

of the Immaculate, or stainless Conception, of the Blessed Virgin. The speaker traced it from the eastern church, where it first became prominent. It was quite logically thus, for the western church in its early days was engrossed in contesting the Pelagian heresy, which had maintained that all men were born immaculate. Steadily the doctrine began to occupy a foremost place in the minds, and a great controversy arose. Through the middle ages it extended, the great body of Dominicans maintaining the opposition, while the Franciscan Fathers upheld the true doctrine. In the sixteenth century the Society of Jesus, which then arose, threw in the weight of its great theologians on the Franciscan side. In the early stages of the controversy there seemed to be a misunderstanding; some of the opponents seemed to object to celebrating the active conception of Mary, which ought really never to have been taken into account, as there was nothing miraculous in the active conception of Mary. The passive conception, that is, the state of Mary's soul when united to her body, was alone involved. Many of the most celebrated opponents of the doctrine were ardent lovers of the Blessed Virgin, but they thought the decree of original sin too universal to admit of an exception. However, when once this exception was distinctly admitted by the Council of Trent, all serious opposition ceased. Two hundred and twenty years before the definition the then reigning Pope was asked to define the Immaculate Conception. And during the four hundred years of heated controversy the laity, with that infallible instinct which proves the indwelling of the Holy Ghost, stoutly maintained their belief in this great prerogative of Mary. By the beginning of the nineteenth century the Church had but one voice expressing the wish that the doctrine be defined. In 1826, when Mgr. de Mazenod asked Leo XII. to bless and approve the congregation he had founded and to which he intended giving the name of "Diocesan Missionaries," the Holy Father said, "No, call them Oblates of Mary Immaculate; I hope their zeal will hasten the definition of that dogma." In 1830 came the apparition of the Blessed Virgin with her hands emitting rays of light and the inscription, "O Mary, conceived without sin, pray for us who have recourse to thee." This was the origin of what is called the Miraculous Medal, to which many conversions are attributed. Thus the time was ripe.

FOURTH SERMON

Father Drummond's sermon on Wednesday evening, Dec. 7, began with the text, "And the Lord said, Simon, Simon behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren," Luke XXII; 31 and 32. The subject was "The Definition of the Immaculate Conception." "The first thing to notice in the text is the sharp difference drawn between 'you,' all the apostles, and 'thee,' Peter. Christ, whose prayer is infallible, had prayed for the infallibility of Peter's faith alone. Note the words, 'confirm thy brethren,' for they will be repeated on a memorable occasion mentioned later." An abstract of the rest of the sermon is taken from the Free Press News Bulletin of Dec. 8.

Father Drummond said that he had endeavored to explain the essential facts pertaining to this dogma because there was much ignorance about it even among Catholics. He had even read in a Catholic paper of some standing, which had entered upon a controversy with Prof. Goldwin Smith, that Pope Pius IX had of his own free will promulgated the dogma of the Immaculate Conception. Nothing could be historically more false. He had shown in his preceding sermons that the Church had sustained the doctrine since the beginning. In 1635, said Father Drummond, we find a Catholic sovereign of Europe petitioning the Pope to have the dogma defined, and the Pope of that time replied that there was nothing else to do. When Pope Pius IX approached the subject it was because he had been urged to do so from many sources. Yet he began by asking the bishops' throughout the world to enquire among the faithful as to their belief on this point. He did not ask the bishop's opinion, but what the people thought, thus showing that he considered that the Holy Ghost animates the body of the faithful and leads them to the truth. The answers to this enquiry were unanimous, with a very few exceptions, in favor of the promulgation of the doctrine. But still the Pope set the most learned theologians to prepare reports on the subject and finally he invited all the bishops of the world to come to Rome if they could, in order to lay before them the scheme of the bull he had prepared. But after conference all

the bishops bowed before the successor of Peter, saying: "Teach us, confirm thy brethren."

