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The Least Possible.

(Grace V. Christmas, in Rosary Magazine.)

"It is only God, after all, Who makes allowances for the feebleness of human nature; at any rate, when one's fellow creatures do so it is somewhat exceptional."

We were smoking our pipes in the moonlight, Father Cuthbert and I, and from the balcony where we sat we could hear the monotonous murmur of the tideless Mediterranean, as it rippled below us—a sheet of molten silver.

"Why do you say that?" I asked him. "Tell me the story; there is one attached to that remark, I feel convinced."

The majority of priests, I imagine pass through strange experiences and see a good deal of the seamy side of life, as well as its more attractive and consoling aspects, but my old friend Father Cuthbert has been rather unusually privileged in that respect, and whenever I find him in the mood I call upon him for one of his pictures from the past.

He shook the ashes out of his pipe and, feeling in his pocket, presently produced a small medal which he handed to me. I took it and examined it. It was one of the late Queen's Jubilee medals, the kind which entitled the recipient to a free meal.

"Well," I remarked inquiringly, "why do you carry that about with you? I didn't know you had such a craze for Queen Victoria!" He smiled at me with his luminous grey eyes.

"I take that medal with me everywhere I go. It reminds me of one of the greatest proofs of God's mercy that I ever came across."

"Tell me," I said, and settled myself luxuriously in my lounging chair to listen.

"It happened some years ago when I was at C—," began Father Cuthbert, between puffs at his newly filled pipe. "One night—it must have been after twelve—I was aroused by a messenger from the doctor, asking me to go to the Workhouse Infirmary to administer the last sacraments to a tramp who had been brought in, starving and half-frozen. When I arrived, I found the poor fellow unconscious, so I anointed him and gave him conditional absolution. One never knows, you see," he added reflectively, "what is going on exactly, when any one is unconscious; sometimes they are there all the time, sometimes their spirits are elsewhere, long distances away."

"I know a case like that where—but that is quite 'another story'—remind me to tell it to you some day. Well, at last, the tramp opened his eyes. He was a middle-aged man, pale and emaciated, and with a not very prepossessing expression of countenance. He looked at me vaguely for a second or two, and then he spoke. 'Is that you, Father?' he said, quite as if he had expected to see me beside him at that moment.

"Yes, my boy," I answered, 'here I am, ready to do all I can for you.' 'Where am I?' he went on, feebly. 'What am I doing here?' 'Then I told him that he had been found lying on the roadside in a half-frozen condition and brought into the Infirmary, and I added that he had better make his confession.' 'Am I really dying, Father?' he asked, when he had finished.

"I am afraid so," I said; 'and it's a lucky thing for you, my lad, that you did not die by the roadside without a priest near you.' 'He looked at me with a curiously confident smile.

"I shouldn't have died without the sacraments," he went on, that right enough for many years now.' 'What do you mean?' I asked him. Somehow the remark seemed strangely incongruous, taking into consideration the man's chequered career and decidedly shady past.

"Every blessed day of my life," he explained, 'I have said a "Hail Mary" that I might die without the sacraments. I can't read, so prayer-books ain't no use to me, and long prayers weren't much in my line; but I said that "Hail Mary" regular and well—that's about all I did do in the way of religion. I've been a bad lot—I've told you all about that—but I always kept to that "Hail Mary," and you see it has brought me luck at the end.' 'These were almost the last words he spoke, and before the dawn he was dead. No one knew anything from him about where he came from or what his name was, and there was no means of obtaining information on the subject, so he was buried under the name of John C—.' 'There was a regular blizzard blowing that day—sent us from New York as a sample of what they can do in that line—and later on there was a snow-storm, as well. A keen icy wind swept through the bleak cemetery, and I must confess I felt a little tempted to curtail the funeral service; but the thought of that poor chap's faith kept me up to the mark, and I went through with it to the end. And so we left him there, all that remains of the unknown tramp, and the snowflakes fell thickly and softly into his newly-made grave.

"As soon as I returned to the Infirmary, the nurse who had attended him came to meet me with this medal in her hand.

"'Look Father,' she said, 'I am so sorry I forgot this. I daresay the poor fellow would have liked to have it buried with him. I've hard-

Correspondence.

