

AIDS TO • CATHOLIC • ACTION

A series of brief discussions planned to promote the proper understanding of and active participation in the Catholic Action Apostolate.



NATIONAL CATHOLIC WELFARE CONFERENCE

1312 MASSACHUSETTS AVE. N. W., WASHINGTON, D. C.

Our Common Catholic Work

THE eight discussions presented in this booklet were published originally during the 1932-33 study club season in CATHOLIC ACTION, official organ of the National Catholic Welfare Conference, described by Archbishop Hanna, Chairman of the N. C. W. C. Administrative Committee, as "the only organ we have to make known our common Catholic work." Each month special articles, contributed by recognized Catholic authorities in the particular fields covered, supplemented the discussion texts.

A SECOND series, begun in the October, 1933, issue of CATHOLIC ACTION, will continue the policy of publishing helpful collateral articles on each subject. Single copies of CATHOLIC ACTION, containing the collateral as well as study club articles, are available at N. C. W. C. headquarters.

OFFICERS of Catholic organizations, members of their program committees, and especially leaders assigned to direct the study of selected topics by the organization as a whole or by smaller groups of its members should subscribe to and use CATHOLIC ACTION as an aid to the proper understanding and effective promotion of Catholic Action programs among the laity. Individual Catholics will likewise find in the contents of CATHOLIC ACTION illuminating and inspiring accounts of our common Catholic work.

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Send subscriptions to:

1312 Massachusetts Ave., N. W.
Washington, D. C.

PRICE OF THIS BOOKLET, 25c; SETS OF FIVE, \$1.00

Aids to Catholic Action

A series of brief discussions planned to promote the proper understanding of and active participation in the Catholic Action Apostolate.

Subjects:

CATHOLIC ACTION; CATHOLIC EDUCATION;
LAY ORGANIZATION; THE FAMILY; THE CATH-
OLIC PRESS; WORLD PEACE; EVIDENCING THE
FAITH; ECONOMIC JUSTICE



NATIONAL CATHOLIC WELFARE CONFERENCE
1312 Massachusetts Avenue, N. W., Washington, D. C.

1933

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By

The National Catholic Welfare Conference
Washington, D. C.

Press of Ransdell Inc.
Washington, D. C.



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**His Excellency,
The Apostolic Delegate to the United States,
ON THE NEED FOR STUDY**

THE foundation of all true Catholic Action is our own knowledge of the Faith that is in us and our faithful living of that Faith before men—in our private, our family, our social life. The meaning of that Faith becomes the clearer to us as we learn better what it really is: as we understand something more of the revelation of God through Jesus Christ as taught to us by the Church.

"It is well, therefore, that you form among yourselves study clubs or study circles that will make you better informed on the teachings of the Church: on the living and the application of those teachings to the world and the society in which we live.

"It is possible for all of you as organizations to form many of these study clubs. Very little financial outlay is necessary. Your own national headquarters will supply many outlines. It is necessary for all of us to overcome that dislike we have for the word 'study': yet we never will properly fit ourselves to extend the mind of the Church into the mind of the world unless we are willing to use our mind in learning more of the things of our Blessed Lord and of His Church. 'Thou shalt love the Lord thy God with thy whole mind' is a part of the second greatest commandment.

"The program of your study clubs may be varied. It should look to the practical work of Catholics in the world and in their particular country. The necessity of Catholic education, the need of having our own schools—and all the questions allied to that truth—might

well be the subject of your study. In this matter, the encyclical of our Holy Father on education is of primary importance.

"The study of the principles that underlie the Christian home, the sanctity of marriage, reverence for parents, dignity of the individual Christian, the rights of the home in the modern state are further subjects for your study clubs. Here again the beautiful encyclical of our present Holy Father on marriage is of supreme importance.

"At the present time we are living through vast social and economic changes. What is Christian social justice? What are the obligations of ourselves towards our fellows: our obligations to all human society? What are the teachings of the Church? Your study clubs might, with great profit, interest themselves in these questions, for upon your action will depend in real measure whether the coming age is to be Christian or not. Here again we have a very wise, complete and practical guide in the encyclical of our Holy Father, the 'Quadragesimo Anno.' "

—Excerpt from an address by the Most Rev. Amleto Giovanni Cicognani, D.D., at the 13th Annual Convention of the National Council of Catholic Women, St. Paul, Minn., October 10, 1933.



INTRODUCTION

PRACTICAL SUGGESTIONS FOR PROMOTING CATHOLIC ACTION

THE discussions appearing herein, prepared by the N. C. W. C. Study Club Committee and published originally in *CATHOLIC ACTION*, official organ of the National Catholic Welfare Conference, are intended for presentation at meetings of Catholic men and women in order to effect a better understanding of the subjects treated and to promote a more active lay apostolate in the fields selected.

Each discussion is divided into three parts: The first states the problem; the second presents the particular Catholic interest and responsibility with respect to it; the third suggests ways and means of solving the problem through organized Catholic Action.

In presenting a topic it is suggested that the three different divisions be assigned previous to the meeting to as many persons; also that there be a similar assignment of two or more of the topics listed for discussion following the presentation of the three divisions mentioned. Such procedure makes it possible to have a brief but enlightening summary of a given subject in a single evening. The questions and topics for discussion, together with the bibliography printed at the end of each chapter, are intended for those who will wish to make a more detailed study of the subject summarized in the text.

The N. C. W. C. Study Club Committee makes the following suggestions for promoting Catholic Action:

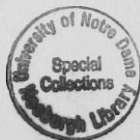
(1) *Devote fifteen minutes each day to consecutive thought and study, cultivating the mind in the love of God and preparing for Catholic Action;*

(2) *Accept as a personal responsibility to be informed as to the Catholic viewpoint on at least one subject, by reading, or by group study;*

(3) *Share your information with others and help develop more Catholic leaders;*

(4) *Read and discuss the explanation of "Catholic Action" printed herein with one or more of your friends and agree with them to initiate some form of group study;*

(5) *Ask your pastor or his assistant to meet with you to take part in and help direct your study;*



(6) *Bring about a discussion of one of the topics presented herein at the next meeting of your organization. (If you do not belong to a parish society, join one that appeals to you and take an active interest in its work);*

(7) *Influence the organization to which you belong to become a part of the federation of all Catholic societies through the National Council of Catholic Men and the National Council of Catholic Women—the two coordinate branches of the Lay Organizations Department of the N. C. W. C.;*

(8) *Keep in touch with our common Catholic work by subscribing to and reading regularly CATHOLIC ACTION, official organ of the N. C. W. C.;*

(9) *Write to the headquarters office of the National Council of Catholic Men or the National Council of Catholic Women, 1312 Massachusetts Avenue, Washington, D. C., for suggestions and helps in taking up connected reading and study courses;*

(10) *Promote Catholic Action by your own good example.*

Every Catholic will undoubtedly agree wholeheartedly with what is stated and suggested generally in the discussion of Catholic Action as applied to the particular problems presented in these pages. Will the readers of this material be content to lay it aside with mere mental acquiescence and approval without determining to *do something* to advance the cause of Catholic Action?

In any event, do not be satisfied simply with the reading of this material: take some definite step that will help promote your own Christian personal perfection and advance the cause of Catholic Action as explained herewith. There is nothing awesome or difficult about the Catholic Action movement. Participation in it will prove to be one of the most satisfying experiences of your Catholic life.



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USE OF THIS BOOKLET

1. Each of the eight articles is a text on a particular subject.
2. Each article is divided into three parts: the first tells *what* the problem is; the second *why* Catholics should be interested in it; the third *how* its solution can be advanced by Catholic Action.
3. Each article supplies material to be used—
 - a. For programs at organization meetings:
 1. For three short addresses;
 2. For one address covering the entire subject; or preferably
 3. For general discussion under three leaders.
 - b. For small study groups.
 - c. For individual reading.

I. CATHOLIC ACTION

"Catholic Action consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."—Pope Pius XI.

AMONG most Catholic organizations, October marks the beginning of the active work season. Many societies of men and women, convinced of the value of group study, will either continue to utilize or adopt the study club medium as the most practical and effective method of preparing for whatever form of Catholic Action is selected to be their contribution to the sum total of lay effort during the coming year.

As a necessary part of that preparation, every such member should have a clear understanding of: (1) What is meant by "Catholic Action"; (2) why we are all called upon to take part in it; (3) what we can do both individually and in a corporate way to achieve the objectives of Catholic Action as these apply to our individual spiritual welfare, to the welfare of our parishes, communities and dioceses and to the well-being of the Church Universal. These three points will be briefly discussed in the following paragraphs.

The Church, the Mystical Body of Christ, is a society, an organization from which the individual may not disassociate himself and reach his eternal destiny.

The individual, in addition to leading the good life and living according to the divine commands, in order to fulfill his eternal purpose, must associate himself with good works in the body of the Church.

Does the average good-living Catholic therefore completely fulfill his obligation as a member of the Church by attending Mass and the sacraments and by associating himself with say one of the many works of charity or the furtherance of particular Church and parish interests?

To answer this question he must realize that charity, its meaning, its objective and its obligations, can only be properly understood and fulfilled in the measure that he comprehends that we are members of the Body of Christ, the Church; that Catholic Action means the complete fulfillment of the purpose and end of that body, the Church, and of the individual who can only fulfill that purpose and objective through membership in that organized body.

To fulfill this objective then requires that we know and make more widely known the teachings and the philosophy of our Catholic religion, and that we seek to have them applied actively not merely to what we commonly understand as works of charity, good works, but to all phases of life—spiritual, religious, social, economic, political.

It is obvious that if the Catholic, as a member of the body of the Church, is to convey life, movement, action throughout that body, imbue his membership with intelligent meaning, he must, as an intelligent being, not only understand his place and purpose, but he must act in union and harmony with the directive head of the Church. Otherwise he may prevent the attaining of that object. It will be facilitated if he understands truly his own meaning and the meaning of Catholic Action, and acts accordingly.

It is true that the primary purpose of Catholic Action is personal individual perfection. What must be considered are the means which will best assist towards that perfection. As in the first place it is necessary to belong to the perfect organization of the Church so the intelligent and effective means of seeking perfection inside that organization requires order and direction. It requires knowledge. And so Our Holy Father in speaking on Catholic Action urges the acquiring of knowledge and, referring to the National Catholic Welfare Conference, stresses the necessity of organization since, he says, "it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment."

I. WHAT IS CATHOLIC ACTION?

C*ATHOLIC Action Explained.*—The exact definition of Catholic Action and detailed statements of its meaning and purpose have frequently been printed in *CATHOLIC ACTION*, official organ of the National Catholic Welfare Conference. Our Holy Father's own definition is printed herein as an authoritative explanation of

what the term and movement include. We should read this definition carefully, study its various implications, and try to apply its meaning in our own lives and in the activities of the organizations in which we are interested. As we dwell on the Holy Father's call to Catholic Action, we shall soon find there is nothing new in the movement which it describes. We are likely, however, contemplating its application to present-day conditions, to see in it the wonderful possibilities for service to God and Country which it offers and to recognize at once the responsibility which each of us has in promoting its wider recognition as a necessary and vital part of the present-day mission of the Church.

Following this study our understanding of Catholic Action will be: (1) That its first and greatest end is the pursuit of personal Christian perfection; (2) that it is an *apostolate* in which we should all participate; (3) that such participation must be one of *unity* of thought and action; (4) that this unified activity must look for its sanction and guidance to duly authorized *centers* of sound doctrine and multiple social activity; and (5) that such centers must be legitimately constituted, aided and sustained by the authority of the bishops. Appreciating these five factors, we shall then be prepared to understand the Holy Father's shorter definition: "*Catholic Action is the participation of the laity in the apostolate of the hierarchy.*"

A few words in amplification of some of the above-mentioned points may be added.

On the Pursuit of Personal Perfection.—This requires a thorough understanding and acceptance of our Faith with the result that the teachings of that Faith shall motivate our whole life and with the further result that we shall make it alive and active in cooperation and in union with our fellow Catholics. Catholic Action signifies the increase of personal sanctity, the promotion of good works, the observance of justice and charity in all our dealings with our fellow men and the effort, especially through organization, to infiltrate every social relation, even the life of the State itself, with Catholic principles and ideals.

Personal perfection will not only include but necessitate the extension of personal endeavor and personal sacrifice, fullest participation in Catholic Action with our fellow Christians in an organized way. Personal perfection is rooted in Christ: and Christ includes and embraces all. We are essentially as Christians members of Him and therefore members one of another. Personal

perfection is identical with perfection in Christ and His Church. It is not, and never can be, a personal, in the sense of individual, an isolated thing.

Consequently when we speak of Catholic Action, it must be understood that we never leave behind the fundamental necessity of personal perfection. We fall short of personal perfection when as persons in Christ and in His Church, which is His Body, we do not extend and energize and dedicate our personal powers and opportunities the more effectively and the more extensively in practical union with our fellow Catholics.

The goal to which Christian personal perfection must aspire is not that of the individual in himself, but the individual as a member of Christ, made one with Christ and with all men. Personal perfection knows no circumference save that of the all-embracing Christ, the Universal Church. And it is equally true that however extensive, however important, an individual's or an organization's work may be, it is not worthy unless it is inspired by, unless it lives not in itself and of itself, but in the sacramental, supernatural life of our Lord and Savior, Jesus Christ.

On Participation.—Catholic Action calls to Catholics of every social class. No one is excused and there is work for all in carrying out its apostolate. This apostolate has for its ultimate goal the conversion of the world to the Faith of Christ and to Christ's teachings. It seeks the practice of all of Christ's teachings—in religious and devotional life, family life, civic life, intellectual life, economic life, social life, recreation; in fact, in every phase of life. Catholic Action, our Holy Father explains, should unite Catholics "without exception as to age, sex, social conditions, education or national or political tendencies." Participation should, therefore, be as universal as the Church herself.

On Unity of Thought and Action.—Our Holy Father lays down the principle of unity as fundamental to successful Catholic Action. He makes it clear that only by *working together* can its aims and purposes be achieved. The Catholic is a member of the living Body of Christ which is the Church. He is *one* with Christ and with his fellow Catholics. Catholic Action leads him, therefore, to live and promote by *organized, united effort* Catholic principles and the Catholic view of life in all its relations. Only through a common unity—in the parish, in the diocese, in the nation, throughout the world—can Catholics hasten the full realization of the spiritual

and material benefits to humanity which Catholic Action so persistently seeks.

On Centers of Catholic Action.—There exist in every ecclesiastical jurisdiction—in the parish, in the deanery, in the diocese, in the nation—agencies for the organization and promotion of Catholic Action. They are what the Holy Father calls “centers of sound doctrine and multiple social activity.” They are “constituted, aided and sustained by the authority of the bishops,” thus making possible “the participation of the laity in the apostolate of the hierarchy,” which is the essence of Catholic Action.

On the Value of Coordination.—Every Catholic man and woman should attach himself to one or more of these “centers,” should enroll in that organization which affords the best outlet for his or her zeal to help. Every Catholic organization ought to recognize and accept the obvious fact that the American Catholic laity can best serve, in the cause of Christ, Church and Country when the separate activities of their societies are coordinated under the guidance of the bishops through a central medium or agency in all those things that are for the common good.

On the National Catholic Welfare Conference.—In the United States, the N. C. W. C. is nationally the principal “center of multiple social activity,” sustained by all the bishops of the country and administered by a committee of their number. The Holy Father has told our bishops that the N. C. W. C. is “not only useful but necessary.” The demands of unified Catholic Action dictate the advisability of every Catholic organization identifying itself with the N. C. W. C. through affiliation with its Lay Organizations Department.

On the Question of Politics.—This fact should be kept in mind: Catholic Action is not political. Catholic Action is intensely interested in measures, in legislative proposals, in social justice and equity. Catholic Action will declare before all political parties the unchanging principles of Christ and His Church and work for their acceptance in our civic, social and economic life. Catholic Action, recognizing the brotherhood of man, will defend the solidarity of humankind, the dignity of man and the family, and abhor as most inimical to its mission the absolutism of the State.

A Final Consideration.—Personal holiness and individual Catholic activity are conditions as well as consequences of Catholic Action. Catholic Action is essentially organized and unified activity. Catholic Action must be conceived, coordinated and carried

out under proper ecclesiastical supervision. Catholic Action is in a very real sense a sharing in the "kingly priesthood" of the laity of which St. Peter speaks in the second chapter of his first epistle. Participation of the laity in the apostolate of the hierarchy—this is true Catholic Action.

