

Cath. Truth Soc.

BX  
809

AEQ0409

THE

# CATHOLIC TRUTH SOCIETY

OF AMERICA.

---

**The Voice of the Hierarchy  
is Heard on the  
Subject.**

---

*Earnest Letters of Approval and  
Encouragement from Cardinal,  
Archbishops, and Bishops of  
the United States.*

---

ITS MEMBERS STYLED

"KNIGHTS OF THE HOLY SPIRIT."



THE  
Catholic Truth Society  
OF AMERICA.

---

THE following letters of approbation, from many distinguished prelates, are so gratifying to the officers of the Society, that they have, in their pardonable pride, thought it well to place the contents before the interested membership at large, at the earliest moment, without waiting for complete returns from the busy, or absent, members of the hierarchy.

The different sections of our broad land give similar testimony as to the utility of a work such as has been undertaken. Co-operation alone, under God, is needed to make the Society's work effectual.

In point of time the original letter of the Most Rev. John Ireland stands first, having been given the Society at an early date in May, 1890.

SPECIAL LETTER OF APPROBATION FROM THE ARCHBISHOP OF  
ST. PAUL.

*M. W. Cole, President of The Catholic Truth Society.*

DEAR SIR: I give my warmest support to the work of The Catholic Truth Society, as outlined in your prospectus.

I am sure that every priest will be delighted to co-operate with you to the best of his ability. "Lay action" is the motto of the hour, and in no manner can this action be utilized with so much

power and effect as in spreading abroad, by pen and paper, a knowledge of the teachings and history of God's church.

Sincerely, &c.,

† JOHN IRELAND,  
Archbishop of St. Paul.

To the above may be added an extract from Archbishop Ireland's address on the occasion of the first annual meeting of the Society at St. Paul, March 10th, 1891.

"From my heart I bless this work. I bespeak for it a great success. I sincerely wish that it may grow in St. Paul, in Minneapolis, in every parish and city of the State of Minnesota. I do wish that every priest, and every Catholic man, and every Catholic woman would take the warmest interest in it. I do pray that it may spread far and wide, so that all Catholics throughout America shall be true soldiers of the Church. And let us say to our fellow-citizens. "Yes, we mean to do our best to make America Catholic; and we mean to succeed by the best possible arms, by appealing to your own judgment, by appealing to your own intelligence, and if we conquer you by those arms we deserve to conquer."

The following earnest letter from Archbishop Grace, together with the donation it contained, was received at an early date, in the history of the society.

ST. THOMAS SEMINARY.

Dear Mr. Cole:

I enclose cheque for \$50, which please place to the credit of the Catholic Truth Society. I send you also by this mail a copy of the London Tablet, you will find in it a series of papers that were read at the Catholic Truth conference in Birmingham, England. These papers have special reference to the work in which your society is engaged and contain many valuable suggestions that are equally applicable in this country. You will find the proceedings of the conference on page seven, and the papers that were read, in the supplement, page thirty-three *et seq.* The evidences of God's blessing upon this work, both in England, and so far as it has been undertaken by you and your associates in this country, are extremely encouraging. With the assurance of my prayers for the continuance of these blessings, I remain, faithfully yours in Christ,

† THOMAS L. GRACE,

Archbishop.

His Eminence, the Cardinal Archbishop of Baltimore,  
wrote:



FREDRICK, MD., Sept. 22, 1891.

*Mr. M. W. Cole, President of The Catholic Truth Society, St. Paul, Minn.*

DEAR SIR: It is with pleasure that we have learned of the praise-worthy efforts you are making to advance and to extend the work of the Catholic Truth Society of America. For when we call to mind the good which The Catholic Truth Society has done in England during the past few years, by giving easy access to so many valuable works, we feel that there is nothing we could have more at heart than to see the same work as wide-spread and as far-reaching as possible, here in America. The church is not afraid of the light; she wishes to be known; for to see her and know her as she is is to admire her and love her. A sad thing it is for our English literature, and for our English theology, both ascetic and dogmatic, that, during the golden age of English literature in English-speaking countries, to be a Catholic was looked upon as a crime. One reason why, in those early days of English persecution, the church was so much hated was because she was not known. Some of her devoted sons are now endeavoring in a special manner to make her better known in the English-speaking world, and to supply a want which has long been sorely felt by English-speaking Catholics, and we know of no better means for carrying on this good work here in our midst than The Catholic Truth Society of America.

May God's blessing be upon you in your endeavors is our earnest wish.

Yours faithfully in Christ,

† J. CARDINAL GIBBONS.

The Most Rev. John J. Williams, D. D., Archbishop of Boston, wrote:

BOSTON, Oct. 23, 1891.

