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WHY THE "CHURCHES" FAIL

The Rev. George Craig Stewart of Evanston, Ill., gave a series of sermons on "colors" in St. Paul's Episcopal cathedral in Buffalo. One of his discourses, which was supposed to be a study in blue, disclosed itself as a picture in black, in such dark colors did he paint the inefficiency of 'the church," by which he, of course, meant non Catholic denominations. The cause of the trouble which he deplored was the inadequacy of religious training. The following was one of his notable passages:

"If I had time I could prove from statistics that the solution of our criminal problem, of our social evil problem, of our industrial problem in the main and of our great Christian problems, goes back to the education of our children in those broad and deep religious principles which beget solid moral character and genuine Christian conduct.

"The church at present cannot do it, though it can help. Our public schools cannot do it, though they can help. The Sunday schools cannot do it though they are doing their utmost to help. Only the fathers and mothers can do it; and most of them are not beginning to do all they can do to help. About one-third of them depend on the Sunday school, for statistics show that about one-third of the children enrolled in our public schools are in our Sunday schools as well.

"But in a Sunday school we have even at best, a 'short-weight' education. We devote thirty minutes a week to religion—we'll call it an hour, if you will—one hour a week to religious education, or forty hours a year. The public schools devote more than 1,000 hours a year to the three R's—reading writing and arithmetic—the equivalent of twenty-five years in Sunday-school, and we still wonder why our children do not know more about the bible and the church and the fundamentals of faith."

Reverend Stewart was so close to the real solution that it is surprising that he missed it; or did he purposely avoid it? Given a good home training as a foundation, the next requisite is an elementary education in which religion forms an essential part of the curriculum. The Catholic Church by her parochial schools accomplishes what the Episcopal Church is vainly seeking to achieve with its inadequate means.

Reverend Stewart's frank admission ought to be a convincing argument to Catholic parents who are discussing the advisibility of sending their children to parochial or public schools. The latter are efficient in their way, but they do not measure up to the standards to which Catholic parents should strive to conform. —The Echo.

WAR SERVICE BADGES

It is notified for general information that an Order-in-Council has been passed authorizing the issue of four classes of War Service Badges, viz:

Class "A"—For men honourably discharged after actual service at the Front.

Class "B"—For those honourably discharged after six months' service in the C. E. F., or after less than six months' service provided the discharge was by reason of some disability due to Military Service.

Class "C"—For those honourably discharged after less than six months' service in the C. E. F., or who have volunteered to enlist and have been refused as medically unfit.

Class "D" For those who have volunteered to enlist, but whose services have been refused on the ground that they would be more useful to the State in their actual occupation than if they enlisted.

There is a proviso, to the effect that no Badge will be issued to men discharged by reason of the cessation of working pay, if they are still medically fit for overseas service.

This Order provides for the free issue of these Government Badges and makes it illegal to manufacture, sell, purchase, or wear any other badge purporting to be for such purposes as are provided for in the Order-in-Council.

Any infraction of the provisions of this Order-in-Council will be punished by a fine not exceeding $500 or by imprisonment not exceeding six months.

Some time must elapse before the Badges thus authorized are available for issue, but as soon as they are available they will be forwarded to the Districts together with complete instructions regarding their issue.

He that swells in prosperity will be sure to shrink in adversity.—Colton.

What you can not tolerate in another, take care not to tolerate in yourself.—Anon.

BENEDICTINES FROM ENGLAND TO COME TO AMERICA

PROPOSE TO ESTABLISH PRIORY AND GREAT ABBEY CHURCH

Plans are being perfected by a small group of Americans now at Downside Abbey, Somerset, England, for the establishment in the United States of a Benedictine priory and later of a great abbey church, to be devoted primarily to the development of the liturgical worship of the Catholic Church. The priory will probably be erected in the vicinity of New York City.

One of the projectors of the plan is Dom Leonard Sargent, formerly Master of Novices of the Protestant Episcopal Order of the Holy Cross, but since his conversion to Catholicism several years ago a Benedictine monk attached to Downside Abbey. Dom Sargent, who is in this country in the interest of the movement, has received promises of support from hierarchy and laity alike. The plan is understood to have the sanction of Pope Benedict XV.

At a recent meeting of the Catholic Converts' League held at the Hotel Plaza, New York, Dom Sargent, before a representative gathering of clergy and Catholic laymen, described the project. He said:

"Although the establishment will be made somewhere in the East, the priory, it is hoped, will supply a need that is felt in many parts of the Catholic Church in America. The aim is to develop the Church's liturgical worship in such a way that the laity may have a share in it—the High Mass and the Divine Office sung daily in the priory chapel, and in time in the abbey church. Here will be afforded also to clergy and laity an opportunity for either a formal retreat or for spiritual rest and refreshment. Furthermore, it is hoped that the monks may make some useful contribution to the American Church in the fostering of ecclesiastical scholarship.

"If from the Abbey of St. Gregory the Great at Downside, a native American house can be founded in this country, we shall have among us a successor of Douai, of Westminster, of the ancient Spanish monasteries, a continuance in this western world of a life that goes far back in history and that has been blessed and fructified by the blood of its martyr.

"For all this the Americans at Downside must ask the help that their compatriots can give them. Land must be secured in the country, a part of the priory begun, and a sufficient endowment assured from which the community can live. If, in later years, an abbey school is established, that will be one source of income. But at the outset the needs of the house must be provided in other ways."

