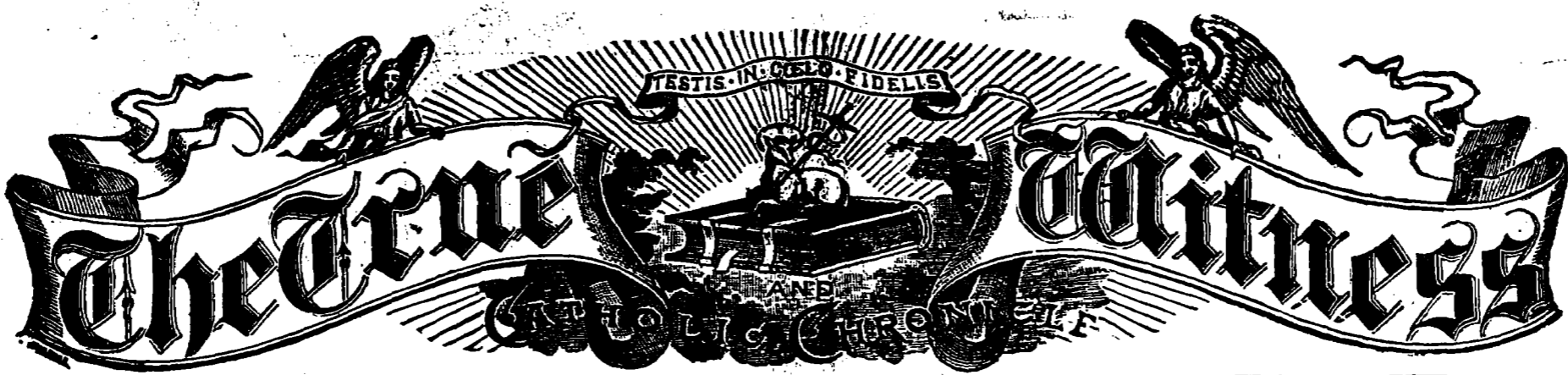


"Mind is matter." Therefore, exercise your... advertise so as to stir the gray matter of the brains of the people and affect their pocket books.



If you have something that the people need "advertise with courage and faith," and the people at home and abroad will respond to your profit.

VOL. XLV., NO. 51.

MONTREAL, WEDNESDAY, JULY 8, 1896.

PRICE FIVE CENTS.

ON REUNION.

An Abstract of the Encyclical Letter of His Holiness.

No Newly Conceived Opinion is Set Forth, but the Venerable and Constant Belief of All Ages—The Primacy of the Pontiff.

The following abstract of Pope Leo's Encyclical Letter on the re-union of all Christian churches has been given to the American press by Cardinal Gibbons. The abstract follows:

"The Holy Father, intent upon the work of bringing all to the one fold of Christ, considers that it would conduce to that end were he to set before the people of the Christian world the ideal exemplar of the Church as divinely constituted, to which Church all are bound by God's command to belong.

"In accordance with His usual providence, God makes use of human instruments to effect the sanctification and salvation of men. To this end not only did He take upon Himself human nature, but in order to perpetuate His mission the Son of God chose apostles and disciples whom He had trained that they might faithfully hand down His teachings to those who desired the blessing He had purchased for mankind by His death. In commanding the Apostles and their successors to the end of time to teach and rule the nations He ordered the nations to accept and obey their authority.

IS A VISIBLE BODY.

"In Scripture the Church is called a body and the body of Christ. It is visible as being a living and organized society, and is animated by the invisible principle of supernatural life. Those who therefore either deny that Christ's Church is a visible body or refuse to allow that it is the perennial communication of the gifts of the Divine Grace are equally 'in a grievous and pernicious error.' The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature, and as this is the essential constitution of the Church, according to God's will, who also determined that it was to last to the end of time, this it must possess at the present day.

"It is obviously of the first importance to determine what Christ wished His Church to be and what in fact He made it. According to this criterion it is the unity of the Christian Church which must necessarily be considered, for it is certain that 'He who founded it wished it to be one.' The mission of Christ was to save 'not some nations or peoples only, but the whole human race without distinction of time or place.' Hence, the mission of His Church was to hand down through every age the blessing of this salvation. By the will of its founder it is necessary that this Church should be one in all lands and at all times. A Church which should embrace all men everywhere and at all times was clearly foretold by the Prophet Isaiah and was typified as our Lord's mystical body—a body united to Himself as head; a mystical body, the members of which, if separated one from the other, 'cannot be united with one and the same head.' And so another head like to Christ, that is, another Christ, must be invented if, besides the one Church, which is His body, men wish to set up another.

