The Catholic Record.

LONDON, SATURDAY, JAN. 31, 1903.

JOURNALISM.

It is amusing to hear some of our low journalism." The first time we and card manipulators, but it exerts heard it we were pleased, but we were no appreciable influence on the comyoung then and had much to learn. An munity. acquaintance with the sheets published by them and an experience of their their outery against "yellow journalism" was insincere and inspired by the desire to cater to a certain coterie of

Right-thinking Canadians want repectable prints. They do not hope as yet for the ideal newspaper. Not for them the editor with a halo, solicitous for truth and fearless in expressing it though intimidated by all the Orangemen in Ontario. But they may dream of seeing an editor who is able to treat a political opponent with common courtesy and to give over the barbarous habit of abusing and miscalling him. We believe that scurrilous partizan journalism has done much to degrade the newspaper. With its pettiness and spite and childish invective, it exists, we suppose, for the "ward heelers" who have not and in all probability never will have an opinion of their own on

things political. Let us wash our own dirty linen be-

"NO SURRENDER."

We remember a picture that impressed us. It told of the last stand of ling condition of affairs. section of a regiment. Just a few begrimed men facing deadly peril. With backs against a bullet-chipped wall they wait for the onrush of the enemy. Death is nigh, but one looks in vain for any expression of fear. Each of home and days of peace, but they are there and stop there. One of them puts up a wounded hand and tries to trace on the wall "No surrender." That picture is worth all the sighs and tears and cynicism that were ever bundled together.

HARD WORK ESSENTIAL TO

Let us remind our young men of what Emerson sags: "That though the wide universe is full of good, no kernel of

the blood of the writer. The picture the end at which artists gaze is wet with the sweat of the painter. The man who Church. succeeds, in whatever department he may labor, knows the meaning of hard work. He toils because he is persuaded that toil is one of God's handmaidens; because he is inclined to profit by the because he is inclined to be a because he is inclined to be experience of others, and because he it can and must be traced back to Himknows that knowledge means power and self to entitle it to the authority of the strength, and that it is a duty to make the very best of himself. Few young men know this but theoretically. That we should aim at self improvement and cultivation [of the (intellect is admitted by everybody. But do we do Our Lord at Jerusalem, A. D. 33. this? We are not in a position to give a satisfactory answer to this question, but a glance at the programmes devised by some of our societies for the entertainment of members during the both preserved. All are man-made reentertainment of members during the winter would lead us to believe that we are not. There is small comfort to be gained from the programmes that have come under our notice. We cannot grow enthusiastic over euchre parties and dances, etc., and we are apt to think that a society which tenders this kind of pabulum to its members is going down to low levels which bode death to ambition. It is fostering the emasculating idea that the main object in life is to have a good time. Young men who are fatuously enamored of card playing, and who waste hours in diversions, are not of the stuff of which manhood is made. They have little conception of the dignity and responsibility of life. If they had they would have small regard for these amuse-

ss made

y previ;

We have not the slightest desire to play the censor. Our societies have uphill work, and we are anxious to give credit for any progress they have made. Now are we pessimistic because they take more kindly to billiards than to the pursuit of knowledge. Our sole

done much should do more; that they should endeavor to stimulate their members to be alive for the things that are worth while. An organization that never gets beyond the amusement stage is of no force. It may boast of a large editors bewailing the inroads of "yel- membership, and turn out athletes

We are likely to be told that amusements serve to hold the member. There notions of fair play convinced us that are some doubtless belonging to societies because of these things, but it is not true of the great majority. We refuse to believe that our men are giggling infants who must be amused at all costs. They may be indolent and content to move in well-worn grooves, but in each one of them there is a stratum of earnestness that can be worked up into living action. Once get him to see that recreation is valuable only as it fits him for work, and there will be no trouble about amusements. To rouse him to a sense of his possibilities-to make him feel that every inchadded to his mental and spiritual stature increases his store of selfhood-to induce him to realize that the glorious hours of youth are not to be frittered away-this is work enough, and to spare, for any society.

