CHAIS WITH YOUNG MEN

LEARNING OUR LESSONS

The greatest university of all is life. It teames all sorts of lessons. It covers the whole field of knowl edge. It is more thorough and more exacting than any other school. And it provides greater rewards and heavier punishments. It rewards with the highest success and punishes with the lowest failure :

It isn't at all how much we've studied that matters, but whether we learned our lessons.

Some of us never had a look in at a university. Some of us never have spent long hours in local high schools trying to master many intricate facts -some of us were edu-eated in the School of Hard Knocks and have been graduated from that school with more real knowledge of men and things than many an alumnus of our great universities gained in his university life, because

we really learned our lessons.

It's a splendid thing to have behind you those years in scholastic halls, that firm friendship of the other fellows, all the work and pleasure that college life brings and to sement friendships that will last a lifetime.

But the man who misses out on just such things must never feel that life holds little for him in the way of success in his work in conse-Some of our most successful men were obliged to leave school at twelve and at fourteen, but do you think they stopped learning for that reason? They acquired their edu eation through living. They read and they studied. They heard fine lectures and inspiring sermons and beautiful music. They used the wonder house of Nature for their school room and learned many of her lessons. Remember the pitifully few books Abraham Lincoln had but he rose He acquired an education and he won fame. It's all in the spirit of the man.

We need to remember the lessons we've learned and sometimes a chance word or idea will put us in tune again and send us into the fray with pulses bounding and eyes shining and ready to do splendid work.

It is living and learning as you go along-it is just putting what the day brings into that memory house of yours, learning the lesson it teaches and bringing it forth when you need it. It is the practical applieation of all the fortunate ones at the schools and universities learned through books.

things we do wrong. If we are sensitive they sting, and we remember. It it's some experience, label it and tuck it away ready for the next eccasion of similar type. It's using these little lessons that count. What's the use of this School of Life if we don't put into active prac-

tice all these lessons?

That's the reason some of our men who have had little real schooling make great successes in life - every thing that is of value is kept and all else is dropped. They keep their attention on the main issue, they get to the heart of things and they bring to bear such reasoning, such strength ef purpose as most win its object. Life has taught them real lessonsthey have learned them, and they don't forget.-Catholic Columbian.

THE COURTESIES OF LIFE

The importance of the courtesies of life is dwelt upon at length in the gladly consented. current Ecolesiastical Review, by the Rev. William Kerby, S. T. L. The first function of the courtesies long i of life is (says Father Kerby) to realtar. press the more subtle forms of selfishness; the second function hinders us from inflicting pain or humiliation on others:

The courtesiss forbid us to inflict pain without necessity, to occasion humiliation, to force upon another any experience that brings with it a sense of diminished importance or shame. Kindness and thoughtfulness find their happiest expression in the courtesies of life. Sarcasm, ridicule, cunning, rude speech, curt mess, taking mean advantage of another, are banished from any heart that sincerely respects them. Thus we see that the courtesies are the fine flower of Christian charity. At this point, at least, their functions are practically identical. Of course the natural motive of the courtesies is not as exalted as the supernatural motive of charity, yet charity makes the courtesies the vehicles of its ex pression. Both have as a mission the suppression of the finer social cruelties, the sparing of the feelings

A third function of the courtesies is to encourage the impulse to help others, without expectation of winning fame or reward. They incite us to perform hidden acts for the betterment of others. A fourth function is the recognition of truth and merit. To aid merit to become "Thus the courtesies become handmaidens to truth and

We are too much in the habit of looking at falsehood in its darkest mesociations and through the color of its worst purposes. That indignation which we profess to feel at deceit absolute, is indeed only at deceit mal-We resent calumny, hypocicious. risy, and treachery, because they harm us, not because they are untrue

Take the detraction and the misshief from the untruth, and we are a little offended by it; turn it into praise, and we may be pleased with -Raskin.

OUR BOYS AND GIRLS

GOD'S GARDEN

Julia threw down the book she was reading.
"I tuink it a shame," she said, "that I can't do something wonderful

like Joan of Arc."

Mother looked up from her sewing. Mother seemed always so calm and deliberate. Julia was almost certain that mother was not going to agre with her.

"I am sure that I would not want my little girl to be burned at the stake," she said at last.

Julia laughed good-naturedly. It is easy to laugh good-naturedly when there is not much danger of unfortugate things really happening.
"On, yes, mother dear," she cried,

but just think of riding at the bead of a great army and making a country, win a war, of saving her country, as Blessed Joan did! I think it would be wonderful.

