

The Real Issue

From the Genius of Freemasonry:
America today is not only facing the most momentous issue in her history, but the issue is one that cannot possibly be long evaded. It is imminent. This issue strikes at the very roots of the republic and assails the principles upon which this government was founded.

If an army of truncheons manned by a foreign government threatened our seaboard a cry of alarm would be heard far and near and vigilance and resentment would be found on every hand. If a regiment of soldiers had crossed our northern boundary our government and people would not be long in ascertaining its intent and destination, and unless these were speedily and clearly defined such an army would meet with quick and stern resistance.

These visible intruders would be "tin soldiers" in a child's play as compared with the foe of all our cherished institutions. That foe is not only already in our very midst and secretly and surely seeking the nation's life, but is so disguised as to deceive the great majority of our people and excite scarcely a protest.

Indeed, whenever protest is made, or one attempts clearly to define the danger, he is apt to be met with incredulity, or be laughed at as an alarmist. So cunningly has the encroachment of the enemy been concealed and its policy disguised, that the paramount danger consists in the cleverly fostered impression that there is no danger at all.

It will be shown herein that nothing else on earth could possibly so strengthen the hands of the enemy or further its designs as this very idea and impression that there is no danger. This is the keynote of the whole policy of aggression and of the determination to put free America into its clutches before it could be aware of what is being done.

In order to make the situation clear it should be distinctly understood and never for a moment forgotten, that the Roman Catholic church so far as it represents a religion in America, with its mass, its nunneries, and its ceremonies (much of which is conducted in a dead language), is not directly concerned in the foreign invasion herein referred to. Many of its priests and the majority of its laity are not only wholly ignorant of the real issue, but many of them would both deny and repudiate it altogether were they intelligently informed of what is designed and now being consummated.

Notwithstanding all this, the whole Catholic following is exploited and made use of to further the design. Papal "infallibility" and the dogma of blind, unquestioning obedience not only secure this co-operation, but cover the secret designs. The rank and file are never taken into confidence. The leaders in the crusade realize all this, planned for it, and count on it securely.

But there is another and a very different feature of Roman Catholicism. That is the hierarchy at Rome. This clerical organization is political to the last degree, with all that the term implies, and "religious" in no sense whatever. In the "union of church and state," it stands for the state. This has long been claimed. The claim has been fought out and is now lost in France, Italy and other places on the continent.

Against this union of church and state the very origin and foundation of this government stands as a protest. Such union having been undermined in the Old World and found everywhere there to be on the wane in spite of monarchical government, the pope, "playing the baby act" as a "prisoner in the Vatican," to excite sympathy for his waning cause, now turns to free America and takes advantage of every opportunity which freedom here offers secretly, cunningly, and surreptitiously to further his claims here.

The pope, therefore, is not merely the head of the church and "God's viceroy" in all religious matters. But as a foreign despot filled with political ambition, with the college of cardinals as his ministers of state and the order of Jesuits as his secret spies and unscrupulous emissaries, he dictates the campaign of political conquest of America from his politico-religious throne at Rome. He has declared in so many words his intention to make America Catholic. He has declared that he will make the Catholic religion the religion of the state to the exclusion of all other religions and that the state shall have no voice, as such, in dictating what the policy of the pope, as the one supreme ruler of church and state united, shall be.

To safeguard this double-headed abomination, if any one protests against any political feature of the combination, he is at once charged with "attacking religion!" Religion is made a shield as it is a disguise under which any and every form of political

A CATHOLIC PROTEST

A Hopeful Sign in Priest-Ridden Boston—A Voice Calling Out of the Darkness.

The Catholic church no longer dominates Europe, having been driven out of France and Portugal, and losing ground in Italy, Spain and Austria, now seeks the conquest of America. It will sanction divorce or anything else for a financial consideration. It cost the Stors two hundred thousand dollars to join the Catholic church, after Mrs. Stors' first husband divorced her and she married Bellamy.

It cost me nothing. "I was born that way," and I choose to be a patriot in spite of the objections of the church.

O'Connell has been made a cardinal, one of the preliminary steps in the attempted conquest of America.

