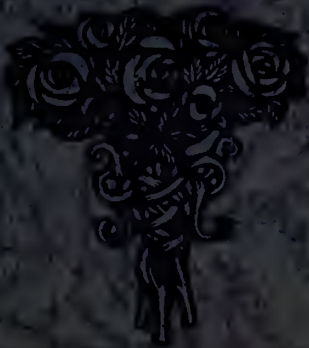


O'Hara, Edwin Vincent
Catholic evidence
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CATHOLIC
EVIDENCE
WORK
IN THE
UNITED
STATES



By

THE MOST REV. EDWIN V. O'HARA

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INTRODUCTION

As a priest of the diocese of Portland, Oregon, the Rev. Edwin V. O'Hara devoted many years to the study of American Agricultural life, its moral advantages over city life for numerous Catholics and its disadvantages for the many others, who are out of reach of religious instruction and unable to attend church regularly.

Father O'Hara inaugurated the many local and the annual national Rural Life Conferences, which have had such far-reaching beneficial results for the cultivators of the soil.

It was quite natural that the National Catholic Welfare Conference, solicitous about the spiritual good of Catholics in every part of our wide country, should avail itself of Dr. O'Hara's experience and the information drawn therefrom. He was invited to Washington to assume direction of a Rural Life activity launched by the Catholic Hierarchy. In this capacity he succeeded in promoting the Religious Vacation School movement to a most marked degree.

His term of office was short, for he was soon promoted to the Episcopate; and what

more fitting than his choice for a western diocese, where he could continue the practical application of his genius to rural life problems!

Within one year Bishop O'Hara had Religious Vacation schools in operation in every district of his diocese in Eastern Montana where ten or more children were available for religious instruction.

During the summer of 1932 Vacation Schools were conducted in 115 places, with a total enrollment of 6000 children, or practically 100 per cent.

While still in charge of the Washington Bureau he was asked to undertake and prepare for publication a survey, and, suggest recommendations for Catholic Evidence work throughout the United States whether under cleric or lay auspices.

The result of his efforts is herewith submitted by the undersigned, who, together with other members of his Committee on Apologetics, adds some supplementary observations.

✠ JOHN FRANCIS NOLL,
Bishop of Fort Wayne.

ANALYSIS OF MEANS FOR CATHOLIC EVIDENCE PRO- MOTION IN THE UNITED STATES.

CHAPTER I

I. GENERAL DEFINITION

Catholic Evidence is the testimony of the Catholic Church to Jesus Christ as the Way, the Truth and the Life of mankind. To be Catholic it must present all valid testimony that will lead souls to Christ; namely (a) the intellectually convincing testimony to the objective truth of Christ's teachings borne by the Church whose earliest bishops were eye-witnesses to His life, death and ascension; to His miracles and doctrine; (b) the beauty of the holiness of Christ and the alluring testimony of the goodness of the Saints and of practical Christians who have followed in His path; and (c) the soul-satisfying union with Christ in the interior life of grace in prayer and the Sacraments.

The testimony of Catholic Evidence is directed to (a) the historical authenticity of the Gospel narrative and Christian tradition concerning Christ; (b) to the verification of the claims of the Catholic

Church to be the Mystical Body of Christ,
and of the Pope to be the Vicar of Christ.

II. TO WHOM IS CATHOLIC EVIDENCE DIRECTED?

(A) To those within the Church

- (1) Those who may be made intelligent Catholic leaders
- (2) The great body of the faithful
- (3) Catholic children and youth
- (4) Catholics whose faith is especially threatened

(B) To those outside the Church

- (1) Leaders forming public opinion outside the Church
 - (a) Non-Catholic religious leaders—laity or ministers
 - (a) Non-religious leaders of thought — e. g., secular educators, publicists, etc.
- (2) Non-Catholic multitudes
 - (a) of good-will
 - (b) indifferent
 - (c) hostile
- (3) Non-Catholic children and youth
- (4) Non-Catholic Christians whose faith in the Gospel is especially threatened

III. THE THREE-FOLD APOSTOLATE

In keeping with its triple purpose of vindicating Christ as the Way, the Truth and the Life, Catholic Evidence involves a three-fold Apostolate: first, the Apostolate of Prayer; second, the Apostolate of Example; and third, the Apostolate of the Word.

1. The Apostolate of Prayer

The unceasing call to private, family and public prayer for the extension of the Kingdom of Christ. The Life of Prayer in its widest sense is union with God. The most important feature of the Apostolate of Prayer in the view of Catholic Evidence is concerned with the Church as the Mystical Body of Christ, and consequently with the development of the liturgical movement.

The indelible character imprinted on the soul in baptism and confirmation, says St. Thomas, is nothing else than a participation in the priesthood of Christ. The liturgical movement aims at an intelligent exercise by the laity of their sacred privilege of a "holy priesthood, a chosen people" (St. Peter. Pius XI). The liturgy is the Church publicly at prayer: engaged, namely, in its highest function. In view of the

injunction of Christ in regard to prayer it is impossible not to be impressed with the importance of a movement for a more intelligent and more spiritual participation of the laity in the prayer life of the Church.

2. The Apostolate of Example

The Apostolate of Example ranges from personal conduct, including charity, honesty, and temperance, and fidelity to religious observance; wholesome Catholic family life; and the organized works of charity and mercy in hospitals, orphanages, homes for the aged, and care of the poor. A fairly safe test of the vitality of religious life may be seen in the way in which its followers care for the poor, the ignorant, the erring, the ailing and the aged. It is not to be over looked, of course, that the institutions of charity, in addition to being an example of Christianity, also offer a valuable opportunity for the Apostolate of the Word. Advocacy of social justice in every field of human relations is as important in Catholic Evidence as are works of charity. Failure in this matter can close the doors of vast groups, e. g., Negroes, workingmen, non-citizens, etc., in the message of the Church.

3. Apostolate of the Word

Generally Catholic Evidence is regarded as the Apostolate of the Word. "Fides ex auditu." "How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?" (Rom. x, 14).

In the Apostolate of the Word we must distinguish between agencies and contacts. Just as in industry the problems of manufacturing and those of distribution must be studied separately, so in the field of apologetics we must distinguish between the preparation of preachers and teachers and leaders, books and pamphlets, etc., and the provisions which are made for bringing the product of these apologetical agencies to the public.

IV. CATHOLIC EVIDENCE AGENCIES

Agencies for the promotion of Catholic Evidence may be divided into 1. Persons; 2. Institutions; 3. Literature; 4. Organizations. Note: The distinction between Institutions and Organizations does not pretend to be exact. But for practical purposes, an Institution is in the nature of a Foundation with some trained workers in

the Evidence field, devoting whole time, while the general character of an Organization in respect to Catholic Evidence is that it utilizes part-time effort of a large number of less-trained workers.

1. Persons

(A) The Bishops

- (1) Individually
- (2) In N. C. W. C.
- (3) Home Mission Board
- (4) Board of Indian and Negro Missions
- (5) Catholic Church Extension Society

(B) Priests

- (1) Diocesan
- (2) Regular

(C) Brothers and Sisters of teaching communities

(D) Educated laity

- (1) Writers
- (2) Speakers
- (3) Organizers
- (4) Teachers

2. Institutions

- ### (A) The National Catholic Welfare Conference — Departments and Bureaus, e. g., Education, Social Action, Immigration, Press, etc.

- (B) Catholic University of America
 - (C) Other Catholic Universities and Colleges
 - (D) Seminaries
 - (1) Major
 - (2) Minor
 - (E) Novitiates and training schools
 - (F) Catholic high schools
 - (G) Lay Retreat houses
 - (H) Newman Clubs in secular colleges and high schools, with full-time chaplains
 - (I) Schools for elementary religious instructions
 - (1) Parish Schools
 - (2) Sunday Schools
 - (3) Religious Vacation Schools
 - (4) Diocesan and Parish Confraternities of Christian Doctrine
3. Literature (Authors and Publishers)
- (A) Catholic Books
 - (1) Produced in United States
 - (2) Foreign books in English
 - (3) Translations
 - (D) Pamphlets
 - Catholic Truth Society, Paulist Press, Our Sunday Visitor, America Press, Ave Maria Press, Cen-

- tral Verein, English Catholic Truth Society, Irish Catholic Truth Society, and other agencies
- (C) Catholic Magazines and Reviews
 - (D) Catholic Papers
 - (E) Catholic articles in secular press
4. Organizations
- (A) National Council of Catholic Men
 - (B) National Council of Catholic Women
 - (C) Catholic Truth Societies, Laymen's League, Unity Leagues, Convert Leagues, Open Forums, Closed Forums, Study Clubs
 - (D) Various National Catholic Societies: Knights of Columbus, Catholic Daughters of America, Daughters of Isabella, Catholic Order of Foresters, Central Verein and affiliated societies, and other nation-wide groups

V. FIELD OF CONTACTS

In regard to contacts with the public for apologetical agencies, we must distinguish between Primary (direct) and Secondary (indirect) contacts. Direct or primary contacts are face-to-face meetings; indirect contacts are made through the written word or the spoken word over the

radio. Direct contacts, of course, are ordinarily vastly more effective than indirect. The element of persuasion, of meeting the mind of the listener, creates an overwhelming advantage for the face-to-face apologetics.

