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The Catholic Evidence Guild
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NATIONAL CATHOLIC WELFARE CONFERENCE
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CATHOLIC EVIDENCE

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The CATHOLIC EVIDENCE GUILD

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CONTAINING PRACTICAL RECOMMEN-
DATIONS FOR THE ORGANIZATION
OF A CATHOLIC EVIDENCE GUILD
AND A SELECTED BIBLIOGRAPHY.



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FOREWORD

“ . . . ‘The confirmed’ . . . St. Thomas says in his *Summa Theologica*, ‘accepts the power or office of openly acknowledging in words his faith in Christ, as it were ex officio.’ In these precise, exact words of the Saint we have a chief duty of the confirmed. They express simply also the aim of a particular form of Catholic Action long existent in Great Britain and elsewhere and now spreading among the Catholic laity of America . . . known as the Catholic Evidence Guild movement.

“To whom much is given in faith, from him much shall be expected. Surely the terrifying condemnation pronounced by Our Divine Lord upon the man who buried his talent must strike particularly the Catholic layman who has, up to the present, felt that his obligation is complete with the tossing of a coin in the collection. There never has been, in the dogmatic teaching or in the practice of the Catholic Church, anywhere the slightest justification for such inaction. As life is profound inner activity, so inaction is death of the spirit as well as of the body.”

(From a radio address delivered in the C. B. S. Church of the Air on May 20, 1934, by Rev. Dr. Charles A. Hart, Moderator of the Washington Catholic Evidence Guild.)

The Catholic Evidence Guild

I. ORIGIN

THE conversion of England had long been the hope of fervent English Catholics; but so long had the mass of Englishmen been steeped in the Protestant tradition, so deep-set had become their conscious and even unconscious antipathy for the "Italian mission," as they called the Church, that the ordinary means of approach to them had become largely ineffective. They would not read a Catholic book or periodical; they would not attend a Catholic Church or even a Catholic lecture; and above all, they would not consult a Catholic priest. How, then, could they be reached?

It was in an effort to provide an answer to this question that the Catholic Evidence Guild was founded, at a meeting held on April 24, 1918, in the Westminster Cathedral Hall in London. It was felt that if Protestants would not come to Catholics, then the only thing left for Catholics to do was to go to Protestants. So the Guild was formed for the purpose of putting Catholic laymen and laywomen out into the parks and onto the streets to teach Catholicism to "the man in the street." It was felt that the organization should be predominantly lay for two reasons: first, that priests would not be as likely to receive a sympathetic hearing in such forums, at least not until the ground had been broken by laymen and laywomen; and second, that the clergy were already greatly overworked and could not spare from their pastoral duties the time necessary for such work. And it was further felt that there was no sufficient reason why that great reser-

voir of energy latent in the laity should not now be more fully utilized.

Nor was it considered presumptuous and improper for the laity to undertake such a task. Down to the time of the Reformation, the place of the layman in the Church was well established and universally acknowledged—and it was a most important place. The “holy priesthood” of the laity spoken of by St. Peter was an accepted fact. But since the Catholic position was based on a reasoned philosophy, there was little danger of confusing this priesthood with the sacrificial priesthood. All priests acknowledged that the layman was in a real sense a “priest,” and that he partook of the obligation imposed by Christ to go and “teach . . . all nations . . . teaching them to observe all things whatsoever I have commanded you.” But by the same token, all laymen were willing and even eager to admit that all priests of the sacrificial priesthood partook of a higher and nobler office. The two priesthoods stood side by side and were parts of an organic whole—the Mystical Body of Christ.

Then came Luther and the other reformers, so-called, with their denial of the sacrificial priesthood. All men are priests, they said, with no distinction between them. This heretical teaching struck at the hierarchical order of the Church, and would have eliminated the very core of Catholicism: the Mass. Catholic apologists, sensing this crucial danger, rose against the false doctrine *en masse*. But in trying to balance its falsity, it was natural for them to emphasize the sacrificial priesthood at the expense of the priesthood of the laity—to stress that which their opponents denied and to neglect that which they admitted—and as a consequence, over a considerable

period of time, the latter was gradually forced out of the consciousness of the people. Indeed, it came to be regarded eventually as almost a piece of Protestant heresy.

Laymen began to think that the real work of the Church, so far as it affected the communion of Saints, reposed solely in the hands of the clergy—that their obligation was quite discharged if they attended to their prayers, the Mass, and the Sacraments, with perhaps a modicum of charity thrown in for good measure. Their only duty, they thought, was to look after their own souls. The layman became, as it were, a sort of spiritual sponge, soaking in the fruits of the priest's work, but seldom participating in it. His motto was, "Let Father George do it."

The Catholic Evidence Guild was founded on the contrary and traditional philosophy. Of course, the permission of Cardinal Bourne, Archbishop of Westminster, was first obtained. But even historically, had not St. Paul associated laymen with himself in his labors for the spread of the Gospel? And had not Pope Leo XIII written as follows: "Those on whom God has bestowed the gifts of mind with the strong wish of rendering themselves useful. . . . These, so often as circumstances demand, may take upon themselves, not indeed the office of pastor, but the task of communicating to others what they themselves have received, becoming, as it were, living echoes of their masters in the Faith. Such cooperation on the part of the laity has seemed to the Fathers of the Vatican Council so opportune and fruitful of good that they thought well to invite it—in propagating Christian truth and warding off errors, the zeal of the laity should, as far as possible, be brought actively into play" (*Sapien-*

tiae Christianae). After the Guild once got under way many other arguments against the objections of presumption and impropriety came to hand, as when, in 1921, His Eminence Cardinal Bourne, conferred on the licensed speakers the canonical status of Diocesan Catechists. And there have been the ever-increasing appeals of our present Holy Father for more and more Catholic Action—the “participation of the laity in the apostolate of the hierarchy” (*Letter to Cardinal Bertram*). And this “Pope of Catholic Action” has further expressly favored the Guild by showering upon it many indulgences.

However, the C. E. G. was not first in the field in street-speaking, even in its own place and period. For many years the Guild of Ransom (for “ransoming” England from heresy) had corporately engaged in park preaching, and the Barrow Brigade (so-called because wheelbarrows full of pamphlets were rolled through the streets, accompanied by the ringing of a bell; and when any bystanders could be interested, the Brigadiers stopped and spoke at length on the subjects of the pamphlets, and then distributed them) had done street corner lecturing.

These considerations, then, not only justified the formation of the C. E. G., but justified its character as a lay organization. Yet it never was *exclusively* lay. Priests were engaged to train and examine the guildsmen, and even to speak on the streets themselves; and this practice has been uninterruptedly followed. Once the laymen had built up regular audiences, it was found that priests were as effective as they, and oftentimes more so; and of course always better equipped.

The Westminster Guild opened its first outdoor pitch in Hyde Park, London, on August 4, 1918.

II. METHODS

FROM the inception of the C. E. G. it was seen that the primary requisite for such work was adequate training—for it would certainly have been most rash to set ordinary, untrained laymen at the task of teaching the doctrines and practices of the Church. For such a delicate task not only knowledge, but special knowledge, was demanded. Therefore soon after the foundation of the Guild, efforts were made to formulate a method of training and to erect sufficient safeguards against ignorance and ineptitude on the platform. This system has been improved from time to time, and is now briefly as follows (this and other descriptions of actual C. E. G. work hereafter refer especially to the pioneer Westminster guild in London; some other guilds have had to introduce certain modifications, according to local conditions, paucity of members, etc.):

The new guildsman enrolls in a study class (called the junior class) meetings of which are held each Tuesday evening, where a course of lectures is given by a priest or a *Senior Speaker*. This course is outlined in *Catholic Evidence Training Outlines*. After the lecturer has given his talk (c. 30 min.), he interrogates the members of the class thereon (c. 15 min.). Then the members question him (c. 15 min.). Finally the lecturer calls on various members to discuss, for a few minutes each, the same subject (c. 30 min.) which concludes the formal meeting.

This junior course takes about six months, after which the guildsman enrolls for the senior course, the procedure of which is roughly the same save that the subjects

studied are more difficult. It takes about two and one-half years. A good guildsman takes each course several times over.

At the same time that the guildsman is following the junior course, he is studying privately on a given subject, as "The Church and the Bible," "Apostolicity," "Infallibility," "Purgatory," etc. When he feels that he has this subject adequately in hand, he prepares a talk on it. Then he presents himself at a different meeting held regularly on Friday. There he delivers his talk, and answers all questions within the limits of his subject which may be addressed to him by the other members, who heckle and interrogate him freely and fiercely. Thereafter a priest or some *Senior Speaker* criticizes the talk and the answers, pointing out especially any deviations from orthodoxy, and offering suggestions for improvement. A speaker usually has to re-work and re-deliver his talk several times over before it becomes acceptable. When it is finally approved, however, he is referred to an examining board, consisting usually of one or more priests, and one *Senior Speaker* (the "Devil's Advocate"). If he passes his examination he is given a limited license—that is, one permitting him to talk on that one subject and none other—and he is ready to go on the platform. He is now a *Junior Speaker*.

