

CHATS WITH YOUNG MEN

THE PATH OF PAIN
Everybody must suffer. On coming into the world, on the journey through life and before death...

In almost every case, the traveler on the path of pain comes to the end either distinctly worse or distinctly better in character.

Pain stirs up the heart. The soul that has never known pain is shallower than the soul that has suffered.

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 origin of pain has been a problem to all philosophers. 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.

Those who have suffered in following Christ have always understood Him better than those who sit at ease. Out of suffering nobly taken up, nobly borne, come deep sympathies and wide vision.

Who ne'er his bread in sorrow ate Who ne'er throughout the midnight hours 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 a soul wise and tender through suffering and sacrifice to do that.

Pain teaches the soul its smallness, the mystery of the universe and the dependence of man on an infinite and loving Power behind pain. It humbles mere, careless pride and rouses the high, courageous pride that fights for valiant control of self.

Pain often makes a man more optimistic than he has ever been—more truly and soundly so. This is not strange; for he has been through the depths, and found that God is there, strengthening and comforting the soul at the very hardest point, so that victory is possible.

Garfield MacLean, who is prominently identified with Boston real estate interests, told recently of a man whom he termed "the brainiest job seeker" he ever had met.

Some weeks ago, while inspecting houses which I was having built in Everett, Massachusetts, I was accosted by a travel stained carpenter, who asked me to put him to work.

"But why from Bunker Hill monument, sir," was his response. "Then the story came out: 'I could not afford to give a week's wages to an employment bureau, so I spent my last quarter in reaching the top of Bunker Hill monument, I hoped that the view of the surrounding country would post me as to where new houses were being erected."

"And," concluded Mr. MacLean, "that man has proved one of the most valuable workmen in my employ, and he is still with me."

OUR BOYS AND GIRLS

A LAME SUNBEAM

Genuine regret was felt in a city hospital when one of the patients was discharged cured. At parting, tears came into the nurses' eyes as the little eight-year-old girl smilingly kissed them goodbye and limped away.

She had been carried to the hospital when they first met her, this child whose father was a drunkard. Some kind hearted ladies had found her painfully limping into a saloon carrying with her a few pennies and 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 been cleaned away, only a strip of skin on the under side held the two parts of the poor little leg together.

The skillful surgeons modeled a piece of ivory to take the place of the missing knee, and accurately jointed it to the bones that were left, the bits of skin were brought together, and the little lame sunbeam was home.

DOCTORS AFRAID TO OPERATE

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"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.

He told me the calculus was reduced in size, still he could not relieve me of it, although he tried for two and a half hours. I returned home 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 man and very happy.

I am sending the stone to you so that you can see for yourself what a great work GIN PILLS did for me. GIN PILLS are the best medicine in the world and because they do so much for me, I will recommend them all the rest of my life."

Isn't it wonderful? Just think of these simple pills, that even children can take, being able to perform what the greatest specialists in Canada could not do. Surely, the days of the miracle have not passed away, as long as we have Gin Pills. These wonderful pills dissolve the stone in the bladder or kidneys because they are a natural solvent for uric acid, which causes calculus. If GIN PILLS are not sold in your neighborhood, send us 50c. for a box or \$2.50 for 6 boxes. Sample free if you write us mentioning this paper. National Drug and Chemical Co. of Canada Limited, Toronto.

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was laid on a cot to be nursed and to get well.

Her bright, sweet face, and cheery, graceful manner were a veritable boon to the hospital where there is so much sadness and misery. Nurses and doctors drew inspiration and encouragement from her sunny patience.

When holiday time was near one of the nurses asked her what she would like to have for Christmas. Laughing at her own extravagance, the sunbeam named a doll, a silver tumbler, a "kitty hood," and a gold ring.

It was a part of a fairy dream with her; but the hospital board of managers found it altogether too good an opportunity to be lost, and Christmas morning when the sunbeam opened her eyes, on the pillow beside her lay a beautiful doll, near by was the coveted "kitty hood," the silver tumbler, and actually a bit of a gold ring.

The skillful and tender work of doctors and nurses was at last rewarded, 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 dismal courts and alleys whence she came.

"The world is very beautiful despite the trouble that is in it, when many hearts are so full of generous impulses and so ready to help those in need, and other hearts are so warm with loving gratitude, says C. Nottingham."

THE HIGHEST DUTY

Don't rush your prayers. Don't shorten or omit them on the pretext that duty calls you to some other task. The highest of all duties commands you to make ample provision for this daily communion with God. There will always be distractions. There will always be something to stand between you and God.

It is no economy of time when there is a question of useless conversation, amusements or recreation. Hour after hour is spent with our families, friends, and neighbors, but the time spent with God is, as a general rule, exceedingly brief. In the morning we are hurried. In the evening we are fatigued. The only one thing that can keep us close to God, that can keep alive the fear of sin, the one thing that can procure for us the supernatural light whereby we discern the true from the false in spiritual matters, is hurried, slurred over, forgotten through mechanicalness.

Some morning, when we least expect it, the sun rises on last day of life. The 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 hours. We would give a million worlds for another week, another year, in which to make up for lost time. Lost time! The time that could be devoted to prayer and good works! The time that has no importance in our eyes while we are well and strong, the time that is spent in worldliness, in sin, in vain amusements, in the things that do not count, in everything but the one thing useful and profitable—prayer. The world blinds us, the flesh draws 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 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.

