

A SHRINE OF THE CROSS.

For the CATHOLIC RECORD. There are many places on this un-hallowed earth sanctified by a direct and evident manifestation of God's holy presence and by visible proofs of the sovereign rule of the Creator over the creature. In our times, as well as in the years of His public life, Jesus Christ is present in the world, and walks among the children of men, "going about doing good." Even in our days of little faith and physical malady, who, in spiritual and sympathetic Saviour, call upon by their faith, they are made whole, for at many a shrine and sanctuary the blind see, the lame walk, the deaf hear, the paralytic is quickened, and a thousand other ills are cured. Hundreds of those shrines have become famous in time and place and their names are familiar. The sepulchre and the holy places—Loretto, Lourdes and the hundred miracle-famed edifices and the hundred miracles of the Apostles Peter and Paul in the Eternal City and St. James in Spain we have all heard of. Their miracles, their wonders, their marvels and their more than earthly atmospheres fill the atheist with awe, the heretic with a sad isolation and the Catholic heart with gratitude that it sees a palpable and indisputable reason for the faith that overwhelms it.

Besides the great shrines and holy places known to fame there are hundreds of others, the report of whose graces goes not beyond the confines of a lonely village, nor is re-echoed beyond the threshold of a simple fisher's home. A shrine of the last named class I wish to speak of. Newfoundland would never be suspected by the passing tourist to possess a sanctuary. Its stern coast-line, its uninviting head lands, the fog, the menace of sailors, all give the errant passenger who sails out of the gulf on the ocean liner negative ideas of the holy or the sublime so far as the lonely sentinel of the St. Lawrence is concerned. At a distance so cold looking and unattractive—the Catholic missionary will find hearts as warm in faith and piety as those of the primitive Christians of the Catacombs on the Appian way or the martyrs of the Coliseum.

On the South-West coast far up in one of the magnificent bays that beautify our Island home is Conn River once the wigwam rendezvous of the restless Micmac, but now outwardly having the appearance of a white man's plantation. Among those poor children of the forest is a strong faith and an ardent charity rarely found among people who have had better opportunities. There, also, the missionary is forcibly reminded of his Eternal priesthood—the enthusiastic reception of the chief and tribe could only be extended to the ambassador of Christ. Not far from this camp is another Micmac bivouac subject to the chief at Conn River. The place is called Bay du Nord. After two hours' hard work scaling the almost perpendicular cliff and penetrating a pathless forest the visitor is arrived at the Shrine of the Cross.

On a level table land formed of solid whinstone, which nature had admirably prepared for the purpose, a large cross is traced and formed. It is outlined by hundreds of small stones or pebbles which are laid with great precision along the stone surface. The shape or form of the cross is most peculiar: it is neither Greek, Latin or Celtic but perhaps a combination of the three. It bears the mark of great antiquity. The Indians who are classic in tradition and folk lore can give no human explanation of its origin. To them it is simply a cross placed there by the hands of the ministers of grace—the angels—to keep alive their precious faith in days when it was proscribed and when the priests' footfalls were rarely heard in Terra Nova. It is surely venerable, the small stones have left a deep impression on the cliff top which alone could but have been the process of a couple of centuries. An inquiry amongst the older settlers avinced the fact that in their grandfathers' time the origin of the cross was wholly unknown.

The Indians venerate this spot and hold it in holy reverence. Before setting out for the hunting-grounds they visit the cross and place themselves under its protection. Here also comes the sick Indians to be cured—and the foot of the cross has monuments of crutches and sticks to show that their prayers were not unavailing. Even the Protestant settler, sometimes, goes to pray at the shrine and returns feeling inwardly that the place on which he stood was holy.

After our visit the Indian guide fell on his knees and so did we all and we came away feeling the Omnipresence of the Almighty, Whose immensity fills the world, and is equally felt amidst the loneliness of the silent forest and the throbbing and noise of humanity's mighty meetings places.

M. F. POWER. Harbor Breton, Nfld. June 7th, 1907.

A Convert's Thought.