Pitches (regular outdoor meeting places) are established at advantageous points throughout the city; in London, notably, at Hyde Park. To one of these the newly licensed speaker goes at an appointed time and gives his talk, after which he invites questions. He must confine not only his talk to the subject on which he has been licensed, but also his answers to questions. If a

question be asked outside these limits, he must say that a later speaker will answer it, and pass it by. No *Junior Speaker*, however, is permitted to talk at any time or on any subject unless there be a *Chairman* with him.

A *Chairman* is usually one who has been through the junior course twice and the senior course at least once, and who holds, in addition, at least three or four limited licenses; he must further have shown ability to handle a crowd, to conduct a meeting, and to answer general questions. These requisites satisfied, he is granted a *Chairman's* license. The duties of the *Chairman* are to keep the crowd in hand, to see that the *Junior Speaker* voices no heresy, to take him down from the platform if he threatens to, and to answer those questions which are either outside the range of the *Junior Speaker's* subject, or which the latter cannot handle. He is not, of course, to give any answers unless he is sure of them; if he is at all uncertain, he must say that he cannot answer the question then, but that he will be glad either to bring the answer to the next meeting or to mail it to his interrogator. The *Chairman* also gives a talk at each meeting on one or more of the subjects in which he has been licensed.

III. SPIRITUAL LIFE

A RELIGIOUS atmosphere and spiritual works are necessary to the success of the guild. Each speakers' platform has above it a Crucifix; all meetings are opened and closed with prayer, and one is said at about the middle of the meeting. On Good Friday, Stations of the Cross are made in Hyde Park—a guildsman standing on one platform and holding the stations aloft, successively, while a

priest stands on another platform and recites the meditations and prayers. The crowds for this service vary from 2,000 to 6,000.

Individual spiritual works are also done thoroughly. Daily Mass and Communion are urged; a sort of modified or shortened retreat is made each month; twice a year longer retreats are held for as long as five days; and what is most impressive of all, perhaps, for each hour of speaking done by a guild, an hour is spent in adoration before the Blessed Sacrament.

IV. GROWTH

ALTHOUGH the C. E. G. is only about 17 years old, it has seen the movement stemming from it grow prodigiously. The Westminster Guild started with about six active speakers; now there are over 150, who do about 4,000 hours of street speaking per year (which means also, it should be noted, about 4,000 hours of adoration before the Blessed Sacrament). In addition, other guilds have sprung up throughout England to the number of about 50. Altogether there are, in England, over 600 licensed guildsmen, about two-thirds of whom are men, about one-third women. A guild was formed some years ago in Holland; another in Australia; one about four years ago in that stronghold of Calvinism, Scotland; and one, within the past year, in India. Those which have been organized in this country will be treated later.

In Hyde Park alone, there is a meeting every day of the week. On week-days it runs continuously from 7 p. m. to 10 p. m.; on Sundays from 11 in the morning to 10 at night. At another pitch in London (Tower Hill),

meetings are held regularly during lunch hour, most of the speakers having to sacrifice their lunches for the purpose.

V. FRUITS

WHILE the C. E. G. does not precisely seek conversions—since it aims at sowing the seed, the harvest to be left largely to others—it is nevertheless most gratifying to note that many have been effected. Several of these conversions were of the paid hecklers themselves—for the P. A. (Protestant Alliance) actually *pays* men to heckle the Guild speakers. Other conversions of which the Guild has knowledge run into the hundreds, though there is usually no way of learning of them save by chance through the priests who give the instructions, friends of the converts, occasionally the converts themselves, etc. And in addition to these conversions, well over a thousand, perhaps several thousands, of lapsed Catholics have been brought back to the Faith. But the outstanding result, and the one primarily sought, is neither of these. It is the knowledge of Catholicism that is gradually being instilled into the non-Catholic mind. This can be observed, it is said, in the way questioning changes at a given pitch. Whereas at first the most frequent inquiries dealt with Maria Monk and Pope Joan and other such absurdities, the crowds now ask more sensible questions about fundamental Catholic doctrine. And at the lunch-hour meeting at the Tower Hill pitch the crowd has learned so much of Catholic teaching that a *Junior Speaker* cannot be permitted to talk there; for, amazingly enough, the crowd knows more Catholic doctrine than most of the *Junior Speakers* themselves.

VI. IN THE SCHOOLS

LATE in 1922 the first school guild was established at Stonyhurst, England. Later guilds were formed at Beaumont, at Preston Catholic College, and at Wimbledon. They have more than justified themselves, not only by putting good speakers on the platform at their own pitches and at those of other guilds, but very strikingly by arousing in the students a keen and lively interest in what had formerly been a somewhat moribund course of study: Apologetics.

But in addition to the establishment of these extra-curricular guilds, the guild method of training has also been employed to good effect in the religion courses of several of the schools. Mr. F. J. Sheed (one of the outstanding figures in the international Guild movement) has suggested the following adaptation of this method to the needs of the schools:

“1. Protestant and atheist heckling by the teacher, who heckles sometimes as an enemy, sometimes as an inquirer.

“2. Lecturettes by members of the class, explaining points of Catholic doctrine, as if to non-Catholics.

“3. Heckling, by all the members of the class, of the boy or girl that gives the lecturette.”

“The advantages of this system as a method of teaching,” he goes on to say, “are fairly obvious. First, there is no way of getting to understand an idea quite so well as expounding it except defending it. . . .

“Again, the system gets them accustomed to those objections against the Church of which they are certain to

hear so much in the rest of their lives; and ensures that they shall hear the answer along with the objection, instead of hearing only the objection. . . .

“A third advantage . . . is the work they can do among non-Catholics by knowing the answers to such questions as may be asked—and the benefit to themselves of not having constantly to confess ignorance.”

That the C. E. G. has a useful place to fill in the schools there can be little doubt. Cardinal Bourne has spoken of it as follows: “The introduction of the Guild into schools is one of the most significant events in the history of a society whose foundations and whose subsequent work is one of the features in the history of the Catholic Church in modern times. . . . I rely on the Catholic schools to do their share.”

VII. IN AMERICA

(1) *In Boston*

THE group in Boston do not bear the name Catholic Evidence Guild—but they do quite the same kind of work. They retained their name Catholic Truth Guild for many years for the very good reason that that was the name adopted at its founding—and it was founded *before* even the Westminster Evidence Guild. Lately, however, they have changed the name to Catholic Campaigners for Christ, following the fashion set by their co-founder, David Goldstein.

Late in 1916 the two noted converts from Socialism, Mrs. Martha Moore Avery and Mr. Goldstein, conceived the idea of expounding Catholic doctrine from an outdoor public platform. Both had been, during their Socialist

careers, most effective "soap-box" orators; and they had harangued outdoor audiences throughout a great part of the New England States. As early as 1903, having become dissatisfied with the Socialist philosophy, they had several times set forth Pope Leo XIII's teaching on Socialism as embodied in his encyclical *Rerum Novarum*. They had at that time no thought of entering the Catholic Church. Upon their conversion to the Church, however, they felt under the obligation of undoing some of the harm they had done as Socialist agitators, so they retraced their steps and retracted their prior Socialist statements. This tour of retraction was really the seed which germinated the Truth Guild.

Having determined to become positive Catholic "agitators," the two revolutionary-minded converts decided merely to change their tour of apology to a tour of apologetics, to which proposal His Eminence William Cardinal O'Connell, Archbishop of Boston, lent ready support. The ingenious plan of using a portable platform having occurred to them, they arranged for the construction of an autovan which would provide transportation as well as a rostrum. Feeling the need for some kind of organization, Mrs. Avery and Mr. Goldstein, together with a few of their interested friends, constituted themselves the "Catholic Truth Guild," of which Mrs. Avery was immediately elected president and Mr. Goldstein secretary.

The autovan was completed in June of 1917, and on July 1 it was blessed, at a public ceremony in front of the Cathedral of the Holy Cross, by Cardinal O'Connell. His Eminence said on that occasion: "We gladly bless this holy project; this car will bring glory to God and truth to men."

On July 4 there was held on historic Boston Common the first open-air meeting, attended by hundreds of listeners, of all faiths and of none. In the next 90 days 80 such meetings were held in various cities and towns of Massachusetts and Rhode Island. At the end of that time Mr. Goldstein, with an assistant, Arthur B. Corbett, set out on a cross-country tour all the way to San Francisco. Here their work was so successful that they were presented, by the Catholics of the city, with an expensive automobile to take the place of their worn and dilapidated autovan. Meetings were held up and down the west coast as well as all along the way back to Boston, in every place where diocesan permission could be obtained.

