

APOSTOLIC LETTER

RE-UNION OF THE EASTERN CHURCHES

Their Protection and Discipline. Leo, Bishop, Servant of the Servants of

The dignity of the Eastern Churches, shown forth by ancient and distin-guished monuments, isin great venera tion and glory through the whole Eastern world. For the origin of man's redemption, according to the most merciful plan of God, having taken place among them, they have quickly hastened on to such increase as to attain the praise of apostleship and martyrdom, of doctrine and holiness, in the first degree, and have brought forth the earliest joys of most useful fruit. And from them the amplest and most beneficial power has flowed widely and wonderfully to other peoples, while the most blessed Peter, Prince of the Apoetles, striking down the multiform depravity of error and of vice, brought under heavenly guidance, the light of God's truth, the good tidings of peace, and the "liberty with which Christ has made us free," into that city which was the mistress of nations.

Roman Church, the head of all Churches, has from Apostolic memory been accustomed to show the greatest honor and charity to the rejoice in their faithful obedience. And she, through varied and bitter trials, has never ceased to provide for and benefit them, to lift them from their perils, to bind them to her when they were friendly, to recall them when they fell away. Nor was it the last office of her vigilance to guard perpetually and defend in their en tirety those particular customs and methods of worship of each Eastern people, which, in accordance with her authority and wisdom, she declared lawful; in proof whereof are the pre-eminently Pius IX., of happy mem ery-either themselves by their own decrees, or by the Sacred Council for the spreading of the Christian name, considered to be most prudent.

We, also, moved and led on by not less zeal, at the very beginning of Our Pontificate turned Our eyes in love on the Christian nations of the East Indeed we hastened to show Our anxiety for the alleviation of their necessities and, since then We have seized other opportunities of showing them Our hearty good will. But assuredly nothing was, nor is, more in accord ance with antiquity and piety than se See the warmth and fruitfulness of the faith, that they may mount to the ex cellence and praiseworthiness of their ancestors, by the renewal of their

We have already been able to give certain help to these Churches. have founded a college in this city itself for the education of the Armen ian and Maronite clergy, and also Phil iippopolis and Adrianople for the Bul garians; We have decreed to found, at Athens, a college to be called the the Melchite clergy. engaged in increasing the number of Syrians among the students of the Urbanian College, and in restoring the Athanasian College of the Greeks to its original purpose. This Gregory XIII., a munificent benefactor, wisely longed for. Most distinguished men have there been trained. Many other things also of a similar nature We no most vehemently wish to attempt and to effect, since God inspiring us, We have adopted a plan, long thought on. of calling by special letter princes and peoples to the happiness of unity in

Now, among the Christian nations so lamentably torn from us we hasten to call, to exhort, to beseech, the Orientals first of all, with the greatest Apostolic and Paternal charity. It has happened to us, fortunately, to daily more and more foster the hope we entertained. and it is certain that so salutary a work has special claims upon us so that we may thoroughly fulfill the expectations men may form of the fore sight of the Apostolic See, as well by removing all cause of ill feeling or suspicion, as by applying the best remedies for reconciliation. We think the fittest course to take is to apply Our mind and Our care to safeguard the discipline peculiar to the Oriental Churches, as We have ever done.

Indeed, we have always worked on this plan in the clerical institutes founded for Eastern people, and We shall follow the same plan in those t be founded, viz, that the students should worship in, and observe with the greatest veneration, their own rites, and should learn and practice them. Indeed, there is more importance than may be thought in the preservation of Eastern rites. For that august antiquity, by which the various classes of those rites are ennobled, is a distinguished ornament to the whole Church, and a proof of the divine unity of the Catholic faith

the Roman Church from the very beginning. Nor perhaps is there any-thing more admirable to illustrate the of Catholicity in God's Church mitted to his parish priest.
the singular evidence which is

No. III.—The Latin sodalities of than the singular evidence which is shown it by the different ceremonial forms and the noble tongues of antiquity, made more noble by the use of them by the Apostles and the fathers; as if almost in imitation of what occurred to Christ, the divine author of the Church, at His birth, when the wise men from different quarters of the East came "to adore Him" (Matt. ii., 1, 2). And here it is in point to remark that the sacred rites, although in themselves not instituted to prove the truth of the Catholic doctrines, do nevertheless show them forth in a