Again we must distinguish between contacts (with Catholic) within the Church and (with non-Catholics) without, and between contacts with leaders of thought, whether within or without, and contacts with the multitude. The definitely organized contacts where a religious message is systematically presented to Catholics are the four following:

1. Catholic

(A) Primary contacts

- (1) Catholic parents dealing daily with their children, in 4,000,000 homes
- (2) The pastors of approximately 18,000 parishes and missions presenting the truth of the Gospel to approximately 12,000,000 Catholics twenty minutes a week
- (3) Catholic religious teachers in 8,000 schools presenting the truth of the Gospel to ap-

proximately two and one-half million children for an average of 160 days each year. Many thousands of others are reached by the Sunday Schools, Week-day Religious Schools, and Religious Vacation Schools

- (4) Local Catholic Societies in their weekly, semi-monthly, or monthly meetings provide face-to-face contacts where the Church is presented in a more or less systematic fashion

Besides, there are numerous casual contacts—individual discussions of religion

(B) Secondary contacts

The Secondary contacts for the spread of Catholic Evidence are through (1) the printed word, and (2) the radio

(1) The printed word

- (a) The main channels for the printed word are the national and local Catholic papers. One hundred papers reach perhaps 2,000,000 families every week

- (b) The pamphlet rack in the church has great possibilities but is insufficiently organized
 - (c) Weekly magazines with a distinctly apologetic message (America, The Commonweal, and others) reach Catholics who are intelligently concerned with religion, perhaps 50,000 families each issue. Our Sunday Visitor covers a large field of popular apologetic literature. Monthly Catholic magazines, including Catholic World, Extension, Columbia, etc., have a wide circulation—over 2,000,000
 - (d) Catholic books in the home, the parish and the public library
 - (e) Catholic articles in the secular press written by Catholics
- (2) Radio
- (a) The National Council of Catholic Men on the N. B. C. network of forty-nine Stations
 - (b) Local Catholic stations
2. Contacts with Non-Catholics
- (A) Primary contacts with non-Catholics.

Organized opportunities for direct contacts with non-Catholics are very limited. There is, of course, the casual meeting of Catholics with their friends (non-Catholic) which is of the greatest importance, but we are speaking here of

- (1) We may list open forums and lectures to non-Catholics, of which the total is very small
- (2) A small number of non-Catholic children attending the Catholic schools
- (3) A few non-Catholics attending the Catholic Church services
- (4) The largest present organized opportunity of apologetic contacts with non-Catholics is connected with an arrangement which presents great opportunity for apologetics, but which because of the danger to faith in it is not to be encouraged, namely, mixed-marriages
- (5) A few contacts of a religious character with non-Catholic leaders—e. g., in secular colleges
- (6) Casual contacts—religious discus-

sion among Catholics and their non-Catholic friends

This brief list, unfortunately, summarizes the present opportunities of direct apologetic contacts with non-Catholics

- (B) Secondary contacts with non-Catholics
 - (1) The printed word (at present very limited in extent)
 - (a) Direct subscription or re-mailing of Catholic papers to non-Catholics
 - (b) Catholic books and papers in the public libraries
 - (c) Pamphlet distribution by Catholic Truth Societies
 - 1. To leaders (Ministers and Educators)
 - 2. To the multitude
 - (d) Catholic articles in secular magazines and press
 - (2) The Radio—The Catholic Hour and other Catholic Broadcasting
 - Inaugurated on March 2, 1930, as a program presented by the National Broadcasting Company, the Catholic Hour, sponsored by the National Council of Catholic Men,

is now a regular weekly (Sunday) half-hour offering of 49 stations in 48 cities in 30 states. The Hour is broadcast 6 to 6:30, New York Time.

The list of stations through which the half-hour broadcast now takes place is the following:

New York	WEAF	Miami	WIOD
Boston	WEEI	Clearwater, Fla.	WFLA
Providence	WJAR	St. Petersburg,	
Worcester	WTAG	Florida	WSUN
Portland, Me.	WCSH	Atlanta	WSB
Hartford	WTIC	Jackson, Miss.	WJDX
Philadelphia	WFI	Memphis	WMC
Philadelphia	WLIT	Nashville	WSM
Baltimore	WFBR	Hot Springs,	
Washington	WRC	Ark.	KTHS
Schenectady	WGY	New Orleans	WSMB
Buffalo	WBEN	Fort Worth	WBAP
Pittsburgh	WCAE	Houston	KPRC
Detroit	WWJ	Oklahoma City	WKY
Cincinnati	WSAI	Tulsa	KVOO
St. Louis	KSD	San Antonio	WOAI
Chicago	WENR	Phoenix, Ariz.	KTAR
Madison	WIBA	Denver	KOA
Davenport	WOC	Fargo, N. D.	WDAY
Des Moines	WHO	Bismarck, N. D.	KFYR
Omaha	WOW	Milwaukee	WTMJ
Kansas City	WDAF	Portland, Ore.	KGW
Cleveland	WTAM	San Francisco	KPO
Duluth-Superior	WEBC	Oakland	KGO
Richmond, Va.	WRVA	Seattle	KOMO
Jacksonville	WJAX	Spokane	KHQ

VI. RADIO STATIONS OWNED AND OPERATED BY CATHOLIC INSTITUTIONS

Seven radio stations owned and operated by Catholic institutions, are all together broadcasting an average of 21 hours a day—155 hours a week. Two of these stations are situated on the Atlantic and Gulf coasts; four in the region between the Allegheny Mountains and the western boundaries of Missouri, Iowa and Minnesota, and the seventh on the northwest Pacific Coast.

NAMES AND LOCATIONS OF STATIONS

The seven stations, their call letters, their power, their radius and the auspices under which they function are:

WLWL, New York City; 5 kilowatts; radius 500 miles. Operated by the Paulist League.

WWL, New Orleans, La.; 5 kilowatts; radius 500 miles. Operated by Loyola University.

WEW, St. Louis, Mo.; 1 kilowatt; radius 250 miles. Operated by St. Louis University.

WHAD, Milwaukee, Wis.; 250 watts; radius 50 miles. Operated by Marquette University.

WHBY, West de Pere, Wis.; 100 watts;

radius 50 miles. Operated by St. Norbert's (Praemonstratensian) College.

WHBC, Canton, O.; 10 watts; radius 20-30 miles. Operated by St. John's Church (Rev. E. P. Graham, pastor).

KGY, Lacey, Washington; 10 watts; radius 50 miles. Operated by St. Martin's (Benedictine) College.

Although these stations are under Catholic auspices, only a fraction of their time is devoted to religious broadcasting. The purely religious broadcasting from these stations is therefore hardly more than 15 hours a week. This is not, however, a fair measure of their Catholic influence. Most of the cultural features—lectures, critique, commentary, music, etc.—in their programs have a large apologetical value and possess besides the merit of a public service.

CATHOLIC BROADCASTS FROM COMMERCIAL STATIONS

In addition to the Catholic Hour and regular programs presented by the several Catholic stations, there were broadcast from commercial stations in various regions during 1930-31 (November 1, 1930, to October 31, 1931) certain apolo-

getical lectures, answers to questions, etc. Chief among these were the broadcasts of the Catholic Truth Society of Oregon, the Intermountain Catholic Truth Society, the Propagation of the Faith, of Harrisburg, Penn., the Catholic Truth Period of Boston and the League of the Little Flower, Detroit. On Sept. 13, 1931, there was inaugurated a so-called "Church of the Air" presented on 55 stations of the Columbia Broadcasting System. Half an hour was given every other week to Catholic speakers. Programs of like purpose but limited in number were broadcast also from commercial stations in Baltimore, Washington, D. C., Oklahoma City, Richmond, Los Angeles, San Francisco, Chicago, Fort Wayne, and other cities.

SURVEY OF THE STATE OF APOLOGETICS IN THE UNITED STATES

CHAPTER II

GENERAL STATEMENT

The people of the United States inherit, with the English tongue, the British anti-Catholic tradition. Guy Fawkes, the Gunpowder Plot, the Spanish Armada, Bloody Mary, Titus Oates and the Popish Plot, as well as the story of the Inquisition, of Galileo and the Jesuit bogey, constitute in varying proportions an amalgam which was accepted by Protestant America as a sufficient account of Catholic teaching and practice.

The Catholic Church emerged as an actuality into the national consciousness of the American people through the coming of the Irish who, having been persecuted by England, had to be despised in the English tradition; and through the coming of continental Catholics who were despised because of their broken English. And both were despised for their poverty.

At varying intervals in American history the smoldering embers of religious

hostility were fanned into flames by the Know-Nothings, the A. P. A., the Guardians of Liberty and the Ku Klux Klan, either with a political or personal gain purpose, or far fear of losing their boasted racial superiority.

The Methodists and Baptists were especially ardent promoters of the anti-Catholic tradition. Their untrained clergy always knew that an attack on the Pope would galvanize their forces into life when all other evangelistic extravagances failed.

An important element in the persistence of the English anti-Catholic tradition is found in the fact that the vast majority of rural dwellers in the United States are Protestants and only a small minority of Catholics rural. The large families are rural, so Protestantism has been propagated by the very passage of time. Catholicism, on the other hand, with so few roots in the soil has been dependent for its growth upon immigration, giving to the Catholic Church the appearance of being an alien group. With the recent cutting of immigration the lack of a rural population will be felt still more keenly by the Church.

The largest factors outside of the direct

influence of the Catholic Church in modifying the old tradition and in forming a new public opinion in the United States are (1) the secular press, (2) the secular colleges, (3) the cinema, and (4) the radio.

1. The American daily and weekly press is not in general anti-Catholic, because Catholics are numerous enough to be regarded as an important source of subscribers. Indeed, the press would probably be described as rather more favorable to the Catholic Church than to the Protestant denominations, because the Catholic clergy have kept out of politics and consequently have not interfered with the political projects of the press, as Protestant ministers have often done. Of course the press is decidedly secular, though almost universally professing a respect for Christianity.

2. Secular colleges and universities (both public and private) have in general had a Christian tone up to the immediate past. Individual professors in increasing numbers, but still a small minority of the faculties, venture to shock the conservative tradition of a country that is still professedly Christian. With the decline of Protestantism in intellectual circles the

situation is rapidly changing. The Catholic Church in America has practically no influence on the intellectual life of the public universities. Consequently with the decline of Protestantism, unless the Catholic Church takes active measures, the whole influence of the public universities will be anti-Christian.

(3) The moving picture occupies a unique position in the field of both child and adult instruction as well as recreation. It has had a profound influence in encouraging popular attitudes hostile to the Christian ideals of domestic society. No systematic effort has been made to reverse this tendency.

(4) The radio has not fulfilled its promise as an agency affecting public opinion. It is important chiefly as an advertising and recreation agency. That it has considerable educational possibilities is readily conceded.

POLICIES

There are two possible policies in this connection open to the Church.

(1) To draw within itself, to edge off into a corner, to withdraw from participation in the national life, to paddle into a

backwater and let the current of national life sweep by unheeded and unheeding, or

(2) To confide in the Divine promises and set up the missionary standard; to embark boldly in the current of national life and call on the high-minded to follow Christian leadership.

