

A VERY READABLE PAGE

HOW ROME EDUCATES IN COUNT-RIES WHERE SHE RULES.

She Has Cursed Mexico, Ruined Ireland, Despoiled Spain, and Seeks to Control America.

Education, at all times a foremost and most welcome topic among us, is especially prominent at the close of the year. The school teachers of all grades have the wise custom of getting together at the holiday season, in many of the states, and using a part of their brief winter vacation for mutual conference. Many wise things are said and done, and some that are not wise, but the personal intercourse is always profitable to the earnest teacher who is on the lookout for improvement. The teachers themselves become pupils and learn of each other, more perchance by the indirect influence of conversation and familiar questioning and vigorous discussion than by the formal essay and learned lecture. Very often a local "statesman" or literary "business man" is invited in to address the assembly on some sounding topic, and he usually manages to exhibit his ignorance of the whole matter, though quite likely he may show a genuine interest in the work and a helpful sympathy with the workers. Our teachers as a body are robust and ambitious and self-reliant. Criticism, even if it is severe, will not hurt them, and contact with each other and with the world is a needed corrective and stimulus. Momentous interests are committed to them, but they are safe in such keeping, with the incentive and encouragement that comes to them from the homes and the churches and the intelligent society around them. We shall not attempt to follow the conferences referred to, but some prominent aspects of the general subject may here be mentioned with propriety. *

Illiteracy is usually understood to mean the inability to read and write. The intelligence of a country cannot wholly be measured by it, for some illiterates may show a good deal of practical wisdom and ability. Still it is a fair test, and no nation can be fitted for freedom and self-government while a majority of its people are unable to read. Italy (especially as it was when under the domination of the pope), Spain, Russia and Turkey as they are today, offer little encouragement to the lovers of civil and religious liberty; but Italy is becoming emancipated. Prof. L. R. Klemm, specialist of the national bureau of education, and one of the highest authorities in this country on educational statistics, a few months ago completed a most exhaustive comparative table, showing the per centage of illiteracy in the various countries. It is based upon the latest authentic statistics. The following is a brief synopsis.

COUNTRY.	RATIO OF ILLITERACY.
Prussia.....	0.6 per cent
Saxony.....	0.2 per cent
Württemberg.....	0.2 per cent
Bavaria.....	0.4 per cent
Denmark.....	0.4 per cent
Sweden.....	0.4 per cent
Norway.....	0.4 per cent
Finland (Prov. of Russia)	0.4 per cent
Switzerland.....	2.5 per cent of all above 10 years of age.
England and Wales.....	9 per cent of all above 10 years of age.
The Netherlands.....	10 per cent of the population above 10 years of age.
France.....	11 per cent of the population above 10 years of age.
Belgium.....	15 per cent of the population, while nearly 80 per cent of the day laborers.
Ireland.....	21 per cent of population.
Austria.....	30 per cent of population.
Hungary.....	43 per cent of population.
Italy.....	48 per cent of the population (according to census of 1881; 62 per cent of all above 6 years of age).
Spain.....	63 per cent of population.
Russia.....	80 per cent of population.
Romania.....	82 per cent of population.
Bulgaria.....	85 per cent of population.
Turkey.....	No data available, but estimate at about 90 per cent.

*83 per cent males and 97.0 per cent females, signed by mark in the marriage register.
 *In 1877, 52 per cent; in 1881, 48 per cent; in 1885, 32 per cent; in 1890, 30 per cent; in 1870, 19.4 per cent; in 1880, 14 per cent; in 1886, 11 per cent.

These figures are very instructive. One illiterate in every five hundred of the population in Protestant Saxony, and eighty illiterates in every one hundred of the population in Russia—these are revelations that shed their light or darkness on very many other things. These comparative statistics will repay a good deal of study and reflection.—*The Ensign.*

