FEBRUARY 21, 1914

CHATS WITH YOUNG MEN

THE CLEAN TONGUE

The promise "to be clean of speech The promise to be clean of speech is not merely a pledge against the sin of blasphemy: it is the seal of holy purity, the safeguard of the spotless soul. For words are not only the predecessors of deeds ; they are often deeds in themselves, evil or d, according to the will of the

What a wonderful power is speech! Sight, hearing, taste and feeling are senses which may be exerted without the concurrence of the mind, but speech comes only at our command Shall we order it on vile duty? Shall we insult the Holy Ghost by debasing

His precious gift ? An infant has every sense but the sense of speech. He is two years upon earth before he can master even its rudiments. Many more years of training at home and at school teach the child to use his speech correctly. Grammar, the science of language, puts every word in its proper place for him and reading, which is bu printed speech, brings to him the choicest words of the world's great thinkers. All this careful prepara-tion is made in order to enable him to speak judiciously and to write his words in such a manner that he never be ashamed of them. After all this rich cultivation of his richest gift, how can he drag it through the slime of impurity and infect himself and others with blasphemy and corruption ?

Alphonsus Liguori says that one ugly word spoken in conversation, even in jest, may be the cause of scandal and of thousands of sins, and Bishop Cramer beautifully writes: "The flower of holy purity, descend-ed from that far-off country of heaven. Jesus our Lord, brought down upon this earth and planted in the flower garden of the holy Church. Alas! in the world this heaven-born plant is menaced by a thousand dangers. Woe to it if in the sanctuary of the home dangers are also lying in wait for it! In the Christian home a holy discipline reigns in conversation. No double meaning, no indecent word is permitted; unbecoming jokes are un-known; unbecoming things and occurrences are never mentioned. Such conversation, sinful in itself, is the ruin of those who speak it and of those who listen."

It is terrifying to think that we must account for every " idle word " —idle here signifying the ungoverned impulse of evil speech. Years ago an old man recalled with shame an idle word " of his youth, uttered not with intentional wickedness, but with the all too common youthful desire to pose as a "funny fellow among his companions. "I was not a bad boy," explained the old man in relating the mortifying experience of his early years. "I was given to fun at the expense of anybody or any-thing, and, while not usually vulgar or low in my conversation, had a keen sense of the ludicrous, and could not always resist the temptation to make an apt rejoinder, even when it involved some coarseness.

"A party of us were camping, mostly young fellows, but one or two were middle aged men. We had a good time, and there was only one thing to regret, and that I have regretted all my life. We sat around the fire the first evening telling stories, and a story which one of the older men told suggested a vulgar comment, which I uttered before thought twice.

I could have bitten my tongue off the next instant. The man simply looked straight at me for a moment

Lord has added a sense of responsi-bility to the sense of shame." bility to the sense of shame." As this victim of a single idle word was not Catholic, the Scriptural para-graph is quoted from the King James version. In our Bible the "warning" is uttered in these words (St. Matthew xii., 36 87): "But I say unto you that every idle word that men shall snack they shall render an account crowd away. You may imagine how his par

station to have the police help him in finding out what happened to his son, but the boy could not be found. A week passed without news of the speak they shall render an account for it on the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be conlost boy. It seemed as though the earth had swallowed him alive. His demne

Our Catholic boys, who have had Our Catholic boys, who have had the advantages of religious education from their infancy, are expected to give a good example to other boys who have not been so fortunate, and who perhaps do not realize the wickedness of profane speech. Here is the story of another old gentleman —a Catholic this time, and a Catho-io monther the name. Mr A In the meantime the boy was loaf-ing through the country. But, hav-ing never been away from home, and ing never been away from home, and also because he found tramps and oboes very different from the company to which he had been accus omed, he found the new life any

lic worthy the name ; Mr. Atian and a scholar, had the misfor-tune to lose all his means when he was far advanced in life. As his education remained with him, he was education remained with him, he was able to secure a clerkship, which served to keep the wolf from the door. He had always been benevo-lenf, and in his new and humbler sphere he still found opportunities for doing good. Part of his duties involved an account of drayage, and two hundred wagon drivers were bbliged to report to him every day. Men who drive horses are notably

