SIX

## FIVE MINUTE SERMON

REV. F. P. HICKEY. O. S. B. SECOND SUNDAY OF ADVENT

THE IMMACULATE CONCEPTION

'Hail full of grace." (Luke i. 28.) From Apostolic times the Church has always believed in the sinless Conception of the Blessed Virgin Even non-Catholics note this as a Festival day. Witness the Book Common Prayer, the Protestant authority, and Whitaker's Almanack to represent the world. "Decem-ber 8: Conception B. V. M." Ah! yes, they answer, but not Immacu-late! True, but if it was a sinful conception, with the original stain upon Mary, how could it be observed They must have Festival? considered it a sinless conception, or they could not have kept its memory

holy Yet, though an ancient Festival. it is pre-eminently a modern one. For in the year 1854 Pope Pius IX. declared it to be a doctrine of faith, that Mary was conceived without

Why was it decreed and made an Article of Faith ? First, to defend the dignity of Mary. As long as her sinlessness was not assailed, it sufficed to leave the pious belief a of devotion. When the matter wickedness of the world grew bolder, and knew no reverence for Mary, then the Church spoke out by the voice of the Sovereign Pontiff, and the Immaculate Conception was declared to be of Faith.

The second reason was to rebuke the world, grown material, gross, licentious, which can believe in nothing purer than itself. And the Church was not afraid to declare this dogma, which if anyone denies he is anathema.

And, thirdly, to necessitate weakkneed Catholics to have the courage to stand up boldly in defence of their Immaculate Mother. As long as it was optional to believe it or not, such Catholics could compro mise with the sneers of the world, but from the day of the Declaration. they knew they had to believe and profess the Immaculate Conception. or else they had made shipwreck of the Faith.

Though we, my dear brethren, believe in the Immaculate Conception on the authoritative word of the Church, it is good for us to recall to mind the reason why our Lady was Immaculate.

How much has been written on this subject! There are countless reasons and proofs, but as far as our devotion needs, they can be summed up in one word, "It was becoming." was right, just, seemly for Mary to be Immaculate !

For the honour of the Blessed Trinity ! Daughter of the Heavenly Father, Spouse of the Holy Ghost, Mother of the Son! how could the most pure God ally Himself to anything that sin had sullied ?

For the honour of the most Blessed Sacrament! We say, "Hail, true Body born of the Virgin Mary." And is it not repugnant that the preference to total abstainers in some Lamb of God, the spotless Victim of the altar, was born of a sinner ?

Calvary tells us, too that Mary must have been Immaculate ! Standing by the cross, and, later, with the dead Body of Her Son laid on her lap, how could she have looked upon those wounds if she, by sin, had 10,000 men in its emplo caused even one of them? What follows on this subject: our Redemption, if she had not been Immaculate ?

Heaven cries out, too, "Mary Immaculate." Raphael, and the angelic hosts call be avoided her Queen and pay her reverence, and their holiness has never been tarnished with the stain of sin. And all the Saints of God, redeemed by her Divine Son, vie with each other stroys the efficiency of the employin the love and reverence for the spotless Maid, now their Queen. soul of Mary, the Immaculate Virgin Mother of God !

#### HEALTHIEST ONE false so very often, that perhaps we nave worn out her patience and her

This is a temptation, and we must never give in to such a thought against Mary Immaculate. Is she not the Mother of the Saviour of poor sinners ? And her spotlessness makes her realize sin all the more, and be more filled with pity for us, poor sinners, that call upon her. Her joy is to be the refuge of sinners amidst us all, and yet unsullied. If we would not only pray to her, but, for her sake, be sorry for the past, keep out of sin, live clean lives for the time to come; it would be a glory to her, and she would be proud of her children. And it would be easy too. The great Queen of Heaven, Mary Immaculate, is our Mother too. There has never been one lost, whom she has disdained or repulsed ; there has never been one

lost, who has persevered to the end in prayer to her. "Oh, Mary, conceived without sin, pray for us, who have recourse to thee."

