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THE ENCYCLICAL "DIVINUM ILLUD MUNUS."

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Peace and Communion with the Apostolic See.

Leo XIII., Pope.

Venerable Brothers, health and apostolic benediction.

The Divine mission which Jesus Christ received from His Father, and which in all holiness He fulfilled toward the human race, has for its ulti-mate end the happiness of mankind in the bosom of eternal glory ; but its immediate end in this life is the possestute them was requested. And if on certain feasts celebration is made of sion and use by men of that D.vine grace which is destined to blossom in the particular mysteries of the Word Incarnate, yet the Word is not celebrat Heaven to eternal life. Hence, the Redeemer Himself ceases not, with the ed by any special feast solely by rea-son of His Divine nature; and the utmost kindness, to invite men of all tongues and nations to unite in the bosom of His Church. "Come to me, all; I am the Life; I am the Good Shepherd." And yet the Redeemer, feast of Pentecost itself was not found. ed in primitive times to honor the Holy Spirit alone in Himself, but in commemoration of His descent, that is, of His external mission. All this has been determined with wisdom, that no one, in distinguishing the three Perin the depth of His wisdom, did not wish to complete and accomplish by Himself this mission in all parts of the earth ; but that which He had received sons from one another, should be led to ascribe to them several divine from the Father He delivered to the natures. Moreover, in order to main-tain her children in the integrity of Holy Spirit to be brought to perfection. THE HOLY GHOST IN THE WORK OF

REDEMPTION.

the faith the Church has instituted the feast of the Most Holy Trinity, which It is sweet to recall the words which Christ, on the point of leaving the world, spoke in the midst of His dis-John XXII. ordered later on to be celebrated universally. She permits altars and temples to be dedicated to ciples. "It is good for you that I go for if I go not, the Paraclete will no the Trinity, and she has regularly ap proved, not without a certain celestial come to you; but if I go I will send him to you." (John xvi, 7.) In say-ing this, Christ gave the best possible reason for His departure and His re impulse, a religious order entirely de-voted to the Trinity, Whose name it bears, and founded for the redemption turn to His Father-the advantages of captives

FROM HIM, BY HIM, IN HIM. Much might be added in confirma-

which were to result for His disciples from the descent of the Holy Ghost. tion of what has been said above : Devotion to the inhabitants of heaven, He showed, at the same time, that the Holy Spirit was sent by Him, as well the angels, the Virgin Mother of God, as by the Father, and that He would finish, as advocate, consoler, teacher, to Christ, is directed ultimately to the Trinity Itself. In the prayers ad dressed to one of the Three Persons finish, as advocate, consoler, teacher, the work accomplished by the Son dur-ing His mortal life. For it is to the multiple virtue of the Holy Spirit, which from the creation of the world "has adorned the heavens" (Job xxvi, 13) and "filled all the world" (Wisdom i, 7) that the completion of the work of redemption was provident.

