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THE PAPAL ENCYCLICAL.

The Roman pontiff has again addressed an encyclical to the Christian world, setting forth some reasons why he regards Christian organization should gather about the head of the Catholic church. It is not necessary to comment, but it is agreeable to the pulse at once, to a perusal of it and with and the arguments seem thereto are entitled to some consideration, especially at a time when a world from it can no longer to the end of all ecclesiastical authority.

The plea for unity of Christian churches is, we believe, everywhere felt to be to an expression of the utmost desire of all sincere to the name of the religion of Jesus of Nazareth. We believe that every protestant sect and all their worthiness and as a result of the endeavors of the leaders to lay a foundation of truth on which all can unite, and if the efforts at amalgamation have been abandoned at this time, that is due to the fact that most of the Protestants have arrived at the remarkable conclusion that the unity already exists, although it is an invisible one. The argument against this delusion, employed in the papal encyclical is unanswerable. The pontiff proves that the church is visible as being a living and organized society animated by the invisible vital principle of supernatural life. This is the only scriptural view of the Church. To deny it is to repudiate holy writ.

But when his business for the argument that the visible Church now has its embodiment in the organization of which he is the head, a remarkable weakness of logic is displayed. In the first place, he says, it cannot be doubted from the words of holy writ that the Church rests on St. Peter as a building upon its foundation, and in the second place he argues that this character of the foundation, with all it implies, has been handed down to the successors of Peter to the present day.

As to the first of these statements it is not no longer to say that according to holy writ the Church never did rest on Peter, nor on any human being, to his position whatever it may. The words in Matthew 16:18 to not admit of that interpretation. Peter had just told his Master: "Thou art Christ, the Son of the living God," to us replied that this great truth revelation from the world had been revealed to the Apostle by the Father, and then continued: "Thou art Peter, and upon this rock I will build my Church." That the words "this rock" do not refer to Peter, but to the truth revealed to and proclaimed by Peter is entirely clear from the original. Christ calls his Apostle "petros," which means a stone, but the foundation of the Church he calls "petra," which must refer to something else than "petros," the two words being entirely different in both meaning and gender. Any argument in favor of the Roman church built on this act is therefore idle, and with it falls he all-certain structure of which it is the corner.

But even if the latter could be established, this fact would be little detrimental than otherwise to the claims of Rome. It is well known to the New Testament writers that this a time when in the very "temple of God," which it at means anything at all other the destruction of he temple at Jerusalem, must mean he church succeeding the apostolic Church, there should appear the antichrist, whose antipathy and hitherto—he whom the Lord shall destroy at his coming. They speak of a condition in which the Church is hidden to be wilderness while the earth is filled with error, particularly idolatry in various shapes. It would therefore seem that an antichrist, historical and apparent connection with the primitive church as really against an organization of the kind. What can be the logical application from so many similitudes of a certain character appear on the pages of the New Testament?

That unity is desirable shall not be denied, but at any cost to conscience, as the Christ in the following text, in the sermon from that Jesus is not the Son of God. Unity must rest on the basis of Him and his commandments given through him to the apostles and the Saints. It must never come as a result of submission to that which is not the divine organization.

RELIGION IN SCHOOL.

The Deming, New Mexico, Headlight has the following comment upon a recent speech made to the government at Washington by Col. Louis M. Baker, United States consul at Juarez, Mexico:

Consul Baker has recently made a report to the state department concerning the Mormon settlers in Mexico south of Deming. He reports that there are now in Chihuahua, mostly in Juarez, about 4,000 Mormons, and with the exception of a few apostates, these people are all under the control of the Mormon priesthood and are thoroughly organized. Their leaders have been sent to Mexico, and while a portion of the people are Americans, their entire allegiance is given to the church.

FOR SILVER, AGAINST GOLD.

In some parts of the county there is a decided strategy now on foot to secure delegates and contestants to come out in favor of free coinage of silver and against gold monometallism, for the reason that public sentiment is in favor of them. But this is not all. From the east to California, where the Republican newspapers whose political exigencies have assigned the position and candidature of the St. Louis convention. The most notable case in point is that of ex-governor Foster, of Ohio, who, in the course of his speech evening last, came out against the platform and candidate named.

The action to which the Ohio ex-governor has determinedly protests in view of the case and the manipulations by which the nomination of McKinley was secured, and the manifestoes of the gold-bug leaders, which have been given to the public since the day the protection men—as people term those who are for protection, but against the McKinley bill—left the convention. Foster's speech of "stand by" was received with applause, which could not be repeated in cold print.

Thomas B. Reed, in a speech in support of "What Abraham Lincoln of the West, Hon. Henry M. Teller," as it is said to be a candidate, if Mr. Harrison if Reed is not chosen to lead the party down the abyss, as well as to the nomination, that it has practically, if not, unchallenged, lost one to the many organizations, and has ever been content to be a tributary to help fight others on the Masters of their political bones that it has been so faithful to the Republican party as was Rush to Nixon; that for forty years it has trodden the path above which glittered the star of Republicanism, "with far less of compulsion, far less of murmur, than came from the lips of the Israelites against their Creator during the forty years sojourn in the wilderness," and it declares that it is no less a Republican paper today, and looks back over its record to "find nothing that could bring a blush to the cheeks, nothing that could label it with disloyalty."

Then the Sun proclaims its pride in its past, at the same time abandoning its record by "follow the Republican party into its house of bondage, into its land of captivity, into its slavery to the kings of Wall street. It will not sacrifice its manhood and surrender its independence by bowing the knee to monopoly and accepting as an article of faith a declaration of principle antagonistic to every interest of the people, destructive of the welfare and corroding to the progress of the nation, and loathsome only to those who fatten and thrive upon the very life blood of the masses. It will not—it cannot—remain silent during the coming campaign, and not point out the base use to which the glorious Republican party has been put—an organization at whose birth Liberty herself smiled, transformed into a mere agent for the money jugglers and gold gamblers."

The Sun says "it has a lot much to write these lines; but they are true and they should be written." These are an expression of admiration for Governor McKinley, who it says has won the esteem of the people in a degree equally—"it says the agents of protection and the manipulators of organized robbery"—it declares its determination to oppose the Republican party nominee, and says:

We will support that candidate for President of the United States who stands upon a platform declared in the republican Republican principles of protection—protection to people, industry and every home; protection to the West and the South, as well as to the East and the North; protection to our men of America, to our women and children, with the good name of the republic and the good name of the people; that is our platform. That is our cause, it is the great cause of the day—the protection of the people against the encroachments and the manifestoes of organized robbery. Campaign on such a platform, and we will win. We will win by a majority that will be overwhelming. We will win by the votes of the people, and we will win by the votes of the people, and we will win by the votes of the people, and we