NOVEMBER 22, 1918

CHATS WITH YOUNG MEN

THE PATH OF PAIN

Everybody must suffer. On com ing into the world, on the journey through life and before death re-lieves the final agony, we go through What is its purpose ? Why do we have to experience it ? Pain is a stony path. Not many

human beings have the courage to choose it. But there are no human beings who do not have to traverse it at some time. Everybody has had or has to day, or will have to morrow some personal share of pain. one can possibly escape it, no matter how much and how cleverly he may try to guard against it. Therefore since pain is the universal experi ence, it is well to come to terms with it and gain what good it may lead to for each individual.

In almost every case, the traveler on the path of pain comes to the end either distinctly worse or distinctly better in character. This difference does not appear to lie in the path either, but in the individ-uals who tread it. The same experience of pain turns one man cynic and another saint. But there is no question that it is better to be happy than bitter. In a choice to be made between ion and bitter made between joy and bitterness, why not aim for joy ? Pain stirs up the heart. The soul

that has never known pain is shallower than the soul that has suffered -this is a truism. Joy is like the sun, and pain is like the plowshare. One without the other cannot do its best. The richest harvests of the soul require both. A heart does not know itself until pain has stirred its very depths. When Browning wrote, "Be my joys three parts pain!" he knew human nature to the bottom. A joy that has no part of pain at its roots is a poor joy, hardly worth hav-With pain, the possibility of a ing. fuller life begins.

George Eliot says, in a fine passage : "The fuller life which a sad experience has brought us is worth our own personal share of pain. The growth of higher feeling within us is like the growth of a faculty, bringing with it a sense of added strength ; we can no more wish to return to a narrower sympathy." The circle of life's horizon widens to our gaze as we climb the painful steep. Our feet may bleed, but our eyes see what they never saw before, and what they need to see with ever widening vis

10n. The origin of pain has been a prob-lem to all philosophies. But the Christian philosophy looks to Christ, and sees in Him the Man of sorrows, bearing pain, leading His disciples on through pain, and promising no immunity from the cross to all those who follow Him. The mystery of a therefore remains in the Chrisain faith-yet how transformed, how glorious is the pain of the martyrs, of the apostles, of the saints of whom the world is not worthy! When Christ was lifted up on the cross, pain received a new meaning, never to be forgotten by the Christian. Because Christ suffered, all suffering was ennobled and transfigured in its possibilities.

Those who have suffered in following Christ have always understood Him better than those who sit at Out of suffering nobly taken ease. up, nobly borne, come deep sympa-thies and wide vision. Even Goethe the self-cultured and self-centered saw that when he wrote :

Who ne'er his bread in sorrow ate Who ne'er throughout the midnight

Pain teaches the soul its smallness vas laid on a cot to be nursed and the mystery of the universe and the de-pendence of man on an infinite and low-ing Power behind pain. It humbles mere, careless pride and roused to get well. Her bright, sweet face, and cheery greatful manner were a veritable boon to the hospital where there is so much sadness and misery. Nurses and doctors drew inspiration mere, careless pride and rouses the high, courageous pride that fights for valiant control of self. It reveals a man's weakness to him and encouragement from her sunny and quickens whatever underlying strength there is in his character. So, after he has passed through it, and looks upon his fellows, he knows When holiday time was near one

of the nurses asked her what she would like to have Christmas. some of the secret places of their hearts, too, since one heart answers Laughing at her own extravagance, the sunbeam named a doll, a silver thimble, a "kitty hood," and a gold to another in fundamental things. Pain often makes a man more op timistic than he has ever been—more ring. It was a part of a fairy dream with

truly and soundly so. This is not strange; for he has been through her; but the hospital board of man-agers found it altogether too good an opportunity to be lost, and Christthe depths, and found that God is mas morning when the sunbeam there, strengthening and comforting the soul at the very hardest point, so that victory is possible. It was after opened her eyes, on the pillow be-side her lay a beautiful doll, near by persecution and scourging and agony that Paul wrote, "Rejoice in the was the coveted "kitty hood," the silver thimble, and actually a bit of a Rejoice in the gold ring. The skillful an tender work of