HOW THE CHURCH TEACHES THE GOSPEL.

The Editor, True Witness:
Sir,—Thanks for your answer to mine of the 19th ult., re crosses on churches. Three of my Protestant friends relished it as heartily as I did. Could you please tell us how the Church teaches the Gospel? I want your explanation of it.

Gratefully yours,
INQUIRER.

Thank you, dear Inquirer.—We are glad, too, that your Protestant friends appreciated us. They can enjoy good strong Catholic food, in spite of the cook. That is, indeed, consoling. We shall try to answer your other question by stating facts, and the sooner we begin the sooner we shall end.

It is surprising to witness the effrontery of those penny slanders who dare say the Catholic Church does not teach the Gospel. Thousands of the preachers have cast it to the winds, and yet some of their brethren are bold enough to flout the old lie still. What cheap infidelity those preachers make, too! They deny the miracles of the Gospel, for instance, just because they have found out that none are worked in their church. Only a metamorphosed blockhead will dare say the Church keeps the Gospel from its children. It is all the result of constitutional error and copyright insolence.

1. The non-Catholics would not have the Gospels to-day if the Church had not preserved them.
2. The Church grants an indulgence to him or her who reads the Gospel.
3. Go into any Catholic family and they will show you the family Bible, not a garbled copy, either.
4. The priests are obliged, and monks and nuns of various orders are obliged, to read long extracts and portions of the Gospel and general Scripture every day.
5. The Church has a special Gospel marked out for every day in the year.
6. In colleges, convents, and seminaries, etc., the meals are always preceded by a chapter from the New Testament, after prayer.
7. Even the lay members of religious orders are obliged to have a copy of the New Testament with them continually; there are pocket editions especially gotten up for the purpose.
8. Each Sunday the Gospel is read for the faithful, and the sermon is generally preached therefrom.
9. Let the fools who say Catholics may not read the Gospel call into a Catholic bookstore, and see if there are no New Testaments for sale.
10. Sacred History, that is, the history of the Old and the New Testament, is on all Catholic school programmes.
11. The catechism our children study is the very marrow of the Gospel. Some religions call their very tenets proscribed dogma.
12. The Written Word is there for all Catholics, but, as our Church has common sense, she teaches the Gospel in pictures, too. Not every man can read.
13. The Crib at Christmas, the Cross, the Stations of the Cross, the statues of the Most Blessed Virgin, of St. Joseph, of the Apostles, etc., etc. There is teaching the Gospel with a vengeance, for any man who has brains to understand.
14. The Catholic Church is the only one that takes the Gospel counsels of poverty and chastity in earnest.
15. Fasting and abstinence are taught in the Gospel; but what church practices the like?
16. The idea of dolls telling the world that the Church of St. Francis Xavier, or St. Francis of Assisi, or St. Vincent de Paul, or of the early Jesuit missionaries in Canada does not teach the Gospel! No wonder millions are unchurched!
17. A queer kind of Gospel those sects must teach, when they build their apologetics on slander.
18. What does the average non-Catholic know about the Gospel, or care? It is spoken of at Sunday-school, and then laid aside for the remainder of life in ninety per cent. of the cases.
19. The Pope's encyclical letters and our Bishops' pastorals are impregnated with the Gospel.
20. The Church teaches the Gospel; she does not hurl stacks of garbled Bibles at neophytes who cannot read.
21. It is just because Catholics refuse to take the little tracts and falsified New Testaments from the colporteurs that they are slandered.
22. If Gospel inspiration were a question of private opinion, we should follow Bob Ingersoll in preference to nine-tenths of the preachers, for he was by far a cleverer man than they are. The traditional view of its inspiration Protestants have received from the Catholic Church.
23. If it had not been for the old monks, who wrote and copied from morning till night, we would not have even one of the old Roman or Greek classics.
24. These are a few of the facts.

WOMEN'S VOTES.
Montreal, Feb. 15, 1910.

Mr. Editor:
Would you please answer these two questions: Is it permitted to keep company with a non-Catholic? Is it right for women to vote?

READER.

Ans.—To your first question, let us say that, as this matter is none of our business, in more than one

way, you must kindly ask your confessor.

