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This publication does not condemn the Catholic religion, nor does it condemn the laicest, well-meaning Roman Catholic communicant; but it takes issue with the Roman Catholic organization in its political intrigues, its interference with established American institutions and government.
 REV. THEO. C. WALKER, Editor
 MARVIN BROWN, Associate Editor

THE POPE BACKS DOWN

"Ne Temere" Is to Be Withdrawn In Canada--"His Holiness" Issue Such Edict Shortly.

The Roman Catholic hierarchy and its political machine has been whipped to a standstill in Canada.

The fight against papal encroachments has been waging in the dominion for some time, and the first indication of Rome's defeat was shown in the election results last fall.

Last week's Menace carried a story of the fight being made on Rev. C. O. Johnston, Methodist minister of Toronto, by the Jesuits.

The fun started when Rev. Johnston read the Jesuitical oath, carried by The Menace, to his Queen Street Methodist congregation several weeks ago.

The Jesuits in Montreal waxed furious, employed a lawyer and prepared, ostensibly to bring suit for libel and slander against Johnston, as well as against newspapers which had printed the oath, unless all retracted and issued an apology to the order.

Contrary to their expectation, Rev. Johnston, as well as the newspapers, refused to retract, but openly defied the disciples of Loyola to proceed with their prosecution.

What did the Jesuits do?

They blustered, and bullied and threatened, AND BACKED DOWN

Just as they have always done in such cases.

That this is true is evidenced from the following interview with Mr. O'Sullivan, published in a Toronto paper last week. See 'em hedge and run for cover in the following interview:

"The situation has somewhat changed," remarked Mr. O'Sullivan, of Day, Ferguson & O'Sullivan, when asked whether there was anything new as to the threatened suit for libel on behalf of the Jesuits against Rev. C. O. Johnston.

"He now says that he 'believes' what he produced to be the oath. What he said was that he would read the oath. We can't control what he believes. He may believe a thing in spite of overwhelming evidence to the contrary. I am not sure that a man can be sued on his belief."

Mr. O'Sullivan's attention was called to the report that members of St. Michael's congregation, not Jesuits, would bring an action.

"How could third parties sue?" he was asked.

"I don't know that they can," he remarked. "They might lay an information for a criminal prosecution."

The fact is the Jesuits will not go into court. They can't do it with the record they have behind them, and the fact that they have been driven from practically every nation in the world at different times in their history is evidence enough that they have no ground to stand on.

That Rev. Johnston knows their history and is not afraid of his position is shown in his manly attitude and in the following bold interview given the Canadian press:

"If a minister of the gospel of Christ were injured because of the stand he made against Jesuitism there would not next day be one priest in Canada whose life was worth a penny."

Such was the assertion made by the Rev. C. O. Johnston last night when making reference to certain threatening letters he had received. The occasion was his third address on the Jesuits, and the church on Queen street west was crowded almost to suffocation, whilst hundreds had to be turned away.

The preacher took as his text "As a house built upon a rock," and after showing that what ought not to stand shall not stand, and vice versa when the test came sooner or later, he launched out into a forty minutes' denunciation of the Jesuits' principles he has sworn to destroy.

LIKE HIS STAND.

"A cause which is not divine must finally go to the ground, and for that reason I wish all to be right and that our land may be properly instructed, and that it shall be a land abiding in prosperity till the end. Whether any semblance of evil belongs to our own or foreign importation, I will take my stand against it. I will not be set aside, but will help to overthrow anything that is evil.

"I believe Jesuitism to be evil, notwithstanding the fact that it has chosen one of the most holy names. It is a well entrenched evil in the Church of Rome, and I take my stand against it for the following reasons: First, its constitution and history; second, its impositions on the citizens of Canada; third, I am voicing the liberal mindedness of all Christians; fourth, because I am challenged by Father Vaughan. I make no anathema on the Roman Catholic Church, for which I am willing to give the greatest credit, for its art and architecture, neither am I indifferent to the thousands who are sincere in good work, but love, which is the great characteristic of Christianity, is far from predominating in the Church of Rome. It has love to learn. It may by intrigues win many and hold power, but in the end it must fall.

OATH IS TRUE.

"I believe the oath I read to be true, and do not believe the perpetrators of such atrocities as have been committed could have been capable of them unless bound by such an oath.

"Pope Paul III. constituted an order of Jesuits in 1540, and Canada was conquered by the British in 1763, when the Jesuits ceased to have a legal standing, and in 1774 the British Government suppressed them altogether. They have been suppressed in many other countries, Germany, Austria, Japan, France, Denmark, Russia, China, etc. They have been suppressed in Britain three times. (A Voice--'And they will go again.') Pope Clement XIV., before annulling the order of the Jesuits, made the most stringent investigation, and was satisfied regarding their crimes, but so afraid was he of them that before reading the papal bull he took care to see that the Jesuits were fast asleep.

WHO IS BEHIND NE TEMERE?

"Who is behind Ne Temere? Not God-fearing Roman Catholics, but priests, who exist for nothing else but the subjugation of the world for the Church of Rome. This land of ours must be a free land. Rome is not the capital of it, nor ever will be. We want to live freely and heartily, and without the interference of priests."

