#### **NOVEMBER 5, 1904.**

## THE RELEASE OF A SOUL

It was the hour of midnight. The uns of the "Hotel Dieu" were asnuns of the "Hotel Dieu" were as-sembled in the chapel to sing the "Magnificat," by request of one of their beloved Sisters who was dying. It was her desire to pass from earth at the beginning of a new day, and sur-rounded by her Sisters in reliat the beginning of a few day, and sof-rounded by her Sisters in religion gladly singing praises in that grand old hymn of rejoicing. She had spent twenty years in the service of our Divine Lord—years marked by sweet sacrifice and willing mortifications, and now that she was about to lay down cross and receive her crown, she her cross and receive her crown, and felt only the rapture of an ecstatic soul who has lived in the world, but was not of the world. "Faithful in little things," the nuns had said of her neutron had solve the source sources.

httle things, the nuns had said of her as they mournfully spoke her praises. "Ah, she has surely merited heaven, but, oh, how we shall miss her." They passed like silent angels to and fro, attending to her every want, or praying silently for the happy death

of their beloved one. She raised her eyes and looked at them, then called them softly to her and asked them to sing for her the "Magnificat." As their sweet voices

raised towards heaven her eyes seemed to take on a new light ; some gleam of a brighter glory than this world can a brighter glory than this world can offer shone in them. When the singing ceased she spoke softly. "Dear Sisters, you have all been so good and kind to me, you have loved me, now you weep that I must leave you, but you too must follow me sconer or later you too must follow me sooner or later. therefore, do not feel so sad about the farewell—it is not for long. I leave you all my love and my blessing, but I also ask of you the favor. It is this : Sing the "Magnificat" for me every day. It is Our Lady's prayer, and through her I hope to gain release from Pur-gatory, and to enter into the joys of heaven. I have loved her, she will not forsake me. Therefore, sing it daily, and when you receive some sign from me that I have ceased sufsign from the that I have center and fering, you may desist, and offer your prayers for some other poor soul. I have tried hard to persevere. I have loved my convent and loved my duties, but have also had many faults, and for want you to forgive me and to pray daily for me, and you will have in your poor Sister Estelle an interces

sor. She became exhausted after speak ing. The nuns tearfully promised. She stretched her hand to bid them farewell, but it fell lifeless. She was

#### \* \* \*

It is five years since the death of Sister Estelle. The nuns, true to their promise, have daily sung the "Magni-ficat," until they have felt assured that one so good and saintly as their long one so good and saintly as their long departed Sister must now be where she does not need their help. "She is in heaven," good Mother Helen, the Super-ior. "Let us spend our time praying for the poor sinners of the world. We need not sing the "Magnificat" this exemping "Accordingly the Sisters on Accordingly the Sisters on evening. this evening neglected to sing the dear chant to the great Mother who is so powerful to help her children.

The nuns are now enjoying recreation in the community room. Mother Helen kneels alone in the dim lit chapel. The glimmering sanctuary lamp throws its rays across her priedieu, where she prays softly for God's protection on her little band of chil-dren, that His all powerful will may keep them food and persevering in their vocation. What is this dark shadow that crosses the rays of light i She startles. Is it a human figure ? Yes, it seems so, for it approaches her. A shivering comes oe'r her, half fear, half awe, and in the half bright darkness, she turns an ashen hue. It lays its hand upon her clasped hands. A burning pain thrills her with horror. She shrieks, "O, dear Sister Estelle, why have you come back ; answer, tell

me'l A soft voice, like the wail of an autumn wind answers: "To let you know what I am suffering; you have forgotten me. My entry into heaven is delayed." Then silently and shadowy as she had come she vanished be the silent silent silent silent silent silent silent autumn wind answers: "To let you forgotten me. My entry into heaven is delayed." Then silent silent silent silent silent autumn silent sil as she had come she vanished. Mother Helen knelt a few moments in trembling fear, then arose, hastened to the community and related to the Sisters her experience. She showed her hand on which was barned the impress of five fingers.

# THE CATHOLIC RECORD.

God grant that our behaviour in our

WOMAN'S MISSION.