OUR RELIGION.

In a previous article it was conclusively shown that we must render to God an exterior, as well as an interior wor. Let us wash our own dirty linen be-fore venturing to play the laundryman etifices, for congregations and for pastors. Hence the implied daty of worshippers to build the first and support the last. In looking out over the religious world, however, the honest seeker after truth finds a strange and confuschurches rise up before him, but those whe worship therein profess a multiplic-

whe worship therein profess a materiality of contradictory doctrines.

Naturally, therefore, the first question that confronts him is, which teaches the truth, for contradiction means error. Which is the church instituted by Our Saviour? Which the Church commissioned to teach in His one of the band is thinking doubtless one of the band is thinking doubtless Church commissioned to teach in His name and which the custodian of His doctrines? All cannot be true, because they profess fundamental principles at variance with each other. cannot be true, because Our Lord founded but one Church, not many. Which, then, is the true Church ?

There are many roads over which one may travel to the abiding place of conviction. Two will suffice in the space allotted. All who admit that Christ established a Church will concede that He impressed upon it certain marks that would distinguish it through the ages. The first of these is its oneness. That is, that its memuniverse is full of good, no kernel of nourishing corn can come to him but through his toil, bestowed on that plot of ground given him to till." A greater Authority tells us: "What things a man shall sow, them also shall he reap."

This is a lesson taught everywhere. The oration, for instance, that lives, The oration, for instance, that lives, The page bers would be united in a common prohas costlyears of silence. The page lastly, that it be continuous; that is, remains as Our Lord instituted it until

The other way is, perhaps, the more broken chain, confirmed even by pro-fane history. In all essential doctrines identical with the Church founded by

In no other church to day do we find this antiquity, this direct descent. Even the oldest came almost fifteen hundred years later. The date of For instance, in the year 1521, Nicholas Stork organized the Anabaptists in Germany Luthor started the Lutherans, also in Germany. In 1524 Henry VIII. gave Episcopalianism its start in England. About the year 1540 Celarium fathered the Unitarian Congregationalists, also in Germany. Then came the Old School Presbyterians, in Scotland, in the year 1560, and almost three hundred years later the New School in Philadelphia Roger Williams hatched out the Bap-tists in Rhode Island in the year 1639. Randall, in New Hampshire, and Corp, New York, gave us two more kinds in 1780 and later. Shortly before this, in 1780 and later. Shortly before this, however, John Wesley brought out, in 1739, the Methodist Episcopal Church in England, Maryland, Vermont and New York, giving us four other varieties later on. And so on through the whole category of sects. It is useless, however, to multiply them further. These should certtinly be sufficient to show that they have no claims to the real true Church of Christ and to demonstrate conclusively than that title belongs only to the Roman Catho-lie Church.—Church]Progress.

Learn to say no, and it will be of more use to you than to be able to read Latin.—Spurgeon.

LONDON, ONTARIO, SATURDAY, JANUARY 31, 1903

Special Correspondence to The Toronto Mail and Empire.

Fort de France, Martinique, Dec. 20. In company with two gentlemen from St. Louis, I visited St. Pierre on Dec. 18th. Fortunately we were able to go overland, for the authorities a few weeks before our visit had a staff of a hundred negroes and several mule teams clearing the road. Banks of ashes, cinders, lapilli, and arenaceous trap lined the highway and were piled up many feet high, as with us when the railroad racks are cleared after a heavy snow At 2 p. m. we stood over the ite of the lost city. ruins: nothing but a few feet of one of the cathedral towers was visible; everyhouses, fine residences, public buildings, convents and schools, and thirty-eight thousand human bodies lay uried for all time under sixty-five feet

ABSOLUTELY NOTHING LEFT. Titus ploughed up Jerusalem and sowed salt in the furrows; Scipio Africanus after the Senate had voted shouted on the steps of the Forum "Carthago fuit," but Jerusalem and Carthage were striking and memorable ruins many years after the Huns sacked Rome. There is absolutely nothing left, if we except the few feet of the cathedral tower, to show that there ever a city where St. Pierre is buried for

