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SATURDAY, DEC. 17, 1904.

Calendar for Next Week.

DECEMBER.

- 18—Fourth Sunday in Advent.
- 19—Monday—Our Lady's Expectation
(transferred from yesterday).
- 20—Tuesday—Vigil.
- 21—Wednesday—St. Thomas, Apostle.
Fast Day.
- 22—Thursday—Ferial office.
- 23—Friday—Ferial office. Fast Day.
- 24—Saturday—Vigil of Christmas.
Fast Day.

JUBILEE SERMONS AT ST. MARY'S.

FIRST SERMON.

Father Drummond preached on five consecutive evenings in St. Mary's Church of the first sermon, delivered on Sunday evening, Dec. 4., the text was Gen. 3, 15: "and I will put enmities between thee and the woman, and between thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." This was the literal translation of the Vulgate; the original Hebrew may be translated either "it" or "he," and in any case the argument is the same. God is to put enmity between a woman and her seed on the one hand and Satan and his seed on the other. Now Christ alone of all mankind was born of woman but had no man for his father; the woman therefore is the Blessed Mother of God, and it is between her and Satan that God puts enmities, in the same way as there is enmity between Christ and the seed of the serpent. As, then, Christ was never the slave of Satan, so neither was his Mother. It seems, therefore, impossible to interpret this text except as teaching the doctrine of the Immaculate Conception. A summary of the rest of this sermon appeared as follows in the Free Press of December 5. God has given liberty to man that he may earn his salvation by deciding for himself to obey and serve him. In human affairs we know how supremely effective for purposes of government is the will of one great man; but we are so fond of liberty that we fear the one man power. No man, however, can love liberty as God loves it. He loves it so much that He gave His creatures the liberty to disobey Him.

Lucifer first availed himself of this liberty. Forgetting all that he owed his Maker, he would not serve, and rebelled against God. The sin of the rebellious angels was far greater than man can conceive, because they had brighter minds, a clearer consciousness of the wickedness of their rebellion. And as soon as they had conceived the thought to resist the will of God they were punished. There was no conflict such as poets portray, because a conflict supposes a similarity of forces, but their Maker willed that they should be punished, and immediately He created their place of confinement, where they have been suffering for thousands of years, and from which they cannot escape. Such is the terrible punishment of God, yet we cannot doubt that it was deserved; we cannot forget that

GOD IS SUPREME JUST.

The true Christian who cannot understand must submit his intellect to the teaching of faith and conclude that he does not know what sin is. When he sees the angels so beautiful in their state of grace and so horrible since their fall, he will understand the greatness of sin, that it is the only real evil. They should try to gain a more intimate knowledge of the awfulness of sin, that they may better avoid it.

Later the Creator created man, in whom he combined the nature of two worlds; upon whom he bestowed pow-

ers even greater than his nature called for. He gave man supernatural grace, made him free from all stain and immortal, with power over all things around him. It was a most blessed condition. Man, however, was told that he had been created only to obey God's will, by which he would forever be filled with joy and gratitude. If he failed to obey he would die. Yet temptation came and man fell. His intellect was not as powerful as that of the angels, yet he knew that when he sinned he was to incur punishment. When Adam fell, his whole race fell with him. Why this should be may be difficult to understand. But we must consider that Adam was the inheritor of the grace of God, and when he sinned he

FORFEITED HIS INHERITANCE.

In this world, when a man dissipates the inheritance that he was to leave to his children, we see nothing unreasonable in the suffering of the latter. Catholics must accept this fundamental doctrine. When Adam sinned he lost his birthright, and when he saw the body of his son, Abel, lying cold before him, he knew what it was to die the death.

Again, let us consider what chain of unnamable woe has been the consequence of one sin, and measure thereby what sin is. Is it in that way that we think of sin? Do we not too easily condone it? Let us not forget that it is the only unmitigated evil. All other things can be turned to the glory of God, and to our own good, but our own personal sins are evil only.

The original sin is not a personal sin, but it is nevertheless a stain upon the soul. The essence of sin is the deprivation of sanctifying grace. Deprivation is different from absence. If man had no right to grace he would not feel the loss of it. A man may think that it would be a pleasant thing to have wings, but as he was not made to have them, he does not feel that he is deprived of them. Far different it is if he loses a limb. Thus, man feels the deprivation of grace and he can recover it by baptism and other means.

THE ONE EXCEPTION.