Wherefore the true Church of Christ, as she greatly desires to preserve inviolate those things which, as being divine, are unchangeable; so, in using their forms, she has sometimes allowed or conceded novelty where it would be in accord with due veneration to antiquity. In this way there appears the power of her vitality, which grows not old, and she shines forth more magnificently as Christ's spouse, whom the wisdom of the Holy Fathers saw shadowed forth in the words of David

lively manner, and splendidly portray

The Queen stood on thy right hand, in gilded clothing, surrounded with in golden borders, clothed round with varieties "(P. xliv., 9, 14)

Therefore, since this diversity of Oriental liturgy, proved by facts, besides its other worth, is turned into so much honor and use to the Church. surely it is no less a part of our duty that care should be taken lest damage through imprudence should arise from those ministers of the Gospel whom the charity of Christ leads out of the West to those Eastern nations. Valid, indeed, remain those things which on this matter Benedict XIV Our illus trious predecessor, wisely and with forethought, decreed by the constitution Demandatam in the form of a letter given on the 24th day of Dec. 1743, to the Antiochene Patriarch of the Melchite Greeks and to all the Bishops of that Rite, subject to the great Patriarch. But as a long space of time has elapsed, and conditions of things in those places have been changed, and the Latin missionaries and institutes have been multiplied there, it has come to pass that the peculiar care of the Apostolic See is re quired; and that this will be opportune We Ourselves in these latter years have learnt by many signs, and We are confirmed in this by the most just desires of Our Venerable Brethren. Patriarchs in the East, whose commu nications have come to Us, time and again. But in order that the fullness of the whole of this matter might be more openly displayed, and more fitting methods of dealing with it might be secured We decided to sum mon the said Patriarchs lately to Our City, to enter into discussion with beloved sons. Cardinals of the Holy

Along with several of Our Roman Church, we held frequent de liberations Now having fully pondered upon all those things which we mutually proposed and discussed, we determined to unfold and amplify such regulations of the Benedictine Consti-tution as might be profitable to the altered circumstances of those peoples. In securing this, We took this principle from the said Constitution, namely, that the Latin priests should be sent by the Apostolic See into those regions for this intention only, that should be embraced, such must remain to the Seminary of St. Anne, which has been begun at Jerusalem to educate the Patriarchs and Bishops; carefully they must be free when they choose to guarding lest in the use of faculties granted to them they should act in prejudice of the jurisdiction of the said Patriarchs and Bishops, and decrease the number of their subjects (Const Demandatam," N. 13). From which it is clear by what laws the duties of

> erned. Therefore it seemed good to Us in the Lord, relying as We do on the authority of the Apostles, to prescribe and sanction the following regulations declaring by these presents Our wish and resolve that the said Benedictine decrees, which were originally given concerning the Melchite Greeks, shall regard all the faithful universally of every Oriental rite.

these Latin priests, relative to the

Eastern Hierarchy, should be gov

No. 1. - Every Latin missionary, whether secular or regular, who, by counsel or help shall win over any Oriental to the Latin rite, besides suspensio a divinis, which he will incur ipso facto, and the other penalities inflicted by the said Constitution "Demandatam," shall be deprived of and excluded from his office; and in order that this regulation shall stand clear and firm, We order that a copy of it shall be declared and published among the Latin Churches.

No. II. - Where a priest of their own rite is wanting, to whom the Oriental Patriarch may give the spiritual administration of his people, there the parish priest of another rite may undertake charge of them, using the same species as they, fermented or unfermented, for consecration; and let him be preferred who uses them ac cording to the Oriental rite. Let the faithful have the power to communicate in either rice, not merely in those places where there is no church or priest of their own rite, as was decreed on the 18th day of August, in the year 1893 by the Sacred Council for the Propagation of the Christian Name, but even where on account of disfance from their church they cannot reach it For, thence, in truth, while their own except with great difficulty: and of Apostolic origin shows more clearly in this the Ordinaries are to be judges.

shines forth their closest unity with long time according to a rite not his and writers are so rich, to the common own, is not therefore to be considered good, will more largely abound; with to have changed his rite; but in all that wished for result that the doctrine own, is not therefore to be considered other matters he must continue sub-

> religious who labor for the education of youth in the East, if they have in any college a rather large number of then, indeed, if the ranks of the clergy of youth in the East, if they have in any college a rather large number of students of the Oriental rite, must, after consultation with the Patriarch, have in their institution, for the use of the students, a priest of their own rite to say Mass, to give Communion, to teach catechism in their mother tongue, and to explain their rites; or at least on Sundays and holidays of obligation they must summon such a priest for these duties. Wherefore We decree that whatever privileges, even specially mentioned, the said sodalities may enjoy, in accordance with which students of the Oriental rite, as long as they stay in their colleges, may foll the Latin rite, are all abolished. But let presidents, with religious equity, see to the observance of the ritual ab stinences : likewise let care be taken for the students who live outside; these must be sent, or taken, to their own churches or religious edifices, unless in seems fitting that they should be admitted to the sacred offices along with the students of the same rite, who live

No. IV. - The same regulations must be carried out, as far as can be, in sodalities of religious women who are employed in the education of girls in convents and schools, and if, owing to times and circumstances, any change should seem befitting, it must not made before the consent of the Patriarch and the permission of the Apos tolic See has been obtained.
No. V.—New colleges for the educa

tion of youth, or houses of religious of either sex, according to the Latin rite, must not be opened in the future unti the consent of the Apostolic See has been asked and obtained.