Meanwhile Mrs. Avery, and the other members of the Guild who remained in Boston, continued to hold public meetings in and around Boston. And after 18 years these meetings are still being held on the mall of Boston Common, weather permitting, and sometimes in nearby towns.

At the death of Mrs. Avery five years ago, Mr. Goldstein began another tour which he has just completed (1935) and which took him into most of the states of the union. Together with his assistant—who was, until the conclusion of this tour, Theodore H. Dorsey, a former student for the Episcopal ministry—he held on an average of 25 meetings a month. Mr. Dorsey is now making preparations for an independent tour of his own. In place of the autovan Mr. Goldstein now has a touring car of modern design, attractively painted in the papal colors, and equipped with a substantial rostrum (built into the tonneau), microphones, lights, and a hoist crucifix and flag.

The general plan of the public Truth Guild meetings is somewhat similar to that followed by the Evidence Guild. However no member other than Mr. Goldstein, answers questions; and his customary manner of taking questions has been either verbally, in writing, or indirectly through Mr. Dorsey, who circulated among the listeners for that purpose.

The mall speakers have instruction classes somewhat similar to those of the Evidence Guild, and are carefully trained in Catholic apologetics by Rev. Dr. Patrick J. Waters, formerly Professor of Dogmatic Theology at St. John's Seminary.

Mr. Goldstein claims that about 250 conversions have resulted from the tour just concluded. And in addition to this extraordinary fruitage, the labors of himself and his associates, both on the road and in Boston, have unquestionably paved the way for the movement of open-air speaking which is now spreading throughout the country. This latter result has also been hastened by the printed word, liberal use of which has been made by Mr. Goldstein and Mr. Dorsey, and by William E. Kerrish, vice president of the Truth Guild. It is interesting to note that Mr. Kerrish is also a convert.

The Boston speakers held two-hour public meetings each Sunday afternoon during the summer of 1935, from early May to September 8, when the season was closed. There are eight authorized speakers, one of whom, Mr. Kerrish, now entertains questions.

The address is: Catholic Campaigners for Christ, 5 Park Street, Brookline, Mass. Mr. Goldstein may be reached by writing to him at 62 Essex Street, Boston, Mass.

(2) *In Baltimore*

A Guild was organized in Baltimore, Md., in October, 1931, under the leadership of Rev. Dr. John J. Russell, the present moderator. One meeting is held each week, which is in effect a combination of the *Tuesday* and *Friday* meetings described in the second section of this paper; i. e., one hour is devoted to a lecture by a priest, based largely on *Catholic Evidence Training Outlines*, and the other to practice talks by the members of the class. Both the lecture and the practice talks are followed by questions.

In June, 1932, Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore, granted permission to the Guild to address indoor meetings. Accordingly arrangements were made for weekly pitches at the City Hospital, the jail, and the penitentiary. These institutional pitches, which have been maintained up to the present time, afforded a controlled audience of over 1,200 people each week and gave the beginners valuable experience in the difficult art of explaining dogmas and practices in the simplest terms.

These talks, although no interruptions or questions were permitted, were nevertheless addressed to a real audience, and consequently served to bridge the gap between the classroom speeches, addressed to *imaginary* non-Catholics, and the real thing on the street corner platform.

A series of weekly radio programs was inaugurated September 12, 1932. The Most Reverend John M. McNamara, V.G., Auxiliary Bishop of Baltimore, introduced the Guild to the radio audience by stating that it was an

answer to the Holy Father's call for Catholic Action. He stressed the need in the world for a knowledge of God and His laws and declared that if the Guild succeeded in turning the minds of only a few persons toward God it would have accomplished a worth-while task. "The reason for this movement," he said, "may be found in the commandment 'Thou shalt love thy neighbor as thyself.' To love is to give, to share with others that especially which we consider of value; and because the members of the Evidence Guild love their fellow men they wish to share with them the truth which has been a light to their feet and a comfort to their souls."

This series of radio talks ran for over fourteen months without interruption and has since been followed at intervals by occasional addresses whenever there was an opportunity.

The program always consists of the opening hymn, "Come Holy Ghost," which is followed by a 20-minute talk on a Catholic doctrine or practice calculated to interest a radio audience, particularly, of course, those who are not Catholics. The talk is followed by a brief announcement of Guild activities and the next week's subject. Then questions are answered up to three minutes before "signing off" time, when the program is brought to a close with Catholic music appropriate to the subject or the season. The manuscripts of the Guild's radio talks are always subject to the approval of the moderator.

The way was opened for street teaching in Baltimore by David Goldstein and Theodore Dorsey, who gave a series of nine outdoor addresses in various parts of the city as a part of their national tour in the fall of 1932.

However, it was on October 29 of that year that the first real Evidence Guild pitch in Baltimore was opened at the Washington Monument. Archbishop Curley had already authorized a board of clerical examiners to issue licenses, upon examination, for outdoor speaking; and two members of the Baltimore Guild had earned such licenses. They were George Renehan and Frank Brady. All was set then for the first outdoor meeting. The principal speaker was F. J. Sheed, former Master of the Westminster Guild, who introduced Mr. Renehan and Mr. Brady.

That evening a meeting was also conducted at Hollins Market, at Hollins Street and Carrollton Avenue, where, with the exception of the coldest winter months, meetings have been held every Saturday night since. As the number of licensed speakers increased a Sunday afternoon pitch was opened at Patterson Park. During the winter months indoor meetings were conducted every Sunday at the Catholic Daughters' Home and at the Catholic Community House. Last year a new pitch was opened on the Mall in Druid Hill Park, and another feature added to the activities of the Guild: the maintenance of a question and answer department in the *Baltimore Catholic Review*. The questions are those asked at the outdoor meetings and the answers substantially those given at the time. This year a new pitch was established at Pimlico, and another near old St. Mary's Seminary (Paca Street).

On the recommendation of Rev. Dr. John F. Fenlon, S.S., President of St. Mary's Seminary, a number of seminarians have interested themselves in the work of the

Guild and have given talks at both the outdoor and indoor meetings.

Since the truly Catholic devotion of the Way of the Cross affords an excellent opportunity of setting forth in an uncontroversial and acceptable way the doctrines of the divinity of Christ, His atonement for sin, and the devotion of Mary, His Mother, it was thought that public presentation of the Stations by various local priests would interest and enlighten the non-Catholics in the audience. *The Voice*, of St. Mary's Seminary, April, 1933, describes the first venture of this kind as follows: "Every Sunday afternoon during Lent, the Stations of the Cross are conducted at Patterson Park in a successful and interesting way. When the weather is inclement, the services are held within an enclosed pavilion; otherwise they are held out-of-doors. A speaker's stand is placed in the centre of the congregation and as the priest gives the meditation for each Station, a representation of that Station is placed in full view of those present.

"After each Station, the congregation, headed by a group of seminarians from Roland Park, sing in English a verse of the 'Stabat Mater.' At the close of the services the hymn 'Holy God' is sung by all. The fervor and piety of the congregation . . . is . . . inspiring. Catholics and non-Catholics alike listen with great devotion to the meditation. The recitations of the prayers after each Station and the singing of the 'Stabat Mater' is most edifying. . . . On some Sundays over three thousand persons are present and even on those days when threatening clouds are in the sky, the attendance numbers over a thousand. The meditations have been carefully prepared

and are well delivered by priests from neighboring parishes."

The Sunday Lenten Stations have now been given for three seasons in the park and on the past three Good Friday afternoons on the City Hall Plaza.

Realizing that success depends entirely upon the grace of God, the Guild has adopted a few simple spiritual practices. On the first Friday of each month the members receive Holy Communion in a body for the Guild intention, and each month the moderator holds a spiritual conference, in place of the doctrinal lecture which is now usually delivered by one of the *Senior Speakers*. Record is kept of spiritual works offered for the Guild and members are expected to spend as much time before the Blessed Sacrament as in public speaking. At the pitch Guildsmen take turns in saying the rosary privately, that some seed of doctrine may fall upon good ground.

During the 1934 season over 600 public talks were given by the Guild. There are many additional places both on street corners and in the parks, according to Dr. Russell, where audiences could be found were there a sufficient number of trained speakers to address them.

During the 1935 season, which had not closed at this writing, four outdoor meetings of two to three and one-half hours duration were held each week, and indoor meetings were held each Sunday in St. Ambrose Auditorium, and at the jail and City Hospital. A fifteen-minute weekly broadcast has also been conducted over station WCAO.

There are now 25 licensed speakers and 12 candidates. The address of the Baltimore Guild is: Catholic Evi-

dence Guild of Baltimore, 31 N. Fulton Ave., Baltimore, Md.