MUST BE UNITED.

"Furthermore, 'He who made this one Church also gave it unity, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body.' And He willed that this unity among His followers should be so perfect 'that it might in some measure shadow forth the union between Himself and His Father.' As a necessary consequence, in His divine wisdom He ordained in His Church unity of faith, a virtue which is the first of those bonds which unite man to God and whence we receive the name of the faithful. The nature of this unity of faith must and can be ascertained from the commands and teachings of Christ Himself. The mere possession of the Scriptures is not sufficient to insure unity of belief. 'Not merely because of the nature of the doctrine itself and the mysteries it involves, but also because of the divergent tendencies of the human mind and the disturbing element of conflicting passions.' It was necessary 'that there should be another principle' to insure union of minds in the Christian Church, and it is consequently proper to inquire which of the many means by which Christ, our Lord, could have secured this unity He in fact adopted.

"It is the duty of all followers of Christ not merely to accept his doctrine generally, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point. Christ endowed His Apostles with authority like to His own, and promised that the Spirit of Truth should direct them and remain with them forever, and because of this commission it is no more allowable to repudiate one iota of the

Apostles' teaching than to repudiate any point of the doctrine of Christ Himself. This apostolic mission was intended for the salvation of the whole human race, and consequently must last to the end of time. The magisterium instituted by Christ in His Church was by God's will perpetuated in the successors appointed by the Apostles, and in like manner the duty of accepting and professing all that is thus taught is also 'perpetual and immutable.' There is nothing which the Church founded on these principles has been more careful to guard than the integrity of the faith. The fathers of the Church are unanimous in considering as outside the Catholic communion any one who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the Church.

A LASTING MAGISTERIUM.

"Wherefore Christ instituted in the Church a living authoritative and lasting magisterium. He willed and commanded under the gravest penalties that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. The very nature of divine faith makes it impossible that we can reject even one point of direct teaching, as this is practically rejecting the authority of God Himself. Christ commanded 'all men present and future to follow Him as their leader and Saviour,' and thus not merely as individuals, but as forming a society organized and united in mind.

"He established in the Church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection to which, that is, in the Church founded by Christ 'all who wished to be the sons of God by adoption might attain to the perfection demanded by their high calling and might obtain salvation.' The Church is man's guide to whatever pertains to heaven. This is the office appointed to it by God: that it may watch over and may order all that concerns religion and may, without let or hindrance, exercise, according to its judgment, its charge over Christianity. 'Wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe upon the rights of the State, either know it or not or wickedly calumniate it.'

"Besides being the guardian of the faith, the Church must afford the means of obtaining the salvation purchased by Christ. The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the Apostles and their successors, and in this way according to God's providence a duly constituted society was formed out of the divided multitudes of peoples, one in faith, one in end, one in the participation of the means adopted to the attainment of the end, and one as subject to one and the same authority. As 'no true and perfect human society can be conceived which is not governed by some supreme authority, so Christ of necessity gave His Church a supreme authority to which all Christians must be obedient. For the preservation of unity there must be unity of government, jure divine, and men may be placed outside the one fold by schism as well as by heresy.

NATURE OF THE SUPREME AUTHORITY.

"The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter. As He willed that His kingdom should be visible, Christ was obliged to designate a viceregent on earth in the person of St. Peter. He also determined that the authority given to Him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. It cannot be doubted from the words of Holy Writ that the Church by the will of God rests on St. Peter as a building on its foundation. St. Peter could not fulfil this duty 'without the power of commanding, forbidding, judging, which is properly called jurisdiction.' It is by the power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called direction, could never give unity or strength to any society of men. The metaphorical expressions of the keys and of 'binding and loosing' indicate the 'power of making laws of judging and punishing,' a power which our Lord declares to be of such amplitude and force 'that God would ratify whatever is decreed by it.' Thus the power of St. Peter is supreme and absolutely independent, so that having no other power upon earth as its superior, it embraces the whole Church and all things committed to the Church.