*M. W. Cole, Pres. C. T. S. of A., 218 E. Third St., St. Paul, Minn.*

DEAR SIR: In answer to yours of the twentieth instant, I readily give my hearty approval and support to the objects and methods of The Catholic Truth Society of America, and trust that the results of the Society's work will soon be manifest in New England.

Yours sincerely,

† JNO. J. WILLIAMS,

Archbishop of Boston.

The Most Rev. F. Janssens, D. D., Archbishop of New Orleans, wrote:

NEW ORLEANS, LA., Oct. 23, 1891.

I add my approbation of The Catholic Truth Society most wil-

lingly to that of His Eminence the Cardinal, and of Most Rev. Archbishop of St. Paul.

† F. JANSSENS,  
Archbishop of New Orleans.

The Right Rev. John J. Kain, D. D., Bishop of Wheeling, West Virginia, wrote:

*M. W. Cole, Pres. Catholic Truth Society, St. Paul, Minn.*

DEAR SIR: I heartily endorse and commend your admirable Society. It is truly an Apostolic work—the diffusion of the sacred teachings of our holy faith. Whilst its object is so praiseworthy, the means for the accomplishment of that object are simple and practical. Will they prove efficacious? Yes, if Catholics display as much zeal in the cause of truth, as the enemies of the church do in the cause of error.

I shall do my best to have a Conference established in our city.

Yours very truly in Christ,

† JOHN J. KAIN,  
Bishop of Wheeling.

The Rt. Rev. N. C. Matz, D. D., Bishop of Denver, Colorado, wrote:

DENVER, COLORADO, Oct. 23, 1891.

*M. W. Cole, President of The Catholic Truth Society.*

DEAR SIR: I thank you for giving me an opportunity to express my hearty approval of The Catholic Truth Society, the spirit and aim of which must commend it to every intelligent Catholic.

We are too apt to tamely bear outrageous calumnies against our holy mother, the Church, from a belief that she depends not upon us for her existence and perpetuity, and from a confidence that she will continue to overcome the combined forces of earth and hell. Nevertheless, the Church depends upon our active agency for her growth and advancement in her spiritual empire over souls. In her militant life she demands of us to champion her cause in season and out of season, as becomes true soldiers of Jesus Christ. When she is attacked who is there that should not be set on fire? The world opposes the Church, for they know not what they do. Satan, the father of lies, never ceases to scatter broadcast, through his innumerable agents, vile calumnies and gross misrepresentations; hence should every son of the Church commend the practical wisdom revealed in the plan and scope of your excellent Society. It has, therefore, my fullest approbation. I remain,

Yours respectfully,

† N. C. MATZ,  
Bishop of Denver.

The Rt. Rev. J. L. Spalding D. D., Bishop of Peoria, Ill., wrote:

PEORIA, Oct. 25, 1891.

*Mr. M. W. Cole.*

DEAR SIR: Your "Catholic Truth Society" deserves the approval and assistance of all good men. You will doubtless be able to induce our best writers to help you in bringing divine truth to the knowledge of multitudes who, but for the efforts of yourself and your associates, would never be able to rid themselves of blinding prejudice. I pray God to bless the work.

Very sincerely yours,  
 † J. L. SPALDING,  
 Bishop of Peoria.

The Rt. Rev. A. A. Curtis D. D., Bishop of Wilmington, Del., wrote:

WILMINGTON, DEL., Oct. 22, 1891.

*To Mr. M. W. Cole, Pres. Catholic Truth Society of America.*

MY DEAR SIR: I am sure no one could go further than I am willing to go, in commendation of any organization having as its aim the propagation of Catholic truth. With much consideration, and begging your prayers; I am, respectfully, your servant in Christ.

† A. A. CURTIS,  
 Bishop of Wilmington.

The Rt. Rev. C. P. Maes D. D., Bishop of Covington, Ky., wrote:

COVINGTON, KY., October 29, 1891.

MY DEAR SIR: I fully appreciate the great work which "The Catholic Truth Society" is doing and I sincerely hope that its opportunities and influence will be extended to every parish of my Diocese. May God bless its charitable endeavors and render them fruitful unto everlasting life.

† CAMILLUS P. MAES,  
 Bishop of Covington.

The Rt. Rev. M. Marty D. D., Bishop of Sioux Falls, S. D., wrote:

SIoux FALLS, S. D., Oct. 26, 1891.

*Messrs. Cole and Markoe, St. Paul.*

GENTLEMEN: I have witnessed myself in several instances the beneficial effects of your society, and I only wish we were suffi-

ciently advanced in Dakota to take an active part in the important and laborious work of disseminating God's truth by the press.

Hoping that this time will soon come, I shall assist you with my prayers, and ever remain,

Your fervent wellwisher,  
 † M. MARTY, O. S. B.,  
 Bishop of Sioux Falls.