Whatever might be said in favor of a timid policy for a country with only a handful of Catholics, and these without material or educational resources, such a policy in the United States today can only prolong the Anglo-American tradition—long discarded in England—that the Catholics are a *gens lucifuga*.

ATTITUDES

There is general agreement that we must adopt a positive and constructive program and not be content merely with answering objections to the faith. As Dr. Cooper observes, "We waste enormous time and energy in cutting heads off the 'hydra' objections. Positive exposition cuts off all at once."

Also it is well to insist that what is needed is exposition of Catholic teaching and not an attack upon others, much less any questioning of their sincerity. Most con-

verts have been made on their discovering some positive values in Catholic life; not by an attack on something they hold to be truth.

Besides being positive and constructive, the Catholic Evidence movement must above all be charitable. "Constant public courtesy" is needed in the opinion of Rev. John Cavanaugh, C. S. C. This attitude would be more readily cultivated if Catholic apologists were to accept the suggestion of Father Dunne, S. J., in a recent article in the *Ecclesiastical Review* and re-study the causes and sources of the Protestant tradition. Lack of charity and courtesy by Catholic apologists, however human it may be in view of unfair attacks, cannot but be regarded as entirely reprehensible. We may dismiss the question with a pointed quotation from a recent convert:

"Without cherishing any more the vain dream that Rome can change her methods or explain her teaching, I still believe that certain individual Catholics may change their methods and explain more courteously. I know by experience that the truths of the faith may fall on the non-Catholic either as a shower of

stones or a shower of roses. Violent attacks on Anglican Orders, as I said before, often do more harm than good. Attacks on Anglican good faith and good sense only serve to arouse irritation and antagonism" (Shiela Kaye-Smith in *Dublin Review*, January, 1930). What the writer says about Anglicanism is applicable to every other form of religious conviction.

ECCLESIASTICAL SEMINARIES

Obviously the ecclesiastical seminaries are the most important agencies for the training of those engaged in broadcasting Catholic Evidence. They are charged with the training of the ambassadors of Christ. Consequently every detail of seminary training concerns our subject. We shall here consider but two points: First, the attitude of seminarians during their course should be missionary—not merely functionary; and secondly, the training of young men for the priesthood should have a laboratory element and not be confined to training from books and lectures.

(1) The missionary attitude of the seminarians is a reflection of the spirit of the institution. A smug, self-satisfied

attitude on the part of seminarians looking forward to a comfortable living, ministering as functionaries to a people who provide a generous support, in a word, the typical institutional outlook, gives promise of dry-rot in the exercise of the sacred ministry. It is the opposite of the apostolic spirit, and it is the greatest danger to which ecclesiastical seminaries are exposed. It is consistent with every outward appearance of decorum and excellence. It is inconsistent only with the purposes for which ecclesiastical seminaries exist. The seminary must create a missionary spirit in its candidates for the priesthood. This will be done not merely by making its course in apologetics alive, but by presenting the white harvest as the field of labor for which it is preparing. The Students' Mission Crusade presents the point of view. But the seminary faculty will have to give the inspiration.

(2) The students in ecclesiastical seminaries in the United States are numbered by the thousands. Their vacation is a problem to themselves as well as to the seminaries. It offers a wonderful opportunity for laboratory work in the

sacred ministry. There are ten thousand Catholic churches in the United States without parish schools. In most of these, religious vacation schools are possible if teachers can be found. The seminarians make excellent teachers, as the experience of the seminarians has demonstrated during the past several years. The work of teaching religion to children—both Catholic and non-Catholic—opens up a world of missionary effort to the young levites. The words of the Apostolic Delegate, Most Reverend P. Fumasoni-Biondi, are significant in this connection:

“To instruct children in a knowledge of their holy faith is one of the works of mercy and I trust all who possibly can will assist in the work of the Religious Vacation Schools. The work, however, should have an especial appeal for students for the priesthood. Last summer many seminarians engaged in this work with the consent of their bishops and seminary superiors. Needless to say, the experience which they acquired will be of service to them in later life.”

CATHOLIC LAY LEADERSHIP

The field of work of the intelligent Catholic layman or laywoman in the

Church still needs clarifying. On the one hand one hears from well-informed sources the complaint that "the educated Catholic laity feel that the clergy are not supporting them, with the result that the best of them, having been snubbed or squelched, instead of being directed, when they have made their well-meant offer of service, have become somewhat anti-clerical." This sentence from the letter of a well-known layman points to a real problem, the solution of which is imperative if the laity are to have any hand in the Catholic Evidence movement.

In view of the call of the Holy Father for a lay apostolate for Catholic Action the question of the place of lay leadership must be frankly discussed. To assume that the laity are to act simply as rubber stamps for the clergy is to deny them leadership. Yet how shall they be leaders in an organization of which the clergy are the divinely constituted guides? The answer is to be found in the vast field of Catholic Action in a changing world where the application of the deposit of Christian doctrine requires the co-operation not of thousands but of millions of the faithful. It is the necessity

of developing this vast and fruitful field that has led to the call for the lay apostolate.

In general, it may suffice to say that the intelligent layman must be allowed a certain freedom of action. He must not be held in constant check, under penalty of losing his service altogether. Trained and docile to authority, the Church gave the historian Pastor a wide latitude of investigation. He was of course an extraordinarily well-trained layman, but this same principle must be applied to all lay leaders in proper proportion. The Church in Germany has realized this truth and has profited by the co-operation of a great body of capable lay leaders.

CATHOLIC COLLEGES AND UNIVERSITIES

First of all must be stressed the importance of generous, wholehearted and united moral and financial support for Catholic colleges and universities, recognizing their pivotal position in the Catholic educational system. This implies both the obligation of establishing and of adequately supporting Catholic colleges in suitable centers; and of consolidating petty competing institutions which are a scandal to Catholic education by their

incompetence and wasteful duplication of costly facilities.

The test of the Catholic college is the Catholic life of the alumni. Much criticism has been directed against Catholic colleges on this score. Twenty thousand graduates are turned out of American Catholic colleges each year, whereas the total public for Catholic publications of an intellectual character hardly exceeds fifty thousand. Why Catholic college graduates do not read Catholic books and periodicals is an important question which has not been satisfactorily answered. A good deal of trouble may be traced to the inferior place which in the recent past has been assigned to the library in ecclesiastical seminaries and colleges. Recent years have witnessed a marked improvement in this regard, though there is still much to be desired.

Even after students leave their college their Alma Mater may be able to influence their education. Brother Leo observes that the alumni association of secular colleges are trying in various ways to educate their graduates. It would seem that Catholic alumni associations could direct reading courses for their

members and elevate the associations above being merely devices for raising funds (useful as that function is) or an appendage to the athletic department. Monthly bulletins directed to the members should call attention to recent Catholic books and magazine articles and stimulate the purchase and reading of Catholic literature among the group whose intellectual advantages in Catholic colleges should make them able to appreciate the best.

CHILDREN

At once the largest and most hopeful field for Catholic Evidence is provided by the children of Catholic parents. Over two million of them are being cared for in Catholic schools. It is unnecessary to say that the ideal is, "Every Catholic child in a Catholic school." Another two million Catholic children, however, are in the public schools. There are in the United States about eighteen thousand Catholic parish and mission churches, and about eight thousand Catholic schools. Thus ten thousand groups of Catholic children have no opportunity to attend parish schools. For these the

Confraternity of Christian Doctrine organized by parishes and dioceses (Canon 711), with a well-rounded program of religious vacation schools and year-round religious instruction, is an immediate necessity.

The Confraternity, too, has large possibilities in presenting Catholic Evidence to children not yet of the Catholic faith. Many thousands of parents will welcome the religious education of their children under Catholic auspices. Experience of the religious vacation schools has demonstrated that there are here vast possibilities of missionary work hitherto untouched.

THE CATHOLIC PRESS

For our purposes here, we must distinguish between magazines and reviews on the one hand and the weekly press, chiefly diocesan organs, on the other. In the field of Catholic daily journalism in English, the Catholic Daily Tribune holds the fort alone. Needless to say, ten such daily papers are an immediate desideratum in the United States.

The magazines and reviews are national in scope, the weekly press diocesan. The former appeal chiefly to the

intellectual leaders, the latter to the average Catholic home.

Diocesan and parish organization is necessary for the spread of the Catholic press. This applies not only to increased circulation for diocesan organs but also for weekly and monthly reviews and magazines. So great is the importance of spreading the influence of Catholic journalism that no parish plan can be considered complete if it does not contain an organization such as the Confraternity of Christian Doctrine, one whose principal purpose is the dissemination of Catholic periodical literature.

With so many religious weeklies, there would seem to be a field for the training of Catholic journalists which could be developed by the Catholic University of America, paralleling its service in training diocesan Superintendents of Schools and Directors of Charity.

The apologetic value of the Catholic press will largely depend upon the tone it adopts editorially. A number of the most responsible members of our committee commented on the lack of charity towards those outside the Church indulged by some Catholic editors of maga-

zines and reviews as well as of diocesan publications. One writes: "The uncharitable attitude of some prominent Catholic papers has done as much to stiffen the backbone of Protestants as the attacks of the Fellowship Forum do for ours." Criticism of the editorial policy of individual papers, however just, should not detract from the proper appraisal of the enormous value of the Catholic press as an apologetic agency. It is important also to realize the handicaps under which the editors of religious journals labor in competition with secular papers and magazines many of which make no scruple at appealing to every prejudice and passion in their quest for popularity.

While we have many capable and some outstanding figures in contemporary Catholic journalism there is some ground for the complaint that the limitations imposed upon the editors of many diocesan organs discourage competent journalists from entering upon that career. These limitations of course are chiefly due to inadequate financing and will be remedied only with a more widespread realization of the importance of the Catholic press.

