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STILL PLOT INTERVENTION

Trouble Makers to Fire Across Border—Attacks at Two Points Planned by Guerilla Bands Organized by Priests and Pledged to Kill Gringos —Holy War Against U. S. Urged by Argentinian Agitator

El Paso, Tex., May 25.—Rafael E. Musquiz, constitutionalist agent here, exposed today what he said was a plot to provoke American intervention.

He said telegrams had told him of the movement toward the Texas border of groups of "Reds," or former rebels, who are now serving as federal volunteers. Their intent, he asserted, was to fire across the border at American troops.

According to Musquiz one group was headed for Ojinaga, opposite Presidio, Tex., while another was reported as having passed Castro Cienegas, south of Eagle Pass. The exact number of the troops said to be engaged in the plan was not given, but was estimated that they numbered nearly one thousand.

It was said they had been dispersed in various recent battles in the interior, where they fought with the federal regulars of Huerta's army.

The foregoing press dispatch indicates the next move on the part of the Mexican Catholic party in its revised scheme to force intervention by the United States. As usual, the wording of the dispatch is such as to cover up the power that organized these bands and expects to use them as a decoy to draw American trops into Mexico by invading Texas or firing across the border. A ray of light is thrown on this move by special correspondence to the New York *World* which appeared in that paper about a week before this later information was printed. Under date of May 17, Edwin Emerson, writing from Vera Cruz, sends the *World* the following:

VOLUNTEERS OF DEATH.

Refugees from Puebla report the organization there of a regiment of Federal guerillas from factory hands, calling themselves "Volunteers of Death," with a "Jolly Roger" flag and black uniform with small white skull and crossbones sewn on the breast. Every recruit takes a solemn oath on a skull at enlistment, swearing he will kill at least one Gringo or die in the attempt.

Refugees from Guanajuato report the organization at Leon of three regiments of factory hands calling themselves the "Sacred Band," under the leadership of a Leon priest, Father Pascuale Robles. They wear a blue uniform with the image of the Virgin of Guadlupe sewn on the breast. Officers for these volunteer organizations are furnished by Huerta from the Federal army. Tlaxcala refugees report the organization of volunteers there after a fiery propaganda of Conrado Bousset, an Argentinian author, who is preaching a holy war on behalf of Latin America against the "North American colossus," telling the people of Tlaxcala and Puebla about the brave Argentinians, Brazilians, Chilians and Peruvians who fought the Gringos recently at Vera Cruz and who are now awaiting trial by the Yankee military commission as snipers.

There you have it, as plain as plain can be. While the pope is trying to fool the world with widely printed messages from the Vatican calculated to indicate that he is interested in nothing so much as peace, his agents in Mexico are enlisting, arming and firing the imagination of ex-federal soldiers, many of whom are no doubt of the former bandits whom Diaz took into his service and have been the tools of the Catholic party ever since. Note the emblems on the uniforms, the priest recruiting officers, and the preaching of a holy war right at the critical time when such activity may nullify all the efforts of the peace commission.

The purpose of Rome is to have the United States gobble up Mexico. In that policy is a two-fold object—first, to protect and further church interests through the influence the church now has at Washington; and second, to intensify the ill-will of the South American republics which are already jealous of this country and are taught by the clericals that the United States intends to conquer South America as well as Mexico. It is a great game the Jesuits are playing, and they will use Uncle Sam to put it through unless somebody looks sharp.