Lord alway: again I say, Rejoice. The circle of his vision had been widened, not narrowed, by pain. It should be thus with all Christians, doctors and nurses was at last re-warded, and with only a slight limp in what at first seemed to be quite a hopeless leg, the lame sunbeam went back to shed brightness in the dis-mal courts and alleys whence she as they climb the path of the cross -Mark L. Prentiss.

BBAINY JOB SEEKER

Garfield MacLean, who is promi-nently identified with Boston real The world is very beautiful desestate interests, told recently of a man whom he termed " the brainiest pite the trouble that is in it, when many hearts are sofull of generous impulses and so ready to help those in job seeker " he ever had met. "Some weeks ago, while inspecting

need, and other hearts are so warm houses which I was having built in with loving gratitude, says C. Not-Everett, Massachusetts, I was actingham. THE HIGHEST DUTY costed by a travel stained carpenter who asked me to put him to work," said Mr. MacLean. "The shoes and clothing of the man were well-coated Don't rush your prayers. Don't shorten or omit them on the pretext that duty calls you to some other with dust, and my curiosity becom-ing aroused, I asked him how far he had walked. 'From Bunker Hill monument, sir,' was his reponse. task. The highest of all duties commands you to make ample provision for this daily communion with God. There will always be distractions. But why from Bunker Hill monu There will always be something to

ment?' I inquired. be done, if you permit such things to "Then the story came out : 'I could stand between you and God. There is no economy of time when there is not afford to give a week's wages to an employment bureau, so I spent my question of useless conversation last quarter in reaching the top of amusements or recreation. Hour Bunker Hill monument, I boped that after hour is spent with our families the view of the surrounding country would post me as to where new friends, and neighbors, but the time spent with God is, as a general rule, exceedingly brief. In the morning houses were being erected. And after spotting your partly erected buildings I walked here to seek we are hurried. In the evening we are fatigued. The only one thing work.

that can keep us close to God, that can keep alive the fear of sin, the 'And," concluded Mr. MacLean, 'that man has proved one of the one thing that can procure for us the supernatural light whereby we dismost valuable workmen in my employ, and he is still with me." cernthe true from the false in spiritual Catholic Columbian. matters, is hurried, slurred over, and

gotten through mechanically. Some morning, when we least expect it, the OUR BOYS AND GIRLS sun rises onr last day of life.

A LAME SUNBEAM

time is short, and we make a hurried preparation. We pray them as we never prayed before. We pour our souls in regret for the lost days and Genuine regret was felt in a city hospital when one of the patient hours. We would give a million worlds for another week, another was discharged cured. At parting, tears came into the nurses' eyes as year, in which to make up for lost time. Lost time! The time that the little eight-year-old girl smilingly kissed them goodbye and limpe time. could be devoted to prayer and good works! The time that has no imway. The great, white ward seemed barer and less sunny after, she was portance in our eyes while we are well and strong, the time that is gone, though each patient discharged lessens the work to be done. spent in worldliness, in sin, in vain amusements, in the things that do

She had been carried to the hospi-tal when they first met her, this not count, in everything but the one child whose father was a drunkard. Some kind hearted ladies had found thing useful and profitable-praver The world blinds us, the flesh draws us away from God; the devil always her painfully limping into a saloon carrying with her a few pennies and us away from God; the devil always furnishes us with a pretext, and we go along through life giving no thought to the wasted hours, and never thinking of economizing time

a tin pail to be filled. The doctors found the whole knee so diseased that the bone and flesh had to be removed. As the child lay on the operating table she smiled confidently at the surgeons, and when the pain was hard to bear, she closed her eyes, set her teeth, clenched her fists, and made no complaints.