Men who drive horses are housely profane, and these teamsters were no exception to the rule. Their habity of speech shocked the clean souled old gentleman, and he urged them to have more respect for God and for themselves. He was laughed at for his peins. One morping a driver his pains. One morning a driver greeted him teasingly with an oath, taking the name of our Lord in vain. The old clerk, dropping on his knees, lifted up his eyes to heaven. "May

the Holy Name of the Redeemer be blessed forever !" he cried. Diessed forever !" he cried. The man gazed at him in astonish-ment, and as he rose handed him his report. The old clerk refused to take it. "Not until you repeat what I have just said," he declared firmly. Time was precious and a long line of men waited. Those nearest grew impatient as the first driver hesitated.

Say it, say it, man! It won't hurt you and it will save time," ad-vised one. Thus abjured, the profane teamster grumblingly uttered father alive.

prison.

the little prayer, saw his report en-tered and left, shaking his fist at "old pious face" and promising to "get even." The good clerk took the same effective method with every one of the men thereafter. Com lost boy. plaints were made to the superintendent that A — was "delaying business with his crankiness." The chief official investigated the matter, and, instead of blaming, highly com-

of how he felt when he was arrested and convicted; think of how he must mended the old man's action. All this made the men more cau-tious. It seemed ridiculous to follow have felt in prison in constant coman oath with a prayer and so by drop-ping one they made the other un-necessary. Gradually blaspheming and vile words were no longer uttered pany of thieves and murderers; how he must have suffered under the severe discipline of the prison; how he felt when he wrote home telling about his shame, and, finally, what a in the presence of A _____ and better still, the offenders grew so ashamed shock it must have been to find his father dead when at last he did come of themselves that they found it convenient to use clean speech every home.

When the venerable clerk where. died he had no more sincere mourn ers than the rough men whose tongues he had purified forever. —Philadelphia Standard and Times.

OUR BOYS AND GIRLS

BAD COMPANY

true. You yourselves may have heard of similar examples. Possibly Here is a confidential little Lenten. talk from the conferences of the Rev. R. Kuchnel in the "Homiletic Month-the one I have told you. Still, very while it is addressed to boys, few people are willing to learn from the time of Christ; fasting and the time of time of the time of time of time of the time of time across the fire, and I knew that he is the left. Kuchnel in the Hommetic month-judged me by that remark. I knew ly." While it is addressed to boys, that I did not deserve the opinion its counsel is quite as valuable as which in that instant he formed of girls who are "not particular" about There is a certain spirit of gambling the lessons and experiences of others. in every man. Though we know the odds are against us, we take the risk, did. That one careless word did not fairly represent me, but I could not deny that it was my own. "All that night I lay looking up at the stars and thinking over what I had said. I could almost have counted on my fingers all the other Go to any prison and ask the in-mates what brought them to their life of crime, and, if they will tell you the truth, they will say that it was bad company. Go to any hospi-tal and ask to be taken to the ward where most between the ward home, nor is anybody except doctor and pricet allowed to enter that house until the quarantine is re-moved. The reason that such prewhere most loathsome sicknesses are caution is enforced is to prevent the where most loatnoine sick lesses are treated. There you will find young people paying the death penalty for their sins against purity. Go to the asylums of the insane, and you will find many who must trace their con-dition to the excesses of their shame-the lives. Go the poorhouses: ask spreading of that disease into other homes. What a blessing it would be to have such a danger sign on the doors of houses where bad company is met! People are mortally afraid of dis-But a telegram called him back to eases like small pox or yellow fever. fullives. Go to the poorhouses; ask the city next morning, and I saw him In an epidemic they will flee from some of the old men there why in He always treated me civilly when we met, but I never saw him without feeling that he still measured me by that word. I had opportuni-ties to show him that I was not wholly bad, but they were too few to give a comprehensive view of my time. Finally they were out of money and out of friends. Then they got old and helpless, were un-able to work, and hence must end the epidemics put together. Hospitals, asylums for the insane, poor houses and prisons all give testimony their days at the poorhouse. If they had led decent lives, they might now to the ravages of bad company. enjoy a happy home and grateful children would be their joy and con-Some few years ago I knew a boy who had the misfortune of falling in solation. If not for bad company, we with bad company. His father was a righteous man, his mother a model might close up most of our prisons, asylums and poorhouses. mother. Yet it seemed as though the peace and virtue of his home were not to the liking of this boy. nother. Yet it seemed as though the peace and virtue of his bone were not to the liking of this boy. He wanted to be free of every re-straint, and especially did not like to work. One day the boy, instead of going to work, joined the idle crowd of other boys as fond of leading as he