### TEMPERANCE

ALCOHOL'S HEAVY TOLL At the annual convention of the Catholic Total Abstinence Union of Connecticut, held a short time ago in Derby, the president, Rev. John J. Fitzgerald, of New Britain, in his address said :

decided to try "Fruit-a-tives". She "In laying their plans for the conbegan to show improvement after we had duct of this mighty War the men of the nations on whose shoulders rests given her a few tablets. In a short time, the swelling had all gone down and her the responsibility, find themselves confronted by the problem of drink flesh began to look more natural. Now she is the healthiest one in the family and publicly acknowledged that the consumption of alcohol must be and has no signs of the old ailment. diminished; that a drunken soldier is a hindrance instead of a help and We can not say too much for "Fruit-atives" and would never be without that the nations that are sober are the nations that will eventually win. them ". WILLIAM WARREN.

"And not only does alcohol destroy efficiency, but it also robs the nations 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid on of thousands of its fighting-men. Dr. C. W. Saleely, one of the most receipt of price by Fruit a-tives Limited. Ottawa. eminent physicians of Great Britain, tells us that during the first year of

all knowledge, a life, too, which

THE FAMILY

No Sign Of Dropsy And Kidney Trouble

Since Taking "FRUIT-A-TIVES"

HATTIE WARREN

Port Robinson, Ont., July 8th, 1915. "We have used "Fruit-a-tives" in

our house for over three years and have

always found them a good medicine.

Our little girl, Hattie, was troubled with

Kidney Disease. The Doctor said she

was threatened with Dropsy. Her limbs

and body were all swollen and we began

to think she could not live. Finally, we

the War 80,000 fine lives of soldiers offices and prayers. How wonderful. how inspiring is this holy "fellow-ship." The parables of the Kingdom and sailors were destroyed from Eng. land and that during peace 66,000 are destroyed by alcohol every year, as the thousands who die from delirium reveals its corporate nature, and the continuity which links together tremens, as the thousands who die from pneumonia and other diseases the Kingdom in our midst and the Kingdom to come. From time imcontracted by drunkenness and exmemorial, November has been conseposure and as the hollow coughs of crated, in the Church's liturgy and decaying health heard in the hospiby popular devotion to the sacred tals and saloons so eloquently prointercourse with the Court of God Just beyond the sphere of our senses lies a world so vast and full of mystery, that human language is

'And as alcohol takes about the same toll from America and the other nations, we can estimate the vast powerless to describe it, yet we know number of fighting men lost and can it to be more real than the things we readily understand why our govern-ment is contemplating means for curtouch and see. That universe is the limitless realm of the Infinite God, tailing the influence of this destruc-Who is Himself its Light and Life; tive power. a light which unveils the secrets of

### THE WORKMAN'S ENEMY

claim.

quickens a living soul into an ecstacy It needs no argument to prove that of happiness, while calling into high liquor is one of the worst enemies of the working man. Concerns em-ploying large numbers well realize the spirits of the just made perfect this fact, as their actions in giving of those, who, having fought a good fight, as angels or men, have won the guerdon of victories. With God, cases and in others refusing to hire they live and reign. Each is a prince, a conqueror, who, having borne the men who drink testify. And their testimony on the subject is invalutrials of warfare, has been bidden to his Lord's table to "come in and sup able, because it is the result of observation and study.

with Him "-"to be ministered unto The superintendent of a company -and even to share His throne. It in Camden, N. J., which has about 10,000 men in its employ, speaks as

is a world of our friends, who not only love us, but are strong to help sustained that anguished heart? "The company is firmly of the con-How could she have co operated in viction that liquor and efficiency in us in time of need and shield us from numberless perils. It is a Home. business will not mix any more than will oil and water. Intoxicating whence our brothers and sisters look out with eager eyes, to watch our liquor is the workingman's worst stumbling ways, and stretch out ready aid to hold us up, and steer us For how could she enemy; it robs him of his physical be Queen of Heaven, if she did not transcend all the blessed Spirits asset. It is often directly responsible Our Father— who loves us as His there in holiness? Michael, Gabriel, for accidents that otherwise would most dear children, and who spares to the enemies' camp. nothing to lead us to Himself. How Non · indulgence in intoxicants full of comfort is this Catholic docmeans safety to the workmen; indulgence, jeopardy of one's safety. ees because it brings on a feeling of drowsiness and there is again the Purer than all, fairer than all, is the possibility of accident.-Sacred Heart

