members receive spiritual benefits, which the members of every Branch throughout the Empire share by the mere fact of affiliation with the parent Society in England. I have said that the main object of the Society is to use the Press as a means of increasing

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the practice of the Catholic Faith and of spreading a knowledge of what the Catholic religion really is. We aim to accomplish that by attending to three subjects:—Devotion, Instruction and Controversy. As regard Catholic devotion, it has been found in England that the agency of the Society has been most beneficial. It would be unreasonable to expect in a city like Ottawa, a field for very much exertion of that kind. We read that in England it has been instrumental in instructing the poor and uneducated in the primary truths of their religion. We read that many have been found unable to recite even prayers which all Catholic children in communities like this are taught. A field like that may not be open to us, but there are objects connected with the increase of the devotion aimed at by the Catholic Truth Society which we can accomplish even in a place like Ottawa where instruction is open to all. For example, in connection with the spread of devotion, we have the fact that the parent Society by tens of thousands has distributed an admirable prayer book, which costs but a penny each. Thousands of copies of the New Testament are placed within the reach of those who can pay six-pence for them. To others there is free distribution. In addition to this we have tens of thousands of tracts and leaflets printed for distribution at missions and on other occasions --many of these containing indulgenced prayers and other aids to devotion. Even in a community like this much may be done by placing aids to devotion within the reach of all.

The second object I have mentioned is instruction. There are in all communities, many Catholics who are quite satisfied to know that they believe what the Catholic Church believes and teaches. The fact

that all that the Catholic Church believes and teaches is true, is enough for them. But one of the objects of this Society, blessed as I have said by the Holy Father, under the patronage in this place of His Grace the Archbishop, is to impress upon Catholics that in this age they should do more. In order to the defence of the Catholic religion, in order to put its truths before those who do not understand them, it is necessary that Catholics should not only believe what the Catholic Church believes and teaches, but should be able to give a reason for what they believe. Every one who has considered this question knows that the dogmas of our religion are set forth as clearly as the decisions of the legal tribunals of the country. The reasons on which they are founded can be as easily traced as the reasons for the decisions of a Court of Justice. When Catholics are acquainted with these reasons they are able to defend the truth whenever it is assailed. Therefore, one aim of the Catholic Truth Society, by means of the publications which I have mentioned, is to place within the reach of Catholics themselves the simple instructions which have been issued from the press, from time to time, upon public questions of the day, and especially those questions upon which the Catholic religion is assailed—to place before them the statements which are thus issued of the reasons on which Catholic teachings are founded so that each one may be able to give reasons for the faith that is in him. We proceed upon the principle for which there is the highest authority, that the Catholic who is the best informed in connection with his religion is best grounded in the faith and most likely to be zealous in the practice of it.

But even a more important point in connection with instruction is to place before those who are not Cath-

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olies an accurate and simple statement of what Catholic belief is on the various points in connection with which there is much doubt and uncertainty in non-Catholic minds. What Protestants believe the Catholic Church to be is not the Catholic Church at all. What they generally dislike as Catholic belief is not Catholic belief. The great object of the Catholic Truth Society and its branches, and the object which this Society endeavours to take up and promote, is to place before those who are not Catholics simple inoffensive, plain statements of what Catholic belief really is. I must say that nothing has attracted me more in connection with the operations of the Parent Society in England than the excellent taste and perfect charity in which their works are prepared. There is nothing in them to offend. They put in the minds of Catholic readers just what the actual facts are and they put before Protestants plain statements which often make an end of controversy. The field does not extend merely to points of Catholic dogma and points of history, it includes questions of science in connection with which there sometimes appears to be contradiction to Catholic belief. From time to time it is the duty of the Society to watch the progress of public discussion, and whenever discussion is brought to bear upon any subject which affects the Catholic religion to see that Catholic truth is correctly stated and placed before the public eye. This is a most important mission.

There is also the duty of attending to controversy. I hope that no one who has been solicited to extend patronage to our Society will be at all afraid that we are going to put on the armour of war and rush to the attack of our Protestant fellow-citizens. If we did so, we would be stepping beyond the bounds of the

Catholic Truth Society's work. We engage in controversy only for the purpose of defence, and for the purpose of stating what our belief is and the grounds for our belief, when we find that our belief, or the grounds on which our belief rests are attacked or misrepresented. A great deal has been done by such societies in the way of controversy, not for the purpose of attacking any man's belief, but for the purpose of putting plainly before those who differ from us what we believe and why we believe it. That certainly can give offence to no man. While I say that the Catholic Truth Society inculcates upon its members great forbearance, let me not be understood to mean that we apologize for that which we believe or that which we practise. We avow and defend our faith and the practice of it knowing that what we are taught will bear criticism, and deserves defence.

We shall endeavour to get the publications of the Society placed in depôts in Ottawa, where they will be accessible to all at little more than the cost of publication. The Society of St. Vincent de Paul will distribute these publications in the homes of poor Catholics.

We ask you to help us in this undertaking, and your presence this evening in such large numbers is gratifying. We ask such of you as approve the objects we have in view to give us your names for membership. The fee is fixed at one dollar a year. I beg you will not consider that a subscription. There are many, perhaps, who will join the Society who could give us as an annual subscription many times that amount, but we want your names—your co-operation—your sympathy and patronage.

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