#### CHATS WITH YOUNG MEN

GOD UNDERSTANDS When you have done the best you

Why should you grieve at close of

Though you have failed in peoples

What matter ?-when God's understands. "Forgive them, Father!" whisper

That God, not men, to serve you Pride's empty vaunt, nor Envy's

Need cause one tear, or wound thy When thou art sure God under-

God understands; be this thy stay, In gloom as when thy sky smiles

When Sorrow's veil drapes dark the And heavy grows thy cross to bear, God understands! His will be

done; Whate'er He sends to thee is best; In Isles of Peace beyond Time's

sun, You'll understand—and be at rest. -John Faber Callen ESTIMATION BY CONTEMPT

We form a sort of estimate of our real worth by the friends we have been able to make. We can form, perhaps, a better estimate by the we have been able to make. It was said of Grover Cleveland by somebody: "We love him for the enemies he has made."

A man who forms his opinion of himself from the compliments he has received is quite likely to get a swelled head. The one kind of criticism that we cannot afford to neglect is that which comes from the people

Contempt is apt to tell the truth.

Any man that accomplishes any-Any man that accomplishes anything is sure to reap a crop of envy, for the very terms of his success are that he has excelled his competitors, that he has done something that they have tried to do and could not. For every storekeeper doing a lively having so the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street there is no reason why we have the street the street that the street that he has excelled his competitors, that he has done something that the street that he has excelled his competitors, and the street that he has excelled his competitors, that he has excelled his competitors, and the street that he has excelled his competitors, that he has excelled his competitors, and the street that he has excelled his competitors, and the street that he has excelled his competitors, and the street that he has excelled his competitors, and the street that he has excelled his competitors, and the street that he has excelled his competitors, and the street that he has done and the street that he has excelled his competitors, and the street that he has excelled his competitions.

enout-distanced in the race shall all be good sports and congratulate the winner. In fact, the surprising fact about the world of business and of social life, where strife is the abiding condition and where the survival of the strongest is an iron law, is not that there is so much envy, but that there is so little. It is rather amazing, after all, that the vast majority of human beings who are mediocre get along so well with the few who are superior.

When we have found our feet in the struggle and have come to maturity of judgment, we are not greatly disturbed over the evil men say of us, for we come to under-stand by and by that unless they say something bitter we have not accomplished much.

The same principle holds in the field of moral excellence, in the unnoted competition of character. For it is not always the just man of whom everyone speaks well.

dent of the Greek statesman who inquired of an ignorant man why he Just this minute we are sowing was casting his vote in favor of banishing the statesman as an undesirable citizen. The answer was,
"I am tired of hearing you called

Shakespeare, as usual, has expressed this idea most perfectly: "Be thou as chaste as ice and pure as snow, thou shalt not escape

The best man that ever lived in the common opinion of most people, was put to death as a criminal. Socrates, who did more to perpetuate the glory of Greece than any of its warriors or artists, was poisoned by his fellow citizens like a rat in a It is difficult now for us to believe that such pure and exalted persons as Lincoln and Washington were vilified by their contemporar-

Cheer up, therefore! One way to estimate how much good you have done in the world, as well as the forcefulness of your character is by the amount of contempt you have accumulated. "Never forget," said Nietzsche, "the higher we soar, the smaller do we appear to those who cannot fly."—Catholic

WET BLANKETS

Some men are habitually unhappy, while others are so only occasionally: the former, at all times and places, wear the some doorous countenance: they cast a chill into the very atmosphere around them, like the chill at noonday when the sun is in eclipse. Their conversation is tinged with melancholy moroseness; and if

have not the effect of making may have too much regard for himhave not the effect of making others as wretched as themselves, it at least prevents them from being happy while in their presence. Such men are icebergs floating about in society: cold, isolated, a terror wherever they may come, repulsive and repulsed. They may be seen at the corners of the streets, wavlaving their acquaintances as a cultured from a vulgar person. day,
Though scoffs and jeers and insults
rude
Assail you on the toilsome way?
When you have nobly acted right,
With motives pure and honest hands,