The Catholic Press Revolt

From *The Christian Herald.*

In these days, when the Church of Rome is passing through purgatorial fires of popular condemnation as the result of its campaign to "make America Catholic," it is interesting to note that not all Catholic journals yield approval to the political aims and aspirations of the Vatican. There are to be found here and there publications which, while giving loyal adherence to the tenets of that church, look askance at the dangerous enterprise upon which it has lately entered for temporal rehabilitation. Others are discreetly silent. Strangely enough, a revolt in the Catholic press of Italy has occurred recently, in which five newspapers, the *Corriere d' Italia*, the *Corriere di Sicilia*, the *Momento*, the *Italia* and the *Avenire*, have shown their disapproval of the efforts being made to restore the temporal power of the Pope in that country. We learn from the *Catholic Bulletin* of St. Paul, Minn., that those journals have shown "indifference toward the temporal power of the pope and have refused, up to the present time, to advocate vigorously the cause of the independence of the Holy Father, and to carry out his instructions in regard to the public actions of Italian Catholics." Here we would ask our readers to remember that we are quoting the language of a Catholic journal. The five newspapers in question, having been "condemned" by the Holy See for their disloyal attitude toward the temporal power policy, have issued a statement expressing unlimited respect for and unconditional obedience to ecclesiastical authority, "but not explicitly promising a formal acceptance of the papal policy." This is extremely interesting in view of the eagerness of certain American Catholic journals to disclaim any desire on the part of the Vatican for recognition here of the temporal power; indeed, coming from Catholic sources, as we have said, it is a complete refutation of their denials. Commenting on the case of the Italian papers, the London *Tablet*, one of the leading Catholic journals in Europe, observes:

"All these papers profess and claim the title of Catholic—but, on the other hand, they reserve to themselves the right of freedom from ecclesiastical control, and they do not give all that attention to the official Catholic movement in Italy and that enthusiastic adhesion to the directions (not merely religious directions) of the Holy See, which the Holy See expects from thoroughly Catholic newspapers. Thus the Holy Father himself has declared that such lukewarm papers are in reality worse than the more or less Anti-clerical organs."

It is evident that no Catholic journal in Europe, however loyal in purely ecclesiastical matters, can hope to preserve a shred of its independence in politics unless it breaks with the Vatican.

As the great question now before the American people hinges on the efforts that are being openly made in this republic to secure political ascendancy for the Roman church, this Italian episode is especially instructive. Back of and underneath all its spiritual professions, the Roman church cherishes the dream of temporal power. This has been so apparent here that all of the great Protestant denominations have sounded a clear note of warning. Occasionally we find in Catholic journals a faint disclaimer of such a purpose, inspired doubtless by the fear that the pace cut out by the American hierarchy has been recklessly fast and unwisely aggressive. But the denial loses its force when set side by side with the evidence. We have seen Catholic prelates seated on thrones, Catholic cardinals demanding recognition due to "princes of the blood;" Catholics revising our national history for their own purposes; Catholics attacking our public schools as godless and nurseries of crime; a cardinal receiving the military escort and attentions due to high government officials or visiting potentates; Catholics scheming for political power and place; and Catholics boasting that the United States was destined to become the "first Catholic nation of the world." Now we read in the *Western Watchman* of January 2, 1913, Father Phelan's characteristically frank declaration that "all states in Christendom must, if necessary, give up and surrender their material interests, when the superior claims of religion are involved [meaning of course, the Roman religion], and that the church [of Rome] is a divine monarchy and its absolutism is second only to the absolutism of God." This is precisely in line with the famous passage in the bull *Unam Sanctum*, which declares that "it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff."

In an age of freedom and enlightenment, such things are strangely out of place. While Rome has stood still, the whole world has been going forward. The revolt of the Catholic press in Italy is a significant sign of the times—an indication of the great change that is coming over many adherents of that faith, who are wearied of the reiterated claims of the Vatican to be the sole judge, arbiter and ruler in the affairs of the universe."

The plan of keeping the public schools open throughout the calendar year is to be put in practice for the first time in the United States at Ardmore, Okla. The experiment is at the suggestion of School Superintendent Richards, who advanced the idea two years ago. The eight year course under the present system of education in this country can be completed in six years under the new plan: the four year high school course can thus be completed in three.

Important Notices

Minneapolis, Minn.—THE MENACE may be secured at the Radical News Stand, 49 Third St., South.

