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## ENCYCLICAL LETTER FOR PENTECOST 1897.

To Our Venerable Brethren, The Patriarchs, Primates, Archbishops, Bishops and other Local Ordinaries Having Peace and Communion with the Holy See.  
**LEO XIII., POPE.**

Venerable Brethren, Health and the Apostolic Benediction.  
**The Holy Ghost in the Souls of The Just.**  
CONTINUED.

The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand, inasmuch as it is entirely invisible. This outpouring of the Spirit is so abundant, that Christ Himself, from whose gift it proceeds, compares it to an overflowing river, according to those words of St. John: "He that believeth in Me, as the Scripture saith, out of his midst shall flow rivers of living water"; to which testimony the Evangelist adds the explanation: "Now this He said of the Spirit which they should receive who believed in Him" (John vii., 38, 39). It is indeed true that in those of the just that lived before Christ, the Holy Ghost resided by grace, as we read in the Scriptures concerning the prophets, Zachary, John the Baptist, Simeon, and Anna; so that on Pentecost the Holy Ghost did not communicate Himself in such a way "as then for the first time to begin to dwell in the saints, but by pouring Himself forth more abundantly; crowning, not beginning His gifts; not commencing a new work, but giving more abundantly" (St. Leo the Great, Hom. iii., de Pentec.). But if they also were numbered among the children of God, they were in a state like servants, for "as long as the heir is a child he differeth nothing from a servant, but is under tutors and governors" (Gal. iv., 1, 2). Moreover, not only was their justice derived from the merits of Christ who was to come, but the communication of the Holy Ghost after Christ was much more abundant, just as the price surpasses in value the earnest and reality excels the image. Wherefore St. John declares: "As yet the Spirit was not given, because Jesus was not yet glorified" (John vii., 39). So soon, therefore, as Christ, "ascending on high," entered into possession of the glory of His Kingdom which He had won with so much labor, He munificently opened out the treasures of the Holy Ghost: "He gave gifts to men" (Eph. iv., 8). For "that giving or sending forth of the Holy Ghost after Christ's glorification was to be such as had never been before, not that there had been none before, but it had not been of the same kind" (St. Aug. De Trin., l. iv., c. 20).

Human nature is by necessity the servant of God: "The creature is a servant; we are the servants of God by nature" (St. Cyr. Alex., Thesaur. l. v., c. 5). On account, however, of original sin, our whole nature had fallen into such guilt and dishonor that we had become enemies of God. We were by nature the children of wrath" (Ep. ii. 3). There was no power which could raise us and deliver us from this ruin and eternal destruction. But God, the Creator of mankind and infinitely merciful did this through His only begotten Son, by whose benefit it was brought about that man was restored to that rank of dignity whence he had fallen, and was adorned with still more abundant graces. No one can express

the greatness of this work of divine grace in the souls of men. Wherefore, both in Holy Scripture and in the writings of the fathers, men are styled regenerated, new creatures, partakers of the Divine Nature, children of God, godlike, and similar epithets. Now these great blessings are justly attributed as especially belonging to the Holy Ghost. He is the Spirit of adoption of sons, whereby we cry, Abba, Father". He fills our hearts with the sweetness of paternal love: "The Spirit Himself giveth testimony to our spirit that we are the sons of God" (Rom. viii., 15-16). This truth accords with the similitude observed by the Angelic Doctor between both operations of the Holy Ghost; for through Him "Christ was conceived in holiness to be by nature the Son of God," and "others are sanctified to be the sons of God by adoption" (St. Th. 3a, q. xxxii., a. 1). This spiritual generation proceeds from love in a much more noble manner than the natural: namely, from the uncreated Love.