# THE CATHOLIC RECORD

upon the head of Christus.

on its memories of the past. They say there will never be a Passion

Play again, that the spirit of it is

those who made it famous, Lang was almost the only one remaining.

he, harrassed, depressed and lonely, was still nursing his dream of a pil-

grimage to the Holy Land after peace

"Instead, he has been called to the

"BLACK ROBE" AND

THE INDIAN

Here is an Indian story that really

brave and holy Father De Smet, S. J.,

Leading men said that the priest could do what no one else could

to bring about peace with the tribes. So the Government looked to him

for help when there was a great difficulty to overcome. One time a

lacking as well as the cast. Of all

And

mer spectacle.

had returned.

your scalp.

said the Indians.

Father De Smet.

the priest.

When do you start?"

afraid.

colours.'

ebrated with scarce an interruption seen in the camp, so he asked the since the twelfth century. In the Indian where he got it. beginning Lang continued his trade "You gave it to me, " cotter, or builder of the tile said the Indian. "I have not laid it 68 B which are part of every an peasant's home. aside for twenty-six snows. The cross has raised me to the clouds ovens,

Bavarian peasant's home. "But gradually a cloud of sadness gathered over the village. There were partings—young men leaving for the front, and, by and by, men not so young. Then came the news of death to several cottarges and the news of death to several cottages and the return of cripples. But the call for sionary, and how he promised "Black Kanonen-futter (canon-fodder) kept Robe" to give up drink. He often longed for a drink, but then he would up, and finally some of the Passion

Players were taken—among others, he who had played John the Baptist, over the words the priest had spoken take the cross in his hands and say and lifted the waters of the Ammer Since we first met, I have never touched a drop," he said. Father De Smet wanted to baptize "The cloud of sadness settled upon the village. It became hard even to

the village. It became nard even solution in the village is the peasants, never prosper-ous, found even eating a luxury. No ous, found even eating a luxury. No the could be instructed when they the could be instructed when they be thought. And the missionary gladly prepared the Indian, and at the end of eight days he bapmade use of his early talent for wood-carving and got work outside the village in a neighboring furni-ture factory, returning each eventized him.

Two days later the whole party got ing to his wife, who was Mathilde a fine reception at the Fort. Rutz, once the Madonna of the sum-mer spectacle. "Those who have visited Obernot forget his convert who treasured the iron cross.—Sacred Heart Re-Ammergau lately say it is like a the i haunted town, struggling to survive view.

### THE IMMACULATE CONCEPTION

Years ago the notion prevailed that somehow the devotion of Catho-lics to the Blessed Virgin Mary was excessive and diminished, if it did not altogether destroy devotion to our Divine Lord. In spite of the insult to Catholic piety and intelligence which this notion implies, and in spite of the luminous saving of Cardinal Newman, "The glory of the Mother is for the sake of the on," the notion has not yet entirely disappeared. Catholics find it diffi happened, nearly fifty years ago. There are two heroes in it—one, the cult to understand this attitude on the part of non-Catholics. Just as they cannot understand why the other an aged Indian. You have glory of the stars should eclipse the read of the Father's noble work for glory of the sun for any human the Indians and for the United States. being, for as it has been said by 'only idiots prefer the some one better to the best ;" and to all Catho-lics. Mary with all her glory is only a star, whereas Christ is the sun. As we are especially concerned with eradicating false notions from the minds of our fellow Americans, Council of Indians was going to be held, and Father De Smet said he we are especially grateful that the feast of the Immaculate Conception

