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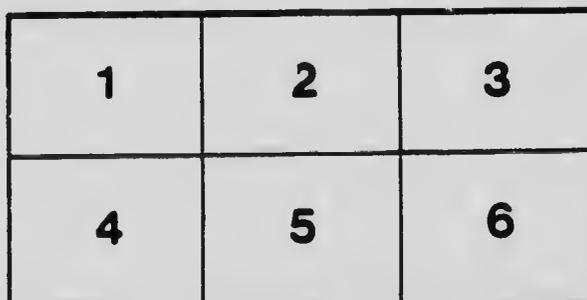
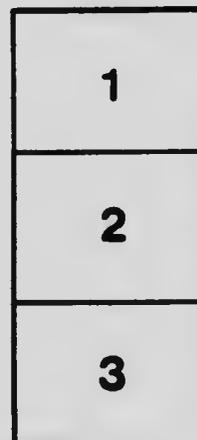
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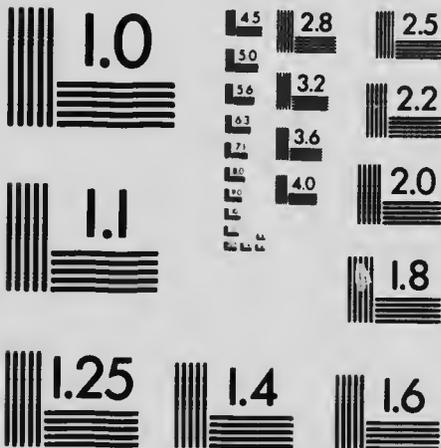
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# THE PRINTED MESSAGE

BY

REV. GEORGE THOMAS DALY, C. S. S. R.



The Catholic Truth Society of Canada  
67 Bond Street  
Toronto

## **THE CHURCH VESTIBULE PAMPHLET RACK**

"I would like to see the day when at the door of every Church in the United States and Canada the faithful would find a Catholic Truth Society box well filled with pamphlets and would hear from the altar at all the Masses on Sunday a reminding announcement of the presence of the pamphlets and need of taking them home and perusing them."

†MICHAEL J. CURLEY,  
Archbishop of Baltimore.

### **MANAGEMENT OF A RACK**

1. Put the rack in a convenient place and in a good light. This is important and of a necessity for success.
2. Dress and tidy the rack daily, and empty the donation box at least twice a week.
3. Keep a proper account of pamphlets placed and of receipts from the donation box.
4. Change the titles of pamphlets frequently, and have suitable ones for feasts and seasons.
5. When you are to have a mission, ask what will be the subjects treated, and have pamphlets on them.
6. Ask the pastor to refer to the rack at least once a month and to refer to one or two pamphlets.
7. Keep the C.T.S. informed of your success, and send special requests and suggestions.
8. Make prompt returns to C.T.S. office by a P.O. Money Order.

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The majority of pamphlets are marked 5c, some up to 25c. The rack is given a liberal discount.



# “The Printed Message”

By Geo. T. Daly, C.S.S.R.

The conquest and the mastery of the modern mind are made and held by propaganda. The rapid dissemination of ideas by the newspaper, the telephone, the cable and the wireless, has so transformed our tactics in the intellectual warfare that he who will not count with propaganda is doomed to failure. This undoubted fact must ever be present to those engaged in the struggle for the supremacy of ideas. For, the constructive mind of true leaders shows, think from reality to policy and not from policy to reality. Otherwise a conventional policy absolutely out of touch with facts will prevail to the greater detriment of the cause they promote and defend.

The recognition of this fact has founded the Catholic Truth Society and opened through its various activities a vast field of apostleship to the laity. The command of the Master: “Go and teach all nations,” takes on a new meaning. The spreading of the Gospel and of its redeeming message is no more confined to the pulpit, to the precincts of the Church and the school. The printed word has opened new avenues, blazed unknown trails to the Catholic apostolate. With it a new era has dawned for the Church militant. For many, to not say for the great number, outside of the ranks of the priesthood and religious orders, the activities of the Catholic Truth Society are the principal means of fulfilling the order of the Master “to go forth and teach all nations.” Therefore, we justly conclude, the love of our Faith and the impulse of Christian Charity should be strong enough to enlist every child, woman and man for the Crusade of Catholic Truth. This form of Apostleship affords us the opportunity of proving that our Catholicity

has a meaning and that we are really "our brothers' keepers."

\* \* \*

Never in history have these opportunities, which the Catholic Truth Society offer to the true militant Catholic, been so great as they are now. Humanity stands at the cross-roads. The disguised exploitations of imperialism and the rival ambition of nationalism, like the angry waters of a swollen torrent, have devastated the world. So disrupted are our political, social and international relations that one at times doubts, if we are not nearing the final collapse of our Western civilization. Yet, as Dr. Walsh pertinently remarked, it is not so much the map of the world as the map of the human mind that needs re-making. For, revolutions that break out in the religious, economic, social or political order are, in the last analysis, but the manifest-ation of the noiseless evolutions of the human mind. Ideas act like timed fuses. They burn slowly, but the explosion is sure to follow.