When the diseased place had all

THE CATHOLIC RECORD

Good luck to you, boy!"

away after the old hat, and

THE CHURCH AND

DIVORCE

biguous and equivocal.

this be a true statement?

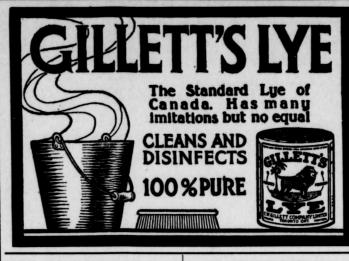
quite a long race for it.

wouldn't

hat for her.

-True Voice.

The



that the sermon in question was flippant. The article is an exof that boy's qualifications for good man in cutting the Gordian knot and dispensing with the Christian law of ample of the manner in which marriage some of our Catholic layman can do

citizenship. "Pride, industry and honesty. The only possible source of doubt is contained in St. Matthew's gospel CHASING AN OLD HAT where certain words have sugge I saw a simple little deed on the

the question whether the putting away of the wife, and the dissolution part of a girl the other day that was golden in my estimation. An old and extremely shabby and unatof the marriage bond were not allowed on account of adultery. Th tractive looking woman was getting off a car when she stumbled and fell words are found in Matthew (xix, 6 : And I say to you, that whosoever to the ground. The wind was blow shall put away his wife, except it be for fornication, and shall marry ing a gale, and when the old woman' shabby hat fell off a gust of wind another, committeth adultery; and he that shall marry her that is put swept it down the street. A group of nine or ten girls were standing on a

away, committeth adultery." The Catholic Church has always corner and one or two laughed. But one girl did not laugh. She sped maintained that these words cannot be interpreted so as to allow of dissolubility and divorce. For if they were so interpreted they would be in It came to my knowledge after ward that one of the girls said to the girl who had captured the hat: open contradiction not only to St. Mary, St. Luke and St. Paul but to the rest of the context of St. Mat-thew. The words of the evangelist "Why did you go chasing after that old hat for, May?" "Well," she said simply, "I just thought what if that old woman had which immediately precede are "For this cause shall a man these : my grandmother. Then I n't have wanted anyone to leave father and mother, and shall cleave to his wife, and they shall be augh at her and I would have been one flesh. Therefore now they are not two but one flesh. What there. glad to have had someone to get her fore, God has joined together let no Now that wasn't a great deed, but man put asunder. They say to Him: it was a golden deed, and the girl who did it had a kind and true heart. Why, then, did Moses command to give a bill of divorce, and to put away? He saith to them : 'Because Moses, by reason of the hardness of your heart, permitted you to put

away your wives : But from the be-ginning it was not so." (Matthew xix 5.8) If the clause " except for fornica

At the Protestant Church Congress, tion," permits divorce, then St. Mat-thew contradicts himself, and there which met recently in England, Dr. Hensley Henson, Dean of Durham asked the question, "Where is the s an end of the infallibility of the apostolic teaching and of the inerrancy of Holy Writ. Catholic exegesis, therefore, insists on the natural ex-Christian law of marriage to be found?" And he answered it by saying in effect that no such law existed. planation that in the case of fornica and that the civil law of the stat tion, that is, of adultery, the wife was all sufficient. He argued that there could be no Christian law of may be put away, but even then the husband cannot marry another as marriage in a binding sense, because the law ascribed to Christ was amlong as the wife is living. Such a putting away is not excluded by the parallel texts of St. Mark and St. Luke, while St. Paul in I Cor. vii. 2, 'Christ's words on the subject," he said, "had been variously reported by the evangelists. If marriage were clearly indicates the possibility of this putting the erring wife away "And if she depart, that she remain absolutely indissoluble, as the earliest version of His pronounce-mentdeclared, then it could not be disanmarried, or be reconciled to her husband.