TO GUARD AND KEEP BRIGHT THE

IDEALS OF LIFE.

vomen of America, to you God has en-

trusted a work such as, in my humble opinion, has never been given, with so

nuch emphasis and with such magnifi-

I am talking of the average. If you go into any of our towns or big cities, go

as a priest or as a missionary, and give

the world as a "successful" man, with-out reference to the cultivation of the higher qualities, those nobler gifts, those faculties which make up our spiritual life—this is the ambition of

-Father Fidelis, C. P.

the men.

to rule by

Catholic

Daughters of America,

M. R. in Irish Monthly.

and the other authors-writings that no Inger exist? Mr. Jones. "Jewish rabbis, Chris-tian churches and noted scholars throughout the world." How can the Jewish rabbis prove to you that a manuscript of the eleventh contary of the Christian era is a cor-Mr. Jones. "You know as well as I do, that the Church (Catholic) was against the translation of the Scriptures

VERSIONS OF THE BIBLE

N. Y. Freeman's Journal.

to Tyndal's translation doubtless

the Church of England says :

t arose from opposition to the Word of

God in English. Mr. Jones. "If the Church was not opposed to the translation of the Bible into English, for what cause was Wy-

As he was not excommunicated we

have no idea of the cause of his excom-

munication. Certain of his doctrines

vere condemned as false and heretical. There were many charges brought against him, but the charge of having

translated the Bible into English was not among them. Though twenty-four

of his propositions were condemned as

false he was, strange to say, not de

Lutterworth. He died holding that charge in 1384.

Everything that is, is God.

cliffe excommunicated ?"

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actually occurs.

into English at that time (Tyndal's time-1526)." century of the Christian era is a cor-Month, thirty years ago : rect reproduction of a non-existent man-uscript written by Moses fifteen .hun-dred years before the Christian era? O.Jesus glorious Lord, Whom now these veils enshroud and cover. One gift alone I covet, i ask this only grace : That in the ligh of Paradise, when earthly things are over. I worship in Thy presence and look upon Thy face. We do not know anything of the kind. Nor do you; you only think you do. We have already shown, on the authordred years neutre Christian that is a like ear they say anything is like an-other thing if they never saw and can-not see the other thing? Then what better authority are the Jewish rabbis to authenticate the eleventh coatury ity of Foxe, Cranmer and Sir Thomas More, that the Scriptures were trans lated into English long before Tyndal's time, long before the so called Reform-ation, and as More says, " read by most secret and most unguarded mo-ments may stand this test—as if we were always not only in the presence of God but in the presence of man. copy, or supposed copy, than you are yourself, in the absence of the original? people with soberness and de-n." Why should the Church be when she was not opposed to them in all the languages of Continental Even if the rabbis agreed it would not help you. But they do not agree. The Hebrew copies of the Spanish Jews dif-

fer from the copies of the French, Ital-ian and German Jews, and it is a question with Biblical critics which are the more The Eoglish Catholics were opposed for the same reason that Sir Thomas More was opposed to it, because as he proved it was a false translation. And for the The same difficulty confronts your other authenticators; that is the im-

further reason given by the Protestant Canon, Dixon, in his History of the possibility of comparing two documents together when one of them no longer Church of England. This dignitary of exists. But enough until you have named or located the one single manuscript copy

"Every one of the little volumes con of the Bible we have asked for, one taining portions of the sacred text, that was issued by Tyndal, contained also a prologue and notes written with only of the hundreds you have all over Europe.

# THE PRESENCE OF MAN.

such hot fury of vituperation against the prelates and clergy, the monks and friars, the rites and ceremonies of the The presence of God is a powerful Church, as, though an extensive cir-culation was secured to the work there motive to urge us to be at every moment and to do at every moment what we ought to be and ought to do. by, was hardly likely to commend it to the favor of those who were attacked. Moreover, the versions themselves were held to be hostile to the Catholic faith, what we ought to be and ought to do. "God sees me," ought to be sufficient safeguard against all temptation. But, alas! we can come to forget God's nearness to feel and act as if He were as it was then understood, and to con-vey the sense unfaithfully or maliciousnearness to feel and act as if He were far away. How dreadful a thing it is to act in God's presence in a way that we should be ashamed of if one of God's poor creatures were present. The two following incidents resemble each other, and both of them illustrate the foregoing The venerable words were ignored in them, and every variation that indicated opposition to the standing system was introduced." Here is certainly a good and sufficreason to account for Catholic both of them illustrate the foregoing and Protestant opposition as well to Tyndal's translation without supposing remarks.