"As the governing authority belongs to the constitution and formation of the Church as the very principle of unity and stability, it was clearly intended to pass to St. Peter's successors from one to another. Consequently the Pontiffs who succeeded him in the Roman episcopate receive the supreme power in the Church jure divino, and this is declared fully by general councils and is acknowledged by the consent of antiquity. But though the authority of St. Peter and his successors is plenary and supreme, it is not to be regarded as the only authority. The bishops, who are the successors of the Apostles, 'inherit their ordinary power,' and the episcopal order necessarily belongs to the essential constitution of the Church. They are consequently not to be regarded as mere vicars of the Roman Pontiff, since they exercise a power which is really their own, and are most truly called the ordinary pastors of the people over whom they rule. For the preservation of unity

in the Christian Church it is above all things necessary that there should be union between the Roman Pontiff, the one successor of St. Peter, and the bishops, the many successors of the apostolic college. It is necessary to bear in mind that no prerogative was conferred on the Apostles in which St. Peter did not participate, but that many were bestowed on St. Peter apart from the Apostles. 'He alone was designated by Christ as the foundation of His Church. To Him He gave the power of forgiving and retaining, and to Him alone was given the authority to feed.' From this it follows 'that bishops are deprived of the right and power of ruling if they deliberately secede from Peter and his successors, because by this secession they are separated from the foundation on which the whole edifice rests.'

THE CENTRE OF UNITY.

"As the divine Founder of the Church decreed that His Church should be one in faith, in government and communion, so He chose Peter and his successors as the principal, and as it were, the centre of this unity. The episcopal order is rightly judged to be in communion with Peter as Christ commanded, if it is subject to and obeys Peter, otherwise it necessarily becomes a lawless and disorderly crowd. For the due preservation of unity of the faith it is not sufficient 'that the head would have been charged merely with the office of superintendent, or should have been invested solely with the power of direction, but it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey.' It is opposed to the truth, and it is in evident contradiction with the divine constitution of the Church to hold that while each Bishop is individually bound to obey the authority of the Roman Pontiff, the Bishops, taken collectively, are not so bound. For it is the nature and essence of a foundation to support the unity of the whole edifice, and to give stability to it, rather than that of each component part.

"It was through the strength and solidity of the foundation that Christ promised that the gates of hell should not prevail against His Church—a promise to be understood of the Church as a whole and not of any certain portions of it. Moreover, he who is set over the flock must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do all the sheep gathered together rule and guide the shepherd? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability?

"The Popes have ever unquestionably exercised the office of ratifying or rejecting the decrees of councils. Leo the Great rescinded the acts of the Concilium of Ephesus. Damascus rejected those of Rimini, and Adrian I. those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless.

"Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone, and that the promise of binding and loosing was granted to the Apostles and to Peter, but there is nothing to show that the Apostles received supreme power without Peter or against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff no newly conceived opinion is set forth, but the venerable and constant belief of all ages."

GRAND RETREAT

OF ALL THE PRIESTS OF THE SULPICIAN ORDER.

The annual retreat of the priests of the Order of St. Sulpice opened on Monday afternoon, under the presidency of Very Rev. Father Captier, Superior-General of the Order, at the Grand Seminary, Sherbrooke Street.

The retreat this season has a special significance, in consequence of the presence in this city of the Venerable Head of the Society of St. Sulpice. There are also a very large number of priests from the United States who have come specially to assist at the ceremonies. This is the first time for many years that the American priests have attended the retreat. The closing exercises take place on Saturday.

ST. ANN'S CHURCH.

As the 19th of this month is the Feast of St. Vincent de Paul, next Sunday, 12th, at High Mass, a sermon will be delivered on the St. Vincent de Paul Society, and a new organization of St. Ann's Conference established. A collection will be taken up on behalf of the poor. In the evening, at half past seven, there will be a reception of new members of the Holy Family of men.

The second Sunday in July is the Feast of the Archconfraternity of the Holy Family.

The Bank of England will be 200 years old next July, and the event will perhaps be celebrated in some way.

The population of Melbourne, Australia at the end of 1893, was 444,632, a decrease of 46,064 as compared with April, 1891.

RELIGIOUS PROFESSION.

AN IMPOSING CEREMONY AT THE GREY NUNNERY.