The Rt. Rev. Otto Zardetti, D. D., Bishop of St. Cloud, Minn., wrote to Secretary Markoe:

ST. CLOUD, MINN., Oct. 24, 1891.

ESTEEMED SIR:

In reply to your kind message of October 20th, I beg leave to say that it is a great pleasure to me to comply with your request, to bless and encourage you in your important work and to add my name, no matter how insignificant it may be, to the list of illustrious names of your protectors. Your coat-of-arms shows the dove, the emblem of the divine spirit of truth, and my Episcopal seal shows forth the same dove brooding over the sky-blue waters of Minnesota. What, then, could we be but friends? With your request you have also anticipated some wishes on my part, which had found expression by writing to you this coming winter. The work I had to do these first two years was too extensive to permit of my paying attention to matters of not primary importance. Yet my intention was and is yet to start here in the city of St. Cloud some kind of a Catholic Local Club, and to have its members join The Catholic Truth Society. I, therefore, also anticipate your kind co-operation whenever I should find it timely to call for it. You will greatly oblige me, meanwhile, by forwarding to me your papers.

The most noble of royal orders in the Royal Catholic France of old, was the Order of the Knights of the Holy Spirit. This order, it seems, in a spiritual sense, is revived in our glorious republic, and I trust and pray, that you all will turn out not only knights but victorious champions of truth divine.

Very respectfully yours,  
 † OTTO ZARDETTI,  
 Bishop of St. Cloud.

The Rt. Rev. Ægidius Junger D. D., Bishop of Nesqually, Vancouver, Wash., wrote:

VANCOUVER, WASH., Oct. 24, 1891.

*Mr. William F. Markoe, Minneapolis, Minn.*

DEAR SIR: This morning a letter of "The Catholic Truth

Society of America" was received by me. It is with great joy and willingness that I endorse the worthy object of the society. I hope it will go on increasing until it embraces all the dioceses and vicariates of the United States and that every city and town in the United States will have a branch society of the most laudable institution. Accept my best wishes and respects, I remain,

Your devoted servant

† ÆGIIDIUS JUNGER,

Bishop of Nesqually.

The Rt. Rev. John J. Keane D. D., Rector of the Catholic University of America, wrote:

WASHINGTON, D. C., Oct. 24, 1891

*M. W. Cole, Esq., President of the Catholic Truth Society of America, St. Paul, Minn.*

MY DEAR MR. COLE: I have watched with profoundest interest the growth of the work of your Catholic Truth Society. Such societies ought to exist in every part of our country, and I am glad that a pioneer society like this should have been established in the city which is sure to continue to be what it now is, the heart and center of Catholic influence in the great Northwest.

It gladdens our hearts to see that the people of the archdiocese of St. Paul share in the spirit of zeal which animates their great Archbishop. Do what you can to spread Catholic truth among your fellow-citizens in your own locality, and by every means in your power pour similar zeal into the hearts of Catholics in other parts of the country, that your good example may everywhere be imitated. With sincerest best wishes for the prosperity of your society,

I am, truly yours in Christ,

JOHN J. KEANE,

Rector.

The Rt. Rev. Leo Haid, D. D., Vicar Apostolic of North Carolina, wrote:

BELMONT, N. C., Oct. 26, 1891.

*Mr. M. W. Cole, Pres. Catholic Truth Society, St. Paul, Minn.*

DEAR SIR. The efforts of the Catholic Truth Society to spread the knowledge of Catholicity merit the highest praise from all who appreciate the benefits which the Catholic Church only can confer on America. In our State, Catholics are few in number and scattered so that the priests in very many places can visit them only once a month, or not even that often. Dense ignorance of what the Catholic religion really is and teaches prevails only too gener-



ally. Non-Catholics, as a rule, are very anxious to learn what we have to say for ourselves, but occasional sermons and lectures are not sufficient to lift the doubts of ignorance and prejudice. Hence the great profit, spiritually, which plainly written statements of our teachings are calculated to bring. If the aid of your Society is necessary anywhere, surely we need it sadly, and will be most glad to welcome you as co-laborers for God and Truth.

Wishing you every blessing and success,

I am, sincerely yours in Christ,

† LEO HAID, O. S. B.

The Rt. Rev. S. V. Ryan, D. D., Bishop of Buffalo, N. Y., wrote:

BUFFALO, NOV. 5, 1891.

*M. W. Cole, Esq., Pres. of The Catholic Truth Society of America.*

ESTEEMED SIR:—I most cheerfully add my name to those of His Eminence, Cardinal Gibbons, and your illustrious Archbishops, Ireland and Grace, in approval of The Catholic Truth Society. Your work is in itself most commendable, worthy of the best efforts of earnest, educated Catholic laymen, and we are pleased to find that the names of the gentlemen immediately connected with it are a sufficient guaranty that it will be conducted on Catholic lines and for the best interests of Catholic faith. We wish you every success, and if I can be of any service to you, command me.

