

CHRISTIAN UNITY.

A BRIEF SUMMARY OF THE ELOQUENT APPEAL OF HIS HOLINESS

Encyclical Letter from the Pope to Cardinal Gibbons.

Baltimore.—Cardinal Gibbons has received from Rome the advance sheets containing a comprehensive abstract of the Pope's encyclical on the reunion of the Christian churches. It is very probably some bearing on Mr. Gladstone's recent letter which has attracted so much attention. The following is a brief summary of the encyclical letter upon the unity of the Christian church, addressed by His Holiness Pope Leo XIII. to all bishops in communion with the Holy See:

"The Holy Father, intent upon the work of bringing all to the fold of Christ, considers that it would conduce to that end, were he to set before the peoples of the Christian world the ideal and 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 man. 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 faithfully trained that they might faithfully hand down His teachings and commands to those who desired the blessings 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.

WHAT THE CHURCH IS.

"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 vital principle of supernatural life. Those therefore who either deny that Christ's church is a visible body or refuse to allow that it has the perennial communication of the gifts of 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 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, as 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 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 as another head like to Christ; that is, another Christ must be invented if besides the one church which in His body men wish to set up another.

UNITY OF FAITH.

"Furthermore, He who made this one church also gave it unity; that is, He made it such that all who 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 amongst 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 men 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 teaching 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 passion. 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 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.

THE APOSTOLIC MISSION.

"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 Apostolic teaching than to reject any point of the doctrine of Christ himself. This apostolic mission was intended for the salvation of the whole human race and must last to the end of time. The magistratum 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. 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 magistratum of the church.

"Wherefore Christ instituted in the church a living, authoritative and lasting magistratum. He willed and commanded under the gravest penalties that its teachings should be received as 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."

GUARDIAN OF CHRISTIANITY.

"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 Savior, 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 proper to teach; that is, in the church founded by Christ all who wished to be 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 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 multitude of people, one in faith, one in mind, one in the participation of the means adapted 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 devised by some Supreme authority, so Christ of necessity gave to His church a supreme authority to which all Christians must be obedient. For the preservation of unity there must be unity of government, *jura divina*, and men may be placed outside the one fold by schism as well as by heresy.

"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 vicar on earth in the person of St. Peter. He also determined that the authority given him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors.

ST. PETER THE FOUNDATION.

"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 with its foundation. St. Peter could not fulfill 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 rite of giving advice and admonition which is called direction, could never give unity and strength to any society of men.

"The metaphorical expressions of the 'keys' and the 'binding and loosing' indicate the power of making laws, of judging and of punishing, a power which our Lord declares 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 this governing power 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 successor from one to another. Consequently the pontiff who succeeds him in the Roman Episcopate derives 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 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 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.

A REAL GOVERNMENT.

"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 upon 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 rite 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.

"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 principle, and as it were, the center 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 the unity of the faith it is not sufficient that the heads should have been charged merely with the office of superintendent or should have been invested solely with the power of direction, but it is necessary that he should have received real and sovereign authority which the whole community is bound to obey.

PRIMACY OF THE ROMAN PONTIFF.

"It is opposed to the truth and 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.

"It was true 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 whole flock must have authority not only over the sheep dispersed throughout the church but always when they are assembled together.

"The Popes have ever unquestionably exercised the office of ratifying or rejecting the decrees of councils. 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 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."

MASS AT THE STATE SCHOOL.

Celebrated for the first time in the New Chapel last Sunday.

At 9 o'clock Sunday morning Rev. Thomas F. Hickey, Chaplain of the State Industrial School, assisted by Rev. J. P. Kiernan, rector of the cathedral, as deacon, and Rev. Dr. A. E. Brown of St. Bernard's Seminary, subdeacon, celebrated solemn high mass in the new chapel of the school.

This was the first Catholic service held in the chapel, as the new altar, which has been made for the use of the Catholic chapel, was only completed on Saturday last. The altar is white, with gold leaf trimmings; the candelabra is all gilded and the altar service of pure gold. The altar is a beautiful piece of workmanship and arranged so as to be rolled in on the stage and out again as occasion demands. Upstairs over the entry room on the right hand side is a room prepared exclusively for the use of the chaplain, as it has furnishings and receptacles necessary for his use.

A choir composed of Mrs. Kathryn Mahon, Miss Agnes Norman, Martha Conroy, Clara Connell and Kathryn Moran, sopranos; Misses Anna Roche and Alice Murphy, contraltos; Eugene Sackett and William Predmore, tenors, and Eugene J. Dwyer and Frank J. Ryan, basses, with Miss Minnie O'Loughlin organist and P. J. Kearney director, sang George's Mass. At the offertory Mrs. Mahon sang Buck's "Ave Maria." At the close of the mass Father Kiernan addressed the boys and girls of the school, speaking of the numerous blessings that they had received and thanking in his own name the board of managers who had so perfectly looked after the spiritual needs of the Catholic children. After the service was over a song service for all of the inmates was held, in which the large number of friends who had been present at the mass joined.

Tortoise lives to a great age. In the library of Lambeth palace there is the shell of a tortoise brought there in 1693, and it lived until 1780. Another in Fulham palace, procured by Bishop Laud in 1628, died in 1785, and one at Peterborough lived 290 years.

In 1821 a Mr. Kent of Glasgow is said to have invented a machine by which he was enabled to walk on the surface of the water with perfect safety at the rate of three miles an hour. A trial was made on the Monkland canal which was witnessed by 300 persons.