The Pope's Infallibility

This was a striking example of what the church understood by the infallibility of the Pope. Although this dogma was not promulgated until 1870 it was acted upon from the very beginning. The action of the Pope in this instance shows how carefully the Holy Pontiff prepares himself when he is to speak ex cathedra. His infallibility is not like the gift of inspiration which led the apostles and prophets to write without effort on their part. The doctrine of infallibility only implies that when the Pope defines a doctrine, he is assisted by the Holy Ghost so that he may not err. So after much praying and fasting Pius IX defined the dogma of the Immaculate Conception.

It was an imposing scene, on the 8th of December, 1854, when Pius, still the temporal king of Rome, before 300 bishops, a vast number of clergy and a multitude of Catholic knights and people, read the bull, which after reciting the ancient belief of the Church, declared that "the Blessed Virgin Mary was in the first instant of her conception by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ the Saviour of mankind, preserved free from all stain of original sin."

In Conscience Bound

So the 8th of December, celebrated heretofore as the feast of the Conception, became the Immaculate Conception. But the bull proclaimed no new truth. Revelation ends with the last book of the New Testament. But revelation may unfold and develop itself, what was formerly only implicit may become explicit. So it is with the dogma of the Immaculate Conception. Before its definition those ignoring it could not be charged with heresy, but since, all Catholics are in conscience bound to accept it.

FIFTH SERMON


On the evening of the feast, Dec. 8, St. Mary's church was thronged to its utmost capacity. Father Drummond preached from the text, "Thou art all fair my love, and there is not a spot in thee," Canticle, IV, 7. His theme was the acceptance of the doctrine by the Catholic world. All other definitions had been followed by heresies; this one alone was followed by no recedon from the Church. Sixteen years later, in 1870, the small knot of proud malcontents who called themselves "Old Catholics," seceded from the centre of unity and made shipwreck of the faith. Not so for the Immaculate Conception. The doctrine was everywhere accepted with the heartiest unanimity. Heaven itself set its seal on the doctrine by the apparitions of Our Lady at Lourdes. Here the preacher sketched the history of these apparitions and showed that they stood the test of searching criticism. Especially did the abstract phrase, "I am the Immaculate Conception," repeated by an ignorant child at the bidding of Our Lady, prove that the apparitions and the conversations between the little girl and the white lady could not have been invented by the former. For almost forty years pilgrims from all parts of the world have flocked to Lourdes and the miracles there wrought have been verified as no faith cures elsewhere ever have been. The great lesson we should gather from the Immaculate Conception is the paramount value of purity. This is a distinctively Catholic virtue. Let us not degenerate from the spotless model, our Immaculate Mother.

JUBILEE FITLY ENDED

Winnipeg Tribune, Dec. 9.

Last evening witnessed the conclusion of perhaps the most brilliant and elaborate celebration ever held in the Roman Catholic churches in Winnipeg. The boom of cannon echoed across the river from the cathedral town; hundreds of houses in the city and all Catholic institutions blazed with illuminations, and special services were held; a magnificent climax to the celebration of the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary. The special service began yesterday morning when solemn High Mass was celebrated wherever possible, and a pontifical High Mass at the cathedral by Archbishop Langevin, large bodies of the faithful approached Holy Communion at the earlier Masses.

At St. Mary's Rev. Father Frigon, O.M.I. delivered an eloquent sermon. He said that this was a day when all Catholics must indeed feel proud of their religion. On this day fifty years ago the Pope had not proclaimed a new truth, but had defined one which had long been dear to the hearts of all



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Christians, to the joy of the whole Catholic world. A new jewel had been placed in the crown of the Blessed Virgin and from every Catholic church throughout the earth had gone up the hymn of "Magnificat." The effect then must have been thrilling, electrifying. In the same spirit to-day they gathered to sing the praise and glory of Mary Immaculate.

Speaking as a Catholic he might say that it was perhaps not necessary to define this dogma, for even had the Church remained silent, every Christian heart would cry out to Mary Immaculate. But now the belief had become a dogmatic truth, proclaimed by the infallible authority of the Vicar of Christ, that their Heavenly Mother had never been sullied by sin, and as they prayed to her as a flower of Paradise of unique beauty.