ANALYSIS OF THE CIRCULATION OF CATHOLIC PERIODICALS

(This analysis is only roughly correct, as it was difficult to classify certain periodicals)

1	Weekly local papers, English	900,770
	Our Sunday Visitor	506,000
	The Catholic Register	120,000
2	Foreign Language Papers	592,502
3	Monthly Magazines, English	2,281,707
4	Special Apologetic	265,107
5	Children's, English and foreign languages	149,421
6	Fraternal, English and foreign languages	430,200
	(Excepting Columbia, which is classified with monthly magazines, above)	
7	Daily, English and foreign languages	107,284
8	Education (Circulation not indicated)	
9	Mission Magazines	448,026
	(Excepting Extension, classified with monthly magazines, above)	
	Total circulation, Catholic press	6,767,066

PAMPHLET LITERATURE

Pamphlet literature is particularly well suited to reach the millions—brief in compass, cheap in price. Two things are obvious concerning the production of apologetic pamphlets in English: (1) The American production, supplemented by that of the English and Irish Truth Societies, furnishes a great variety of excellent pamphlets at reasonable prices (2) An enormous increase of the already excellent supply of pamphlet literature

could be secured from the pens of competent Catholic writers in English if only there were a marked demand for the product.

Consequently the only serious problem in the field is to organize and stimulate distribution. And this is a comparatively simple matter. The English Truth Society has shown the way. It is first of all a question of diocesan organization of pamphlet-rack tenders in every church and school, and in public places like railway stations, etc. Secondly, it is a question of systematic mailing of pamphlets, chiefly through diocesan and parish organizations, to lists of Catholics and non-Catholics.

There should be co-ordination of the national agencies supplying these pamphlets. At present the Paulist Press, America Press, Sunday Visitor Press, Ave Maria Press, International Catholic Truth Society, Central Verein, to name only the principal sources, together with the Catholic Truth Societies at home and abroad, present a bewildering situation to the pastor who wishes to supply the book-rack. A single national sales agency co-ordinating all

these and scores of others not named, would provide for the "orderly marketing" of Catholic pamphlet literature. Concerning such a national agency Father McSorley, C. S. P., writes:

"Now especially about pamphlets. It's all haphazard at present—a number of unrelated and competing organizations—no professional standard—no commercial science—at least as a whole, or even in large scale. I think we have the resources in the U. S. A., but scattered, unorganized. We could learn something from Haldeman-Julius. Have you read his 'First Hundred Million?' * This work of pamphlets should be in our eyes as important as the work undertaken by Calvert Associates. Aren't there many Catholic business men who would gladly co-operate if it was an enterprise conducted on business lines?

"You are right—we have a good supply of pamphlets in some fields and are lacking in others. You are right, too, in saying our distribution is woefully inadequate. In general I'd say we need cheap

*Our Sunday Visitor has begun to imitate the Haldeman-Julius policy of publishing 5c pamphlets of vest-pocket size. It is also the publisher of all Catholic Hour radio addresses.

leaflets for free distribution and 5-cent pamphlets for sale—and we need the machinery to produce and distribute both by millions. Here is my notion of what is called for—and practicable in this regard:

- “A. A competent editorial staff to select topics and secure writers and dictate format, etc.
- “B. Business Manager and Advertising Manager.
- “C. Circulation Manager whose ideas should be adequate to the opportunity. If he were as enterprising as any one of fifty men in the same field now, he could make it go, I think, despite the special obstacles that confront a religious activity and an official Catholic work.”

In regard to diocesan agencies for distributing pamphlet literature, see our section on Diocesan Organization.

CONTACTS WITH NON-CATHOLIC LEADERS

The presentation of Catholic Evidence to non-Catholic leaders is of the utmost importance because thousands will be indirectly influenced thereby. Two distinct problems are raised here. First, that of bringing Catholic doctrine to the knowl-

edge of non-Catholic religious leaders—chiefly ministers and Jewish rabbis; and secondly, the quite different problem of bringing it to the attention of secular leaders of thought, namely, publicists, secular college professors, and professional men generally.

The experience of Father Joseph Schmidt, Director of Mission Work in the diocese of Harrisburg, shows that a large percentage of Protestant ministers are willing to receive Catholic literature regularly. This means of checking prejudice and misrepresentation at its source is beyond commendation.

In regard to secular leaders, we elsewhere call attention to the plan of inviting professional men to attend forums of religious discussion. There is one phase of this subject which especially merits frank treatment, namely, the question of bringing a knowledge of Catholic truth to secular college professors. It is at once obvious that these professors are at the very fountain source of the public opinion of the educated classes of America.

To neglect them is both a grave detriment to religion and an indefensible policy. To meet this situation the best

method is the presence on the campus of one or several well-trained priests of intellectual interests who will meet these professors in their homes or at their own. This work is not to be confused with that of being chaplain to the Catholic students, although exceptional men may be able to perform both functions.

The thousands of Catholic students at secular colleges also create a Catholic interest in those institutions. The religious welfare of these students needs to be safe-guarded. To refuse to care for them on the ground that they ought to be in Catholic colleges is to ignore important facts; for example, that there are forty-eight state agricultural colleges and not one Catholic college in America which makes any attempt whatever to prepare professional students for the greatest industry in America. What is true universally of the scores of professions concerned with agriculture is true with varying limitations of other technical professions. The Newman Club with one chaplain to care for several hundred students is obviously insufficient. The very difficulties of reaching students at secular colleges indicate the necessity of a much

larger staff of specially trained clergy. A religious order of men to reach the boys and one of women to work among the girls would seem the smallest set-up advisable in even a moderate-sized university.

Such a group would be in a position also to deal with the other problem of the secular college already mentioned, namely, providing scholarly representatives of religion who would influence the professional staff and stop at their source misrepresentations of the Catholic Church which can never be checked once they are started on their way.

Another measure of importance is that of training Catholic laity for chairs in secular colleges. That Catholic professors occupy these chairs in such small numbers today is due both to prejudice against Catholic teachers on the part of the colleges and to the lack of Catholics with post-graduate training seeking these positions. The prejudice can be broken down by persistent effort.

Nor should it be overlooked that there are many sincere non-Catholics who would welcome Catholic representation on the faculties in order to help with-

stand the flood of radicalism which threatens.

The real problem, however, is the adequate training of Catholic scholars for these positions. For this purpose is needed at once a great Catholic post-graduate school and in due time several others. The Catholic University of America is advantageously situated for this work and could be of inestimable benefit to the cause of Catholic Evidence if adequate support were available. A DeWulf or a Gilson would be produced rarely, but hundreds of scholarly Catholic men and women prepared for chairs in the secular universities would be a distinguished achievement.

OPEN FORUMS

Recent years have witnessed an extension of open and closed forums in which Catholic teaching and practice have been explained. The open forum under non-Catholic auspices offers a favorable opportunity for the exposition of Catholic doctrine by competent speakers. It is difficult to see why any opportunity of this sort should be neglected, even in the matter of speaking in non-Catholic churches, when the speaker is not re-

quired to take part in the religious services. The apostles spoke in synagogues.

Open forums, such as the religious Round Table discussions, under joint Catholic and non-Catholic control, offer excellent platforms for the discussion of the principles of civil and religious liberty and for the promotion of mutual understanding and good will. Naturally great care will have to be taken in this type of meeting not to compromise Catholic teaching by a seeming acceptance of the popular doctrine that one religion is as good as another.

Forums maintained under Catholic auspices for the instruction of both Catholics and non-Catholics in matters of religion deserve the widest extension. Every meeting of a Catholic society should include some such feature. Study clubs, adult classes, and convert instruction groups should be features of every parish and Catholic society. Father Ambrose Reger appropriately recommends especial attention to public-school teachers, Protestant Sunday School leaders, and the editors of local papers, inviting their participation in these discussion groups.

STUDY CLUBS

The study club is essentially a local project—one of the very best means of direct contact for apologetic purposes with both Catholics and non-Catholics. Ranging from such groups as Father Le-Buffe's group of lawyers in New York City, through parish and other Catholic society study clubs clear down to the family study clubs established for the conduct of Religious Correspondence Courses by the Catholic Rural Life Conference, the study club has a vast opportunity to relieve what Mr. John McCormick of the Commonweal correctly characterizes as the "unbelievable ignorance of Catholics about things Catholic."

All of the nationally organized Catholic societies could find in the provision of study clubs for their local groups a sufficient reason for existing—a thing which at present frequently seems lacking. The widest and best equipped agency for the organization and spread of study clubs is established in the N. C. W. C. headquarters and operates through the National and Diocesan Councils of Catholic Women.

CATHOLIC EVIDENCE WORK
CONVERSIONS

The purpose of Catholic Evidence is not merely to conciliate opinion outside of the Church but to bring souls into the Church. The Church is a missionary society founded by Christ. It cannot be content with less than the conversion of the world. Every priest and every layman and laywoman has a sacred duty to spread the faith.

There has been a tendency to erect barriers against general participation in the work of conversion by insisting that there is a specific technique to be mastered before undertaking the task. Zeal and knowledge, guided by sympathy and practical judgment and aided by prayer, constitute an admirable equipment for the great majority of cases.

Every parish, however, should be organized systematically to forward the work of conversion. Stated hours when the pastor will receive inquirers brought to him by the parishioners, whether for individual or class instruction, will be necessary. (The White Harvest, edited by Dr. John O'Brien, discusses this subject competently and fully). The employment of the Parish Confraternity of

Christian Doctrine in this connection will be discussed in another section.

NON-CATHOLICS AT CATHOLIC SERVICES

Certainly non-Catholics ought to be welcome at our religious services. But they require to be invited, the service must be explained to them, either by the printed or spoken word, the sermon must be instructive and they must not be required to pay admission at the door. Fathers Callan and McHugh point out that non-Catholics will be attracted by liturgical services which worthily illustrate the beauty of Catholic worship.

The custom of long announcements which take the time properly needed for the sermon is a direct deterrent to non-Catholic attendance at Mass. As Father Coakley has quite definitely demonstrated, the use of multigraphed or printed announcements, distributed to the congregation, is not only a liberator of time but is distinctly more advantageous from the standpoint of financial returns. If this fact could be generally appreciated, one obstacle to non-Catholic attendance at Mass would quickly disappear.

