

**THE CHIEF
SUFFERINGS OF LIFE
AND THEIR REMEDIES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649220656

The chief sufferings of life and their remedies by Abbé Duhaut & A. M. Buchanan

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ABBÉ DUHAUT & A. M. BUCHANAN

**THE CHIEF
SUFFERINGS OF LIFE
AND THEIR REMEDIES**

THE CHIEF SUFFERINGS OF LIFE, AND THEIR REMEDIES

BY

ABBÉ DUHAUT

(PATER GEORGES EPHREM, O.C.D.)

TRANSLATED BY

A. M. BUCHANAN, M.A.

UNIVERSITY OF TORONTO
LIBRARY
REGIS
BIBL. MAJ.
COLLEGE

R. & T. WASHBOURNE, LTD.
PATERNOSTER ROW, LONDON
AND AT MANCHESTER, BIRMINGHAM, AND GLASGOW
1913 [All rights reserved]

54727

PREFACE

IN every age men have struggled incessantly against suffering, and striven to solve the deep mystery that it presents, but, apart from the solution given by Christianity, no satisfactory explanation of it has ever been discovered.

Some deny the very existence of pain, although it is folly to do so, and such a denial is due to pride, wounded by its own inability to understand and account for the suffering that presents itself on every side.

Others—and they are more numerous—try to avoid suffering, and do all in their power to escape it ; but they never succeed, and only add fresh burdens to those already laid upon them.

Others, again, have recourse to all possible distractions, hoping thus to forget their troubles, yet, sooner or later, they are forced to acknowledge the futility of all their efforts.

The key to the mystery is supplied by Christianity alone, which does not deny the existence of suffering, but reveals the purpose that it is intended to serve, so that pain, when

stripped of all that might mislead or deceive us, is transformed in our sight, and we realize the sublime dignity conferred upon the sufferer, and, having come to regard sorrow as a messenger sent by God in His mercy, we welcome it and even love it.

For nearly two thousand years a countless multitude have not only accepted suffering with willingness, but have sought it and prayed for it, as the reward for their labours in God's service.

Those who are unfamiliar with the practice of our religion are astonished that any one can desire to suffer, and regard this desire as a mark of fanaticism or folly. From their own point of view they are right, for only souls inspired with the folly of the Cross are capable of loving a thing that is absolutely opposed to the legitimate tendencies of our nature.

How sublime is the folly of the Cross ! It is the outcome not of human, but of supernatural wisdom, for God alone can give men courage to resist and triumph over their natural instincts.

Suffering is in itself distasteful to man, and those who do not understand the teaching of faith inevitably think of it as an enemy to be avoided, for, as the Psalmist says, "they have set their eyes bowing down to the earth"

(Ps. xvi. 11). They cannot do otherwise until their thoughts are turned away from this world to what lies beyond the grave, and then what now fills them with repugnance will appear desirable.

This book was written with a view to proving the truth of this statement, and to reminding any reader who is anxious for his true welfare, that "that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory" (2 Cor. iv. 17).

If we really understand these words, they will be sources of light and hope to us, entirely altering our outlook upon life. We shall perceive that pain, sickness, death, and all the sorrows that fill us with horror, and cause even the bravest to quail, are really momentary in comparison with the eternity that lies before us, and this thought will enable us to face them fearlessly and without dismay, believing that the burdens which crush us to-day are, in truth, light and easy to bear. We shall soon be delivered from them, for our human life is but a breath; we are here to-day and to-morrow our place will know us no more. If we are only convinced that all our troubles will quickly pass away, they will not make us give way to sadness when they come upon us.

Our Divine Saviour felt the weight of the Cross, and fell beneath it more than once, yet it was but for a moment that He suffered, and three days afterwards the crucifixion was followed by the unspeakable glory of the resurrection, and forty days later by the everlasting triumph of the ascension. We, too, shall share His glory, provided that we accept suffering with generosity, and regard it as an indispensable means of disarming God's justice.

Our Lady always grasped these great truths; and now, as she reigns in heaven, she knows that we cannot join her there unless we suffer, as she did, in this world. From her love for us, she derives courage sometimes to refuse to release us from suffering, and she even sends us fresh trials in order to secure our salvation by these means.

After we have discussed the true nature of suffering and shown how it ought to be accepted, we shall consider one of the greatest troubles that can assail the heart of man—viz., discouragement. This is, perhaps, the most painful, and certainly the most dangerous, of evils, for it is akin to despair and often leads to it, and makes its unhappy victims experience even in this life the tortures of hell.

Very many persons suffer from despondency, which renders even pious souls utterly miser-

able. We shall endeavour to prove from Holy Scripture that to give way to this feeling is a great mistake, and invariably is an insult to God, for none can be despondent unless they shut their eyes to His infinite goodness, and yield to the suggestions of the evil one. This thought alone ought to put us on our guard, for no one would deliberately choose to obey the great enemy of God and of the souls of men.

Discouragement is always inspired by the devil, and never proceeds from God. However wicked a man may be, if he is ready to amend and to do penance, he always can turn to our Saviour, and he ought to do so, trusting absolutely in His willingness to receive sinners.

No matter how much we have sinned, our wickedness, like every other created thing, is finite, but God's mercy is infinite, and He never rejects the guilty, but welcomes them with fatherly love as soon as they truly repent.

Those who are subject to this dangerous spiritual malady derive much help from our Lady, to whom they should constantly have recourse with perfect reliance upon her readiness to deliver them.

After considering the often irreparable damage caused by discouragement, we shall turn our attention to the sweet and consoling

virtue of hope, which gives us the courage that we need to bear the many troubles of our life on earth. We shall speak of the advantages of purely natural hope, and then of the supernatural hope entertained by Christians, and see how closely the three theological virtues of faith, hope, and charity are connected, and how it is our duty to practise them, without attempting to explain the apparent contradictions that exist between them.

The passages in Holy Scripture where God is said to threaten ought not to weaken, but to strengthen, our confidence in Him, since His threats are the expression of His intense desire to make us avoid evil and secure our salvation.

Christian hope leads to the practice of all other virtues, and the devil, being aware of this, does his best to destroy hope, or, at least, to diminish it. Hope makes us pleasing to God, for it is the best homage that we can pay to His goodness, and He bestows favours upon His servants in direct proportion to their trust in Him. This consideration ought to impel us to acquire this precious virtue, and to have recourse to Mary, for not only is she our example, possessing it in all its fulness, but it is her task to obtain it for us.