During the Russian revolution of 1905, Pobiedonoff, a reactionary, said that an idea was more dangerous than dynamite; you can hide an idea but you cannot kill it.

Three distinctive features mark out this epoch to the thinking mind. They all reflect a change in the outlook on human life and its spiritual values. As it shows itself in its various manifestations throughout the world, our present period may be termed a period of *reevaluation*, of *readjustment* and of *reconstruction*.

\* \* \*

We are living in fluid days when spiritual values are being *reevaluated*. The most elementary, basic principles of the moral and social order are questioned and new meanings are attached to old forms. To one who follows the trend of modern thought as it shows itself in its various popular forms this intellectual tragedy is so universal that one often wonders if we are not fast running into a world-wide revolution of which the Great War was but a forerunner.

It is fallacy to dispose of a movement with a speech, an editorial or a resolution. Definite forces are to be reckoned with. Our duty is then to meet the thought at the back of a movement by a counter thought or a collateral thought.

What an immense field is here opened to the activities of the C. T. S. of Canada! The intrinsic power of truth and justice is always more apparent when in the confusion of radical transformations men must turn back to first principles. When the world is trying to question and re-evaluate its fundamental ideas of ethics, economics and religion, is it not our duty to come forward into the open with the eternal and unchanging principles of Truth and Right? The mould must be ready when the fluid steel is about to be cast. Let our pamphlets, papers, circulars be the ready moulds to receive and shape the fluid modern mind.

*Readjustment* necessarily follows revaluation. Action ultimately rests on theory.

Outside of the Church nations, Christian in name, pagan in reality, feel that the world needs readjustment in its views and policies. This is "an agitated and expectant age," said Gladstone. The brilliant theories that dictated their social legislation, directed their educational program and featured their international outlook, have been weighed and found wanting. They could not stand against the scorching flames of experience, the melting fires of facts.

In the Church this readjustment means the evolution not of doctrine, but of *policy* which is the adaption of the doctrine to actual facts. This is most noticeable in the social and economic orders. For, there man draws the ultimate conclusion of his theories, reduces his doctrine, his creed to actual life. Just as the principles of the ultra-liberal and ultra-reactionary schools have been detrimental to society, so also has the policy of aloofness and non-interference proven fatal to Church, particularly in certain industrial and mining centres. For, as the fearless Bishop Kettler said, of what use of our referring the workingman,

by way of consolation, to the next world if in this world we let him and his wife and his children perish with hunger.

What immense horizons loom up before the Catholic Truth Society! What an opportunity for "*the printed message*" to spread true principles, advocate right policies and help to reconstruct modern society on the Christian plan!

When, indeed nations will have reevaluated their ideals of life and readjusted private and national life to them, then, and then only, will we witness that true and lasting "*reconstruction*" of which the world is now dreaming and which the treaty of Versailles and the Conference of Washington have in vain tried to make a reality.

We have the blue-prints of the great Architect of History. What we need is to circulate them widely so that they will forcibly come under the notice of our modern rebuilders.

\* \* \*

Unequaled are the opportunities of the hour. Will we rise to the occasion? There is the agonizing problem which grips the hearts of those who wish to do great things for Jesus Christ and His Church.

The platonic admiration of what others have done, the rehearsal of what our forefathers have done, the passing of resolutions, beautiful speeches, noisy applause, lead nowhere. The minute book of our various organizations is like a cemetery. On each page, as on a tomb-stone, one can read: "*Here lies what should have been done—may it rest in peace!*"

Action, an intelligent, immediate and persevering action, a personal and corporate action, is what we need if the printed message is to meet the opportunity of this crucial but momentous period.

A definite program of action would, in our estimation, imply *publication, propagation and support.*

Has not the time come for the C.T.S. of Canada to formulate a policy of *publication*? The very breath of propaganda is publicity. Long enough have we been living on

and enjoying the brains of others. Pamphlets, literature, answering to the specific needs of the Church in Canada are in demand and in order. A definite scheme of publication, which will conscript for the service of the Church the intellectual forces of the clergy and laity, should be the outcome of the deliberations of our annual meetings. A C.T.S. Canadian series is in demand.

Definiteness of purpose and immediate action are what we need most in a nation-wide work which involves the concerted effort of all forces. Vague generalities and indefinite procrastination have quenched the fires of many enthusiasms and congealed many noble endeavors.

But, of the silent messengers of the C.T.S. publications can be said what was written of the Apostles: "They will not be heard if they are not sent." The systematic, organized *propagation* of Catholic literature is a vital factor in the success of the C.T.S. It is indeed an easy matter to place a book-rack in a Church vestibule, hospital or club-room; but to keep that rack well replenished and attractive is a far more difficult task. It demands on the part of the one in charge an intelligent grasp of the locality, the psychology of its people, and above all an unrelenting burning zeal. A sporadic effort often leaves around the semi-empty and dusty book-rack the sad impression of a failure. The soul has fled; a corpse remains.

