

he sees things about as they are is proven by the tone and remarks of his encyclical letter. His description of the tendencies of the age is but too truthful, and he evinces sound wisdom in naming the causes designated by him, of the evils which exist and are growing.

His remark that the age is seeking material things is strikingly true; for spiritual things are at a discount almost universally. The deduction reached by His Holiness that "secularism, nihilism and communism are the outcomes" of a devotion on the part of the masses to carnal instead of spiritual things is another evidence of his acumen in describing the natural and inevitable effects of forces now operating among civilized nations.

Anyone, however, who studies the present condition of the world in respect to morality and religion, as the Pope is compelled, owing to his position, to do, and who makes an honest and intelligent statement of the results of such observation and investigation, must substantially agree with the views expressed by His Holiness; and consequently with views which, until recent years, were peculiar to the followers of Joseph Smith, the Seer.

It is noticeable that His Holiness makes special mention of the kind of education that is being given to the rising generation of our times, which, he says, has the effect to "obscure true notions of right" in them. None know the power of the teacher in forming the future character of the pupil in respect to faith and infidelity better than the Catholic clergy do, and no sect has a greater dislike to a secular education for their children than they entertain. In line with the views which are expressed by the Pope upon this subject, the *Freeman's Journal*, a Roman Catholic organ, recently said:

"The education of youth is the most important point in these days for the attention of Catholics. It is undoubtedly idle to waste time in attempting to have the present public school system made acceptable to Catholics. The Catholic faith of our children is more precious than money: their moral training is more important to us than the share that we contribute to the support of a system that we can not participate in. Let us have a school in every parish, and let it be a good school, well built and well taught. The time will come, if we build up a good parochial-school system, when the American people, who are always just according to their knowledge, will throw off the prejudice that now misleads so many of them in this matter. In the meantime,

we shall not have risked, for the sake of money, what ought to be more precious to us than any other treasure, the Catholic faith and Christian morality for our children."

The Pope points out existing evils, describes existing conditions, and names some of the causes of both, but he fails to point out a practical and adequate remedy.

### A METHODIST PROTEST.

A BREEZE of no small degree of stiffness has been raised by the recent action of the Methodist preachers in some of the large cities of the country against the holding of the forthcoming inaugural ball. The initiative in the matter was taken by the clergymen of the sect at Columbus, Ohio, and from that point the anti-inaugural ball fever has spread to other Methodist bodies with the rapidity of an epidemic.

At the Columbus meeting of preachers the following protest was adopted:

"We, the Methodist preachers of Columbus, in view of the elevation of a Christian man to the presidency, do feel that this is a fitting time for high official discountenance to the tendencies in certain quarters to imitate the follies, displays, pageantry and extravagance of European courts.

"We, therefore, respectfully protest against the proposed expenditure of nearly \$100,000 for the purpose of imitating these follies, corrupting the simplicity of Republican principles, encouraging the tendencies to extravagance, and perpetuating that relic of barbarism, the inauguration ball, on the occasion of his inauguration."

A report of the proceedings likewise says:

"The meeting also protested against the giving of the 'charity ball' next Thursday night for the benefit of the Old Ladies' Home, and urged all Christian people to remain away from it."

Subsequent proceedings of the same character at Indianapolis indicated that the agitators in this matter proposed to approach General Harrison and give him some good advice on the subject. Doubtless he will take it in good part, but will pay no further attention to it. We have no idea that he will insist that General Britton, who presides over the committee which has the inaugural in hand, shall, together with all his aids, step down and out, and the arrangements for the ceremonies be entrusted to a committee of Methodist deacons, with a full-blown preacher of that persuasion in the chair. There may be some ground for the boast once

made by a Methodist minister in this city, to the effect that, principally through the efforts of his church, Congress was compelled to pass the Edmunds law, but it is open to serious doubt whether that denomination will be successful in getting its ecclesiastical legs astride the neck of the chief Executive and running him according to religious orders.

Notwithstanding that the inaugural ball will be held in the face of the protest appearing above, sectarian denominations are a power in the affairs of State—a potential factor in political programmes. As we showed a short time since, this fact was recognized by the majority of the Utah Commission when they adopted in their report to the Secretary of the interior a set of resolutions passed by a Presbyterian conference against the Church of Jesus Christ of Latter-day Saints, and asking Congress to disfranchise the members of that body. This potency of religious bodies in State affairs received a still later recognition at the hands of the Liberal party of Utah. This organization, by means of a card issued by its chairman, called upon the preachers of sectarian churches to come to its aid by using an influence with their flocks and with Congress against the interests of their political opponents. Thus the Liberal party sought to fasten upon this Territory, and, to some extent, upon the nation at large, a union of church and state.

Returning to the action of the Methodist preachers regarding the inaugural ball, are they not guilty, like the Pharisees of old, of straining at a mosquito and swallowing a mammoth? The readers will observe that the inaugural ball is the mosquito, and the gigantic evils existing in state affairs and in social concerns, that sink that infinitesimal dance incident out of sight, constitute the mammoth. There are so many matters of great moment that might consistently engage the attention of preachers of the day who have the welfare of the race at heart, that they might well afford to pass over the inaugural proceedings, which have become a custom respected on account of antiquity if not because of intrinsic merit, as a matter of comparatively little moment. We do not wish it to be understood that we are in favor of the pomp and pageantry, extravagance, and worldly vanity which are the concomitants of the inaugural ball business; but there are so many