Yours truly,

† S. V. RYAN,

Bishop of Buffalo.

The Rt. Rev. T. Heslin, D. D., Bishop of Natchez, Miss., wrote:

NATCHEZ, MISS., NOV. 5, 1891.

*Mr. Wm. F. Markoe, Cor. Secretary Catholic Truth Society.*

DEAR SIR:—I cannot but highly approve of your Society, whose object is to sever the bonds of error in which so many, otherwise well disposed minds, lie enchained, and let them spring up into the light and liberty of the children of God. "He that doth truth cometh to the light."—John 3: 21. "And you thall know the truth and the truth shall make you free."—John 8: 32. Could we only induce our non-Catholic brethren to lay aside prejudice and bigotry and calmly and impartially study our holy religion, and earnestly pray for light and strength to know and embrace the truth, I feel confident thousands of them would flock into the true fold. The work of conversion would be more than half done were the thick wall of falsehood knocked down, which their ministers are interested in

keeping around them. I hope your worthy Society will continue battering it until not a vestige of it remains, when those benighted souls will see the Catholic Church as she is, and submit to her saving authority.

I therefore heartily bless your undertaking, and wish particularly its influence would extend throughout my jurisdiction in Mississippi, where the great majority are alienated from the one true church, with but slight prospect of their ever entering it.

Yours respectfully,

† T. HESLIN,

Bishop of Natchez.

We close the remarkable list with a telling letter from that energetic young prelate, the Rt. Rev. Thomas Francis Brennan, D. D., Bishop of Dallas, Texas.

MY DEAR SIR—With no ordinary feelings of pleasure, I tender you thanks for your letter with its enclosed documents, conveying information so useful and so gratifying, exhibiting results so cheering and so comforting, demonstrating purposes so exalted and so Catholic and offering guarantees for achievements, conquests and triumphs of which neither you nor I can form any just conception.

Your motto, watchword and battle cry, "The Truth will make you free," addresses itself with peculiar force to every Catholic heart in this liberty-blessed land of America, where our holy religion has such noble opportunities for expansion and consolidation, if sustained in her efforts to emancipate the masses from the shackles that ignorance, prejudice and passion would fain place on their intellectual advancement and moral improvement, and as a necessary consequence, their material welfare and prosperity. Your excellent society, I look on, Sir, as one of the valued auxiliaries of the Church in her unremitting combat with the serried legions of dark falsehood's gloomy realm. Truth secures freedom, but falsehood insures servitude. On the side of truth must, then, every earnest Christian be enlisted or he is no true friend of freedom. Our country as well as our church calls out to us, who possess and enjoy the fullness of truth, that Catholic truth, which civilized and disenthralled the nations of Europe and has secured for America in four hundred years a greater and more solid advancement than the Old World has in fourteen centuries achieved. This Catholic truth of ours it is, Sir, which gave the world the mighty characters of old, its Augustines and its Ambroses, its Gregories and its Innocents, its matchless monarchs, the Alfreds, the Edwards, the Lion-hearted Richards, Philip Augustus and St Louis of France, Ferdinand, Isabella and Phillip II., of Spain, the saintly Henry and Charles V.,

of Germany, the valorous chiefs and the resistless soldiers of feudal times, the men of learning and renown, in great schools which illumined and illustrated the ages of faith, the statesmen and legislators, the jurists and the orators who laid the foundations of the civil and constitutional systems of to-day—securing for us the inestimable blessing of the political liberty, that is now ours, making us at one and the same time, the envy and admiration of older peoples and more ancient governments.

When I read of the assaults prompted by ignorance and formulated by prejudices against our Holy Faith, as the enemy of freedom, enlightenment and progress, I cannot restrain the indignation which inspired the great Bishop Doyle's words, this splendid protestation only to be forgotten when our language ceases to be spoken:

"You well know that the charter of British freedom, and the common law of England, have their origin and source in Catholic times. Who framed the constitutions of the Spanish Goths? Who preserved science and literature, during the long middle ages? Who imported literature from Constantinople, and opened for her an asylum at Rome, Florence, Padua, Paris and Oxford? Who polished Europe by art, and refined her by legislation? Who discovered the new world, and opened the passage to another? Who were the masters of architecture, of painting, and of music? Who invented the compass, and the art of printing? Who were the poets, the historians, the jurists, the men of deep research, and profound literature? Who have exalted human nature, and made man appear again a little less than the angels? Were they not almost exclusively the professors of our creed? Were they who created and possessed freedom under every shape unfit for her enjoyment? Were men, deemed even now the lights of the world and the benefactors of the human race, the deluded victims of a slavish superstition?"

