

PUT THEM TO THE TEST.

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QUESTIONS THAT MAY BE ASKED CONCERNING SOME SOCIETIES THAT FLY THE CATHOLIC STANDARD.

Catholic Transcript.

Another Catholic society has made its appearance. This time the organization is launched in Massachusetts, the fruitful mother of illustrious sons, the nursery of big ideas. And as the Bay State is becoming Catholic rapidly, why not another Catholic society?

We had supposed that Catholic activity had plenty of outlets even in Massachusetts without further invoking the inventive genius of the ritual makers. But no. It seems that there is no measuring the resources of the Catholic fraternity organizer.

It is not so much new societies we need as the bolstering up of those already in existence. Not a few of those listed in the directory of Catholic organizations might be aptly described as having taken on a mild and unobtrusive character. One hears of their annual socials as one hears of their annual or semi-annual election. The ante-election canvass makes business brisk for the candidates for office. The

chairs must be kept filled and the society's devoted honorees make the rounds. Obituary resolutions serve to remind the public that the society is still paying rent and gas bills. But beyond this the average society has few concerns. A few special cases of life are engendered by a delegation incident to election delegates to State and national conventions, perhaps a little sport at the convention season is over, and the organization lapses into its normal state of inactivity, from which it is roused only by protests against an election assessment or a controversy over the purchase of a banner or the acquisition of society regalia.

Put them to the test and see what they are accomplishing.

Are they really promoting the virtue to which they are pledged?

Are they lifting their members up to a higher plane of living?

Are they stirring the ambition of the listed under their banners?

Are they spreading any education culture?

Vaunting their Catholicity, are they making their members any better Catholics than they were before?

In their efforts that societies making for commodious headquarters, spacious halls and fine gymnasia, there is danger that the main end may be forgotten. Brown stone fronts, bolstered furniture and periodical quets are neither the law nor prophets.

A Catholic writer thus sums up the situation :

“ The life and spirit of the movement and the drift of their organization in thought and action are the tests.

"What does the club stand for?"
 "Of what ideas is it representative?"
 "Is it a school of pronounced opinion able to make an impress of its earnestness on the community about it?"
 "We fear that very few Calaveras clubs are American."

organizations in our American could be favorably measured by standard."

If they fly the Catholic standard do not make for Catholicity of the proved type, what right have they to ask the Church for support?

If the new Catholic society of Massachusetts has solved the problem of greeting to its promoters.

WHY MEN DON'T GO TO CH

This is the whole affair in a nutshell and it isn't worth while to try any other cause. Put all the numerous and highly diversified reasons advanced into a pot to boil and the result is the tripartite reason given

they don't want to go—they see no obligation to go, and recognize no authority that can make church attendance obligatory. * * * The beauty of the Protestant system inaugurated by the Reformation, when each per-

constituted a little pope all un-
self, with the full authority to
Scriptures, backward, for-
crosswise—just so he read
clearly discernible in modern
conditions * * * We can

no improvement in the conditions of things until this question is approached from a different point. We must calculate from now until the world is in pieces on "why men don't go to church" and be just as far from church as ever. A little wholesome point

ed. A little while ago
"Why men do go to church
ought to go and, must go" v
wonders with the present indiff
Catholic Mirror.

The other day, a London d... printed an item which said th... course of a dedication servi... parish church of Shedfield, on... of the fruit-growing district

Hampshire, the [Protestant] Southampton declared that to pray for the spiritual progress of dear departed ones, as the early Christians were accustomed to do. The intercessions, he said, could be made for the living and the dead.

Paradise had helped on the
The London Monitor and
commenting on this, said:
glad to see our Protestant fr
ing round to the view supp
by common sense, Scriptur
different and natural feel

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The correspondent of the Standard (Baptist) writes home to that paper the following impressions of the Trappist monks in Japan :

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