MEXICO'S TWO-FOLD CURSE.
 BY REV. J. MILTON GREENE, D. D.
 Romanism and infidelity, these are the great obstacles which impede the true elevation and progress of our sister republic. The latter is the natural result and fruit of the former. I am

aware that in saying this I am antagonizing not a few among us who cherish the belief that Romanism is a better form of religion for the Mexicans than evangelized christianity would be. The trouble with all such is that they do not know what Romanism, pure and simple, is. They have in mind the Roman church modified by its Protestant environment, such as we see it in our own land, obliged by an enlightened public sentiment and conscience to be externally and to do many things which are in contradiction to its traditional and essential principles and policy. I saw the other day, in Omaha, a specimen of the magney plant, perhaps three feet high by two feet in diameter. It was an exotic. If I had taken it as a fair sample of the product I should have greatly erred. It had been dwarfed and hindered in its development by its unnatural and unfavorable surroundings. I could not but contrast it with the magnificent plants I had seen in Mexico, where soil and climate favor their growth, and where they attain to the height of ten or twelve feet and a similar width. So it is, if I mistake not, with Romanism. What we see in our own favored land is really a modified form of the system. It is not the natural and symmetrical development of its declared principles. It is not the normal outgrowth of its peculiar genius and spirit. Take the

provisions of Rome's canon law is that "heretics are to be deprived of all civil and parental rights," and it is added, "We do not esteem those homicides to whom it may have happened, in their zeal for their mother church against the excommunicated, to kill some of them." Now, in the United States, converts from Romanism enjoy equal liberty and protection with others. Here there is liberty of speech and thought and conscience, and we do not think of the system as being at all distinct in this particular from any other church. She respects and tolerates even her apostates. But how changed is all this as soon as we cross the Rio Grande and pass into Mexico! There the system, unless directly checked by the civil authority, sanctions the principle that in Rome "there can be no toleration." It is forbidden to employ a Protestant artisan or to consider him as having any rights which others are bound to respect. He may be insulted, robbed and injured in person or family with impunity. If he has aught to sell, he must accept less than his neighbors; and if he desires to buy anything, he must pay more for it than they. He may literally be spit upon and stoned and buffeted, and can find no redress even in the courts, because in effect Rome wears the ermine. Nay more, Romanism shoots, stabs, butchers those whom she considers as

heretics, which is *diabolical*—an utter lack of faith not only, but an attitude of bitter animosity toward the Bible and all that is called christianity. The fathers and brothers of the country very generally coincide with the sentiment which I recently saw in a representative newspaper, that "the Bible has been the greatest obstacle to the civilization and progress of Mexico." They believe that Roman Catholicism is the legitimate successor to the church of the apostles; they consider our Bible an adulteration and ourselves as imposters, and believe that they have seen and know christianity in seeing and knowing the Roman church. And thus today French, German and American infidelity, including spiritualism, find nowhere a more hearty welcome or a more congenial field than in Mexico. And for this reason I consider missionary work in Mexico, as in all pagan countries, more difficult than it is in pagan lands. The gospel has not to encounter and overcome a base system of heathenism, but a shameful counterfeit of itself, a public sentiment bitterly prejudiced against it by a system worse than heathenism that has palmed itself upon the people as christianity.—*The Missionary Review.*

TRUE SPIRIT OF ROMANISM.
 Our Roman Catholic friends are given to insisting that there is nothing

so the church was finished, and the opening was to take place on a recent Sunday. Then the excitement broke out again, and the civil governor sent a written order late on the preceding Friday evening countermmanding the permit. He also, we are told by the dispatches, "sent a delegate and detectives, with police in uniform, on Sunday, to see that the order was executed. Fortunately, several Protestant clergymen went among the Protestants as they came up, and advised them to disperse quietly, which they did. The cross and inscription were removed from the church, as ordered by the authorities. How would Archbishop Riordan and his many serenely grazing flocks like to undergo an experience such as that at the hands of the Protestants of San Francisco? And would the Roman Catholic church enjoy such treatment in Protestant America as the Protestant church receives throughout Roman Catholic Spain? What that treatment is, the Madrid correspondent of the London *Daily News* describes:

"The Protestant churches are made to take down exterior signs of their faith, permission to open new churches is indefinitely postponed, and permission to open the Bible society's depots in the colonies is refused. Spanish Protestants are maltreated and threatened with expulsion, and writers in

served its decision, but intends, it is believed, to adhere to the general decision, in which case it would be charged with the mission of using pressure upon France to induce it to join the other nations.

Why should he ask for disarmament? What difference does it make to him? Is not his mission in this world supposed to be spiritual? What should he care whether the nations of this earth are armed or not? Has he any right to ask anything of any government?

