# The Catholic Record.

LONDON, SATURDAY, DEC. 12, 1903.

A WORLD-WIDE CELEBRATION.

Next year the fiftieth anniversary of the proclamation of the Dogma of the Immaculate Conception will be commemorated in a fitting manner.

At the end of the letter to the Cardinals appointed to organize celebrations for this event Pius X, appends the following prayer composed by him-

"Virgin, most Holy, who didst please
th Lord and become His Mother Immaculate in body, in mind, in faith,
and in love: in this solemn Jubilee of
Proclamation of the Dogma which announced thee to the whole world as
conceived without sin, look kindly on
the wretched ones who implore thy conceived without sin, look kindly on the wretched ones who implore thy powerful patronage. The evil serpent against whom was hurled the first curse, unhappily continues to attack and beguile the poor children of Eve. But do thou, O Blessed Mother, our Queen and Advocate, who from the first instant of thy conception didst crush the enemy's head, receive the prayers which, united with thee in one heart, we conjure thee to present before heart, we conjure thee to present before the throne of God, that we may never be led into the snares that are being Church and Christian society, in spite of all the evils that environ them, may sing again the hymns of liberation, victory and peace. Amen."

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THE CHURCH THE TEACHER.

When Pius IX. proclaimed the dogma of the Immaculate Conception in 1854 there were those who maintained that he had added to the faith. While the doctrine of the Immaculate Conception, even as the Catholics in the day of Nestorius rejoiced in the vindication of the dignity of our Blessed Mother, tuted teachers. He or she as the case reasons for the conceits which they lican. impose upon their followers. And these followers, so prone to talk about freedom of thought, acquiesce without a murmur of dissent! Why? The teacher, however learned, is falliblesurely an unstable basis on which to rest one's religion.

We advert to this fact because there build a common platform and stand ever they hear her infallible voice "fundamentals," but they can give no ing and explaining the divine architectguarantee that in a few months they ure of the Credo. And whenever tion. And the honest seekers after faith she no more makes a new doctrine through the instrumentality truth who are willing to accept all the teachings of the Lord should be able to give a satisfactory answer to this question: where are those teachings to be found? Where can we find all the things which the Lord commanded His Apostles to teach the world? Where, for instance, are to be read the things of which St. John speaks-which if they were written, everyone, the world itself I think, would not contain the books which should have to be written. Evidently from the Bible or from teachers appointed by Christ. But the Bible from beginning to end does not say that it contains the whole revelation of God. Thus we are driven to admit that we must learn them from the teachers appointed by Christ. Says a noted convert :

"Of all absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being, Who for ages had spoken to men by direct communica-tion, or by ministers and prophets hav-ing a special gift of His own Spirit Who at last sent His Son with a mes sage, should when He recalled that n have simply put the record of all these transactions in a book, and given to none any authoritative power of in-terpretation."

A TRUE VIEW OF CATHOLICISM.

Non-Catholies who grew scornful at what they call our slavish submission should heed the advice of W. H. Mallock. He, a non-Catholic, says:

"If we would obtain a true view of the general character of Catholicism, we must begin by making a clean sweep of all the views that as outsiders, we have been taught to enter-

tain about her. We must in the first who are unlovely and unlovable place learn to conceive of her as a liv and cynical and who, though they may ing spiritual body, as infallible now as she ever was, with her eyes undimmed, and her strength not abated, conand her strength not abated, con-tinuing to grow still as she has con-tinued to grow hitherto; and the growth of the new dogmas that she from time to time enunciates we must learn to see are from her own standpoint, signs of life and not signs of corruption. . . It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them: that can be always the same and yet be always develop-

WE MUST OBEY.

God Who speaks to us we have no right woven for us, so that we may all reach the port of salvation and that the evidence of its truth we are bound to accept it. We do this daily.

THE PROCLAMATION.