About the middle of the last century the Senior Dean of Maynooth College was the Rev. Myles Gafney, D. D. He was a white-haired, rosy-cheeked little man, with a stoop who, to the youthful students, seemed very old; yet after he had resigned his office and

spent several years more as a Jesuit (his younger brother, the well remembered Father John Gafney, S. J. was his elder brother in religious life), he was only sixty-three years old when he died in 1861, at the end of it all. Dear One of the means adopted by Gaffney for training in spiritual things the multitude of young Levites in his charge was to assemble the students of the Junior House in the Logic class prived of his rectory of the parish of hall on Wednesday evenings and discourse to them very conversationally on many things. His stories made these causeries very agreeable to his We will give a few of the doctrines of Wycliffe that were condemned and ask what you decision would be if you young audience, especially during the first year that they listened to him. One of these stories was about a Cathwere called upon to pass a judgment on 1. Everything that is, is bout. (This you will observe, is pantheism.) 2. God can produce nothing besides what He does produce. 3. He cannot increase or diminish the universe; nor olic servant maid in a Protestant family where the mistress had the cruelty and meanness and wickedness to try to undermine and unsettle the faith of the poor girl. One of her horrid insinuation can He create souls beyond a certain number. 4. All things happen from absolute necessity. 5. God necessiwas that priests hypocritically paid homage to the Blessed Eucharist in public, but only when others were lookevery creature to its every act. ing on. The servant hid herself in a church until it was closed, when she All the sins committed in the world are necessary and inevitable. 7. No-thing is possible to God save that which saw the priest after some minutes come in from the sacristy in soutane and stole kneel down to pray for a time be Do you consider these propositions orthodox? Is it not the duty of the fore the altar and then with deep reverance and recollection remove the Church to warn its members against Blessed Sacrament to a more secure place for the night. To his surprise, them by condemning them as errors? You excuse the mistranslations of the poor young woman rushed forward and throwing herself at his feet, con perfection of the English language in his time. This excuse is groundless. If Sir Thomas More could expose the fessed how far she had yielded to the suspicions artfully instilled into her. Happy the priset whose demeanor and whose heart at his most unguarded moments would confirm the faith of such a waverer. The presence of God ought to be enough ; but there is mistranslations of Tyndal in the time of Tyndal, it was equally possible for Tyndal to have avoided those mistrans-

force also in a sort of vicarious presence or God, the presence of our sinful fellow

been granted that petition of St. Thomas Acquinas which may be given in the beautiful translation that I have dren brought thus early and pleasantly to God, would not be likely to stray far from Him in later years.-Boston in the beautiful translation that I have no hesitation is attributed to Father Henry James Coleridge, S. J., on account of the way he introduced it into "Among the Prophe's," in The Pilot.

### ONE END NECESSARY. BY BISHOP CONATY.

Give us religion in education, and give religion in its fullness to those who demand it and according as they demand it. The Catholic Church views man as the child of God, whose life is to be developed into the full stature of Christian manhood. It believes in a definite teacher whose word is truth and who alone can answer the questions of life. Religion, according to its idea, tends to promote and perfect true growth. It rounds out and makes the man; it believes in something more than the merely human; it demands that life and its duties be thoroughly understood and taught; it builds all law on the eternal law and finds it moral training in the principles of positive religion; it believes that education is true only when it gives the right ideas of life and character motives for right living, hence it is opposed to the dis-jointing of intellectual and moral culture. Moral character is greater than

cence, to you sex. Never in the his-tory of the world and-I am prone to say—never in the history of the Church, has the position of women been one of greater responsibility, greater promise and greater glory. There has been, in riches, honor and genius, and the aim of the true teacher is to touch the depths of nature and make man realize and greater glory. There has been, in the slow course of the centuries, a his dependence upon God in order to know his duties to his God and his fel-

gradual adjustment of the relationship of the sexes; woman has been coming to her rightful place. Perhaps it is not There is a danger in educational systems losing sight of the true end of edutoo much to say that just now, in our time and country, the women have gone ahead of the men. If you take the cation and wasting their energy upon the ends that are secondary. The one necessary end of all education is to lead average Catholic young women and Catholic young men of to day in these United States of America, the young man to eternal life and round him out in the fullness of manhood according to the destiny with which God invested men do not shine by the contrast. Their sisters have outdone them. We believe that that destiny is him. eternal, that man is made for heaven There are many exceptions, and I say, God be praised for that; there are many noblemen—God bless them !-but and not merely for earth, and that the things of the soul are the real values of

life.