THE CATHOLIC RECORD

You will hear all kinds of talk about, left that very same forencon. A passing freight train carried the or rather against, religion, against the authority of parents. These lads the authority of parents. These lads will tell you what a pleasure it is to be dishonest, untruthful, how much more profitable it is to go hunting or fishing on a Sunday instead of going to Holy Mass, and, not content with so much harm, they will pour the most deadly poison into your ear, telling you to forget the instructions can have precised rearding hely felt that evening waiting for him. The parents asked the neighbors, but could get no information. The next day the father went to the police you have received regarding holy purity. Still, the boy living at home has some support. The example of his parents, brothers and sisters, his father had been in poor health, and all this worry hastened his end. going to church, his Holy Commun.

ions will counteract the snares of the devil, provided he is sincere. Great though such temptations are the boy away from home has to meet even greater temptations. He has not the plous example of his dear ones to look up to, and he must depend upon himself. For that reason I always admire the boy who, when coming to stay in a strange place, thing but a happy one. Homesick-ness and disappointment brought about the desire to return home and makes it a point to look up the priest ask forgiveness. On the one hand ask forgiveness. On the one hand however, he was ashamed to write home telling his parents of his pre-dicament; on the other hand, he realized that the money needed to go home would mean a little fortune. Finally he found an opportunity to board a freight train with a crowd of at his earliest opportunity. I had several such boys come to the priest's house, introducing them selves to me, telling me where they are from and that they wish to con to church as they were accustomed to do at home. These boys may three others. Somewhere en route however, the four tramps were dis-covered by the train crew, and it was have their faults, as we all have, but I consider them as honest and manly fellows of whom God and His angels

covered by the train crew, and it was also discovered that some of the freight had been stolen. The four were at once arrested, and, after speedy trial, all four were sent to the State prison. The boy, because it was his first offense, was given two are proud. "If, owing to circumstances, you must go from home to work else-where, let your first care be to look up the parish priest in whose locality you find work. He may be of great help to you in more than one way. or three years; the others got a Possibly he may know of better pay ing work than you could find for longer sentence. About this time I was called to yourself.

this boy's home. His father was very low. After I had administered the last sacraments, he drew a letter From what has been said, you should take the warning to stay away from bad company. Either from beneath his pillow, asking me to read it. It was from is boy, written from the State you are a little saint or you are weak. In either case, bad company is out of the question. For, grant-ing you are a little saint, bad com-I could see in the poor man's eyes his anguish about the panions will have nothing to do with boys condition, and also his longing you. They do not stand for any kind of preaching. To mix with to see the boy once more before death came. I tried to console the poor man as best I could, and asked kind of preaching. To mix with them, even for the object of bringing them around, will be useless for the loan of the letter. I took it at They will give you to understand that once to a friendly judge, explaining they will not listen to your talk. to him all the circumstances. He then wrote to the authorities under One never sees a white dove among vhose jurisdiction the boy was, exblack crows. If you are weak, you have all the more reason to keep plaining the conditions, and the outaway from bad company. Your very come was that the boy was pardoned. But he came home too late to find his weakness should be a warning to you. You should, and you do, know I can still see before me the dying

beforehand that you will not be able to resist temptation. Why, then, enman calling for his son. He died with a prayer upon his lips for his ter temptation? You pray every day. "Lead us not into temptation." Why then, should you seek temptations? One day we all hope for the bliss of And now I want you to imagine yourselves in the place of that boy. Think of how he must have felt when being in the company of angels. thrown in with disreputable tramps of every sort of degradation. Think cannot prepare ourselves for this bliss by now seeking the company of devils. Hence avoid bad company.