Catholics know that the Church but guards the deposit of revelation and when circumstances require it states it in clear and precise terms so as to prevent all misunderstanding regarding wise? Catholic world acclaimed with joy this it and to preserve unity. Hence they understand that if the doctrine of the Immaculate Conception had not been contained in revelation it would and could not have been defined as a many of these without the fold saw in Dogma of the Church. When thereall this but a slavish and unreasonable fore they heard the proclamation of the obedience to the whims and caprices of dogma they bowed the head and acthe Pope. And here by the way they cepted without question, docilely and who taunt us in this wise are ready to reverentially the teaching of the give their allegiance to self-consti- Church-the pillar and ground of truth, which all men are commanded to obey may be, takes the Bible, a many-sided unless they wish to despise Uhrist and and mysterious book, and sees in it to be treated as the heathen and pub-

#### THE INFALLIBLE VOICE.

Discussions may arise and continue until the Church intervenes and makes clear for all time to come what is and has been her faith on the points called into question. But during the discusis from time to time question among our contemporaries of the advisability of elaborating a common creed which may give a semblance of unity to the sects. They, of course, will start from the Bible. But if the Bible can be made to father so many different forms of belief, now how can it serve as a bond of union in the future? They may build a common platform and stand a common platform and stand mitted to what they term the indamentals," but they can give no idamentals," but they can give no idamentals, and explaining the divine architecting architecture architecture. the Church adds to her definitions of than did the Fathers of Nice by proclaiming the divinity of the Son of God or the Fathers of Ephesus by defining the unity of Christ's Personality. By all her definitions she merely states that such and such doctrine is contained in Scripture or Tradition. Or as Pius IX. said :

"The Church of Christ, the careful guardian and asserter of the doctrines deposited in her keeping, changes nothing in them at any time, diminishes nothing, adds nothing; but with all industry, by faithfully and wisely treating ancient things delivered down from antiquity, and spread abroad by the faith of the Fathers, she studies to so eliminate and burnish them, that those ancient dogmas of celestial docthose ancient aggmas of celestral doctrine may receive evidence, light, distinctness, whilst they retain their fulness, integrity and propriety, and may grow only in their own kind, that is in the same doctrines, the same sense, and the same belief.

## OUR PEERLESS QUEEN.

In defining the dogma of the Immaculate Conception the Church has rendered a signal service to the world.

We talk about our material triumphs, and so eloquently that we are inclined to forget that the trophies of marts and science can never give permanent national stability. Strength to be enduring must come from within. A thousand banners fluttered on the walls of Rome even as decay corroded its vitals. Then again look at many of the books which receive the commendation of critics. They are realistic portrayals of character such as it really is. So we are told, but this will scarcely cause us to welcome men and women

and cynical and who, though they may have some respect for the conventional,

have little or none for God's commandments. All these, which are but chronicles of sin and glorification of human passion and arguments to prove that nature is resistless, cannot but be hurt-

ful to Christian morality. Again, there are those who labor to make God not what He declares Himself to be, but what they think He

And Christ is called into court to be arraigned before the modern critics and to have His personality and doctrine discussed and sifted and arranged to suit present day requirements. But But is it not eminently reasonable to believe what God reveals? We know that it is irrational to spurn and to impurity and pride. It holds up the dignity of the Apostolate which your suffrages have conferred upon Us. For the dogma of the Immaculate Concep-Blessed Mother peerless in virtue—the most glorious triumph of grace. It brings men to reflect on a doctrine which they would fain forget—the existence of the expression of your will and for the very honorable judgment you formed of Us, or by unwillingness on Our part to work deny a truth vouched for by the Blessed Mother peerless in virtue—the Creator. When we are assured that it is most glorious triumph of grace. It brings to turn aside from and to deny the truth, but in so doing it betrays its own dignity and value. When God the most Blessed Virgin Mary on the own dignity and value. When God proves that He is God, Him and all His revelation must we accept. And it is the very delirium of unreason to reject a doctrine because we do not comprehend described by the control of the Roman Pontiff, who will wonder that We should have considered Ourself to which Our whole life and energy are given. But knowing intimately our own lack of force and slengthy God, through the foreseen doctrine because we do not comprehend it or because it does not fit into pre-conceived theories. When we have of original sin. Not for an instant was she the slave of Satan. The very mofrom a tainted source. She who was to be the tabernacle of God was through a singular grace and privelege preserved

the perfect Man, the God-man, the Model that He, Who is both Judge and Accuser, left His mother in the common wreck and condemnation when it only asked His will to save her from it, and yet to satisfy all justice.

position as witness and defender of the Incarnation.