SIX YOUNG LADIES TAKE THEIR FINAL VOWS AND BECOME SISTERS OF CHARITY.

The beautiful chapel of Holy Cross, Grey Nunnery, was the scene of a very solemn and impressive ceremony on Tuesday morning, when six young novices pronounced their final vows and were admitted as members of the Community of *Sœurs Grises*, or Sisters of Charity.

The ceremonies of the Church are always beautiful, often imposing, and ever replete with meaning, and those attending a religious profession, although simple in their outward aspect, as befits the life they lead to, are none the less heart-reaching and impressive.

At 8 a.m., under the direction of the Mistress of Novices, the six aspirants, with lighted tapers in their hands, took their places before the altar rails in readiness for the sacrifice they were about to make so willingly to their Creator for His greater honor and glory. A large number of friends and relatives had assembled to witness the touching but inspiring scene. The Reverend Sisters of the Community occupied one side of the chapel, and their grey habits and black veils, contrasted with the varied hues of fashion, were a mute reminder of the vanity and frivolousness of the world and of the harmony and peace of the conventual life where self and the world are left behind, and the soul rejoices in doing the work of Him who dwells a Prisoner of Love in the Tabernacle.

Very Rev. Vicar-General Marchal, assisted by Rev. Father Thiébaud, chaplain of the Institution, officiated.

The following are the names of the young ladies who took the three perpetual vows of Poverty, Chastity and Obedience, and who were invested with the veil, the crucifix and ring, the emblems of their heavenly spouse:—Miss Mary McDuggall, in religion Sister Alexander; Miss Merida Belanger, in religion Sister Flavie; Miss Anna Pumphrey, in religion Sister Pumphrey; Miss Ernestine Leblanc, in religion Sister of the Holy Angels; Miss Angelina Lefèvre, in religion Sister Prosperie; Miss Marie Louise Bechard, in religion Sister Coupal.

The choir, composed entirely of Reverend Sisters, rendered sweet music throughout the ceremony and during the Mass which followed, and the Te Deum, which was chanted at the close, found fervent echo in the hearts of the assembled listeners,—for was it not something to praise God for this summer morning, to see six young maidens in their health and youth cast off the world and its alluring attractions, and take up the cross of self-denial for His sake and prepare to spend the remainder of their lives in deeds of mercy and compassion towards His suffering creatures. Who but God Himself could inspire human hearts with such lofty devotion, and lead and guide them to its actual fulfillment?

"Te Deum Laudamus" is still ringing in our hearts as the procession of nuns passes slowly down the aisle with bowed heads and peaceful countenances, and the organ pours forth its wealth of melody in a joyful march, awakening perhaps a dormant vocation in some absorbed listener.

CATHOLIC SUMMER SCHOOL.

WILL OPEN ON JULY 13.

SPECIAL RELIGIOUS SERVICE WILL BE HELD ON SUNDAY NEXT—ARCHBISHOP FABRE TO OFFICIATE.

The prospects seem to now indicate that a large number of the English-speaking Catholics of this city will visit the Catholic Summer School during the course of its session, which opens by a religious ceremony on Sunday morning next, at which His Grace Archbishop Fabre will officiate. The programme for the week commencing on Monday, the 13th inst., will be as follows:—

1. The Philosophy of Literature: 5 lectures.—Comde B. Pallen, Ph. D., St. Louis, Mo.
2. History of English Literature: 5 lectures.—Rev. Hugh T. Henry, St. Charles Seminary, Overbrook, Pa.

EVENING LECTURES—ILLUSTRATED.

3. Christian Archeology: 4 lectures. Rev. J. Driscoll, S. S., D. D., of the Great Seminary, Montreal, Canada.
4. Mexico: 1 lecture.—Marc F. Vallette, LL.D., Brooklyn, N.Y.
5. Mr. R. R. Stoddard, Glens Falls, N.Y., the eminent lecturer and traveller, will deliver his charming illustrated lecture on The Pictured Adirondacks.

All information regarding the Summer School may be secured by making application to this office, No. 253 St. James Street, next door to Hemsley's Jewelry Store.

The chairman of the local committee, Mr. Michael Burke, who has taken quite an interest in the Summer School, says that a larger number of Montrealers will attend the school this year.

LEPERS IN PARIS.

ALLEGED CURE FOR LEPROSY.