#### A Handbook for Teachers.

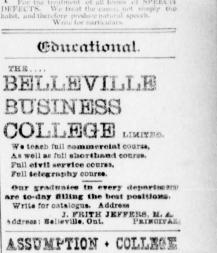
a mission to the women, and you will see the difference. There is a higher One of the best helps to parent and teacher in using in the child's religious education the best new methods in both of intellectual cultivation and of moral and spiritual refinement pedagogy, which mercifully apply the rule of not too much, is "Course of Christain Doctrine: A Handbook for among the women than there is among This ought not to be. I hope there will be a readjustment of these relation. Teachers," in the Dolphin Series, and from and the Dolphin Press. We shall have more to say of this in another ships ere long, but that what I have said is true I do not doubt. There has time and place; but for the present, we been in our own time a lowering of the standard, a deterioration in the ideals would commend it as an indispensable book for the household library, containof manhood. With our young men, the ing as it does, a complete course o religious instruction from that of the one great idea is to become a success-ful man in the world; as for a future least of these little ones, onward; and written in the loving, reasonable, and life—well, we know nothing about it and we don't care anything about it. To be a successful man of business, and attractive style which must draw children to Oar Lord, who loves them with an especial love, and keep them that which moves the world to-day-to be a rich man, if you please, to be a successful politician, if you please, simply to succeed in some material career, and to make a mark in the world as a "successful" man, withwith Him always .- Boston Pilot.

Cholera morbus, cramps and kindred com-plaints annually make their appaarance at the sama time as the hot wather, green fruit, cucumbers, mions, etc. and many persons are debyred from eating these tempting things, but they need not abstain if they have Dr J. D. Kellogge's Dysentery Cordial and take a few drops in water. It cures the oramps and cholers in a remarkable manner and is sure to obtek every disturbance of the howels.

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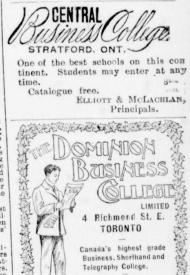
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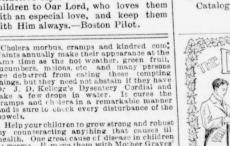


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course of

"Let us sing the Magnificat," said Mother Helen, and in sweet, sad tones — each note a silent reproach to themselves-they sang it, nor did they again neglect the sweet, daily duty towards

their suffering Sister. It is Vesper time. The chapel is ablaze with lights. Beautiful flowers are casting rare perfume from the altar. The nuns are assembled around the organ, singing the grand "Magnificat," and thinking probably of that time years before when their neglect of it had caused them such sadness of heart. Suddenly from above the altar rises snow-white dove. They look startled No, it is not an earthly dove. It as cends, soars over the heads of the altar. It hovers a moment before the taber nacle, then arises, and melts away. They look at each other with pale, happy faces. All felt that their pro-mise was at last fulfilled. Sister Estelle was happy .- Kathleen A. Sullivan, in the Rosary Magazine.

#### Drink in Ireland.

The Hon. Vincent Kennedy, an Irish M. P., is quoted as saying. "There isn't anything like the intemperance in M. P., Ireland nowadays that there used to be. The typical Irish gentleman, as de-picted in the fiction of Lever and Lover who did nothing but ride to hounds, fight duels and drink whiskey, no longer can be found. Indeed, his habits were always considerably exaggerated in the romantic creations of these authors. To-day in Ireland the cause of temperance is working substantial progress, the people are taking the pledge by the hundreds. I know plenty of men who move in the same circles with myself who never touch a drop of ardent spirits.'

Our domestic behavior is the main test of our virtue and good nature.

dal's time. Mr. Jones. "The translators of that

Tyndal by attributing them to the im

time had but one or two original manu-scripts to follow."

They had no original manuscripts to follow, for they were not in existence. You meant to say that they had but one You mean to say that they had been only in a say that they had been on two copies of the original manu-scripts. But letting that pass, the copies they used were correct or erron-eous. If correct no number of newly found copies could improve on them; if incorrect, then the translation correctly made from them would give an erroneous Bible. An erroneous Bible is a fallible Bible, that is, not the word of God. And yet, according to you, Tyndal's was the only Bible the English Protestants had as their sole rule of faith. According to your admission Protestants have never had, since Pro-Protestants have never had, since Pro-testantism began, some four hundred years ago, a correct, that is, a true Bible in the English language until the American Revised edition appeared.

Mr. Jones. "You ask, "Where are those copies (of the Bible) and who authenticated them?" You will find hundreds of them in London, Paris, St.