I suddenly realized clearly what I had only suspected before—namely, that if the Church of Christ was, as I believed it to be, God's way of salvation, it was impossible that the finding of it should be a matter of shrewdness or scholarship; otherwise, salvation would be easier for the clever and leisured than for the dull and busy. Two or three texts of Scripture were turned before me. "A highway shall be redeemed shall walk there * * * The wayfaring men, though fools, shall not err therein." "A city set on a hill," said our Saviour, "cannot be hid." Again, "Unless you * * * become as little children, you cannot enter into the kingdom of heaven." And again, "I thank Thee, Father because Thou hast hid these things from the wise and prudent, and hast revealed them to the little ones."—"Confessions, of a Convert," Rev. R. H. Benson.

WORSE THAN RIGHTEOUS WAR.

ARCHBISHOP IRELAND IN MEMORIAL DAY SERMON DECLARES THAT A NATION CAN SUFFER WORSE CALAMITIES THAN WAR.

In a Memorial Day sermon preached in the Cathedral of St. Paul recently, Archbishop Ireland, who is the national chaplain of the G. A. R., and one of the few surviving chaplains of the Civil War, defended righteous war and took the ground that nothing would so bring home to the people a sense of righteousness and awaken in them the spirit of self-sacrifice so necessary to the life of a great and high minded nation.

The Cathedral was crowded with old soldiers and officers and enlisted men from Fort Snelling and members of the National Guard.

The Archbishop said in part: "A pure and high-minded patriotism will ever keep a people great and noble. It will guard a people from reaching down to the mere earth as their final destiny. It will teach them that the voice of duty must be supreme in the soul. You can ever trust a people of whom it is said they love earnestly their country, and when you read of a people that they have allowed the sweet rose of patriotism to wither and decay you can say in all truth the nation is ready to die.

"In Rome's great empire its standards were borne in honor to the foremost ends of the earth while Romans were patriotic, but when the daily cry was 'bread and play' despair was settling fast upon the vast regions once honored by noble virtues, and the hordes of barbarism appearing on the frontier there was no successful soldier awaiting them and the empire of Rome died.

PATRIOTISM EXALTS.

"The virtue of patriotism lifts upward every noble mind, every generous heart, even to the skies where reigns the Omnipotent, and there it hears the divine voice: 'It is I who made man and bade him live within the family, within the country.' The Lord God blesses patriotism, blesses those who honor their country by their courage, their spirit of self-sacrifice, and are ready if need be to offer their very lives for its salvation. The highest mark of virtue is the giving of one's life. The incarnate Saviour has said of his own mission, 'Greater love than this no man hath, that a man lay down his life for his friend,' and the proof he held out to the children of men of his own divine love was that His life was at their service.

"The highest embodiment of patriotism is in those who are soldiers of their country, ever saying to it: 'Speak and I am ready, even unto death.' Hence, the honor which we owe to country and to the country's flag is due to the men who are by special mission the guardians of the flag, whose work every day is a work of supreme devotion.

NOBLE MISSION OF SOLDIERS.

"Soldiers, your mission is noble; your mission deserves from your countrymen honor and homage. Caesar in olden times said to the ship upon which he was stepping, 'Thou carriest Caesar—a supreme honor to the ship. Soldiers of America, you are the bearers of the banner of America. To those banners all citizens owe service, but you have detached yourselves from ordinary avocation of life to be its special defenders. Hold in high estimate your vocation as you hold in high estimate your country. Be you disciples of the purest and best patriotism; carry in your souls all the sweet and noble virtues which go to constitute high-minded, truest patriotism.

PEACE IDEAL FAR OFF.

"America needs its soldiers. Much is said of universal peace, of methods of arbitration by which peace shall be secured without recourse to the sword. We bless peace, we pray for its coming. When the Infant of Bethlehem was born angels sang: 'Glory to God on high and on earth peace to men of good will.' Peace is ever the ideal, but will the ideal ever come until we have crossed the threshold of the kingdom of the skies?