THE HOLY SEASON

In the midst of our joy the voice of the Church sounds a note of warning. She is the kind monitor, repeating the words of Our Lord. "Unless you do penance you shall all likewise perish." They are strong words and terrible, and human nature does not take kindly The family sold what little property they had and moved to another place, where the boy did not have to hide his head in shame. to them. But there they are, stern and unrelenting. Penance we must But he profited by his severe lesson do, if we are to be reckoned follow and now, I am happy to say, he is a

ers of the cross. The Church helps us in our penmodel young man. All this may sound to you like a ance by setting aside a special season of fasting and prayer, Lent, story one may read in a story book, yet every word of it is giving us new opportunities toward that great individual work, the salprayer it is now, and will be until the end of time. But there has been no change in the spirit of the observance, there

lessening of the severity in regard to the fasting. In that the Lent of these days is much milder than formerly. It is not so long ago when fasting and abstaining were promul-gated and obeyed with all the peni-tential severite of the Church But tential severity of the Church. But difference in conditions, climatic and industrial, has brought about a gradual relaxation of the early regulations for the observance of the Holy Season. Hence the release of many from the obligation of fasting. But we must remember that fasting is not the only duty of Lent. And if by urgent reasons we are exempt from the law, it does not thereby follow that we are freed from the strict observance of the time of pen-ance. Rather does it become more urgent that we turn to the other means which are offered to us to show our sorrow and to make reparation for our sins. And yet so many Catholics forget this. Because they come under one or another class of III those who are exempted from the ****

conclude that Lent is not for them and they do nothing toward the ob servance of the season. Not so with the good Catholic. Having the sense of sin, knowing his own iniquity, and experiencing the infinite mercy of God, he is glad to get into the solitude of Lent, the place apart where he may learn better the real value of things and cut himself off from the things that would do damage to his soul. His work may make it impossible for him to keep the strict fast, but he makes other sacrifices. He denies himself of the luxuries in which he indulges at times during the rest of the year; he sacrifices some of his pleasures; and above all he prays. Nowadays Lent, if it is to keep the real snirit of Lent, must be a time of

obligation of fasting, they therefore

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prayer. The Church offers special opportunities with her additional ervices, sermons and Benedictions of the Blessed Sacrament and Way of the Cross. There is the morning Mass which so many people could attend even if it meant a sacrifice to do it. There is also the old custom, which never should die out, of say-iog the Rosary_every night in the family circle.

The good Catholic will not need suggestions as to how he should keep Lent. He will realize the importance of saving his soul, and he will avail himself of every means of grace which a kind Mother pours forth so lavishly in these old days.

MONSIGNOR BENSON ON THE CONFESSIONAL

Preaching in St. John's Cathedral, Salford, recently, Mgr. Benson dwelt on the attitude of Pro-testants towards the sacrament of

penance. Out of every hundred Protestants bordering on Catholicism, said Mgr. Benson, ninety-nine of them found their greatest difficulty in the confessional. He supposed there was no doctrine of the Catholic Church so attacked and spoken against as this sacrament of confession. If ever his congregation heard a Protestant lecturer speak against Catholicism, they would sooner or later hear him attack confession, and so strong was this Protestant feeling with re

gard to confession that sometimes the most appalling things were said. Foul and filthy stories were told by men who were paid to preach against the Catholic Church and the sacra ment of confession. Let them consider how to answer

those Protestants who say there is no need to go to confession when they could confess their sins to God and obtain forgiveness in that way. First of all, let them remind them selves that every good thing which selves that every good thing which they had came from God, and from God only. It was God, and God only, who created them; and every single thing they needed to keep alive— their daily bread, their very neces-their daily bread, their very neces sary food and drink-were the gifts of God. And when their bodily life was in peril of perishing it was God alone who could restore it. There was not one thing they possessed, whether in body, mind or soul, which

John he would find that God had the prisoner refused the pardon be cause it was brought to him, not by the King himself, but one of his minappointed ministers for the forgive-ness of sins. Some of these Pro-testants said that what our Blessed isters, then he must necessarily re main condemned. If the Protestant refused absolution because it was given by one of God's ministers, he Lord meant was that the apostles were to go into the world and preach the Precious Blood, through which must likewise remain condemned all sins are forgiven. He would ask, with all reverence, if He had meant that, why did He not say it ? It was very much easier and less humiliating for the Protestant to persuade himself that there was no The preacher likened the priest to a messenger from the King carrying a pardon to a condemned prisoner. If need to confess his sins .-- London

Catholic Times. Love contains no complete and lasting happiness save in the transparent atmosphere of perfect sincer-



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me, but I knew also that I had given their acquaintances: him just cause to estimate me as he My dear boys: No doubt you have did. That one careless word did not heard that where some one is sick

counted on my fingers all the other sentences of like character that I had ever spoken. I was not habitually vulgar, but for that one word and all like words and thoughts I despised myself.