Waylaying their acquaintances as they pass by on business or pleasure, to remind them of the vanity and vexations of the world: the rules of polite society a founded on common sense and kind consideration. To those who a not habituated to society there may be seen at the corners of the streets, waylaying their acquaintances as they pass by on business or pleasure, to remind them of the vanity and vexations of the world: the rules of polite society a founded on common sense and kind consideration. To those who a not habituated to society there may be seen at the corners of the streets, waylaying their acquaintances as they pass by on business or pleasure, to remind them of the vanity and vexations of the world: the rules of polite society a founded on common sense and kind consideration. To those who a not habituated to society there may be said that, in the main the rules of polite society a founded on common sense and kind consideration. To those who a not habituated to society there may be said that, in the main the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society and vexations of the world: the rules of polite society various subjects for sober reflection well-calculated to occupy the thoughts on proper occasions, but which serve but to offend and disgust when thus obtruded upon the attention. But these men never When idle tongues base falsehoods speak;
Forgive them as they may not know them as they may not the important the times and occasions when they shall pour forth their woes, but like sinister crows are always boding some dark intercourse their necessatured people. It will be forth the social control to the social control their necessatured people.

know,
God, not men, to serve you seek,
's empty vaunt, nor Envy's dart,
crafty Slander's sneering bands,
cause one tear, or wound thy heart,
n thou art sure God understands.

evil.

Next are they who are subject to occasional fits of depression. With some persons these are periodical: one will be affected by melancholy in the spring, and another in autumn; one is a prey to the blues in one kind of weather, and another in a different kind. Such is the connection between the body and mind that the causes of this species mind that the causes of this species of unhappiness may be traced either to some disorder of the former, which acts upon the latter, as dyspepsia in the stomach is generally followed by a similar affection of the head, or to some peculiar sensibility of the cone by which sensibility of the one, by which external objects easily excite or depress the other. Such men are indeed, to be pitied, for who can doubt that their unhappiness is a partial hypochondria, over which they have no control—a disease of the mind, more acute while it lasts than the severest bodily pain Nature may, in some instances, be the author of this kind of depression, but it is oftener produced by education and luxurious living. It is not the farmer and the mechanic who are the subjects of this hypochondria: their happy countenances tell a different tale. It is the student, the reformer, or the voluntuary, who entails upon himself, wife and children the miseries of a broken constitution.

Others, again, are made unhappy by outward circumstances—by misfortunes in business, disappointof their plans, or the loss Indeed, it exceeds that. For one who is angry with you is likely, as the darky expressed it, to tell "the truth, the whole truth and more than the truth."

ment of their plans, or the loss of relatives or friends. This species of unhappiness when temporary and under proper restraint, is what all all who consider the infirmity of human nature will respect and human nature will respect and sympathize with; but when carried that he has done so the tried to do and could not. For every storekeeper doing a lively business on the street, there are ten who have failed. For every politician who has got himself elected, there is at least one candidate, and there is no reason why we should forever mourn the loss of the Church, reason and nature forbid it; it is injurious, because we can not by our grief repair our losses, but we rather It is too much to expect from repair our losses, but we rather human nature that those who have diminish the chances of doing so There is no spectacle more painful than the man who is the victim of unhappiness from every slight misfortune he chances to meet with in life. He literally manufactures troubles for himself—he plants thorns and thistles along his pathway through life, and frets out

## OUR BOYS AND GIRLS

JUST THIS MINUTE

If we're thoughtful, just this In whate'er we say and do. If we put a purpose in it That is honest through and through, We shall gladden life and give it Grace to make it all sublime; For though life is long, we live it Just a minute at a time.

Just this minute we are going There is the familiar classic inci- Toward the right or toward the

wrong: On the ways that lead to God. Or in the idle dreams are sinking To the level of the clod.

Yesterday is gone, tomorrow Never comes within our grasp; Just this minute's joy or sorrow, That is all our hands may clasp.
Just this minute! Let us take it As a pearl of precious price, And with high endeavoring make it Fit to shine in paradise.

#### THE CHARM OF GOOD MANNERS

Father Martin J. Scott, S. J., particularly upon the attributes of man against accepting the young a true gentleman. He points out man. that manners do not make the man, A l since one may observe all the rules of etiquette and nevertheless be a scoundrel at heart; but while talks with a cigar in his mouth. It politeness does not make a gentleman, one cannot be a gentleman food in the mouth. man, one cannot be a gentleman without politeness. Good manners, Father Scott rightly says, are intimately associated with religion, since they involve kindness, charity and consideration for others. We

quote a number of salient para-graphs from the article: Cardinal Newman defined a gentle-man as one who never inflicts pain. they cast a chill into the very atmosphere around them, like the chill at sarily comes into constant and close

It may be said that, in the main, the rules of polite society are founded on common sense and kindly consideration. To those who are not habituated to society there may be some things which appear affected or superfluous. But a 

intercourse more easy, agreeable and desirable. It is the most cultured of every nation who make good manners. By the most cultured I do not mean the most virtuous. A man may be very well mannered and also a scoundrel. In fact good manners and rascality have often kept company. How-ever a man is not a rascal because of his good manners, but in spite of them; just as a Catholic who is bad is not so because of his religion, but in spite of it.