The movement you have inaugurated, stamped with the approval and strengthened by the blessing of your eminent archbishop, whose name, though a household word of honor throughout the northwest, is the common property of this free and truth-loving America of ours, the citizenship of which he honors by his virtues and the fame of which he enhances by his talents and achievements; this movement of yours, Sir, commended by reason, virtue, piety and patriotism appeals to every instinct of our Catholic faith and Catholic feeling, to every principle of our Catholic loyalty and Catholic fidelity, for sustainment, encouragement, endorsement and solidification. Your invitation for co-operation should not go unheeded. The appeal is too sacred, the cause too valuable, the consequences too momentous for apathy, neglect or indifference. You

address us in the name of truth, and addressed in that name and by that title which is Christ's own name and title, his sweetest appellation, *Ego sum via, veritas et vita*; I am the way, the truth and the life; we cannot remain silent and supine.

On a recent memorable and historic occasion, in the city of Dubuque, your illustrious archbishop speaking of the Church's mission in this free, undivided, indivisible and invincible republic of ours, employed this form of speech, so consonant with his apostolic zeal, his outspoken sincerity and his metropolitan dignity:

"She is free, and what does God's church need but the right to put forth without opposition from any one the life that is in her. She needs not that her ministers be paid by the state. She needs not that monarchs or kings appoint soldiers to carry out her orders. She speaks to the consciences of men, and where to-day except in America, has she all the liberty which her divine mission demands?"

It is true many millions of Americans are not Catholics to-day. It is true that they do not know the beauty of the Church, but of the American people I say their hearts are as generous as the soil of their country, and their minds are as broad as her almighty expanse. If they do not soon see the beauty of the Church and know the truths which God has entrusted to her keeping, blame yourselves. For they are willing to learn; they are willing to hear, and if you reason with them and show them where they are wrong. Americans are not wedded to prejudice. Americans in their hearts desire truth, and we have to do for them what Paul did for the Athenians, "show them where the unknown god whom they worship is." They are Catholics by instinct, let us make them Catholics in fact."

Neither you, nor I, can marvel or do marvel that such a splendid and yet unexaggerated picture of the Church's position and promise drew down the plaudits of the influential auditory to whom it was presented. You of the Catholic Truth Society are doing your part to make those who are Catholics by instinct, Catholics in name and in fact. To use the words of that distinguished Paulist, Father Walter Elliott: "How glad that we can so easily pay a debt of gratitude we owe this great and free nation for taking us in and loving and cherishing us? We were not brought to these shores for mercenary motives. No, the wide-stretched, welcoming arms of America were extended for all who sought refuge from oppression and bondage. We were taken in free and reared in loving brotherhood.

This, then, is our task, and an easy one it is. What religion is better than ours, which always upholds the dignity of man? Man is not a degraded wretch. When Calvin and Luther said, Man is

depraved, the Pope and Bishops of our Church said, 'Anathema to that. Man is not depraved, he is naturally good.' "

In an address to the Grand Council of the Young Men's Institute, at Watsonville, Cal., some few weeks ago, the far-seeing, learned and accomplished archbishop of San Francisco spoke of the power of organization:

"His Grace said, according to newspaper reports, that the society, as he understands it, is for mutual benefit, benevolence and improvement of its members. Those within the ranks of the organization were banded together by two watchwords—"Pro Deo, Pro Patria. For God, For Country." He dwelt at length and with eloquence on this motto. The watchword, he held, was fraught with deep meaning, its intelligent interpretation was patent to all, and no one had any right to walk under the symbol of the order unless he interpreted the motto literally and lived according to its teachings. The motto, "In union, there is strength," finds its application in all departments of life; the old story of the bundle of sticks is carried into actual practice; therefore all over this country we find trusts, combinations, syndicates to be the order of the day; hence there is a need of counter organizations for the protection of those not members of other organizations. Capital and railroads form combinations and trusts, and so it is that laboring men are forced into organization, for their lives otherwise would be lives of slavery. Organizations are mighty agents for good or for evil, just as they are directed to the public good or to selfish ends. Why then should not Christian young men organize? Is not the Church these young men belong to the greatest organization this world has ever known?

If evil men unite for evil why should they not unite for good? If a society is established to promote the consumption of liquor why not a society to advocate temperance? As organizations are on every hand it becomes absolutely necessary that if good is to be accomplished we must look for its accomplishment not singly but unitedly."

The power of organization you clearly understand and have before your eyes. You are believers in that charity of which the poet has sung:

I hold that Christian grace abounds  
Where charity is seen: that when  
We climb to heaven, 'tis on the rounds  
Of love to men.