The beginnings of this regeneration and renovation of man are by Baptism. In this sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the spirit, is spirit" (John iii., 6). The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life; from which proceeded the victory of the martyrs and the triumph of the virgins over temptations and corruptions. We have said that the Holy Ghost gives Himself: "the charity of God is poured out into our hearts by the Holy Ghost who is given to us" (Rom. v., 5). For He not only brings to us His divine gifts, but is the Author of them and is Himself the supreme Gift, who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called "Gift of God most High." To show the nature and efficacy of this gift it is well to recall the explanation given by the doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things, "by His power, in so far as all things are subject to His power; by His presence, inasmuch as all things are naked and open to His eyes; by His essence, inasmuch as He is present to all as the cause of their being." (St. Th. 1a, q. viii., a. 3). But God is in man, not only as in inanimate things, but because He is more fully known and loved by Him, since even by nature we spontaneously love, desire, and seek after the good. Moreover God by grace resides in the just soul as in a temple, in a most intimate and peculiar manner. From this proceeds that union of affection by which the soul adheres most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fulness and sweetness. Now this wonderful union, which is properly called "indwelling," differing only in degree or state from that with which God beatifies the saints in heaven, although it is most certainly produced by the presence of the whole Blessed Trinity—"We will come to Him and make our abode with Him," (John xiv., 23.)—nevertheless is attributed in a peculiar manner to the Holy Ghost. For, whilst traces of divine power and wis-

dom appear even in the wicked man, charity, which as it were, is the special mark of the Holy Ghost, is shared in only by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the apostle, when calling just the temple of God, does not expressly mention the Father or the Son, but the Holy Ghost: "Know ye not that your members are the temple of the Holy Ghost, who is in you, whom you have from God?" (1 Cor. vi., 19). The fullness of divine gifts is in many ways a consequence of the indwelling of the Holy Ghost in the soul of the just. For, as St. Thomas teaches, "when the Holy Ghost proceedeth as love, He proceedeth in the character of the first gift; whence gustine saith that, through the gift which is the Holy Ghost, many other special gifts are distributed among the members of Christ." (Summ. Th. 1a, q. xxxviii., a. 2. St. Aug. de Trin., l. xv., c. 19).

Among these gifts are those secret warnings and invitations, which from time to time are excited in our minds and hearts by the inspiration of the Holy Ghost. Without these there is no beginning or a good life, no progress, no arriving at eternal salvation. And since these words and admonitions are uttered in the soul in an exceedingly secret manner, they are sometimes aptly compared in Holy Writ to the breathing of a coming breeze, and the Angelic Doctor likens them to the movements of the heart which are wholly hidden in the living body. "Thy heart has a certain hidden power, and therefore the Holy Ghost, who invisibly vivifies and unites the church, is compared to the heart." (Summ. Th. 3a, q. vii., a. 1, ad 3). More than this, the just man, that is to say, he who lives the life of divine grace, and acts by the fitting virtues as by means of faculties, has need of those seven gifts which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse. Wherefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even in heaven, though in a more perfect way. By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes, which like the flowers that come in the spring time, are the signs and harbingers of eternal beatitude. Lastly, there are those blessed fruits, enumerated by the Apostle (Gal. v., 22), which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit. "who is in the Trinity the sweetness of both Father and Son, filling all creatures with infinite fulness and profusion." (St. Aug. de Trin. l. vi., c. 9). The Divine Spirit, proceeding from the Father and the Word in the eternal light of sanctity, Himself both Love and Gift, after having manifested Himself through the veils of figures in the old Testament, poured forth all his fulness upon Christ and upon His mystic Body, the Church; and called back by his presence and grace men who were going away in wickedness and corruption with such saluta-

ry effect that, being no longer of the earth earthly, they relished and desired quite other things, becoming of heaven heavenly.

(To be continued)

### MAINE'S IRISH TOWN.

Benedicta, Its History, Its Beauty and Its Continued Prosperity

N. Y. Sun.

Benedicta, Me., June 11.—In no State of the Union are racial lines drawn more closely than in Maine. Though Yankees are the original settlers, after the Indians, they have never been able to get a foothold in several thriving villages. Waldoboro, which was colonized from Holland 150 years ago, is still 90 per cent. Dutch; Madawaska, where the Acadian refugees found homes in 1750, is more than 95 per cent. French, and New Sweden, which was settled by emigrants brought over from Sweden by Minister W. W. Thomas in Grant's first Administration, has but two Yankee families. Though all of these people make good citizens and add greatly to the wealth of the State, it is probable that Benedicta, the one almost exclusively Irish settlement in Maine, beats them all in point of thrift and in general prosperity.