* * *

H. George Buss has delivered a series of lectures at Tecumseh and Bilisfield, Mich. Large and enthusiastic audiences are reported.

* * *

Oakmont, Pa.—Any one wishing to unite with the Guardians of Liberty please communicate with Wm. H. Cartwright, Box 185.

* * *

W. D. Davis and F. S. Gibson, Nashville, Ark., are open to engagements for a stereopticon lecture on "From Roman Dungeon to Civil Liberty."

* * *

Clinton, Iowa.—Persons interested in the establishment of a local court of the Guardians of Liberty please communicate with W. M. Lee, 315 Tenth Ave.

* * *

Terre Haute, Ind.—Red-blooded Americans wanted to unite with patriotic order to protect free speech and public schools. Write to Box 24 and some one will call on you.

* * *

Basil E. Newton has been lecturing at Apache, Okla. From lively discussions appearing in the local paper it is evident that some excitement is astir over the lectures or as a result of the lectures.

* * *

H. George Buss is now lecturing in the Middle States. His present itinerary includes Canton, O.; Milwaukee, Wis., June 5; Oelwein, Iowa, June 12; What Cheer, Iowa, June 15; Mena, Ark.; Cincinnati and Chicago, June 28.

* * *

Brooklyn, N. Y.—Monday evening, June 15, the Guardians of Liberty will hold a mass meeting and lecture at Shubert Theater Hall. Admission will be by ticket only which may be procured upon satisfactory reference or identification by writing to Lock Box 11, Station J.

* * *

Arkansas—Ernest Tuggle desires to state that he is open for patriotic lecture engagements for Saturday afternoons and nights and Sunday afternoons and nights within a radius of 100 miles of Little Rock. Terms: Expenses and privilege of taking subscriptions to THE MENACE and other papers.

Separation of Church and State

The relation of church and state has been the vexed problem of the civilization of the centuries. The unholy alliance between church and state has been the principal disturber of the peace of nations. Any courtship or wedded relation has eventually proved the curse of both. Whenever the Christian church has sought the favor of rulers or governments, it has become a subject and not a sovereign. Whenever rulers or governments have sought the favor of the church, they have become the abject slaves of ecclesiasticism, the worst bondage ever known to man.

History shows that where religious sects have been allowed to take public lands or public money they have become gorged with wealth and have forced a union of church and state. It also shows that wherever religion has been wedded to the state, individual conscience has been debauched and a gigantic, tyrannical political machine has been instituted.

The first peril which our fathers thought menaced the republic was this very question. Hence the First Amendment to the Constitution of the United States declares that:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This amendment is protective as well as prohibitive and was born of respect for and not of contempt for religion and its free exercise.

The chief effort in this country to establish and intrench a body ecclesiastic or bodies ecclesiastic is through access to public treasuries. The union of church and state has uniformly found its strongest bond in the partnership in the educational interests of the people. The introduction of sectarian interests in the matter of public support of schools and charities is a constant element of danger. Taxation for the support of sectarian schools is always a peril for both the church and the state. In educational, penal, reformatory, and benevolent work there exists now in this nation and in many of the states a dangerous financial bond of union. The legislative exemption of church property from taxation is a vital, dangerous, and iniquitous form of union of church and state.

Macaulay said: "The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition."

Dr. Orestes A. Brownson said: "It may be safely asserted that, except in the United States, the church is either held by the civil power in subjection, or treated as an enemy. The relation is not that of union and harmony, but that of antagonism, to the grave detriment of both religion and civilization."

The consensus of intelligent opinion in this country now favors religious liberty so far as separation of church and state is concerned.

Grant said: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the state and church forever separate."

Garfield said: "The separation of the church and state on everything relating to taxation should be absolute."

James Madison said: "Religion flourishes in greater purity without than with the aid of government."