Petersburg, Rome, etc." This is too off-hand, too liberal, in a word, too easy. Our question referred to ancient copies, the only ones we have been considering. Our request is very modest. We will be satisfied if you produce or locate, not hundreds, but one single, complete manuscript copy of the Bible duly authenticated as a correct reproduction of the original manuscripts. In a loose, general, inde-finite way, you have offered hundreds, but not a single one have you named but not a single one have you hanced located or indicated. This wholesale method will not do. You must come down to particulars. We, therefore, must request you again to name and must request you again to name and locate one single manuscript such as we have described.

The oldest manuscript of the Hebrew part of the Bible in existence is not older than the eleventh century. Who is to duly authenticate it; that is to

say, who can supply you with evidence sufficient to build your faith upon, that

creatures. Let us work and pray secret as if some of these were watching

There is a certain similarity between the foregoing incident (described by Dean Gaffney in 1821, and probably

occuring much earlier, or perhaps occuring in several different circum-stances) and a fact that Cardinal Merstances) and a fact that Cardinal Aler-millod has mentioned as happening to himself in an early part of his brilliant ecclesiastical career. When Vicar of Geneva in Switzerland, he was the occasion of the conversion of a Protesoccasion of the conversion of a Frotes-tant by simply making a genullection before the Blessed Sacrament. It was his custom to go every evening and pay a visit to our Lord Jesus Christ in the church. He then trimmed the lamp and locked and securely fastened

tamp and locked and securely lastened the outer door, after ascertaining that nobody remained in the church. The inhabitants of Geneva were very bitter and the clergy took the sutmost care to protect the churches for fear of sacrilerious attempts mean the Blacked sacrilegious attempts upon the Blessed Eucharist. Father Mermillod then Father Eucharist. returned to the foot of the altar, made a devout genuflection, and in leaving

kissed the ground as a mark of adora tion. One evening believing himself quite One evening believing himself quite alone, he was in the act of rising after concluding his devotions, when he heard a noise; the confessional door opened and a lady came out. "What are you doing here at this hour, madam?" "I am a Protestant," she replied," as you know. I have attended the Lenten services and listened to the instruction which you gave on the Real the Lenten services and listened to the instruction which you gave on the Real Presence. I was convinced by your arguments; one doubt alone remained — forgive me for expressing it : 'Does he believe,' I asked myself in what he says? 'To convince myself I came here to see if in secret you would behave towards the Holy Eucharist as one who believed. I was resolved, if I one who believed. I was resolved, i saw your conduct accorded with yo teaching to be converted. I came, and I believe. Hear my confession." To-day she is one of the most devout Cath-

olics in Geneva. \* sufficient to build your faith upon, that this manuscript is a correct reproduc-tion of the original writings of Moses to that lady of Geneva has long since that the battle were won; and the chil-

Cog of Completion and States

of honor can be inculcated in them early, who will say how long the defiling touch of sin may not be kept away from them?

ng God for love and in a spirit

THE RULE OF NOT TOO MUCH.

The little ones are to be drawn to re-

ligion with tact and sweetness. As yet unconscious of sin, they are peculiarly

under the law of love, and if the idea

Let them learn first to adore God and ask His favors with short prayers well said. Give them the fatherly idea of God. The minds of these little ones are more logical than we realize. Do they ask something of their fathers and mothers in a long speech full of hard words which they cannot pronounce, much less understand?

Let them learn Our Lord's own prayer first, and the Hail Mary and the Creed also, with explanations adapted to their intelligence, and which will intelligence, and which will save the prayers from being a mere exercise of memory; but teach them, too, that they can speak to God in their own simple fashion, and without ceremony, at any time and in any place. "Prayer is the lifting up of our hearts to God," says the old catechism. Will not the teacher or parent simplify this definition into: "Prayer is talking to God, as to the One you love best and Who can do the most for you'?

A dear little five-year old wanted to A dear little inve-year out winneed with the pray for her father who was sick; and some one said to her, "You must pray for him often." But prayer was something for night and morning, and associated in the little mind with considerable ceremony. How could any-one pray often? One might be out of doors, or with campany. "But I would doors, or with campany. "But I would have to kneel down and begin "In the Name of the Father." When assured that she could say a little prayer in her heart at any time, and without any formalities, the tiny face brightened, and at once she expressed her heart's wish in a way which must have gone extendent to the Meart of Him from Whom straight to the Heart of Him from Whom

straight to the Heart of Him from whom all fatherhood is named. If only we would familiarize the eyes and minds of the little ones, even be-fore they go to school with the sacred pictures, which can be had now of ar-tistic excellence and at reasonable prices, and accustom them to thinking of God and the Blessed Mother, the Saints and the dear Guardian Angel, not as far off and fearfal, but as love

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