To your second, dear Reader, we might answer by recalling the fact that His Grace the Archbishop urged the women voters of Montreal to go to the polls in the last municipal elections. One very undesirable candidate, at least, was removed from the sore and suffering public eye, in consequence of women's participation. It is safe to say, too, that the ninety-six per cent. of the votes cast by the women were honest. As there is an Eighth Commandment, we cannot say the same of the men. It is evident, then, that there are times when the women could, should must, and ought to register their suffrage.

It may not be amiss, dear Reader, to further please you, to assure you in the words of Montalambert, that "from the very beginning of Christianity women everywhere became the active and persevering, as well as daring and unwearying assistants of the Christian apostles." During the Passion of Our Lord, women showed courage, when men ran away. His persecutors and torturers were all men. Even Pilate's wife tried to save the Redeemer. Then recall the story of Veronica, of the women of Jerusalem, of the faithful ones at the foot of the Cross; and, more especially, think of the part played by the Immaculate Mother of Sorrows.

Whenever any great scandal is reported the sensational look for the woman in the case; but there is generally some old scamp of a man where he ought not to be. Our mothers were women, and that is proper to console us.

"If woman be but formed to glide
A light boat o'er life's summer tide;
When billows sweep the sinking
deck,
She nobly ventures to the wreck;
Glories in snatching from the waves
Ev'ry one survivor,—sinks or saves."
Women are what men endeavor to make them.

THE CHURCH'S USE OF LATIN.

Sherbrooke, Feb. 13, 1910.

To the Editor of the True Witness,
Very dear Sir,
Would you favor one of your readers by giving some of the reasons why the Church uses Latin. I do not ask this for myself, but to explain it to a friend, begging you to excuse me for trespassing on your valuable time.

I am, Dear Sir,
Yours sincerely,
"Reader."

We will answer our correspondent's query, by stating facts without either oil or varnish.

- a. At the time the Church was established by the Apostles and their immediate successors in Europe, Latin was the language of civilized people there.
- b. Latin was for centuries the language of science and education. Up to the seventeenth century, in France, for instance the college boy learned how to read Latin first, and his own maternal tongue after.
- c. Latin is still the common tongue of scholars.
- d. All the serious universities of even Protestant countries give Latin the right of way in the matter of communications with other universities. Their diplomas are printed in Latin; their prize-lists, etc.
- e. People feel the need of a common tongue. They have tried Volapuk, Esperanto, and others. Catholics may pray to God in a common tongue.
- f. In the seminaries of Rome and elsewhere, there are students of all nations and tribes. The professor speaks Latin. All understand.
- g. Another reason why the Church uses Latin is because her priests are educated men.
- h. Then, as the Church is Catholic, universal, above all ties of race and blood, she must have a common language for her children, especially the Pope and clergy.
- i. Such churches as the Anglican use English, and by the very fact that her liturgy was got up in English, and she made the Established Church of England, she swore away her claim to Catholicity, or universality, if you wish.
- j. As for the other sects.—Well, they have neither liturgy nor sacrifice.
- k. Latin has been with the Church since the earliest days in the West. Who were the Latin Fathers, brethren? Were they Lowlanders?
- l. The Latin language being a fixed, or dead, language, its words do not change in meaning. If our liturgy had been gotten up in the language of Old England, in the sixth century, for instance, what would it look like to-day?
- m. When England, under Henry VIII, and his pious daughter Elizabeth, sought to pervert the Irish, did they translate their liturgy? No. So why pretend to be so loving of the people?
- n. The priests of all the nations—using the Latin rite—may use, and do use, the same missals, breviaries, manuals of piety, rituals, etc.
- o. When the Pope writes to the Catholics of all nations he uses Latin, not Italian. No nation, therefore, has reason to complain of favoritism.