It is well to remember that a terrible It is well to remember that a terrison conflagration followed the eruption of May 8th, and that for 36 hours the city was a burning pile. On the 18th another and fiercer craption followed, which casting down many of the walls which were left. Then on July 9th an eruption, whose detonations shook the uses and rang the church bells at Barbadoes, eighty miles away, and carried fear into St. Lucia and other West India Islands, overturned the remaining walls and buried the ruins. On the night of August 30th Pelee again broke out, and for 33 hours rained upon the site incandescent sand, fine dust and

And now before I advance further I must record some awful and painful oc-currences that preceded the ruin of St. eurrences that preceded the ruin of St. Pierre. It is well to remember that con-trary to nearly all volcanic precedents the cruption of Pelee did not break out in the old crater, but from the side facing towards the city. Carbet, a village one and a half miles south of St. Pierre, was untouched. On Good Friday, April 5th, at 3 o'clock of the afternoon, the cathedral was crowded with men, women, and children who had come together to hear a sermon on the Passion of Our Lord, to venerate the Crucifix, and make the stations of ings. the Cross. At about the same hour a source the Cross. At about the same nour a hundred or so of mulattos, quadroons and negroes, led by a French free-thinker, an imported socialistic agitator, improvised a socialistic demonstration. The weird nature of the proceeding, added additional horror to the coming apocalyptic catastrophe of fiery streams of scalding mud and torrents of boiling water that in a month devastated the unfortunate island—the "fair Isle of "-and its capital.

June "-and its capital.
Well, on this Good Friday afternoon panied around its neck they dragged a living pig outside the city. Here they nailed it to a cross, lifted it on high, and with ribald shouts and curses apostrophized it. They hailed it as Jesus Christ, crowned its wretched head with thorns, pierced its side, put a board above it with the inscription, "J. C., King of the Christians," and, yelling and dancing like fiends, carried it through the streets.

WEIRD AND DEVILISH RITES. Then at about the same hour another procession of human devils, lashed to fury by the incitement and harangues of white agitators, ascended Pelee, up rooted a great crucifix that had stood there for many years, and amid obscure rites and blasphemous songs cast the sacred figure into the crater, their leader yelling as it sank, out of sight. "Go where Thou deservest to go, into Thine own Hell."

I record this as I heard it from the of these in Fort de France, who had it from eye witnesses, and I may add that it is corroborated by Colonel who witnessed the frightful Pellouse, who witnessed the frightful scene. The awful sequence to so hideous an outrage—it may be but a coincidence—lends additional horror to an ergy which could never have occurred in a colony whose home administration entertained a proper respect for religion and its observances. The more respectpart of the population, to its eredit, was so exasperated by the abom-inable performance that it was with difficulty the people were restrained from lynching the organizers of so damnable a travesty of the most tremend ous of all tragedies.

ERUPTION STARTED NEXT DAY. In all the paroxysmal eruptions of unto that of May 8th. On April the 5th the appalling sacrilege — the sin against the Holy Ghost — was committed. On April 6th Pelee awoke from its sleep of fifty-four years. Situated on the northern end of the island, and rising to a height of 4,450 feet, the great mount was visible forty.

contention is that societies which have VOLCANO ENDED OBSCENE RITES. sweep down the mountain at a terrific VOLCANO ENDED OBSCENE RITES.

HORRIBLE EVENTS PRECEDING ERUPTION
OF MONT PELEE.

Special Correspondence to The Toronto Mail
Special Correspondence to The Toronto Mail
Guerin—the Guerin residence and outbuildings, and devoured every animal around the Usine. Except the father, the family and servants, after the boil ing river had swept past, were never again seen.