The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength that is not part and parcel of the common law. * * * The whole history of Christianity shows that she is far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.—*Macaulay.*

Among other resolutions adopted by the Madison County (Ill.) Federation of Catholic societies recently, is the following: "Resolved, that we place ourselves on record as fully in accord with the Federated Catholic societies of St. Clair county, in convention assembled at St. Elizabeth's parish, East St. Louis, that a bill be drafted to be presented to the next State Federation of Catholic societies and through it to the National convention whereby the circulation of books, pamphlets and papers through the United States mail, be prohibited, whose object it is to villify, slander and abuse any religious denomination and to excite any class of people against another." If this isn't nervy intolerance asking legislation against the freedom of the press, then what is?

Strong anti-Catholic resolutions were adopted by the Southern Baptist convention May 18, the convention protesting against a representative of the Vatican being at the seat of government for the purpose of influencing governmental affairs and setting forth that the 2,500,000 Baptists of the South view with alarm the disposition of governmental representatives to give sanction to the Catholic church by attending their services and official functions.

Every man his own king, and every man his own pope, is the only way to civil and religious liberty. American sovereigns unite for common political ends, and religious individuals unite for common spiritual ends; but neither need subject themselves to king or pope to live or worship, for subjection to man is the evil of all earthly evils to be avoided.

Voice from the Vatican—"When you are the stronger you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger I shall persecute you, for it is my duty to persecute error."

If freedom of thought and the right of private judgment are erroneous, then popular governments and the idea of democracy are mistakes.

"Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State."—*Dr. Schaff.*

To prescribe the religious faith of others is the prerogative of a despot.

At Napoleon's Tomb

BY ROBERT G. INGERSOLL.

A LITTLE while ago I stood by the grave of Napoleon—a magnificent tomb of gilt and gold, fit almost for a deity dead—and gazed upon the sarcophagus of rare and nameless marble, where rest the ashes of that restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world.

I saw him walking upon the banks of the Seine, contemplating suicide. I saw him at Toulon—I saw him putting down the mob in the streets of Paris—I saw him at the head of the army of Italy—I saw him crossing the bridge of Lodi with the tricolor in his hand—I saw him in Egypt in the shadow of the pyramids—I saw him at Marengo—at Ulm and Austerlitz. I saw him in Russia, where infantry of the snow and the cavalry of the wild blast scattered his legions like winter's withered leaves. I saw him at Liepsic in defeat and disaster—driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape and retake an empire by the force of his genius. I saw him upon the frightful field of Waterloo, where Chance and Fate combined to wreck the fortunes of their former King. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea.

I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and wore wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the amorous kisses of the autumn sun. I would rather have been that poor peasant, with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees and their arms about me—I would rather have been that man, and gone down to the tongueless silence of that dreamless dust, than to have been that imperial impersonation of force and murder known as Napoleon the Great.

"In many Protestant American pulpits Luther could not preach today, because he was too plain spoken about the abuses of Romanism; Calvin would be excluded from many Presbyterian pulpits, because he was too radical; Knox would be shocking, because he was too bitter against relics and purgatory; even Paul would be warned by many of our easy-going sessions and pastors to soften his language and his teaching."—*Rev. Gonzalez.*

The Menace Shut Out

From The Peril, Wilkesboro, N. C.

Rome has got in her work up in Canada. She has brought such a pressure to bear upon the government of our Northern neighbors that the postal authorities have refused to allow THE MENACE to cross the line between the United States and that Dominion. This is the same thing that Rome would do in this country if she had the power. Her tactics is not to meet her opponents fairly in the field of open discussion, but to shut them out—crush them. The patriotic people of Canada ought to rise up and demand that the Canadian government withdraw its discrimination against THE MENACE. They ought to demand a free press so loudly and continuously that the postal authorities will be forced to tell Rome that the government will not be her tool in suppressing the promulgation of free discussion through the public press. If Canadians let Rome thus put a muzzle on their free press, that country is doomed world without end.