(3) In Washington

Inspired by the remarkably successful street apostolate of David Goldstein in the United States, and of the Catholic Evidence Guild in England, a group of ten laymen and laywomen, assembled by the Rev. Dr. Charles A. Hart and the Rev. Paul Ward, C.S.P., on December 16, 1931, determined to organize a Catholic Evidence Guild in Washington, D. C. Weekly meetings lasting approximately two hours, and devoted to a thorough and systematic instruction in the Faith, and to practice talks, were begun on January 6, 1932. These talks, fashioned to meet the understanding and religious needs of the average non-Catholic, were carefully prepared by the members and presented to the rest of the Guild for impartial criticism, both destructive and constructive. The speaker was expected to know his subject to the extent of being able to meet any relevant question or objection.

The sole objective of the Guild was street and park speaking. However, after these meetings had been in progress for some time, permission was obtained from Archbishop Curley to speak in jails, hospitals, charity homes for the unemployed, over the radio in a specially prepared weekly program, and finally at a practice pitch on the campus of the Catholic University of America. This preparatory labor continued only until such time as, in the opinion of the Moderator, Dr. Hart, the Guild was ready for public, outdoor talks. Many of these splendid activities are still being carried on by individual mem-

bers, but they are no longer a part of the official program of the Guild.

Regular meetings were continued, and in addition to covering many of the subjects outlined in *Catholic Evidence Training Outlines*, study of *The Question Box*, by Rev. Bertrand L. Conway, C.S.P., was begun. The latter was for the purpose of providing a temporary basis for the issuance of *Chairman's* licenses.

Early in the fall of 1932 the Guild arranged a series of outdoor meetings, in and about Washington, for David Goldstein and Theodore Dorsey. This was the first opportunity for most of the Guild members to witness an open-air lay speaker in action.

On October 7, 1932, four of the members—John G. Bowen, John J. O'Connor, Edward J. Heffron, and William McEvitt—underwent an examination on the whole of Conway's *Question Box*, as well as on one or more particular subjects, before the clerical board officially appointed for that purpose by Archbishop Curley. All of the candidates were successful, and each was issued, in addition to one or more limited licenses, entitling him to speak in public on that subject or subjects, a *Chairman's* license entitling him to *conduct* public meetings and to exercise his own discretion in answering general questions; it being stipulated, of course, that he was to respond only to those questions, the answers to which he knew with certainty. These were the first C. E. G. *Chairman's* licenses issued in this country. A short time later Mrs. Frank O'Hara became the first woman in the United States to receive a speaker's license.

On the afternoon of October 16, 1932, the first public, open-air Guild meeting was held in Franklin Park, Wash-

ington. The speakers on that occasion were John G. Bowen and John J. O'Connor. And despite a steady, sodden drizzle no less than 85 auditors stood listening to them for almost an hour.

On October 30 F. J. Sheed, former master of the world's first Evidence Guild at Westminster, spoke at the Franklin Park pitch. Both at that time and on subsequent visits to the city he has conducted classes for the Guild and has been extremely helpful in developing a local Guild technique. Mrs. Sheed, co-compiler with her husband of *Catholic Evidence Training Outlines*, has also favored the Guild on several occasions by conducting classes, offering suggestions, and speaking at the outdoor pitches.

Since that time limited licenses have been granted to six additional laymen, to seven laywomen, and to more than thirty seminarians. It is the ambition of the Guild to increase its active membership and to conduct many more pitches in various parts of the city. During the summer of 1935 five two-hour outdoor meetings have been held at the two pitches: Franklin Park and Judiciary Square.

The typical outdoor meeting usually consists of four 10 to 15 minute talks by four different speakers, each followed by 10 to 15 minutes of question taking. The questions following the first three talks are always limited to the subjects of those talks, but the last speaker, the *Chairman*, takes general questions. The average attendance at outdoor meetings is about 100.

Convinced that, after nearly two years of spade work, the ground had been sufficiently prepared for priests to speak in the parks, the Guild last year invited members of the local clergy to participate in its work. Nine of

them spoke in the park last year and were enthusiastically received by large crowds. Several others appeared this year (1935).

For every hour of speaking in the park, at least one hour must be spent in adoration before the Blessed Sacrament. In addition, the seminarians offer all their spiritual exercises and good works, one day a week, for the success of the apostolate, and the priests remember the Guild at the altar of God.

To advance still more their knowledge and spiritual development, a number of the members instituted a special Bible class, held each week during the winter, for the purpose of studying and meditating upon the life of Christ. Once a month, in a designated Church, the Guild hears Mass and receives Communion in a body. Breakfast is followed by Benediction and a short instruction by the Moderator of the Guild or some other priest.

Until last summer the Guild had little proof that it was accomplishing any positive good. It was noted, however, that many of the regular non-Catholic auditors were changing their attitudes to the Church. Some of those who were, at first, most bitter and violent, were very perceptibly assuming the attitude of the Guild speakers themselves; i. e., one of calm, courteous, rational inquiry. The fact that the speakers never lost their tempers and never, even under the most trying and harassing circumstances, indulged in offensive personal remarks; that they were obviously honest and above-board; and that they emphasized the simple rationality of the doctrines they expounded, religiously avoiding the emotional, impressed the listeners most favorably. Interest in things Catholic increased and many people who first came to a Guild

meeting or to the Stations of the Cross (sponsored by the Guild in Franklin Park on Good Friday) out of mere curiosity, returned to the park many times in order to learn more about Christ and His Church.

From its humble beginning late in 1931, the work of the Guild has grown in little more than four years to its still rather modest, yet most encouraging, proportions. Growth and interest are constant and give promise that this "participation of the laity in the apostolate of the hierarchy" may eventually result in widespread knowledge of Catholic doctrine. While teaching is the immediate objective of the Guild, it is heartening to the Guildsmen to see flowing from their efforts some of the effects for which they have hoped. Already, through the grace of God, much good will for the work has been created in the minds of the listeners, some prejudice has been broken down, several have asked for instruction in the Faith, and a goodly number of careless or lapsed Catholics have returned to the Fold. During the summer just passed, among other things, one marriage was validated through the outdoor work of the Guild, and about half a dozen people were placed under instruction. The Guild is still engaged in outdoor work and will continue as long as weather permits—at least through November.

The Guild is planning to sponsor indoor lectures by guest speakers during the coming winter. For example, it has already presented Arnold Lunn, who gave a lecture on "Science and the Supernatural," and has engaged Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, to speak on "The Truth About Mexico."

The address of the Guild is: Catholic Evidence Guild

of Washington, 1118 Sixteenth Street, N. W., Washington, D. C.

(4) In Oklahoma

The first Catholic Evidence Guild in Oklahoma was organized in Oklahoma City early in 1932 under the leadership of Rev. S. A. Leven and Rev. V. J. Reed, assistant pastors of St. Joseph's Old Cathedral. The first outdoor "stand," as the meeting place is called in Oklahoma, was established on the courthouse lawn of that city, where the first lecture was given on Monday, April 11, 1932, the day after "Other Sheep" Sunday. Weekly meetings were held at this stand until the middle of November, with four priests alternating as speakers throughout the summer and with F. J. Sheed, of the Westminster Guild, as the final speaker of the season. This work had, of course, the approval of Most Rev. Francis C. Kelley, D.D., Bishop of Oklahoma City and Tulsa.

A "Catholic Evidence Guild Class" was established immediately for the training of lay speakers. This class met once a week for a lecture on Catholic doctrine, practice talks, and a quiz period. In July, 1932, two members of the class, Harold Pierce and Paul Brown, were licensed to speak on the outdoor platform and were "lent" to a Guild which had been formed in Mangum for one month, during which they gave a total of 16 talks on the streets and in the parks of 7 towns in southwestern Oklahoma. These were the first C. E. G. licenses issued in this country.

It was only a few days after the launching of the Oklahoma City Guild that Rev. Michael Coleman, of Mangum, Okla., assisted by a Paulist Father, Rev. John McGinn,

established the Guild in that city, the center of a parish of 6,000 square miles. Three priests and the above-mentioned laymen were the speakers. These visited 10 or 12 towns in the parish regularly, establishing Guild stands in each. The outdoor work of the guild continued until the middle of September, when Father Coleman was moved from Mangum to Geary, Okla. The Mangum Guild therefore ceased to exist; but one of Father Coleman's first efforts in Geary was to take steps towards the formation of a Guild there with lay as well as clerical speakers. Unfortunately he died before the Geary Guild passed the indoor stage and since then no further Guild work has been done there.

In October, 1932, the Rev. H. J. Schafers, pastor of Cushing, Okla., located a stand in the neighboring town of Chandler and at the same time established the Cushing Evidence Guild which was to furnish lay speakers for the work in his parish. But the obstacles were too great and that Guild also fell into decline.