which from the creation of the world "i has adored the heavens" (Job "i has introduced common to all to generate the example He has given us. We have not feeling to generate the example He has given us. We have not function in the world diminer the example He has given us. We have not function the more of the spirit ", 36): "For from Him, by Him, and in Him are all things; given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the grant eligiously clung to the function what is generated the dore the spirit shall the gifts of the spirit shall the gifts of the spirit shall the gifts of the spirit he confided to Peter, "whose dignity does not fail even in an undignity does not fail even in an un-worthy successor." (Leo M., ser. II.) Trinity of Persons and affirming the in anniv. ass. suc.) Penetrated with unity of nature. And it is because this design, we have been anxious this nature is the same in each Person that all the works undertaken and that we owe to each, as to one and the same God, the eternal homage due to carried out by us during the already long course of our Pontificate, should the majesty of God. St. Augustine, tend to two main ends: First, the quoting the passage, adds: restoration of Christian life in civil words of the Apostle: 'From "These words of the Apostle : 'From Him, by and domestic society, among princes as well as peoples, because there is no Him and in Him,' are to be taken in baptism. no vague sense ; he says ' from Him' by reason of the Father, ' by Him' by true life among men except that which reason of the Son, 'in Him' by reason of the Holy Ghost" (De Trin.l. vi., c. flows from Christ ; and, second, the reconciliation of all those who, in 10 ; 1. i., c. 6). faith or obedience, are separated from the Church ; since it was most assured-"APPROPRIATION" OF ATTRIBUTES. The Church has felicitously adopted the custom of attributing to the Father ly the true intention of Christ to reunite them under one shepherd. works characterized by power, to the Son by wisdom, and to the Holy Ghost by love. Not that all perfections and To-day, seeing, as we do, the end of our life approach, we feel more keenly than ever the desire to recommend to all exterior works are not common to the Holy Spirit, who is vivifying Love, the Divine Persons, for "the works of the work of our Apostolate as we have the Trinty are indivisible, as the essence of the Trinity is indivisible" hitherto conducted it, in order that this Spirit may render it fruitful and ripe (St. Aug., De Trin. l. i, c. 4 et 5), since as the three Divine Persons "are in good works. That these fruits may be the better and the more abundant inseparable, so, too, they work in-separably" (St. Aug., ib.); but because, we have resolved to address you, during the feast of Pentecost, on the in virtue of a certain comparison, and, wonderful presence and virtue of the as it were, affinity observable between different kinds of works and the pro-Holy Spirit, and to remind you how, thanks to the admirable abundance of prieties of the Persons, those may be applied, or, as we say, "appropriated" to one Person rather than to another. Just as we use similitudes of impres-His heavenly gifts, He works and exercises His blessed influence on the Church in general and on every soul. Through Him it is-and we fervently desire that it may ever be so-that faith in the mystery of the august sions and images furnished by creatures, so do we distribute their essential attributes ; and this manifestation Trinity is felt and kindled in men's minds, and especially that devotion grows and extends to the Divine Spirit, of the Persons by their essential attributes is called "appropriation (Sum. Th., 1a, q. xxxiv, a. 7). In this way the Father who is "the to whom we should all render the chief thanks that it is given to us to follow principle of all Divinity," is at the same time the effective cause of the the ways of truth and justice. For, as St. Basil say, "Who will deny that the gifts bestowed on man by God and 17.) totality of beings, of the incarnation of the Word, and the sanctification of by our Saviour, Jesus Christ, through "From Him are all things. souls. the goodness of God, produce their fruits From Him, by reason of the Father. by the grace of the Spirit ?" (De Spiritu Again, the Son, the Word, the Image of God, is at the same time the ex-Sancto, c. xvi. n. 89) THE MYSTERY OF THE TRINITY. Before entering on our subject we emplary cause whence all beings dedeem it good and useful to say some-thing about the Holy Trinity. For this mystery is called by the sacred doc-tors "the substance of the New Testarive their form, beauty, order and har- around them, as it were, a rich stream

to the entire Trinity, is attributed to the Holy Ghost as proper to Him, so that the Gospels, speaking of the Virgin, say: "She conceived of the Holy Ghost," and "that which is born of her is of the Holy Ghost" (Matt. i, 18, 20) And rightly is this work attributed to Him who is the love of the Father and the Son, for this "great mystery of Godhead" (I Tim iii, 16) proceeds from the great love of God for men, as St. John teaches us: "God so loved the world as to give His Only Son" (iii, 16). It was, moreover, through the In-carnation that our human nature was

carnation that our human nature was THE HOLY GHOST THE SOUL OF THE elevated to personal union with the CHURCH. Word--a dignity not accorded to it by any merit of its own, but solely by an effect of grace: that is, by a spontane ous gift of the Holy Ghost. St. Augustine comments on this as fol the very moment in which the human being began to exist, in so close a unity of person to the Word of God, that the Son of God became the same being as the Son of Man, and the Son of Man the same being as the Son of God" (Enchir, cxxxx, S. Th. - 3a q.

xxxii, a. 1). Now, not only the conception of Christ, but the sanctification, or, as it is called in the Holy Book, "the unc tion" of his soul (Acts x, 38), was affected by the power of the Holy Ghost. Hence Christ "never Ghost. Hence Christ "never acted but under the influence of the Spirit" (St. Basil, Da Sp. S., c. xvi), and especially when He offered Himself in sacrifice. "He

he Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON. ONTARIO, SATURDAY, JUNE 19, 1897.