Several picturesque historians have said that Benedicta was colonized from the "slums of Boston," a statement which is resented by the town residents, and which the real facts in the case do not warrant. In the early days of this century the Catholic churches of Boston were poor, every parish having many members who struggled hard to live. Not a few of the men drank more liquor than was good for them and passed many days of valuable time in serving out sentences imposed by the courts. Keenly alive to the needs of his people, Archbishop Benedict Fenwick, the predecessor of Archbishop Williams, went to the General Court of Massachusetts and bought a township of wild land in Aroostook County, Me. Though the purchase was made when Maine was a province of Massachusetts, no settlers were sent to the new land until after 1830, when Maine had been a State for ten years. Then the Bishop began to colonize the new township, sending two or three families at a time to the Maine wilderness. Though the whole plan was an experiment, it proved a success, and when the war broke out the township contained a population of more than 400.

Having established themselves as lumbermen and farmers, the residents applied to the Legislature for a charter, naming the place Benedicta in honor of its founder. The town of Benedicta was incorporated in 1872, and though the timber is now cut off and though potatoes bring but 30 cents a barrel at the nearest railroad station, the people continue to prosper. The settlement is one of the model villages in Maine. The village streets have asphalt sidewalks and are well lighted. An expensive town hall has been erected lately, and the people worship in one of the finest and largest Catholic churches in this State. The town is free from debt, and good houses, well-dressed people, and other signs of prosperity are seen everywhere. Of the 150 families living in town, twenty-two have reared fourteen or more children each. There is not a pauper or a beggar in the town; and though the place boasts of no millionaires, there are several well-to-do men in town, and everybody is above want. Except the descendants of these families which squatted here before 1820, every resident of the town is of Irish descent.

### Mr. Kipling Talks.

Tells Why He Wrote of Canada as "Our Lady of The Snows"

(Special to the Montreal Star.)

Toronto, Ont., June 23.—The World publishes the following special cable from London dated Monday: I took the opportunity to-day at a luncheon of addressing a few advisory words to Rudyard Kipling who sat on my right. The Imperial Laureate, as is well known, is extre-

mely shy of newspaper men, but in reply to a "Stanleyesque" query. "Mr. Kipling, I presume?" I received a pleasant answer.

"What have you to say to the criticism of the Canadian press on your poem, 'Our Lady of the Snows,' Mr. Kipling?"

"What is their criticism?" he asked.

"Why, you must know that we could not but seriously object to being described as living in a land of snow and ice."

Well, I take it all back," said the poet. "I shall never do it again, and if desired I hereby certify and make oath that never a foot of snow falls from Halifax to Vancouver, and that the railways are never blockaded for days."

This, of course, was a Kipling joke.

"But," said he, "Canada is an immense country, and it can't be denied that the greater part is decidedly wintry-like for a long period of each year. I lived on the border for four years, and know something about it. Of course, your summers are glorious, far ahead of ours here in England, but how has Canada always been depicted? A maiden in blanket suit and snowshoes, has she not? I am quite willing that Miss Canada be pictured without any garments at all, if you like."

Another Kipling pleasantry. "Speaking seriously, however," he continued, "it is the fault of Canada and her governments that the really splendid climate of her southern provinces is not sufficiently advertised."

"But, Mr. Kipling, no advertisement of our government is so widely read as your writings, and, as we want people in Canada, it is just that sort of thing that gives us a set back. Emigrants don't want to live in a snow bank."

"Quite so, but I ask the Canadian press to enquire into the meaning of the words, 'Our Lady of the Snows.' Ask a Roman Catholic what they mean. Don't you remember D'Arcy McGee's words?"

As I did not recollect what words were referred to, I discreetly changed the subject by requesting a poem on Indian summer, sometime in the future, but the encouragement was not great.

"A beautiful season and splendour—changing maples and beeches is almost indescribable. Some of your own poets should attempt the task. Bliss Carman, who has done some admirable work, is fully capable."

And with the enigmatic sentence, "I shall never do it again," my talk with the foremost of living English writers was over.

### Result of Latitudinarian Sermons.

Protestantism in Brooklyn, it is stated, has been considerably weakened by the anti-Christian sermons preached in so many pulpits in the City of Churches. We learn from a reliable source that the preaching of certain Brooklyn ministers is dispersing their flocks to the Catholic Church or agnosticism. We know of one priest in Brooklyn who has twenty converts under instruction, all of whom announced their desire to become Catholics within the last three months. Among them are three Congregationalists, four Presbyterians, two Lutherans, four Episcopalians, and others from various sects. Since the first of the year there have been several hundred conversions in Brooklyn. From other dioceses throughout the country we hear a similar story. Evidently it is not in vain to say that America will be Catholic yet. — CATHOLIC NEWS (N. Y.)