A London special to the 'Sun' says: The discovery recently of a leper wandering homeless in the streets of Paris has been followed by the announcement that fully a hundred sufferers from the

loathsome disease are at large among the poor of the French capital. Coupled with this news comes the somewhat reassuring statement to the Academy of Science by Dr. Bouffe that he has succeeded in curing severe cases of leprosy. He had been struck with the results obtained by the aid of graduated organic injections in cases of eczema and psoriasis. The doctor sought to modify the condition of the nervous system by strengthening without exciting it and soon noted the correctness of his conception. He also studied by means of a new technical process the constitution of the blood of lepers and succeeded in demonstrating the presence of bacillus of leprosy which had never before been discovered elsewhere than in leprosy tubercles.

CURED BY A RELIC.

A CRIPPLED BOY BEGINS THE USE OF HIS LIMBS BY TOUCHING THE ROSE OF ST. ANNE.

NEW YORK, July 7.—Little George Francis Harrington, of 592 West Forty-ninth street, whose lower limbs have been paralyzed, for the last three years, has discarded the cumbersome steel braces, which he has been compelled to wear in order to walk. He had been treated unsuccessfully by the physicians of the Orthopedic hospital and others. Finally his mother decided to take her son, who was suffering intense agony, to the little church of St. John the Baptist, in East Seventy-sixth street, to implore the aid of the good St. Anne for the cure of her crippled child. Mrs. Harrington had heard of the many miraculous cures wrought by St. Anne on those who looked with faith upon the sacred relic, and the little boy was confident that the saint would do something to relieve his pain. Accordingly he and his mother made the pilgrimage to the little church, and united their prayers for the intercession of the good saint.

Hardly had the relic been applied before little George turned to his mother and said: "Mother, dear, I guess you can take off the iron now. Good St. Anne has driven away the pain and made my legs strong again."

With many misgivings Mrs. Harrington removed the braces, and to her surprise and joy saw her boy standing unaided and walking about for the first time in three years. In the afternoon he and his mother took a ride to the Battery, in that joy to the hearts of the children of the far east and far west sides, an open car. Mrs. Harrington believes implicitly that the cure was wrought by the good saint.

The relic is said to be a portion of the wrist bone of St. Anne, the mother of the Virgin Mary, and was sent to this country several years ago by the order of Pope Leo XIII. Many marvellous cures are said to have been wrought by simply touching it, and the shrine is surrounded by crutches, walking sticks and other offerings of those who have been cured. The last offering, the braces of little George, now hang among the crude devices of the poor and more costly surgical implements of the rich, beside the shrine of the merciful and healing saint.

KILLED BY IMAGINATION.

THE SOLDIER THOUGHT THE PIN PRICK OF A FRIEND WAS A BULLET.

"In my opinion," remarked the college professor, who rose from the ranks during the last war to the position of colonel, "the imagination of men does more injury to the cause of courage than all the appliances of war yet discovered. I had a remarkable case happen to me during the battles around Richmond. That is to say, it happened to another man, but I was part of it. I was on a skirmish line, and I was lying behind a log with two other men. I was only a private then—one of whom was an inveterate joker, and the other was one of the imaginative kind of soldiers. In fact, he was so imaginative that he was almost scared out of his wits, and when bullets and shells began flying through the woods, cutting off saplings, clipping limbs all around us, and barking the top of the log behind which we lay, I thought the fellow would burst a blood vessel, or go crazy, or do some other fool thing unwelcome to a soldier. Tom, the joker, noticed the man's terror and called my attention to it. Then he reached out and dragged in a stick cut from the trees above us by a bullet, and fixing a pin in it proceeded to have his fun. 'The man was at the far end of our log, ten feet from Tom, and I was just beyond Tom on the other side, and I am free to confess, was nervous enough to wonder at Tom's manner at such a time. However, I couldn't help watching his movements, and actually laughed to see him sliding the pin-pointed stick along toward the unsuspecting victim. Having got it at the right distance he waited for a smashing volley of bullets, and just as it came he prodded the man. Well, it was really funny to see the chap jump and yell and roll over, and we both fairly howled. But it wasn't so funny when the man didn't move after his first startled action, and Tom looked around to me in a scared kind of a way. His surprise found expression in an oath and he called to the man. There was no answer, and he called again with the same result. Then he crept over to him and gave him a shake. That brought no response either, and Tom dragged him around so that he could see his face. It was an ashy blue with the eyes staring wide open, and the man was as dead as Julius Cæsar, with never a mark on him save, perhaps, that one pin scratch in his back."