Etiquette is founded on experi-ence and based on true considerate-ness. We should therefore have ness. We should therefore have the highest regard for it. To make little of the usages of polite society is to proclaim one's ignorance or littleness. . . In every society there are customs and conventional-ities peculiar to itself. But there are certain basic elements of polite-ness which no one can ignore and retain the title of gentleman. Moreover where there is the foundation of politeness the rest is a matter of brief observation. A gentleman realizes that the first rule of good manners is to set others at ease. Regard for this basic principle will make a man adapt himself to surroundings without condescension towards inferiors or obsequiousness towards superiors. A gentleman is never patronizing, because such an attitude wounds. Nor is he obsequious, because adula-tion is an insult to an upright man.

Acting on the principle of con-sideration for one another, society has evolved a code more or less artificial. But one who has the spirit of Christian brotherly love will not go far wrong in any society. True it is that good manners are an education just as much as reading, writing and arithmetic. But a man who is truly religious has the soul of politeness, and the rest is only a question of association. One who is truly considerate of others - and that is real charity—will quickly adapt oneself to social requirements. That is why a good Catholic becomes such a polished gentleman after brief association with Of course, if a man does not get the opportunity of associating with polite people, he cannot acquire polite ways, at least what society terms such.

An inconsiderate man will never be a gentleman. He may assume the airs of one, but veneer never makes oak out of pine. On the other hand, considerate man will be a gentleman the world over. As onsideration for others is one of Christ's most insistent precepts, it is evident that a true Christian will be a gentleman. Of course, the conventional politeness of be something about a truly considerate man which will carry him through the most exacting demands of social behavior.

Let us look for a moment at a

few things which good manners postulate and see how truly a real Christian spirit will supply for any deficiency of social experience.

It is etiquette never to indulge in whispers or undertone conversation in company. Consideration for others dictates that. If you have anything private to say, it should be

said in private, not in company.

It is bad manners for a man to talk with his mouth full of food or with a cigar in his mouth. First, because it is disgusting and secondly because it is inconsiderate. This cance of things.

trip abroad and excellent compensation. A young man presented him-self and made a favorable impres-sion. In the course of the conversation the gentleman, who was smoking, offered a cigar to the applicant. contributes an interesting essay on courtesy and politeness to the courtesy and politeness to the Queen's Work, in which he dwells mouth. That decided the gentle-

> A little thing, you may say. But very indicative. In the "movies." whenever they portray a thug, he

> I have touched on only a few things, and those of a minor nature, person will instinctively do what society enjoins. But people are inclined not to be thoughtful of others. Selfishness is a dominant

### THE CHURCH IN INDIA

Madras, India.—Nine prominent Madras Catholics, headed by Msgr. Teixiera, Vicar-General of the Teixiera, Vicar-General of the Bishop of Mylapore, have succeeded in obtaining from the Madras Mail an expression of regret for the publication in its columns of an offensive reference to the Catholic Church contained in an article written by one of its special contrib-utors. The signers of this protest were only a few of the many Cath-olics who flooded the office of the

published an explanatory note of regret from the editor "that the paragraph should have found a place" in the article.

The writer in the Mail urged upon The writer in the Mail urged upon his readers that they be "broadminded," venturing the suggestion at the same time that "by this process widely carried out, the hypocritical and sincere church, whose power today is derived from the statistics rather than truth would tradition rather than truth, would, be consigned to the limbo of dead, forgotten and useless things.'