writes of the Trinity should have be fore his eyes the prudent counsel of the Angelic Dector: "When speak of the Trinity it behowers us to be prudent and wise, because, as the fully Ghest. It is, therefore, with due heed to the in which and wise deeply into the Christ Augustine says: 'There is no subject in which investigation is more laborious or the truths discovered more fruitful." (Samma Th., 1a, C. 3) wite need and reacting of the truth subscription is more laborious or the truths discovered more fruitful." (Samma Th., 1a, C. 3) wite set truth as a construction the solut of the May Ghest. The danger is that in failt or wore ship separation should be made be tween the Divine Persens and varies of the Word Incernate construction the solut of the solut of the solut of the Word Incernate construction the solut of the Word Incernate construction the solut of the Holy Ghest. The danger is that in failt or wore ship separation should be made be tween the Divine Persens and varies of the Word Incernate construction the solut of the Holy Ghest. The danger is that in failt or wore ship separation should be made be tween the Divine Persens and varies of the Holy Ghest. The danger is that in failt or wore introduced into their single nature; introduced into their single nature; introduced in the is in truth, the "Spirit of Adop to the Word Incernate construction of the Church has the father and the worship one God in Trinity and Trinity introduced into their single nature; introduced into their single nature;

The necessity of the divin-ity of the Church is dem-onstrated by no proof more clearly than by the brightness and glory wherewith she is clothed, and which Augustine comments on the bar of the wherewith she is clothed, and when lows: "Christ's incarnation by the power of the Holy Ghost shows us God's grace; for man, without any merit on his part, became united, from the very moment in which the human hoing hereart is so close a to say that if Christ is the head, the Holy Ghost is in our body, the Holy Ghost is in the body of Christ, and the human hoing hereart is an close a to say that if the soul is in our body, the Holy Ghost is in the body of Christ, and the human hoing hereart is an close a the say that is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the for the Holy Ghost is in the body of the for the Holy Ghost is in the body of the for the Holy Ghost is in the body of the Holy Ghost is he how Holy Ghost is the Holy Ghost is he how Holy Ghost is he how Holy Ghost How How Hol which is the Church " (St. Aug., Serm. clxxxvii. de Temp.)

All this being so, no manifestation of the Divine Spirit more vast or more fruitful could be asked; for such as we see it to day in the Church, it is the greatest that can be seen, and it will endure until the Church, accomplishing her course on earth, rejoices with

the joy of triumph in heaven. The manner and degree in which the Holy Ghost works in our souls is no less wonderful, though somewhat more difficult to understand, because our eyes cannot see it. This effusion of

ment," that is, the greatest of all mysteries, the source and foundation of all obters. To know it and convertishement of its end, template It, the angels in heaven and will and everything in general re-poses in the accomplishement of its end, so, too, does the Holy Ghost, who is the poses in the accomplishement of its end, among men. "No man hath seemed damong men. "No man hath seemed elarly that God Himself descended at any time : the Oaly Bagotton Son, who is in the board of the Arther, He in which et error is more dangeness for his eyes the prudent coursel of the Molige Decores : "When by the elastic course to speek of the Trinity it behores us to be prideit and wills ease to explain the power of the whole Biessed Trinity and speek of the Trinity it behores to explain the power to the whole Biessed Trinity and speek of the Trinity it behores to explain the power to the whole Biessed Trinity and stary triate and more deeply into the Christi in which error is more dangeness to the Molige Decores is the successful the successful the second with a failed beart the discourse to explain the power of the Molige Decores is the successful the whole Biessed Trinity and the discourse to explain the power of the Molige Decores is the whole Biessed Trinity and the discourse to explain the power of the Molige Decores is the whole Biessed Trinity and the discourse to explain the power of the Molige Decores is the whole Biessed Trinity and this discourse to explain the power that arveating and the mutatic the whole Biessed Trinity and the whole Biessed Trinity and the discourse to explain the power to the whole Biessed Trinity and the discourse to explain the power that arveat and whole Biessed Trinity and the big discourse to explain the power to the whole Biessed Trinity and the big discourse to explain the power to the whole Biessed Trinity and the popel. Tritte Holy Ghost. The HENGANATINON. And since the people's salvation the popel. Tritte Holy Ghost is the mishal whole to be the discourse to explain the power that a