### NON-CATHOLIC MISSIONS.

an avarage attendance, the non-Catho-lics who listened to Catholic preaching missions will probably number 78,000. There were also given 67 Catholic missions and 11 Catholic and non-Catholic combined, 12 triduums, 10 retreats, 6 missions against socialism, and about 45 Forty Hour Devotions. As for converts, it is entirely impossible even to guess at the number. Converts are rarely received on a short mission of a few days, and it is extremely difficult to get returns from pastors. It is any-how very conservative to say that a few thousand converts have been received, whose submission to the Church is directly traceable to these missions. To all this may be added the removal of prejudice and the allaying of antagonisms to the Church, as well as the general education of the non-Catholic people in things Catholic, by the wide-

people in unings Catholic, by the wide-spread distribution of literature. This splendid record for ten years is all directly attributable to the nonall directly attributable to the non-Catholic mission movement. Bishop Horstmann may well be proud of his work, for it was he who first practically carried out the idea of the diocesan apostolate. The work has not given apostolate. The work has not given him an anxious thought. He has been fortunate in his choice of priests to carry on the work. Father Kress has carry on the work. rather Kress has been conservative, wise, and energetic, and his associates from first to last have been helpful. The financial side has been as successful as the spiritual. The been as successful as the spiritual. The
work has been carried on efficiently,
and there has been no lack of resources.
With the splendid record of ten
years, who will say the diocesan apostolate has not been gloriously worth

Caution in crediting, reserve in speaking, and in revealing one's self to a very few, are the best securities both of peace and a good understanding with the world, and to the inward peace of our own minds.

We blame little things in others and pass over great things in ourselves.— Thomas A'Kempis.

#### New York Freeman's Journal A SIGN) FICANT CONSISTORY.

ALLOCUTION OF OUR HOLY FATHER, PIUS X. AT THE CONSISTORY HELD ON NOVEMBER 9, 1903.



Venerable Brothers : Speaking to you to-day for the first time from this place We are impelled to refer to Our conduct Gospel commonly observed, and the evangelical counsels duly guarded; to ment that her soul was united to the defend and maintain the rights of the body it was raised to the supernatural state. The blood of Jesus did not come important questions connected with domestic life, the training of youth, the principles regulating jurisprudence and property; to settle the disturbed con-ditions of society according to Ohrissingular grace and privelege preserved from the blight of sin. And would it not be incongruous to have it otherwise?

If universal reason and the spirit of all law, asks Passaglia, would rise up astonished and distressed, to see a son astonished and distressed, to see a son accuse his mother, prove her guilt, and bring her to death, when he had the power abundantly to save her from that ignominy, can we look on Jesus Christ, the perfect Man, the God-man, the Model server of Christian doctrine and life. the perfect Man, the God-man, the Model sense of Christian doctrine and life both in public and in private, whose solicitude in raising the fortunes of the lowly and the indigent and in providing suitable remedies for the drawbacks which effect society, have been so brilliant as to win for him the admiration and the eternal favor of the human And we might go on and fill pages with the tributes of the saints and theologians to her sinlessness, and to her logians to her sinlessness, and to her we were certainly alarmed, and great-we we were certainly alarmed, and great-we we were certainly alarmed.

> But since God in His inscrutable will has been pleased to lay upon Us the burden of the Supreme Apostolate, We burden of the Supreme Apostolate, We will support it, trusting entirely to His aid and assistance. And We have resolutely determined, that as far as in Us lies, all Our cares and thoughts will be centred in striving to preserve sacred and inviolate the deposit of the faith and in working for the salvation of all; and that We shall not shun labor or troughle of any kind to this end.

We are indeed greatly cheered by the thought that in the fulfillment of this grave and difficult ministry We shall ve the valuable assistance of your have the valuable assistance of your prudence and wisdom. For We are aware that your College has been principally given to us by the design and blessing of God in order that you by your advice and your labors may be of your advice and your labors may be of protect all that is true, just and right, precious aid in the administration of and to detect and reject all that is false. precious aid in the administration of the Church. We need hardly say, there-fore, that it will always be Our solemn care to seek the aid of your counsel and skill in the general course of affairs, and especially in matters of moment, and this in order that each of you make take his share of the immense burden of office which weighs upon Us. The work is one which pertains to immortal uses rather than those that are fleeting; it is bounded by no limits of place, but in-cludes the interests of the whole world; is concerned with the maintenance of the reverence due under all aspects the precepts of the Gospel and in fine destined to bring within Our solicitude not only the faithful but all en for whom Christ died.

