THIRD SUNDAY OF LENT

IMMODEST LANGUAGE

How pertinent to our own times words of St. Paul in the Epistle of to-day, addressed nineteen centuries ago to the Christians of Phesus: "But all uncleanness, let it not be so much as named among you, as becometh saints. . . . For you know ye this and understand that no unclean person hath inheritance in the kingdom of Christ and of God."

There is no vice, my brethren, more common among men at the present day in all classes of society, from the professional man to the day-laborer smong the rich and the poor, the old and the young, than that of obscene immedest conversation.

Among the better educated this

poison of impurity is clothed in lan guage with serves to veil its disgusting mudity, and thus the more ceive the unwary ; while among the less educated it is oftener expressed in words that reveal its horrid filthis and shock common decency.

Listen to the conversation of al mest any chance gathering of young mes, and you will soon hear the double-meaning joke, the attempt of some one to be witty, which serves as much to expose the shallowness of his pate as the corruption and rotten. ness of his miserable heart.

Hely Scripture says that "out of the fulness of the heart the mouth speaketh." How true this is t But if one were to use this criterion in judging the thoughts that fill the hearts of many amongst us, how de-based and pitiable must be their condition !

And how shocking it is, my dear brethren, to meet a young man whose dress and manner at first give evidense of respectability and good breed ing, but who, when an immodest allusion is made or an impure joke uttered, is the first to shout with laughter! Such a one is well described by our Blessed Lord as "a whited sepulchre, full of dead men's

And yet these whited sepulchres are not very rare in the community. You meet them in every walk of life -in the counting room and in the factory, at the "respectable" clubnoom as well as in the grog shop, and mast must we say it, among Catholics

Well as among non-Catholics.
Yes among Catholics, who have been elevated to a supernatural state our Lord Jesus Christ ; whose hearts have been sealed by the grace of the Holy Spirit, and on whose tongue the and Blood of our Lord has often been placed-even these have dared ish in their hearts and express with their tongues thoughts and sentiments that would shock the meral sense even of the unregener

Are they laboring under the incredi ble and awful delusion that they com mit no great sin when they entertain or give expression to such thoughts? De they think that they escape mortal sin when their impurity is expressed in the form of a joke or a pun, or when they by a laugh countenance and encourage the like im-purity in others? Ah! my dear brethren, it is to be feared that too many consciences have been lulled to by this cunning device of the

The first introduction to sin for many a one has been the listening with pleasure to the double-meaning word uttered, perhaps, by a compan-ion, or while in the company of others. He was then put on trial not by the devil alone, but by the one also who uttered it. But modesty which rose instinctively to his cheek from a pure heart was by an effort suppressed through human respect, and the voice of conscience, that told him to administer a rebuke to the minister of satan or abandon his company at once, was hushed into silence, and the demon of impurity from that moment took

Take warning, then, my dear brethren, from the words of St. Paul, and never countenance by a laugh or in any other way any offence against any other way any onence of help purity, in whatsoever form it may be expressed; "for know ye that may be expressed; hath any inheritne unclean person hath any inherit-mee in the kingdom of Christ and of Ged."

## TEMPERANCE

THE ANTI-TEMPERANCE CLUB Quoting a paragraph from the Sacred Heart Review criticizing clubs which are in effect only in private bar

rooms, the Abstainer says : "It bears out the argument often made before in the Abstainer, that the great obstacle in the way of tem perance progress is not the ordinary drinker who goes to the cheap saloon, but the so-called respectable drinker; the man who drinks and does not get drunk publicly at least and would not dream of pouring the vile liquor on which the police court drunkard gets intoxicated down his aristocratic throat. The saloon is no place for such as he. It would be decidedly infra dig for him to rub elbows with the class which frequent it. Consequently, he buys an interest in a private saloon by paying a fancy fee for admission into a club. The club is a mighty institution. Its members are all men of influence and standing. The young man who is ambitious to raise his head above the crowd feels that membership in the club will be a sort of hall mark of gentility, and joins it for that matter. Once in, he has

FIVE MINUTE SERMON started on the path of dalliance with

drink, and he ends up where thou-sands like him have ended up. "'Catholic men should not join clubs of this kind,' the Review says. Of course they should not, but they do. In but a few cases the men who belong to this kind of a club do not belong to any Catholic society. duties which the membership in the club details do not leave them time for that. As for belonging to a total abstinence society, that is not ever to be dreamed of. The League of the Cross offers so few social advantages. One has to call everybody Brother there, no matter whether his clothes fit or his linen is clean or not. Decidedly one does not gain any pres tige by belonging to the League of the Cross. And these are men of influence and standing, and, powerful factors in moulding public opinion. The League of the Cross, or whatever temperance society it may happen to be, is deprived of that influence, has that influence opposed to it, in fact. No wonder the work of directing pub-lic opinion into the right channel is

ILLINOIS SUPREME COURT ON SALOON BUSINESS

Here are the exact words of the udges of the Supreme Court of the State of Illinois in their decision regarding the Harkin Saloon ordinance of Chicago which put three thousand saloons out of business in that city.