Rev. Johnston is fortunate in having behind him a public press, which, unlike the United States, is not on its knees to the Roman hierarchy.

The Evening Telegram, of Toronto, is one of the ablest daily papers in the dominion. It has printed the truth as it saw it, and in the following dignified language refuses to retract:

Does Mr. O'Sullivan suggest that The Telegram is bound either in law or honor to retract or explain public statements which may be

reported from day to day in fulfillment of a public journal's duty as a newspaper? Statements unfavorable to Rev. C. O. Johnston and his sympathizers were as freely reported as the statements of Rev. C. O. Johnston and his sympathizers. If a newspaper cannot exercise its rights to report the proceedings of a public controversy then the state of Canada's laws must be inconsistent with Canada's pretensions to rank as a free country. This journal will be glad to consider examples of the comment which, in Mr. O'Sullivan's opinion, demand explanation, withdrawal or retraction, but in the absence of such examples The Telegram has nothing to retract.—Editor Telegram.

What has probably done more than anything else to precipitate the struggle in Canada is the enforcement of what is known as the "Ne Temere" decree of the pope, prohibiting the intermarriage of Catholics and Protestants, even going so far as to interfere with and actually override the civil laws of Canada.

That the overthrow of the principle which precipitated the struggle should be the first victory is not unnatural, and that the "Ne Temere" must go in Canada is an established fact, as the following dispatch from Montreal to the Toronto Mail and Empire will show:

Special to The Mail and Empire.

Montreal, Jan. 25.—The near future will see the "ne temere" decree withdrawn, in so far as it applies to Canada. Your correspondent is in a position to make this statement with absolute confidence. It is based upon information the accuracy of which is not open to question.

Steps have already been initiated, and are now in progress, the success of which will remove the vexed question of the validity of mixed marriages from the field of practical consideration in this country. The appeal is being made direct to the Vatican, and to his Holiness the Pope personally, and is known to have the support of eminent adherents of the Roman Catholic Church in Canada.

There is good reason for believing that a decree will be issued by the Pope withdrawing the "ne temere" decree from operation in Canada—as was done in the case of Germany—before the Judicial Committee of the Privy Council has passed upon the constitutionality of the Lancaster Bill.

The result will be that the "ne temere" decree will cease to be an issue in Canada, irrespective of any Federal legislation. The right which the Lancaster Bill is designed to assert will no longer be subjected to attack, and the necessity for the bill itself will be removed.

The representations which are being made to the Vatican with the above object in view are backed by an exceedingly powerful element in Canadian society, both ecclesiastical and lay, and carry with them such weight as to practically assure their success. The withdrawal of the decree seems, therefore, to be a question of time only, and the time is not expected to be long.

The present situation may be illustrated with some history, heretofore unpublished, but of unquestioned authenticity, in regard to the "ne temere" decree. The decree was promulgated at Rome in 1907 by the Sacred Congregation of the Council of Rome, and was made operative in 1908, beginning with the Feast of the Resurrection. It was applied to Canada, and there is ground for the statement that even as early as that day the results now known to have followed its publication were foreseen by men occupying high positions in the councils of the Roman Catholic Church in Canada. The present appeal to the Vatican is the outgrowth of the feeling which existed as long ago as 1908.



ABRAHAM LINCOLN
 Born Feb. 12, 1809 Died April 15, 1865

ROME ON EDUCATION

Education, outside of the Catholic Church is a damnable heresy.—Pope Pius IX.

Education must be controlled by Catholic authorities, even to war and bloodshed.—Catholic World.

I frankly confess that the Catholics stand before the country as the enemies of the public school.—Father Phelan.

I would as soon administer sacrament to a dog as to Catholics who send their children to public schools.—Father Walker.

The public schools have produced nothing but a godless generation of thieves and blackguards.—Father Schaner.

It will be a glorious day in this country when under the laws, the school system shall be shivered to pieces.—Catholic Telegraph.

The public schools are nurseries of vice; they are godless, and unless suppressed will prove the damnation of this country.—Father Walker.

We must take part in the elections, move in a solid mass in every state against the party pledged to sustain the integrity of the public schools.—Cardinal McCloskey.

The common schools of this country are sinks of moral pollution and nurseries of hell!—Chicago Tablet.

The time is not far distant when the Roman Catholic church of the republic of the United States, at the order of the pope, will refuse to pay their school tax, and will send bullets to the breasts of government agents rather than pay it. It will come as quick as the click of a trigger, and will be obeyed of course, as coming from God Almighty himself.—Mon-signor Capel.

Do not lay your paper down. Do not throw it away. Read it. Feast upon it. Pass it on. Recall it. 'Tis the "Light from old North Church." Be a Paul Revere. Waken the neighbors. Call out the minute men. Get subscriptions. The battle is yours. Be a PATRIOT. Be AN AMERICAN.

LINCOLN'S ANNIVERSARY

A National Holiday, Fittingly Observed by a United Republic In Which Patriotism Abides.

The 12th of February is a day set to give pause to the American citizen that he may reflect upon the birth and life and tragic death of Abraham Lincoln.