No. VI. - Priests, whether Latins or Orientals, must not, whether in their own churches or in those of another rite, absolve any one in cases which are reserved to their own ordinaries unless faculties are conceded by the said ordinaries. On this point every privilege, even specially mentioned, We absolutely revoke

No. VII. - Orientals who, even with the Bishop's permission, may have adopted the Latin rite, may be allowed, with the consent of the Apostolic See o return to their former rite

No. VIII .- A woman of the Latin Oriental rite, as also a woman of an Oriental rite who has married a man of the Latin rite, may on entering, or during, married life, go over to the rite of her husband; but on the dissolution of her marriage she shall be free to resume her own rite.

No. IX.—Any Oriental dwelling

outside the Patriarchal territory shall be under the rule of the Latin clergy. but shall remain ascribed to his own rite; still so that in spite of lapse of time, or any other cause whatever, he falls under the jurisdiction of the Patriarch as soon as he returns into his territory.
No. X.—It shall be unlawful for any

religious order or institute of either sex of the Latin rite to receive any Oriental among its community who has not first exhibited testimonial letters from his own ordinary.

XL - If any community o family or person, now separated from the Church, shall return to Catholic unity, a condition having been laid down as necessary that the Latin rite owever, if no such condition shall have been laid down, but the said ommunity, family or person are therefore ministered to by Latin clergy because there are no Oriental priests, they must return to their own rite as soon as there shall be a supply of Oriental clergy.

No. XII. - Matrimonial and ecclesias tical questions, whatever they be, con erning which appeal is made to the Apostolic See, must on no account be submitted for decision to the Apostolic delegates, unless the Holy See clearly orders it, but they must be altogethe laid before the Sacred Council for the Propagation of the Christian Name

No. XIII. - We give jurisdiction to those of the faithful also who live with in the territories of the Turkish Empire

Over and above these particular precautions and regulations ex jure, we are particularly anxious, as We ouched upon before, that, in the more favorable spots in the East, seminaries. colleges and institutions of all kinds should be founded for the especial purpose of instructing the native youth in their ancestral rite for their own ad vantage. We have concluded zeal to enter upon this design, in which we can scarcely say how great hope there is of advantage religion and to help it on the utmost of our power, hoping, too, for assistance from the Catholics at large. The advantage of native priests, who will labor under mor favorable circumstances and whose ministrations will be more willingly received and bear more fruit than if were foreigners, has been forth more at length by Us in the Enyear on founding clerical colleges in the East Indies. So, assuredly, having once arranged for the religious educa tion of their youth, honor will accrue to the Orientals in their Theological and Biblical studies: there will increase a knowledge of the ancient Apostolic origin shows more clearly in this the Ordinaries are to be judges. It tongues, equally with a greater ability the principal Churches of the East, there appears simultaneously and the who has communicated, even for a land literature in which their Fathers of the communicated that the work of the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine appears simultaneously and the who has communicated, even for a land literature in which their Fathers of the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers of the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers of the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers or the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers or the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers or the communicated that the communicated the communicated that t tongues, equally with a greater ability

of the Catholic priesthood rising forth, and the praise of unsullied example shining bright, their separated breth-

shall associate mind, zeal and acts with a truly fraternal charity, surely with the favor and under the leading of God, that most happy day in the "unity of faith and of the knowledge of the Son of God," in fullness and perfection, "the whole body, compacted and fitly joined together by whatever joint supplieth, according to the operation in the measure of every part, maketh increase of the body. unto the edifying of itself in charity (Eph. iv., 13, 16). For that Church alone can boast to be the true Church

of Christ in which most perfectly unite one body and one spirit " (Eph. iv., These things, one and all, which have been decreed by Us, will doubt-less be received by Our Venerable Brethren, the Catholic Patriarchs, Archbishops and Bishops of every Oriental rite, not only in accordance with that love in which they excel toward the Apostolic See and toward Us, but also in accordance with their solicitude for their churches; and they will sedulously strive that the observ-ance of them shall be fully secured from those concerned. But the full-

ness of the fruits which we may augur

and justifiably expect therefrom, will

especially arise through the energy of those who represent Our Person in the Christian East.