It is strange, then, to find so many influenced by the passion for novelty so characteristic of our time, speculat-ing as to what will be the tenor of Our Pontificate. As if there were any food for inquiry, and it were not plain that the way We intend to follow, and the the way We intend to follow, and the only one possible for Us, is that followed hitherto by Our predecessors. We have already declared that Our aim shall be to restore all things in the correction of first duty will be to illustrate and proclaim the truth. Hence, it will be Our care that the word of Jesus Christ simple, clear and efficacious, shall ever flow from Our lips and be deeply impressed on men's to be sedulously kept. The keeping of His word He Himself has prescribed as the surest means of knowing the truth: "If you continue in My word, you shall know disciples indeed, and you shall know the help of God, in the shall at least, by the help of God, in the shall at least, by the help of God, in the shall at least, by the help of God, in the strengthening the empire of truth a monog the good, and in extending to many others not badly disposed for its reception.

And now, Venerable Brothers, it is that our pleasant duty to apply Ourself to the task of adding new members to your illustrious college. This honor is well under the word of Jesus Christ simple, clear and efficacious, shall ever flow from Our lips and be deeply impressed on men's to be sedulously kept. The keeping of His word He Himself has prescribed as the surest means of knowing the truth: "If you continue in My word, you shall know disciples indeed, and you shall know disciples indeed, and you shall know the last few months that he is endowed with great gifts of mind and character, and with equal prudence in the transaction of

free." (John viii., 31, 32.)

free." (John viii., 31, 32.)

In the task of preserving the law of truth and Christianity, it will be necessary for us to treat of and proclaim just conceptions of great issues, whether derived from nature or divinely handed down, which are now obscured and erased everywhere; to strengthen the freedstrians of divinily authority, just foundations of discipline, authority, just ice and equity, now undermined; to direct all and several, not only those who obey, but those who command, as being all children of the same Father, to righteousness in public and private life and in social and political movements.

True, We are aware that some will be found to take umbrage when We say that it behooves Us to concern Ourself with political affairs also. But every impartial judge must recognize that the Pontif cannot separate the treatment of political matters from his office as teacher of faith and morals. Moreover, since he is the advantage of the control of the con since he is the head and ruler of a perfect society such as the Church is, ma up of men and established among men, he must assuredly desire, if he to promote the security and liberty of Catholics in all parts of the world, to be on good terms with the heads of states and other civil rulers. Man naturally thirsts after the

checked. But the abuse and threats of all such shall have no power to move Us, for We are sustained by that admonition of Jesus Christ:

"If the world hate you know that it hated Me before you" (John xv. 18). After all what need is there to show the falsity of the envious charges made against the Church—that she opposed liberty, theyty theyst seignce, puts a which have been accorded to votive poses liberty, thwarts science, puts a drag on human progress? The Church does indeed condemn and deems worthy does indeed condemn and deems worthy of severe restraint that unchecked license of thought and action for which no authority, human or divine, is sacred, no rights respected, and which, undermining the foundations of order and discipline, are hurrying states to their destruction. This is not liberty, but the perversion of liberty. Sincere and gonine liberty, the liberty which but the perversion of liberty. Sincere and genuine liberty, the liberty which permits everybody to do what is right and just, the Church not only does not hamper, but she has ever proclaimed hamper, but she has ever proclaimed that it should be of the very broadest kind. Not less at variance with truth is their assertion that faith is opposed to science. On the contrary, faith is to science. On the contrary, faith is of service to science and that in no small degree. For, in addition to those truths which are above nature and of which man can have no knowledge but that derived from faith, there are many and very important, ones in the order. and very important ones in the order of nature to which human reason may attain, but which are perceived with much greater certainty and clearness when illuminated with the light of faith. As for the rest, it is absurd to set one class of truths against another, since both kinds proceed from the same source and origin, which is God. Why, then, should not we who are the guardians of Catholic truth, approve all the discoveries of genius, all the inventions of experimental science, every increase of knowledge, in short, whatever is calculated to promote the interests of the anniversary of As for the rest, it is absurd to set one

and to detest and reject all that is false, unjust and wrong, it is no less bound to show mercy and pardon to sinners, after the likeness of its Author, Who prayed for transgressors. For God, Who was in Christ reconciling the world to Him has decreed that principally through the Roman Pontiffs as the Vicars of His Son shall the ministry of reconciliation be continued and by their authority and judgment be administered. To think, therefore, that it rests with Us to conciliate the favor of any one is to judge insultingly and perversely of Our charge and office which binds Us to show fatherly kindness toward all.