It would be impossible for The Menace to express its admiration in words, or give space to the eulogy that in the slightest degree could make this great commoner better known or more profoundly appreciated.

In contrast, just think of the attempt now being made to have a National Columbus Day. Columbus possesses no essential fact in his history that puts him in a class with Lincoln. What Columbus had to make him known in the world or causes his name to be mentioned at all was lacking in Lincoln.

Whatever religion Columbus possessed was seen at the mass, the adoration of saints, in confessing once a year to a priest, or wearing a scapular, or doing or saying something in obedience to some authority from the church.

Abraham Lincoln, born upon American soil, in a humble cottage in the pioneer days of the republic, entered the School of Nature with his mother as his confessor, the old log fire place his altar, his catechism the open Bible, his ambition to master the books he read, to think in a free and honest way, and decide all great questions of morals and religion at the bar of his own conscience—the only tribunal on earth that can bind the soul or set it free.

The writer had a view of Mr. Lincoln's searching analysis of the great conflict and his relation to it when standing in the presence of his statue in the city of Chicago. I read with surprise these words—I quote from memory:

"If I can preserve the union by destroying slavery, I will do it. If I can save the union by keeping slavery, I will do that."

I was shocked at first because it was so different in thought from what I had been led to think. To the great president, the American Union was his first and last thought; to preserve it, was his chief desire above every other consideration. All other questions could be settled amicably, but with the Union gone the hopes of centuries would be blasted.

How the extremists of both sides howled. "Preserve slavery," cried the radicals, "impeach him, impeach him!" The scorn of the "fire-eaters" was hot; and they called him an ass.

Meanwhile the Jesuit and the hierarchy were busy at home and abroad.

Mr. Lincoln had made common cause with a French priest, Chiniquy, who had incurred the displeasure of the Jesuits, and pursuing their usual methods, they attempted to destroy Chiniquy's character. Mr. Lincoln defended the priest in court, and beat the wolves seeking the life of their victim. They turned upon him personally; his assassination was planned in Baltimore—"They never forget an injury"—and his death was accomplished by assassination. Meanwhile the plot to make America Catholic deepened. The vision to make a southern Catholic empire, including Mexico and South America, grew, and plot and counter plot made in Washington by the spies and Romish emissaries took form. The occupation of Mexico by France by imposing an Austrian prince upon the throne—Maximilian and poor Carlotta, his wife, became the tragic victims of popish ambitions. The headquarters of the Jesuit society in Canada was active in lending support to the assassins of Lincoln and waited for the breaking up of the union, with the expectation that with the republic broken in pieces the friendly aid of Catholic France, Austria, Italy and other Catholic powers, all the lost ground in North America could be recovered to them.

There can be no question but Mr. Lincoln divined the strategy. He had the key. He knew full well when Pius IX. gave his blessing to the Southern Cause, it was with no care for the south and its cause, or any benefit to the confederacy, but to promote for personal ends the destruction of the republic and to build a Roman empire on its ruins.

Tracing the intrigues of the Romanists into Europe, at home and in Canada, and knowing the special hatred of Rome to Republics, I can see the deep significance of President Lincoln's guiding thought. "The Union now and forever, one and inseparable. Take slavery, if you must, but keep the Union; take your soldiers, take your side arms, take back your states, your governments—but let us keep the Union."

No wonder the wonderful man saw in the carnage of Gettysburg, where nearly 50,000 men, the blue and the gray, lay broken, and bleeding, and dying, a consecration and valor that made forever sacred that hallowed spot and uttered the imperishable words that will never die:

"The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people and for the people SHALL NOT PERISH FROM THE EARTH."

NOTES AND REFERENCES

Hon. John Bigelow, minister at Paris, France, says in his "Retrospections of An Active Life." "To conciliate the church of Rome and the emperor of Austria, and also to check the progress of the Anglo-Saxon race on the American continent, the emperor of France, at an early stage of our domestic troubles (1861-5) allowed himself to undertake to impose a brother of the emperor of Austria (Maximilian) upon the people of Mexico, with imperial rank and power. That was a step which could not possibly result otherwise than a humiliation to either France or the United States." The people of Mexico, hating Catholicism, took a hand in the matter and shot Maximilian. For a complete history of the hostile conspiracy of the imperial government, (See "France and the Confederate Navy," by John Bigelow, Harner Bros., 1884.) The Roman hierarchy had no particular love for the South or its cause. Indeed, the promises made by Catholic France, failed, and the blessing of the pope failed, and the inducements held out by men influenced by the Jesuits in England and at the Vatican crumbled when the South most needed the help. It was the same sort of a game as the hierarchy is playing today with the labor unions. (See also Carpenter's "Six Months in the White House," page 193), (Chiniquy's "Fifty Years in the Church of Rome," page 715); "In one of the last interviews," says Chiniquy, "Mr. Lincoln unbosomed himself and revealed to the priest his secret thoughts about Rome." It was at this interview Mr. Lincoln uttered his famous prophecy printed on The Menace subscription blanks and post-cards. A great insight into Rome's intrigues suggested by our sketch can be obtained in "The Great Conspiracy," by Prof. Moras.