Mother kept on quiet'y sewing for few minutes, and then she spoke. "But surely Joan would never have done such great things for God and France had it not been for the fact that she was very faithful in little

things!" mother, who would bother about little things when a whole country was to be saved?'

"I am sure that Joan did," re turned Mrs. Harrison, "otherwise she would not have been faithful over big things, if she had proven false to little ones, and I believe that my little girl could do many things which would seem quite as big in God's sight."

Julia pouted. "I know what you mean," she said, "you mean washing the dishes without grumbling and dusting the parlor."

Yes, those are some things, mother admitted, smilingly, "and, too, there is another thing that you could do for God Himself, just for Him, no one else but God and Julia would benefit by it."

What could I do, mother," Julia questioned, "I'd love to, especially if it wasn't washing dishes and dust-

ing"
Mother threaded her needle, then she looked out to the space beyond. We have a big yard, Julia, dear, why don't you keep a garden for God ?

"A garden for God?" echosd the little girl.

'Yes,'' mother answered, "a garden for God. You can dig up the ground, you may buy some seeds, and plant flowers for the altar. You alone may take care of them, and cultivate them. If it's a mistake you made, don't And when the buds are opened you orget it. We profit most by those can pluck them and have them put on the altar. I am sure that the God of the Eucharist would appreciate your gift to Him."

It took no time for Julia to fall in with her mother's suggestion. The book was put away, and with trowel and shovel Julia ran out into the yard. In two days time the ground was prepared, and the seeds were planted. How Julia did attend to the garden! She watered it

often, so often indeed that her mother was afraid that the seeds would not in the ground. But at last the little green shoots came up from the brown earth, and then the stalks grew taller, and at last buds appeared

and finally flowers.

How happy Julia was when she brought God the flowers. She fairly ran into the sanctuary and gave them to the priest.

Don't you want to put them in the vases?" he asked her, and Julia

All summer long she took care of All summer long she took care of her flower garden, and all summer long it produced flowers for God's later. And she felt she was really simply, briefly, positively, convinctions and empires changed, metted and disappeared. But the Catholic Church went for simply, briefly, positively, convinctions and empires changed, metted and disappeared. working for God as was Joan of Arc when she led troops of the King of France to victory. Joan did what God wanted her to, and Julia did the little that she could.

"The garden is God's own," she told her mother one day, "and I'm glad that I am not worrying because I'm not Joan of Arc. My garden keeps me too busy!"-St. Bulletin.

A DIME NOVEL STORY

A boy returned from school one day with a report that his scholarship had fallen below the usual aver-age, and this conversation took place 'Son," said the father, "you've fallen behind this month, haven's you? Yes, sir." "How did that happen? Don't know, sir."

The father knew if the son didn't. He had observed some dime novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he "Empty out those apples and take the basket and bring it to me half full of chips." Suspecting nothing, the son obeyed. "And now," he continued, "put those apples back into the basket." When half the apples were replaced the boy said Father, they roll off. I can't put

ny more in. Put them in, I tell you."

'But I can't.' "Put them in? No, of course, you can't put them in. You said you didn'd know why you sell behind at school and I will tell you why. Your mind is like that basket; it will not hold more than so much; and there you've been the past month

filling it up with cheap dirt-dime novels. The boy turned on his heels, whistled and said: "Whew! I see

the point!" Not a dime novel has been seen in the house from that day to this .-The Casket.

Clean, bright utensils mean clean appetizing food—use

Old Dutch





CREEDS AND DOGMAS

Rev. Thomas F. Coakley, D. D., in Truth One of the latest forms of attack that shallow minds have employed in order to marshal their weapons against the Catholic Church is that she has a creed, a fixed and permanent statement of her faith, a definite belief, a precise body of doctrines all of which are capable of being en shrined in a formula, expressed in unequivocal and unambiguous terms, and which must be professed by all her children as a condition of mem-bership in her communion. In other words, the Church is assailed on the ground that she is emphatically dogmatic, whereas the trend of the mod

ern world is unquestionably in the opposite direction What is a dogma? A dogma is a truth. Dogmas are simple, clear cut, sane, sensible, straightforward expressions of the truths that we know and believe. Dogmas are employed to avoid looseness of thought and carelessness of expression. Dogmas enable us to clearly arrange our thoughts and to express them in the language of precision, so that we ourselves and others may know what we think, those who have no clear. definite and exact ideas, whose judgments are vague, hazy and muddled whose brains are clouded, those to whom thinking is painful, those who have neither logical consecutiveness of thought, nor mathematical exacti tude in giving utterance to their ideas, are always to be found arrayed against anything that savors of definiteness and precision in thinking in other words, they are opposed to dogmas. And well they may be, for there is nothing like a short, sharp, crisp, precise, well defined dogma to show the absurdity of their thoughts and words. Vague, indefin ite, obscure, foggy thinking is incap able of dogmatic expression, hence, as men progress intellectually, as their brains develop, as their reason expands, the more will they be found to express their conclusions in a set formula which we denote by the

