

## WHAT THE NAME OF MARY IMPLIES.

Sermon by Father Drummond in Which He Relates the Cure of a Former Manitoban.

Winnipeg Tribune, Sept. 12.

"And the Virgin's name was Mary," were the opening words of the sermon delivered at St. Mary's church last evening, by Rev. Father Drummond, S.J. It was the sermon of the feast of the Holy Name of Mary, the patronal feast for the parish. In the morning the feast was observed with the celebration of solemn high mass, with deacon and subdeacon and Rev. Father Guillette, O.M.I., former pastor of St. Mary's, preached to his old congregation, his theme being "Humility," taken from the gospel of the day: "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

In his introductory passages Father Drummond referred to the inability of certain men to discover the hand of the Creator in the making of the natural universe; these had studied only superficially. "Drink deep or taste not the Pierian spring; a little knowledge is a dangerous thing." So is it with the spiritual world. Herein also there must be order and harmony. In order to discover this order and harmony men must approach the mysteries of the supernatural order with reverence and prayer. What wonder is it then that men spending six days of the seven in the search of wealth or pleasure, should be startled by some of the true revelations venerated by the Catholic faith. This is especially the case with regard to Mary.

### DIVINE MATERNITY.

The doctrines with regard to Mary, as held by the Catholic church, are essential to all Christian belief; the revelations concerning Mary are integral to the worship of Christ. When the Father sent Christ into the world, He was to be a real man; truly God and truly man. Outside of the Catholic church this truth of the one person and two natures in Christ is very faintly apprehended. Atonement, sanctification through the gospels, etc., are spoken of, but the fundamental dogma of the real divinity of Christ is lacking. St. John said, "the word became flesh," showing that the lowest part of man, not his spiritual nature alone, was joined to the divinity by a real personal union. God has a mother, not of course of His Godhead, but a true mother, just as truly as our mothers can claim us. Christ's birth places Mary in a special sphere as the custodian of the true doctrine of the Incarnation. When the prophet says: "Behold, a virgin shall conceive, and bear a son, and they shall call his name Emmanuel," that is, "God with us," it is plain that the Virgin brings forth a God. In the fifth century Nestorius denied the divine maternity of Mary, and the Church refuted him by calling her "Mother of God." In the sixteenth century those who began by scoffing at the Mother, soon went on to deny the divinity of the Son.

If Mary had only this attribute of being the Mother of God, she would not be worthy of it. She must have virtues of her own. Purity, which is the best synonym of holiness, is her characteristic virtue, aloofness from the flesh, from worldly things, from everything that is not God. Free from mortal and venial sin, Mary, the Catholic church holds, was conceived and born into this world, through the foreseen merits of her Son, free from original sin, that taint inherited in all creatures since the fall of Adam and Eve. She is the most perfect specimen of all mere creatures; the exemplar of our race, in the words of Wordsworth: "Our tainted nature's solitary boast."

### SUPERNATURAL REVELATIONS.

The remainder of the discourse was devoted mainly to the intercessory power of Mary. Father Drummond showed that if "the prayer of the just man availeth much," the intercession of the Mother with her divine Son must be all-powerful. Intercessory prayer is exemplified in the first days of Christianity, in the case of the Gentiles who wished to speak with Jesus. They first approached Philip, who

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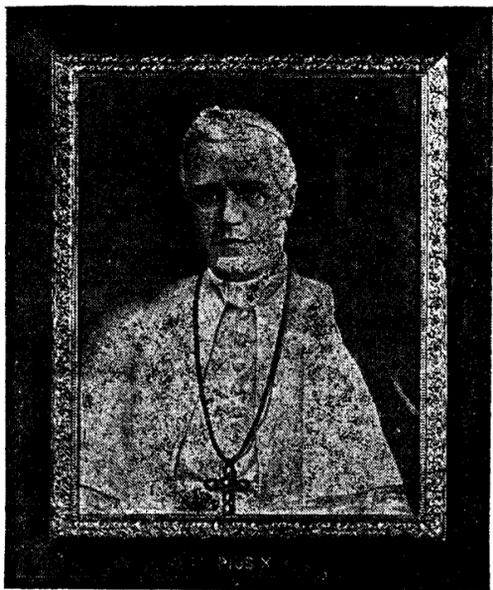
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spoke to Andrew and the two disciples led the petitioners then to Jesus.

So long as there was danger of idolatry devotion to the Blessed Virgin remained in the background, though always practised in the Church, as we see by the paintings in the catacombs. But, when all the traditions of idolatry had passed away, then Mary came more and more to the forefront of the Church's life. No century has witnessed greater manifestations of her intercessory power than the nineteenth. The revelation made at Lourdes, when Mary appeared to an ignorant peasant girl and said, "I am the Immaculate Conception," is especially remarkable. The cures wrought at that celebrated shrine are among the best attested miracles ever known. Father Drummond related one case that came within his personal knowledge. Henry Bourque, son of Dr. Bourque of Montreal, wished, some seventeen years ago, to enter the Society of Jesus, but superiors would not admit him because he suffered from chronic headache, which is an obstacle to the life of continual study a Jesuit must lead. He, therefore, went to Lourdes and asked Our Lady to obtain his cure. His prayer was granted, and he became a Jesuit, his cure remaining so complete that he has felt no more headache during sixteen years of study. Several of these years were spent at St. Boniface College, where he became well known to many members of the University of Manitoba. But he had other serious ailments, first, synovitis of the knee, which made walking extremely painful, and later on, such weakness of the eyes that he could not read and had to learn his theology by hearing others speak of it. However, owing to the brightness of his intellect, he succeeded in his studies and was ordained priest last year. On the 19th of March of this year, being then in France, he went to Lourdes and was once more perfectly cured of his knee and eye troubles. His double, or rather, triple cure has continued ever since. He is now at Sault-au-Recollet, near Montreal.

Father Drummond concluded with an exhortation to Catholics to continue firm in their devotion to the Blessed Virgin, who stands in the Church as the exemplar of the highest purity among creatures. It would be well also that they should learn of the wonderful graces that have been obtained through Mary's intercession; though they are not dogmas of faith, they serve to revivify the devotion of the faithful.



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