—Catholic Telegraph.

A MANLY BOY

She had come to New York at Barclay street on the Lackawanna Railroad and was hurrying toward the Liberty street ferry of the Jersey Central to catch another train with only a few minutes to make connections, says a writer in the Evening Sun. Her satchel was not at all heavy so she refused the various insistent porters, much to the indignation, and disgust—both sentiments plainly displayed—of those officious individuals, and there being no car in sight she started to walk to her destination. Crossing Fulton street, however, a small boy came up to her with:

"I'll carry your bag, lady, anywhere you want to go for 3 cents."

The offer was of a comely and something in the nearest 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 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 encouragingly, "and then?"

"Well," he hung his head a little as though about to confess an enormity, "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 sheepishly and nodded. "Of course," he volunteered. "I could wait for my father and tell him 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 7 cents. As she looked after him the woman took a mental inventory

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of that boy's qualifications for good citizenship. "Pride, industry and honesty. Good luck to you, boy!"

CHASING AN OLD HAT

I saw a simple little deed on the part of a girl the other day that was golden in my estimation. An old and extremely shabby and unattractive looking woman was getting off a car when she stumbled and fell to the ground. The wind was blowing a gale, and when the old woman's shabby hat fell off a gust of wind swept it down the street. A group of nine or ten girls were standing on a corner and one or two laughed. But one girl did not laugh. She sped away after the old hat, and had quite a long race for it.

It came to my knowledge afterward that one of the girls said to the girl who had captured the hat: "Why did you go chasing after that old hat for, May?"

"Well," she said simply, "I just thought what if that old woman had been my grandmother. Then I wouldn't have wanted anyone to laugh at her and I would have been glad to have had someone to get her hat for her."

Now that wasn't a great deed, but it was a golden deed, and the girl who did it had a kind and true heart. —True Voice.

THE CHURCH AND DIVORCE

At the Protestant Church Congress, which met recently in England, Dr. Hensley Henson, Dean of Durham asked the question, "Where is the Christian law of marriage to be found?" And he answered it by saying in effect that no such law existed, and that the civil law of the state was all sufficient. He argued that there could be no Christian law of marriage in a binding sense, because the law ascribed to Christ was ambiguous and equivocal.

"Christ's words on the subject," he said, "had been variously reported by the evangelists. If marriage were absolutely indissoluble, as the earliest version of His pronouncement declared, then it could not be dissolved for adultery, as the latter version permitted." Proceeding, Dr. Henson said: "A plain man, therefore, may be excused if in such a maze of dubiety he cuts the Gordian knot by accepting the law of the land as sufficiently authoritative for his guidance."

The question at once arises, can this be a true statement? Obviously it is not. It must be a falsehood. Otherwise scripture lieth. The testimony of the apostles and evangelists clearly proves that Christ ordained the law of indissoluble marriage. According to St. Mark x, 11, Christ said: "Whoever shall put away his wife and marry another, committeth adultery against her, and if she shall put away her husband and be married to another, she committeth adultery." And according to St. Luke xvi, 18, Christ said: "Every one that putteth away his wife, and marrieth another committeth adultery, and he that marrieth her that is put away from her husband, committeth adultery." Again, we have St. Paul's statement in I Cor. vii, 10-11, as follows: "But the Lord commandeth that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife."

In these 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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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 SHARP REPLY TO EPISCOPAL PREACHER

In the columns of the Jersey Journal, 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 Protestant Episcopal church, in which he takes exception to the latter's special sermon recently on the "Shrine of St. Anne de Beaupre," and charges that the sermon in question was flippant. The article is an example of the manner in which some of our Catholic laymen can do apostolic work. We quote from Mr. Noonan in part:

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, except for "a few typographical errors and some omissions." I am sorry to learn this, because I thought that we had emerged from that fetid atmosphere of ignorance and bigotry which is essential to the luxurious cultivation of the ideas expressed in your Sabbatical discourse for the edification of your flock. However, for these ideas and for teaching and publishing them you must assume the full responsibility.

It seems to come with particularly bad grace from you to object to the building of temples to honor the saints. Your own church is called 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 passion 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 restored, why not all? God is no respecter of persons." It is true, indeed, that God is no respecter of persons. But He is the Supreme Judge of persons and of their motives and dispositions. If any were miraculously cured at the Shrine of St. Anne, on the occasion of which you speak, or elsewhere, they were cured by the power of God, not by the power or at the discretion of St. Anne or any other saint or saints. And if some were cured by Him and others were not, will you presume to dispute or question the justice of His Providence?

As a Christian you cannot very well deny the possibility of miracles. If you 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 aggregation and series of miracles. And even you—especially in the pulpit—are no mean miracle.

JUST PUBLISHED

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 Baptism, 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 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 situated.

Some of Its Features

The orderly arrangement of all the various ceremonies. The Polyglot Versions of the questions and answers, covering 12 Modern Languages 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 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," 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 baptizing adults, is not permitted. 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 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 concerned, the book is gotten up in a manner becoming a volume of liturgy.

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