The church does not favor our free public schools, as it enables the children of the poor to obtain a sufficient education that helps them to think for themselves. The private Roman Catholic parochial schools are a source of revenue.

There is great objection on the part of the priests to abolishing the ten cent fee at the door as they fear it will cut down their finances for which they are not obliged to give any accounting.

Under the new rules the church property must be held in the name of the congregation, through a board of trustees, the majority of the board to be composed of the members of the clergy.

Catholic societies are not allowed to elect their own chaplains, they are appointed by the bishop.

Catholic clubs must submit to having the priest appoint their officers. I predict in twenty-five years or less that most Catholics of Catholic societies, the Knights of Columbus, will be as bitterly opposed to Catholicism as the Knights of Malta, in American towns. The Knights of Malta was at one time a strong Catholic organization, a "defender of the faith."

The press called the electors of Archbishop O'Connell a blow at modernism. I call it a forerunner of the downfall of the church as a political organization, which is the best thing that could happen to it. When that happens more time could be devoted to performing real church functions, preaching the gospel of Christ, and trying to make man better and unselfish, teaching him that all men are equal in God's sight.

PAT MURPHY.

Protestants dare not protest because they lack either the intelligence to perceive or the courage to declare how false is the interpretation placed by clericalism on the nature and life of the man of sorrows who was everything that clericalism is not.

ROBBING THE POOR

A competent observer has said: "Go where you will, to prison, penitentiary, insane asylum, orphanage, hospital, you find a very large disproportion of the money which the country is spending for the indigent and criminal classes is spent for people first who have been made poor by the Roman Catholic church in other countries or in this country, and second for people who are now kept poor in its communion."

"Politico-ecclasiastical Romanism vaults itself upon the care of the poor. Admit the claim, and then consider the fact that the poor it cares for are chiefly the children of its own faith, and that in our land they mostly come in their wretchedness and poverty from lands where Romanism has been in control and has shaped the conditions under which the people live."

Romanism in its political and economic aspects is one of the greatest frauds and dangers to American life and liberty. Uncover it at any point and its rottenness smells to heaven. It seems to be destitute of all honor or decency. Its faith built upon superstition, fear and ignorance. Its cult a blasphemous orgy and its charities a cunning scheme of selfishness. Yet for all this many good people are deceived, its women and nuns, beasts of burden, patient and often holy. Deceiving and self-deceived, worshipping and blaspheming, prayers and solemn mockery mingle together with a strange weakness and strength that must find an end when the "Man of Sin" is fully revealed, and the brightness of God's judgment shall consume him with fire. Then will come the tragedy to which he is hastening, and the nations and individuals will be freed from his lustful power.

GOD SAVE THE MARK!

The Democracy of Romanism (?) What a farce! Who can believe what the bishops and Cardinal Gibbons are uttering about their love for republican institutions, liberty and freedom?

Just suppose the senate of the United States was appointed by the president from representatives his honor had chosen and placed in the house of representatives, and then the office of president be filled by an election held by these appointed senators. There would not be even a shadow of democracy in that centralized and imperial power.

Imperial succession by birth would be far better than the deliberate choice of a dynasty succeeding itself by arbitrary and careful selection of friends.

Do you see into the farce? The pope appoints the bishops, the pope selects out of these the cardinals, the cardinals elect the pope, and the doctrine of the pope is built upon a historical falsehood, and misinterpretation.

MUST DISCRIMINATE

Correspondent Calls Our Attention to an Oversight.

Editor Menace:

I have read with interest copies of The Menace sent me. Although the necessity of defending American liberty against its greatest foe, the Roman hierarchy, is imperative, and your purpose of exposing and opposing its encroachments is commendable, I regret that you do not discriminate between Roman Catholic parochial schools and other parochial schools as for instance the Lutherans.

The purpose of the former is to alienate the rising generation and subject it to foreign control, not only in spiritual but also in necessity of regular, systematic religious instructions, as the only true basis of moral training.

As to temporal and political matters the Lutheran church is guided by Christ's admonition, "Render unto Caesar what is Caesar's." It advocates absolute non-interference with and obedience to the established government and its laws. It glories in the greatest blessing of our country, religious liberty, and is dedicated to its support. It recognizes the public schools as a public necessity and blessing, willingly helps to support them and availing itself of its facilities wherever it has no schools of its own, or where its schools do not furnish a complete educational course, regretting however that the one thing needful cannot be taught within them.