*Publication* and *propagation* to have continuity,—and only the continuous and repeated effort of the printed message counts—need to be backed and upheld by the *moral and financial support* of all Catholics. Left to the zeal of a few the work is doomed to be local in its influence and open to discouragement.

This *financial* and *moral support* will not be given to the C.T.S. by the Catholic people at large, if the people have not the *vision*, if the latent forces that lie buried down in their ranks are not marshalled to the front by *organization*. *Vision* and *organization*, on those two poles rest and revolve the permanent success and true efficiency of the C.T.S. as a Catholic factor in the Canadian Nation.

*Vision* there will be, if the people, and particularly the leaders of the people, have faith in the conquering power of truth and confidence in its supreme mastery and ultimate triumph. "Lord Acton's view of history was largely that ideas, not men or events, made differences between one era and the next. *Free-will, transubstantiation, liberty and predestination* are the ideas that have made revolutions and poured human blood like water." Has not the idea of *self-determination*, launched by Woodrow Wilson, swept the world like a forest fire, irrepressible and insurmountable. Like dry timber, the nations and empires of Europe and Asia are still crackling with its burning flames.

Religious truth particularly has this conquering power, for it strikes at the very conscience of man. And it is ultimately in the human conscience that are born those decisions that rule the destinies and, at times, remake the map of the world. For religious truth is the anchor of the moral life of man, and therefore of nations. With it we find in the storm at sea the security of port. Without it the ship is tossed as a toy on the cross-current of conflicting thought and drifts with the ebb and flow of the tide of human passion.

Confronted, nowadays, with the enormous output of printed matter and its apparent wastage one is at times tempted to say with the doubtful Apostles: "To what purpose is this wastage?" Let us not forget the Master's parable. Some of the seed indeed,—too much of it!—will fall by the way-side, on the cold stones of apathy and indifference, among the thorns and briars of the cares of this world. Yet the seed is bound also to fall on well prepared, expectant soil. There God will give it growth and have it yield a hundredfold. The ultimate triumph of Catholic Truth rests on the explicit promise of the Master: "Heaven and earth shall pass away; but my words shall not pass away." When then the gloomy shadows of doubt creep around us, when the fires of our first enthusiasm are burning low, this vision of the world as a caravan that has struck its tents and is passing into the unknown, will steel

us against discouragement and give us confidence in the ultimate triumph of our Cause.

To believe that this broad vision of the possibilities of the C. T. S. will become universal would be utopian. The great number cannot grasp the profound significance and the vast intent of this work. Leaders only have that far view and wide range of things. But by the powers of *organization* they can extend the benefits of their vision to the masses.

By the continued or periodical contact with its inspiring motive and directive purpose an organization develops the undeveloped powers and rallies the dissipated and undirected forces. Like a chemical reagent, it crystallizes the floating energies and stimulates enthusiasm and becomes its driving force.

*International* in its scope.—Truth is, after all, the only lasting and justifiable imperialism in the world,—*national* in its organization, the C.T.S. will unite the forces that now have no value because they are dissipated or undirected, and convert them into one great unit to work *intelligently, willingly and orderly* for the welfare of the Church. To many problems, by its congresses, by exchange of ideas between the various branches, the C. T. S. will bring the benefit of a unified counsel and abiding guidance.

The listless apathy of those who by office or position in the community should be our leaders is everywhere, we know, the standing obstacle to the formation and continuance of a living organization.

And when leaders are to be found the great power of inertia is to be overcome in the masses. The policy of leadership is often crippled and even abandoned because the great mass of the Catholic people hold aloof or work in disconnected groups. The awakening of the masses to the consciousness of their responsibilities is a slow process. Only strong currents of opinion move the masses. An intelligent, persistent and well organized propaganda will create them.

To avoid discouragement and illusion let our organization be also *realistic*, based not on dreams of what should

be, but on facts and figures. The amount of energies that are lost in the workings of our various Church organizations is, in our humble opinion, stupendous. Our meetings too often remain within the boundaries of glittering generalities and empty formalities. Our plans miss fire because they lack that business snap, that pointedness of method and directedness of purpose which feature other less worthy causes.

This realism in organization is noteworthy, particularly to a minority which cannot afford to spend uselessly its energies. The strength of an organized minority lies in the fact that every unit yields full value and that no power is wasted to overcome friction.

The existence of an *organizing secretary* for each Diocese or Province would be in our estimation, the only practical way an organization so extensive as that of the C. T. S. can enlist and keep secure the sympathies of patrons and members, co-ordinate the various forces and call into play, when necessary, new and fresh energies.

\* \* \*

The Catholic Truth in the world is like our mighty Niagara. Standing by its rushing waters, we admire their beauty and feel their powers. They figure well, if you wish, in our spiritual landscape, for we know that they flow from the "Word" of God. But we fail to harness them to the printed leaf which, like a live wire, will carry wherever it is directed the steady light of divine Revelation, the glowing heat and energizing power of God's love.

The force of the C. T. S. is dynamic. We have only to throw the switch on to realize its latent powers. The responsibility of giving to this great Catholic endeavor its proper place in the Church of Canada rests on each and every one of us.



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