We do not indeed hope to attain fully

two illustrious men. One of them, honored by your own suffrages during

the truth and the truth shall make you affairs. The other We Ourself have ong and intimately known to be adorned with the choicest ornaments of plety and doctrine and to have fulfilled with absolute diligence in every respect the daily charge of the episcopate. They

are:
Raphael Mery del Val, Titular
Archbishop of Nicea:
Joseph Callegari, Bishop of Padua.
What think you?
Therefore, by the authority of Almighty God, of the Holy Apostles
Peter and Paul, and by Our own, We
do create and publish Cardinal Priests
of Holy Roman Church, Raphael Mery of Holy Roman Church, Raphael Mery del Val and Joseph Callegari with the dispensation, derogations, and necessary and opportune clauses.

#### A SOLEMN PRIPARATION.

A YEAR OF PRAYER TO HONOR TER UBILEE OF A DOGMA.

Pope Pius X. issued last month an apostolic letter confirming the appointment of the Commission of Cardinals to arrange for a fitting celebration of the fiftieth anniversary of the definition of the dogma of the Immaculate Conception. In this connection the Sacred Congregation of Rites recommends that special devotions in honor of the Immaculate Conception be held in all churches and chapels during the coming Man naturally thirsts after the truth, and embraces it lovingly and clings to it when it has been offered to him, but, on the other hand, the corruption of nature causes only too many to hate above all else the proclamation of the truth, for thus are their errors exposed and their passions checked. But the abuse and threats of all such shall have no power to on the eighth day of each month, or wherever legitimate reasons prevent

or low, enjoying the same privileges which have been accorded to votive Masses in honor of the Sacred Heart, celebrated on the First Friday of each month; that is to say, a votive Mass of the Immaculate Conception, having Gloria and Credo and one oration only, may be celebrated on any day except doubles of first class, or Sunday of first class, or a feast of the Blessed Virgin, or a privileged ferial,

that in those churches and chapels where the aforesaid devotions are per-formed on the eighth day of the mouth,

rubries to be observed in commendation of simplified double feasts.

The Sacred Congregation also discussed the approbation of the offices of the Irish martyrs recently canonized, of the feast of the Patronages of St. Vincent de Paul, and of the office of the Blessed Virgin under the title

### ADVENT.

The season of Advent is to prepare The season of Advent is to prepare us to worthily celebrate Christmas or the anniversary of Our Lord and Sa-viour's birth. It is penitential and should be kept in a prayerful, recol-lected and mortified manner. Formerof all; and that We shall not shun labor or trouble of any kind to this end.

And as it is necessary and of the first importance for the interests of Christianity that the Pontiff be and be seen to be free and not subject to any power in the government of the Church, We do complain, as We are bound by the nature of Our Office and by the oath We have taken and as holy religion requires that We should complain, of the quires that We should complain, of the most grave outrage which has been inflicted on the Church in this respect.

| Church does the same year after year allow. But in this We are hindering allow. But in this We are hindering the holy season of Advent. How important that we comply with the spirit of these days! It is the bedestruction.

But, though entering upon this necessary conflict in the cause of truth, We are full of compassion for the foes and opponents of truth—We most lovingly embrace them, and tearfully comingly embrace them, and tearfully com-His birth on Christmas Day, to begin well with Him who is our beginning, that He may be our end. I am the Alpha and Omega, said Our Lord, that is, I am the beginning and the end. His penitential spirit, His voluntary mortifications and trials. His example, in mortifications and trials, His example, in a word, are to be the model for us. We cannot have a joyful Christmas-tide, unless we be pure, innocent, child-like, loving and confiding in Our Lord, and this can only follow after we have grieved for, repented, and made atonement for our sins, and thereby become reconciled with God.

Let our Advent, therefore, be penitential and our Christmas will be joyful beyond all earthly joy.—Bishop Colton in Buffalo Catholic Union and Times.

A Crime Against Christ.

over injustice of every kind; but as We have already said it shall be Our aim to strive after this end with all Our energy. And even though Our aspirations may not be fully realized, We shall at least, by the help of God, in strengthening the empire of truth among the good, and in extending to many others not badly disposed for its reception. shall at least, by the help of God, in strengthening the empire of truth among the good, and in extending to many others not badly disposed for its reception.

And now, Venerable Brothers, it is And now, Venerable Brothers, it is Our pleasant duty to apply Ourself to the task of adding new members to your illustrious college. This honor We have decreed to confer to-day on the confer make of the Eucharistic elements

> While we retain the power of rendering service and conferring favors, we seldom experience ingratitude.— La