A mine in Bohemia is 3,280 feet deep.

WORDS OF WISDOM.

Bishop Byrne's Noble Advice to Graduates of the Christian Brothers' School.

Devotion to a Single Pursuit and Having the Courage of One's Convictions its Key-note.

A very large and intelligent audience witnessed the commencement exercises of the Christian Brothers' College at the Lyceum Theatre, Memphis, Tenn., last week. This grand old educational institution that has done so much for Tennessee and adjoining States never presented a finer programme than on this occasion. Perhaps it was not as varied as some heretofore rendered, but the numbers were so deeply interesting and so magnificently presented that—even though the house was crowded and the night excessively hot—the audience was so delightfully entertained that it headed not the midnight hour when the beautiful strains of the "El Capitán" march, by the College Band, marked the finale. The gem of the evening was an address delivered by the Right Rev. Bishop Byrne. Its keynote was devotion to a single pursuit and always be true to one's convictions.

In the course of his address Bishop Byrne paid a well-deserved tribute to the Christian Brothers, and to the graduates he said:

It may be truthfully said of a young man who obtains a degree of scholarship at the close of his collegiate course, that his life up to that moment has been more than ordinarily successful; and it may be added with equal truth that it is for him to complete, mainly by his own exertion, what has been so auspiciously begun. Hitherto he has put his trust in others; he has relied on their help and been directed by their guidance; but for the future, he will be forced to fall back upon his own resources and to fight the battle of life single handed, with such strength, skill and equipments as he may possess. Those who have watched over him and aided him during the years of boyhood will still follow him with hope and sympathy and encouragement; but he must himself bear the heat and burden of the day, and to him, too, will belong the shame of defeat or the honor of victory.

He goes forth into the world with the consciousness of freedom, with the fetters of former discipline stricken from his limbs; he goes forth in the freshness of his new manhood, in vigor of intellect and strength of heart, to throw himself, with all the energy and generosity of his nature, into life's conflict which is raging so earnestly on every side of him.

He must carry into that conflict an abiding sense of responsibility. He has enjoyed exceptional advantages, and these are to be the measure of his duties. This conviction may be vague and ill-defined, but it will be sufficiently clear and sufficiently impressive to the mind of a young man who thinks at all, to bring home to him the necessity of at once giving aim, purpose and consistency to his life. There is no more dangerous and insidious delusion than that which tempts a young man, at the close of his collegiate course, to fritter away his time, holding out his hands in the hope that the golden apples will drop into them. If he would have the fabled fruit he must put forth his hand and seize it. Work, prompt work, directed to a definite purpose and perseveringly followed up, amid all sorts of drawbacks, discouragements and trials, is the one condition of success in any business, profession or calling man enters on in this pushing world.

The objects, however, to which men devote their energies are so multitudinous and varied, and human capacities are so unequal and different, that a young man's most important step on entering life will be to ascertain, partly by his own judgment, but chiefly by the counsel of others, the pursuit for which he has a peculiar aptitude and special talents, and to which he conscientiously believes himself called. This is necessary if he ever be successful in life, for no man ever gained prominence or put forth his best powers in any way other than by narrowing the field of labor and directing his energies to some definite work. The faculties of the mind, like the rays of the sun when concentrated and brought to a focus, glow with a fervor and are luminous with a radiance that are necessary to the best productions of human thought and energy. All the men whom the world delights to honor, and whose names are written in words of light on the scroll of fame, have gained distinction by a life-long devotion to a single pursuit. Newton and La Place, Herschel and Secchi, Burke and Pitt, Shakespeare and Milton, Harvey in anatomy, Blackstone in law, and St. Thomas Aquinas in theology, are, one and all, instances of this universal law under which excellence is achieved. The exceptions, if they may be properly so called, are barely numerous enough to prove the rule. Leonardo da Vinci, Michael Angelo, Baron von Humboldt and Napoleon Bonaparte were not men of ordinary stature, and should not be measured by ordinary standards.

CONTINUED ON FIFTH PAGE.