II. WHY CATHOLIC ACTION IS NECESSARY

S*SOCIAL Mission of the Church.*—To tell why Catholic Action is necessary should require but brief argument. The very nature of Catholic Action explains its necessity. It is part and parcel of the spiritual as well as social mission of the Church. As such it invites—demands—our response, cooperation and service.

The Church's interest in the welfare of society and the salvation of souls requires a ceaseless and uncompromising fight against movements and agencies inimical to Christian living, social justice and public morality. Every thoughtful person knows of the evils that afflict present-day civilization—the growth of irreligion, decline of public morals, disintegration of the family, disrespect for marriage, increase in crime, disrespect of duly constituted authority, and the spread of anti-Christian doctrine on every side. These and similar evils in one way or other threaten harm to all of us, to the Church, to the well-being of our American life. Every such movement must be combated; remedial measures must be substituted. Combating them and substituting the Christian solution form part of the great social mission of the Church. Both require the active cooperation and participation of the laity through organized and unified Catholic Action as described in Part I.

Catholic Action's Opportunity.—The present world-wide economic crisis, with its attendant unemployment and suffering gives Catholic Action its greatest opportunity. Organized charity calls most insistently to the laity and to the lay organization. There is not only the immediate work of relief to be done; there are the curing of present-day economic evils and the reconstructing of a new social order along the lines recommended by Popes Leo XIII and Pius XI.

There are other fields of effort: a knowledge of and a following of the liturgical life of the Church, education, missions, apologetics, press, civic education, social service, immigration, legislation, use of leisure time, recreation—particularly for the youth—public en-

tertainment, public opposition to every form of immorality and indecency, economic, world peace, and scores of others, the mere mention of which answers the question: Why Catholic Action? On every hand is Catholic work to be done—in the parish, in the community, in the diocese, in the nation. To do the work requires effective lay organization—distinctively *Catholic* organization—working with and under the pastor, the bishop and the bishops generally. Catholics, working separately or in detached groups, can neither combat successfully the anti-Christian influences operating in our midst nor substitute therefor works of positive, forward-moving Catholic Action that will extend the kingdom of Christ. Only organized, coordinated, unified Catholic effort will be effective in the circumstances.

Helping the Individual.—The Catholic organization can moreover help the individual prepare for the work he has to do in his own life for which spiritual and intellectual preparation are necessary. The organization can and will help him to learn further the meaning of his religion and his part in the general mission of the Church. It can inspire and aid him to live a fully Catholic life. Both the learning and the living are Catholic Action. The organization that assists in the learning and inspires the living is exemplifying the highest type of Catholic Action.

Informed as to the meaning and requirements of Catholic Action and convinced of its necessity in advancing our own spiritual welfare and the well-being of society at large, our next step is to find for ourselves a definite place in this great movement. How that may be done will be noted in the following section.

III. HOW MAY CATHOLIC ACTION BE PROMOTED?

BEGINNING of *Catholic Action*.—We have seen that Catholic Action begins with the individual, extends to the group, thence to the organization, and finally to the federation of organizations; that its ultimate benefits naturally accrue to the individual participant, to society, and to the Church Universal.

The *beginning* of Catholic Action has to do with the meaning of our Faith and the mission of the Church; also with the meaning and function of Catholic Action in relation to both of these. If we do not yet fully realize what our holy religion requires of us in the living of our interior and exterior lives; that our sacramental life should express itself through organizations that aid the Church

in fulfilling her mission to Christianize souls and society; if we do not understand the meaning and function of Catholic Action in forwarding this mission; then we must begin, according to our abilities and circumstances, to inform ourselves on these matters.

The Need for Study.—Therefore the first step in preparation for Catholic Action is *study*. This is best pursued in company with others, anxious, like ourselves, to qualify for some agreeable and useful type of service. The usual way is to form a study group or club, preferably within an existing organization. In formulating our study program we will seek the experience and wisdom of others willing and competent to aid us. Such assistance may be obtained through the headquarters offices of the National Councils of Catholic Men and Women. These organizations are aided by the Study Club Committee of the National Catholic Welfare Conference. This committee has prepared a great deal of useful material—study outlines, bibliography lists, etc.—which are available to their affiliated organizations. The official monthly publication of the Conference—**CATHOLIC ACTION**—will be found most useful both in preparing for Catholic Action through study and discussion groups, and in making known the various fields and opportunities for Catholic Action. The magazine's issue for August, 1932, was devoted entirely to the subject of adult study. Reading and discussion of the various articles and suggestions contained in that issue will be of great help in launching a study or discussion program. Write to the N. C. C. M. or N. C. C. W. at 1312 Massachusetts Ave., Washington, D. C., for any assistance, outlines or guidance you may need. These will be gladly furnished.

The Beginning of Activity.—Soon your group will be ready and anxious for *action*—for some form of organized, corporate activity that will aid your parish, your community, your diocese, and, through these, the whole Church. There are any number of activities which, with the permission of the pastor, may be undertaken in the parish. Some are: Establishing a book or pamphlet rack which will circulate timely and helpful literature, the diocesan paper and representative Catholic periodicals; organizing a "listen in" club to receive and discuss the nation-wide broadcast of the Catholic Hour or local broadcasts under Catholic auspices; participating actively in the work of the parish conference of the St. Vincent de Paul Society, the Holy Name and the various other parish societies and sodalities; sponsoring a boys' or girls' club; arranging for study groups and lectures; putting on parish dramatics and musi-

cales; organizing sewing circles for the benefit of orphaned and other needy children; launching a unit of the parent-teacher organization to aid the parish school, etc. All these are typical of the many works of Catholic Action from which any parish would benefit.

Larger Fields of Action.—Then there are the larger fields in the community and in the diocese; civic education, immigrant aid, diocesan charities, the press, extension and defence of Catholic education, improvement of public entertainment, recreation, circulation of Catholic books in public and private libraries, Catholic evidence work, religious vacation schools, summer camps, community houses, spiritual retreats, sponsoring of regional meetings of national organizations dedicated to the spread and acceptance of Catholic teaching in such fields as education, industry, peace, rural life, the family, missions, charity, etc. All these and many other worthy causes call for our active participation and support. Especially do they call for *organized, unified* effort.

Coordination of Effort.—This necessary unity and coordination are obtained through *federation* in the two national organizations of the laity—the National Council of Catholic Men and the National Council of Catholic Women—founded and directed by the bishops of the country to aid all Catholic organizations of Catholic men and women in carrying on more effectively their own local activities. Only through such federation can Catholic societies and their members make their proper contribution to the sum total of Catholic Action and in turn receive the benefits and satisfaction that come from this national union.

The truly Catholic society and its members will not neglect the national and international concerns of the Church or fail to cooperate in those efforts which seek to advance the cause of religion, to counteract anti-Christian movements, and to inform the life of our country and communities of right fundamental principles of Christian conduct and morality in private and public affairs. The best way to cooperate in such efforts is to affiliate with either the National Council of Catholic Men or the National Council of Catholic Women, to utilize the information and service which these national clearing houses of Catholic Action are prepared to give to their affiliated units and to follow the suggestions which these councils, acting under due ecclesiastical supervision, make whenever and wherever the occasion for extraordinary Catholic Action arises.

Through such cooperation Catholic lay societies and their members will be according both moral and material support to the common agency of Catholic Action in the United States—the National Catholic Welfare Conference—established and maintained by the archbishops and bishops of the country for the benefit of all Catholic organizations. Catholic societies and their members, imbued by the true spirit of Catholic Action, will interest themselves in all the works inaugurated by our bishops through the N. C. W. C. and carry out in their own dioceses such suggested programs as shall be authorized by their ordinaries.

To keep in touch with these national concerns of the Church and the programs of Catholic Action sponsored by the bishops through the various departments and bureaus of the Conference every Catholic able to do so should subscribe to *CATHOLIC ACTION*, official organ of the N. C. W. C., which records the activities of the Conference and of its affiliated organizations and which presents our common needs and opportunities.

Conclusion.—By acting in accordance with the foregoing suggestions we shall speedily convince ourselves of the great mission of the Church to Christianize society—the American society in which we must live our Catholic lives and the world society which influences ours and which we should try to influence through effective Catholic Action. Once that conviction takes firm hold of our spiritual being, our exterior life will express itself in some form or other—perhaps in many forms—of useful Catholic service, service which will become an edifying part of the great world-wide Catholic Action which our Holy Father so much desires. Thus will we promote not only the supreme mission of our holy religion but at the same time progress in achieving that greater personal Christian perfection which, as has been stated, is both a condition and a consequence of Catholic Action.

QUESTIONS AND TOPICS FOR DISCUSSION

PART I

1. State and commit to memory two of our Holy Father's definitions of Catholic Action. Has the laity as a body a distinct part in the work of the Church?
2. State five characteristics of Catholic Action as given in the foregoing discussion and give a short explanation of each.

3. What particular organization in the United States is, in the words of the Holy Father "legitimately constituted . . . aided and sustained by the authority of the bishops" that we may be "united in thought and action around . . . centers of sound doctrine and multiple social activity?"
4. Explain the relation between pursuit of perfection and the general welfare of the Church through Catholic Action.

PART II

1. Why is Catholic Action so necessary at the present day?
2. Is individual action in the service of the Church and pursuit of individual perfection sufficient to meet the dangers which now threaten the life of the Church?
3. Show how organization of the laity and its cooperation in the "apostolate of the hierarchy" contributes in a necessary way towards the spiritual perfection of the individual.

PART III

1. To cooperate satisfactorily in the work of the Church requires sound knowledge of our Faith. Is a study knowledge of Catholic teaching sufficient of itself to promote the welfare of the individual and of the Church?
2. The Church teaches that faith is not sufficient for salvation but requires participation in good works. State a practical and necessary means of coordinating the teachings of the Church with the individual's striving towards perfection and with the solution of the many moral and social problems of the day.
3. The study club as a means of spreading Catholic knowledge and action. Make acquaintance with the work of the N. C. C. M. and N. C. C. W. to promote these ends by making use of the study outlines on current social problems distributed by these organizations.

SPECIAL BIBLIOGRAPHY

NOTE: *The following articles, in addition to other material pertinent to the subject of "Catholic Action," have appeared in CATHOLIC ACTION, official organ of the National Catholic Welfare Conference, within recent months. Additional references on this subject which have appeared elsewhere may be found in the "Catholic Periodical Index" and "Wilson's Readers' Guide." A general bibliography covering the eight discussions in this booklet is available at National Catholic Welfare Conference headquarters: price, 5 cents. A complete list of National Catholic Welfare Conference books, booklets, pamphlets and study club outlines will be sent free upon request.*

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N. C. W. C. PAMPHLET

Catholic Action Encyclical.

II. CATHOLIC EDUCATION

"Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ. "Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."—Pope Pius XI.

I. WHAT IS CATHOLIC EDUCATION?

CATHOLIC EDUCATION is a means to Catholic Action, and Catholic Action—the participation of the laity in the apostolate of the hierarchy—has as a necessary purpose the help and defence of Catholic education.

Education is well defined in terms of its aim and scope by Our Holy Father, Pope Pius XI, in the above excerpt from the *Encyclical on the Christian Education of Youth*.

This conception of education is derived from the Christian view of the nature and destiny of man. Man is fallen but redeemed; supernatural powers he has no more and his natural powers are deprived of supernatural perfection; he has capacities for good and for evil; good he can do and evil avoid with the aid of grace; he has a useful role to play in life for the sake of God; and the faithful fulfillment of his duties on earth will merit him salvation in heaven.

Other philosophies of education are narrow and wrong because they are based on false conceptions of man. Christian pedagogy is ideally perfect, not only because it has heavenly sanction but also—from the purely human standpoint—because it contains whatever is true in other systems and avoids their errors. Like Naturalism, it demands the development of natural aptitudes; but

it also demands the control of evil inclinations and the cultivation of the supernatural life. Like Rationalism, it is concerned with morality, but with a true morality guided by religion. Like Humanism, it strives to train unto perfect humanity, but humanity modeled upon the humanity of Christ, humanity in the image of God. Like Realism and Utilitarianism, it aims at the knowledges and skills necessary for worldly welfare; but this worldly welfare is to lead to eternal happiness. Like Nationalism, it postulates devotion to citizenship and collective culture; but these things it seeks to inspire and ennoble by true Christianity, the same Christianity to which the nations of the West are indebted for their civilization.

The work of formal education is essentially a social activity and is performed by institutions and agencies: by the Church, the family and the school. The work of Catholic education can be rightly carried on only in the Catholic family, in the Catholic Church, in the Catholic school. This is logically so because the keynote of Catholic education is the correlation of religion with every part of the whole educational endeavor: more than that, the permeation of the entire educative process by religion.

The Church's insistence on this point is justified—if justification were needed—by the science of psychology. Man possesses unity of nature. His faculties are not separate and unrelated, but connected and coordinated, and must be cultivated and developed together. To train a man physically and intellectually alone, or to attempt to train his moral and spiritual nature apart from the physical and intellectual, is to split him into parts, with disastrous results.

The character of the Catholic school that is to do the principal part of the work of Catholic education is thus described by our Holy Father:

“It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well.”

II. WHY IS CATHOLIC EDUCATION NECESSARY?

THE necessity of Catholic education flows from the logic of the authority and the mission of the Church Universal. The Church is divinely instituted; she has the mission to be the exclusive teacher of the Faith to all mankind: she is the guardian and the guide of souls: she is the dispenser of grace: she is the ultimate and infallible earthly judge in matters of faith and morals. Now, if religion and education are inseparable, the Church must of necessity maintain and conduct her own schools and require the faithful to attend them. How could the Church attain her prescribed end if she had not the necessary means to that end? How could the Church perform the duty of teaching the Faith and condemning error and evil if she had not the right to demand attendance at her own schools for the effective accomplishment of this purpose? To put it differently: If the Church is to discharge her divinely imposed responsibility as the guide of souls, she can not approve the risk of a single soul's unguarded journey at the outset of life.

It is plain, therefore, that obligatory Catholic education is not simply a matter of opportune ecclesiastical policy, subject to variation according to time and clime, nor a matter of arbitrary canonical and conciliar legislation. So convinced is the Church of the vital necessity of Catholic education that she has enacted specific laws concerning it. In these laws it is laid down explicitly and implicitly, without question or equivocation: (1) That parents are bound to provide religious and moral as well as physical and intellectual training for their children; (2) that Catholic schools must be established wherever it is possible; (3) that wherever Catholic schools are accessible, parents are bound to send their children to them, unless proper instruction is provided at home; (4) that parents may not send their children to secular or sectarian, to neutral or mixed schools, in which faith and morals are endangered; and (5) that a non-Catholic school may be attended only if grave difficulties prevent attendance at a Catholic school, if the danger of perversion has been made remote, and if the permission of the ordinary has been obtained.

Catholic education is necessary because it alone can foster that inner life of faith and virtue which are the necessary preparation for and accompaniment of the external expression of Catholic thought and aspiration. Catholic education alone can prepare for

that organized and organic Catholic activity, for that unity and solidarity, which constitute Catholic Action in the widest sense. Catholic education alone can make militant Catholics. Catholicism is not a collection of historic treasures; it is a living and moving being of today. Catholicism is not on the defensive; it is on the offensive; it is advancing to the conquest of mankind for the Kingdom of Christ. Catholicism is not simply critical, and it does not compromise; it is constructive and creative. This Catholicism calls for action; it calls for discipline and humility; it calls for the fulfillment of the divine demands of the moment which are the work of the world; it calls for the merging of the idea of personal mission and responsibility with the idea of the mission and the destiny of the Church; it calls for the willingness and preparedness to serve as a member and a means and an instrument in the organized universal apostolate. This call can not be answered without Catholic education.

III. HOW CATHOLIC EDUCATION MAY BE AIDED

CATHOLIC individuals and organizations are continually asking: What can we do best to promote the interests of Catholic Action through Catholic education? Without presuming to present a comprehensive program, the following paragraphs present ten definite and practical ways of advancing the interests of the Church in this particular field. These efforts in behalf of Catholic education should be made by Catholics in a corporate capacity; the group can always accomplish more than the individual; and Catholic Action is in all fields essentially an organized and united endeavor.

1. *Understanding and acceptance of the general principles and purposes of Catholic education.*

This is naturally the prime requisite for any intelligent and effective participation in or support of the Catholic educational endeavor. The Catholic philosophy of education is very simple, yet it is very easy to have mistaken notions concerning it.

2. *Observance of the law of the Church respecting education.*

It is generally known that the Church obliges parents to give their children the education that is due them as human beings, as Christians, and as future citizens; but not so well is it known that Church law requires positively and specifically that Catholic chil-

dren attending school must attend Catholic schools whenever it is possible without serious inconvenience or grave difficulty.