Such was the charity which inflamed hearts and inspirited the efforts of the apostles when they undertook the establishment of Christianity throughout the world. What they and their successors did throughout the world we can do here in America. The same God, whose all-powerful arm operated wonders for them, is

ready to do equal if not greater wonders for us. His grace is all-powerful, inexhaustible.

"The establishment of the Christian religion among men is, says the learned, accomplished and amiable Fenelon, the greatest of all miracles. In spite of all the power of Rome; in spite of all the passions, interests, and prejudices of so many nations; so many philosophers; so many different religions; twelve poor fisherman, without art, without eloquence, without power, publish and spread their doctrine throughout the world. In spite of a persecution for three centuries, which seemed every moment ready to extinguish it; in spite of continued and innumerable martyrdoms of persons of all conditions, sexes and countries; the truth in the end triumphs over error, pursuant to the predictions both of the old and new law. Let any one show some other religion, which has the same marks of a divine protection.

A powerful conqueror may establish, by his arms, the belief of a religion, which flatters the sensuality of men; a wise legislator may gain himself attention and respect by the usefulness of his laws; a sect in credit, and supported by the civil power, may abuse the credulity of the people: all this is possible; but what could victorious, learned, and superstitious nations see, to induce them so readily to Jesus Christ, who promised them nothing in this world but persecutions and suffering; who proposed to them the practice of a morality, to which all darling passions must be sacrificed. Is not the conversion of the world to such a religion, without miracles, a greater and more credible one, than even the greatest of those which some refuse to believe?"

What God did for a wicked, superstitious and inhuman Pagan world, He will more readily do at our instance, by our efforts, our labors, our prayers and our sacrifices for a nation by instinct Catholic, a nation so free from the vices, the superstitions and the inhumanities that degrade, enslave and decimate so large a portion of the old World. You have confidence in the power of God's truth, and the invincibility of God's grace. Your organization is democratic in the highest sense of that term, for your purpose is to work even by truth, and to rest not from your labors till all men have that boon. Truth, say you, to the enslaved by prejudice, the darkened by ignorance, the degraded by vice, the manacled by fanaticism, truth will make you free. Truth and truth alone will make you truly American, and to be democratic one must, in the words of your gifted Archbishop, recognize "that royal truth that every man is made to be a sovereign by the free exercise for the good of the country of the gifts God has accorded to him, and this democracy, what is it but the grand brotherhood of men which Christ taught to the world, and which the Catholic Church has

ever spread over the universe, for she it is that anathematizes from her every breath slavery and declares that every man shall be free, and when every man must be free the logical outcome of the doctrine is the democracy of America."

For Catholic truth in this Empire State of Texas there are indeed great opportunities. First christianized and civilized by the Catholic missionary, Texas ought assuredly be to-day a great Catholic commonwealth. But providence has permitted otherwise, and to the lovers of Catholic truth there is opened another field for labor and devotedness. The people of Texas are eager to hear and to know the truth. Our fields are white with a harvest of incalculable value, but the laborers are few, very few indeed. Think of us in your prayers and good works. Think of the great work of the Jesuit and Franciscan missionaries of by-gone times whose blood and whose sweat and whose ashes have consecrated this imperial Texan domain to God and to truth, and pray with us that their unforgotten labors, their prayers and their sacrifices may even now propitiate the Divine Heart of Jesus, towards a land than which our republic possesses no better, brighter or more fruitful. Pray with us that the Catholic truth of which you are the worthy promoters, nay the apostles, may shine upon, bless, redeem, regenerate and fructify this expansive and glorious commonwealth, once ours in name and fact, ours still by history, by tradition, by self-sacrifice, and to be ours in future through the fidelity, the piety and the Catholic loyalty of hundreds of thousands of professors and promoters of Catholic Truth, the only shield and the only bulwark of society against the spirits of evil and of darkness ever seeking and striving for human degradation and human destruction.

I heartily commend and approve your society. May its organization spread to every state and to every centre of thought in this republic! May its enlightening, liberating and Christianizing influences be felt by every class and condition of American society! May God out of the abundance of His goodness, grace and mercy bless it even an hundred-fold! To you individually, and to all American Catholics, let me, as Archbishop Riordan said to the Council of Catholic young men at Watsonville, "Be always on the side of right; be just; be honorable; be all that your church and your country expect of you. Labor for the good cause, for truth, for temperance—it is all important—labor for purity of life and freedom from all vice. It should be our end to work for the common good, It is a grand privilege to be permitted to plant the seeds of liberty, religion and fraternity in a new nation. May God give us grace to fulfil this mission. We are living at the very beginning of our history. The day is not very far distant when our villages will be cities. When we have gone to our reward may

it be your lot, as I pray it may be mine, that this grand outgrowth may be the product of the deeds of faith, of charity, of religion and of liberty, which we in our day planted in this our Golden State."