"No doubt we should work for universal peace, holding up ever before our minds the ideal; we must labor so that war is not necessary, so that when war does come it will be in forms least cruel. Let us cultivate among nations love for one another, so that war shall never be declared by one against another unless there is absolute necessity; so that when on the very battle fields the soldiers of one army meet the soldiers of another, whether that other be his captor or his captive, he will still say 'We are brothers.'

NO NATION SHOULD DECLARE WAR WHEN BY ANY MEASURE IT MAY BE AVOIDED AND CERTAINLY WAR MUST NEVER COME WITH THE TINGE OF INJUSTICE DARKENING ITS EDICTS. IT MUST EVER BE A NATION'S LAST RESOURSE.

LOVE PEACE, BUT KEEP ARMY.

"We welcome the tidings of the great international congress to meet in the capital city of Holland, we bid goodspeed to its deliberations. But we retain our army and our navy. Peace is the ideal. But as men and nations are made we never know when war will come and we must remember to be ever ready for it. What sublime courage is required of the soldier when the bugle sounds and he is hidden advance! A last thought to father, mother, wife and child. A last glance at all that life can offer of joys and hopes, and onward he rushes into the jaws of death.

"War is terrible. He only can tell who has witnessed the battle, who has seen the brave men fall thick and fast

to the ground. He only can tell who has passed over the field of battle when the rattling of artillery and musketry has ceased and then heard the heart-rending moanings of the wounded and the dying and there hearkens to the woe of homes far away. War is dreadful and yet, soldiers, there is something far more dreadful.

"Far more dreadful is it that the country be disgraced, that the flag be dishonored, that no longer does it unfurl its folds in joy and triumph amid the nations of the earth.

INJUSTICE CALLS FOR WAR.

"Far more dreadful than war is it to have it said the country is torn asunder, the country is menaced with ruin or death. As the father or the child should sacrifice life to save the family in hours of peril, so must the citizen step gladly upon the battle field exclaiming: 'Not at least until I am dead shall my country cease to be the fair nation the Almighty has bidden it to be.' Take men as they are and peoples as they are; preach to them justice and righteousness, but let them know that when justice and righteousness are trampled under foot war shall be waged in defense of justice and righteousness. We are not going to set aside our army and navy, bound to the defense of country, as we are not going to set aside in cities and states the policeman and the magistrate.

"Terrible is war, fearful is the battle, yet when the battle re-echoes righteousness, when its purpose is holy and noble, the battle is sublime.

"A battle for justice is a high lesson to the whole people that there is something more worthy of love, more worthy of life than gold and silver, than counting houses and ships of commerce. It evokes into action the most beautiful of virtues; it freshens and strengthens the whole spiritual life of a nation. May war seldom come; may the need of war seldom confront the country, but, withal, we are permitted to ask. What so well as a just war will bring home to the whole people the sense of righteousness and awaken in them the spirit of disinterested self-sacrifice so necessary to the life of a great and high-minded nation?"

MODERN CHRISTIANITY.

A great number of Methodist ministers are preaching the new theology. This while some are coming nearer to the Church of Rome others are moving farther away from all Christianity. In this respect the Methodist and Episcopal churches are alike. So that while on the one hand the prospect looks bright for Christian reunion, on the other hand it becomes more and more evident that at the time when reunion may be hoped for there will no longer be any Protestantism left in the world—those who will not have been received into the Catholic Church will not be Christians in any sense.

A prominent New York Methodist minister declared last week that "the people of to-day cannot be saved by old-fashioned methods." That is, we cannot expect men at the present stage of civilization to give their assent to doctrines and dogmas which have become obsolete, which have been scorned by so-called scientists, which smelt of early Christianity and are un-entirely educated minds and harmful to the material advancement of the nation—the dogma of the divinity of Christ, for instance, and the Virgin birth, and the Trinity. Higher criticism has not been able to prove that Saint John wrote the last gospel—therefore it is unworthy of belief on the part of an educated man; we cannot understand the mysteries of the Incarnation and the Trinity—therefore, these mysteries are impossible. To such logic has the world become. No wonder the more Christian Protestants in sheer despair seek safety in Rome.—Providence Visitor.

Getting On In Society.