MYSTERIOUS PHENOMENA. of the Pelce eruptions, confining myself now to the mysterious phenomena which accompanied that of May 8th. At about 6:30 on that memorable Wednesday morning, columns of white smoke suddenly began to issue from the side of the mountain about 600 feet below the peak of Pelee, and in a direct line with St. Pierre. At 7:45 an angry, growling and rumbling was heard; a a colossal fissure split the mountain from peak to base and a mighty and m mass of black smoke burst with dizzy rapidity on the valley. At 8 a. m. an avalanche of incandescent sand was launched against the city, followed mmediately by the report plosion greater than that of a thousand cannon instantaneously discharged. Notice that the storm of burning sand traveled faster than the sound. The people of the city nearest the mountain cyclone of deadly and mephitic gases, which penetrated walls and closed which penetrated walls and closed doors and brought death to man and

With this rush of fatal gases came a river of burning air, wide as the city, and clearing up what escaped the storm of hot sand and hurricane of noxious gases. For nearly all death was instantaneous. The priest with the stantaneous. The priest with the person to whom he was giving Holy Communion dropped together. The nundied at her prayers. Mother and babe gasped once and were dead. The wedding party on the way to the altar sank, never to rise again. The old man smoking his pipe, the young libertine sleeping off his night's dissipation, the tendly at breakfast, never moved. mily at breakfast, never moved.
"Their bosoms once heaved and for-

If the ruin of St. Pierre was a punish ment for sacrilege and unheard-of blas-phemy the world must acknowledge it omplete, even to the burning of W. R. H.

JUST PUBLISHED.

THE PRIESTS' NEW RITUAL IN LATIN AND ENGLISH.

For the greater convenience of the everend elergy in the administration of the sacraments and the various Complied from authentic

edified if they understand the meaning of the prayers; and this is especially true in the case of a sick or dying person. The priest, it is true, often gives an exhortation, but no words, however beautiful, can take the place of those of the Church as found in her ritual, and taken for the most part from the colored socialists, Mestizos, quad- Holy Writ. It was this idea chiefly that inspired the compiler to edit this book.

for each Sacrament and blessing. There are many advantages this book has which we are sure will recommend themselves to the reverend One volume 32 mo, clergy. One volume 32 mo, size $43 \times 25-8$, 238 pages, large type, 1-4 of an inch in thickness. Printed in re and black on fine Bible paper. Bound in French seal leather, gold cross, round corners, red under gold edges. Indexed. Price 75 cents post paid. For sale at CATHOLIC RECORD Office, London, Canada.

MISSIONARY UNION.

Special to the CATHOLIC RECORD. At the meeting of the Catholic Missionary Union held on January 10, 1903, Most Rev. P. J. Ryan and Rev. A. P. Doyle were elected to the Board of Directorate, to succeed themselves, for a period of six years, and Rev. A.P. Doyle was elected Secretary and Treasurer for the same term. The financial statement showed that there was in the treasury available for immediate use

It was determined to begin the erection of the Apostolic Mission House at once. On the 13th of November last once. On the 13th of November 13st a leasehold was executed conveying to the Catholic Missionary Union a parcel of property 200x200 on the site of the Catholic University at Washgton, for ninety-nine years, at a minal rental. It is on this property the Apostolic Mission House will be built. The plans are now under consideration, and before long the digging for the foundation will be commenced. It is the purpose of the Directors to build only as they have money. In order to push on the work of collecting money Father Peice there was no phenomenon like Doyle was requested by the directors to unto that of May 8th. On April the take immediate charge of this work, Last summer it was assigned to Father Elliot, but, inasmuch as the Archbishops urged him to assume the duties of Rectorship of the Apostolic Mission House, it was impossible for him to do the work of collectfeet, the great mount was visible forty ing. Father Doyle will take up the miles out in the Caribbean Sea. On matter of collecting funds, and during Saturday morning, April 6th, it began to emit smoke, and continued to get more and more active until May 6th. At 3 p. m. a torrent of boiling mud matter of collecting with as much business of collecting with as much continued to get more and more active until May 6th. At 3 p. m. a torrent of boiling mud lecting will be as follows: It is hoped to get make zealou their ings.

dred or more of this class. This will bent the knee and acknowledged its give us \$50,000 more, and then with truth. The spirit of Christ civilized the barbarians, preserved learning and the multitude of generous souls who the barbarians, preserved learning and will give minor sums, we hope to get in all \$250,000, which will be needed to plete the building and endowment

Church in this country when every diocese is equipped with an efficient misand sionary band.

