

Herald will be more careful both in his manner and in his matter.

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THEY WANT BREAD,

In the Sermon on the Mount occurs this passage:

What man is there of you, whom if his son ask bread will he give him a stone?

One would conclude that the parent who would respond to his child's appeal by giving that which would not appease hunger was a very unnatural father, and needed such discipline as would bring him to a realization of duty. Unfortunately for our country, the feeling of unrest that is permeating the ranks of the common people today is largely due to the fact that their appeal for bread is being responded to by the offer of a stone. This is especially true in political matters. The masses are calling for a change that will give them the necessities of life and that will more fairly equalize the conditions of existence. The political parties promise, but the promise is barren of results—as undigestible as the literal stone—and the people go on suffering, the rich getting richer, the poor poorer, and the ranks of the latter being steadily augmented from the laboring classes.

There is a German legend which runs like this: A beautiful princess who had been reared in luxury finally came to the throne; and upon one occasion was startled by a loud clamor outside of the palace. "What is the cause of that noise?" she asked. "Your people are demanding bread—they have no bread to eat," was the reply. "No bread? Why don't they eat cake?" said she, dismissing the subject in her ignorance of true conditions.

In this country we have the bankers, the merchants, the manufacturers, the capitalists. They bear the demand for bread; and they shut themselves up in their banks, their stores, their mills and their offices, and ask why do not the clamorers do this, or that, or the other thing to satisfy their hunger. Yet in fact the masses cannot do what is suggested. They have no bread, and they cannot eat cake, because there is none of that except with the rich and pampered.

What will be done? Just what people driven to desperation by hunger may be expected to do under such circumstances. The feeling of unrest in this country is a premonition of what will be done. Political parties will be broken unless their promises are more fruitful than any illustration of late years has shown them to be. Social and industrial conditions will be changed—the people will not be patient much longer in being given a stone when they need bread. The unrest spoken of means a revolution in methods in this nation. It may come peacefully, but if the rich and the powerful who have it in their choice to make the peaceful change refuse to do so, then in sheer desperation it will be brought in violent form. The time is near for the country to make its choice. The masses of the people want

the bread they need for life and comfort. Nothing less will satisfy them.

THE PAPAL ENCYCLICAL.

The Roman pontiff has again addressed an encyclical to the Christian world, setting forth some reasons why the various divisions of Christendom should gather under the head of the Catholic church. It is an interesting document, and as it appeals to the public at large, the principles it sets forth and the arguments based thereon are entitled to some consideration, especially at a time when a word from Rome no longer is the end of all controversy.

The plea for unity of Christian churches is, we believe, everywhere felt to be but an expression of the fervent desire of all concerned in the cause of the religion of Jesus of Nazareth. We believe that every Protestant sect and all their variations exist 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 holiness further argues that this 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 age.

As to the first of these statements it should no longer be necessary to say that according to holy writ the Church never did rest on Peter, nor on any human being, be his position whatever it may. The words in Matthew 16:18 do not admit of that interpretation. Peter had just told his Master: "Thou art Christ, the Son of the living God." Jesus replied that this great truth hidden 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 perfectly 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 text is therefore idle, and with it falls the elaborate structure of apostolic succession.

But even if the latter could be established, this fact would be rather

detrimental than otherwise to the claims of Rome. It is well known that the New Testament writers predicted a time when in the very "temple of God," which if it means anything at all after the destruction of the temple at Jerusalem, must mean the church succeeding the apostolic Church, there should appear one usurping divine authority and attributes—one whom the Lord shall destroy at His coming. They speak of a long time in which the Church is hidden in the wilderness while the earth is filled with error, particularly idolatry of various kinds. It would therefore seem that an unbroken, historical and apparent connection with the primitive church is really against an organization claiming the honor. What else is the logical conclusion from the many predictions of a terrible apostasy, that appear on the pages of the New Testament?

That unity is desirable shall not be denied, but unity must be established, as the Church in the beginning was, on the revealed truth that Jesus is the Son of God. Unity must rest on obedience to Him and His commands as given through the instruments He has chosen. It will never come as a result of submission to frail man, nor to doctrines of merely human origin.

ORIGIN OF THE INDIANS.

The Boston Herald of June 23, in a modest editorial note makes the announcement that at last the archaeological mystery involving the presence of the Indians on this continent has been solved. Science has now a reply to the question: How did the aborigines come here, ages before Columbus discovered the new world? It is Mr. Frank H. Cushing who, according to the Boston paper, has penetrated the great secret that like a sphinx, cold, immovable and silent, has stared science in the face these centuries.

The Herald says an account of the discovery will be published in due time. At present the details are not fully known. It appears, however, that Mr. Cushing has found the remains of an Indian culture, heretofore unknown, on the inner shore of Florida, on the slopes of its coral islands and the slime of their shell heaps. These Indians, we are told, living by the sea, and showing a Maya development of their life, appear to be the connecting link between the temple terrace builders of Yucatan and the mound builders of the Mississippi valley. Mr. Cushing has made this discovery, and the University Museum of Philadelphia has had the rare good fortune of making the announcement to the world. Mr. Cushing, it is further stated, has devoted many years to the study of American archaeology, but this discovery in Florida outstrips all his other researches in its interest and meaning, and there is every reason to believe that he has discovered the secret of their origin.

No one can take greater interest in genuine scientific discoveries of this kind than the Mormons. During the past half a century, they have endeavored to enlighten the world on the subject of the origin of the American Indians. Their views have been set forth in connection with a system of theology for which special revelation