We wish especially to impress upon the Apostolic Delegates that they should revere, with fitting honor, the traditions of those people handed down to them from their forefathers; that they should anxiously respect the authority of the Patriarchs, with that becoming reverence which they show now; and in the interchange of offices with them they should fulfill the counsel of the Apostle, "in honor pre-venting one another" (Rom. xii., 10). Let them display to Bishops, clergy and people a spirit of zeal and good bearing in themselves exactly the same spirit which was borne by John the Apostle when he gave the "to the Seven Churches Apocalypse which are in Asia," under 'be salutation "Grace be unto you, and peace, from Him who is, and who was, and who is to come" (Apoc. i., 4). In every action let them show themselves as men who really are considered worthy messengers and conciliators of holy unity between the Oriental Churches and that of Rome, which is the centre of unity and charity. Let imilar sentiments and similar actions, t Our exhortation and command, dis inguish the Latin priests, who, in hose same regions, perform labors for the eternal salvation of souls. whom if they labor religiously, in obedience to the Roman Pontiff, then,

indeed, will God give ample increase. Therefore, whatsoever things in these letters We decree, declare and command. We wish and order to be in violably kept by all concerned; and upon no cause, however, privileged, upon no pretense, upon no presump-tion, must they be branded, called into controversy or infringed. But they shall have their full and entire effects without regard to Apostolic Constitutions, issued, whether in general or provincial councils, or to statutes, cus oms or prescriptions, confirmed by Apostolic or other decisions. All which, equally as if they were word begged pardon of the for word set down in this letter, in so return embraced him. far as they affect aught aforementioned We particularly and ex pressly derogate and will to be derogated : all things to the contrary notwithstanding. And We will that to copies of this letter printed and sub scribed under the hand of a notary and fortified with the seal of one constituted in ecclesiastical dignity, the same faith should be given as would be given to this identical letter, were it

Given at Rome, at St. Peter's in the year of Our Lord's Incarnation, 1894, on the 30th of November, the seven teenth year of Our Pontificate.

†A. ČARD. BIANCHI, Pro-Datarius †C. CARD. DE RUGGIERO.

Pastor and People.

The pastor of a parish is like the father of a family—bound to take care of the souls committed to him, under obligation to set them a good example and entitled to respect and obedience f the congregation act toward him like children to a parent, his office becomes his consolation as well as his cross and crown; but if they do not love him, do not mind him, do not copy him, do not reverence him, do not c operate with him in all his plans for he parish, his pastorate becomes burden too hard almost for mortal man to bear. The priest needs the sympathy and the support of his people With their good will he can accom plish wonders, without it he can get through his duties somehow, it may be, but not with joy.

The New Year

Finds Hood's Sarsaparilla leading every thing in the way of medicines in three im-portant particulars, namely: Hood's Sarsa-parilla has

The largest sale in the world. It ac complishes

2. The greatest cures in the world. It has

has

3. The largest Laboratory in the world.
What more can be said? Hood's Sarsaparilla has merit; is peculiar to itself, and
most of all, Hood's Sarsaparilla cures. If
you are sick, it is the medicine for you to
take.

That Pale Face.

That Pale Face.

THE ROSARY OF A JESUIT.

It was on the 10th of March, 1615, when a religious of the Society of Jesus ascended the scaffold in Glasgow. John Ogilbi was his name and his great crime consisted in saying that spiritual power belonged to the Pope and not to the king, who at the tim was James I. When he was being led to the scaffold, a Protestant minister came up to him, and protesting great affection and concern, spoke thus 'My dear Ogilbi, I feel sorry for you and extremely regret your obstinate resolution to endure such a disgraceful death." Father Ogilbi feigning fear

of the gallows, answered : "What can I do? I am powerless to prevent it. They declared me guilty of high treason, and therefore I must

"High treason! Nothing of the kind," replied the Protestant.
"Swear off pour papism, and you will kind. at once be pardoned, furthermore you will be overwhelmed with favors. You are joking !

"No; I am in earnest, and have a

right to speak thus, since the Protestant Archbishop sent me to offer you his daughter in marriage, and for dowry a rich prebend, if you decide to pass into our ranks." With these words they arrived at the scaffold.

The Protestant insisted that the Jesuit should consent to live. Father Ogilbi replied that he was willing to lo so, if his honor would not be con

taminated.