CATHOLIC EVIDENCE WORK
CIVIL EXAMPLE

A point stressed by twenty correspondents was the importance of the participation of Catholic laity and clergy in non-political civic movements. One points out the negligible influence of Catholics in large city organizations of intellectual leaders. Another calls for voluntary Catholic representation on public library boards, public relief, Travelers' Aid, family welfare agencies, Red Cross, Boy Scouts, and similar organizations. The Catholic Evidence value of such non-political activity for the public welfare may be summed up in the following paragraph by Mr. A. J. Beck, Editor of the Michigan Catholic:

“Msgr. Gavisk of Indianapolis has set a fine example in the National Conference of Charities and Corrections, of which he was president for a year or two. One man like Msgr. Gavisk will do more to impress non-Catholics with our patriotism and to refute charges of disloyalty than one hundred of the most eloquent orators protesting against attacks on our citizenship and waving the flag.”

More needful than anything at the pre-

sent time is the trained Catholic social worker for our large cities where great leakage from Catholic ranks takes place because the dispenser of charity, the playground overseer, the family investigator are nearly all Protestants, who form contacts which create a friendly feeling between the assisted and their world-be friend.

MIXED MARRIAGES

As has been pointed out in the analysis of primary contacts in another section, mixed marriages offer an opportunity for the religious instruction of non-Catholics, advantage of which is rarely taken. While insisting on the evils which result from such unions, Christian charity dictates that every effort should be made to secure the religious instruction of the non-Catholic party both before and after the marriage when such weddings occur.

Much would be accomplished by uniform regulations concerning the religious instruction before marriage, not merely as to the number of such instructions, but as to the matter and method. In view of the hope that a Christian family is being founded when the priest officiates at a

marriage, there are those who even favor that these marriages be performed in the church.

After the marriage the non-Catholic party should be received socially in the parish and public sermons of instruction—not denunciation—to which the Catholic party is asked to invite the non-Catholic spouse, should be given at regular intervals.

SOCIAL JUSTICE

The greatest charity is to work for justice. Catholic apostles of social justice render a vast service to Catholic Evidence. No one can estimate the importance to the Catholic Church in America of the campaign of enlightenment directed and stimulated by Dr. John A. Ryan in the field of industrial relations. To assert the rights of the oppressed, the underprivileged and the ignorant has been the boast of the Catholic Church in all centuries. In America next to the labor problem in importance, and indeed largely overlapping that problem, is that of asserting Catholic principles concerning the race issue—in particular, concerning the Negro. Courageous exposi-

tion of Catholic social principles and in particular the living application of these principles by Catholic industrialists and parishes will open the door of the faith to multitudes—at least it will stop the mouth of prejudice. Every diocese should have clergy especially trained in the field of industrial problems and the general support of the clergy and laity should be given to organizations engaged in disseminating Catholic principles of social justice.

THE SECULAR PRESS

Mr. Richard Reid of the Georgia Laymen's League, together with many other competent authorities, insists on the importance of using the columns of the secular press both for the correction of misrepresentations of the Church and for original presentations of Catholic teaching. The Pittsburgh or Oregon program of syndicated articles in the daily papers, the courteous refutation of erroneous statements by qualified men authorized by ecclesiastical authority in each community, the publication of prepared abstracts of Sunday sermons,—all these are practical means of bringing Catholic

truth to the attention of hundreds of thousands of readers. For its systematic and continued practice there will be required in each diocese some organization of the character of the Catholic Truth Society of Oregon or the Georgia Laymen's League, unless this work is made a function of the Confraternity of Christian Doctrine.

CATHOLIC BOOKS

We accept for this section the following summarizing statement by Mr. Geo. N. Shuster:

“The outlook for Catholic literature is in some respects good enough. It seems to me that there is available a quantity of fairly good apologetic literature and exposition. Such treatises as Karl Adam's Spirit of Catholicism, and Father Martindale's Mind of the Missal, have such very good qualities that they impress and arouse sympathetic interest. The trouble is that we have not learned how to distinguish between good books of this character and poor ones.

“The sale of Karl Adam, for instance, was most unbelievably small, while such books as Abbe Bremond's Religious

Humanism were not purchased at all. May I say incidentally that it seems to me the N. C. W. C. or somebody else could make a notable contribution if they dispatched regularly to Seminaries a speaker whose purpose it was to comment upon new books and to show clearly the difference between literary virtue and claptrap.

“It is in the realms of indirect Apologetics that we are poverty-stricken. There is no really first-rate scholarly writing by Catholics in any field outside religion, and (it seems to me) not enough even in the field of religion. The only way this situation could be remedied would be to follow the lead of Harvard or Chicago and establish a foundation having for its purpose the publication and financing of Catholic scholarly publications. It would be even better if the publication were handled through some such agency as the Oxford University Press. The ultimate effect of such work would be incalculable. I know of no place else where a million dollars would be spent as advantageously as an endowment for the advancement of the Catholic cause.

“More popular literature—fiction, bio-

graphy, etc.—is just as necessary but more difficult to supply. It seems to me we shall never get it until we have built up a literary journalism capable of fostering and developing and supporting writers who can ultimately take up such work in the novel, and the biography. This question of course leads directly to the Catholic magazine, about which much might be said. The situation is pretty hopeless, however, until these magazines are willing and able to absorb the talents and energies of the best young people now graduating from our colleges.”

DIOCESAN PLAN OF ORGANIZATION

CHAPTER III

Both the vastness of America and the essential constitution of the Catholic Church necessitate diocesan organization as basic in any systematic plan for promoting Catholic Evidence.

Two types of specifically apologetic diocesan agencies are being advocated generally today—namely, the Catholic Truth Society and the Evidence Guild.

1. CATHOLIC TRUTH SOCIETY

The former, the Catholic Truth Society, following the type of the Georgia Laymen's League, or the Catholic Truth Society of Oregon, involves the employment under diocesan authorization of a trained layman or priest, whose office will make a courteous reply to any attack on the Church which appears in the public press, and will promote the distribution of Catholic pamphlets and other apologetic literature, as well as answer the letters of individual inquirers. The pamphlet rack in churches and public places would be in charge of such an organization.

2. CATHOLIC EVIDENCE GUILD

The second suggestion, the Catholic Evidence Guild, organized on a diocesan basis, in distinction to a merely local set-up, will provide for the training at appropriate centers of competent public speakers and teachers among laymen and laywomen, and the assignment of them to definite posts for teaching or lecturing. The Catholic Evidence Guild of England furnishes a model for such a diocesan organization. Its literature also is easily applicable to American needs.

In a strong diocese with highly differentiated activities both of those types of organization would find an important sphere of work, each under its own trained executive. In most dioceses for the present, and in many for considerable time in the future, such differentiation of function may not be deemed practical.

3. CONFRATERNITY OF CHRISTIAN DOCTRINE

Meanwhile both types of work can be carried on in connection with the work of the Diocesan Confraternity of Christian Doctrine.

The official organization named by

Canon Law for the promotion of Catholic teaching to those not well instructed in its tenets is the Confraternity of Christian Doctrine, which according to Canon 711 is to be established by episcopal authority in every diocese and parish. The Confraternity is enriched with many spiritual favors. Moreover it is particularly suited to the task of transforming each parish into a missionary agency, addressing the Gospel message to every soul within its borders, instead of being a functionary institution serving only those who present themselves for its ministrations.

Full details of the organization and program of a Diocesan Confraternity of Christian Doctrine may be found in the publications available through the National Catholic Welfare Conference.

The general features of such a Diocesan Confraternity are given here.

Organization:

1. A Diocesan Director, with office staff employing competent lay executive secretary on full time.
2. Centers in each parish of the diocese, with lay committee under the pastor's direction.

Functions:

1. To organize the teaching of religion to
 - a) Catholic children in public elementary and high schools
 - b) Non-Catholic children
 - c) Fallen-away and careless Catholics
 - d) Non-Catholic adult group.

For this purpose there will be employed, according to circumstances, Religious teachers, Seminarians and trained lay teachers.

2. To train laymen and women as
 - a) Teachers of religion
 - b) Public speakers on religious subjects
 - c) Writers on religious topics
 - d) Organizers of Study Clubs, etc.
 - e) Pamphlet-rack tendersand to assign them to specific posts of duty.

3. To reply to misrepresentations of the Catholic Religion in the public press—and to promote the publication of Catholic articles of news and doctrine in the public press and secular magazines.

4. To remail Catholic papers and to en-

large circulation of Catholic papers and magazines.

5. To distribute Catholic pamphlet literature in book-racks in church vestibules and in public places such as railway stations and hotels.
6. To encourage the public, Catholic and non-Catholic, to "listen in" on the Catholic Radio Hour, both national and local.

CATHOLIC EVIDENCE FOUNDATION

CHAPTER IV

The analysis and survey of Catholic Evidence promotion in the United States has been made with a view to suggesting a practicable field of activity for a Catholic Evidence Institute or Foundation in connection with the Catholic University of America. Such an Institute must be conceived and be conducted on University and University Extension levels.

It is to be observed by way of preamble that in a very important sense the entire Catholic University constitutes a Catholic Evidence Foundation of the first magnitude. As such it functions chiefly in the following lines:

- 1) The higher education of the clergy —especially of clergy engaged in Catholic colleges.
- 2) Training of laymen as Catholic leaders, especially in professional and college fields.
- 3) Production of literature by faculty and graduate students.
- 4) Training of Diocesan Superintend-

ents of Schools and Diocesan Charities Directors.

5) Training of Sisters for Catholic schools.

All this is on the production side. From the analysis given in our report it is clear that our weakness is chiefly on the side of distribution. Consequently a specific Catholic Evidence Institute, while stimulating production of apologetic agencies, must find its chief occupation in extending the range of distribution of contacts or influences. This in turn will stimulate further production.

Following are the suggestions for such a Catholic Evidence Institute which have arisen from our study:

- 1) Director and staff. The Director, while possessing the qualifications of thorough Catholic scholarship, should be distinctly of a missionary type of mind.
- 2) The resources of the University in personnel and equipment should be used as far as is consistent with their main purposes.
- 3) The Ecclesiastical Review should carry a regular department of notes from the Institute.

4) The general field will be national, and diocesan. (The Institute will not undertake local activities except by way of demonstration.)

a) National:

1) Through national organizations—N. C. W. C., Knights of Columbus, etc.