3. *Knowledge of the organization and administration of the Catholic school system.*

While the Catholic school system is a unit as to faith and philosophy and fundamental aims, it does not function under central control. Administration and support are almost wholly local; supervision is mainly diocesan or provincial. Within the system are found practically all types of institutions. The total number of students exceeds two and one-half million. The number of teachers is over eighty thousand, most of whom receive only a nominal salary. A vast undertaking, whose operation deserves study!

4. *Thorough acquaintance with the parish school.*

All things considered, the American Catholic parish school is unique in the world. The parishioner should know the school of his parish—its work, its teachers, its problems, its progress. It is his school as well as the pastor's and the nuns, and the Church's school. If his children attend it, he has a special reason—indeed, a moral obligation—to cooperate with the teachers, not sporadically but steadily; for the work of the school must be sustained and supplemented by the home.

Organizations of parents and of parents and teachers for advancing the interests of the parish school are highly laudable.

5. *Knowledge of the nature and objects of our national educational agencies.*

The National Catholic Educational Association is a voluntary organization of Catholic educators which convenes annually to discuss principles and problems in the various fields of pedagogy. Its published proceedings are a storehouse of reliable educational thought and a record of educational experience.

The Department of Education of the N. C. W. C. is not in any sense an agency of administration but purely one of information and advice. Its broad purpose is to safeguard Catholic educational interests by all proper means, without encroaching on any legitimate domain. Educators as well as laymen are encouraged to turn to it for advice.

6. *Upholding the Americanism of the Catholic School.*

The Catholic school has been called "un-American," "undemocratic," "dissociate." There is no warrant whatever for these epithets. The original American school as a matter of fact was a religious school. The better Christian will make the better citizen. Religion is the best guarantee—the only unfailing guarantee—of the vital virtues of a nation.

The "melting pot" is at work in the parochial school as effectively as in the public school. The parochial school is rendering a service to the country, and is doing it at a sacrifice.

7. *Appreciation of the need and value of Catholic higher education.*

The philosophy of Catholic education applies to the high school and the college as well as to the elementary school. If there is good reason for the establishment and maintenance of the parochial grade school, there is of necessity just as good reason for the existence and support of Catholic higher institutions. Lay participation in Catholic Action is becoming more and more urgent. Fruitful lay action presupposes enlightened intelligence combined with fortified faith; and these in turn are conditioned by advanced education under Catholic auspices.

8. *Vigilant opposition to dangerous school legislation.*

There are bigots and, unfortunately, men of good purpose, too, who advocate legislative measures that are inimical to Catholic school interests. Such measures may concern school attendance, text-books, the teaching of religion, the qualification of teachers, etc. Watchfulness is needed with respect to measures giving government a monopoly of education.

9. *Obtaining greater financial support for Catholic schools.*

Catholic schools receive no public subsidy. Their support is an increasing burden. The layman should cheerfully pay the small tuition charged for the schooling of his children. If there is a school fund in the parish, he should contribute to it according to his means. The wealthy should consider it a privilege to endow chairs and establish scholarships in Catholic higher institutions. There is an inspiring tradition in the Church with respect to the munificence of the rich for the education of the worthy poor.

10. *Participation in the actual work of education.*

Catholics should:

- (a) Maintain in all ways a Christian atmosphere in the home and give a good example to children;
- (b) Teach their children at home, especially in the all-important subject of religion;
- (c) Keep good books and magazines in the home;
- (d) Foster vocations;
- (e) Encourage promising boys and girls to prepare for teaching positions in the Catholic school system;
- (f) Aid, directly or indirectly, such undertakings as religious vacation schools and the Catholic Instruction League;
- (g) Join Catholic study clubs.

QUESTIONS AND TOPICS FOR DISCUSSION

I.

1. What are the principal topics of the Encyclical on the Christian Education of Youth?
2. What is the duty of parents regarding the religious education of children?
3. Besides formal religious training, what else characterizes the Catholic school as a religious school?
4. Is attendance at Sunday school sufficient to insure a Catholic education?
5. How does the Catholic idea of education differ from other concepts of education?

II.

1. For what specific reasons does the Church maintain her own schools?
2. Can the public school give moral training?
3. What do prominent non-Catholics think of religious education?
4. What are the requirements of the law of the Church on education?
5. Catholic education and national life.

III.

1. Who are the controlling authorities of Catholic schools?
2. How are Catholic schools supported financially?
3. What can the parishioner do for the parish school?
4. The efficiency and the Americanism of Catholic schools.
5. The advantages of Catholic higher education.

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III. LAY ORGANIZATION

"It is impossible to have unity of spirit without having unity of intelligence and unity of will because these comprise the soul: unity in obedience to the same law and unity of direction. Obedience for discipline, discipline for union, union for strength, strength for the fulness of accomplishment."—
Pope Pius XI.

I. WHAT IS LAY ORGANIZATION?

IT WILL be helpful to read, in connection with the analysis of the topic presented herewith, the text of the article on "Lay Organization" published in the January, 1932, issue of *CATHOLIC ACTION* (pp. 27-28).

For the information of those to whom this article is not available, the following brief resume is given:

The Catholic Church—a great social institution in addition to her mission as custodian and teacher of revealed truth—has through her bishops and clergy authorized and made good use of societies of men and women federated in one form or other of lay organization.

In the United States is to be found a great variety of lay societies—mission societies, charity organizations, lay-religious societies, fraternal orders, young men's associations, Holy Name societies, alumni associations, cultural and civic groups, societies of foreign born, sodalities; some organized on a national, others on a state-wide, diocesan, local or parish basis.

The National Federation of Catholic Societies was the first effort at national unity.

The crisis of the World War necessitated an organization representative of the Catholic body in the United States and directed by the hierarchy. The National Catholic War Council, created for the war emergency, became the permanent National Catholic Welfare Conference.

Functioning as one of the departments of the National Catholic Welfare Conference has been its Department of Lay Organiza-

tions, consisting of the National Council of Catholic Men and National Council of Catholic Women. The archbishops and bishops of the United States deemed this method of federating all organizations of men and women in the United States the best means of uniting, coordinating, and organizing the activities of the laity.

It is not the policy of the N. C. W. C. to create new organizations but rather to help those already in existence. The National Council of Catholic Men and the National Council of Catholic Women are federations. The N. C. C. M. and N. C. C. W. are unifying and coordinating agencies for existing organizations. Thus, for the first time, there exists a national agency—the N. C. W. C. Department of Lay Organizations—which serves under the authority and supervision of the bishops as a unifying agency of Catholic Action in the United States.

Lay organization, participating in the apostolate of the hierarchy, is itself a synonym for Catholic Action. It is certainly the essential method of its realization. How else can there be “a true apostolate in which Catholics of every social class participate, coming thus to be united around those centers of sound doctrine and multiple social activity, legitimately constituted and as a result aided and sustained by the authority of the bishops?”

Organization is not an end in itself but an essential means of vital expression. To achieve its end, lay organization must be based upon an understanding of the principles of federation. Penetrating into every aspect of this federation, however, as its essence and reality, must be the conception of the Mystical Body of Christ, as stated in what is frequently termed the charter of the National Councils of Catholic Men and Women:

“We ought to be united: we ought to stand as one body, magnificent in our corporate unity, splendid in our united will, giving and receiving help and inspiration from one another, all animated by the one purpose. Even as the foundation stone of our Faith is our oneness and our life in Christ, so, in our external organization, ought we to regard that truth and that fact as supreme and preeminent. We should think of ourselves, not as individuals, not as particular groups, not even as one large human group; but as members of that one Body of which Christ

is the head. We live in Him, Who lifted us out of ourselves and incorporated us into Himself; bound us together one with another, not in ourselves, but in Him. . . . With us this is the great, fundamental reason, the human and the divine foundation of our national organization."

II. WHY IS LAY ORGANIZATION NECESSARY?

TRUE Catholic Action has been defined by our Holy Father as "participation by the Catholic laity in the apostolate of the hierarchy *in defence of religious principles for the development of a healthy and beneficent social action under the guidance of the ecclesiastical hierarchy*, outside and above all party politics, *to the end* that Catholic life may be established in the family and in society."

Hence the forming of diocesan councils of men and women to bring about the *coordination* within the dioceses of Catholic working groups to strengthen diocesan activity and stretch the far-flung battle line of united Catholic Action. The diocesan councils are federations, which by their essential nature, bring moral support to each unit of the federation.

The objective of informing public opinion, on matters of legislation that deal with moral issues, e. g., the great number of measures dealing with social and economic problems definitely affecting the integrity of the family, requires lay organization of the most effective kind. "The vastness of the social force capable of being exercised by the Catholic laity of America is derived both from their numbers and from their Catholic social philosophy. In members, they are counted by millions. Their philosophy is drawn from the uncontaminated springs of Christ's own teaching." The visible head of the Church on earth, the Vicar of Christ, has called attention repeatedly in his encyclicals to the dangers involving all civilization.

It need hardly be observed that Catholic men and women of America do not possess the influence in matters affecting the civic, social, economic, and moral well-being of the whole nation to which their numbers and the importance of their social principles entitle them. The reason is not far to seek. "As long as the laity remains not wholly organized or organized only in diocesan, paro-

chial and provincial groups, without that national unity, cohesion and corporate responsibility which come through cooperation with and attachment to the central unifying agency of the N. C. W. C., the Catholic body will not be able to make Catholic social teaching effective in American life. What is needed is coordination of effort."

The reasons for lay organization are many. For example, during the past year, measures which came before Congress and called for attention were: The equal rights amendment; immigration and naturalization bills; federal education; the rural health and maternity bill; birth control amendments; sterilization laws. Several of these measures are still discussed and may be brought up at future sessions. The Catholic laity has been especially active in opposing legislation threatening Christian life and principles. It is their duty to continue this interest and activity.

The moral bankruptcy of the world, the apostasy of nations, the insolent defiance of the forces of religion, the weakening of Christian standards, standards in the world about us, the shattering of belief in the supernatural, the modern paganism—these are a challenge to Catholic thought and action.

In the international field, the N. C. C. M. and N. C. C. W. are actively participating in movements for the protection and preservation of the family, a work of paramount importance to the organized laity in every country.

The call of our Holy Father in his encyclicals bearing on economic conditions is insistent. With that call a remedy is proposed: fundamental and thorough reconstruction to constitute a new social order.

One of the outstanding reasons for lay organization is to combat effectively the menace of indecent literature. The resolution passed by the bishops of the United States at their annual meeting in Washington, November 16-17, 1932, calls attention to this menace and the duty of the Catholic laity in this situation. Other matters of vital Catholic and public concern have been the subjects of resolutions by national conventions of both the N. C. C. M. and N. C. C. W.

The answer to why lay organization is necessary is so evident that it seems unnecessary to explain it further. In the words of His Excellency, Archbishop Fumasoni-Biondi, former Apostolic

Delegate to the United States, spoken at Charleston at the twelfth annual convention of the N. C. C. W.:

"There never was a time when such united organization of our Catholic laity is so necessary, so vital, as it is today. Not only Catholic but many non-Catholic voices are protesting against the growth among our people of irreligion. These forces show themselves in education, in the debasing of public morals, and oftentimes in the promotion of open godless measures that take God out of the family and national life. No true lover of his country can witness such evidences as are before us today without fearing for the welfare and future of the country."

III. HOW LAY ORGANIZATION MAY BE AIDED

FIRST by identifying oneself with an organization. No one can isolate himself or say he has no need to become a member of a Catholic organization.

Interdependence is an essential of human nature. It is part of the conception of the Mystical Body of Christ. Isolated single endeavor is not sufficient.

One's interests and ability should be a guide in selecting an organization. Every Catholic will wish to be identified with one or more parish organizations, or federation of such organizations, in order to participate fully with the pastor in parish life. There should be membership also in organizations which take care of the special needs, interests, abilities, and opportunities for action of both individuals and groups.

The next step is the diocesan council which brings together all the Catholic organizations in the diocese, to strengthen their work and lift it up to a diocesan-wide participation in Catholic Action under the bishop.

The federation of these diocesan units and their constituent bodies in the N. C. C. M. and N. C. C. W. is a further step which strengthens the work of the local organization, helps it to make its national contribution, brings it to the level of a national outlook and action under the united organization of the bishops in the N. C. W. C. and provides it with that special assistance and service which it needs not only for its own effective work but for its place in the national scheme of Catholic Action.

Thus the individual participates in the service of the Church in the parish, in the diocese, in the nation, and in the mission of

the Church throughout the world. This is the supreme objective of Catholic Action.

Thus organization is the foundation for study of the doctrine and social teaching of Christ's Church. Of second importance, and only because it must rest solidly on *organization*, is *study*.

As already stated the field is large, the disciples all too few. The material is ready, the classified list of study club outlines is at hand. It is a tragedy to remain on the bank and watch the current roll by; to be flotsam and jetsam in the world movements so momentous today.

For those interested in world peace, the pamphlets and outlines prepared by the Catholic Association for International Peace are unexcelled and are being used by non-Catholics as well as Catholics as best meeting the need in this important field.

One study club in an eastern diocese composed of young people, and led by a member of the senior class of the college, has studied "The Christian Way to Peace" and is studying "International Ethics."

Preserving Catholic Traditions—which means reliving the zeal, courage, fortitude, magnanimity, charity, heroism, of the pioneers and missionaries, sharing their vision, their sainthood in many instances—this and other topics might be suggested:

Understanding Latin America; the Liturgy of the Church; the Symbolism of Church Activity; Conflicting Philosophies Underlying the Conception of Law, of the State, of Economics.

Certainly no one should be at a loss in joining a group of from five to fifteen or twenty people to study. Every idea shared is a bond. Organizations are built around ideas. Ideas become ideals. Ideals should become action. The greater number of ideas shared, the greater the power to understand and to sympathize with those around us; the greater the power to influence and to be influenced by kindred ideas. Of Dante it has been said his soul deepened to a universe within because it widened into oneness with the world without. To be able to think with, feel with, to understand, to influence the world about us, it is necessary to possess these ideas, these ideals; to possess them in harmony with Christian philosophy. In this present-day welter of false philosophies, it is necessary to place oneself, one's organization, under the direction of the divinely appointed leaders, the hierarchy of the Church. This is lay organization at its best—a true apostolate—gathered

around "those centers of sound doctrine and multiple social activity legitimately constituted and as a result aided and sustained by the authority of the bishops."

First *organization*, then *study*, and as a natural result, *service*.

"The Catholic contribution of service will be scattered and inadequate unless based on fundamental Christian philosophy absorbed and digested. The growth of each organization, the efficacy of federation will be immeasurably increased by *study*."

Prerequisites to *service* are *identification with an organization and systematic organized study*.

"The challenge of the times, even the charity of Christ, may urge and spur us to multitudinous activity. But let us beware of service, however generous, if it is not based on Catholic thought and united planning. The very evils which afflict us, which we seek to correct, have their source in the 'heart's desire' *to have and to do* rather than *to be*.

"The value of what we shall do, severally and unitedly, will depend on what we are; on how truly we understand that Catholicism which the community of the faithful attests by living it and lives in attesting it."

Parents can profitably meet as a group. Others interested in religious instruction can join the Confraternity of Christian Doctrine, the Catholic Instruction League, the Theta Phi Alpha or other groups likewise engaged. Economic interests loom large; why not a study club on these? Interpretation of current events? current literature? Church history? international relations?

Of essential interest to young women, those who have been interested in the Sodality Union, the Student Spiritual Leadership Movement, or the Student's Mission Crusade, is the Young Ladies' Section of the Milwaukee Archdiocesan Council of Catholic Women which will consist of the young women's organizations of the diocese, sodalities, and junior organizations. These are established as a "Continuing Committee" of the archdiocesan council but will be functional members also of the council, the members holding office as the council may elect them. They have their own constitution and by-laws and follow parish lines in their activity.

Their efforts are already under way—a dramatic club which goes to Catholic institutions and to state and county institutions, putting on entertainment for the people confined therein.

The second is remailing of literature to the institutions and also to groups who apply for literature.

The third is the promotion of friendship among young working girls.

There are similar activities in men's organizations for the promotion of interests of boys and young men. There are the Columbian Squires, an organization under the Knights of Columbus; the Catholic Boy's Brigade; the Catholic Boy Scout movement, and many other programs for boys' welfare in parish clubs, camps, etc.

A striking instance of the value of lay organization was the presentation of a resolution on peace, sanctioned by the Holy Father, to the Disarmament Conference in Geneva representing 25,000,000 Catholic women of forty-eight different nations to whose attention the resolution had been called. Lay organization made this possible.