"I determined to be so careful during the remainder of the week as to redeem myself in the sight of that man; the others knew me better. But a telegram called him back to

character, or really to influence his more sorrow and suffering than all opinion of me.

In a strange way, after a year or two had passed, my name was mentioned for a position which was desirable, and which I seemed likely to secure, but this man was one of three to decide the matter. Without positively knowing how it came ab could never doubt that a quiet intim. ation that he considered me unfit was what defeated me.

Later I found a situation which, a good one, was in a very although different line of work from what I had chosen, and I have never doubted

had chosen, and I have never doubted that my whole life was changed by that idle word. "Did I learn the lesson? Yes, I did ! My habit, now almost lifelong, has made impurity, even in its milder forms, repulsive. The memory of that incident has stopped many a hasty utterance, and in the years that followed the warning of the

CURED OF DRINK BY SAMARIA PRESCRIPTION

WISHES TO HELP OTHERS

Mr. Roy Blanford, 706 East 10th Street, Michigan City Indiana, has the courage to wish his name pub-lished in the testimonial he gives to the wonderful benefits of Samaria Prescription for the cure of Drunken One treatment of Samaria did ness. it.

from God direct, but through the ministry of man? It was God only who created them, yet it was through Many men have not the wish to stop drinking as Mr. Blanford had. Their system is undermined, their nerves, brain, and stomach crave the ministry of their parents that they came into the world. Their nerves, alcohol. alcohol. They are its slaves. They need help and in such cases, friends, wives or sisters should induce them daily bread was not handed down from heaven, but God gave them the power to obtain it from one of His ministers-the baker. Of course, it to take Samaria or give it to them in was perfectly true that God could their coffee, tea or food to ease their give them their daily bread without the ministry of the baker, and thou-sands of years ago He did feed His craving and help them to take hold and make themselves into men again. It is tasteless and odorless. Mr. Blanford knew he needed help people. But would that fact justify and took Samaria to help him loosen the clutches of the whiskey fiend. It them in refusing to order any more bread from the baker ? The Protestant was always telling

cured him and he has the courage to them something they agreed with-that the Bible was the written Word tell the whole world about it and send the thanks of his wife and four children for the happy home restored of God. If, therefore, God gave them or God. If, therefore, God gave them knowledge of Himself through the Bible and through the preacher, why, in God's name, should He not grant forgiveness of sins in the same man-ner? If God answered their other to them all.

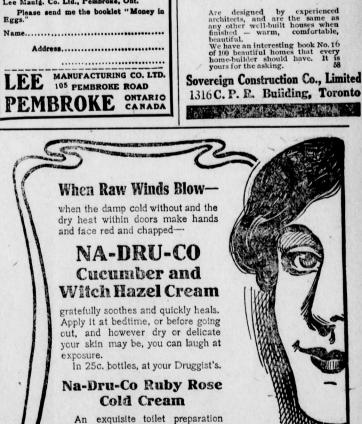
to them all. Mr. Blanford says in part : "I have not taken an drink now for over four months I have no desire -passing a saloon the odor almost makes me sick. My nerves are much better, my appette is god, in fact my whole system is in god condition. Samaria has made a great change in me as well as making a happy home, so let me and my wile and four chil-dren thank you, and hope Samaria will help many others -you may use all or any part of my corre-spondence as testimonials. Roy Blanford, 706 East toth Street, Michigan City, Indiana. prayers through the ministry of man, why should He not answer their prayers for forgiveness of sins through the ministry of man? The Protestant also claimed that the

was not the gift of God. Had it ever occurred to them that every one of those gifts of God came to them not

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