2) Literature production is generally national in scope—whether of books—pamphlets—or magazines and reviews.

b) Diocesan: The Church is organized by Dioceses. The Institute will chiefly work through diocesan organizations by

1) Promoting such organizations.

2) Training directors for diocesan agencies.

3) Assisting diocesan agencies.

4) Co-operating with seminaries and colleges.

5) Get some periodical to develop into a Review of Catholic Literature.

6) Provide lecture bureaus for colleges, seminaries, open forums, etc.

7) Provide information in regard to

organization of Catholic Truth Society, Catholic Evidence Guild, Confraternity of Christian Doctrine, showing how the last named can carry the work of the other two, except in highly organized dioceses.

- 8) Train Diocesan Directors of Confraternity to fill post outlined in section on Confraternity of Christian Doctrine.
- 9) Train editors of Catholic journals.
- 10) Promote education of Catholic laymen for chairs in public universities.
- 11) Promote understanding of liturgical movement.
- 12) Work with N. C. C. M. on radio to promote Catholic Evidence work.
- 13) Work with N. C. C. W. in study-club promotion.

TEACHING APOLOGETICS IN ECCLESIASTICAL SEMIN- ARIES AND IN CATHOLIC COLLEGES FOR MEN AND WOMEN

CHAPTER V

The following self-explanatory paragraphs are from a letter addressed (September, 1930) to the Right Reverend and Reverend Rectors of the Major Ecclesiastical Seminaries of the United States and to the Presidents of the standard Catholic Colleges for Men and Women:

“In view of a survey of apologetic agencies which I am preparing, I am anxious to secure accurate information concerning certain points in connection with the teachings of apologetics in the Catholic colleges and universities of the United States.

“Much of this information can be gleaned from the course of study in religion in the published catalog which I am asking you kindly to send me.

“The point in question is the specific matter, time and method devoted to preparing the students for the task of in-

terpreting the Catholic Church to the non-Catholic—whether Protestant or secular—American mind.

“I should be glad to receive a short supplementary statement concerning the practice in your institution covering the above-mentioned point, prepared either by yourself or by some member of the faculty whom you ask to prepare it.”

The third paragraph indicated the special point of the inquiry concerning the teaching of Apologetics. Apologetics is nothing if not contemporary and it is here understood as being primarily a matter of instructing non-Catholics, not of entering into controversy with them; though of course controversy has its place. Consequently Apologetics is only partially taught when the theoretical defense of the Catholic religion is mastered. A second and quite essential part is an understanding of the attitudes, convictions, prejudices, and point of view of the chief groups of non-Catholics in the particular time and country. It was to ascertain the matter, time and method devoted to both phases of the instruction that the inquiry was directed.

I. ECCLESIASTICAL SEMINARIES

Seventeen Major Ecclesiastical seminaries responded, the number comprising practically all the more important institutions for the training of secular priests in the United States.

The theoretical course in Apologetics was fairly uniform in all seminaries reporting. While a great variety of text books was reported, the matter in general was substantially that covered by Tanqueray's volume on Fundamental Theology (seemingly the most popular text). *De Vera Religione* and *De Ecclesia Christi* were the uniformly recurring topics in every case.

In addition, one seminary reported a course in Apologetical Science; i. e., a study of Astronomy, Geology and Biology, with a view to defending Christianity against the loose generalization of anti-religious Evolutionary theory.

Another reported a course on the different religious denominations in the United States, and still another, a course in Catholic Morals from an apologetic point of view; i. e., considering Catholic moral teaching as an evidence for the Church.

The amount of time given to the study

of Apologetics was also practically uniform in all seminaries—being in general five or six hours a week for one year. In two cases nine hours a week were reported as devoted to Apologetics.

The greatest diversity existed in the view of the purpose and method of the course in Apologetics. In a small number of cases it was evident that Apologetics was not regarded in any other sense than as a theoretical discipline. But in most instances there was evidence of a serious effort to reduce the teaching to practice. Eight seminaries reported that the Apologetics class was correlated definitely with Homiletics—the student being required to prepare and preach sermons on the matter of this course. One seminary reported that the point of view in Apologetics was that the student, the future priest, was not merely to preserve the faith, but to propagate it. Five reported that special attention was given to the views and prejudices of non-Catholics. Four observed that the Apologetics course was correlated with Pastoral Theology in the preparation of students to instruct converts, special attention being given to

the method of presenting Catholic doctrine to non-Catholics.

One professor of Apologetics writes: "Our purpose is to meet the Protestant Modernist: the battle is no longer primarily with Luther and Calvin." Another says the aim of the Apologetics class is "to present the matter to a pagan of good will." Another: "In presenting Catholic truth we must use whatever fragments of truth Protestants may possess." Two of the Right Reverend Rectors say that the Apologetics class aims to impress on the students that pastors have a responsibility for the non-Catholics living in their parishes.

Six of the seminary Rectors speak of using the seminary library facilities in connection with the Apologetics class to acquaint the students with the latest Catholic works on Apologetics. Four seminaries have "Apologetic Societies" which meet weekly to discuss actual religious questions of the day and to become familiar with pamphlet literature for distribution among non-Catholics. One seminary emphasizes the importance of preparing its students to defend Catholic moral prin-

principles. Two lay stress on the apologetic value of the Catholic liturgy.

It will be seen from this survey that the theoretical aspects of Apologetics are being presented with a thoroughness which equals that employed in other subjects; but that while much excellent work is done on the practical side in many seminaries, the subject has only in a few institutions received the careful planning which will be necessary if the young priests are to be equipped to be apostles to their non-Catholic contemporaries.

II. APOLOGETICS IN MEN'S COLLEGES

Forty-three Catholic men's colleges representing every section of the United States reported on their teaching of Apologetics. While the general programs for the teaching of religion in these colleges exhibits many differences in detail, there is general uniformity both in general content and in time devoted to religious study. Two hours a week throughout the four years represent the average time; a few require more and a very few require less. The general substance of the course is a year each of Dogma, Moral, Church History, and Scripture, with many minor variations.

The apologetic purpose of this religious teaching varies with different institutions. In six colleges, while the courses are named "Apologetics", the reports frankly state that training to interpret the Church to the non-Catholic mind is not contemplated at all. In all the other colleges, whether the religious course was labelled "Apologetics" or not, there is clearly present a definite apologetic purpose and method, in different degree. One college reports that its course in Apologetics is definitely designed to refute objections urged by Protestant and other non-Catholic writers. With another the purpose is "to forearm the student against the modern attack". Another: "We have tried to impress on our teachers of religion the need of strengthening young men against current objections to religion, especially those drawn from science and history." Several colleges report special Evidence Guild study clubs with regular weekly meetings; in several others the weekly sermon at certain seasons is directly apologetic.

There is a considerable problem in the selection of suitable text-books: the two most popular series being Dr. Cooper's and

the "Truths of Christianity" series. Several colleges complain of the lack of satisfactory texts, but one Catholic college rector went to the heart of the situation when he wrote: "We are flooded with text-books. What we need are teachers who can make religion interesting." And the apologetic viewpoint was excellently voiced by another professor who wrote: "I have always demanded an answer that would be intelligible to the 'man in the smoking car.'"

III. CATHOLIC WOMEN'S COLLEGES

Thirty-nine Catholic women's colleges reported on the teaching of Apologetics. While there is substantial uniformity between the religion course in men's and women's colleges, there are also notable points of difference. The same texts are in general use in both, with a more general use of texts on the plan of Archbishop Sheehan's Apologetics, in the women's colleges. The same range of religious teaching—Dogma, Moral, Scripture and Church History—form the staple of instruction. The first notable difference is in the amount of time devoted to religion. Women's colleges average three hours a week throughout the year, as against two hours

for the men. This may be accounted for partly by the fact that while the Sisters carry on the regular course, they usually provide for at least a lecture a week by a priest in each class. In most women's colleges some of the formal courses are given entirely by priests.

A second point of difference is found in the greater emphasis on Moral Problems in women's colleges, and a third in greater insistence on the Lay Apostolate in women's colleges. While all of these three differences would indicate a more balanced view of Apologetics in the women's colleges than in those for men, it must not be overlooked that six women's colleges specifically reported that they did not consider it their business to prepare their graduates to interpret the Catholic religion to their non-Catholic neighbors.

No attempt is made here to outline a course of Apologetics either for seminary or college use. Our entire analysis and survey of Apologetics in the United States is intended to suggest the elements involved in the training of leaders for the work of Apologetics. And the aim of both seminaries and colleges should be to train Catholic leaders.

OBSERVATIONS BY MEMBERS OF COMMITTEE ON "POPULAR APOLOGETICS"

THE MOST REV. JOHN F. NOLL, D. D.

The Most Reverend Edwin V. O'Hara, D. D., Bishop of Great Falls, Montana, has prepared a very exhaustive survey of the present status of Catholic Apologetics in our country, under the title "CATHOLIC EVIDENCE WORK IN THE UNITED STATES." Accompanying this survey are offered excellent suggestions for its improvement especially through more perfect organization, through the wider distribution of literature, and through an increase of lay apostles and catechists.

But since the Bishop does not proffer suggestions relating to the manner in which Catholic evidence should be presented to Catholic students in our high schools, colleges and seminaries, or to those generally who will lend themselves to the task of instructing either Catholics or non-Catholics, this supplementary exhibit is submitted by Most Reverend John F. Noll and his associate Bishop members

of a "Popular Apologetic Committee" appointed by the Administration of the N. C. W. C.

THE PROTESTANT STATE OF MIND.

The greatest religious confusion exists among those who are affiliated with Protestant religious bodies, and, of course, even more among the nearly 90,000,000 Americans who have no connection whatsoever with organized religion. The most serious need of all these is a correct concept of the Church of Christ as a very definite, divinely founded institution, commissioned to represent God Almighty as both Teacher and Sanctifier.

Most Americans, in their present state of mind, are little interested in an argument calculated to prove the truth of the Catholic religion as against the truth of any other religion. If we except the Lutherans and some Anglicans, it is safe to assert that Protestant leaders insist that everyone is safe for salvation "whose heart is right with God," be he Jew or Gentile, Catholic or Protestant. Unable to prove that their respective organizations have any commission to teach, much less that they are empowered to dispense supernat-

ural things, they disdain the very idea of dogma, and ignore the existence of supernatural means of personal sanctification to be dispensed by a visible Christian society.