the rest are sanctified that they may be adopted sons of God." Thus love, un-created Love, produces a spiritual regeneration far superior to that with-in the powers of nature. (S. Th. 3a, q. xxxii, a. 1.) IN REPTISE AND CONFIDUATION

q. xxxii, a. 1.) IN BAPTISM AND CONFIRMATION. The first fruits of this regeneration and renovation are given to man in baptism ; in this sacrament the impure spirit being expelled from the soul, the Holy Spirit penetrates it fit like to Himself : "That which is born of the Spirit is spirit "(John iii., G). The same snirit is given mere Cheir's mystical body, the Church. 6). The same spirit is given more fruitfully in confirmation to in-sure constancy and strength in the Christian life; to Him the martyrs and virgins owed their earthly no longer, though remaining triumph over the seductions of evil. on earth, their thoughts and desires The Holy Ghost, we say, gave Himself. reach out beyond this world, and they The Holy Ghost, we say, gave Himself. "The charity of God is poured out in

to our hearts by the Holy Ghost, who is given to us" (Rom. v., 5). In deed, not only does He bring to us di-vine graces, but He is the Author of them, and is Himself the Supreme Cife, exceeding as Ha does from the Gift : proceeding as He does from the mutual love of the Father and the Son, He is justly styled "Altissimum donum Dei" (God's highest gift). GOD'S OMNIPRESENCE.

To bring into clearer light the nature and efficacy of this Gift it is well to re-doctors given in the Sacred Writings, viz.: that God is present in all things viz.: that God is present in all things

holy pulpit, and all those charged with love whereby the soul is more closely united to God than a friend with his the direction of souls, will bear in dearest friend, and enjoys Him in a mind that it is theirs to distribute to manner at once absolute and full of the people with more zeal and efficacy the teachings relative to the Holy sweetness. This wonderful union-inhabitalio Ghost, careful, however, that in doing as it is called, differing only ac-cording to the condition or state of the recipient from that which makes blessed the inhabitants of heaven—is, strive to scrutinize all the divine mysin reality, produced by the presence of teries. the whole Trinity : "We will come to Rather is it well to discuss and exdid no new work, but continued that which He had begun "(St. Leo M., Hom. iii., De Pentee.) Yet, although men were reckoned the son of God, Traces of the power of Divine wis-from this Divine source, so that all dom are indeed manifested in a cor error and ignorance concerning these rupt man, but none but the just share graces-error and ignorance unbefittin the love which is the mark of the ing the children of light-may be en-Holy Ghost. Wherefore, the Spirit is tirely dissipated. called Holy, because being the first and supreme love, He guides the soul toward holiness, which is no other than the love of God. Thus, when the Apostle calls the just the Temple of God, he does not name them expressly as the temple of the Father and of the Son, but of the Holy Ghost: '' Know you not that treat this subject. called Holy, because being the first upon this matter, not only because it the Father and of the Son, but of the Holy Ghost: "Know you not that your members are the temple of the Holy Ghost who is in you, whom you have from God" (I Cor. vi, 19)? The abundance of heavenly grace resulting from the presence of the Holy Chest in priors evaluate matching the loved to be loved where the subject. The Holy Ghost is to be loved be-the Lord thy God with thy whole heart, with thy whole soul, and with thy whole strength" (Deut. vi, 5). He Ghost in pious souls manifests itself in divers ways. Such is the teaching of St. Thomas Aquinas: "Since the Holy Ghost proceeds as love, He pro-He has showered upon us great bene-tion whether the teaching of the heat source and the is much the second state of the second the heat source and the is much the second state of the second the heat source and the is much the second state of the second state seeds as the first gift; and this is what fits, which bespeak His generosity St. Augustine means when he says and demand our gratitude.

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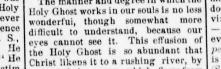
and who graciously fills all creatures with fruitful,gifts " (St. Aug. de Trin.,

become, as it were, inhabitants of

OUR DUTY OF GRATITUDE.