Dom Sargent went on to trace the chief characteristics of the Order of St. Benedict. Relative to these he said:

"When we speak of the order, we are surveying fourteen centuries of a life that embraces prayer and worship, nation-wide missionary activities, the development of scholarship, and all those influences that have built up the civilization that signifies the Christianization of Europe. The monks were the leaders of thought, the friends of rich and poor, their guides and teachers, the promoters of a social 'uplift' that no modern movement has ever equaled.

"What they achieved in other days is the inheritance of and an inspiration to their successors today. What the sons of St. Benedict once did they are doing now under conditions of modern life. The spirit is the same, their efforts are directed by the same motive as before; the Benedictine aims are identical with those of the past—to worship God, with Himself and on behalf of His people, and to undertake any enterprise that He may put into their hands.

"When it is asked, 'What is the work of the monks?' the answer is, Whatever God appoints at a given time or in a particular sphere. The monk is bound primarily to the *opus Dei*, the life of prayer, and out of that comes his capacity for any missionary work that the divine economy selects for him. His life is both contemplative and active, but the contemplative must come first if the other is to be efficient"

Dom Sargent explained that the Benedictines are bound together by the rule of the founder of the order and by the inherited traditions of their monastic life, they have set the example of what every Christian is called to be, a witness for God, and an influence for good among neighbors and associates. This life is marked by certain salient features—reasonableness, freedom and peace. The ideal is not one of austerity but of a discipline that allows, with generous considerateness, for the weaknesses of human nature.

"It is a life of obedience, but one in which the proper freedom of the individual is jealously guarded. And again, in this busy, nervous age, the monastic life presents, by a steady resoluteness not to be drawn into many exterior activities, that peace which heaven gives, in a measure, even amid the vicissitudes of human life."

Msgr. Barnes, a distinguished English convert, and chaplain of the Catholic undergraduates at Cambridge University, followed Dom Sargent, and spoke of the place which Downside Abbey fills in the life of England. He sketched the work of Downside in the evangelization of Australia, a mission with which are associated the names of Ullathorne, Palding and Vaughan, and the achievements of others of its sons, notably Cardinal Gasquet.—The Echo.

FOREIGN MISSIONS

KINSWOMEN THOUGH STRANGERS

There is a young woman in St. Louis and another in Boston who have never met or heard of each other; yet both are closely related by the bonds of complete devotion to the cause of the Church among the heathen. The St. Louis girl although employed at ordinary office work and living away from home, has managed in a short while to lay by $20 in sacrifice money for the African Missions. Twelve dollars of it she applied to the ransom of a slave; $6 to enable a black girl to marry a Christian husband; and $2 to buy bread for the starving in Africa. The Boston girl only two months ago gave $100 for four perpetual memberships in the Sodality of St. Peter Claver. Last week in a letter enclosing $6 she announced that her financial affairs would allow her within a couple of weeks to increase the life insurance policies she is carrying for various mission organizations from $6 000 to $12,000 and that $2,000 of this will be for the African Missions. She asked prayers that she might succeed in passing the physical examination. Souls like these will be much surprised in heaven on meeting their kinsfolks by grace.

The people who put the least into life are often those who expect to get the most out of it.

Prayer strengthens the soul more than food the body; and St. Augustine calls prayer the key by which we can unlock the treasury of Heaven.

RECENT PAPAL LETTERS

No issue of the official bulletin of the Vatican for a considerable time has touched on so many widespread interests as the present number of the Acta Apostolicae Sedis in the portion allotted to the letters of the Holy Father. The first of these, omitting mention of those of local interest only, is the Apostolic Letter which concedes plenary and partial indulgences to the "Federation of Daily Mass" recently erected in Ireland, and in which His Holiness eulogistically refers to the devotion of the Irish Catholics in days of savage persecution to the Holy Sacrifice celebrated on mountains and in caves. Another grants to the diocesan seminary of Buenos Ayres the faculty of conferring academic degrees in theology and in philosophy. The tenth letter grants plenary and partial indulgences to the Catholic Truth Society of England and special privileges to priests belonging to this organization. In another letter the Holy Father concedes an indulgence to the faithful of Perth, Scotland, who recite three "Hail Marys" for the conversion of Scotland to the Church. —St. Paul Bulletin.

Money, education, culture, a better civilization can do much to further peace among men; it can do little to right the wrongs done to the rights of God. Unless the rights of God be secured there can be no peace among men—Rev. M. J. L. Fortier.

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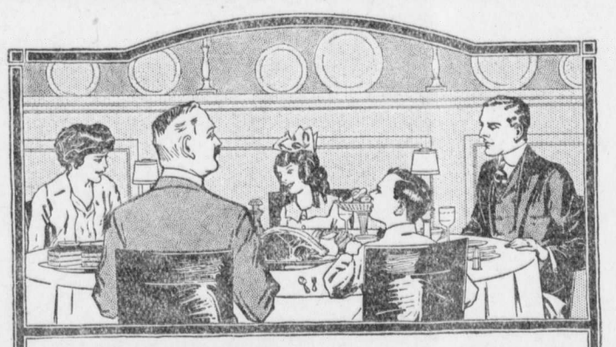

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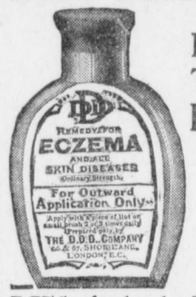

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