To the Protestant groups, therefore, as well as to the vast number who hold no membership in Christian organizations, it is necessary to make clear the fact that the prescribed way to salvation is very definite, that it is an institutional way, the better to insure unity and harmony of conviction and of religious practice; that it is also a supernatural way, because the beatitude to be reached is supernatural.

It is of prime importance that students at our seminaries should have a thorough grasp of the Protestant attitude or state of mind if they would hope to change it; it is of equal importance that lay people engaged in the promotion of Catholic evidence should be similarly informed.

The American attitude might be expressed in the frequently uttered platitude of Protestant clergymen, of writers in denominational periodicals: "It is religion and not theology, Christianity and not churchianity that counts." Millions of Americans would subscribe to a recent

pointed statement of Dr. Luther A. Weigle, of the Yale Divinity School: "The distinction between sectarianism and religion is clear to all sensible men, and has been maintained in a multitude of decisions made by our courts." (February 26, 1931).

Millions more would agree with the Rev. Raymond C. Knox, Chaplain of Columbia University, who says: "The old dogmatic way of taking things on faith no longer appeals to the great majority of students. They are frank to express their dissatisfaction with a creed that suppresses inquiry." (August 2, 1931).

Only four days previously (July 29, 1931) Dr. Clarence Cook Little, former President of the University of Michigan, addressing a body of teachers in New York, declared: "The majority of girls and boys, rightly or wrongly as the case may be, present the philosophy that they do not feel content with swallowing the whole system of ready-made theology. They are asking the Christian Church to liberalize in order to meet that situation."

"It is religion which keeps the Church going, and not the Church which keeps religion going," says Dr. Harry Emerson Fosdick, on August 2, 1931.

“The world is not interested in theology, but in sociology; not in our controversies, but in facts.”—Rev. J. B. Palmer, of the New York Y. M. C. A.

Having no concept of the supernatural thousands of Protestant clergymen are being influenced by, and therefore will soon be advocating, the religion of Humanism and Behaviorism.

THE MOST MODERN RELIGION.

Paganism of old felt the need of associating religion with a God to be worshipped, even if it admitted that the God was unknown; but it is quite common in America for people to profess personal religion of some sort without any relation to God. Men create a God according to their own image and likeness.

The newest American religion aims at serving humanity, not divinity. Millions of dollars are sent to pagan lands to convert the people not to any definite form of Christianity, but to that vague Christianity which stands for a higher civilization, for improved secular education, better sanitation, quality rather than quantity of population. Both in this country and abroad the Eugenic movement, the Birth

Control movement, the Sterilization movement, various forms of Social Service work are financed in the name of this modern religion, which would place within the reach of the poor and suffering as much of Heaven as it is possible for them to have in this world. Such religionists are not interested in the Heaven to come. These movements, like Prohibition and other efforts for Social Reform, demand State legislation for their propagation and support.

Are not Socialism and Communism promoted by their more ardent zealots in the name of religion? To them religion may be anti-religion, but it is their religion none the less.

DISCOVER THE INDIVIDUAL'S RELIGIOUS BACKGROUND.

Even in instructing the individual non-Catholic the priest or catechist should seek to learn just what has been his religious background, for it will help the instructor to set a better starting point. Removing false impressions should be the first step towards conveying correct impressions. Very few people who apply for instruction are prepared for the Catechism answer to a query contained in the first lesson:

“Where shall I learn the things which I must believe?” The answer to that question may not be assumed, but must be demonstrated. Hence the instructor’s first step is to “prove the Church” as a definite divine institution competent to speak with authority. Any man of fair intellect should find it as easy to accept the incomprehensible dogmas of faith as the incomprehensible dogmas of science or of nature, if the competency of the teaching authority be recognized.

In dealing with our own people we do not sufficiently emphasize the infinitely greater benefits we possess in the Catholic religion over all others, because of divine help-dispensing sacraments, because of the Mass, because of our Eucharistic treasure, etc. The average Catholic interrogated about the difference between his religion and that professed by his questioner will lay emphasis on the fact that the Catholic Church is the oldest Church, the first Church, the Church established by Christ Himself. These points clarified carry a convincing argument, but greater difference consists in the divinity of the Church itself through the indwelling of the Holy Ghost, through

Christ's personal abiding presence, through Apostolic succession, not to speak of the infinite Sacrifice by which the Almighty is worshipped and appeased and thanked officially and adequately.

THE EFFECT OF SEEMING CATHOLIC INDIFFERENCE.

The wrong impressions of non-Catholics are not all related to Catholic teaching, or to the Catholic Church as a religious organization. They are to a great extent inherited impressions, as Bishop O'Hara remarks, traceable to the days of state persecution of the Church in England and Germany of long ago. But the influence of persecution in past ages would not be so effective if it were not aggravated by the unpopularity of the Church to-day, even in the countries to which Protestants love to refer as Catholic countries. How can we blame the non-Catholic for not showing an interest in the Catholic religion when he reads of its present-day persecution in such countries with little protest from the Catholic body itself? Yesterday it was France; today it is Spain, Italy, Lithuania, Mexico. Yet the whole Catholic world, as far as the non-Catholic observes, is indifferent.

The need of the hour is leadership under which Catholic organizations in any given country can be instantly aroused to protest against unjust measures directed towards the Church as such, or towards her Hierarchy locally, or in another country. The Church international depends for its defense solely on its Supreme Spiritual Head; the members internationally have no bond of union but they certainly *could* have, and for the general welfare of the Church and morality *should* have.

Too often official persecutors of the Church are applauded in messages received from all over the world, from which they naturally gather the impression that they have the sympathy of practically all who are not Catholic. When the Bishops or Catholic organizations assert themselves on such occasions it is usually not in a message to the persecutors, but rather in a sympathetic message to the persecuted, which hostile forces rather expect, and by which they are not much disturbed.

We know how members of our Congress are intimidated and influenced by messages of protest, of demands made by organized minorities. So also could the heads of foreign States be induced to treat the

Catholic Church more fairly if messages betraying shock and resentment poured in from other lands.

If our Church be truly Catholic or international, why should there not be closer contacts between members of the Hierarchy in different countries, and between the heads of leading Catholic lay organizations? How can we expect the average non-Catholic, before he knows anything about the Church, to be enthusiastic about her? Should we not rather expect him to be disposed to remain aloof from an unpopular religious organization?

Therefore, our first approach to non-Catholics, whether they be listeners to a public address, or whether they be individual inquirers, should be by way of clarifying the situation through the removal of false impressions.

Prejudice will be a barrier to conversions not only from the ranks of those whose minds have been poisoned against the Catholic Church, but from the ranks of other groups as well. There are, for instance, 4,000,000 Freemasons and 2,000,000 Knights of Pythias and Odd Fellows, under the Church's ban, who, together with their families, will remain unsym-

pathetic. There are the 4,000,000 Jews, who will remain aloof from Christianity.

Finally we have among us several millions who could not become Catholics if they would, owing to irregular marriages.

Another obstacle to conversions, as it is a cause of perversions from the Catholic faith, is the moral code which the Catholic Church, representing her divine Master, must enforce, be the consequences what they may. Of course, our exalted moral standards should be an attraction and inducement to the many Protestants of clean hearts and lofty ideals. But we cannot be blind to the fact that the so-called new morality appeals to the great mass of American youth and is condoned by their elders generally speaking, is openly defended by the press, and not opposed by Protestant churchmen. We must be prepared to expect that with the collapse of faith, there will be a collapse of morals.

MOST REV. JOHN J. SWINT, D. D.

Most Rev. John J. Swint, D. D., Bishop of Wheeling, West Virginia, upon request, outlined his views on the subject of "Popular Apologetics" as follows, in a letter to Bishop Noll:

“I have attended nearly all the recent meetings in connection with this movement and I find that this is about the consensus of opinion:

“A school of ‘Popular Apologetics’ ought to be established somewhere, preferably in connection with the Catholic University of America, in Washington. This should be a post graduate school (for priests already ordained) and should aim:

“1. To train a body of writers who would rewrite a whole new apologetic literature, scientific and up to date.

“2. To train priests who, free from parish work, might, at least in the larger cities, establish an office in a central and public place, where it would be known that information concerning things Catholic might be obtained at all times, where converts could be instructed, questions answered, incorrect statements in the newspapers corrected and literature distributed.

“3. To continue the present work of the Apostolic Mission House, i. e. train missionaries for the non-Catholic mission work.

“It was thought that the Mission House might be made that School of Apologetics.

“I am strong on the matter of missions

to non-Catholics. Our own Catholic people need them very badly, and there is probably no better way of reaching the non-Catholics than through the living voice. These missions also become the occasion, probably the best possible occasion, for the distribution of literature.

“If this work is ever to be done effectually, I am convinced it must be taken up in earnest by the Religious Orders. Diocesan Apostolates can do it only on a limited scale. I do not know how we are ever going to get the missionaries of the Religious Orders trained for the work. Perhaps we could through such a school of Apologetics at the University. Few non-Catholic missions given by the Religious Orders have been a success—this owing to lack of proper training. Many of them have been a most dismal failure, giving the entire movement a bad repute. Most Diocesan Apostolates have been quite successful.”

MOST REV. R. O. GEROW, D. D.

Most Rev. R. O. Gerow, D.D., the Bishop of Natchez, Mississippi, member of Bishop Noll's Committee, reported his recommendations on that particular phase of Popular Apologetics which relates to the spread of

Catholic truth among non-Catholics. The Bishop declares that he has in mind principally the southern field of our country, and more particularly his own state, where the people are not only strongly Protestant, but densely ignorant of the Catholic religion. The Bishop, observing the interest which non-Catholics of the south have taken in the Catholic Hour, the Golden Hour, and other radio Broadcasts, believes that the spoken word carried directly to the homes of the people by radio is a very important medium of Apologetics. In the south, the Bishop contends, it is not difficult to induce non-Catholics to attend services in a Catholic church on the occasion of Missions. On the other hand, they rather fear to attend the Catholic church unaccompanied by Catholic friends. He says:

“We have in this Diocese recently availed ourselves of the N. C. C. W. organization to form committees of ladies in each parish to serve to develop the habit on the part of the Catholic ladies to invite non-Catholics to our churches and to accompany them. Unfortunately we have not yet organized the men along these lines.”