One of the strongest calls to *service* directed especially to college students, alumni, and alumnae was that made by Thomas Woodlock in an address on "The Visible Church," in which he said:

"There is a quality in our Catholic college education which is not present in other curricula—and that is a quality of ethical unity in the point of view. It is this quality which makes a Catholic education truly liberal for it places in the hands of the student the means of appraising all human values. . . . Catholic education builds itself around the one great fact of the Incarnation and Redemption which a large part of the rest of the world ignores or denies. Its purpose is to color all human life with that central truth; to test all things by it, and to produce a group of intelligent men and women who shall not only in their lives embody it and show it forth, but who shall also be able to defend it wherever it be attacked, to explain it to others, and to answer the questions and the difficulties that present themselves in the various fields of human thought and research."

Mr. Woodlock asks the questions: "Where is that group? Is there such a group in America today?" Regretfully he answers: "There is not and we all know it." (See *The Visible Church*, N. C. W. C. pamphlet.)

In conclusion, we emphasize the fact that his own organization

is the real field of action for every Catholic and that every Catholic in heeding the call of the Holy Father for Catholic Action must identify himself with some organization.

Every Catholic individual and the organization with which he identifies himself, be it parish, diocesan, national, or international—is a necessary and integral part of Catholic Action. Through his particular organization comes to him the means and opportunity for Catholic Action. In identifying himself thus with parish, diocesan, national or international organizations and through these organizations with a common and approved center of thought and direction, he assists in carrying out the purpose of the bishops of the United States who set up the N. C. W. C. to unify our common Catholic work.

QUESTIONS AND TOPICS FOR DISCUSSION

PART I.

1. What is meant by federation of societies?
2. When is a federation not a new or "another" society?
3. What are the advantages of federation to the program undertaken by the various affiliating societies?
4. How can federating societies be a building process for each one so federated?

Discussion or Papers:

Individual lay activity is more effective when a part of an organization program.

When and why did the bishops of the United States undertake diocesan federation?

What is the purpose of the National Council of Catholic Men and the National Council of Catholic Women?

PART II.

1. Define "Catholic Action."
2. State some activity that is included in Catholic Action.
3. Give an example of Catholic activity not included in Catholic Action.
4. How can Catholic lay men and lay women be more effective in forming public opinion?

Discussion or Papers:-

Is the Catholic influence in the United States in proportion to the number of Catholics?

How can Catholic influence be effective through organization?

What national organizations of Catholic lay men and lay women are doing effective work and what is the scope of the program of each of these organizations?

What activities or needed reforms challenge Catholic activity at the present time?

PART III.

1. How can organization for Catholic Action be compared to the Mystical Body of Christ?
2. What points should be considered in choosing an organization?
3. What parish organizations are available for membership of individual Catholics?
4. Discuss a desirable parish program for youth.

Discussion or Papers:

The advantage of study clubs—
to the large organization
to an individual who participates.

The conference or discussion method of study clubs.
How are these clubs carried on?

SPECIAL BIBLIOGRAPHY

NOTE: *The following articles, in addition to other material pertinent to the subject of "Catholic Action," have appeared in CATHOLIC ACTION, official organ of the National Catholic Welfare Conference, within recent months. Additional references on this subject which have appeared elsewhere may be found in the "Catholic Periodical Index" and "Wilson's Readers' Guide." A general bibliography covering the eight discussions in this booklet is available at National Catholic Welfare Conference headquarters: price, 5 cents. A complete list of National Catholic Welfare Conference books, booklets, pamphlets and study club outlines will be sent free upon request.*

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IV. THE FAMILY

"The family, because it is the fountain-source of human existence and the fundamental bond by which through an unbreakable love one individual is bound to another, is the basic unit of society. Upon the national well-being and moral purity of the family depend the morality and well-being of the community. Steps, therefore, taken to improve home life physically and ethically, or to give economic security to the home, are steps taken for the good of the community; and steps by which the dignity, the sanctity, or the inviolable unity of the home are undermined are steps which lead straight to decadence, endangering the very life itself of organized society."—Pope Pius XI.

I. THE IMPORTANCE OF THE FAMILY

IT WOULD SEEM a mere waste of words to argue at great length the importance of the family since it is an elemental fact that is very generally recognized and one which can not be gained. The family is the very core of society, the cell, as it were, of the social organism. This has ever been the attitude of the Church, and Pius XI but reiterated this stand when, in 1926, he addressed the Catholics of Paraguay with the significant words quoted above.

The meaning of these words of His Holiness is unmistakable. The obvious implication is that a decadent family life inevitably means a decaying social organism and, vice versa, that a vigorous home life implies a vital society. In substance it is but the old adage, "As the family, so the state," couched in different words. The importance of the family is proverbial. (NOTE: Read pertinent sections of "The Christian Marriage Encyclical.")

II. THE NEED FOR ACTION IN BEHALF OF THE FAMILY

THERE is much need for action in behalf of our home life today. In spite of the recognized importance of the family, we have not in practice lived up to our convictions in the matter. We have failed in no small measure to build strong and vigorous families. Any reference, for example, to the daily press, to legislative activities and current literature, to court calendars and

crime statistics will bear tragic evidence that our family life is seriously menaced. And, of course, the fact that His Holiness, Pius XI, thought an encyclical on marriage, addressed to the entire human race, timely, is proof sufficient that marriage and family life must be in a pretty bad way.

Studies show, as a matter of fact, many disintegrated and disorganized homes among us. Literally hundreds of thousands of families have been disrupted by divorce and desertion. This is apparent to all who care to see. It may not be so apparent, however, that over and above these totally disrupted homes there are also a host of others that are partially disorganized and that are, as a consequence, failing in the effective fulfilment of their primary functions.

Furthermore, there is a lack of preparation on the part of many parents for their duties of child training within the home. This implies still further failure on the part of the modern family. Indeed, the matter of "family education" has come to such a pass that the Holy Father has felt himself constrained to call particular attention to it. "We wish," he says in his encyclical on Christian education, "to call attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares." Action in behalf of the present-day home, therefore, must look not only to the building of strong and vital families, but also to the preparation of parents for their manifold tasks of child training within the home. (NOTE: Read pertinent sections of "The Christian Marriage" and the "Christian Education of Youth" Encyclicals.)

III. HOW THE FAMILY MAY BE AIDED

THE FOLLOWING brief paragraphs present a few definite ways in which the cause of a better family life may be promoted. They in no sense offer a comprehensive program.

1. *Understanding and Disseminating the True Principles of Christian Marriage.*—This is a prime requisite for family betterment. Without good principles as a foundation to build on there can be no good family life. Perhaps the most effective way in which the lay apostolate can help in this regard is by acquainting

themselves with Pope Pius XI's Encyclical on Christian Marriage and by disseminating it among others. This document is the classic answer to the destructive doctrines on the family that are being noised abroad today through individual and organized effort and through the printed and spoken word.

2. *Participation in Various Movements Seeking to Benefit Family Life.*—Such are, for instance, organized efforts in behalf of better housing conditions, efforts to provide proper recreation facilities and due supervision of public amusements, and efforts to secure economic justice—for example, living wages.

3. *Vigilant Opposition to Legislation Dangerous to the Home.*—Legislative enactments relating to divorce, birth control, sterilization, companionate and trial marriage bear directly on the life and continuance of the family. Both watchfulness and courage are necessary if all such measures inimical to Christian family life are to be effectively checked.

4. *Support and Encouragement of Good Legislation.*—To be adequate, one's attitude must be constructive and not merely defensive. In other words, it is not sufficient merely to oppose harmful laws. Good legislation must also be promoted. A lack of suitable legislation, for example, to protect public morals may at least indirectly react upon the family. Much to the point here are the words of Pius regarding the duties of the State in the moral order. "Just laws," his encyclical on marriage says, "must be made for the protection of chastity, for reciprocal conjugal aid, and for similar purposes," because "the prosperity of the State and the temporal happiness of its citizens can not remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountainhead from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens."

But there are also other activities in behalf of the home that Pius refers to as duties of the State. Thus he points out that it is the duty of the public authority in making the laws and in disposing of public funds to supply for the failure of individual resources where families, particularly large families, need suitable dwellings; where the husband can not find employment; where life's resources can only be purchased at exorbitant prices; where the mother of a family is forced to seek a living by her own labor; where in childbirth a mother is deprived of the assistance of a skilled doctor and of proper food and medicine. These needs of

married people, he insists, can not be neglected without bringing great harm to the State. The same, of course, is true of a family living wage, and to obtain it such economic and social measures should be established in the State as will obtain a fair living wage for all.

The individual should, in so far as possible, help the State and economic organizations in the fulfilment of these various duties, and if laws are necessary for the purpose he should show an active interest in the promotion of suitable legislative measures and the economic reorganization of society. Enactments, for instance, that provide for mothers' pensions, workmen's compensation, social insurance, old-age pensions, maximum hour laws very readily react to the good of the home. The same is true of labor unions and the collaboration of unions, employers and the State in creating a new social order.

5. *Assistance to Dependent Families.*—"When these means which we have pointed out do not fulfill the needs, particularly of a larger or poorer family, Christian charity towards our neighbor absolutely demands that those things which are lacking to the needy should be provided; hence it is incumbent on the rich to help the poor, so that, having an abundance of this world's goods, they may not expend them fruitlessly or completely squander them, but employ them for the support and well-being of those who lack the necessities of life" ("Encyclical on Christian Marriage," p. 43, N. C. W. C. printing). There is need for thousands of Good Samaritans to pour oil and wine into the wounds of these afflicted families. Financial aid is imperative, but where this can not be given other assistance should be rendered. Even a kind word or deed may go far towards helping these families bear up during these trying times.

6. *Active Interest in Catholic Study Clubs.*—In addressing a Belgian young men's association several years ago, Pius XI referred to study clubs as groups "which form a permanent flowering of preparation." Our increased leisure time has made possible an unprecedented growth of such study groups. Preparation for family life and for the duties of parenthood might well be selected as themes for study. This would open up a fertile field for action in behalf of a better and more vital family life.

7. *The Promotion of Courses on the Family and on Parent Education in Higher Schools.*—Such courses should not only prepare individuals for their own family life, but should also pro-

duce scholars who could take the lead in the promotion of various activities that aim at the improvement of family life.

8. *Above All Must Catholic Action in Behalf of the Family Begin in One's Own Home.*—Nowhere else can more effective work be done for the betterment of family life than within one's own family circle. The following suggested lines of action may provide some guidance:

- (a) Have common family prayers within the home.
- (b) Have holy pictures and crucifixes on the walls.
- (c) Celebrate at home in befitting manner occasions such as the saints' days, First Communion days and birthdays of members of the family and feasts such as Christmas, Easter, and the Holy Family.
- (d) Renew marriage vows on anniversaries of marriage.
- (e) Join the Association of the Holy Family.
- (f) The matter of religious instruction is primarily the responsibility of the parent. The function of the school is to aid in this regard. Teach children during the pre-school years.
- (g) Aim to prepare children as far as possible for their own future family life.
- (h) Provide good reading for the members of the family.
- (i) Keep bad literature out of the home.
- (j) Teach the hardy virtues to children. The lessons of self-control and self-sacrifice are essential.
- (k) Promote recreational activities within the family circle.
- (l) Foster other home interests.
- (m) Make every reasonable effort to keep family members together during these trying times.

QUESTIONS AND TOPICS FOR DISCUSSION

I.

1. Show the importance of the family from the viewpoint of the child's well-being.
2. Discuss the importance of the family as a means of promoting human happiness.
3. Is there any satisfactory substitute for the family for promoting the growth of affection, a factor so vitally important to all society?
4. Name other purposes of the family besides those mentioned above that show how essential it is to mankind.

II.

1. Discuss the need for parent education today.
2. Show the need for preparation for family life in modern times.

3. What is the extent of divorce and of desertion in the United States?
4. What is the extent of juvenile delinquency?

III.

1. What is actually being done through the school system, adult study clubs, individual study, etc., to better family life in this country?
2. Discuss various ways and means of promoting successful family life.
3. Are there any possibilities for family betterment through individual study within the home?
4. Show the values that should flow from a permanently organized national Catholic family life conference.

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NOTE: *The following articles, in addition to other material pertinent to the subject of "Catholic Action," have appeared in CATHOLIC ACTION, official organ of the National Catholic Welfare Conference, within recent months. Additional references on this subject which have appeared elsewhere may be found in the "Catholic Periodical Index" and "Wilson's Readers' Guide." A general bibliography covering the eight discussions in this booklet is available at National Catholic Welfare Conference headquarters: price, 5 cents. A complete list of National Catholic Welfare Conference books, booklets, pamphlets and study club outlines will be sent free upon request.*

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V. The Catholic Press

"Here is a field of apostolate worthy of all the solicitude and interest of good Catholics, of the members of Catholic Action. They can never cultivate the Catholic press enough. . . . Especially for this activity do We rely on the collaboration of the laity, and We are confident of the final result, because Catholic Action will revive the times of apostolic preaching in the world. . . . The power and influence of the press is so great that even the seemingly most insignificant activity in favor of the good press is always of great importance, because great results may come therefrom. Anything that you will do for the good press, I will consider having been done for me personally. The good press is very close to my heart, and I expect much, very much from it."—
Pope Pius XI.

I. MISSION OF THE CATHOLIC PRESS

ONE of the most notable facts in contemporary life is the influence of the press. The masses of the people receive the bulk of their news and the majority of their opinions and prejudices from the newspapers they read. The influence of books and periodicals is perhaps more narrowly confined, but their importance is tremendous, for books and periodicals react upon and form the minds of those who exercise leadership and mold opinion.

The press is the expression of the thought of society, the instrument by which that thought is made operative in the life of the day, directing the action of groups and individuals in the development of national culture and of local and national institutions. The press is a formidable and almost limitless power, and if today there is manifest disorder in national and international life, we must look to the failure of any coherent and constructive leadership on the part of the press as a principal contributing factor.

Back of this failure, of course, is the confusion and chaos of contemporary thought; the drifting of men and things; industrial

anarchy; the want of principle; the emphasis on expediency and transient values; the lack of a united philosophy and definite goals; the belittling of religion; the exploitation of cheap sensationalism and sensual enjoyment, regardless of duty and right living. All of these things and more, reflected in and made operative by the press, controlled by the economically dominant classes of society, are in large measure responsible for the world crisis confronting nations today.

In his book *Survivals and New Arrivals*, Hilaire Belloc has pointed out how deeply Catholics are influenced in their thought and action by this decadence of the press and how, on the other hand, the clarity of Catholic thought and philosophy and the strength of Catholic traditions, are the principal sustaining influence in the society of our day. A distinguished non-Catholic American writer, Irving Babbitt, has perceived this truth, and in his book *Democracy and Leadership* speaks of the choice that may soon confront the modern world of embracing the Catholic religion or accepting the consequences of Bolshevism.

In conditions of this kind there is no need to dwell on the necessity and the mission of the Catholic press. The Catholic press in this country, splendidly developed in some departments, less developed in others, is doing a valiant service in championing Christian truth, in expounding the great social teachings of the Gospel, in defending the integrity of the home, in insisting upon the liberty and culture and standards that are the fruits of genuine Christian civilization, and in working for the spread of the Faith and the sanctification and salvation of souls.

The influence of the Catholic press is a power to offset the confusion reflected in so much of the daily and periodical secular press, and in the output of current books, and in educating and informing the minds of Catholics to enable them to participate in the apostolate of the Church and the reconstruction of society.

Pope Pius XI has spoken again and again of his solicitude for the Catholic press, which embraces Catholic newspapers, periodicals, pamphlets, and books; in short, all that is meant by Catholic literature. Without the regular reading of Catholic literature, there is little hope that Catholics generally will have that discriminating and informed mind and the zeal, born of an appreciation of the splendor of the Church and its efficacy in transforming and revivifying society, which is necessary in the development of

effective Catholic Action as envisaged by the Holy Father. In the achievement of this end, a strong and well-supported Catholic press is of as much importance, and just as essential, as the frequentation of the sacraments is to personal religious life and personal salvation.

Apart from the needs of Catholic Action, there is the personal benefit to be derived by the individual Catholic in the development of his cultural and religious life through the satisfying experience of intimate contact with the best of Catholic literature. In view of the deep cynicism that permeates current secular literature, especially in the fields of fiction, poetry, and the drama; the cult of hopelessness and futility, the cheapening and debasing of life in the search for transient pleasure in sin, and the way out by suicide, there is no more enduring satisfaction, no better way to imbibe the noblest culture and thought of mankind, than by surrounding oneself with the finest Catholic literature, or literature that conforms to Catholic standards, and absorbing its vision and its inspiration. The cynicism of contemporary literature, in fact, contrasted with the ideals and motives of Catholic life, is an important factor in bringing many distinguished converts to the Faith.