The undersigned, son of a Protestant clergyman, graduate of the public schools and for a quarter of a century teacher of Lutheran parochial schools, father of a graduate of these schools now attending the public high school, is interested in having the issue clearly drawn and would regret to see the cause suffer from superficial knowledge and indiscriminate hostility.

W. E. REIM, Hartsford, Wis.

[The Menace has taken it for granted that when parochial schools were mentioned it would be understood that we meant Roman Catholic parochial schools. We give space to our Lutheran friend because we want to be right in word and in deed in our sincere opposition to the Roman Catholic political machine, the deadliest menace to American liberties and civilization.—Ed.]

Let any intelligent individual ask himself the question—suppose the Roman ecclesiastical authority were to drop the name of religion and with its claim of absolute authority in church and state (on earth and in heaven) and its dogma of blind, unquestioning obedience, and the penalties for disobedience, subject to such fees or bribes as can be collected or enforced—would any one consider the term "political," as applied to this hierarchy, in any sense a misnomer? Can any one imagine or devise more powerful engines of political despotism than these? And because this political potentate has stolen the mantle of Jesus and adopted the name of religion, is this diabolism either justified or sanctified?

The devil doesn't care whether a man uses holy water or whiskey if he is a friend of the saloon.

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JOICE LEWES, MARTYR

By REV. C. E. COLER, P. D.

The little village church in Manchester, near Atherstone, in Warwickshire, England, has immortalized itself by the erection in the year 1833 of a tablet to the memory of one of the most saintly women ever connected with that district. The inscription runs as follows:

TO THE SACRED MEMORY OF MRS. LEWES, MARTYR.

A lady who having witnessed in the presence of her persecutors a good confession, sealed the truth with her blood, and was burnt at Lichfield, A. D. 1557. First led by the cruel persecutions of the church of Rome to doubt whether it could be the church of Christ, she was afterwards indebted to the pious family of the Glovers for that more perfect knowledge of the truth which became dearer to her than life itself. Her love to Christ enabled her to bear with patience a very long and severe imprisonment, yea she was not only willing to be bound but also to die for the name of the Lord Jesus, meekly desiring that all the circumstances of her death might be so ordered that her friends might be comforted, her savior glorified and His enemies confounded. When chained to the stake she manifested a cheerful serenity and a countenance so unchanged as to astonish all who beheld her, and when the flames burst around her, standing unmoved, she only lifted her hands towards heaven, whither her triumphant spirit speedily ascended, entering into the presence and joy of her Lord.

BE THOU FAITHFUL UNTO DEATH AND I WILL GIVE THEE A CROWN OF LIFE.

The Catholic church has a perfect genius for picking out the noblest and best of men and women who, if they will not conform to the church's pagan practices, are removed from this world's life as though they were the very scum and offscouring of things. But Rome is accumulating wrath against the day of wrath and some day, and perhaps very soon, the blow will fall and the Harlot of the nations will herself be cast out.

Joice Lewes was a lady of good family and related to several of the nobility. Her first husband was Sir George Appleby, who was killed in battle near Edinburgh in the year 1547. Some time afterwards the widow married Thomas Lewes, a well-to-do gentleman of Mancetter. Joice was a Catholic but when she heard of the Rev. Laurance Saunders' death by burning at the stake, which took place within 12 miles of her home, her interest was aroused, and grave doubts concerning her faith began to fill her heart. She sought the counsel of Robert Glover who is described as "a man of blessed memory and a singular example for his unfeigned godliness and

manifold troubles which he suffered for the gospel." Mr. Glover instructed Joice to devote much time to the reading of the Scriptures. Her conversion from Rome soon followed and she plainly showed her dislike for the mass and for the various papal practices. Her husband became furious and compelled her to attend the parish church, the very church where the tablet is erected to her memory. As the priest came down the aisle speaking the people with the so-called holy water, Joice turned her back upon him. That was too much for the priest and he speedily denounced her to the bishop. A man was sent to Mancetter to summon Joice before the bishop's court. Her husband was very indignant at this action and, although a staunch Romanist himself, with great anger ordered the man to return with the summons or he would make him eat it! The man was afraid to return without his prisoner and so he defied the irate husband. Thomas Lewes could ill brook such defiance and holding a dagger to the man's heart compelled the poor fellow to eat the docu-

