

is the report of the native literature of India. From this report it is evident that European morals and customs are undergoing an ordeal of criticism at the present time which will sound rather strange to many western ears. When a few years ago an Oriental, writing in an American magazine, compared heathenism and so-called Christianity to the evident disadvantage of the latter, some people were astonished. But what will be now said when the magazines, periodicals and works of fiction of a vast nation comprising more than a hundred millions of people are filled with lamentations over the demoralizing tendencies of European literature. Let it be remembered that these magazines are not edited—these books are not written—by men whose education has been exclusively heathen, but, on the other hand, these works have been published by persons who have been born in India of European parents and have had the very best opportunities of observing and comparing the relative merits of Oriental and Western modes of thought and action. It should also be remembered that India is by no means a land inhabited by savages, but, on the other hand, boasts of literature equal to most European countries. As the world-widely celebrated Professor Max Muller lately remarked, "I have known many Indians both men and women, and I do not exaggerate when I tell you that some of them need fear no comparison with the best men and women whom it has been my good fortune to know in England, France or Germany. Whether for unselfishness or devotion to high ideals, truthfulness, purity, and real, living religion, I know no greater hero than Keshub-Chunder-Sen, no heroine greater than Ratanlal, and I am proud to have been allowed to count both among my best friends." This is the class to which the Educational Report of India refers, and which declares that European literature, European religions and European modes of thought are demoralizing to the native population. Strange as it may appear, the Educational Report of India for the year 1889 plainly proves that so-called Christianity must stand on the defensive, and so-called heathenism is aggressive.

Another sensation is that Mrs. Mona Caird, who two years ago wrote the article "Is Marriage a Failure?" as published in the *Daily Telegraph*, has lately published another article in the *Fortnightly Review*, showing "the wickedness of marriage."

"An interval now of furious licence, if it must be," writes this lady, "on the way to freedom, would be a kinder potion for this sick world than another century of womanly duty and virtue as these have been provided hitherto."

Such is the trash published in so-called respectable journals of Great Britain. No wonder that India protests against their demoralizing influence.

J. H. WARD.

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## OPPOSING ROMANISM.

Boston, March 24.—The committee of 100, which is a Protestant organization, with headquarters at Boston, for the protection of the public schools against the attacks of the Catholic clergy, will issue next week a review of the last encyclical letter of the Pope, comparing it with other Catholic utterances upon the same subject—the relation of church and state. It makes many quotations from this letter, and establishes the point that the Church of Rome demands the allegiance of its members above all civil authority. From that point it goes on to urge the requirement of a new test for citizenship, one which will debar every person who owes allegiance to any authority before that of the government of the country. Some of the points of the forthcoming pamphlet are as follows:

The last encyclical of Leo XIII. was issued in Rome Jan. 10 last, and treats of the civil duties of Catholics. One of the declarations of the Pope is this: "But if the laws of the state are in open contradiction with the divine law, if they command anything prejudicial to the church, or are hostile to the duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then indeed it is a duty to resist them, and a crime to obey them—a crime fraught with injury to the state itself." As a commentary on this is quoted the sermon of Vicar-General Byrne of the Boston diocese preached here March 16, 1890, explaining this encyclical and asserting that the Catholics are loyal to our government: "No doubt there are times when the state demands of us a line of conduct manifestly contrary to the dictates of our religion. This only happens when the civil rulers for the time being overstep their true sphere or seek to make the sacred power of the church subservient to their own ends. The good citizen will refuse to obey the immoral command of the state and peacefully accept the penalty." The pamphlet then says: "Popes have declared the laws of nations null and void and absolved Romanists from allegiance to such governments. Our readers can not have forgotten how the pontiff took upon himself in 1863 to declare null and void the laws of New Granada, in 1856 the laws of Mexico, in 1855 the laws of Sardinia, in the same year the laws of Spain and the laws of Piedmont. In 1862 the laws of Austria; and in every case the laws which he proclaimed null are essential parts of the American constitution and of our common law. Shortly after the present pontiff recovered from his illness in 1886, after establishing all the privileges and immunities of the Jesuites, he issued a papal decree in which occurred this sentence: 'The judicial functionaries must refuse obedience to the state and to the laws of the country which are in contradiction with Roman Catholic precepts.' What is this but preaching downright rebellion, not only in Italy, where it means civil war, but in every

country where Roman Catholics hold any judicial function?"

There is quoted the declaration by Vicar-General Preston in New York a letter over a year ago, while on the witness-stand in court, when asked if the Roman Catholics must obey their bishops, right or wrong: "They must obey right or wrong." The same man, in a sermon in New York Jan. 1, 1888, said: "Every word which Leo speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the church and that the church has only jurisdiction in matters of faith. You say, 'I will receive my faith from the pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. You must not think as you choose, you must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic."

The encyclical is further quoted to this effect: "In politics, which is inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to serve, as far as possible, the interests of Catholicism. As soon as they are seen to be in danger all differences should cease between Catholics. Since the fate of States depends principally on the disposition of those who are at the head of the government, the church cannot grant its patronage or favor to men whom it knows to be hostile to it, who openly refuse to respect its right, who seek to break the alliance established by the nature of things between religious interests and the interests of civil order."

Commenting on this and on similar quotations from the encyclical, the pamphlet says: "It is the duty of every good Romanist, in whatever land he may dwell, to obey the voice of the Pope as pretended viceroy of God in preference to the commands of earthly rulers. The oath embodied in the profession of faith does not differ greatly in the material point of allegiance from that taken in the Mormon endowment house, which the courts have recently decided renders those who take it incapable of naturalization. Here it is as decided by the Romish council at Baltimore in 1855.

"I acknowledge the Holy Catholic and Apostolic Roman Church as the mother and mistress of all churches; and I pledge and swear true obedience to the Roman pontiff, vicar of Jesus Christ and successor of the blessed Peter, prince of the Apostles!"

"There is nothing reserved; no exception is made of allegiance to the government under which the person who has taken this oath may live, and in the wide field of conflicting sovereignty the duty to obey the Pope is imperative and absolute over the duty to obey the laws. This doctrine of supreme jurisdiction over all earthly powers and laws is a doctrine the papal church in America has always taught, as it holds 'the state to be an inferior