" LEST WE FORGET !"

Let us not be deceived. Material

lie University, at St. Patrick's church, Washington, last Sunday. aty made a forceful arraignment of the material ideals which more and more are being exalted in American life. He said that never since Christ came on earth was He more needed to guide men, to save them from themselves, from the recklessness of their own power. His eloquent protest is timely

and necessary.

Beginning with a reference to the recent celebration of Christmas, Bishop Conaty said that such manifesta-tions are necessary in order that men may not lose sight of Christ as a neces-

may not lose as, sity to their life.

"We live in an age of magnificent
"We live in an age of Prosperity possibilities," he said. "Prosperity is written in large letters upon every mart of business. Human ideas appeal to the sympathies of men. Wealth and the oward march of nations. to the sympathies of men. Wealth and power lead the onward march of nations. Let ut not be deceived. Material prosperity is not the only goal for a nation's success. Wealth and honors are not the ideals of life.

"Tremend us mo al problems agitate the body; social dangers that are appalling threaten it on every ide; positive religion is losing its hold in many directions; home, through the leprosy of divorce, is in danger; childleprosy of divorce, is in danger, chind hood is stripped of much of its sanc-tity, and respect and reverence for law diminishes, because nations are rebell-ing against Christian authority, are forsaking the Christian life, beforsaking the Christian life, be-cause they are forgetting Bethlehem and Calvary. Christ is the Lord God Redeemer, not for one age, but for all and Calvary. Christ is the Lord God Redeemer, not for one age, but for all ages. He is the pivot around which all history turns. From Him has come to man the true meaning of humanity, of mentions the "great number of lamps" which burnt in "the upper chamber," while St. Paul "continued his speech until midnight." The fact that Chrisman the true meaning of humanity, of man the true meaning of humanity, of human dignity has its true worth and humanity its ideal. The life-blood which the nations shed is the blood of Jesus Christ, and the culture which saves mind and heart is which finds itself in the truth of God.

"The civilization in which our age glories is an inheritance from Chrisand slavery impossible. Never there a time since Christ first when He was more needed to guide and save men in their onward march toward progress and success. We need Him progress and success. We need thin in our hearts, in our homes, in our edu-cation, in our business and political life. We need Christianity, which means the Christ of Bethlehem and of Calvary, the God-made Man Who died that men might be free.

"Observing men are awakening to the dangers that threatens society from irreverence, irreligion, impiety. On many sides we hear cries for greater moral development as a remedy for the evils of modern society. public conscience needs to learn again the Gospel precepts. The cry for regenerated manhood is heard. But let us not be deceived. The only regeneration for manhood is through Jesus t, for He alone teaches us the of God, the soul, immortality Christ, for He and the supernatural. This is an age and the supernatural. This is an age in which manhood is spoken of on every side. The manhood that is needed is the manhood that understands authority, responsibility, obedience, sacrifice, the manhood that stands authority, the manhood that ence, sacrifice, the manhood that will realize that the one evil in life is sin and the one blessing is the knowledge and love of God. to go with shepherd and king to the manger at Bethlehem and learn the truth of life, it duties and means of fulfilling them.

Our glory is in the civilization which

that there will be found one hundred out, as St. Paul of old, 'Men and Catholics generous enough to give \$1,000 each. They will be known as Founders. Already there are twenty-five who have either given or promised to give that sum. There are others who are only waiting to be asked in order to contribute in a similar way.

The second class of donors are those who are willing to give \$5000 or more. We are looking for at least one hundred or more of this class. This will dead or more of this class. This will dead or more of this class. This will were the second acknowledged its truth. The spirit of Christ civilized. omplete the building and endowment of the Apostolic Mission House.