would go himself and persuade the hostile chiefs to attend the conference. set apart to emphasize Mary's singu He was then sixty-eight years old. lar prerogative has been selected as Don't go, 'Black Robe,' " said the the patron feast of the Church in friendly Indians. "It will cost you America for the periodic celebration of this feast on each recurring eighth But the missionary said he wasn't day of December will give the press the palpit an opportunity of Before a picture of the Blessed Virgin, Mother and Protector of all nations," he told the Indians, "six repeating what the public is more or Hess likely to forget. The words "Hail Mary, full of grace," addressed by the angel to the virgin when anlamps are burning day and night during my absence, and before these nouncing to her that she was to be lamps more than a thousand children beg heaven to protect me." "How wonderful! We want to go too," the mother of the coming Saviour, 'How were sufficient to enable a non-Catholic poet to write the line which is quoted perhaps more frequently than any other line of poetry - "Our "To-morrow at sunrise," answered The next morning he set out with one with a sense of fitness, for sure-ly if the Saviour was to be born of twenty four men that he had sel-ected from the Indians, and an old roman, it was fit and proper that trapper, named Galpin, who had she who bore Him should not know lived more than thirty years among

sin in any shape or form. Much stress is laid on the paucity the Sioux. They rode away towards the Bad Lands-an immense tract of texts about Mary in Scripture, and where nothing grew. It was the home of 5,000 pagan Indians, who on the meagre character of devotion to her in the early days of Christian-ity. It is quite true that Holy Scripknew nothing of the Catholic religion, except what they had heard about ture is singularly silent about Mary after the meeting in the Upper When the priest and his escort drew Chambers in Jerusalem, but near this section, Father De Smet sent four men with a gift of tobacco who would be the one to whom we should naturally look for details conDECEMBER 8, 1917



Are we making too much of Mary ? In a Protestant country we so often hear that complaint that, unknowingly, we fear and wonder, and even draw back from honouring our Blessed Mother. Why had she to be Immaculate? Because she was chosen to be the Mother of Jesus Christ, the Son of God, our Lord and Saviour. For His sake were the privilege and the honour given. So e glory of the Mother redounds to

the glory of Her Divine Son. This singular and unique privilege is, indeed, the special glory of the Blessed Virgin Mary. Nevertheless she does not claim the glory as her own, but in her Canticle she says : For He that is mighty hath done great things to me, and holy is His Name." (Luke i. 49.)

But, though referring the glory to the goodness of God, there is no invocation goes straighter to the heart of Mary, and pleases her more, than Mary, conceived without sin, pray for us. who have recourse to thee. That prayer professes the faith,

at the end. Sometimes, when we think of the spotless purity and exalted glory of Mary in heaven, we feel abashed, and fear that her very greatness makes a gulf between us. Who are the the should listen to think the spotless is a sufficient to the spotless of individuality -yet creates such an inter-dependwe that she should listen to, think of ence that the "saints" are members always been from of, or pray for us ? Yes, we are sin-

THE COMMUNION OF SAINTS

spirit—by a love that is deep as His very godhead. Only He could know the closeness of "com-munion" that exists, with Him, Wadsworth says: "Heaven lies about us in our infancy "—and poet though he was, he failed to penetrate the truth, which is a truism to the Catholic mind — that Heaven lies about us always. It is natural that those who believe in a spiritual Providence Visitor. world, should seek to communicate

with spirits, and the Church provides for this, as for all other cravings of our spiritual nature, for "whatsoever things are true . . . what soever just and whatsoever lovely what. -and St. Paul bids us further, "think

on these things." The Doctrine of Communion of Saints is as old as Christianity itself, because it flows from the great central dogma of the Incarnation. God loves us ! Therein is the great, unassailable fact, fountain and source of countless streams of divine knowledge.

gives her the glory, implores her help, and expresses our confidence in her – all in those few words. Use to its branches, whether they are rapt He is the Head of a mystical body that prayer continually, let it live in the glcry of the great Vision, or in our hearts ready to burst from our lips, and it will be well with us at the end.