The business of selling intoxicating liquor is attended with danger to the community by the police power of the State. There is no inherent right to carry it on and, it may be strictly prohibited.

The manner and extent of its regulation, if permitted to be carried on at all, is to be determined by the State so as to limit as far as possible the evils arising from it.

"The power conferred upon the city is co-extensive with that of the State and includes authority to adopt any means to reduce the evils arising from the sale of intoxicating liquor. reasonably adapted to that end, which not violate constitutional rights The Legislature can not confer any power which it does not itself possess and can not authorize a discrimination between individuals not founded upon a reasonable difference, for it could not itself make such discrimin

#### THE SCANDAL MONGER

A short time ago a woman who was a nervous invalid received a news-paper clipping with notations on the margin reflecting on the character of her husband. Whether it was meant as a joke or whether it was the underhand work of some dealer in scandal it had the effect of so preying upon the mind of the sick woman that she ommitted suicide.

Apropos of this there was a deci-sion handed down recently by the Supreme Court of California which ought to prove effective in quieting the activities of those who delight in spreading evil tidings about their neighbors. One woman divorced her husband because of evil reports which were brought to her by a friend. She afterwards discovered that the reports were false, and thereupon sued the friend for damages. The lower court ruled against her by declaring that the husband was the aggrieved party, but the Supreme Court de-clared that either the husband or the wife under the circumstances had grounds for damages.

We have little to say in favor of the woman who so easily believed the charges against her husband. Very likely she could have discovered their falsity before as well as after the divorce. But the matter is interesting as showing that there is redress for those who are the victims of scandal mongers. Where the law of God forbidding the bearing of false witness against one's neighbor is ineffective, perhaps the fear of a suit for damages will restrain the un

ruly tongue.

But if all who are guilty of this sin were brought to court what long sessions there would be. There are many people who do not know how to control their tongues. They are incorrigible gossips. Nothing is too sacred for them, nothing too personal. And men and women who would scorn to steal a cent from their neighbor do not hesitate to rob him of his good name before the community. Yet what is wealth compared with one's good name Yet what is wealth How well Shakespeare has described it in "Othello," which may be called the tragedy of the scandalmonger. Good name in man and woman, dear

my lord, Is the immediate jewel of their souls Who steals my purse steals trash; 'tis something, nothing;

Twas mine, 'tis his, and has been slave to thousands; But he that filches from me my good

name Robs me of that which not enriches And makes me poor indeed.

## LIQUOR AND TOBACCO HABITS

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The mystery is that some who consider themselves good Catholics are so careless in regard to this comnandment of God. Critical of everybody and everything they seem eage posted in the latest scandal spread it broadcast, heedless some imes whether it be the truth or not. doing harm that can never be un-Let them beware of God's judgments.-Pilot.

GOOD NEWS OF FRANCE

Drawn by some strong influence, one turns now and again to France o examine whether or not her people are responding to the efforts of a devoted clergy who are bent upon re-Christianizing the country. In examining a case of this kind one can rely only upon official information. Pious platitudes are worthless, and only solid facts are acceptable.

The details of a audience given recently by the Holy Father to an energetic French Bishop would, if published, go far to tell us the true situation in France. However, the main facts of that audience will enable us to form a fairly correct opinion. The Archbishop of Rennes has been one of the last of the French hierarchy to make his visit ad limina within the appointed time. From other Bishops Pius X. had received much information, but seemingly from none had His Holiness heard more consoling accounts than thos given him by the chief pastor of Ren nes. For the Archbishop told of the indefatigable zeal and valor of his

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#### priests, of the hearty co-operation of laymen with them in building up the well-nigh ruined Church of France. The increasing number of priestly vocations, of voluntary catechists, of schools truly Christian, and the rich harvest that should be reaped in a few years were recounted to the suc-NONE - SO - EASY

cessor of St. Peter.
In profound silence Pius X. listened to the Archbishop's recital, and joy lit up his face as it came to an end. Miracula fecistis! cried the delighted Pontiff—"You have worked mira-

What Pius X. stated of the Archdiocese of Rennes can be truly said of nearly every diocese in the country that once merited the beautiful title of the eldest daughter of the Church In both cities and towns the old spirit is being revived, and the embers will soon glow brightly. Of course, sheer hard work on the part of the faithful and the clergy is the chief cause of this, the second reason being the business methods of the Bishops in dealing with half-dead-and alive parishes. Either a parish will support its pastor or it will not. In the latter case he is promptly with-drawn by his Bishop, the last Mass is said in the church and the sanctuary lamp is taken down and relegated to the lumber room, for the days pampering renegades who have not the souls of rabbits are over.—Catholic Standard and Times.