1. Because he is having his followers arm themselves and he wants things all his own way. It is not that he thinks the spirit of love is abroad in this world to that extent that arms are no longer necessary to enforce peace, law and order. It is a Jesuitical trick of one of the most cunning and devilish old traitors the world ever knew.

2. It makes all the difference in the world to the Catholic church whether the nations of earth are armed or not. If all nations were disarmed as Leo plans, while they slept the sleep of honest, trusting people, they would be murdered in their beds at the toll of the bell, as the thousands were murdered in the massacre of St. Bartholomew, in France; they have murdered millions in the past and desire to repeat the bloody scenes of treachery again.

3. No, his mission is not a spiritual one. It is one of gain, glory and tyranny. To keep millions in ignorance and superstition, that he and his gang of priestly robbers may go on piling up spoils and influence, until they consider themselves in position to dictate to the civilized world. They are planning for the overthrow of every nation and people who hold an opinion at variance to the Catholic church, their motto is: "Rule or ruin."

4. With all nations disarmed and at the mercy of the Jesuits, the conquest of all parties, factions or people, would be comparatively easy. While he would be pleased to see all nations disarmed, he would know that every church basement of his faith, was piled full with the best rifles the world has produced. There is no flight of fancy about our statements; already it has been discovered and proven that the majority of their church basements are nothing more nor less than arsenals.

5. He has no right to ask anything of any power, save that of the Lord Jesus Christ. Temporal things should not concern him farther than a desire to see all live up to the golden rule. "Will ask for disarmament!" Well, now that strikes us as asking a great deal. It simply looks to us as if the "old bag of bones" has a large sized wheel in his head—a Jesuit wheel at that. Italy, Austria, Spain, Germany and all other nations may do as they please, but as for the United States, Uncle Sam will keep her loaded to the muzzle, and whenever Pope Leo, or anybody else fools with the American buzz saw, they will be blown into the middle of the deep blue sea by American loyalty and Yankee ingenuity. Leo, old boy, you nor none of your Jesuits will ever get our gun. There will be a great many people say: "Oh, you fellows are alarmists. That is all right; he has the general good of all at heart; he is weary of wars and desires to see peace and love reign supreme." History of the past will not bear them up in their statement. The old saying that history repeats itself is a true saying. Give the Roman Catholic church a chance and she will prove it to the letter.—*Exchange.*

THE CITY.
 Judge Macomber will deliver the memorial address at Trinity M. E. church Sunday evening. Those who have heard the judge speak praise his style highly.

Father Sherman, S. J., delivered his address on "True Americanism," in Exposition hall, last evening, to a good sized audience.

George E. Gibson has but recently returned from California, where he went to attend the funeral of his father, a former well known and respected citizen of Omaha. The many friends of the family will sympathize with them in their sad bereavement.

An Insult to Our Flag.
 In the refusal of a Catholic priest at Mankato, Minn., to allow the Grand Army of the Republic to attend the funeral of a deceased Catholic comrade in a body, bearing the United States flag, we have another instance of their bigotry and intolerance and their ill-concealed hatred of the stars and stripes, and everything American. Rome hates every government that does not recognize the pope as supreme ruler of all nations and the "king of kings." This is but one of many similar instances when the flag of our country and its brave defenders have been insulted by the Roman church. How long will they put up with it?



COMPARATIVE IGNORANCE.

authorized utterances of Romanism and compare them with the church as we see it, and they do not correspond at all. For example, Rome teaches that the many should be kept in ignorance and that only the few should be educated. But among us it is rare to find a Roman child who is not being taught either in the public or the parochial schools. And Father McGlynn gives us the explanation of this when he says that "if there were no public schools there would be no parochial schools." In Mexico, where the Roman church has had unlimited sway for more than three centuries over a people naturally gifted and susceptible of high civilization, she has educated only a few of her children, so that even to this day not more than one in ten of her men and not one in twenty of her women can read, while she has suffered slavery for debt to exist under protection of law over a large part of the country. The canon law of the Roman church distinctly declares that the pontiff, "as God is far above the reach of all human law and judgment, and that all law contrary to the canons and decrees of the Roman prelates are of no force." In our own land, Roman citizens, as a rule, are obedient and loyal so far as outwardly appears, and honor the claims of the civil law; but in Mexico the people, following the precepts and example of the priesthood, fought for thirty years the present republic, and today are found in uncompromising rebellion against the laws of the land relative to public instruction, monastic orders, public religious processions, and the wearing on the streets of priestly vestments. Wherever these and such like laws are respected it is under protest and only through fear. Away from the great centers there is a systematic and consistent violation of them. One of the