Thus the Catholic home can not afford to be without the sustaining influence of the Catholic press. And on the other hand, the Catholic press needs the support of the Catholic home. To keep abreast of Catholic affairs, to fortify oneself with facts, to be in a position to give a sympathetic word and a kindly explanation, to participate intelligently and effectively in organized Catholic Action, to offset the deleterious effects of certain types of secular reading, to profit by the culture and satisfactions of Catholic life, and to assist in informing society with the Christian spirit, a vigorous and flourishing Catholic press is necessary.

II. WHAT THE CATHOLIC PRESS COMPREHENDS

FIRST IN IMPORTANCE and effectiveness in the organization of the Catholic press in this country are the numerous Catholic newspapers, just as the secular newspapers are first in importance in the sphere of the secular press. The newspaper is the most widely read medium of information and opinion in present-day life. The great majority of the more than 100 dioceses in the United States are served by a diocesan weekly. It should also

be stated that the Catholic body in the United States is also served by one English-language daily and by several dailies published in various foreign languages.

Through the Catholic paper the family is supplied with accurate news concerning all the principal events, movements, and activities of the Church, both in this country and abroad, and of various movements and events outside the Church which are of vital interest to the Catholic reader eager to keep in touch with the trend of current affairs. Timely editorial comment and interpretative articles from the pens of prominent Catholic writers assist the reader in grasping the significance of events. With the aid of the diocesan weekly, Catholic reference works in the home, and other Catholic publications, the members of the family are enabled to acquire an intelligent and effective grasp of events as they affect Catholic life and thought.

Catholic News of the World. The diocesan newspapers carry to their readers news of important Catholic events. They are served by a world-wide Catholic news-gathering agency, the *N. C. W. C. News Service*, with correspondents in all the principal capitals of the world and in the principal cities of this country. Through this wide circle of correspondents the Catholic press of the country is supplied with:

Important news pertaining to the Church or having a bearing on Catholic thought.

Interpretative articles on religious, social, and political movements affecting the Church and Catholic life.

News of the progress of Catholic Action in various countries.

Through such reliable sources of information, misunderstanding or misrepresentation of Catholic matters may be prevented or corrected.

Special Features and Articles of General Interest. The *N. C. W. C. News Service*, organized by the bishops of the country so that Catholics might keep themselves informed through their own press, also provides a weekly feature service to such diocesan weeklies as subscribe for it. It consists of articles of special interest to:

Parents: Training of children, cooking, household hints, marriage, parish socials, fashions;

Children: Stories for boys and girls; and

Articles of general interest—Catholic missions, biographical sketches of Catholics prominent in the arts and sciences, fiction, book reviews and critical comment on literature, syndicated articles on special topics.

There is also provided a pictorial service of timely news photographs of Catholic personages and events.

Catholic periodicals are daily, weekly, semi-monthly, monthly, and quarterly, ranging from daily and weekly reviews and journals of opinion, through semi-monthly and monthly reviews of literature and the arts, to technical publications dealing in a scholarly way with special fields of investigation, scientific, educational, philosophical, religious, and historical.

There are numerous small Catholic magazines, mostly of a devotional nature, providing their readers with short stories and articles of special religious appeal, and many magazines devoted to the propagation of the Faith in the home and foreign missions. The *Catholic Press Directory* lists 310 periodicals of various types, 50 of which are fully indexed in the *Catholic Periodical Index*, making their contents available to the research worker.

Catholic Books, Book-a-Month Club, and Literature Lists. An increasing number of Catholic books are being published. These cover every field of literature, arts, poetry, belles-lettres and criticism, religion, education, history, science, economics, apologetics, biography, fiction. Many of these are translations of the works of noted Catholic scholars, novelists, and writers in foreign countries.

The Catholic book-of-the-month club helps to cultivate a truly Catholic and cultured taste in the selection of books for its members. Guides and comment on books are to be found in Catholic magazines and diocesan weeklies. There are lists prepared by Catholic organizations. A classified book list is published by the America Press, and there is such a stimulating guide as the quarterly *Catholic Book Survey* and weekly articles published by the Cardinal Hayes Literature Committee which furnishes a comprehensive selection of good books written by non-Catholic as well as Catholic authors.

Agencies of the Catholic Press. The Catholic Press Association is the principal organization of those devoted to the apostolate of the press. It seeks to unify Catholic press action and promote the highest ethical standards in publication, advertising, canvassing, and business methods. Other organizations devoted to the cause

of Catholic literature and arts are the Catholic School Press Association, the Catholic Writers' Guild of America, the Catholic Poetry Society of America, the Catholic Actors' Guild, the Liturgical Arts Society, the Calvert Associates. There are also the many Catholic truth societies in various dioceses which publish and distribute Catholic pamphlets. Our Sunday Visitor Press, the Paulist Press, the America Press, the International Catholic Truth Society, and the National Catholic Welfare Conference are among the agencies engaged in this work.

III. PARTICIPATING IN THE CATHOLIC PRESS APOSTOLATE

SUCH is the splendid organization of the Catholic press which has been built up by the Church in this country. As has been pointed out, it is upon the apostolate of the press that the growth and progress of the Faith, the sanctification of souls, and the leavening of society with Christian thought and principles depends in great measure. The Catholic press can be extended and bettered in many of its branches by the loyal support of individual Catholics and Catholic organizations.

Helping the Diocesan Paper. The diocesan newspaper in a particular place may not be a standard publication. In many respects it may fall short of what a Catholic newspaper should be. Examination in such cases too often reveals an editor prevented, by lack of financial means, from bringing his publication to a standard which he himself ardently desires. Where this is the case, local groups of lay men and women and Catholic lay organizations can do much to increase the financial support of such papers and encourage the editor in developing a paper that will be a credit to the community, mold opinion, serve as a standard advertising medium, and redound to the benefit of the Catholic family and to larger Catholic participation in the life of the community.

Aiding the Catholic Periodical. Every Catholic home should do its share, where at all possible, in subscribing for the local diocesan newspaper and at least one good Catholic weekly or monthly magazine. An excellent opportunity is available here to Catholic youth trained in press standards and appointed by the proper authority, and to older men among the unemployed, properly trained and duly authorized, to undertake the work of soliciting subscriptions for the diocesan paper, or a Catholic magazine. In this way

a little much-needed money may be earned, while assisting in the apostolate of the Catholic press. Needless to say, subscriptions to Catholic newspapers could be greatly increased by Catholic boys and girls working in a little spare-time canvassing for subscriptions.

Preserving Catholic Literature. After a Catholic publication has been read it should not be discarded, but passed on to Catholic and non-Catholic friends, or placed at the disposal of a Catholic organization for distribution to hospitals and missions, and other places where Catholic literature is needed. Local Catholic organizations should develop special committees within their ranks to study plans for aiding the press and the distribution of Catholic literature. The Catholic Laymen's Association of Georgia, and similar laymen's associations elsewhere, are examples of what can be done in this field.

Placing Catholic Publications in Libraries. It is through individual Catholics and local lay organizations that subscriptions to the diocesan newspaper and to such magazines as *The Catholic World*, *America*, *Commonweal*, *CATHOLIC ACTION*, *The Sign*, *Extension*, *Thought*, *Columbia*, *Truth*, etc., can be provided for the reading tables of public libraries and clubs. Catholic books also can be obtained for public libraries. The funds of such libraries permit the purchase of many books by Catholic authors, or books Catholic in spirit, upon request on the part of patrons. Lists of books recommended by various Catholic organizations can be placed also in public libraries. Catholic reference books can be given to libraries and schools.

Training Catholic Writers. Courses in journalism are now provided in a good many Catholic colleges and universities. Encouragement to the Catholic press will see in the future an increasing number of Catholic young men and women devoting themselves to the development and production of Catholic literature. A number of scholarships and literary contests designed to encourage the development of Catholic writers are now available; these opportunities should be extended by Catholic organizations. Study of the organization and needs of the Catholic press among students of journalism in Catholic schools and colleges will evolve plans for improved organization and effectiveness under their leadership in the future. The Newman clubs at non-Catholic universities also have many opportunities to promote the apostolate of the Catholic press.

Distributing Catholic Literature. Through local Catholic Evidence guilds and Catholic truth societies study of Catholic press needs and distribution of Catholic newspapers, periodicals, and pamphlets to clubs, organizations, and public reading rooms, can be carried on effectively, while building up strong local organizations in the parishes interested in the reading and distribution of Catholic literature.

Increasing the Influence of the Press. In brief, the support of every Catholic family in a given community by subscriptions to the diocesan newspaper and to one or more Catholic periodicals, the reading of good Catholic books, the interest of individuals and groups in fostering and promoting the development and spread of the best Catholic literature, will do much to increase and strengthen the splendid organization of the Catholic press in this country, to propagate the influence of Catholic thought and philosophy, and above all to assist in the sanctification of souls and in that much-needed Christian renewal that alone can restore the social order.

QUESTIONS AND TOPICS FOR DISCUSSION

I.

1. What should be the mission of the press?
2. Does the press of today fulfill adequately this mission? Give reasons for its failure.
3. What is the mission of a Catholic press?
4. What is the relation between a Catholic press and Catholic Action?

Discussion or Papers:

- "The Catholic Press and World Events."
 "The Catholic Newspaper in the Home."
 "Evils of Secular Journalism."

II.

1. Enumerate the services which the diocesan weekly brings to its readers.
2. Classify Catholic periodicals and their general functions.
3. State some of the means used to encourage the reading of more solid Catholic literature.
4. Enumerate some of the more prominent groups devoted to fostering a wider Catholic culture.

Discussion or Papers:

- "My Favorite Catholic Periodical."
 "The Cardinal Hayes Literature Committee."
 "The N. C. W. C. Special Feature Service."

III.

1. How can local lay organizations and individuals contribute to furthering their local Catholic paper?
2. How can they contribute to support of the Catholic press generally?
3. How may the standards of the Catholic press be raised and assured greater influence in the future?

Discussion or Papers:

"Catholic Journalism as a Career."

"A Survey of Catholic Literature in Local Libraries."

"Aims of Catholic Press Month."

Catholic Press Month Suggestions

Ten practical suggestions offered for the consideration of pastors for enlisting lay cooperation in realizing the aims of *Catholic Press Month*:

1. Speak to your people as early as convenient during February on the aims and purposes of *Catholic Press Month* and of the message and mission of the Catholic press (See article page 4, February, 1933, *CATHOLIC ACTION* on the subject).
2. Select from among your parishioners a committee of interested laymen and laywomen and invite them to meet with you to formulate plans for a general parish observance of *Catholic Press Month*.
3. Order from N. C. W. C. headquarters, in preparation for this meeting, ten (10) or more copies of the February, 1933, issue of *CATHOLIC ACTION* and distribute these upon receipt among your ablest and most zealous workers, assigning the articles for study and report later in short talks to be given at the general meeting.
4. Set the date of the general parish observance; arrange for the chairman, order of addresses and other necessary details.
5. Announce the date and purpose of such meeting in church and in the local and secular papers, stating object, names of speakers, etc.
6. Invite a representative of the local diocesan paper to speak on the general subject; also any other outside speakers desired.
7. Arrange for a general discussion following the giving of short talks or reading of assigned papers mentioned in No. 3 above.
8. Read the resolution on clean literature adopted by the bishops of the United States (see December, 1932, *CATHOLIC ACTION* for full text) and either endorse this resolution or adopt one of your own, using the bishops' resolution as a model. Give an account of your meeting and action to your local Catholic and secular press.
9. Consider the advisability of appointing a Clean Literature Committee to investigate conditions in your locality. (See article "Crusading Against Indecent Literature," February, 1933, *CATHOLIC ACTION*.)
10. Arrange if possible for a display of available Catholic papers, periodicals, pamphlets, books, etc., and arrange to solicit, either at the meeting or thereafter, subscriptions for such approved publications as best meet the needs of your parishioners.

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VI. WORLD PEACE

"Catholics are called not only to a wider and more perfect enjoyment of the peace of Christ but to the strengthening and widening of the Kingdom of Christ, and therefore of the strengthening and widening of His peace through the manifold apostolate of word, deed and prayer, so easy to all and so powerful, yes, all powerful with God. The glory and the duty of this apostolate of peace belong principally to Us and to all called to be ministers of the God of peace. But here is a vast and glorious field for all the Catholic laity, too, whom We unceasingly call upon and ask to share in the hierarchical apostolate. To Catholics of all the world and particularly those who study, labor and pray in Catholic Action, We turn today with this warm invitation and plea. May they all unite in the peace of Christ and for the peace of Christ in a full concord of thoughts and emotions, of desires and prayers, of deeds and words—the spoken word, the written word, the printed word—and then an atmosphere of genuine peace, warming and beneficent, will envelop all the world."—Pope Pius XI.

I. NEED OF WORLD COOPERATION

FEW things are truer today than this: The underlying facts of the world today demand continuous world cooperation. Otherwise, they will not be handled right for God's glory and man's well-being either here or hereafter; they will not be kept from running further amuck and hurling us in an abyss, even without war; will not be kept from precipitating the world into war itself, while war, under these existing world facts, is the grossest of physical evils, a sign itself of gigantic sin and the condition and the temptation of further sin the world over.

Yet, at the same time, there are also fewer things truer than this: The underlying facts can demand world cooperation but human beings can refuse to believe in world cooperation, can refuse to organize world cooperation and can refuse to guide aright the organized world cooperation.

Facts are one thing and the human beings dealing with the facts are another. TNT in the hands of an expert, using it for a right purpose, is one thing. TNT in the hands of a child, angry and ready with arm upreached to throw it, is another thing.

Quick transport, transit and communication, mass production and the world interchange of materials, finished products, knowledge, skill and credit are the chief elements in the physical fact of world interdependence. They all came with a rush in the Age of Discoveries. They spurted again a century ago. They have leaped forward like a giant in the last generation. And the possibilities are not at an end. We are living in and with these facts.

But if we are living in a physically interdependent world, we are not yet living in a humanly cooperative world, however great the efforts to realize it. And that makes all the difference. A village is interdependent. But it may be rent by feuds, or it may be a collection of persons working simply at cross purposes. So may a world. So is our world now. It is both. It is rent by feuds. It is working angrily and at cross purposes.

World peace means two things. It means international cooperation in time of peace to establish world welfare by jointly solving its own problems justly and for the common good. It means also prevention of war itself.

World peace is often thought of only in terms of preventing war. That is only part of it. World peace does not mean only absence of war. It is also a positive thing. It means peace in times of peace.

This we have not had. The World War was the explosion of an already non-peaceful world. Before it came we had no peace. The war ended. Still we have had no peace. The world crash is a sign. And another war is always threatening.

This new world economic, governmental cultural life exists for the good of all and of each. So, too, did the continental life, the national life and the provincial and city and town and village and tribal life, which were the only forms that existed in the different eras preceding our own. All of these existed for the good of all and each who lived within the geographical limits of their particular sphere.

Now the new world facts in the new world life exist for all everywhere. The virtue of social justice by the moral rules of our Faith obligates a world life that will live up to its purpose which

is the physical and mental welfare of all and the moral and spiritual welfare of all.

In other words, social justice obligates a peaceful world in time of peace.

All the more so, does it obligate the prevention of war. And since war is so incalculably gross and since it is a positive act, still other rules of moral right and moral wrong enter. For war can not be declared justly unless there is a proportion between the evils it causes and the gravity of the rights which, it is certain, are being violated, or imminently threatened. Who can find such a proportion now?

War can not be declared justly unless all peaceful means have been exhausted and found wanting. And thereby enters again the obligation to set up peaceful means. Nor can it be declared justly unless there is well-founded hope of bringing about the better conditions. Any such hope has been undermined forevermore by the aftermath of the World War.

Yet in spite of the fact that this is now a world life; and in spite of the moral principle of "a world life for the world's good" and the further moral principle which makes war now, in the judgment of many, always unjust and a gross act of immorality; still the world is not living up to these moral principles.

II. METHODS OF CATHOLIC ACTION

ONE of the functions of Catholic Action, indeed the sole function, is to Christianize the world in the full significance of the phrase. That is the mission of the Church, and Catholic Action is the organized laity participating in the Church's mission. And one part of the Christianization of the world is for the world to believe and live Christian principles in the relations between peoples and between governments.

One function of Catholic Action, therefore, is to help make this, to the utmost extent possible, a peaceful world and a warless world.