> A HERO WHO DID NOT ADVERTISE

Some months ago there died in the Arctic region a doctor who, not having the faculty of advertizing or producing "good copy" for the news-paper and magazine writers, was un-known to the outside world, although he had done heroic work among the Indians. This was Dr. J. F. Rymer, who sacrificed his life on the altar of charity for the poor Indians of the Northland. During the winter he made his headquarters at Fort Reso-lution and occupied a house furnished him gratis by the Catholic Mission. In summer he traveled with the Mission Fathers and minis tered to the sick along the McKenzie River and in the vicinity of Great Slave Lake. For many years he furnished out of his slender resources whatever was necessary for the exercise of his profession among the poor Indians, but about a year before nis death his worthy services became known to the Government at Ottawa through Bishop Breynat and the Oblate Fathers of the North, and at the request of Bishop Breynat the Dominion Government gave him an annual grant of \$500 to assist him in his philanthropic work.

Dr. Rymer was about fifty-five years of age, of English descent, a graduate of a London medical college, and a convert to the Catholic Church. He was the son of Alderman Rymer, of Croyden, England, and came of a family of long medical standing, his great grandfather having been a surgeon in the British navy Nelson's days. He was for eight years medical officer to the Carthusian monastery of Parkminster, before leaving England to give his medical services to the Catholic missions in the Vicariates of Mackenzie and Athabasca.—S. H. Review.

## PROTESTANT TRIBUTE OF VALUE

Bird S. Coler, a former controller of the city of New York, has issued a book recently on the Public school question, which is commanding wide attention and exciting favourable comment among Catholics as well as Protestants. Mr. Coler is a Protest-ant, but his views are so eminently satisfactory to a Catholic viewpoint and he pays so many compliments and tributes to the Catholic Church, that in the designs of God it seems highly probable he will sooner or later belong to that organization, which is built upon a rock. Very thoroughly in his volume he discusses questions pertaining to current sociology and especially to the Public schools. His contention is that there are no educators in this country of any note who will deny that the Public schools at present are not making for righteousness.

Mr. Coler becomes exceedingly in-teresting when he declares that there is a significant relationship between the growth of the vicious class and the work done in our Public schools, due to the fact that the schools have become "godless." He was much impressed, with these conditions when in office as controller, every time his attention was drawn to the expenditures of public money for charitable purposes. What perhaps impressed him most was the high rate of mortality in institutions con trolled by the state, and the low rate in institutions underothe care of re ligious bodies. In making inquiries on the subject he learned to his satisfaction that those who care for in mates in charitable institutions are more efficient when they are inspired with service to God than when they are merely employed servants of the state. What is true of these institutions he believes to be also true of the schools. The alarming spread of criminal practices among young persons is due to the fact that they have been reared in "godless" Public schools.

Mr. Coler narrates how he was drawn into a study of mortality in past ages, when the world of our civilization was everywhere dominated by the Catholic Church. Later studies, he says, convinced him that the Catholic Church has been "a de-fender of civilization in the past and is the defender of civilization to-

day." He goes a step farther and maintains that "a century and a half of the godless school will leave that Church in complete possession of Christianity."
A prominent educator gives the

following review of his book :
"He has little respect for the faith of men of his own creed "who fear the triumph of another Church as a result of religious teaching in the schools." He has even less respect schools." for their judgment. It is plain to him that Catholicism "can stand up against a state supported educa-tional system from which God is excluded, but that Protestantism can not." A continuance of the present policy, "blindly supported by Pro-testants," will in the end, says he, cause "a complete extinction of their branch of Christianity and a division of the world between Catho licism on the one hand and atheism

Other themes are discussed by Mr Coler in his book in interesting and novel fashion, especially as coming from a Protestant. Among these is the origin of temporal power in the school question that gives to his volume its most timely interest at the present time. It is written with much clearness in expression and detachment of mind.'

on the other."

OThis is indeed a great tribute to the Catholic Church, coming, as it rich doeserom the pen of a gifted writer and a man who has seen much public service, and who has been in more are the rich in practical touch in the subject he so for their eternal life

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