St. Mary's church could hardly accommodate the mass of faithful at last night's service. The extensive electrical decorations on the front of the edifice flooded the neighbourhood; in large letters traced by electrical bulbs ran the words "Mary Immaculate" across the front over the entrance, and high up on the tower was the emblem in electricity "O.M.I." Oblates of Mary Immaculate, the Order of the Fathers in charge of St. Mary's. Every room in the school opposite was lighted, while the porch of the presbytery was hung with coloured lanterns. Within the altar scintillated with scores of varicolored bulbs, taper lamps and candelabra, while the broader lines of the nave were traced with strings of lights. Long banners of blue and white, the colors of Mary, contributed to the beauty of the effect. Five hundred lights were used; the effect of the whole was dazzling.

Rev. Father Drummond, S.J., concluded the series of his five discourses in which he traced the development of the doctrine of the Immaculate Conception. Last evening's sermon was devoted to the unanimity and heartiness of acceptance of the doctrine by the Catholic world upon its definition, the discourse was a fitting conclusion to the splendid, instructive and elevating series.

The procession through the church was a beautiful spectacle, with the altar boys in red and white, white veiled girls, and gorgeously robed priests. During the entire procession the little girls chanted in charming fresh chorus the litany in Latin.

The service was concluded with the Benediction.

The festival was observed at St. Mary's Academy, Crescentwood, with a reunion of the Children of Mary. In the morning the pupils had concluded a three days' retreat preached by Rev. Dr. Trudel. The Archbishop presided at the afternoon reception. An excellent musical programme was given by the following: Misses I. and D. Chevrier, Alice Doyle, Berthe Simon, Madge Barrett, Elizabeth Coyle.

A banquet was afterwards held and an informal reception given. The officers are as follows: Honorary president, Mrs. Bridges; president, Miss Leo Barrett; 1st vice-president, Miss Agnes

Haverty; second vice-president, Miss Lillian Becher; secretaries, Misses Marie A. Guilmette and Gertrude Cass; treasurers, Misses Dollie Chevrier and Antoinette Marrin; musical directress, Miss Isabelle Chevrier.

Elaborate services were also held at the church of the Immaculate Conception, Rev. Father Cherrier delivering the sermon.

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R. G. O'Connell,
Rector Church of Our Lady of Perpetual Help.

Grand Rapids, Mich.,
I am glad to be able to say from personal observation of those who have taken the Keeley Cure, that it is a great blessing to them. To those who are similarly afflicted and feel that they cannot give up the habit by themselves, I would say "Take it by all means." If you mean to do better, there is no more paying investment than this cure which produces the very best results. I would that all who need it could view it in the same light.

Very sincerely yours,
John A. Schmidt,
Rector St. Andrew's Cathedral.

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TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points	19 30
8 00daily except Sunday	18 30
13 30	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	12 00
Tr'ns Pass.	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	Tr'ns Pass.
20 00		8 30
Lv.	WEST	Ar.
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	18 40
8 50	Morris, Winkler, Morden, Manitoba, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	17 00
Tr'ns Pass.	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West	Tr'ns Pass.
9 20	Kootenay.....daily	19 00
9 40	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	15 20
16 40	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	12 20
Imp. Lim.	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	Imp. Lim.
22 00	Kootenay.....daily	5 55
Lv.	NORTH	Ar.
16 00	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat.	9 45
17 15	Winnipeg Beach.....Mon., Wed., Fri.	8 45
Lv.	SOUTH	Ar.
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 4
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri.	21 05
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14 hrs. 20 min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	10 10
13 45	Superior.....daily	13 30
Lv.	WEST	Ar.
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat.	18 15
10 45	Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat.	16 15
10 45	Gibert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points	16 15
10 45	Mon.	16 15
10 45	Fork River, Winnipegosis	16 15
7 00	Fri., Sat.	17 50
11 05	Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed., Fri.	16 30
	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points	