The Blessed Virgin Mary is the one exception in all the human race. She was never deprived of grace by the stain of the original sin. After the fall of Adam and Eve God had no sooner condemned them than he turned and cursed the serpent and announced that a Redeemer would be born of woman. He announced it in terms which would be a consolation to the poor exiles who were to enter upon their career of misery. In recent times the higher criticism has attached much of the Old Testament, but strange to say, it has never been able to weaken the classical texts announcing the coming of a Redeemer to "take away the sins of the world." In those last words are contained all Christianity, and the whole scheme of redemption. And the woman who was to give to the world Him who was to take away the sins must be stainless. Christ chose His own mother and could He have chosen one who was under the power of sin? It was written that the serpent lies in wait for her heel, but shall not succeed. The only thing which God really hates is sin. Satan is the incarnation of sin. Christ is essentially the sinless One. Between Him and His mother there remains the bridgeless gulf which separates the Creator from the created. Christ was sinless by nature; Mary sinless by grace. She was redeemed before her birth because of Christ's foreseen merits; thus Christ is her Saviour as he is the Saviour of all mankind. But more, He saved her from any actual stain.

SECOND SERMON

The first sermon was on "The Promise of a Redeemer." The second, on "The Fulfilment of the Promise," is thus noticed in the Tribune of Dec. 6.

"Father Drummond opened his discourse with the text, 'Mary, of whom was born Jesus,' St. Matthew 1-16. He began by referring to original sin with which he had closed the first sermon, wherein he spoke of the Blessed Virgin as the one exception to original sin in all mankind. He refuted the theory of ethnology that man is the evolution of a savage being. Though evolution may be plain in the lower orders, it became less marked among the higher animals, and in man there was the bridgeless gulf of the soul which could not be crossed by evolution from a perfected ape.

The testimony of history is altogether against the continuous progress of the human race. The further we go back in history the more we see that nations

rise to a certain degree of prosperity and civilization and then begin to decay. Before the coming of Christ the Egyptians, Assyrians, Chaldeans, Persians, Medes, Greeks and Romans, each had a certain degree of prosperity, succeeded by a period of decay. As to the Greeks and Romans who have left their impress most strongly on the modern world, it is quite certain that the Golden Age of Greece was at its height about 450 years before our era. Rome began with the great practice of stern virtues, but became so corrupt that Julius Caesar paid out an equivalent of \$11,000,000 to get himself made consul; the corruptions of our present systems pale before the awful ruin of those days. The speaker maintained that the condition of the laboring man in England in the 14th century was better than it is to-day. All this, he concluded well to show that arrival at perfection is impossible because of original sin, that inheritance that accompanies every soul into the world."

The fulfilment of the promise was shown by Mary's position in the Gospels. The first chapter of St. Luke was insisted upon as giving to the Blessed Virgin an honor such as we read of nowhere else in the Bible. The pertinent texts, especially "full of grace," "behold, from henceforth all generations shall call me blessed," were read and commented upon. The apparent obscurity of the Virgin Mother in subsequent pages of the Gospels was explained as part of God's scheme for the perfecting of her soul by humility. All the texts commonly urged by Protestants were discussed and shown not to imply any disparagement of Mary. The final text in particular, from St. John's Gospel, "Woman, behold thy Son," was justified as the proper way for Christ to address His mother, when she stood at the foot of the cross as the woman whose seed was now, by his death crushing the head of the serpent, and thus fulfilling the prophecy of Genesis.

THIRD SERMON

"Development of the doctrine of the Immaculate Conception throughout the ages" was the subject of Father Drummond's third sermon at St. Mary's on Tuesday, Dec. 6. The text was "O Timothy, that keep which is committed to thy trust, avoiding the profane novelties of words, or oppositions of knowledge falsely so called; which some promising have erred concerning the faith." 1 Tim. VI. 20, 21.

The deposit of the faith that which was committed to Timothy's trust, was closed with the death of the last apostle. The revelation made by Jesus Christ is the final one. This is proved negatively by the fact that no other revelation is announced, and positively by the promises of Christ that He would abide with His disciples all days, even to the consummation of the world. St. Paul says, "Though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema."

But that does not prevent the development of a doctrine. Theology is a progressive science; it would be absurd to hold that the early Christians comprehended as fully and clearly all doctrines as they are known today. The development of doctrine cannot occur according to the Protestant view, which holds that the whole truth is explicitly contained in the Bible; it can occur according to the Catholic view which holds that the whole truth can only be revealed with the aid of tradition. There was no complete Bible, the New Testament was not completed until the end of the first century after Christ, but those early Christians observed the Word of God through the teachings of the Church.

The development of a doctrine generally involves three stages: implicit belief, controversy, and explicit definition. So it has been with the dogma

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