soluble for adultery, as the latter ver-There are other specific respects in sion permitted." Proceeding, Dr. Henson said: "A plain man, therewhich Dean Henson's paper outrages Christian sentiment and doctrine. But I do not propose to deal with fore, may be excused if in such a maze of dubiety he cuts the Gordian them now. The real danger of the article is that it presents a plausible argument against the strictly monaknot by accepting the law of the land as sufficiently authoritative for his

gamous form of marriage, and coun The question at once arises, can tenances the debased theories of the relations of the sexes which are now it is not. It must be a falsehood. unhappily in vogue. The tendency Otherwise scripture lieth. The testiof all these is to throw off the old

The sin of all illicit intercourse in

that it separates that union from th

relations and duties which the divine order has attached to it, and make

reason that indissoluble monogamy

marriage is an outrage against the sacredness and dignity of human

nature itself. That there are diffi

culties associated with modern con

ditions in the sphere of sex, reacting against marriage and making it at once less desirable and more difficult

cannot for a moment be denied. But

the solution of the problem can

never be in weakness, or concession

arises out of the responsibilities an consequences of the sexual relation every attempt to loosen the bonds of

othersaint orsaints. And if some were cured by Him and others were not, will you presume to dispute or ques tion the justice of His Providence? As a Christian you cannot very well deny the possibility of miracles.

Dean of Durham is a scandal to the Christian churches. God grant it may be a warning.—Rev. Henry Day, S. J.

A LAY APOSTLE

CATHOLIC LAWYER MAKES A

PREACHER

SHARP REPLY TO EPISCOPAL

In the columns of the Jersey Jour

nal, a daily newspaper of Jersey City N. J., which journal was at one time

a virulent anti. Catholic sheet and is

yet to some extent, was published a

lengthy and spirited article from the pen of Joseph M. Noonan, a Catholic lawyer of that city, to Rev. William P. Brush, rector of St. Paul's Protest-

ant Episcopal church, in which he takes exception to the latter's special

ermon recently on the "Shrine of

St. Anne de Beaupre," and charges

apostolic work. We quote from Mr. Noonan in part :

Rev. William P. Brush, St. Paul's P. E. Church, Jersey City.

My dear Sir-You tell me that the

report of your sermon on the "Shrine

of St. Anne de Beaupre, Canada," which was published in the Jersey Journal of Sept. 29th, is correct, ex-

cept for " a few typographical errors

and some omissions." I am sorry to learn this, because I thought that we

had emerged from that fetid atmos-

phere of ignorance and bigotry which is essential to the?luxurious cultiva-

tion of the ideas expressed in your Sabbatical discourse for the edifica-

tion of your flock. However, for

these ideas and for teaching and pub-

lishing them you must assume the full responsibility.

It seems to come with particularly

Your own church is called

bad grace from you to object to the building of temples to honor the

for St. Paul. Do you think that the

pious founders of that church edifice

were moved thus to call it in order

that they might exhibit their scorn

and contempt for the great apostle of the Gentiles? Or do you, perhaps,

suspect that they meant to honor him? And if this latter be, by any

possibility, your present concept of the matter, why, in your opinion,

should they have wished to honor

him-a man, according to you, of

like passions with themselves ? I

think you had better revise yourself

on this topic. Your reminiscence of the "blind

man holding a tin cup, begging for money" at the gate of one of the chapels

at Beaupre and the helpless woman in

a wheel chair who were not cured.

while others were more fortunate, leads you to ask : "If some are re

stored, why not all? God is no re-specter of persons." It is true, in-deed, that God is no respecter of

saints.

him?

