

for those which remain in territorial condition, are declared for by Mr. Bryan, as is also the reservation of public lands for settlement by citizen; and the improvement of the waterways of the country by a system of continuing appropriations is upheld.

The tariff question is not discussed, Mr. Bryan expressing the opinion that it is not necessary at this time. He says that the American people will not consent to the consideration of any other important question until the money problem is settled, on which he says delay is impossible.

There is no discussion in the letter of the free coinage of silver as the solution of the money problem. The remark is made that, having discussed portions of the party platform at the time of its adoption and again when he was formally notified, Mr. Bryan did not deem it necessary to again enter upon the coinage subject further than to declare that in the presence of that overshadowing issue differences upon minor questions must be laid aside, in order to secure united action to stay the progress toward a universal gold standard, and to establish in this nation the double standard of gold and silver coinage.

Again we recommend a careful perusal of this letter of acceptance; and now that the issues have been fairly joined in the letters from the two leading candidates for the Presidency, a critical comparison of the points at issue should be made by the voter, that when election day comes around each ballot cast may have behind it the force of a conviction that comes through the intelligent action of a discriminating, conscientious mind.

STRONG FOR COMMUNISM.

The trades union congress which has been holding its sessions in Edinburgh, Scotland, represents millions of members in Great Britain, so that its expressions may be taken to mean something because of the force behind them. At its Wednesday session the congress adopted a resolution which is a modification of what is known as the Kier Hardie demand of two years ago. This demand was for an absolute communism so far as it could be attained through governmental resources, and in its extreme requirement was wholly impracticable even in the mind of the trades union members themselves. The new resolution, however, comes into a more practical form, while scarcely less far-reaching in its effects. It demands the nationalization of the land, mines, minerals, royalty, rents and railways, stopping there instead of including all means of production, distribution and exchange; it also demands that all water, artificial light and tramway undertakings be municipalized.

The aim of the resolution as it now is can be comprehended readily by the British workman, and is probably in harmony with the views of nine-tenths of the trades union members on that subject; hence is liable to receive much more attention in the way of efforts at introduction than ever could be hoped for the other idea. It is that the towns and cities shall own and operate all water, artificial light and street rail-

way plants, and that private enterprise shall be kept out of these fields; the further and broader provision is that the general government shall own and control all the land, the mines, the minerals, all royalties and rents, and all railways in Great Britain, preventing individual ownership in any of these.

Under such a scheme the vast tenantry system in Great Britain would be swept away and a new one be instituted, with the government as the great landlord; the immense coal mine corporations would give way to national manipulation of these interests; and the great railroad systems would come in the possession of the crown for public operation. In a smaller governmental way, municipal corporations would control the larger enterprises within their boundaries. The effect would be to remove from a greater part of their present field of operations all the great aggregations of capital, yet would leave them some important lines in the way of manufacture and trade.

That such a great change can be wrought, even with the voice of millions behind it, does not seem probable in this decade at least, even with the rapidly-moving order of things which now prevail. But the attempt to secure it leaves no doubt of the trend of the masses of the people; and Britain is not alone in the movement. It points to a preparation of the public mind for the introduction of the communistic idea in government. It is crude, imperfect, and perhaps impracticable, so far as its institution by human agency is concerned. The Latter-day Saints can see, however, in the tendency thus shown the opening of the way for an order with which, as a religious principle, they are familiar, as being associated with the Millennial reign for which all Christian people are looking.

THE CATHOLICS IN AMERICA.

The *Kölnische Zeitung* devotes a long article to the conditions in the United States and endeavors to prove that the greatest menace to the Republic is the growing influence of the Roman hierarchy, a danger all the more threatening because of the feeling of security with which the American people regards their republican institutions. The article is condensed for the Literary Digest and contains many interesting points.

The author argues that it always has been the aim of the Roman hierarchy to extend its power at the expense of secular authority and that the United States is no exception to this rule. In proof of this is quoted the canon law issued in Baltimore in 1886: "An oath need not be kept if it is pointed against the interests of the Roman Catholic church. A promise of this kind is not to be considered as an oath." Bishop Gilmour of Cleveland is quoted as saying in March, 1873: "The nations must learn to subject themselves to the dictates of religion. We must learn to be Catholics first and citizens next."

Among other proofs adduced are also the following:

Plus IX, in his syllabus of December 8, 1864, declares: "It is a mistake to believe that, in a conflict between church

and state, the decision can be given according to civil law."

Leo XIII, in his pastoral letter of January 10, 1890, addresses the American Catholics as follows: "It is wrong to break the commandments of the church in order to obey the laws of the state. If there is a conflict between the rules of the state and those of the church, if the interests of the church are hurt or the authority of the pope doubted, it is a duty to oppose the laws of the state, and sinful to submit to them."

Pope Leo also denies that the church is separate from politics, and the General-Vicar Preston said in 1888: "American Catholics often think that the supremacy of the church is restricted to matters of faith. That is untrue and disloyal. You have no right to think as you please, you must think like Catholics. Whoever says: 'I will take my faith from St. Peter, but not my politics,' is not a true Catholic."

In a pastoral letter from Pope Leo dated November 7, 1885, the American Catholics are urged "to do everything in their power to change the Constitution of these states in accordance with the principles of the true church."

The Catholic church at present constitutes a vast power in this country. In 1885 there were 16 archbishops, 70 bishops, 9,686 priests and 2,122 theological students and 9,410,790 Catholic members. The church has 8,512 churches, 3,795 chapels, 1 university, 27 seminaries, 116 high schools, 637 academies and 3,610 parochial schools with 768,498 pupils.

At the head of this multitude stands the pope's ambassador, whose power is thus defined in the papal decree:

We command all whom this may concern to acknowledge you, our apostolic ambassador, as the supreme power. We command them to render you help, assistance, and obedience in all things, and to receive with due reverence your commands. Whatever sentence you pronounce, whatever punishment you may inflict upon those who oppose your authority, will be confirmed by us according to the power God has conferred upon us, and we will use our authority to obtain obedience and satisfaction, though it may cause a conflict with the constitutions, with apostolic precept, or any other rules.

The author closes with the prediction of a Paris professor of social economy that the time is near at hand when the Catholic church will be called to lead in the administration, at the instance of the people, and continue:

Those who doubt this need only glance at South America, where the United States of Colombia presents a case in point. Under the influence of his strictly Catholic wife President Uribe turned over all the schools, seminaries, all the charity organizations, hospitals, museums, and libraries of the country to the Catholic hierarchy. The liberals fought for their rights, but were beaten during the civil war which lasted four years.

The United States, too, will have to face the question whether Rome or liberalism should rule. Who will be the victor it is impossible to determine. Thus much, however, is certain: the struggle will cost tremendous sacrifices and it will endanger the existence of the United States.

Concerning the views here set forth opinions may differ. Some will doubtless regard them as the prejudiced forecasts of an alarmist. The author fails to point out a remedy against the supposed dis-