

UNCLE SAM—Say, Boys, why not take a peep through this telescope? Does not your religion deal with the heavens?  
 PRIEST—There is no money in the heavens! We're out for the stuff!

—UNCLE SAM.

**LEO'S JUBILEE ENCYCLICAL.**

**Enjoins Catholics to Submit Entirely to the Tutelage of the Church.**

ROME, June 20.—Below is given a forecast of Pope Leo XIII.'s jubilee letter, or political testament. It has been approved by a committee of the college of cardinals and will shortly be promulgated. It commences with recalling the recent demonstration upon the occasion of the jubilee of his Holiness as evidence of Catholic unity, and says that, imitating Christ, who, on the eve of his ascension, prayed that his disciples be united, he, the Pope, at the end of his life, desires to invite all men, without distinction of race or country, to enter the church.

Referring to the heathens his Holiness prays that God will increase the number of devoted missionaries who will continue to propagate the faith. The encyclical then deals with Christian countries and expresses grief at the schisms and animosities which have torn flourishing countries from the bosom of the church, and the hope is expressed that divine pity and omnipotence will bring them back to the fold. The Pope then addresses the eastern churches, recalling the fact that their ancestors recognized the Roman pontiff, admits that they are well disposed towards Catholics, and promises that their rites and patriarchal privileges will be maintained in the event of union with the Roman Catholic church.

His Holiness then appeals to the Protestants and points out that they have no fixed rule of faith nor authority, asserting that many of them even deny the divinity of Christ and the inspiration of the scriptures and end by falling into naturalism and materialism. He names enlightened Protestants who ended by returning to Catholicism, and exhorts others to return to the church in order that all may have the same faith, hope and charity, based on the same gospel.

The encyclical next refers to the movement in certain countries against the church, enjoining Catholics to shake off sloth in view of this hostility, and to submit entirely to the tutelage of the church, whose mission it is to teach and to legislate in regard to things falling under its jurisdiction, without being subservient to any and at the same time exciting the envy of none. The church can pursue the work of guiding men in the fulfillment of their duties, as it is animated by the spirit of accord toward the civil powers, and willingly concludes pacts with them.

The Pope makes a veiled reference to the friction between church and state in Italy by deploring the revival of acts of oppression which animated ancient royalties against the church.

His Holiness condemns the Free Masons, claiming that they are the enemies of religious unity, and especially denounces their so-called audacious

activity in Rome. Further, he calls upon Italy and France to shake off the despotism of Free Masonry in order that religious concord may exercise the evils of war, hold that Europe presents the appearance rather than the reality of peace, and that education in husbandry, the arts, and commerce is seriously menaced.

The encyclical concludes with recalling the former encyclical on the social question, declaring that liberty and the people can be made to harmonize with power and the rulers, whatever form of government exists, as the right to command and the duty of obedience proceed from God, to whom the rulers must account for their stewardship. The pope strongly appeals to the latter to foster religious unity, in order that the close of the present century may not resemble the stormy end of the last century.

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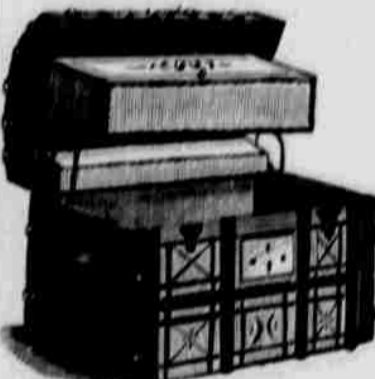
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