May 1, 1933, the third Monday after Easter and the opening day for the outdoor lectures of the Oklahoma Guilds, found only the Oklahoma City Guild and a newly established Bristow Guild in the field. The latter was organized by Father Leven, who had been appointed pastor of Bristow-Drumright in October, 1932.

In Oklahoma City the Guild maintained its regular weekly stand on the courthouse lawn throughout the summer of 1933 with three priests and one layman as the speakers. The Guild class also progressed but no further laymen were licensed that summer. By the end of the winter of 1933-1934 a number of lay speakers were ready for outdoor speaking, but as the Guild, for special

reasons, did not resume outdoor work in 1934 or 1935, none of them engaged in outdoor speaking. Classes were continued, however.

The Bristow Catholic Evidence Guild has been the most active in Oklahoma. After the opening talks on May 1, 1933, outdoor lectures were given in nine of the towns and communities in the parish at regular intervals until the end of October. Three priests and Messrs. Pierce and Brown, now seminarians, constituted the speaking force. About 140 talks were given to non-Catholic audiences before the end of the outdoor season. These were based principally on *Catholic Evidence Training Outlines*, and the Guild method of lecture and question period was followed at all times. At the close of the talks Catholic pamphlets were given to those who wished them. In this way some 5,000 pamphlets were distributed.

Towards the end of the summer of 1933 the Bristow Guild began what has been called the "Catholic Revival Movement." It was found that talks in a series lasting one or two weeks, with devotional as well as apologetical sermons, aroused more interest and generated greater enthusiasm than the same number of talks at weekly intervals. The singing of Catholic hymns at these meetings proved an added source of attraction and edification for non-Catholics. It was also discovered that these series of talks were called "Catholic Revivals" no matter how often the speakers referred to them as "Catholic Evidence Guild Lectures" or "Non-Catholic Missions." Consequently they are now advertised as such. No other term is so readily understood by the non-Catholics who form practically the entire audience at the stands, whether indoor or outdoor, which the Guild maintains. These

meetings always open with a prayer, after which the "Come Holy Ghost" is sung. The sermon and the question period follow and the meetings close with the singing of more hymns and the general recitation of the Lord's Prayer.

In some of the communities where these "Revivals" have been held it has been possible to organize choirs among the local non-Catholics. In other places Catholic singers are "imported" or the speaker does his own singing.

In 1934, on the third Monday after Easter, the Bristow Guild again resumed outdoor activities. That summer's work, ending in October, was a continuation of the work of the previous year. Seven priests and three seminarians spoke at 13 stands in the parish, more than 200 sermons were preached to non-Catholic crowds, and more than 10,000 pamphlets were distributed. The pamphlets were furnished principally by the International Catholic Truth Society of Brooklyn, N. Y. In 1935 the work was extended still further, and the first women—three students from Rosary College, River Forest, Ill.—took to the Oklahoma stands. They gave, in all, 33 talks.

During the summer of 1934 the Bristow Guild also sponsored two religious vacation schools for non-Catholics. One, for children only, was conducted by a seminarian at Terlton, Okla. Twenty children were enrolled. The other was conducted at Depew and Gypsy by two Benedictine Sisters. Sixty non-Catholic women and children followed the two weeks' course. Similar work was done during the summer of 1935. Father Leven says that these schools definitely establish the fact that there are many non-Catholics who will gladly follow up their

interest in the Catholic Church to complete conversion if only the opportunity is provided. At the time of writing (September 10, 1934) he said that the Bristow Guild had a list of 273 non-Catholic families in the parish who desired Catholic instruction. These receive a pamphlet a month from the International Catholic Truth Society and also the regular "Convert Letter" of the Society's president, Rev. Dr. Edward Lodge Curran.

Father Leven writes that lay members are the great need of the Guild in Bristow; that up to the present time most of the speakers have been either priests or seminarians; and that, inasmuch as the Bristow-Drumright parish is largely a "language" parish, this will likely remain true for some time still. The Oklahoma City Guild, he says, has the lay speakers but has thus far been unable to give them an opportunity for outdoor speaking. The other Guilds in Oklahoma have ceased to exist.

The moderator of the Bristow Guild until his recent transfer to Louvain, where he is now Vice-Rector of the American College, was Rev. S. A. Leven; the moderator of the Oklahoma City Guild is Rev. V. J. Reed, 519 N. Harvey, Oklahoma City, Okla.

(5) In Detroit

An aroused interest in Catholic press promotion and outdoor missionary effort supplied the urge which resulted in the formation of an Evidence Guild in Detroit. Several Catholic men, impressed by the fervent appeals of the Holy Father and of our bishops for greater lay action, decided to do something themselves in the fields of action in which they believed they could best function.

They began by opening a Catholic newsstand in the busy Detroit shopping district. That was in August of 1930. Many sidewalk conferences with non-Catholics took place, and in the short space of six weeks twelve persons with whom such contacts were made were placed under instruction and eventually brought into the Church. Spurred on by that experience the sponsors of the enterprise developed a desire to systematize and expand the work. Meetings were held by the group in the College of Law of the University of Detroit, located in the neighborhood. For over a year these men, now joined by a few women, met at night once a month and discussed various forms and phases of lay missionary methods.

At one of these conferences Rev. Francis Heiermann, S.J., was present by invitation, and his participation in the discussions greatly aided in arriving at a definite purpose. An Evidence Guild was proposed, and was given ready support. Articles of foundation were drafted and, after some revision and much deliberation, they were submitted to Most Rev. Michael J. Gallagher, D.D., Bishop of Detroit. Father Heiermann then, accompanied by four of the conferees, met with His Excellency, who gave the work his approval and blessing. Father Heiermann was appointed the Guild's spiritual director. Thus was the Guild of Detroit founded, on the Feast of the Nativity of Our Lady, September 8, 1933.

Monsignor John M. Doyle, Chancellor of the Diocese, very generously offered headquarters for the Guild in the Chancery Building. Office furnishings were collected, and large racks for pamphlet display were installed. This exhibit makes available for reference purposes more

than five hundred treatises on Church history, doctrine, and practice.

Meanwhile a corps of speakers had been recruited, and a course of instruction was begun. Among the first textbooks followed were Father Husslein's *Christian Manifesto* and Father Conway's *Question Box*. Father Heiermann is director of study and training, which consists of brief discourses, two-minute talks by members, and quizzes, concluded with constructive observations. Public addresses are rehearsed and criticized; and, on qualifying by examination, speakers are licensed in the subjects they have mastered.

The Guild began its outdoor schedule May 14, 1934. In the center of a spacious vacant lot, use of which had been donated by Detroit Council, Knights of Columbus, the president and the administrator gave accounts of the Guild's mission and of the origin of the Guild movement. These were followed by an address on "The Pope and the Bible," by James A. Smith, a converted Congregational minister, who was enlisted for the opening weeks of the Guild season. Although the evening was uncomfortably cool about thirty persons remained to the end of the program.

Between May 14 and November 1, 1934, sixty-one meetings were conducted. Five locations were used. These were: The Cathedral grounds, K. of C. lot, Clark Park, Roseville in East Detroit, and the Hall of St. Peter Claver Church. At the last named, a colored parish, the only indoor sessions were held. The largest audiences are those at Clark Park, which is well known as a public forum, and is equipped with a bandstand, benches, and

conveniently placed lights. Audiences here frequently number well over a hundred.

Open-air meetings are held on Tuesday, Wednesday, and Thursday evenings, beginning at 8 o'clock and ending at about 9.30. They are opened and closed with recitation of the Our Father and the Hail Mary, and the audience is invited to participate. Questions are invited, and at times they have brought on rather lively discussion. Some of the speakers' subjects have been: "The Catholic Church and the Citizen," "The Catholic Church and the Sinner," "The Supernatural Life," "Who and What Is Jesus Christ," "The Pope and Social Justice," "The Way of the Cross," and "The Rosary."

Literature is distributed gratis. Many thousands of leaflets entitled "The Church of Christ Must Date Back to the Time of Christ" and "How We Got the Bible," have been given to listeners and to others seated about the park. In 1934 alone, over one thousand copies of *The Catholic Worker*, published in New York City, were distributed among the parish churches. Circulars announcing the meetings were also scattered in the neighborhoods visited.

A rather imposing speaker's stand made and donated by a friend of the Sisters of the Good Shepherd, has been put into service. A crucifix is hung on its front, and a light is fixed above the speaker's head. A unique feature, also, was introduced at the Cathedral grounds: A girl's band of thirty-five pieces.

Respectful receptions have been accorded the Guild at every public appearance. On four occasions speakers were obliged to divide their time with other parties, due to apparent misunderstandings as to assignments. But

amicable arrangements were effected, and thus the Guild was assured surprisingly attentive audiences of Baptists, Socialists, and Communists.