trine-the Communion of Saints ! During this great world-war when so many hearts are wrung by the toll of ceaseless battles, and yearn to spend their undying affection in loving help toward those they mourn, the stress of present day needs makes evident the deep and wide-reach-

ing truths and consoling practices of the ancient Church: Only the Spirit of Jesus Christ can fathom the heights and depths of the human

and stretch out

among the members of His Body and all His external manifestation goes to prove the reality of His sympathy for the interests of human beings.—

> ANTON LANG IN THE WAR OBERAMMERGAU IS NOW LIKE

A HAUNTED TOWN

A journalistin Copenhagen contribated to a recent issue of The New a guard of warriors. For sixteen days "Black Robe" had been on the York Tribune an interesting article regarding the effect the great war march, so he asked to be allowed to has had on Oberammergau, the home of the Passion Play. He said : rest and he fell asleep, wrapped in

his cloak, and with four thousand "Herr Lang has hitherto seen no service, though it was several times hostile Indians surrounding him. Sitting Bull said to him in the

reported that he was killed in the war. There were rumors that he was morning "I will listen to thy good words. serving with a ski corps in the Vos-ges, and that he had lost his life . . . In thy presence my hands fall to the ground as if dead." At a

fighting in the Champagne. But while he is only forty-two and many men past his age laboured with the Landwehr in the trenches, the miliback, with an escort; a warrior

tary authorities let Lang be. "At first the war did not much covered with scars carried the banner.

hat she should listen to, think pray for us? Yes, we are sin-who have been so fickle and who have been so fickle

The gift of tobacco is equivalent cerning her who was committed to to an invitation or signifies the desire his care, was so absorbed in setting for a conference upon an important matter," Father De Smet told his forth the glories of our Lord's Divinity, that he had no time for even so white friends in a letter. "If the marvelous a creature as Mary ; and tobacco is accepted you can present if early history has not the fulness of yourself; if not, access to the camp is forbidden you." detail which our affection for the Blessed Virgin would prompt us to expect, that was in keeping with the Six days after the delegation went to the camp with the tobacco, a band development and growth which are apparent in all theology. The idea of Indians appeared, scouts and warriors, to smoke the pipe of peace with Robe,' "

of Mary's sinlessness was there in germ from the beginning, and it the missionary. "'Black " they said, "we accept your gradually expanded with time ; and the fire of devotion to Mary kindled tobacco, but entrance to our camp is to you alone; no other white man early in the hearts of the faithful could come out of it with his scalp. kept burning brighter and brighter Then "Black Robe" went with hem, and five hundred hostile them, and five hundred hostile Indians came out to meet him. The until it burst forth in all its brilliancy when Pope Pius IX., after feeling the pulse of the entire Catholic world proclaimed that Mary was conpriest unfurled a banner with the Holy Name of Jesus on one side and ceived without sin, and that this a picture of the Blessed Virgin on singular prerogative should be the other. Four chiefs rode up, known to the faithful as the Immac-ulate Conception. That means that unlike all the other children of Adam, the soul of Mary was never greeted the priest, and the procession with the banner at the head started for the camp. The chiefs were called Four Horns, Black Moon, No Neck, never subject to sin, for in the words and Sitting Bull-who was a very of a poet : famous chief indeed.

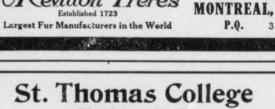
God gazed on thy soul-it was Sitting Bull received Father De Smet most kindly, gave him a big lodge in the center of the camp, with

spotless and fair, For the empire of sin—it had never been there."

When the dogma of the Immaculate Conception was proclaimed an article of faith in 1854, it was regarded as a providential reminder to those who were disposed@to make light of sin in any form. As the world has not improved during the sixty-two years that have elapsed since then we must regard the annual celebration of the promulga-tion of the dogma as equally provibig council the Indians listened to the priest and agreed to make peace. The next day Father De Smot went dential, because if anywhere the words of the poet-

" God of might, be with us yet, Lest we forget, lest we forget."

Another member of the guard was are eminently appropriate, it is in



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