heretics, and so far from considering this as crime, she defends the assassins. Witness the massacres of Acapulco, Ahuacatlan, and Almoleya, and the martyr roll of sixty which stains the pages of missionary history of Mexico during the last twenty-five years. Many among us will be found to deny the existence in the Roman church of an authorized tariff wherein every sin, however loathsome, has its price; but we who have seen and read said tariff, consider it only as a principle whose practical outworking is seen in the every-day life of priests and people as we have known them in Mexico. In no other way can we explain the existence of perjury, drunkenness, gambling and fornication almost universal among the priesthood, and of practical polygamy, lying, stealing, and adultery among the people; yea, and even of murder. Let us not deceive ourselves. Look at the encyclical of Leo XIII., under date of September 25th, 1891, and read these words: "Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the United States constitution, with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic pontiff." This is in full accord with the canon law of Rome, but not with Rome as unthinking people see and judge her. That law says that "the constitution of princes are not superior but subordinate to ecclesiastical constitutions." How, then, can a consistent Roman Catholic be an American patriot, an obedient and loyal citizen? He cannot; and he will, if intelligent, defend himself by citing one of the canon laws, which says that "no oath is to be kept toward heretics, princes, lords, or others." Now, Romanism as it is, and as thus described, has in Mexico given birth to a twin

in the doctrines or spirit of their church which unites members of it for American citizenship. Many of the laity are doubtless sincere in this belief; the priesthood knows better, as, indeed, does everybody else who has any acquaintance with history or knowledge of contemporary conditions elsewhere than in this essential Protestant country. To understand the true spirit of the Roman Catholic church, it must be observed where it is in control. There it is seen of how much worth are those maxims of toleration in which American prelates and priests deal so freely when they are manoeuvring to get their hands into the public school fund, or protesting against popular anti-Catholic sentiment. Spain, with the exception of dear old Ireland, is still the most Roman Catholic of countries. The church retains there the mediæval hold on men's minds, of which progress has deprived it in France and Italy. And as the church flourishes in untempered power and majesty in Spain, it is proper to judge Roman Catholicism by the fruits it yields in that holy land. It may be remembered that a few months ago the cable brought news of the excitement occasioned by the proposal of the Protestants of Madrid to erect a church there. Bishops, nobles, fine ladies, all the aristocracy, petitioned the king not to allow this flaunting of heresy in Spain's capital. Should the sacrifice be permitted it was expected the common people would rise in their might and—for the glory of God and the one true faith—smash things. Through the civil governor the prohibition was uttered. Afterward, it seems, when the excitement had subsided, the prohibition was withdrawn, for there are some modern people in Spain who object to an unrelieved Roman Catholic despotism.

Spain who dare criticize the Catholic church dogmas are sent to penal servitude. This is simply because liberal as much as conservative cabinets dare not brave the powerful clerical influences that rule supreme at court and in society, and that intimidate even the press and politicians in the monarchial and republican camp.

The condition of things in Spain, however disagreeable it may be for Protestants there, is not to be altogether regretted, since it serves to keep the world in mind of the pregnant truth that at heart the Roman Catholic is always and everywhere the same. External circumstances, as in the United States and England, force it to put on a modern garb and use the speech of the nineteenth century; but in desire, in thought, it is still the old persecutor and bully, the enslaver of men's mind, the church of the rack and the stake.—*Argonaut.*

HIS DISPLAY OF NERVE.
 PARIS, May 8.—From authentic information it would appear that the pope is preparing an encyclical to the European governments setting forth the inevitable crisis to which the crushing military changes condemn them. He will call attention of the nations to the necessity of introducing the idea of pacification into their general policy, as well as the appeasement of the anger of the working classes consequent upon their misery. His holiness will ask for a resolution of the question of disarmament, probably by an encyclical, which may be the result of an agreement come to in his interview with the emperor of Germany. The governments of Italy, Austria, Spain, Belgium and Russia are said to be already informed of the agreement referred to above and are willing to accept it. Russia has re-