I do not, therefore, perceive where you contracted your antipathy to the fact of miracles. As a man with eyes to see you must know that the whole cosmic system is an aggrega

Handy Manual of Baptismal Rites **De Sacramento** Baptismi

RITE ADMINISTRANDI EX RITUALI ROMANO

This new addition will be found most useful and practical. It contains the various Baptismal Ceremonies and some other ceremonies closely related to Bap-tism, where it is conveniently to hand when needed. In many churches the Baptistry is in the back of the church, or the Baptismal Font is in a location not easily accessible ac

the back of the critice, for the backshift accessible font is in a location, not easily accessible to the rectory or Sacristy. It is therefore a decided advantage to have a convenient book uniting all the Baptismal Rites in one volume, so that the priest can, at a moment's notice, find the form he is called upon to use and leave the Ritual in the Baptismal Font, wherever it may be

Some of Its Features

The orderly arrangement of all the

The orderly arrangement of all the various ceremonies. The Polyglot Versions of the questions and answers, covering 12 Modern Lan-guages practically arranged so as not to be confusing. In the ceremonies of Baptism for infants there is given both the singular forms and plural forms, each separately, which will be found a great convenience by the busy prizet

I am sorry to

by the busy priest. The gender endings are also clearly indicated.

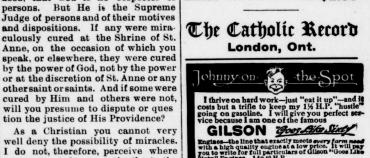
For those who for the edification and better understanding of the laypeople present at the ceremony, wish to repeat certain of the prayers in the "Vernacular," certain of the prayers in the vernacular, an English version of certain ceremonies, is given, e. g. "Profession of Faith, etc." The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form when herizing adults, is not perform, when bartizing adults, is not per mitted.

mitted. It contains the Rev. Dr. Hueser's, Editor of the American Ecclesiastical Review and Professor at St. Charles' Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English. A list of Baptismal Names for horse the Sacrament of Baptism in English. A list of Baptismal Names, for boys and girls as well as a list of corruptions of Baptismal Names, compiled from various approved sources, will be found very handy. Mechanically, as far as quality of paper, style of binding and size of type is con-cerned, the book is gotten up in a manner becoming a volume of liturary.

oming a volume of liturgy.

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ngiaes—the line that eractly meets every form need that high quality engine at a low price. It will pay ut ow wite for full particulars of Gilson "Goos Like isty" Engines. I to 40 H.F. Gilson Mfg. Co., Ltd. 1016 York St. \$4.750 A.

JUST PUBLISHED

SEVEN

Watered his darksome couch with tears. He knows ye not, ye Heavenly-Powers

The light, the careless, cannot reach the hearts of others. It takes soul wise and tender through suffering and sacrifice to do that.

DOCTORS AFRAID TO OPERATE

Could Not Remove Stone From The Bladder. Gin Pills Enabled Him To Pass It.

JOLIETTE, P. Q. "During August last, I went to Montreal to consult a specialist as I had been suffering terribly with Stone In The Bladder. He decided on an operation and was assisted by another doctor. They said the calculus was larger than a bean and too hard to crush, and that they could not take it out. I returned home suffering greatly, and did not know what to do, but was recommended by a friend to try GIN PILLS. I bought a box and found relief from the pain at once. I took a second and third box of GIN PILLS after which I went back to the specialist.

size, still he could not relieve me of it, although he tried for two and a half hours. I returned how and a nam hours. I returned how and continued to take GIN PILLS as they reduced the pain very much, but I did not expect they would relieve me of the stone, but to my great joy, I passed the stone on October 3rd, and am now a well

THEY COULD DO NOTHING FOR HIM
THEY COULD DO NOTHING FOR HIM
PHLLS are a natural solvent for uric acid, which causes calculus. If GIN
PHLLS are not sold in your neighborhood, send us 50c. for a box or \$2.50 for 6
Doct Chandra Limited, Toronto.