Since then these gifts are so precious, and since they show so abundantly the immense bounty of the Holy Spirit to-ward us, they urge us on our part to show to Him all obedience and devo-tion. Christians will perfectly fulfill this end by applying themselves with an ever-increasing zeal to know, love

-per potentiam, by presence, since everything lies open before His eyes:



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of wisdom and of knowledge, the graces gratis datae, the virtues ; in a word, all the gifts announced long before by the prophecies of Isaiah (iv., 1; xi., 2, 3.), and later signified by the wondrous dove of the Jordan, when Christ, desiring to create a new sacrament, sanctified that river by His

To this fact refer those other words of St. Augustine : "It is absurd to say that Christ, at the age of thirty years, received the Holy Ghost. He came to baptism with the Holy Ghost as He ama to it wither the Holy Ghost as He came to it without sin. On that occasion, therefore-that is, at His baptism -- He desired to represent His body the Church itself, in which principally those who are baptized receive the Holy Ghost " (De Trin., l. xv, c, Hence the visible apparition of the Holy Ghost above Christ and His inward power in Christ's soul represent the double mission of the Spirit-that which is visibly manifested in the Church and that which works in secret in the souls of the just.

THE FIRST PENTECOST.

The Church, already conceived, then born as it were from the side of the new Adam sleeping on the cross, was strikingly manifested to men for the first time on the famous day of Pentecost. On that day the Holy Spirit be gan to show forth His gifts in the mystical body of Christ, by that wonderful effusion which the prophet loel had long ago foreseen, for the Paraclete "sits upon the apostles that, under the form of tongues of fire, new spiritual crowns may be placed on their heads." (Cyr. Hierosol., Catech.

THE SPIRIT OF TRUTH GIVES TRUTH TO THE CHURCH.

After that the Apostles, as Chrysos tom writes, "went down from the mountain, not with tables of stone in iv, c. 20) their hands, like Moses, but bearing the Spirit in their souls and diffusing

THE JUST BEFORE CHRIST. Moreover, it is certain that the Holy

thost was given by grace to the just vho lived before Christ, as we know vas the case with regard to the prophet acharias, John the Baptist, Simeon and Anna. For, on Pentecost " the Holy Ghost did not come to commence His indwelling in the souls of the saints, but to penetrate more deeply into them, not beginning to bestow His

gifts at that time, but pouring out a greater abundance of His grace. He their condition made them like to serv-ants, for the son " differeth in nothing from the servant while he is under tutors and governors "(Gal. iv., 1.2) In addition to the fact that there was in them no justice except what was derived from the merits of Christ who was to come, the Holy Ghost, after the oming of Christ, was communicated much more abundantly that the

harvest was almost too rich for the parn that was to receive it, and that the realization surpassed the hope. This it was which made St. John assert: "The Holy Ghost has not yet been given, because Jesus had not een glorified "(viii, 39).

As soon, therefore, as Christ, after scending to heaven, had taken possession of the glory of His kingdom, which He had so dearly bought, He poured generously forth the riches of the Holy Ghost, and "He gave gifts to men "(Eph. iv, 8). For "this gift, to men "(Eph. iv, 8) For "this gift, this sending of the Holy Ghost after the glorification of Christ, was to be such as had never been before ; not that it had never been given before, but that it had never been given to the

GIFTS OF THE HOLY SPIRIT.

that by the gift of the Holy Ghost many particular gifts are given to the the value of which we can easily members of Christ" (S Th. la, q. xxx-viii, a. 2. -S. Aug., de Trin., l. xv, c. It will animate us to know the Holy

19). Among them are those inner Ghost all the better; "For one who same degree " (St. Aug., De Trin. I. calls, those mysterious invitations loves," as the Angelic Doctor says, which are bestowed on our souls and "does not content himself with a minds by a movement of the Holy merely superficial perception of the Spirit, and without which we can beloved object, but strives to know

Assuredly, human nature is of necessity the servant of God. "The creature is a servant, we are by nature the servants of God " (St. Cyr. Alex., Mesaurus, .v., c. 6). And by reason fault our nature fell so the server the servants of God." (St. Cyr. Alex., Mesaurus, .v., c. 6). And by reason fault our nature fell so the server the