The method Catholic Action is to follow to fulfill the function becomes of crucial importance. The keys to the determination of the method seem to be these:

First, there is a difference between *Catholic Action* in relation to a certain matter and a *Catholic's action* in relation to it. For Catholic Action is organization. It is the formal, organized and

unified participation in the parish, in the diocese, in the nation—of laymen and laywomen in the apostolate of the Church under the bishops and priests. It is organized action. A Catholic's action should be in accord with that apostolate to Christianize the world. But if his action is his own alone and apart from the organic life of the organized laity, it may be, indeed, the outpouring of the unified organization which is Catholic Action, but it is not itself an activity of Catholic Action.

The second key is, that since Catholic Action is essentially an organic sharing in the Church's direct mission, it does not enter politics in the manner of a political party and does not enter the economic field in the manner of an economic organization.

There is, therefore, a limit to the methods of Catholic Action, the organization, in the movement for world peace. But there is no limit, save justice and charity, in a Catholic's action for world peace.

Catholic Action's first and unquestioned method here is to help train and inspire Catholics. Training them in the Christian way to peace and inspiring them to walk it is the first method it follows to make this a peaceful and warless world. Then Catholics will go forward and, in ways that Catholic Action itself may not follow, do their part to establish peace. Its first role here, then, is to train and inspire its members.

Its second method is actively to work for peace in other ways than those which by its own nature it forbids itself from following. It should help to lead public opinion. It should take positions on international relations, carefully considered in accord with Catholic teaching and the facts. It should distribute literature.

Moreover in what goes by the name of intellectual cooperation and in helping to spread the Faith upon which world peace finally rests, and in keeping one's organization and its work in touch, formally or informally, with Catholic organizations in other countries, the function of Catholic Action is not thus limited.

One method of Catholic Action in world peace is, therefore, to be a School and Inspirer of Catholics. As informed and zealous Catholics, they will then work in all the ways open in social and civic life to Christianize the world in this particular field of life. The second method of Catholic Action is its own action.

In both methods it partakes of the mission of the Church. If the first method is to be School and Inspirer of Catholics, it is

not the less important than the second method. For it will be training the twenty million Catholics in the United States to be active and equipped enemies of nationalism, imperialism and the internationalism of greed, and active and equipped workers in every phase of life to make the world peaceful and warless.

III. PEACE THROUGH CATHOLIC ACTION

THE two methods—education and action—described in the foregoing section can well be followed out by groups of both laity and clergy, who desire to form an educated Catholic opinion, active and alert, on true internationalism which is universal peace. It is to this very apostolate of peace that we are called by the words of the Holy Father: "Here is a vast and glorious field for all the Catholic laity also, whom we unceasingly call upon and ask to share in the apostolic work of their heirarchy."

Catholics have here a very special obligation to promote understanding and good-will among nations. We have this obligation because we are the "children of light," we possess the gift of Faith, and we enjoy a sound philosophy of life—all ably demonstrating that the ultimate solution of root problems rests with us. And since this is so, the solution can come only through, first, an earnest, full knowledge of what should be done and, secondly, faithful, intelligent action in doing it. Both of these are requisite, if we are, according to our opportunities in life, true disciples of the Prince of Peace.

In this connection, the following initial steps are recommended as an approach to this "vast and glorious field:":

1. Creation of small groups within existing organizations to study the committee reports on current international affairs (and follow the N. C. W. C. study club outlines) of the N. C. W. C. Joint Peace Committee, and the Catholic Association for International Peace. Such groups might well begin with the N. C. W. C. Joint Peace Committee Report, *The Christian Way to Peace*, or the C. A. I. P. study, *International Ethics*, followed by the others dealing with particular problems or countries or vice versa.
2. Frequent lectures and addresses at organization meetings on topics dealing with international questions.
3. Greater knowledge and appreciation of life and customs in foreign countries and development of methods for closer contacts with them.

4. Formation of seminars or institutes or conferences to foster a better understanding of world peace and our share in it.

5. Individual study of the Church's teaching regarding: Justice, charity, peace, war, disarmament, etc., and our responsibility and obligation to hold to these principles in our cooperation in world affairs.

6. Careful reading of articles and works on international relations by recommended authorities.

7. Further use of the Catholic press for articles concerning Catholic teaching and world problems.

8. Constant and systematic dissemination of Catholic literature on these matters to individuals and groups and in libraries, reading rooms, clubs, etc.

9. Inclusion of international relations courses in the seminaries, colleges and universities.

10. Extension specifically of the Catholic Action Program sponsored by the Social Action Department, N. C. W. C., on peace in the seminaries, colleges, and Newman clubs.

QUESTIONS AND TOPICS FOR DISCUSSION

I

1. Chief elements influencing world interdependence.
2. Relation of international cooperation and world wars.
3. Value of cultural contacts among nations as means of peace.
4. "World peace means prevention of war itself."
5. "War cannot be declared until all peaceful means have been exhausted."

II

1. The sole function of Catholic Action is to Christianize the world.
2. The promotion of peace is truly Catholic Action.
3. Difference between Catholic Action and a Catholic action.
4. Best methods for Catholics to further peace.
5. Necessity of trained leaders and worthwhile literature.
6. United Catholic Action against nationalism, imperialism and international greed.

III

1. Full knowledge and intelligent action as vital needs for Catholic Action.
2. Study of local means of promoting peace.
3. Value of affiliation with the Catholic Association for International Peace.
4. Formation of small study group on world peace.

5. Ways and means of fostering better world relations through groups, e. g., social, economic, educational and religious.

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 - Permanent Peace Program of Benedict XV
 - Appeals for Peace of Popes Benedict XV and Pius XI
 - Disarmament Statement
 2. The Christian Way to Peace
 3. Peace Trends
- (¹) Available at N. C. W. C. Headquarters

VII. EVIDENCING THE FAITH

"Those on whom God has bestowed the gifts of mind with the strong wish of rendering themselves useful. . . . These, so often as circumstances demand, may take upon themselves, not indeed the office of pastor, but the task of communicating to others what they themselves have received, becoming, as it were, living echoes of their masters in the Faith. Such co-operation on the part of the laity has seemed to the Fathers of the Vatican Council so opportune and fruitful of good that they thought well to invite it. In propagating Christian truth and warding off errors, the zeal of the laity should, as far as possible, be brought actively into play."—Pope Leo XIII.

I. WHAT IT MEANS TO EVIDENCE OUR FAITH

THE Catholic Church is ever mindful of the commission given the Apostles by her Divine Founder: "Going therefore, teach ye all nations." Throughout the centuries, according to needs and conditions, she has put into operation methods and agencies designed to aid the spread of Christ's kingdom among peoples everywhere. This evidencing of the Catholic religion has for its twofold purpose conserving and intensifying the faith of her own children and bringing non-believers into the Church. At the present time particularly, spurred on by the unexampled zeal of His Holiness, Pope Pius XI—known among other titles as "Pope of the Missions," "Pope of Conversions," and "Pope of Catholic Action"—the Church is laboring throughout the world to confirm and strengthen the faithful in their holy religion and to enlighten and convert those outside her fold.

The Holy Father has not hesitated to make use of every device, including the radio, that would forward the work of evidencing Catholic truth. Through encyclicals, apostolic letters, allocutions, the Supreme Pontiff has given vigorous support to the immutable teachings of Christ's Church, rockbound to him as Christ's earthly vicar. He pleads again and again for the Christian education of youth; for social purity, chaste marriage and the holiness of the Christian home; for the dignity of human labor, for economic justice and a truly Christian social order; for concord, Christian

brotherhood and true religious unity among nations and peoples. He calls insistently upon his faithful children the world over to enlist in the great movement which he has designated "Catholic Action"—a movement which seeks the sanctification of individual souls and the extension of Christ's earthly kingdom.

This evidencing of our Faith through Catholic Action takes into consideration certain fundamental facts: The Catholic Church is the true Church of Christ; the Catholic Church is not an exclusive church; the Catholic Church is Christ's established means for the salvation of souls and societies. That these truths may be known by all and lived up to by all—literally all and in every way—is of the essence of the aims of Catholic Action, the organized participation of the laity in the apostolate of the hierarchy to make society Christian, the laity's organized share in the mission of the Church.

Catholic Action is from one point of view a vast evidencing of the Faith. And because Catholic Action is an organized evidencing, it does its work under the divinely ordained teachers and rulers of the Faith.

As stated, Catholic Action seeks to make its evidencing effective among two main groups—those without and those within the Catholic Church. It is hardly necessary to state why non-Catholics as individuals, why whole peoples, why society in general, need our Catholic Faith. All life about us—civic, social, family, economic, intellectual, political—is suffering in ways known to all. Where religion has not been completely divorced from the lives of individuals, peoples and nations, its place has been largely subordinated and its influence greatly minimized. The result is a swiftly developing chaos which only the application of the principles of the Catholic religion can remedy.

It is hardly necessary, either, to state why Catholics themselves should more fully cooperate in the organized evidencing of the Catholic religion. In these days of widespread exposure to a multiplicity of pagan influences the most convinced Catholic needs to take advantage of every agency recommended by ecclesiastical authority for the protection and conservation of his Faith and thereby to preserve and maintain the needed influence of the Church. Further, convinced and zealous Catholics must work not only for themselves but also for indifferent and ill-informed Catholics for whom these paganistic threats to a thoroughly Catholic life are of even greater danger.

We may evidence the Faith by presenting the direct reasons for the truth of the Faith of Christ. In this type of evidencing, Catholic Action seeks to help in the work of bringing the knowledge of the Faith to non-Catholics and it seeks to help Catholics to know the Faith thoroughly and live it. It is always a participating, never a detached or isolated apostleship, since the Church is one and its leaders are given to us in the bishops.

A great part of the work of Catholic Action is an indirect manifestation of the Faith. The normal work of an active Catholic lay organization, the normal life of a thorough Catholic, living his Faith in all his activities, is always an evidencing of the Faith.

Lay men and women will prove to non-Catholics by the work of their organizations and by their own lives that Christ and the Church of Christ are worth knowing better. To indifferent Catholics, they will show that indifference to Christ and His Faith seems senseless and ungrateful. To the Catholics who keep their Faith reserved for Sunday morning and for a part only of the week's activities, they will show the inconsistency of formally worshipping Christ and then of not thinking and living His Faith. And to the Catholics themselves who live and work in Catholic Action, the very experience in organized and united action under the bishops to Christianize society will unfold the beauty of the Faith.

The Church has authorized various means and societies, operating within the sphere of her purely religious activities, whereby Catholics may develop their spiritual lives and thereby approach that personal Christian perfection which is a primary, but not the sole, aim of Catholic Action. She has likewise provided and urged the fullest use of other means and other agencies operating within the sphere of her social mission whereby the faithful, under the leadership of their bishops and clergy, may unite in thought and action to advance the cause of religion. These agencies, some of which are enumerated in Section III of this discussion, give our Catholic people the opportunity to work unitedly and in an organized way to spread the truths of the Catholic religion among non-Catholics and at the same time to influence, through their own good example, indifferent Catholics to lead more completely Catholic lives. In these ways converts are won to the Church, our own people become more confirmed in their religion and the possible defection of indifferent Catholics is prevented.

The Holy Father's striking exemplification of the apostolate of Catholic evidence has inspired Catholics the world over—bishops, priests and laity—to imitate his example. It is most fitting that the archbishops and bishops of the United States should have organized the National Catholic Welfare Conference as an agency to promote union and unity in the Catholic Action and activities of our country; also that they should have encouraged the Catholic laity in the Catholic Action Apostolate with its twofold object: To develop a more enlightened, a more zealous and a more unified Catholic body; to inform the life of America of right fundamental principles of religion and morality. The realization of these objectives will surely result in a more zealous and more numerous Catholic body.

II. WHY EVIDENCE THE FAITH?

IF CATHOLICISM were only a code of ethics, or were only a formula for attaining salvation, reason would point out no compelling need for spreading our Faith; for we must admit that the non-Catholic of good faith is also eligible for heaven, as is the Catholic. Catholicism is more than that, however. It is a way of life, even an entirely different life. We do not live our lives apart from the Church, merely accepting from her the counsels and ministrations she offers; but we are really and truly a part of her—the Mystical Body of Christ. As such, we enjoy many priceless advantages in addition to those of infallible guidance: The indispensable fruits of the sacramental system, and the countless other graces that are ours for the asking; the mutual benefits of the communion of saints; the inspiring examples of present-day miracles; and the powerful influence of an unbroken tradition reaching back to the time of Christ Himself.

Even on natural grounds alone, then, it is obvious that we are not fulfilling the command to love our neighbors as ourselves if we do not endeavor to share with them this bountiful heritage. Thus, whatever the conditions of time or place, we are under a bounden duty to evidence our Faith. That duty is especially urgent at this time when the peoples of the world are suffering, most of them through no fault of their own, because of the abandonment of Christian principles. The many false prophets who are everywhere preaching new and false and harmful dispensations have so bewildered and confused the mass of people that

they hardly know where to turn; and those who are turning, are turning into ways as dangerous as they are false. The need for the corrective influence of the Gospel of Christ has hardly ever been so acutely urgent, and our duty is increased in direct proportion to that need.

These are the reasonable grounds on which we should seek every means of explaining and extending our Faith; and over and beyond them is the divine injunction of Christ Himself: "Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 19-20.)

This duty of evidencing our Faith is one resting not only on the clergy (who, of course, bear the brunt of it) but also on the laity. This function of the laity has not been generally recognized since, perhaps, the Reformation; but it is nevertheless valid and verifiable.

Down to the time of the Reformation, the place of the layman in the Church was well established and universally acknowledged—and it was a place of no little importance. The "royal priesthood" of the laity spoken of by St. Paul was an accepted fact. But since the Catholic position was based on a reasoned philosophy, there was little danger of confusing this priesthood with the official priesthood. All priests acknowledged that the layman was in a real sense a "priest," and that he partook of the obligation imposed by Christ to go and "teach . . . all nations . . ." But by the same token, all laymen were willing and even eager to admit that all members of the sacrificial priesthood partook of a higher and nobler office. The two priesthoods stood side by side and were parts of an organic whole—the Mystical Body of Christ.

Then came Luther and the other so-called reformers with their denial of the sacrificial priesthood. All men are priests, they said, with no distinction between them. This heretical teaching struck at the hierarchical order of the Church. It would have eliminated the very core of Catholicism—the Mass. Catholic apologists, sensing this crucial danger, rose up against the false doctrine. To counteract its falsity, it became necessary for them unduly to emphasize the sacrificial priesthood at the expense of the priesthood of the laity. As a consequence, over a considerable

period of time, the latter was gradually forced out of the consciousness of the people.

Laymen began to think that the real work of the Church, in so far as it affected the communion of saints, reposed solely in the hands of the clergy; that their obligation was fully discharged if they attended to their prayers, the Mass, and the sacraments, with perhaps a modicum of charity thrown in for good measure. Their only duty, they thought, was to look after their own souls.

Of course, this false denial of the priesthood of the laity and the segregation of laymen as a body distinct from the organic whole of the Church, struck at the doctrine of the Mystical Body of Christ. And as a consequence even that doctrine was somewhat eclipsed for several centuries.

That this should have been so was most unfortunate, for it meant a considerable diminution of the full Christian life. Not only did it go counter to the Christian tradition, but even, inferentially, to canon law. For the right of the layman to an active role in the work of the Church had been at least partially established by the Council of Trent, which made it a canonical requirement that a unit of the Confraternity of Christian Doctrine be instituted in every parish in the world.

Fortunately, however, there are now two major forces working to undo this wrong, and already they have succeeded to a most encouraging degree. The first is the renewed attention which is everywhere being given to the doctrine of the Mystical Body, and the second is our Holy Father's inauguration and indefatigable prosecution of his program of Catholic Action. As a consequence, for some years past lay activity has been gathering greater and greater momentum; and there is now in the field a multitude of methods and agencies designed to execute the command of Christ: "Going therefore, teach ye all nations . . ."

III. HOW EVIDENCE THE FAITH?

IT SEEMS well, before discussing the means and instruments of evidence, to touch briefly on the exceptional opportunities in these matters which confront Catholics today. The chaos of the modern world, while it has plunged many into even deeper despair, has caused more to turn at last to the light and pillar of truth, the one true Church of Christ. The duty of Christian charity compels us to welcome these seekers after truth with friendly and

fraternal interest. With respect to the despairing, we have an obligation of sympathy and solicitude which, in conjunction with the doctrinal and social apologetics which are ready to our hand, should serve to bring to many of them the light of the Faith.

Catholic evidence may be classified* as follows: (1) the apostolate of prayer; (2) the apostolate of example; and (3) the apostolate of the word.