I beg respectfully to remain,  
 †THOMAS FRANCIS BRENNAN,  
 Bishop of Dallas.

Dallas, Texas, October 28, 1891.

---

**I**N CONNECTION with the foregoing it may be well to state, lest there be lack of knowledge, or misapprehension, concerning the matter, that the work of The Catholic Truth Society is being done by its officers, freely and gratuitously.

The Society is not a money making enterprise; being wholly dependent upon contributed membership fees to bring out its series of pamphlets. These are sold at nominal prices; and whenever the membership increases so that the fees exceed the cost of bringing out the publications the prices will be still further reduced, until, it is to be hoped, the cost may be but little more than enough to cover mailing or expressing, in good sized lots.

At present, the oftentimes burdensome duties fall upon gentlemen actively engaged in their own private pursuits; but they, as pioneers in the cause, are determined to persevere, trusting the movement may eventually become widespread, and sufficiently vigorous to demand, and afford, the exclusive attention of a capable and zealous manager.

Attempts were made, upon two or three occasions, to secure, from clergymen and others, lists of names of non-Catholics to whom pamphlets might be mailed. It was intended to make this a feature of the gratuitous work of the Society. Of blank postal cards sent out, for the returning of such lists, but five per cent were returned with names.

We would like, from anyone reading these lines, a note, or postal card, giving five or more names and addresses of intelligent non-Catholic men and women; indicating if possible, the title (by number), of pamphlets likely to be suited to each.

Let it not be supposed that the promoters of this work imagine the pamphlets to be more than simple aids towards the removal of prejudice; leading, by way of suggestion, to further reading of fuller books of instruction, like "The Faith of our Fathers" and "Catholic Belief;" which are too dear, cheap as they are, for widespread gratuitous distribution.



Ours has been called "a pamphlet reading age;" when men are too busy to read books. But the busy, indifferent or prejudiced man will usually read a pamphlet mailed directly to him. So, our method, to borrow a phrase of an earnest member, becomes that of the "sharpshooter who picks his man."

Who can tell in how many cases our pamphlets truly become "eye openers?"

This phase of the work could be more effectively done by numerous branch societies, or by individual members, where no such branch exists.

We hope to see, ere long, the establishment of numerous branch Conferences throughout the country.

# PROSPECTUS

OF THE

## CATHOLIC TRUTH SOCIETY.

The Catholic Truth Society of America, which is one of the fruits of the Catholic congress of Baltimore, was organized March 10th, 1890, at St. Paul, Minnesota, under the auspices of Archbishop Ireland. Its members believe, with that distinguished and patriotic prelate, that the mission of the Catholic Church in this country is "to make America Catholic," but that her success in this glorious work must depend in no small degree upon the earnestness, energy and activity of the laity. They believe, also, that Catholicity, to be loved and embraced, must be known and understood, and that there is a large field of labor open to Catholic laymen in this direction. The Catholic Truth Society has, therefore, been organized to enable Catholic laymen to perform their share of the work in the dissemination of Catholic truth and the encouragement of wholesome Catholic reading.

The principal means used for the attainment of these objects are:

1. The publication of short timely articles in the secular press (to be paid for if necessary) on the fundamental doctrines of Catholicity.
2. The prompt and systematic correction of mis-statements, slanders or libels against Catholic truth.
3. The promulgation of reliable and edifying Catholic news, as church dedications, opening of asylums and hospitals, the workings of Catholic charitable institutions, abstracts of sermons, and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic Church.
4. The publication of pamphlets, tracts and leaflets; the circulation of books, pamphlets, tracts, leaflets and Catholic newspapers.
5. Occasional public lectures on topics of Catholic interest.
6. Supplying jails and reformatories with good reading matter.

The affairs of the society are managed by a board of seven directors, who are elected annually and hold monthly meetings for the transaction of business. General quarterly meetings are also held, to hear reports, papers and addresses. Any Catholic, man, woman or child, who desires to aid in the good work according to his ability and opportunities may become a member by sending his name and address to "The Catholic Truth Society of America," 218 East Third Street, St. Paul, Minnesota, together with the annual subscription of one dollar in advance. A limited number of priests can, if they prefer to do so, become members by offering an annual mass for the success of the society, instead of the annual subscription of one dollar. Members are entitled to a sample copy of each of the original publications of the society for the current year. They are also entitled to a participation in the spiritual advantages of all the masses and prayers offered for the society. You are cordially invited to join.

SPECIAL LETTER OF APPROBATION FROM THE ARCHBISHOP OF ST. PAUL.