In addition to distributing literature outdoors, the newsstand, or kiosk as it is now constructed, is still maintained. There is functioning also a clipping and comment collaboration with the secular press, in as far as this is desirable and feasible.

In 1934 a legislative committee launched a movement for repeal of the sterilization law in that state, and there are indications that this may ultimately succeed. It is of common report that since the Guild agitated the subject operations under the statute have been discontinued.

A cooperative action committee initiated a civil and religious celebration of the birth of Father Gabriel Richard, an outstanding figure in the early life of Detroit. This celebration took place October 15, 1934. Active support was also given by this committee to the Legion of Decency and to the League for Social Justice.

The Guild was host to the National Catholic Evidence Conference which held its third annual meeting in Detroit on September 22-23, 1934.

Study and training meetings are limited for the present to the first and third Mondays of each month. Details in the conduct of these and outdoor meetings are patterned after the methods established by the older approved Guilds. *Catholic Evidence Training Outlines*, by F. J. Sheed and Maisie Ward, has been most helpful, according to Henry B. Sullivan, president of the Guild, who adds that "acknowledgment must be made also of valuable assistance from the Catholic Evidence Guild of Washington, D. C., the National Catholic Welfare Con-

ference, the National Council of Catholic Men, the *Michigan Catholic* of Detroit, and numerous other agencies and persons whose aid has made possible our modest accomplishments."

Reception of Holy Communion in a body, adoration of the Blessed Sacrament, private prayer during public speaking, and like spiritual practices are enjoined upon active members.

During the 1935 season, which closed on September 29, 52 outdoor meetings were held at three different pitches. There were 22 speakers, 18 of whom are licensed, the other four having been qualified guest speakers. Dr. Sullivan reports that there was increased interest, larger attendance, and that a number of people were placed under instruction.

The address of the Detroit Guild is: Catholic Evidence Guild of Detroit, 1234 Washington Boulevard, Detroit, Mich.

(6) In Philadelphia

The Catholic Evidence Guild of Philadelphia was started on Sunday, November 13, 1932, in the Rectory of St. Joan of Arc Church. The eight who were present determined to follow the system of the English Guilds, especially as the suggestion of forming a Philadelphia Guild had come from Mrs. Frank Sheed, co-founder of the pioneer Westminster Guild. It was decided also to seek ecclesiastical authorization without further delay. Rev. Edward Hawks, Rector of St. Joan of Arc Church, and himself a convert from the Anglican ministry, became Spiritual Director.

On December 6 Father Hawks received notification

from the Philadelphia Chancery that His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, after conferring with the Archdiocesan Consultors, had come to the conclusion that open air speaking by laymen to mixed audiences was not desirable at that time. Father Hawks was nevertheless encouraged to organize a Guild to undertake any other kind of Catholic Action work, and he was permitted to license speakers for the radio and for public meetings within doors.

To these activities the Guild devoted its time during the next year and a half. Many public demonstrations of its work were given before Holy Name Societies and K. of C. meetings, and several radio broadcasts were undertaken. Meanwhile meetings were held regularly each Sunday and the membership gradually increased. At these meetings lectures were given on alternate nights, the intervening nights being devoted to the work of training and heckling the speakers. The hope of eventually going on the streets was never lost sight of and all the activities of the Guild were especially directed to that end.

On January 14, 1935, the Guild received word from the Chancellor of the Archdiocese that His Eminence had given his permission for open air speaking. Arrangements were made at once for an early start, to be made as soon as weather permitted. The pitch chosen was McPherson Square, a public park in the centre of the industrial district. This had for many years been a meeting place for Socialistic and Communistic propagandists, and had also been used by various Protestant evangelistic bodies. Fortunately, the spring came early, and it was found possible to begin outdoor work in April.

The first open air meeting took place on April 13, 1935.

The co-operation of the Baltimore Guild, and of Mr. Frank Sheed, who happened to be in America at that time, was luckily obtained for the occasion, and Mr. Sheed gave the first talk, several of the Baltimore Guildsmen following later. From then to the present time outdoor meetings on Saturday evenings have been maintained with only one or two breaks due to bad weather. The interest of the crowd has been maintained and the number of speakers has increased.

It was soon discovered that one study class a week was insufficient. The Westminster system of two meetings a week was commenced in May. On Friday nights there is practice in street speaking by the Guild, and on Sunday nights there is the usual training lecture to the Guild. It was found impossible during the first year to maintain more than one pitch or to increase the number of outdoor meetings at McPherson Square. At present about twelve regular speakers have been licensed to deliver talks, and about six more are in training. The Guild has had the enthusiastic co-operation of the priests of Philadelphia, several of whom take an active part in the training of candidates, and at least six of whom deliver occasional talks at the Saturday night meetings. It is found that priests draw the largest crowds and are able to do the most effective work.

The attitude of the crowd has always been most respectful. At the beginning it was made up very largely of Catholics and there was a danger of Protestants being overawed by their presence. It was necessary to make it quite clear that the object of the work was not to provoke controversy or to score controversial victories, but rather to promote knowledge of Catholic Truth. By

slow degrees the number of Protestants and others began to increase and many of these came regularly. After two months of work questions began to be asked, and the presence of the heckler was felt. Meanwhile many valuable contacts had been made with sincere questioners and there was a considerable demand for more information about the Church. As the summer progressed many of the outdoor meetings resolved themselves pretty largely into the answering of questions. Among the questioners were many Communists and atheists; but on no occasion was there any sign of active hostility.

The Guild will continue its open air work this year (1935) until the weather makes it impossible to go on. It is proposed that at the close of the season particular attention shall be given to intensive training with the hope of increasing the number of available speakers and of establishing other pitches.

The public meetings follow the Westminster plan exactly. A folding platform, attached to which is a crucifix, is set up at precisely 8 o'clock. The first speaker then makes the sign of the cross and recites the prayers provided in the Guild Prayer Book. There is usually only a handful of people present at first—but that does not last long. Directly the lecture begins the crowd, which is usually waiting somewhat timidly in the distance, comes nearer and after a few minutes have elapsed the speaker is closely surrounded. In McPherson Square the average crowd is about two hundred. This number increases immediately a clerical collar appears on the stand; it has often reached the five hundred mark. The first speaker usually continues talking and answering questions until his subject is exhausted, when he is followed

by another. The *Chairman* who is always present watches the reaction of the crowd and if it shows signs of weariness the speaker is signalled to come down from the platform. If questions are asked he is allowed to continue indefinitely. The customary length of each talk is about half an hour, the meeting ending usually at 10 o'clock. This gives time for four speakers and for the priest who concludes the exercise. This is the common arrangement, but it is not rigidly adhered to.

The speakers must all obtain a license from the Spiritual Director and his assistants before they deliver any talk. This will mean that the speech has been given on practice nights, and that it has been submitted to the scrutiny of the clergy. When a speaker has fairly well mastered any particular subject, he is encouraged to perfect his speech still further, for the same talk may be given many times with increasing value as the speaker learns the reaction of his listeners.

Father Hawks writes that "the Philadelphia Guild has been, so far, a very extraordinary success; i. e., inasfar as the enthusiasm, the hard work, and the loyalty of its members are concerned." He added also the following valuable observations: "As to *organization*, I can see how a Guild could destroy its usefulness by over-organization. It lives on enthusiasm and would become moribund if hemmed in with forms and limitations. The essential things are: priests who are appreciative of lay co-operation; and a certain number of devoted laymen. If you have these you have a Guild. If you do not have these then all the rules in the world will not make a Guild. . . . I was in England this summer and saw the working of the Guild in London and elsewhere. I recognized

immediately the similarity of conditions. Human nature is the same everywhere—there was practically no difference between an English crowd and an American one. . . . Only one or two of our members had had any experience of public speaking, or any special education. Some of our best speakers have been from offices and mills.”

The address of the Philadelphia Guild is: Catholic Evidence Guild of Philadelphia, 2025 East Atlantic Street, Philadelphia, Pa.

(7) In Buffalo

At the present writing, the Catholic Evidence Guild of Buffalo is officially less than two weeks old.

Inspired by the type of work which was being done by the Catholic Evidence Guilds elsewhere in this country, a group of six young men and three young women met on Thursday evening, March 28, 1935, to organize a Catholic Evidence Guild in Buffalo. Plans were drawn up, a constitution and by-laws were adopted, and all were submitted for suggestion and criticism to the Rev. Joseph V. Mona, O.M.I., of Holy Angels Church Mission Band; to the Rev. Eugene A. Loftus, then assistant pastor at Our Lady of Lourdes parish; and to the Rev. Henry B. Laud-enbach, pastor of St. Louis' parish.