When there is a Council of the Church—the world's greatest Federation of mankind—the Fathers are all supposed to speak Latin. There is common sense for you! Of course the "Methodist Bishops of the World" (and of Birmingham, N.Y., in particular) can get along without Latin. Lambeth is another

proof of the lack of Catholicity.
4. No matter what the priest's nationality, the Mass is the same, whether read by an Irishman, a Frenchman, a German, a Pole, a Norwegian, etc., etc. Give us religion like that, before you steal our name of Catholic.

r. Manuals of theology, philosophy, Holy Scripture, Church History, Patrology, Canon Law, etc., etc., may be read in a common language by the priests of two hundred different tongues. This guarantees unity of doctrine and Catholicity of belief.

s. No scholar of note ever reproached the Church for using Latin.

t. The priests of such a great religious brotherhood of men have a common tongue for the family table. This is an ordinary politeness. And so for all orders of priests.

u. The Church is against "wealth-crook" piety. She is Apostolic. She does not change with each new edition of Whitaker's almanac.

v. The Church's prayers must be very beautiful, since the Anglican Book of Common Prayer gives them in translated form.

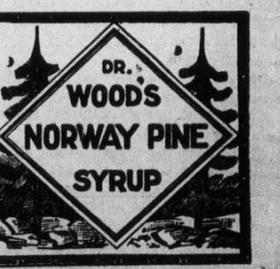
w. The nations of the world have a common diplomatic tongue, so have the nations of the Church.

SLEEPING DRAUGHTS AND SOOTHING MIXTURES.

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Who Paid Cardinal Andrieu's Fine?

(From the London Catholic Times.)
Investigations are being made in France as to the object of the person who paid Cardinal Andrieu's fine. When His Eminence was denounced at Bordeaux he delivered a discourse, in which, as we then intimated, he proclaimed that the people were not bound to observe unjust laws, and that for his part, he regarded the law of separation as non-existent. His Eminence was prosecuted for this utterance by the Government and in due course a fine was imposed. On Thursday, December 23, purchasers of the Paris Eclair were surprised to read in that paper the statement that the Cardinal had paid the fine. His Eminence is known as a man of determination. The words which constituted the charge against him betrayed no wavering of hesitation. He spoke firmly, decisively. How was it that he then acknowledged the right of the government to punish him for a deliberate declaration of principle? The explanation was forthcoming next day, when the Eclair confessed that it had been misinformed. In a communication to the editor His Eminence affirmed that he had neither paid the fine nor given any person authority to do so, that his sentiments as to unjust laws and the law of separation in particular are unchanged, and that he does not know any Catholic of Bordeaux who would be raving the force, presume to interfere in a question so closely affecting the rights and liberties of the Church. Has the fine been paid by a friend of the Government to get it out of a difficulty?



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PREPOSITION.
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SPOILED HER PLAY.

A very promising love affair, if not nipped in the bud, received an ugly jolt through the medium of that "infernal little brother" the other evening at the home of the young lady involved.

An informal card party was in progress, and a young fellow who had been very marked in his attentions to the daughter of the house had her for his partner. In the midst of the play "Little Brother" popped up with this query:
"Mr. Blank, does sister play cards well?"
"Yes, very well, indeed," replied the suitor.
"Well, then, you'd better look out," shouted the youngster.
"Cause I heard mother say that if she played her cards well she would catch you yet."

Nervous Headache

AND MUSCULAR RHEUMATISM DISAPPEARED WHEN THE NERVES WERE RESTORED BY DR. CHASE'S NERVE FOOD

Feeble, wasted, starved nerves often make their condition known by nervous headaches. This is one of the first and most marked symptoms.

If you are at all subject to rheumatism you have noticed how much worse it gets when the system gets run down.

Both nervous headache and muscular rheumatism disappear when Dr. Chase's Nerve Food is used to rebuild and revitalize the wasted and weakened body.

Mr. James Riley, moulder, for the Waterous Engine Co., 46 Jarvis St., Brantford, Ont., writes:—"I suffered for years with muscular rheumatism and as I also had frequent and severe attacks of nervous headache I concluded that the trouble came from the nerves and began using Dr. Chase's Nerve Food. As I continued this treatment the rheumatism was gradually driven out of the system, my nerves got stronger and the steady and the headaches disappeared. I consider Dr. Chase's Nerve Food a splendid nerve regulator and health builder."

You cannot possibly make a mistake in using Dr. Chase's Nerve Food when the nervous system gets run down, for by forming new, rich blood this great food cure builds up the nerve cells as nothing else can.

When you have made up your mind to test this treatment, go at it in earnest and keep at it regularly until you feel again the joy of health and vigor.

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