word dogma. We must not infer that dogmas are confined strictly to the realm of the-ology. We must not fall into the ingly and unerringly, they use a gaining in power, because from the dogmatic form of expression. Thus it is that every branch of science has its full quota of dogmas. We find | ment. them in chemistry, in medicine, in mathematics, in astronomy, in any important fact in the govern-physics, in geology, and in every ment of the Church. physics, in geology, and in every field of knowledge cultivated by mankind. Scientists have been more dogmatic in expressing the truths of their own branches than have all the Popes from St. Peter to Benedict XV. A modern university professor more dogmatic in his utterances than any medieval pontiff.

Engineers have their dogma electricians have their dogmas every man who thinks at all, who knows that he is thinking and who grasps clearly and firmly the truths which occupy his thoughts, cannot help expressing himself in dogmas Dogmas are merely conclusions de rived from universally admitted, incontestable premises, and we can no more avoid using them than we can deny our existence, or prevent our intellect from functioning.

To say that hydrogen and oxygen in certain proportions are the elements composing a drop of water is a dogma in chemistry. To say that twice two are four is a dogma of mathematics. To say that the square of the hypothenuse is equal to the sum of the squares of the other two sides is a dogma of geometry. To say that light travels faster than sound is a dogma of physics To say that Pittsburg is in the State revolves around the sun is a dogma of astronomy. To say that life can only come from life, and that every living being comes from another living being is a degma of biology To say there is nothing in the intel lect that was not previously in the senses is a dogma of psychology. To say that Wellington defeated eon at Waterloo is a dogma of his-

tory.
And so I might run on through

from its standard text books innum erable dogmas which are the broad and deep foundation upon which every science reposes. All these and a million others are as luminous as sunlight, and no one in his senses ever thought of denying them or of objecting to their being put into dogmatic form. Indeed, their being thrown into dogmatic shape, and thus being made easy of use, is the great source of their value.

It is only when we come to the reservoir of truths contained in Divine Revelation that self contained minds call a halt. There is to day altogether too much reverence paid to university degrees. University honors no longer suppose true knowledge in the possessor of the degrees; hence the great names bearing university degrees are entitled to no consideration when they attempt to tell us that religious truths must be different from other truths, that they must be vacillating, oscillating, constantly adjusted to their environment, be put in conformity to the age and not confined within the compass of dogmatic expression, for the very nature of a dogma, and 'a fortiori' Catholic dogma, is that it is fixed. permanent, stable, unyielding, unerring and incapable of change

SAYS THE CATHOLIC CHURCH

IS A GREAT REPUBLIC

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go with in the great Catholic Church, it is necessary to realize that that Church was the first great republic of our era, and that it is a great republic

In the day of savage kings and des potic rulers, in the later days of remonarchs and governments fined slightly less brutal, the Catholic Church, an organization of spiritual as well as temporal government, had an immense advantage over every government on earth.

The kings and the emperors came, ology. We must not fall into the died, and each successor was a error of supposing that dogmas are matter of accident. The child that used only in the religious world. On happened to be born first inherited the contrary, dogmas are found in the crown. Because of the weakness every science that can engage the due to accident of birth, dynasties mind of man. When scholars find it and kingdoms and empires changed,

was a republican form of govern-

No accident of birth determines

The Cardinals, a body of learned and powerful men, themselves selected because of special ability and regardless of birth or rank, elect in their turn the Pope to rule the Church -just as our Electoral College was established by the founders of this government to elect a President.

When some feeble king was succeeding to the throne and the power of France, when some weakling through the accident of birth, was made ruler of Spain, or of England, the ablest man within the Church was chosen to rule.

A boy that had been the humblest and poorest of children, tending the animals in the field, sleeping on a hard bed or no bed, while the boy Emperor was in his palace, lived to see himself upon the throne of St. Peter and to see the Emperor grown to manhood humbly submissive with-

out the gate. That was the result of republican government within the Catholic Church. The ablest man was chosen for the highest honors and responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to bow his head to the chosen ruler of the Church, chosen because of ability of Pennyslvania is a dogma of knowledge, devotion, and chosen on geography. To say that the earth the basis of true republican governknowledge, devotion, and chosen or

> It were well for us in this country to know that the Church has been for many centuries as truly republican in government as the system that puts a President in the White House at Washington.

