

CHATS WITH YOUNG MEN

GOD UNDERSTANDS

When you have done the best you could, Why should you grieve at close of day, Though scoffs and jeers and insults rude Assail you on the toilsome way?

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 enemies we have been able to make.

Contempt is apt to tell the truth. 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."

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

have not the effect of making others as wretched as themselves, it at least prevents them from being happy while in their presence.

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.

Others, again, are made unhappy by outward circumstances—by misfortunes in business, disappointment of their plans, or the loss of relatives or friends.

OUR BOYS AND GIRLS

JUST THIS MINUTE

If we're thoughtful, just this minute, In what'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;

THE CHARM OF GOOD MANNERS

Father Martin J. Scott, S. J., contributes an interesting essay on courtesy and politeness to the Queen's Work, in which he dwells particularly upon the attributes of a true gentleman.

Cardinal Newman defined a gentleman as one who never inflicts pain. As man is a social being, he necessarily comes into constant and close association with other men.

may have too much regard for himself and too little for others. Society, which is supposed to consist of the more cultured among mankind, has naturally evolved a code of manners which shows the proper way of man's association with his fellow man.

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.

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It is too much to expect from human nature that those who have been out-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 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.

A little thing, you may say. But very indicative. In the "movies," whenever they portray a thug, he talks with a cigar in his mouth. It is even more vulgar to talk with food in the mouth.

I have touched on only a few things, and those of a minor nature, to show that the soul of etiquette is regard for others. A thoughtful person will instinctively do what society enjoins. But people are inclined not to be thoughtful of others. Selfishness is a dominant trait of human nature.

THE CHURCH IN INDIA

Madras, India.—Nine prominent Madras Catholics, headed by Msgr. Teixeira, 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 contributors.

The Mail gave publicity to the letter bearing the names of Msgr. Teixeira and the other objectors. At the same time the newspaper published an explanatory note of regret from the editor.

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

MOSLEM AND HINDU ENEMIES Similar disparagement and vilification of the Catholic Church is common in the non-Catholic press of India. It is not the rabid Protestant alone that writes against Catholicism, but the Moslem fanatic, the Hindu bigot, the sceptic professor and the materialistic ignoramus as well.

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 colorings.

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 masses. 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 graduate basely attacking the work of the Catholic missionaries among the depressed classes of India.

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 seeking to undermine the foundations of Christianity. The Mohammedan editor of The Light informs 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 manœuvres. It calls Christianity "a religion for the lame and the blind."

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 vague philosophy. One such Swami Abedananda very recently attacked Catholicism and denounced the Christian belief in "creation from nothing" as contradictory to scientific facts, more particularly to evolution. Father Trumes, S. J., challenged the Swami to prove his assertions and an interview was 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 limply 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 follows: "The idea of a Hindu monk invoking Haeckel to prove Hinduism kept fitting in my mind as we walked along the road that leads from Belur to Lillock station. Forty years after an intellectual star has set in Europe it begins to rise in India. When Haeckel's frauds depreciated the value of his name in the eyes of Europe, he should have consoled himself for but a few lustra later Haeckel's lies are quoted as the proof of the Hindu doctrines."

Curiosity is the instinct of wisdom.

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