The Bishop does not favor the non-Catholic missions unless conducted in the most

prudent manner, because Protestants, who are in such large majority, are placed on the defensive and often stir up trouble after the Catholic missionary will have departed. He believes the same results can be obtained by the use of the Question Box for the benefit of Protestants who attend the Catholic Mission.

Referring to the "printed word," the Bishop says:

"In this diocese we are at present in process of inaugurating a movement to disseminate Catholic papers and pamphlets not only among our Catholic families, but among non-Catholics." The medium selected for the instruction of non-Catholics is the month-end edition of OUR SUNDAY VISITOR. This edition is intended primarily for non-Catholics, and strives, without being offensive, to treat some point of Catholic teaching or practice thoroughly. While it answers not only the stock objections which Protestants have against the Catholic Church, it seeks to interpret current events as they relate to the Catholic Church in some way or other.

The women's organization in Mississippi has as its slogan: "Every Catholic lady working for the Church." They have

charge of the pamphlet rack in the church vestibule, and seek to keep it filled with attractive and live literature. The same organization remains Catholic papers and pamphlets to a select list of non-Catholics.

While this is being done the Bishop insists that it is important that the Catholic laity be stimulated to inform themselves sufficiently to be missionaries in behalf of their religion among the mass of Protestants with whom they have close contacts.

MOST REV. JOHN T. McNICHOLAS

The Most Rev. John T. McNicholas, D. D., Archbishop of Cincinnati, who has been probably more interested than any other in an *Institute* of Apologetics, and, therefore, also in a *Popular* Apologetic movement, presented his observations in a letter to Bishop Noll, who, in turn, takes pleasure in submitting them to the reader of this brochure.

POPULAR APOLOGETICS

I. DEFINITION AND AIM OF POPULAR APOLOGETICS

Popular Apologetics is the art of turning into suitable form and simple expression the truths of Catholic Faith, in order that the average man may easily understand these truths and be able to defend Catholic principles against prejudice and misunderstanding, doubt and attack.

Popular apologetics differs considerably from *the science of apologetics* taught in our seminaries and which may be defined as the scientific defense of the foundations and sources of faith by appeal to reason and history.⁽¹⁾ Its main headings are: Religion, Revelation and Christianity. The science of apologetics demonstrates

(1) Bellwald defines apologetics as "the systematized presentation of the credentials of historical Christianity, which establish its divine origin, its absolute rule and authority, and its historic embodiment in the true Church, which it must demonstrate to have been established by Christ as the one final, visible, obligatory, and divinely appointed authorities. Apologetics rests on natural theology as its basis, leads up to faith as its objective, and supports dogmatic and moral theology as its superstructure." (U. K. vol. i, col. 1047 supra).

the existence and truthfulness (veracity) of God, religion, the fact of divine revelation and its conservation in the Church. At times this science is regarded as synonymous with fundamental theology which adds to the above study of the constitution of the Church and of the sources of revelation. Because of its great scope, the treatise on God is usually accorded special treatment as a distinct division of special dogmatic Theology.⁽²⁾ Popular apologetics presupposes scientific apologetics and aims to take the truths expounded and defended in the latter science, and by divesting them of their technical formulation, to restate them in language at once accurate and easily understood. But it does not rest here. Popular apologetics includes not only the preambles of apologetics, but also "apologies" or defenses of dogmatic truths taken severally, especially of those doctrines which are either questioned more frequently or lie more open to attack and misunderstanding. Although popular apologetics devotes particular attention to the foundations of faith, it also furnishes the layman with simple explanations and

(2) See, e. g., *The New Catholic Dictionary*, art. *Fundamental Theology*, pp. 386-387.

proofs of dogmatic truths taken singly. Every Catholic is more thoroughly convinced after his enlightened intellect has examined and seen how reasonable and strong are the motives for the faith that is in him, and how necessary are the fundamental principles upon which that faith rests. Nor is popular apologetics satisfied with this one excellent result of conserving the faith, but it equips Catholics to defend the truths of divine revelation when attacked from without, and to explain the dogmas of faith to the man not of the fold, who comes in quest of truth and honestly asks whether and where it may be found. Popular apologetics is defense, too, against every attack, but not merely defense, since it aims to convince others of the truth of Catholic Christianity, and therefore purposes the spread of the faith.

2. WHAT IS REQUIRED OF POPULAR APOLOGISTS AND APOLOGIES?

- a) If popular apologetics is to accomplish its aims, and not defeat its own purpose *it must be correct in its every statement.* Inaccuracy and misstatement would spread uncertainty and error instead of truth. Especially in

controversy and polemic is the danger of overstatement or understatement ever present. Therefore the man who popularizes doctrines of faith must be thoroughly grounded in all theology, but especially in dogma and moral. At the very least, fitness for his task presupposes that he has made a very thorough (seminary) course of dogmatic and moral theology. He would do well by way of review to reread English translations of approved theological works,⁽¹⁾ and have frequent recourse to the English translation of Saint Thomas.

- b) Due to the nature of many modern errors and the widespread and popular diffusion of false philosophical systems and notions, the popular apologist must be well grounded in Catholic philosophy.
- c) Without robbing truth of its accurate statement, the writer of popular apologetical literature, must be able to divest truths of faith of all phraseology that is purely technical, and make these

(1) E. g., Devivier-Sasia, Schanz, Pohle-Preuss, Hettinger. See Walshe who wrote in English.

truths readily understandable, by means of clear and simple explanations and illustrations whenever it would be inadvisable to avoid technical terms. This is a task for a man: 1) who has a very good command of the vernacular; 2) who can speak or write correct, idiomatic English, yet of such a simple quality, that the ordinary man can relish it; 3) who knows how to present, explain and prove a truth to the inquirer ignorant of a subject; and 4) who has the knack or skill of employing the foregoing when imparting knowledge.

- d) The practical or popular apologetical writer need not carry out the entire process as outlined under a, b, and c. University and seminary professors might be asked to prepare special studies, both complete and thorough, of single Catholic doctrines and to cast these into scientific form. These studies would then serve as the ready source upon which the popular apologist would draw. The latter would turn them into easily understood articles for newspapers, weekly and monthly reviews, into magazine feature articles on religious topics; into replies to secular

newspapers which due to ignorance or bias, misstate or misinterpret the Catholic position or teaching; into pamphlets intended for general distribution; into apologetic sermons or instructions for special occasions, for schools, high schools and colleges, for missions to Non-Catholics, question-box answers, inquiry and convert classes, for sodality study clubs, "Catholic Evidence Guilds", and even into handbooks and text books of the Catholic Religion; not to mention the service they would render in drawing maps, charts and sketches or pictures which are often helpful auxiliaries to the teacher of religious doctrine and practice.

- e) The writer of popular apologetics must be of a clear, quick and keen mind, for he must be able to explain and prove, to persuade and convince, not with violence and temper, but in unfeigned and all-embracing charity. He should know how to stimulate and hold interest in the less willing, the ignorant, the misguided and perplexed; how to conciliate, how to draw on, how to win over the reader whose judgment is opposed to the truth, or partial to error. All

this he must be able to do without sacrificing one iota of truth or compromising one commandment of the law. He must never be a partisan, but always the spokesman of the truth.

- f) He must understand the modern world of thought, especially of religious and philosophical thought. He must be able to enter into the minds of the persons he is attempting to help. He must be conversant with the errors and vagaries of the day, with the position taken by modern liberal Protestant, skeptic or agnostic.
- g) Because of the constantly shifting character of the attacks made upon the faith, the popular apologist will have to supply ever new and freshly written works on his subject. If it be asked whether any special topics need popular apologetical treatment today, among others there might be mentioned: 1) Certitude; 2) Religion and Science (not in general alone; but religion as it affects particular sciences and scientific theories); 3) Comparative Studies of Religion as these refer to particular Catholic doctrines; 4) the Basis of Morality; 5) the Ethics that

will help to correct the particular vices rampant today.⁽¹⁾

3. WHO IS TO USE THIS POPULAR APOLOGETIC LITERATURE?

In the first place every priest ought to be able to use this literature intelligently and effectively whenever the occasion presents itself. Secondly, it might be well to train one or several priests in each diocese or even in every larger city in popular apologetics. Such a priest would build up a library of these popular works, index his library thoroughly and cross-index it exhaustively after classifying it exactly. He would draw up lists of this literature in which he would offer brief reviews and suggestions as to the use of special works. He would write reviews of new works as they appear, supply information to inquirers among both priests and laymen, train

(1) It is of course quite plain that the Bible, Liturgy, History, Science, etc., Politics, Sociology, Economics, Education and the like must be given popular apologetic treatment. The Catholic viewpoint must be presented and explained and then demonstrated.

There is a good and quite informative article on *Apologetics* (not popular apologetics) written by Augustine N. Bellwald, S. M., S. T. D., in *Universal Knowledge*, vol. 1, coll. 1045-1063.

religious and secular teachers to carry on popular apologetic courses where these may be especially needed (e. g., among workers exposed to socialistic and communistic agitators; in rural districts where Catholicism is poorly represented). He would attend to the proper distribution of this literature either immediately or by the hands of lay auxiliaries. He would be a bureau of information for all seekers of the truth. If occasion offered, he himself would instruct prospective converts. If it were deemed advisable this priest could conduct, once or twice a week, classes, or teacher-seminars, of popular apologetics. During the year immediately following upon their ordination, priests could be required to attend these courses in order to fit themselves better for the various kinds of practical work which the parish priest is called upon to do. Such a priest could be made a Diocesan Official like Superintendent of Schools, or Director of Charities. It seems very important that priests of a Diocese realize that they have an Official to whom they can go, who has the approval of the Ordinary, who will help them in stating the position of the Catholic Church, who will direct them in their

reading, etc., who from time to time, **will** have conferences with all the young priests, especially who are interested in convert work.