"I told you already," answered the minister, minister, "that you will be loaded will favors and honors." "Well then," answered Father

Ogilbi "repeat your promise before the crowd."
"With the greatest pleasure."

"Hear me," shouted Father Ogilbi, turning toward the people; "listen to the proposition made to me." And the Protestant minister spoke in a loud voice.

"I promise to Mr. Ogilbi life and the daughter of the Archbishop in mar riage with a dowry of a rich prebend, provided he be willing to pass over into our ranks." "Are you inclined," asked Father

Ogilbi of the crowd, "to bear witness, if it is necessary, to this proposition that you heard just now? "Yes," roared the crowd, and Father Ogilbi made ready to descend from the

scaffold. The Catholics who were present and witnessed the scene endured indescribable agony at the thought of the great scandal which such an apostacy wou d create in the whole Church.

"In this case then," continued Father Ogilbi, "I will not be prose cuted for high treason.

" No," roared the crowd. "My crime is therefore solely and

alone my religion?" "So it is, only your religion." Father Ogilbi's eyes sparkled with delight, a bright smile p'a sed upon his

After a momentary silence he said: "Very well, that is more than I asked for. I am sentenced to death only on account of my religion. For my religion I would die a hundred lives is I had them. I have only one -take it: my religion you shall never tear away from me.'

The Catholics on hearing these words rejoiced exultingly; whilst the Protestants were frantic with rage. They were caught in their own meshes. Orders was given to the exe cutioner to complete his task. The begged pardon of the martyr who in

Before his hands were tied Father Ogilbi loosened his rosary and flung i into the crowd. It happened to fall upon the breast of a young Calvinist who was at the time travelling through Scotland. Baron John Eckersdorff afterwards Governor of Treves, and ar intimate friend of Archduke Leopold brother of Ferdinand III.

Years passed by, the Governor of Treves, already a decrepid old man, emarked: "When the rosary Father Ogilbi struck my breast and the eager Catholics snatched it before could take hold of it, I certainly had no mind to change my religion but those beads struck my heart and from that moment my interior peace was gone, my conscience was troubled and frequently I asked myself: 'Why did those beads strike me and no other person?' That thought haunted me many years and left me no rest until I became a Catholic. I ascribe my conversion to this blessed rosary which to day I would buy at any price and which once in my possession I would not part with for anything on earth. - Mensageiro-From the Portu-

Poor Digestion leads to nervousness, chronic dyspepsia and great misery. The pest remedy is Hood's Sarsaparilla.



Purifying and Beautifying Soap in the World. The Purest, Sweetest and

Most Refreshing for Toilet Bath and Nursery.

Sold throughout the world. Potter

Health Restored

ALL RUN DOWN No Strength nor Energy Miserable

EXTREME. Hands COVERED SORES

Nazar and J

is ess

JOVS (

peace

which

stitut

roof v

sweet

at Na

comfo

prosp

Naza

years

home

comn

ness.

solat john

III

mise

is n

you

No

CURED BY USING Ayer's Sarsaparilla

Ayer's The Sarsaparilla

AT THE WORLD'S FAIR



With a Remarkably Beautiful Frontispiece in Gold and colors.

Price, Free by Mail, 25 cents. Per dozen, \$2.00; per dozen by mail, \$2.55.
The Best Writers. The Best Illustrations,
The Best Family Reading for
Winter Nights.

A NEW BOOK BY FATHER FINN. Mostly Boys. Short Stories by Francis Fran, S.J. 16mo, cloth, with a Front

The Flower of the Flock and the Badgeers of Belmont. 1 wo Stories by Maurice Francis Egan. 12mo, cloth, with a Fronti piece. \$1.00 Legends and Stories of the Holy C Jesus from Many Lands. By A. For Lutz. 16mo, ornamental cloth, ght with a Fronti-piece.

Birthday Souvenir; or Diary. With a Subject of Meditation of a Prayer for Every Day in the Year. With ruled pages for memoranda. Cloth, gitt. 50 cts

BENZIGER BROTHERS. New York, Cincinnati, Chicago,



-OBJECTS OF THE-

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the whole-salefrade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase to any quantity at the lowest wholesale rates, that getting its profits or commissions from the importers of manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency the best of the Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency the best particular and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 28 Barclay St. New York.

Catholic Agency, 42 Barclay St. New York,

FOR CHURCHES. Best Qualities Only.
Prices the Lowest. McCAUSLAND & SON

TRY THAT MOST DELICIOUS

SOLD ONLY BY James Wilson & Co. 398 Bichmond Street, London.

for three is uther add. Would be well able to be able t