Let the liberty-loving millions of Canada assert their freedom and independence.

Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money shall be appropriated to the support of any sectarian school. Resolve that neither the state nor nation, or both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and private schools. Keep the church and state forever separate. —*Ulysses S. Grant.*

The Higher Power

It is remarkable, but decidedly unpleasant to note, how often when the demands of Rome and the laws of America clash, Rome wins and the majesty of the law retires in confusion. Rome demands exemption from the tax laws, exemption from the rules governing civil service, exemption from this and that, and comes off victor so often in encroachments on the law of the land that we wonder what use law can be if its observance is to be set aside and its breach approved every time some Romanist so demands.

A recent instance of Romanism triumphing over legal regulations is afforded by the detention at Ellis Island of a German girl, Kitty Pauli, and her release with permission to land upon the demand of influential papists. The rules in regard to immigration prevent the landing in the United States of children under sixteen years of age unless accompanied by relatives. But Kitty Pauli was not subject to temporal power since she was on the way to a Roman Catholic convent in Brown county, Ohio. Instead of being deported, as the law provides, she was turned over to her Catholic consignee upon the demand of the Romanists, reinforced officially by Congressman A. G. Allen of Cincinnati. The American government is not big enough to enforce its immigration laws when the agents and tools of the Vatican see fit to ignore them. Instances like these are multiplying rapidly and form the entering wedge for papal interference in American government. It is about time to apply Uncle Sam's boot at the proper place and send these official papal flunkeys howling back to where they belong.

"Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognisance. A connection between them is injurious to both." —*Madison.*

From a University Student

THE MENACE is in receipt of a very interesting letter from a student in the Missouri University at Columbia. We quote it in part:

"It probably will be of interest to the people of the State of Missouri, to know that the authorities in charge of the University of Missouri, if not openly, do, through their actions, lend their influence to the Roman Catholic church.

* * * "It is, however, most especially to the occurrence on Washington's birthday that I wish to call your attention. The weather upon this day in the vicinity of Columbia was of an intensely disagreeable nature. A strong Northeast wind, with hail and sleet, formed the combination. Nevertheless the military of the University was ordered out to face the storm, and for WHAT? In order that they might march into the auditorium of Academy hall in a military manner to hear a sermon delivered by Archbishop Glennon of St. Louis. Can you stretch your imagination far enough to conceive of the inconsistency of a Roman Catholic archbishop delivering a George Washington birthday sermon?

"The visit of the archbishop to Columbia was for the purpose mentioned above, and also to lay the cornerstone of the Roman Catholic church, which is being built in Columbia. This church is being built largely, it is reported, (through the columns of the Missourian) by the contributions of the Protestants of Columbia and Vicinity."

To argue with a man who has renounced his reason is like carrying food to the dead.

The creed that denies the right of every man to his own opinion makes slaves of its followers by denying them the right to change.

"Fear not that tyrants shall rule forever,
Or the priests of the evil faith;
They stand on the brink of that mighty river
Whose waves they have tainted with death;
It is fed from the depths of a thousand dells,
Around them it foams and rages and swells,
And their swords and their scepters I floating see,
Like wrecks on the surge of eternity."
—*Shelly.*

"The state," says *Liberty*, Washington, D. C., "which permits any church to annul marriages is inviting its own down fall. And the church which insists upon the right to annul marriages performed in harmony with the laws of the state and by those duly authorized by the state to perform them, is virtually asserting its right to control the state and revoke its acts."

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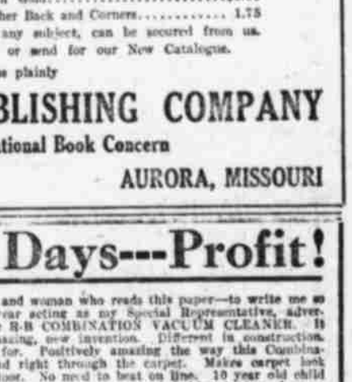

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