*M. W. Cole, President of the Catholic Truth Society;*—

DEAR SIR: I give my warmest support to the work of the Catholic Truth Society, as outlined in your prospectus.

I am sure that every priest will be delighted to co-operate with you to the best of his ability. "Lay action" is the motto of the hour, and in no manner can this action be utilized with so much power and effect as in spreading abroad, by pen and paper, a knowledge of the teachings and history of God's church.

Sincerely, &c.,

J. JOHN IRELAND,  
Archbishop of St. Paul.

BOARD OF DIRECTORS FOR THE SECOND YEAR:

J. W. CROSSON, St. Paul.	M. A. STAPLETON, St. Paul.
H. C. MCNAIR, St. Paul.	C. E. ROBERTSON, St. Paul.
C. W. COPLEY, St. Paul.	M. W. COLE, St. Paul.
W. F. MARKOE, Minneapolis.	

OFFICERS:

M. W. COLE, 218 East Third Street, St. Paul.....	President.
CHAS. L. LARPENTEUR, Minneapolis.....	Vice-President.
Wm. F. MARKOE, 509 Nicollet Ave., Minneapolis.....	Cor. Secretary.
M. A. STAPLETON, 218 East Third Street, St. Paul.....	Rec. Secretary.
C. W. COPLEY, Bank of Minnesota, St. Paul.....	Treasurer.

Address all orders for pamphlets, leaflets, reports, constitution and by-laws, or information for forming local conferences of the society, to The Catholic Truth Society of America, 218 East Third Street, St. Paul, Minnesota.



# OF AMERICA

## LIST OF PUBLICATIONS.

### PAMPHLETS AT NOMINAL COST.

POSTPAID.

- |                                                                                |        |        |
|--------------------------------------------------------------------------------|--------|--------|
| No. 1.—Refutation of Some Calumnies—Rev. J. C. Byrne, per..                    | 100... | \$1.00 |
| 2.—Vail-Burgess Debate—Roger Vail—O. F. Burgess, per..                         | 20...  | 1.00   |
| 3.—How Catholics come to be Misunderstood—Rev. Thos. O’Gorman, D.D., per.....  | 100... | 2.00   |
| 4.—Who can Forgive Sins?—Rev. Patrick Danchy, per.....                         | 100... | 2.00   |
| 5.—Church or Bible—Rev. Arnold Damen, S. J., per.....                          | 100... | 2.00   |
| 6.—The Catholic Church and the American Republic—Wm. F. Markoe, per.....       | 100... | 1.50   |
| 7.—Sacritical Worship Essential to Religion—Rev. P. R. Heffron, D.D., per..... | 100... | 1.50   |
| 8.—The Catholic Pages of American History—J. L. Macdonald, per.....            | 100... | 2.50   |
| 9.—Our Rights and Duties as Catholics and as Citizens—Wm. J. Onahan, per.....  | 100... | 2.00   |
| 10.—Agnosticism—Rt. Rev. J. L. Spalding, D.D., Bishop of Peoria, per.....      | 100... | 2.00   |
| 11.—On The Condition of Labor—Encyclical Letter of Pope Leo XIII, per.....     | 100... | 3.00   |
| 12.—Purgatory—Rev. Henry A. Brann, D.D., per.....                              | 100... | 1.50   |
| 13.—Miracles—What are they, and what is their use?—Rev. John Gmeiner, per..... | 100... | 1.50   |
| 14.—The Conservative Power of Catholicity—Conde B. Pallen, per.....            | 100... | 1.50   |
- Assorted Lots of 100, same ratio.

- Leaflet.—Things Catholics do not Believe, per.....1000...\$2.00  
 Leaflet.—Things Catholics do not Believe, per..... 500... 1.00

If larger quantities of the Pamphlets are desired, the same should be sent by express, up to 600 copies; more than 600, to distant points, should go by freight.

Please send funds with orders for postpaid quantities.

F. O. B. quantities, to be sent by express or freight, range from 20c. to 50c. per 100 under postpaid rates (No. 2 excepted, being \$3.50 per 100).

Single copies by mail 5c.; any seven, at any time, by mail 25c.

Sample copies mailed free, to the Rev. clergy, upon application.

Address,

**CATHOLIC TRUTH SOCIETY,**

218 East Third Street, St. PAUL, MINN.

**N. B.**—Rational Religion, by Rev. John Conway,—paper, 175 pages, special C. T. S. edition, postpaid 30c; quantities of 10 or more, express charges to be paid by buyer, 25c.

### PAMPHLETS PREPARING.

- INFALLIBILITY.....by ARCHBISHOP IRELAND  
 THE PRIESTHOOD.....by BISHOP KEANE  
 THE DIVINITY OF CHRIST.....by REV. WALTER ELLIOTT



OF  
AMERICA.