The three members of the clergy all approved heartily of the plan to organize the Buffalo unit, each making helpful suggestions and comments. During the second week in October the final plan was delivered to the Rt. Rev. Msgr. Edmund J. Britt, Chancellor of the diocese, who in turn submitted it to the Most Reverend William Turner, D.D., Bishop of Buffalo.

On October 24 Bishop Turner formally approved the new Guild. In a letter to W. Paul Dearing, temporary chairman of the Board of Founders, as the original nine members called themselves, Bishop Turner wrote:

“The Catholic Evidence Guild of Buffalo is hereby erected into a religious association in accordance with the provisions of canon 686 of the Code of Canon Law.

“The attached Statutes of the Guild to which We have affixed Our seal, are also approved.

“We designate the Rev. Eugene A. Loftus, assistant in St. Bridget’s parish, Buffalo, as the Spiritual Moderator of the Guild.

“Your Guild has, accordingly, the official ecclesiastical recognition, as it is my hope and prayer that it will prosper and fulfill its noble purpose of defending the Catholic Faith. This will depend almost wholly upon close cooperation of all the members with the Spiritual Moderator.

“With my blessing to you and the members of the Catholic Evidence Guild of Buffalo, I am,

“Sincerely yours in Christ,

(Signed) ✠ WILLIAM TURNER,

(Seal)

“*Bishop of Buffalo.*”

Thus the newly organized Guild began its active existence. The first meeting was set by Father Loftus for Friday evening, November 22, in the Hotel Statler.

According to present plans, a weekly meeting will be held for all Guild members in a centrally located meeting place. Following the opening prayer there will be a business session for the discussion of ways and means for proceeding with the plan of activity as outlined in the

constitution. Reports of previously appointed committees will be heard and vote of approval or disapproval taken after open discussion from the floor.

After the business meeting, a short 20-minute talk on Catholic Evidence will be given by the Moderator, following which the regular meeting will be adjourned. Instruction and practice in public speaking will be held under the direction of Father Loftus immediately after the adjournment, for a group of five or six members who have already expressed an enthusiastic interest and inclination to adapt themselves to this type of work. It is estimated that the entire meeting will last not longer than one and one-half hours.

The Buffalo Guild is still in the formative stage in which all of the other Guilds found themselves during at least the greater part of the first year, but it aims ultimately at development of a corps of speakers capable of addressing non-Catholic and mixed audiences on matters of Catholic doctrine and practice. Its members plan also to do a certain amount of apologetical writing, to distribute free Catholic literature, to establish a newsstand (similar to that in Detroit), and eventually to open a small Catholic library and an evening school giving instruction in fundamental Catholic theology.

The address of the Buffalo Guild is: St. Bridget's Church, Louisiana Street, Buffalo, N. Y.

(8) In Texas

The Apostolate of Tolerance of Texas is not, in the strict sense, nor in name, a Catholic Evidence Guild. Yet its work is sufficiently similar to deserve inclusion in this pamphlet.

The Apostolate of Tolerance was really first conceived in the mind of a young student for the priesthood, Reverend Francis J. Ledwig, long before he was advanced to the sacred ministry. He had always felt that there was a great and crying need for positive Catholic Action and for spreading the truths about the Catholic Church here in the United States. His dream was partially realized in October of 1911 when, as a subdeacon and with the permission of his religious superiors, he opened his campaign for tolerance and began, at Ramsey, Louisiana, that long career which has since led him into all parts of the Southwest. His first series of lectures was given to the colored people of that vicinity and were held out in the open, on the street corner.

Through the final years of his seminary studies, Father Ledwig kept this high idealism in mind and in 1913, after ordination, he opened his first series of lectures to non-Catholics in the open air at Karns City, Texas. He has constantly carried on since that initial meeting, with the exception of the war period when he served in the Chaplains' Corps of the U. S. Navy, and of three years when, due to ill health, he was forced temporarily to give up the work.

With the rising of the Ku Klux in the Southwest, Father Ledwig felt that the time had come to go out and fight intolerance face to face, and for more than four years he traveled up and down the state of Texas and throughout the Southwest, preaching the gospel of tolerance, expounding the doctrines of the Catholic Church, and clearing away the doubts and antipathies which crowded the minds of his listeners. Bigotry was at its height and oftentimes this apostle of tolerance was not

received with the best of grace in the various communities where he went to lecture. During these four years he and his associates delivered more than 1,200 addresses, on street corners, in courthouses, schoolhouses, or in any place where they were permitted to hold forth. They were challenged on many occasions by those who did not agree with their statements, and Father Ledwig took on all comers who cared to use this method of settling questions. Among the best known of these debates was one held at Yoakum where a Grand Dragon of the Ku Klux Klan issued the challenge. On this particular evening most of the audience had come to laugh the missionary priest to scorn; but they remained long after midnight to hear this formidable apostle of tolerance answer every question which his opponent could bring up against the Church.

Needless to say, he acted only with the approbation of his ordinary, Most Reverend Arthur J. Drossaerts, D.D., Archbishop of San Antonio.

Due to sickness and poor health, Father Ledwig was forced to give up his work from 1929 to 1933. In June of the latter year he was joined in this work by Dr. John Joseph Gorrell, K.H.S., and under the auspices of the Catholic Missionary Union, Washington, D. C., these two resumed the campaign for tolerance, at Pearsall, Texas. It lasted for 20 weeks, and during that time 420 addresses were made throughout the Archdiocese of San Antonio, and numerous converts found their way into the Church as a consequence. In August of 1934 the campaign was begun, at the invitation of the Most Reverend Robert E. Lucey, D.D., in the Diocese of Amarillo. A series of 15

missions were held there and more than 325 addresses were made.

The methods of these missionaries may be briefly stated as follows: The permission of the local pastor is secured, advertisements are placed in the local newspapers, handbills are printed and distributed over the town, and announcements are made in the local Catholic churches. These lectures are advertised as "Explanatory Lectures on the Catholic Church," and it is explicitly added that there will be a Question Box in which one may put any reasonable question on the philosophy of life, religion in general, or the Catholic Church in particular, and it is promised that all will be gladly answered. These lectures are held, weather permitting, on a street corner or in a vacant lot near the center of the town. If such places cannot be secured, they are held in the courtrooms of the local courthouses, in school buildings, in vacant store buildings, or in any other suitable place. The lectures are delivered over seven consecutive evenings, and during that time addresses are also made to the local Rotary, Lions, Kiwanis, and other similar clubs, as well as to the local posts of the American Legion, to the student bodies of the high schools, and to other such gatherings, so that advantage is taken of every possible contact.

During the 24 years of his work, Father Ledwig has a record of more than 300 converts to the faith and the return to the True Fold of more than 1,500 fallen-away Catholics. And no doubt there are many more of whom he has no record.

The address of the Apostolate is: The Apostolate of Tolerance, 510 West Woodlawn Ave., San Antonio, Tex.

(9) In New York City

The Catholic Evidence Guild of New York—which does not, however, engage in outdoor speaking—owes its organization directly to a retreat of the St. Thomas Aquinas Sodality of Fordham University School of Law, at Mt. Manresa, Staten Island. It began in March, 1928, with a group of students and former students of the Law School, under the direction of Rev. Francis P. LeBuffe, S.J. Its membership has continued to be substantially the same although others have joined the work who are neither lawyers nor law students. Only Catholic men may join the Guild.

When first organized the primary purpose was to engage in street speaking similar to that of the English Evidence Guilds. That object has not been realized because the Cardinal-Archbishop, deeming conditions in the City of New York unsuitable for that type of activity, has not seen fit to authorize it. However, many other avenues of activity for the dissemination of Catholic truth have presented themselves and are being used by the Guild.

At present there are about 18 members. His Eminence Patrick Cardinal Hayes, Archbishop of New York, is Honorary President, and the Moderator and Spiritual Director from the beginning has been Father LeBuffe. There is a board of directors of twelve, six of whom are elected each year for a period of two years. The affairs of the organization are managed through the board of directors by an executive committee of three who act subject to the approval of the Moderator.

The activities of the Guild may be divided into two general classifications: study and teaching. Although sev-

eral changes in the mode of study have taken place since the Guild was organized, one feature has been retained throughout. At the meetings, which are held each Wednesday night during the year excepting only the summer months, a lecture is given by the Moderator, interspersed with questions and discussion. Originally these lectures and discussions covered a wide, almost unlimited field. Then in turn the following studies were taken up and considered in detail: the Bible, the Existence of God, and the Natural Law. For the past year or more a course intended to cover the whole field of theology has been in progress. Thus far such subdivisions as Existence of God, Attributes of God, the Incarnation, have been carefully treated.