The apostolate of prayer embraces petitions for the extension of the Kingdom of Christ, of private, family, and public character, as well as the activities of such organizations as the Apostleship of Prayer, and especially, as Bishop O'Hara points out, of the liturgical movement. Among the outstanding participants in this movement are the *Liturgical Press* and *Liturgical Arts* magazine.

The apostolate of example includes not only righteous and edifying conduct but such exemplary activities as works of charity, the championship of social justice, etc., and an honorable participation in civic and humane affairs. A Catholic can not avoid influencing his neighbor by unflinchingly practicing his Faith although constantly surrounded by the counter influences of false and un-Christian philosophies. In this manner he will not only give good example to Catholics themselves, but may be instrumental in drawing the unmoored and restless souls of others out of indifferentism or despair into hope and spiritual peace.

The apostolate of the word, which comprehends all means of exposition, is what is generally understood by the term Catholic evidence. And while the apostolates of prayer and example are of the utmost importance, they are not sufficient without that of the word. Under this head come the pulpit and the school; but since this discussion is primarily concerned with lay apologetics, they may be dismissed, save to say that it is the layman's duty to cooperate with both; in the first case by respectful and interested attention; and in the second by giving his support to the schools and his help and suggestions (through parent-teacher associations, etc.) to the teachers. The Pontifical Society for the Propagation of the Faith, the Catholic Church Extension Society, and the many missionary congregations of men and women exist, of course, to evidence the Faith and should receive mention here.

* This classification, as well as the arrangement of some of the ensuing matter, is based on *Catholic Evidence Work in the United States*, by Most Rev. Edwin V. O'Hara; *Our Sunday Visitor Press*, Huntington, Indiana.

In close connection with the work of the schools is that of the Confraternity of Christian Doctrine and similar agencies, such as the Catholic Instruction League, the St. Lawrence Catholic Action League, and others. The confraternity, which has a canonical status, comprises laymen and laywomen who train themselves for the teaching of Christian doctrine, and who call on lapsed Catholics and well-disposed non-Catholics for the purpose of presenting to them an exposition of Catholic beliefs. Laymen and laywomen—confraternity members and others—devote much of their time to teaching in Sunday schools, religious vacation schools, etc.

It may be well, since there are many of them, to classify the other means and instruments of Catholic evidence as either written or spoken, and to treat each of them as adequately as space will permit.

Under the written word come books, pamphlets, magazines, newspapers, and correspondence. Books of theology, philosophy, doctrine, history, popular apologetics, essays, fiction, belles lettres, etc., are available at Catholic book stores and public libraries, and may profitably be recommended or, better yet, given or loaned to lax Catholics and to non-Catholics. Most of the popular works of apologetics are available in inexpensive paper bound editions, and are ideal for this purpose. For those who wish books beyond their means there is the Catholic Unity League, which maintains a mail loan library. For those who are at a loss as to which books to recommend, loan, or give, there is the guidance of the Cardinal Hayes Literature Committee, of the Catholic Unity League, of the N. C. C. M. Catholic Evidence Bureau and of the Catholic Book-of-the-Month club. In this connection may also be mentioned the work of the Students' Apostolate of Trinity College, Sioux City, Iowa, of the Brooklyn Catholic Action Council and similar agencies. This consisted of surveys of the Catholic books in local public libraries, and of the proportionate frequency of their withdrawal; and was followed by organized efforts to stimulate increased withdrawal.

Pamphlets on all manner of informative and controversial subjects may be had at little cost from the many publishers thereof: the National Catholic Welfare Conference (many N. C. W. C. publications are listed in this booklet under the special bibliographies), Our Sunday Visitor Press, the Paulist Press, America Press, the International Catholic Truth Society, Ave Maria Press,

the Central Verein, the Catholic Laymen's Association of Georgia, Queen's Work Press, etc.

Also relevant here is the program of the Narberth movement, now rapidly spreading throughout the country, inaugurated by the Catholic Information Society of Narberth, Narberth, Pennsylvania. This program consists of the mailing each month of small pamphlets, each one explaining some point of Catholic doctrine or practice in a manner designed to be especially comprehensible to non-Catholics. It is a "neighborhood" project, each pamphlet bearing the names of members of the sponsoring society, and mailed only to non-Catholics in the respective neighborhood.

The International Catholic Truth Society should likewise receive a special word here because it keeps in stock pamphlets from most of the publishers both in this country and abroad, and provides therefore a ready solution to the problem of one who desires a particular pamphlet, or a pamphlet on a particular subject, without knowing where or by whom it is published.

Under the apostolate of the magazine may be included the reading and distribution of Catholic magazines, and the contribution of Catholic articles to, and the refutation of anti-Catholic articles in, secular magazines. Catholic magazines—weeklies, monthlies, quarterlies, etc.—are published in great numbers, both in the United States and elsewhere, and they are of every variety; philosophical, liturgical, apologetical, devotional, literary, fraternal, popular, etc.

Special mention should be made here of CATHOLIC ACTION, official organ of the National Catholic Welfare Conference. This monthly publication, in the words of Archbishop Hanna, "makes known our common Catholic work." It is dedicated to aiding, stimulating and unifying the manifold activities of the Catholic Action apostolate and to bringing about a more effective solidarity of the Catholic body. It regularly stresses the Catholic needs of the day. Its articles, programs and reports will be found most helpful by clergy and laity alike.

The contribution of Catholic articles to secular magazines is especially worthwhile, for it is the only avenue of approach to hundreds of thousands of non-Catholic readers, many of whom are undoubtedly fair-minded, but misinformed. The refutation of anti-Catholic articles in these magazines is also most praiseworthy, for it is only natural that many of these very readers, fair-minded

though they be, will accept the false and slanderous charges against the Church in the absence of contradiction, and they can hardly be censured for doing so.

It is also apropos to mention here the campaigns undertaken by various lay societies throughout the country whereby they seek to place additional Catholic magazines in the reading rooms of their public libraries. Some of these societies themselves enter subscriptions for the libraries.

The foregoing observations are as pertinent to the newspaper as to the magazine. Catholic newspapers, which are available everywhere, are the only strictly reliable organs of Catholic news; and in addition to news they carry many informative articles and features which are invaluable to the lay apostle. And since the secular papers, because of their more popular character, are read by those who, even less than the magazine readers, can be expected to verify false and slanderous news stories and articles concerning the Church, Catholic contributions and refutations are perhaps even more necessary here. And it is pertinent to remark that they are nearly always welcomed by the editors. The Catholic Laymen's Association of Georgia, through an organized campaign of this character, in which they challenged every false statement of, and every attack on, Catholic belief and practice—and this in every paper in the State—succeeded in overcoming most of the theretofore prevalent prejudice of the Georgia press. It is also pertinent here, in speaking of the press, to point out that *Our Sunday Visitor* issues a month-end edition especially designed for non-Catholics, to which one may subscribe apart from the other weekly issues.

An activity related to the newspaper was that which was undertaken several years ago in Pittsburgh and New York, and which consisted of the insertion in the local secular papers of paid advertisements setting forth Catholic facts and arguments.

Correspondence embraces both the writing of personal letters to non-Catholic friends (a fruitful field, provided undesirable proselytism be avoided), and the writing of "letters to the editor," already mentioned. It includes also the question and answer service of the N. C. C. M. Catholic Evidence Bureau, and of some of our magazines, newspapers, and sponsors of radio programs.

A note of warning may here be given, and that is against Catholics rushing into print without adequate knowledge or back-

ground where matters of Catholic doctrine are concerned. Often more harm than good is done and it is a good rule to consult with some competent authority before taking such action.

We come now to the spoken word. First of all may be mentioned the splendid possibilities inherent in private conversation—the same qualification being noted, that undue proselytism should not be practiced. Other direct uses of the spoken word are typified in the work of Catholic lecturers, of closed and open forums, and of the Catholic truth and evidence guilds. An increasing number of societies, apologetical and fraternal, have been very successfully conducting forums—the closed forums for Catholics, the open forums primarily for non-Catholics. Some of these societies, while composed of members of the laity, have engaged clerical speakers and instructors; others train their own members to do the work. Not only have these open forums been conducted on Catholic and neutral premises, but on many occasions Catholics have accepted invitations to address non-Catholic societies and even congregations, in their own quarters and churches. A similar undertaking are the Catholic “revivals” which have recently been inaugurated in Oklahoma.

The Catholic Truth Guild of Boston and the many Catholic Evidence Guilds throughout the country (modeled after the Catholic Evidence Guilds of England) do a somewhat similar work, but seek audiences of a different character. Their speakers, laymen and laywomen for the most part, go out into public parks and streets to lecture to the infidel and indifferent.

A most effective use of the spoken word is its employment in radio. Here may be mentioned first of all the seven Catholic stations, owned and operated by religious communities and universities. Second, there are the Catholic-sponsored network programs: the Catholic Hour, the Church of the Air, the Golden Hour of the Little Flower, and the Catholic Truth Period. The largest of these, the Catholic Hour, sponsored by the National Council of Catholic Men, is broadcast every Sunday throughout the year over a varying network of fifty or more stations and is given almost world-wide coverage via short wave length. There are, in addition, many local radio programs sponsored by lay societies and churches, in some of which the addresses are given only by the clergy, in others by laymen and laywomen.

Besides these *ex professo* instruments and methods of evidence

should be noted the evidential character of such things as Catholic meetings and conventions, the publicity given to them and to the resolutions passed thereat, retreats, the active participation of Catholics in secular conferences devoted to philosophic, social, economic, political, educational, historical, and other problems, etc.

And in conclusion should be mentioned the service of the N. C. C. M. Catholic Evidence Bureau, where information on all the foregoing agencies of apologetics, as well as other data on the evidence movement, may be had for the asking.

QUESTIONS AND TOPICS FOR DISCUSSION

PART I

1. What is the function and purpose of Catholic evidence?
2. Differentiate the terms: Catholic Action, Catholic evidence. Which is the more comprehensive?
3. Is evidence work more effective when done individually or when done corporately? Does your answer justify the principle on which the religious orders and congregations were founded?
4. Into what two divisions may the objectives of evidence work be divided? State the value of each.

PART II

1. By what law are we obliged to evidence our Faith? By what command of Christ? By what consideration from reason?
2. Is this an obligation on the priesthood alone? What is the layman's function in the teaching office of the Church? Is this in any way recognized by canon law?
3. What is the relationship between lay apologetics and the doctrine of the Mystical Body of Christ?
4. What two forces now at work are reestablishing the place of the layman in the Church?

PART III

1. What is the apostolate of prayer? How may one participate in it other than by personal prayer?
2. What is the apostolate of example?
3. What is the apostolate of the word? Into what two main categories may it be divided? How is the apostolate of the written word subdivided? The apostolate of the spoken word?
4. Name three publishers, ten authors, and ten titles of Catholic books.
5. Name five publishers of Catholic pamphlets.
6. Name five Catholic magazines.
7. Name your diocesan, and at least one other, Catholic newspaper.
8. Name three forms of the apostolate of the word.
9. Name one Catholic radio station, two Catholic network programs, and one Catholic local program.

SPECIAL BIBLIOGRAPHY

NOTE: The following articles, in addition to other material pertinent to the subject of "Catholic Action," have appeared in CATHOLIC ACTION, official organ of the National Catholic Welfare Conference, within recent months. Additional references on this subject which have appeared elsewhere may be found in the "Catholic Periodical Index" and "Wilson's Readers' Guide." A general bibliography covering the eight discussions in this booklet is available at National Catholic Welfare Conference headquarters: price, 5 cents. A complete list of National Catholic Welfare Conference books, booklets, pamphlets and study club outlines will be sent free upon request.

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VIII. THE CHRISTIAN WAY TO ECONOMIC JUSTICE

"Nowadays, as more than once in the history of the Church, we are confronted with a world which in large measure has almost fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church. . . . It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles. . . . We earnestly exhort in the Lord the beloved sons who are chosen for this task, to devote themselves wholeheartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study circles on Christian lines."—Pope Pius XI.

NOTE: *The following discussion presents throughout the words of His Holiness, Pope Pius XI, as taken from his encyclical "Reconstructing the Social Order."*

The excerpts selected, which follow the usual plan of argument of previous discussions, should be studied, or when used as the basis of addresses, read in connection with the symposium, page 11, CATHOLIC ACTION, May, 1933, which presents a series of pertinent extracts from addresses delivered at recently conducted meetings of the Catholic Conference on Industrial Problems on the general subject matter of the encyclical.

The page references appearing below are to the N. C. W. C. printing of "Forty Years After: Reconstructing the Social Order."

I. THE PROBLEM

THE PRESENT REGIME. "Not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and those few are frequently not the owners, but only the trustees and directors of in-

vested funds, who administer them at their good pleasure. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment." (p. 32). "This concentration of power has led to a threefold struggle for domination . . . for dictatorship in the economic sphere itself; . . . to acquire control of the state; . . . finally, the clash between states themselves." (p. 33). "The whole economic life has become hard, cruel and relentless in a ghastly measure." (p. 33). ". . . The intermingling and scandalous confusing of the duties and offices of civil authority and of economics has produced crying evils and has gone so far as to degrade the majesty of the state." (p. 33). . . . "The conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely, their eternal salvation." (p. 40).

Its Origin: The previous Individualism. "You assuredly know, Venerable Brethren and Beloved Children, and you lament the ultimate consequences of this Individualistic spirit in economic affairs." (p. 33). ". . . Limitless free competition . . . permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience." (p. 33). ". . . Liberalism . . . regarded . . . unions of workingmen with disfavor, if not with open hostility." (p. 11). ". . . Liberalism . . . proclaimed the doctrine that the civil power is . . . the mere guardian of law and order. . . ." (p. 9). "This state of things . . . the wealthy . . . looked upon . . . as the consequence of inevitable and natural economic laws, and . . . were content to abandon to charity alone the full care of relieving the unfortunate, as though it were the task of charity to make amends for the open violation of justice." (p. 4).

"Social life lost entirely its organic form." (p. 26). "The state, which now was encumbered with all the burdens once borne by associations rendered extinct by it, was in consequence submerged and overwhelmed by an infinity of affairs and duties." (p. 26). . . . "Human society appeared more and more divided into two classes." (p. 4). "Capital . . . claimed all the product and profits and left to the laborer the barest minimum necessary to repair his strength and to ensure the continuation of his class . . . The actual state of things was not always and everywhere as deplorable as the Liberalistic tenets of the so-called Manchester School might

lead us to conclude; but . . . a steady drift of economic and social tendencies was in this direction." (p. 19).

The Origin of Individualism: The Destruction of Guild and Morality. ". . . On account of the evil of Individualism . . . the highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined. . . ." (p. 26). "A stern insistence on the moral law, enforced with vigor by civil authority, could have dispelled or perhaps averted these enormous evils. This, however, was too often lamentably wanting. For at the time when the new social order was beginning, the doctrines of Rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice." (p. 42).

The True Purpose of Economic Life. . . . "The perfect order . . . places God as the first and supreme end of all created activity and regards all created goods as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end." (p. 43). ". . . Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue." (p. 25). . . . "Bodily labor . . . was decreed by Providence for the good of man's body and soul even after original sin." (p. 42).

II. THE STANDARDS AND THE METHODS TO MEET THE PROBLEM

OWNSHIP. ". . . The right to own private property has been given to man by nature or rather by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose." (pp. 15-16). "It follows from the two-fold character of ownership, which we have termed individual and

social, that men must take into account in this matter not only their own advantage but also the common good." (p. 17). "Leo XIII wisely taught that 'the defining of private possession has been left by God to man's industry and to the laws of individual peoples.'" (p. 17).

Workers Sharing in Management, Profits and Ownership. "Wealth, . . . constantly . . . augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society that the common good of all, of which Leo XIII spoke, be thereby promoted." (p. 20). "By these principles of social justice one class is forbidden to exclude the other from a share in the profits." (p. 20). "It is conducive to the common good that wage-earners of all kinds be enabled by economizing that portion of their wages which remains after necessary expenses have been met, to attain to the possession of a certain modest fortune." (p. 25). ". . . Unless serious attempts be made with all energy and without delay to put them (the above) into practice, let nobody persuade himself that the peace and tranquillity of human society can be effectively defended against the forces of revolution!" (p. 22). "In the present state of human society, we deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership . . . In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits." (pp. 22-3).

Wages. If the social and individual character of labor be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice. From this double aspect, . . . follow important conclusions for the regulation and fixing of wages." (p. 23).

(a) *The Living Wage.* ". . . The wage paid to the working-man must be sufficient for the support of himself and of his family." (p. 23).