It is encouraging to all of those that believe in republican government and who want to believe that this nation, properly managed, can endure to realize that the greatest,

the world is the great Catholic Church. based spiritually upon the Rock, St. Peter, and materially upon a republican form of government, a true democracy, recognizing no birthright. no aristocracy other than that of intellect, character and devotion. The Chicago Evening American, January 8, 1912.

A PAINTER'S PLEASANTRY

Lantara, a famous landscape painter of the eighteenth century, was something of a humorist, and did not scruple to play, or attempt to play, practical jokes on his friends, or even on his patrons. A wealthy amateur one day gave him an order for a picture, a landscape in which there would appear a church. Lantara could not paint figures, and accordingly none were to be seen in the finished picture. Being very solicitous about his reputation as a landscape painter he could not be induced to try his hand at any other branch

"I can paint nature fairly well," he would say; "but I am no good at human nature." The gentleman who had ordered the picture was delighted with its realism and its brilliant coloring, but would have preferred to have human figures representedsomething to give the canvas ani-mation, he said to himself. For several minutes he remained silent, as if in admiration of the landscape then he said :

"You have forgotten to put a few peasants in your picture. That would have broken the monotony of

the painting somewhat."
"Not at all, sir—'twas not forget fulness. I have given this work my best thought. I left them out purposely, I assure you."

"Purposely."
"Exactly. I did this work on a Sunday. There wasn't a peasant outside the church door,—not a soul to be seen in the neighborhood. The people had all gone in to Mass. This is a very religious part of the country

you know.
"Very well, my dear Mr. Lantara I'll take your picture when they come out," replied the amateur; and bow-ing to the discomfited artist, he immediately went his way. History does not tell us what be

came of Lantara's picture, or the name of the man who had given the order for it. - Ave Maria.

SOMETHING LACKING

An English Protestant dignitary writing some years ago in a High Church periodical on the past and present condition of missionary efforts in India, found little hope for Protestant missions unless they could enlist the help of a body such as the Christian Brothers. Dr. Gore, the well known Anglican Bishon of Oxford, pays a hearty tribute of admiration to the Brothers and to the other Catholic teaching institutions in his recently published book, "The War and the Church :"

aulay have reproached our English Church for lack of self-sacrifice, and have contrasted it with the Church of Rome, in which they have seen alto ether more of the same heroic spirit which belongs to soldiers. They have not denied us the glory of kindness and goodness and faithful ness and all the circle of domestic virtues; only they have not seen in us the school of the heroic spiritthe school of sacrifice. Now, in part, these reproaches belong to an older day. . . . Nevertheless there is truth in the reproach aimed at us.

You know that many heaides Mac

. . The Roman Church has been magnificently helped in the maintenance of religious education on its own lines, because it has been able to draw upon a vast store of voluntary sacrifice. Men have been found in multitudes who felt that they had the vocation to be teachers for Christ's sake and His little ones, and who, without hope or prospect but their work and their faith, have given themselves for teachers, wanting nothing for it but their barest living. There is hardly anything in modern Christendom nobler or more successful in attaining its end than the institution of the Christian Brothers, and the women's teaching orders do not fall behind them. have we never struck anything like this store of deliberate and joyful sacrifice, with all our talk about supreme importance of religious education? There has been thing lacking."-Truth.

WORDS LEFT UNSAID

Somebody has said that half the corrows of womankind could be pre vented if they would leave unspoken the words they know it is useless to speak. By looking back on our own experience we can guess just what is included under their head: The nagging words, the fretful words, the How many times we have resolved that we will never speak them again, only to find them escaping our lips-almost, it would seem, in spite of us

But after all, the prospect of cutting the sorrows of life right in two is worth an effort, and a protracted effort. It may take time, but in time anyone can learn this enormously important lesson. Some of the world's noted men, who in their youth were inflammable and flery, going to pieces on the least provoca-tion, have learned such self-control that even if abuse were showered on them, they could sit through it without the least betrayal of feeling.

Leave unsaid the words that are every branch of knowledge and quote oldest, most powerful organization in unkind, impatient, fretful or com-

plaining. Leave unsaid the words that are likely either to anger or to burden others. Leave unsaid the words it is useless to speak. And in this way you will not only reduce your own sorrow, but you will add vastly to the happiness of those about you.-Buffalo Echo.

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