This is glorious work. It is so rich in possibilities for the future of the Church in this country that it calls forth our best energies. It is worth one man's life to build and endow so great and useful an institution as the Apostolic Mission House. It is sufficient for one to realize the immense good that is done by one of the Diocesan Apostolate Bands in order to make him realize what a wonderful impulse will be given to the work of the Church in this country when every diomanhood which the present progressive that is true, good and great. O America, my country, home of political freedom, whose cornerstone is respect for conscience and the rights of men, mayest thou learn that in the grand old Catholic Church is the bulwark of thy liberties, the safeguard of the social order, the beauty of thy manhood prosperity is not the only goal for a nation's success. Wealth and honors are not the ideals of life."

This was the keynote of a striking sermon delivered by the Right Rev. Thomas A. Conaty, rector of the Catholic University at St. Parisk's church lie University at St. Parisk's church freemen, whose greatest freedom will be in serving Thee! May all the na-tions see the Star of Bethlehem and in its light recognize the kinship Christ; may they learn to know Th the true living God, and Jesus Christ, Whom Thou hast sent."

CANDLEMAS DAY.

FEBRUARY 2.

The feast of the Purification, con memorates the going up of the Blessed Virgin to the temple, the fortieth day after the birth of Christ, to be purified under the Old Law, and to make an

offering.

If we turn to the Mass for the day, we find no less prominence given to two other events which were simultaneous with the purification. Candles are blessed and carried in procession to remind us how the holy old man Simeon met our Lord, took Him in his arms, and declared Him the light of the gentiles and the glory of Israel, Next, in the collect, epistle and the gospel, there are marked references to the that our Lord was at the same time presented in the temple before God ad redeemed with five holy shekels (Luke xii. 22, cf, Exod xiii. 2; Num. viii. 16, xviii 15). Indeed, these two latter incidents are more prominent in the Mass and office than that of the Blessed Virgin's purification. English name, Candlemas, refers, of course, to the eandles bles

ried in procession before Mass.

The use of candles is an old custom in the Church. St. Luke in Acts xx. manhood. He taught the great lessons tian assemblies during the times of permanhood. He taught the great lessons of liberty, of equality and of brother-hood, for He taught the lesson of life. hood, for He taught that He is the way, roons, octoroons and negroes, accompanied by agitators imported from abroad, formed a sacrilegious procession in parody of the Via Dolorosa from Pilate's house to Calvary. With a rope indexed through with a thumb index lights which they burned during the holy mysteries. This conjecture is conjecture is conjecture is conjecture is confirmed by the fact that the Church of the fourth century still continued the religious use of lights when they were no longer needed to dispel the darkness. "Throughout the which made charity possible where was impossible. Never was writing against Vigilantius, "lights are kindled when the gospel is to be read, although the sun is shining; not, indeed, to drive away the darkness, but as a

sign of spiritual joy." The present custom of the Church requires that candles should be lighted on the altar from the beginning to the end of Mass, nor can lighted candles be dispensed with on any consideration. say Mass to his flock, even on a Sunday, unless candles can be procured. The candles must be of pure wax and of white color, except in Masses for the dead, when the Sacred Congregation of Rites prescribes candles of yellow wax.

Two, and not more than two, may lighted at a priest's low Mass, unless the Mass be said for the parish, or for a convent, or on one of the greater solemnities, when four candles may be used Six candles are lighted at High Mass, seven at the Mass of a Bishop. Twelve candles at least should be lighted at Benediction of the Blessed Sacrament, or six if Benediction is given with the pyx. Candles must also be lighted pyx. Candles must also be lighted when Communion is given, whether in when communion is given, whether in which houses; and the church or in private houses; one lighted candle is required in the

Father Hudson Says.

A devoted parish priest of our ac-quaintance declares he finds his ablest assistant in the Catholic perio is in the Church of God, which stands in the world as the teacher whose mission is to bring individuals and nations to the Child of Bethlehem, the Youth of Nazareth and the Man of Calvary.

Our glory is in the civilization which make Catholies proud of their religion, zealous for its progress, their endeavors to live up to its teach-