MANGA-TONE BLOOD AND NERVE TABLETS are especially for women and girls to make them well and strong and rosy. 50c. box

She had come to New York at Ba been cleaned away, only a strip of skin on the under side held the two clay street on the Lackawanna Railroad and was hurrying toward the parts of the poor little leg together. Liberty street ferry of the Jersey Central to catch another train with The skillful surgeons modeled piece of ivory to take the place of the missing knee, and accurately only a few minutes to make connections, says a writer in the Evening jointed it to the bones that were Sun. Her satchel was not at all heavy so she refused the various inleft, the bits of skin were brought together, and the little lame sunbean

sistent porters, much to the indigna-tion, and disgust—both sentiments

-Catholic Telegraph.

with "I'll carry your bag, lady, anywhere you want to go for 3 cents. The offer was unusual and some-thing in the earnest little face of the

until there is a question of spending

it in the things for which time was made-prayer and the love and

service of God, which have their root

in frequent and fervent daily prayer.

A MANLY BOY

York from Hoboken that morning to look for a position and his father had given him ferry fare to and from the city and 10 cents for lunch. "An', gee, lady," he confided, "what do you think! I got a job

right off the bat!" "Yes," she remarked encouraging

ly "and then?" "Well," he hung his head a little as though about to confess an enorm-ity, "at lunch time I was awful hungry; lady, and the pie was so good I-er-I had two pieces."

"And you spent your ferry money?" He grinned sheeplishly and nodded, "Of course," he volunteered. "I could wait for my father and tell him but he would josh the life out of me, lady, he would, so I thought maybe I could earn the money this way." By this time they had reached the Liberty street ferry and the woman

offered the boy a dime. "No, ma'am," said he to her amazement, "3 cents was the bargain I made and I stick to it," and before she could recover her astonishment he got change at the newsstand and had handed her back cents. As she looked after him the woman took a mental inventory

al torms clearly proves that Christ ordained the law of indissoluble marriage. Ac cording to St. Mark x, 11, Christ said: The danger and depravity of such 'Whosoever shall put away his wife doctrine is not far to seek and marry another, committeth adultery against her, and if adultery against her, and if the wife shall put away her husband and be married to another, she committeth adultery." The essence of marriage consists in the natural fact of permanen union. This constitutes marriage, and is identical with the sacrament

And according to St. Luke zvi, 18, plainly displayed-of those officious individuals, and there being no car Christ said: "Every one that putteth away his wife, and marrieth another in sight she started to walk to her destination. Crossing Fulton street, committeth adultery, and he that marrieth her that is put away from her husband, committeth adultery." however, a small boy came up to her Again, we have St. Paul's statement "But

guidance."

in I Cor. vii. 10-11, as follows: to them that are married, not I, but the Lord commandeth that the wife depart not from her husband. And thing in the earnest little face of the youngster attracted her. She gave him the bag and they walked along together. The boy was willing, even anxious, to talk and the woman learned that he had come to New if she depart, that she remain unmarried, or be reconciled to her hus-band. And let not the husband put away his wife."

In the above texts we have the clearest testimony of the mind of Christ from three inspired writers who leave no doubt that He ordained the institution of absolutely indissoluble monogamy. Where, then does "the maze of dubiety" arise which justifies Dean Henson's plain

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AND DO AWAY WITH HALF THE

to the merely natural elements of man's nature. On the contrary, it must be sought in the exact opposite Lax and naturalistic proposals, such as those of Dean Henson's address and of the current literature of the -----day, so far from being "cementing factors," are principles of disintegra-Dute tion. If realized, they could only lead to moral chaos, and to the break up of civilization. Constancy and responsibility, resting on sacrifice, is the lesson of Christianity, and all progressive morality must be built

n (• (•)

on this foundation. The theory of marriage reform through divorce has its source in a restricted and particular view of human life which refuses to guage the universal good, and is incapable Ø Ъ of seeing in individual and immediate sacrifice the necessary price of the permanent welfare of the race. The efforts of all teachers and legislators should be to raise the standard of duty and never to acquiesce in its debasement. The utterance of the

tion and series of miracles even you-especially in the pulpitare no mean miracle.

It de



No More Skin Disease? New Element-Lavol Eliminates Eczema

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