

It seems to have become a moral disease the germs of which enter into our most polite circles and even into the select gatherings of the church not excepting the pulpit.

Language which was not considered decent or at any rate fitting for polite ears has been re-translated into a kind of mongrel profanity - like dog-Latin. Cultivated men and ladies use terms which are but the merest shade from the forbidden words. "Darn it" is common to many who would not say the equivalent of it and many more expressions are degrading our common tongue.

Of course it is easy to set up a defence for slang and to pretend that certain expressions are more emphatic and strenuous than good English. But the truth is, the tendency to the slipshod talk is simply a concession to the profane. It is just as easy to say yea, yea! and nay, nay! as to desecrate our speech with the vulgarisms of slang.

Quite a crusade has been conducted against the grosser forms of profanity by a Mr. George Fred Wright of Halifax, N. S.

In a circular sent out from Halifax on April 21 Mr. Wright discusses the subject of his crusade as follows:

"The habit of using profane language seems to be gaining a predominating influence over the people and is extending to those in all walks of life. It is spreading among the children and they are falling into the way of profaning the Almighty and the Savior's name, thus causing them to lose respect of everything sacred and harming them in other ways, of which they are unconscious.

"Not only is blasphemy one of the greatest sins that exists, breaking, as it does, one of the strongest commandments, but it also is against the laws of the land, that have been made to prohibit it, but which, unfortunately, are not enforced. The children can not escape from becoming addicted to it, owing to its great prevalence among men, extending even to women. It is not the oath that we hear from the lower classes, the drunken man or the angry man that is the worst; but it is the cold blooded profanity that you hear from the supposed better classes, who are presumed to have a thorough Christian education. And this, too, without provocation.

"We note of late many societies are taking the matter up with a view to diminish this evil in the U. S. and Canada. This may assist to a certain extent, but owing to the habit having become so fixed among millions of thoughtless persons, it will need more stringent measures to rid the country of it. First and foremost the laws that exist should be vigorously enforced. This is being done in many places.

#### THE JEW AND THE GENTILE.

Rabbi Schauffer is doing well to urge union of Jew and Christian in works of humanitarianism and benevolence. He says:

"It is a disgrace to mother and daughter if they fail to live together and keep harmony."

"The religion which has given the rich and inspiring example of the good Samaritan, that has bequeathed the glorious principles of the sermon on the mount to humanity, that has given that lofty and sublime idea of Jesus to civilization, should show in its actions the universal love breathed forth in the lofty lessons and inspiring character of Jesus to Judaism—the mother religion which has been its source of inspiration. The

religion which has given the doctrine of love your neighbor, the ten commandments, that has nourished in its bosom the great prophets, those master spirits of the world, should exercise all the noble principles which the prophets have advocated to all the children of mankind."

"The millenium day will not dawn on the horizon of humanity as long as religions which teach love and peace scatter hatred and strife. In the twentieth century of civilization we all should put aside our narrow prejudices and work together for the establishment of a kingdom of heaven on earth."

#### THE CHURCH AND LABOR.

For a long time past leading labor men have complained that the church has not been considerate of their aims and has grown out of touch with them.

This, like most other questions, has two sides to it. The tendency of any set of men is to conserve their own social relations and to classify themselves.

At the Presbyterian Assembly in Kansas City this week, Mr. Stelzle, who is a presbyterian minister from the ranks of labor, opened a very interesting discussion on the subject during which he said:

"There are thousands of men being deluded by the vain hope that if they can abolish the labor union they will solve the labor question. If every labor union in existence were to be wiped out today the labor question would still be present.

"However, the labor union has come to stay. It is simply a question of whether it will be a good unionism or a bad unionism. Like every great social movement, it is passing through its period of hysteria.

In the course of the discussion, Mr. Lemon, treasurer of the Federation of Labor, said

"The wage workers seeing little interest manifested in the church in the human side of the religious question, or in the question of bread and butter and a decent living, have naturally drifted away from the church. I am constrained to believe that they are not going back in large numbers until the churches emphasize just as strongly the human side of the religion of Jesus Christ as they do the spiritual side."

But the church is what men make the social conditions of men as the so pliable or so readily adapted to the social condition of men as the church. If the wage earner leaves the church to the capitalist it will inevitably become an institution of capitalists.

The local church is what its members are. In its larger and representative assemblies, its conferences, presbyteries, convocations and associations labor could far out vote capital.

But if there are no churches in which laboring men are largely interested, the most powerful aid of the church as a whole will doubtless be lost to their cause.

In short, if labor would have the powerful influence of the church as its ally, it must cleave to it and be of it.

#### SKATING RINKS AND NICKEL SHOWS.

There is every reason to give ear to the caution of Father Callaghan of

Chicago when he urges that parents should be more on their guard in permitting young people to attend the popular places of amusement unattended.

Father Callaghan says:

"The roller skating rink may be all right, but when I see bald-headed men going to these places ostensibly for amusement of the young, I am astounded. My friends do you know why these men attend the rinks? Do they go there to skate? You know they don't and you know as well as I do they go there because your daughters are there.

"And yet, you will permit your children to attend these places of amusement night after night. And the boys and girls are lured by thousands to the nickel theaters where certainly they can learn nothing that would be beneficial to them. I can not personally investigate these places. Priests are not policemen, but it is your duty—a duty you owe to God, to your home and to your country—to bring your children up to be good citizens. And that you can not do, if you permit them to roam the streets at night."

On the other hand it would be altogether unfair to condemn the popular places of amusement which are so cheap that the doors swing open easily to the boy and girl. Rather must they be guarded and protected against the evils that must attend all places of pleasure. To forbid attendance or close them up is not the remedy.

Evil minded men will doubtless follow young girls who are unaccompanied and debased women will lure boys, but this is true of the public streets and of big department stores.

We do not know that there is as much evil in the moving picture show as in either the street or the store; the danger is in the unattended young being subject to the wiles of evil persons and even when the police have done their best, it is to parental care that our young people must be entrusted.

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