Shanghai owes to Italian silk the highest of all spinning factories according to European systems, which gives good positions to Italian dyers and overseers. The silk furnished by these factories is sold at rather high prices on the markets of New York and Lyons.

The parrot seems of all birds to take the most intelligent interest in music for a good one will reproduce a tune with great accuracy, and the attention they show to almost any form of music, especially when of a simple and tuneful character, seems to prove a keen appreciation.

The United States possesses the cheapest coal in the world. The census of 1890 established the fact that the average price of bituminous coal throughout the United States in 1889 was 50 cents per ton. The average price of English coal during recent years has been 72 cents higher.

In 1741 the first advertisement of a public auction of plants appeared in the *Ghent Gazette*. The same journal announced in 1749 that a French nurseryman was coming annually to offer for sale at Ghent well assorted collections of fruit trees. The weekly market of plants commenced in 1779.

BISHOP M'QUAID PRESIDES.

At the Corner Stone Laying of St. Joseph's Church at Albion.

Fifteen hundred people witnessed the ceremony of laying the corner stone of St. Joseph's church, Albion, Sunday evening. Bishop M. Quaid arrived on the 8:40 p. m. train and was met by a large concourse of people. The parochial school children, the children of St. Mary's church and the parishioners formed in procession and marched to the parsonage. At 7:30 o'clock the bishop entered the new church, where an invocation was offered. The bishop and clergy went under a canopy made of evergreen and bunting, especially arranged for the occasion. Seats were reserved for the visiting clergy and the press. The decorations added much to the beauty of the service, which were most solemnly impressive. The corner stone was being laid in place and the appropriate service performed by the bishop. In the stone was placed a Bible, a prayer-book, copies of the religious Pope, the Archbishop of the province, the collecting Bishop, the President of the diocese, the President of the United States, the Governor of the state, the mayor of the town, trustees and church officers and the subscribers to the church fund. All members of the nation and a brief history of the church was added. The church was organized in 1888. Rev. Father Brady, Harman, Byrne, Bradley, Barker and O'Connell were called to act as priests of the parish in the order named. In 1897 the church was organized and incorporated under the state laws. Father O'Connell died on March 6, 1896, and was replaced on March 23, 1896, by Rev. John Biden. The beautiful stone for the new church was purchased, after much consideration, for \$2,000. Through the most earnest efforts of Rev. John Biden and his parishioners the sum was raised, and the work commenced on the church which, when completed, will be a beautiful and imposing structure. The children of the parish, dressed in white, with garlands of flowers in their hands and in their hands, sang a most beautiful offertory as they met the bishop at the altar.

The visiting clergy were Rev. J. J. Hanna, of Rochester, Rev. Storey of Brockport, Rev. E. Grant of Suspension Bridge, Rev. J. M. Grett of Buffalo, Rev. Dr. Quigley of Buffalo, Rev. Thomas Broughton of Batavia, Rev. Father Luddy of Holley.

The officers of the church and parish were: Rector, Rev. John B. Brien; Secretary, Patrick Maloney; Treasurer, Henry Kirby; John O'Connell, James Promising, Thomas Smith.

How the Chain Sinks.

The following is the statement of the sinking of the Eastern League at St. Joseph's Sunday evening:

	Wm. A. A.	Ad.
Rochester	25	25
Providence	25	25
Toronto	25	25
Syracuse	25	25
Buffalo	25	25
Wilkesbarre	25	25
Springfield	25	25
Schenectady	25	25
Syracuse plays July 4, 1896, 10:30 p. m.		

Shanghai Flies.

Of the success of Chinese silk, Shanghai flies was the first to be mentioned in the *Practical Flyer*, which was first published in 1894. It was then that the first of the Shanghai flies was introduced into the United States. The flies were introduced by a Frenchman, who was then in Shanghai, and who had been in the United States for some time. The flies were introduced by a Frenchman, who was then in Shanghai, and who had been in the United States for some time. The flies were introduced by a Frenchman, who was then in Shanghai, and who had been in the United States for some time.

The knife is a historic weapon. Henry VIII and Elizabeth I were killed with knives. Louis XV was killed with a knife in the hands of a Frenchman. The French throne was seized by a knife in 1830. Thus it was a knife that opened the way for the French revolution.

CATHOLIC SOCIETIES.

What is Going on in the Various Catholic Societies for Men Women.

NIGHTLY ANNUAL REUNION.

The C. M. S. A. Major's Day's Dinner—When Men and Women Meet.

The eighth annual reunion of the Catholic Men's Society, which was held at Silver Lake, Monday. The trip was made on the Buffalo, Rochester & Pittsburgh and fully 1,500 persons enjoyed the day's outing.

Following is a list of the winners of the games and sports:

One mile bicycle race—First, J. J. Major; second, John J. Major; third, John J. Major.

Race for boys under 15 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 14 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 10 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 10 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 8 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 8 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 6 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 6 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 4 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 4 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 2 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 2 years—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 1 year—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 1 year—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 6 months—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 6 months—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 3 months—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 3 months—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 1 month—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 1 month—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 1 week—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 1 week—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 1 day—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 1 day—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 1 hour—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 1 hour—First, John J. Major; second, John J. Major; third, John J. Major.

Race for boys under 1 minute—First, John J. Major; second, John J. Major; third, John J. Major.

Race for girls under 1 minute—First, John J. Major; second, John J. Major; third, John J. Major.