Eugene Kelly was a prominent Catholic and millionaire in New York. His daughter, a practical Catholic, married however, against her mother's wishes and counsel, Frank J. Gould, a multi-millionaire and bad Protestant. Mrs. Gould is now seeking separation from her husband on the ground of cruelty. She married in haste and will repent at leisure. She had better have wedded some Catholic young man, with practical piety and not much money. It is an old story, but many Catholics who are rich want to get in the 400, and become richer still. There is not a poor and pious Catholic girl in New York who is not happier than Helen Kelly Gould.—Morning Star.

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CATHOLIC ORDER OF FORESTERS.

At the meeting of the provincial court of the Catholic Order of Foresters, held at Chatham on the 15th Dr. Connolly, the retiring provincial chief ranger, was presented with an address and a purse of gold. The presentation was made by Father Basanelli, Mr. Montreuil, Controller Ward of Toronto and Mr. Chisholm of Cornwall. The following officers were elected: Provincial V. C. R.—L. V. McBrady, K. C., Toronto. Provincial V. C. R.—Albert Montreuil, Walkerville. Provincial Secretary—Vincent Webb, Ottawa. Provincial Treasurer—Geo. W. Saguin, Ottawa. Provincial Trustees—Rev. J. J. Feeney, Acton; J. G. Foley, Ottawa; Dr. W. B. Cavanaugh, Cornwall; and R. Gignac of Pontiac. The delegates to the International convention were appointed as follows: Revs. Fr. Basanelli, Walkerville; W. Saguin, Ottawa; D. St. Pierre, North Bay; C. Bourque, Ottawa; J. Chisholm, Cornwall; F. Morson, Toronto; Rev. P. McGuire, Downeyville; J. G. Foley, Ottawa; A. D'Arcy, Collingwood; Dr. Dyer, Perth; H. E. Noonan, Perth; J. J. Nightengale, Toronto; and Rev. J. J. Feeney, Acton.

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REVISION OF THE VULGATE

To the Editor of the Guelph Mercury: Dear Sir—If I mistake not, it is the prevalent sentiment in a mixed community like ours that religious controversies are to be deprecated. We are broad minded enough to agree to differ and to confine our differences to our church walls. What seems to me an uncalled for paragraph in the Vulgate version of the Bible, over the signature of your contributor, The Blacksmith, in Saturday's issue, demands in the interests of truth a word of answer and refutation. I think it were difficult to gather in an equal space such a number of inaccurate statements.

First so far from the revision of the Vulgate the old Latin edition of the Bible, "implying an abnegation of infallibility," as a matter of fact the Council of Trent decreed such a revision, and the succeeding Popes carried it out. Sixtus, in particular, having appointed a commission of learned Cardinals for the purpose, on receiving and examining the result of their labors found it so defective that he ordered another revision. This was undertaken by his successors and accomplished in such a thorough and perfect manner by Clement the VIII in 1592, that no emendation has been since called for. If the Council of Trent and the line of Popes succeeding till the time of Sixtus, following the lead of Damasus, who in the end of the fourth century entrusted to Jerome the task of correcting the Vulgate, are to be held almost to the apostles—declared Jerome's version authentic and authoritative as containing nothing contrary to faith and morals, and as substantially representing the original of the Hebrew, Greek and Latin renderings of them in all important particulars. This does not mean that errors obscurities and mistakes are to be overlooked in the rendering of them in all important particulars. This does not mean that errors obscurities and mistakes are to be overlooked in the rendering of them in all important particulars. This does not mean that errors obscurities and mistakes are to be overlooked in the rendering of them in all important particulars.

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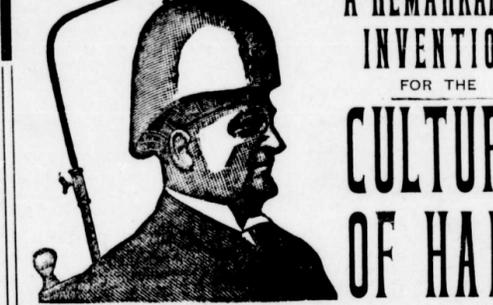
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VOLUME 1

The Catholic

LONDON, SATURDAY

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