(b) *The Condition of the Business.* "It is unjust to demand wages so high that an employer can not pay them without ruin, and without consequent distress amongst the working people themselves. If the business make smaller profit on account of bad management, want of enterprise or out-of-date methods, this is not a just reason for reducing the workingmen's wages. If, however, the business does not make enough money to pay the workman a just wage, either because it is overwhelmed with unjust burdens, or

because it is compelled to sell its products at an unjustly low price, those who thus injure it are guilty of grievous wrong . . ." (p. 24).

(c) *The Maximum Employment Wage.* The size of the wage or salary "finally must be regulated with a view to the economic welfare of the whole people." (p. 24). "Social justice . . . demands that by union of effort and good will such a scale of wages be set up, if possible, as to offer to the greatest number opportunities of employment and of securing for themselves suitable means of livelihood. A reasonable relationship between different wages here enters into consideration. Intimately connected . . . is a reasonable relationship between the prices obtained for the products of the various economic groups—agrarian, industrial, etc." (p. 25).

Class Organizations: A Means of Accomplishment. ". . . Not only is man free to institute these unions which are of a private character, but he has the right to adopt such organization and such rules as may best conduce to the attainment of their respective objects. The same liberty must be claimed for the founding of associations which extend beyond the limits of a single trade." (p. 28). "Associations of employers and captains of industry, . . . Our Predecessor . . . earnestly pleaded for . . ." (p. 13). "Let employers, therefore, and employed join in their plans and efforts to overcome all difficulties and obstacles, and let them be aided in this wholesome endeavor by the wise measures of the public authority." (p. 24). ". . . The Encyclical is in no small measure responsible for the gratifying increase and spread of associations amongst farmers and others of the middle classes." (p. 13).

Legislation: A Second Means of Accomplishment. ". . . The civil power is more than the mere guardian of law and order, and . . . must strive with all zeal 'to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realize public well-being and private prosperity.'" (p. 9). ". . . In protecting the rights of individuals they must have special regard for the infirm and needy." (p. 9). "To define in detail these duties (of ownership), when the need occurs and when the natural law does not do so, is the function of the government." (p. 17). "'Man's natural right of possessing and transmitting property by inheritance must be kept intact and can not be taken away by the state from man.'" (p. 17). "The prudent Pontiff . . . declared it unlawful for the

state to exhaust the means of individuals by crushing taxes and tributes . . ." (p. 17).

(a) *Competition and Domination*. ". . . Social rulership, . . . in violation of all justice, . . . seized and usurped by the owners of wealth . . . in fact belongs, not to the individual owners, but to the state." (p. 35). "Free competition and still more economic domination must be kept within just and definite limits . . . under the effective control of the public authority, in matters appertaining to this latter's competence." (p. 34).

(b) *Labor Legislation*. ". . . There has arisen a new branch of jurisprudence unknown to earlier times, whose aim is the energetic defense of those sacred rights of the workingman which proceed from his dignity as a man and as a Christian . . . Even though these regulations do not agree always and in every detail with the recommendations of Pope Leo, it is none the less certain that much which they contain is strongly suggestive of *Rerum Novarum* . . ." (p. 10).

(c) *Public Ownership*. "Certain forms of property must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large." (pp. 35-36).

(d) *International Action*. "When after the great war the rulers of the leading nations wished to restore peace by an entire reform of social conditions, and among other measures drew up principles to regulate the just rights of labor, many of their conclusions agreed so perfectly with the principles and warnings of Leo XIII as to seem expressly deduced from them." (p. 8).

". . . It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic cooperation by prudent pacts and institutions . . ." (p. 29).

A New Economic and Juridical Order: The Full Solution. ". . . As nature induces those who dwell in close proximity to unite into municipalities, so those who practice the same trade or profession, economic or otherwise, combine into vocational groups . . . binding men together not according to the position they occupy in the labor market, but according to the diverse functions which they exercise in society." (p. 27). ". . . In these associations the common interest of the whole group must predominate: and among these interests the most important is the directing of the activities of the group to the common good . . . which all groups should unite to

promote, each in its own sphere, with friendly harmony." (pp. 27-28).

"Regarding cases in which interests of employers and employes call for special care and protection against opposing interests, separate deliberation will take place in their respective assemblies and separate votes will be taken as the matter may require." (p. 28). ". . . Those who are engaged in the same trade or profession will form free associations among themselves, for purposes connected with their occupations." (p. 28).

"The aim of social legislation must . . . be the reestablishment of vocational groups." (p. 27). "It (government) will thus carry out with greater freedom, power and success the tasks belonging to it, because it alone can effectively accomplish these, directing, watching, stimulating and restraining, as circumstances suggest or necessity demands." (p. 26). ". . . The duty of the state will be to protect and defend it (i. e., the new economic order) effectively." (p. 29). "The public institutions of the nations must be such as to make the whole of human society conform to the common good, i. e., to the standard of social justice." (p. 34).

". . . All the institutions of public and social life must be imbued with the spirit of justice, and this justice (social justice) must above all be truly operative. It must build up a juridical and social order able to pervade all economic activity." (p. 29). "If . . . the members of the social body be thus reformed, and if the true directive principle of social and economic activity be thus reestablished, it will be possible to say, in a sense, of this body what the Apostle said of the Mystical Body of Christ . . ." (p. 29).

III. CATHOLICS AND ECONOMIC RECONSTRUCTION

A MORAL PROBLEM. "This longed-for social reconstruction must be preceded by a profound renewal of the Christian spirit, from which multitudes engaged in industry in every country have unhappily departed." (p. 40). "Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ and every-one members one of another.'" (p. 44).

Catholic Action. "The end intended will be the more certainly

attained the greater the contribution furnished . . . by Catholic principles and their application. We look for this contribution, not to Catholic Action which has no intention of displaying any strictly syndical (i. e., of labor unions or employers' organizations) or political activities, but to Our sons, whom Catholic Action imbues with these principles and trains for the Apostolate under the guidance and direction of the Church, . . ." (p. 31). ". . . The first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants." (p. 46).

Special Need of Catholic Action Where Economic Organizations Are Secular. ". . . The first and most important (of the precautions of Pius X) is that, side by side with these trade unions (i. e., economic organizations) there must always be associations which aim at giving their members a thorough religious and moral training . . ." (p. 12).

Methods. ". . . Use . . . the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study circles on Christian lines" (p. 47) ". . . by social congresses and weeks held at frequent intervals and with gratifying success, by study circles, by sound and timely publications spread far and wide." (p. 8). "Above all, let them hold in high esteem and employ with diligence for the benefit of their disciples the Spiritual Exercises . . ." (p. 47).

"It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles amongst workingmen and amongst employers." (p. 46). ". . . Wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters." (p. 46).

QUESTIONS AND TOPICS FOR DISCUSSION

PART I.—THE PROBLEM

The Present Regime (Domination by credit power; struggle for more power; cruelty; distortion of the nature of government by making it attempt too much; and enslavement of government.) *Its Origin: Individualism* (Cut-throat competition; against labor unionism; little or no government protection or action for the common good; inevitability of widespread poverty; reliance upon almsgiving alone to care for the poor; denial of the interdependence of all in economic life; necessary growth of gov-

ernment action; class divisions and conflicts; all the profits for owners and a bare living for the rest.) *Origin of Individualism* (Destruction of guild system at the close of the Middle Ages in Protestant countries and in the late eighteenth and early nineteenth in others; economic immorality; government inactivity before economic immorality.) *True Purpose of Economic Life* (God's honor and glory; distribution of income for all and each to lead a good physical, mental, moral and spiritual life; and conditions at work that will help both body and soul.)

PART II.—THE STANDARDS AND THE METHODS TO MEET THE PROBLEM

Ownership (A right, but limited by the good of all.) *Workers Sharing in Management, Profits and Ownership* (Profit sharing in some form; workers' rise to ownership for the common good and to ward off revolution; modification of wage contract by a partnership contract.) *Wages* (Living Wage. Employers, labor and government cooperating to secure it when a business can not pay it; wages at rates to give maximum employment through balancing purchasing power and production at a high level; and the same for prices of different products.) *Collective Bargaining Organizations* (Unionism. Employers' Associations. Farmers' Cooperatives.) *Legislation* (General principles; care of poor; upon ownership, inheritance and taxes; control cut-throat competition and the domination by finance; labor laws; public ownership; the Geneva International Labor Code; international economic cooperation.) *A New Economic and Social Order* (Naturalness of an organization for all in same industry or service over and above their employers' associations and labor unions; they to administer their industry and service for the common good; organized cooperation of all such organized industries and services; employer and labor organization and representation in the joint organization of the whole industry itself; government action to establish such joint organization; cure for excessive government action; action of government to supervise and protect new order; standards above described thus fully attainable under rule of social justice and charity for the common good.)

PART III.—CATHOLICS AND ECONOMIC RECONSTRUCTION

A Moral Problem (Renewal of Christianity; universal brotherhood under God and oneness in Christ.) *Catholic Action* (Lay Organizations under the Church educating members who then go out and do the work; special training of Catholic worker-leaders and employer-leaders.) *Special Need of Such When Economic Organizations are Secular: Methods* (Lay organization; study clubs; industrial conferences; youth organizations; distribution of literature; retreats; place of bishops and priests in Catholic Action.)

SPECIAL BIBLIOGRAPHY

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Summary of "Reconstructing the Social Order."

Summary of "The Condition of Labor."

Summary of the Bishops' Program of Social Reconstruction.

Symposium on "Reconstructing the Social Order."

Statement on the Present Crisis, Bishops of the Administrative Committee, N. C. W. C.

Toward Social Justice, R. A. McGowan.

Catholics and the Labor Problem, R. A. McGowan.

"Radical" Pronouncements of Popes Leo XIII and Pius XI, J. A. Ryan.

Unemployment—What Can Be Done About It? J. A. Ryan.

A Study of Unemployment, R. A. McGowan.

Reports of Regional Conferences, C. C. I. P., Catholic Conference on Industrial Problems.

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Social Reconstruction, J. A. Ryan.

MISCELLANEOUS

N. C. W. C. Study Club Outline on "Reconstructing the Social Order" and Supplementary Aids.

Selected Catholic Labor Bibliography.



Appendix

INFORMATION FOR STUDY GROUPS

Some Guiding Thoughts on Study Club Organization, Membership and Conduct

A Study Club contemplates a small or large group of persons, meeting at a convenient time and place to discuss some topic of interest about which each member has done some reading and more thinking. The size of the group will depend upon the type of program—group study, lecture, discussion, etc.; the special interests of the group; the kind of meeting place—hall, club house, homes of members.

The Study Club has no teacher—only a leader who is likewise a learner. The subject of study is chosen by the members themselves and is sure to be interesting. The formality of the classroom is lacking; instead there are a convenient meeting place, comfortable seats, congenial companionship.

The Study Club presents an opportunity for its members to obtain, without very extensive reading and without too great expenditure of time, a useful working knowledge on subjects of Catholic concern as well as those of current interest or subjects which will advance their general culture.

Catholic groups have been active for years in study clubs, in reading circles, and in literary programs devoted mainly to study and discussion of Catholic doctrine and Catholic teaching as related to social questions. The Holy Father's call to Catholic Action has given great impetus to the study club movement, which has broadened the scope of its activities in the United States and resulted in greatly increased membership. The following paragraphs are intended to set forth briefly some fundamental considerations and guiding principles that should be kept in mind in the organization and conduct of study clubs.

A STUDY CLUB may come together either through the mutual interest of a number of individuals, or through the interest of one or two persons who will act as leaders; make the necessary arrangements to bring a group together; help to decide on a subject for study; obtain from

the N. C. C. M. or N. C. C. W. the necessary material for study outlines; endeavor to keep the group interested and make the study profitable.

An ideal study club should consist of about twelve or fifteen members and not more than twenty members. It should have a flexible organization. It should have a president and secretary and a record should be kept of the meetings held, the members present and the topics discussed. While avoiding formality, the work should be carried on in an orderly way.

The number of meetings per month should be sufficient to enable the group to cover intelligently and gain a worthwhile knowledge of a subject. A whole season may be devoted to one subject (covering from four to eight lessons); two or three topics may be spread over a season; or a new subject may be taken up at each meeting. A series of eight or ten consecutive weekly meetings followed by a break or change has been recommended.

There may be study clubs for general studies or for particular studies. Under the first group will fall subjects such as the Mass, Religion, The Christian Family, Catholic Education, American Democracy. Under the second group would come the Labor Problem, Girls' Welfare, Women in Industry, Rural Problems of the Church and similar questions.

The members of the study club should realize its work and success are matters for them individually as well as for the group. Each member should read and discuss; one gets in proportion to his personal participation and effort. The club is primarily constituted for the laity and its leadership should devolve on a lay member. Members of the clergy frequently act as consultants.

A leader should acquire at least a clear, if elementary, knowledge of the topic selected, so as to be able to explain points to the members generally. The work, however, should not devolve entirely on the leader. Out of the study club should develop that leadership so necessary to the successful promotion of Catholic work.

The essence of the study club is discussion. It is to encourage this discussion that it is advisable to keep the study club small in membership. The discussion method in study is superior to the lecture or classroom method in that it encourages more individual thought and expression. And this is one of the main functions of the study club, to train leaders in thought and action in the community.

Discussion in the study club helps quick thinking and develops the habit of speaking extemporaneously. It also trains its members to be tolerant toward the opinions of others and to learn to be patient with another viewpoint.

The study club differs from a debating society in that it is informal and the member's viewpoint or contribution is not presented in rounded periods before a forum of people.

The process of the study club is analytical. It is individual inasmuch as every member participates in the process. A subject is resolved into its simplest forms. It is examined from the point of view of every member of the group. Every member thus becomes a thinker, and frequently a ready and informed speaker, not leaving the mental effort to one or two individuals while the rest simply acquiesce, applaud, or remain passive spectators.

While success in a study club depends to some extent on leadership, it depends in greater measure on the attitude and responsiveness of the individual members. Every member should read faithfully and loyally the literature and references given. This individual study is the very nature of the whole plan. The meeting together for discussion is mainly to bring out this study, to amplify or correct it.

A study club carried on in a proper manner is an inducement to members to do a little research on the particular subject of the session. This research is often the basis for very interesting little papers to be read before the group, which are an encouragement to other members.

The chief characteristics in a study club are that its members be interested, enthusiastic, anxious to learn, and willing to cooperate. It must be motivated by intellectual and practical interests. There must be a willingness to work.

A study club group of an organization should never forget its relation to the organization and should render its work of value to the whole body by a regular report on the questions it discusses. Needs of the organization should be considered in the choice for study. The group should be a medium for information and a force for action in the organization.

The best time for study club work is ordinarily the winter months from about October to May. Advent and Lent are particularly appropriate times for the study of religious subjects. The number of meetings each month will depend on the convenience of the members, but a meeting should be held at least once a month and if possible twice a month.

Wide use of questions should be made that thorough knowledge of the subject be gained by every member. Preparation in writing of an assigned topic is the best means of understanding the subject.

Topics assigned to members should be prepared in a short but thorough form. After presentation by one member, the whole group should join in discussion. Plenty of time should be given to discussion and questions.

Fulllest use should be made of books and pamphlets of the N. C. W. C. which cover nearly every subject necessary to a knowledge of and active participation in the work of Catholic Action.

Library facilities should be availed of by every member. An enterprising Catholic study club will be an encouragement to the local library to possess

Catholic books. The study club leader should make it his business to see what books are available in the local library, make out a list of reference works and ask the public librarian to obtain these books. Librarians are generally willing to cooperate in this way, and assist members of study clubs in their reading.

Articles and the monthly text of questions for discussion in CATHOLIC ACTION, the official organ of the N. C. W. C., should be used to the fullest degree.

Catholics can not take their rightful place in the nation unless they endeavor to instruct themselves on these matters. Individual reading of course is widespread among Catholics, though not to the extent necessary and the study club method of adult education has the twofold advantage of bringing knowledge to the individual and of developing group action.

The N. C. W. C. Study Club Committee invites, through the headquarters offices of the National Council of Catholic Women and National Council of Catholic Men, correspondence concerning study club activities, letters, reports and especially accounts of successful study club work. Through the study of such information the N. C. W. C. Study Club Committee is able to serve more effectively groups and individuals interested in the study club movement.



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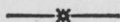
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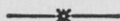
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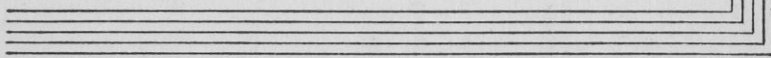


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