MOSLEM AND HINDU ENEMIES

Similar disparagement and vilifi-Similar disparagement and vilifi-cation of the Catholic Church is common in the non-Catholic press of India. It is not the rabid Pro-testant alone that writes against Catholicism, but the Moslem fanatic, the Hindu bigot, the sceptic professor and the material-istic ignoramus as well. Even the Vedenthist with his discontinuous Vedanthist with his feigned sym-pathy for Christianity—comparing Christ with Krishna, deeming them both as atavars of, or incarnations of the Supreme Spirit—has a sting

in his speech. It is not seldom that one comes across a crop of such anti-Catholic writings which may be full of historical lies, sometimes of logical fallacies, and more often of theological blunders and groundless assumptions. And the Catholic controversialist of whom there are many, including Father E. R. Hull of Bombay, and some more among the Sons of Loyola and others thoroughly equipped to meet the enemy, is disappointed to find blunders once corrected springing -up again in new forms and varied

In some of the newspapers and magazines published in the vernaculars of India, such literature seems to flourish, apparently because they appeal more to the ignorant masse The other day the N. C. W. C. correspondent, after turning away in disgust from a vernacular publication that retailed translations of Ingersoll s attacks on Christ and Christianity to enlighten its readers, struck upon a non-Catholic Christian magazine with an editorial committee of four of whom three are graduates of recognized universities, which contained an article contributed by another basely attacking the work of the Catholic missionaries among the depressed classes of India.

BUDDHIST ATTACKS POPE

The editor of the Catholic Herald of India, in a recent issue of his weekly, called attention to two publications, one Mohammedan and the other Buddhist fresh in the field the conventional politen-ss of society comes only by contact with society people, but there will always be something about a truly consider. his readers that the Four Gospels nowhere state that Jesus is God and that a Protestant dean (presumably Dr. Inge has recently said so. The Maher-Bodhi, the Buddhist organ, seems to be more daring in its maneuvers. religion for the lame and the blind. It has no sympathy for the Pope "carried on a chair high over the heads of men by flunkeys," and professes no admiration for St. Paul, "a political charlatan."

India abounds in oddly clad Swamis and Sanyasis who preach Hinduism on street corners and find help in the writings of German materialists and followers of "higher criticism" in the task of expounding their Pantheistic and may seem a little thing, but only to vague philosophy. One such Swami those who do not know the signifiance of things.

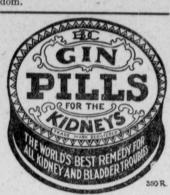
I know of a man who advertised

Catholicism and denounced the Christian belief in "creation from I know of a man who advertised for a tutor to his son. The position nothing" as contradictory to serve the for a tutor to his son. The position nothing" as contradictory to serve the for a tutor to his son. The position nothing as contradictory to serve the first facts, more particularly to evolution. Father Trumes, S. J., bellenged the Swami to prove his arranged between the two at Belur in Bengal. As might be presumed, nothing came of the meeting, the Swami being unwilling to yield his position and blindly insisting that Haeckel, Spencer and Oliver Lodge are all on his side.

This is the usual experience of anybody who has the good fortune to engage in religious talks with these self-sufficient Swamis. Father Trumes concludes his thoughts about the interview as

The idea of a Hindu monk invoking Haeckel to prove Hinduism kept flitting in my mind as we walked along the road that leads from Belur, to Lillock station. Forty years after an intellectual inclined not to be thoughtful of others. Selfishness is a dominant trait of human nature. People are inclined to consult only themselves. Hence it is that religion, which but a few lustra later Haeckel's lies are quoted as the proof of the

Curiosity is the instinct of wis-



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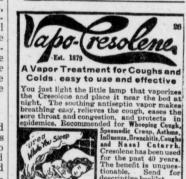
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## Got No Sleep

But now the neuritis has gone the pains have ceased, the nervous system is restored and the writer of this letter pays a grateful tribute to the medicine which made him well.

Mr. John Woodward, P.T.O., Lucan, Ont., writes:

"It gives me much pleasure to recom-mend Dr. Chase's medicines, especially the Nerve Food. I was a sufferer from neuritis for several years, and tried all kinds of remedies, yet never seemed to kinds of remedies, yet never seemed to get any better. At last my nerves and whole system seemed to give way through not being able to get any rest or sleep at nights for pain, which mostly used to take me in all parts of the limbs and feet. My nerves would twitch till my whole body would seem to jerk right up as I lay in bed. Almost at the point of despair, I decided I would get Dr. Chase's Nerve Food, which I did, and after taking twenty boxes I believe myself almost normal again. I also keep myself almost normal again. I also keep a box of Dr. Chase's Kidney-Liver Pills on hand, and for the past year I seem to enjoy my usual health."

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