Under the heading of teaching the Guild has also gone through several periods of change. Generally speaking, however, it may be said that Guild members have taught by means of the written and spoken word. In connection with the former, members have published articles in magazines and periodicals, Catholic and non-Catholic; several pamphlets, written in whole or in part by members of the Guild, have been published; and letters to editors and to public officials and legislative groups also form a part of the work. In the matter of speaking, indoor Catholic and non-Catholic groups have been addressed. Among the Catholic groups were numbered retreat bands, K. of C. meetings, Holy Name meetings, Communion breakfasts, Newman Clubs, sodalities, and others. On comparatively few occasions members were permitted to speak to assemblies of non-Catholics. One of these talks recently given was brought about by special invitation

from a group of young men and women active in a Protestant Church. They explained that they wished information regarding several matters commonly misunderstood by non-Catholics. The talk was well received and the group seemed thoroughly pleased. Small pamphlets relating to some of the matters talked about were distributed.

The greatest efforts in the direction of non-Catholics, however, have been by means of the radio. In fact the radio has become the major activity of the Guild. In the space of about three years, broadcasts have been given over five different radio stations in and about New York City. Two of these broadcasts have been continued as regular weekly features, one of them having been in operation for a little more than two years and the other for about three years. All talks are given by members of the Guild after approval by a Criticism Committee and the Moderator. Subjects for radio talks were at one time assigned from *Catholic Evidence Training Outlines*, at another from the *Brief Case for the Existence of God*, by Rev. Daniel A. Lord, S.J., and lately from an outline text on the Natural Law. At present members are free to choose any topic, usually avoiding the profound and the controversial. In consequence the subjects cover a wide variety of things interesting to Catholics and non-Catholics.

The annual report submitted during the summer of 1935 showed a total of more than 100 radio broadcasts given during the reported year by members of the Guild, more than twenty addresses to Catholic organizations, and two published articles.

The spiritual life of the Guild centers around an annual retreat, which is required of all members, and around the constant and personal guidance of the Reverend Moderator.

The address of the New York Guild is: Mr. Thomas J. Diviney, Secretary, Catholic Evidence Guild of New York, Bank of Manhattan Building, Bridge Plaza North, Long Island City, N. Y.

HOW TO FORM A CATHOLIC EVIDENCE GUILD

The Catholic Evidence Bureau of the National Council of Catholic Men has outlined the following recommended steps in the formation of a Catholic Evidence Guild:

1. Familiarize yourselves with the whole movement. This you will fairly well have done by reading this pamphlet. But you ought also read at least the introduction and several of the chapters of *Catholic Evidence Training Outlines*, and if you can, the *Handbook of the Catholic Evidence Guild*.
2. Interest a few of the better informed and more zealous men and women of your community in the idea, for you will need such people as an initial nucleus.
3. Interest some priest, who has both the time and the inclination necessary for such work, in the project. A priest who has had experience both in apologetical activities and in handling men is best.
4. Have this priest (together with one or more of the laymen if *he* thinks advisable) wait upon the Bishop to petition him for approval of the project.
5. Inform the Bishop of your wishes, and give him the names and backgrounds of the interested men and women.
6. Present the following tentative proposal to the Bishop:
 - a. That he permit you to form a Catholic Evidence Guild for the purpose immediately, of study, and ultimately, when he sees fit, of public doctrinal exposition.
 - b. That he appoint a priest as your Moderator whose duties shall be to direct your study, and there-

after, your speaking, and who shall be responsible directly to the Bishop or his designate.

- c. That he direct the Moderator to conduct weekly classes at which (1) a course shall be given, by the Moderator or other priest, on the whole of Catholic doctrine and practice (it is best to follow the Junior Course given in *Catholic Evidence Training Outlines*) consisting of lectures followed by questions from the lay members, and at which (2) the lay members shall give practice talks on individual subjects, chosen by themselves with the approval of the Moderator, after which they are to answer all questions asked on their respective subjects. Each member is to select such an individual subject (preferably those listed in the Junior Course section of the *Outlines*), and to study it *privately*, in addition to following the common course. [(1) and (2) may be combined on one night in a small guild. In England the practice is to divide them, and have them on separate nights. (1) is the "Tuesday Class," referred to in the *Outlines*; (2) is the "Friday Class."]
- d. That he authorize the Moderator to examine the members (orally) on their individual subjects, after a period of study deemed adequate by him, and to issue temporary licenses to those who pass which shall allow them to speak thereon *only* before closed Catholic audiences, or over the radio after approval of the script by the Moderator.
- e. That he appoint two or more priests, together with one layman, if he desires, to act as a Board of Examiners, with powers to examine candidates

- (orally) for speaking licenses on the subjects which they have individually chosen, and to issue such licenses (good for a year) to all candidates, in their discretion, who acquit themselves successfully.
- f. That he authorize the holders of such latter licenses to speak in public, with the approval of the Moderator, on those subjects *only* on which they have been licensed; and to answer questions *only* on those subjects; all holders of speaker's licenses to be subject, at every public meeting, to the *Chairman* of that meeting.
 - g. That he empower the Board of Examiners to issue *Chairman's* licenses to those candidates whose education and training make them particularly well qualified for the task, and who pass a comprehensive oral examination covering the whole field of Catholic doctrine and practice. An examination on Conway's *Question Box* is suggested as sufficient matter at the outset for such a license.
 - h. That he empower the holder of such a *Chairman's* license to preside at any public meeting of the Guild; to take over the discussion from a speaker who is not doing well, who is being led outside the confines of the subject on which he is licensed, or who is answering questions unsatisfactorily; and to answer any questions on any subject provided he is *certain* of the answer; it being stipulated that no member of the Guild is ever to say anything, from the platform, of which he is not certain, either in the body of his talk or in response to questions—the rule being that one who is uncer-

tain of a matter about which he is asked, is to say that he *does not know* but that he will be glad to look it up and either mail the answer to his inquirer or deliver it at the next public meeting.

7. Should the Bishop prefer not to make an immediate decision, or if his decision be *contra*, ask him if you may leave with him a copy of this pamphlet, as well as one, if possible, of *Catholic Evidence Training Outlines*.
8. For suggested constitution and by-laws see the *Handbook of the Catholic Evidence Guild*.

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Catholic Evidence Training Outlines, compiled and prepared by F. J. Sheed and Maisie Ward (rev. ed. 1934). This is the C. E. G. manual. Sheed and Ward, 63 Fifth Avenue, New York City. \$1.00.

Handbook of the Catholic Evidence Guild, compiled by James Byrne (1922). A history of the pioneer Westminster Guild, containing the constitution and by-laws, prayers, etc. Catholic Truth Society, 38-40 Eccleston Square, London, S. W. 1, England. 1/6 (or about 37¢).

Campaigners for Christ Handbook, by David Goldstein (1931). History of the Catholic Truth Guild of Boston, and an informative source book. Thomas J. Flynn & Co., 62 Essex Street, Boston, Mass. \$1.00.

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"Campaigning for Christ," by David Goldstein. *Columbia*, New Haven, Conn., April, 1934.

"Dogma, the Laity, and Catholic Action," by F. J. Sheed. *The Homiletic and Pastoral Review*, 53 Park Place, New York City, October, 1935.

Organizations Engaged in Catholic Evidence Work

Following is a list of organizations engaged in other forms of evidence work prepared from present available data and concerning which it is hoped to publish a later pamphlet:

NATIONAL CATHOLIC EVIDENCE CONFERENCE

Thomas J. Diviney, Secretary
Bank of Manhattan Building, Bridge Plaza North
Long Island City, New York

THE CATHOLIC LAYMEN'S ASSOCIATION OF GEORGIA

1409 Lamar Building
Augusta, Georgia

THE CATHOLIC INFORMATION SOCIETY OF NARBERTH

P. O. Box 35
Narberth, Pennsylvania

THE CATHOLIC UNITY LEAGUE

615 West 147th Street
New York City

THE INTERNATIONAL CATHOLIC TRUTH SOCIETY

407 Bergen Street
Brooklyn, New York

THE NATIONAL CATHOLIC INFORMATION BUREAU

Robert Hull, Director
Our Sunday Visitor
Huntington, Indiana

THE CATHOLIC TRUTH SOCIETY OF OREGON

304 McKay Building
Portland, Oregon

THE CATHOLIC LITERARY LEAGUE

P. O. Box 685
Parkersburg, West Virginia

INTERMOUNTAIN CATHOLIC TRUTH SOCIETY

331 E. South Temple Street
Salt Lake City, Utah

K. OF C. CATHOLIC ACTION COMMITTEE

307 E. Central Avenue
Wichita, Kansas

CATHOLIC EVIDENCE LEAGUE

14 E. Lexington Street
Baltimore, Maryland

LAYMEN'S UNION

329 West 108th Street
New York City

CATHOLIC LITERATURE SOCIETY

2432 Longwood Avenue
Los Angeles, California

NOTE: Correspondence with regard to the foregoing organizations and others engaged in this work is respectfully invited.