ment! But evil influences were at work and after a time Lewes crushed all natural affection and delivered his wife to the bishop. "And so" says one, "like a murderer of his own wife he carried her to the bloody bishop, where she was examined and found more stout than she was before death was threatened. And to begin withal, she was sent to such a stinking prison that a certain maid who was appointed to keep her company did swoon in the same prison." Joice was frequently examined in prison but would not yield one point of all that she believed.

Bishop—Why do you not come to church and receive her sacraments and sacramentals?

Joice—Because I find not those things in God's word which you urge and magnify, as things most needful for men's salvation. If those things were in the same word of God commanded I would with all my heart receive, esteem and believe them.

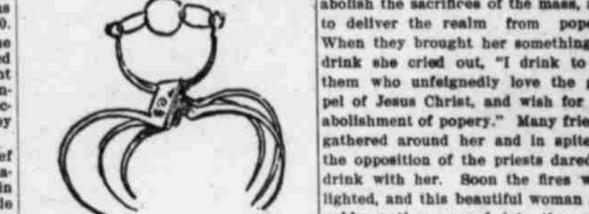
Bishop—If thou wilt believe no more than is in the Scriptures concerning matters of religion thou art in a damnable case!

Joice was condemned to death by fire. She was handed over to the Sheriff but he was a humane man and had no liking for these cases of burning. So he kept her in prison until his year of office had expired. When men tell us that Rome has no political aspirations and that she simply desires recognition as a Christian body with the same privileges accorded other Christian communions, why is it that again and again we read of her affiliation with the civil power in the carrying out of her cruel work? When she had the power to do so she invariably compelled the civil power to execute her orders and today shelters herself under the tradition that the martyrs suffered at the hands of the civil powers!

The civil powers, forsooth!

Joice strengthened her heart with prayer and meditation, knowing that her doom was sealed and that soon she must witness for her faith in the fiery furnace. On the eve of her martyrdom two priests visited her in prison to hear her confession, but she sent them word that she had already made her confession to the Lord Jesus Christ, and was sure that she had received His forgiveness and absolution. On the morning when the sheriff came for her she said, "Master sheriff your message is welcome to me, and I thank God that He will make me worthy to die in this quarrel."

It was a long walk from the prison to Lichfield, where the stake had been fixed, and the crowd that gathered was very large, but her faith failed not. "When she was tied to the stake with a chain, she showed such a cheerfulness that it passed man's reason, being so patient, that the most part of them that had honest hearts did lament, and even with tears bewail the tyranny of the papists." She prayed three times earnestly asking God to abolish the sacrifices of the mass, and to deliver the realm from popery. When they brought her something to drink she cried out, "I drink to all them who unfeignedly love the gospel of Jesus Christ, and wish for the abolishment of popery." Many friends gathered around her and in spite of the opposition of the priests dared to drink with her. Soon the fires were lighted, and this beautiful woman and noble mother passed into the great beyond.



A CONVENT HORROR

At a convent in the north of Italy a fearful catastrophe occurred some years ago. A father determined to compel his daughter to take the veil, to which she was strongly disinclined; but as she was treated with great brutality at home, she at length consented; yet no longer had she pronounced her vows than she requested a private interview with him at the grate of the convent; and being left alone with him, killed herself before his eyes, and cursed him with her last breath. This, however, is but one of the many narratives of horror which are well authenticated in connection with a seclusion so unnatural and injurious.

All idea of escape is carefully excluded. In Italy the bondage of a convent is rarely broken through. And why? A woman who persisted in returning to the world would be visited with the severest reprobations; her family considering themselves dishonored, would refuse to receive her, her friends and acquaintances would scarcely associate with her, the finger of scorn would point to her; she must take the vows or die. Nor should the fact be overlooked that, according to her superstitious teachers, she would, by so doing, endanger her salvation, or render it impossible. Fear supplies a powerful motive to even a hatred incarceration, and often the only one.