

Governor Glynn, of New York, Roman Catholic and Knight of Columbus, is reported in the Washington Herald of June 16 as saying: "Catholics should band together and show, instead of the teeth of the lamb, the fangs of the lion." How do you like it?

When you have read this copy of The Menace, drop it in the car seat, on the sidewalk, anywhere, just so the next fellow will see it!



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LOUIS R. PATMONT AGAIN KIDNAPED

Spirited From Sight in Detroit on Eve of Departure for St. Louis to Identify the Suspected Conspirators—Nation-Wide Effort to Discredit the Facts Concerning His Sudden Disappearance

From The Chicago Examiner of June 25th:

St. Louis, Mo., June 24.—Rev. John L. Brandt, who headed the search for Rev. Louis Patmont's kidnapers, is constantly guarded as the result of letters threatening to dispose of him as was done with Patmont. Patmont is dead, says Brandt.

The Rev. Louis R. Patmont disappeared for the second time on the evening of June 15. He had nearly completed arrangements for a trip to St. Louis where he expected to face the suspects arrested for the former crime.

While engaged as a speaker for the prohibition element in a local option campaign, he was seized at Westville, Ill., on the night of March 31, beaten into submission, loaded upon a handcar, and taken some distance from the city. There he was transferred to an automobile and rapidly removed to the cellar of a house where he remained in confinement until May 22. On that night he was removed to an automobile, beaten and drugged, and taken to the deserted farm-house where he was discovered the next day by farm hands working nearby.

Since then Mr. Patmont has devoted himself mostly to recovery from the emaciated and nerve-racked condition in which his friends found him. He had been to Danville to assist in the prosecution of the kidnapers, and was making preparations to leave for St. Louis when the numerous threats he has received culminated in his second disappearance.

The Rev. Claude F. Witty, of Detroit, who has taken a special interest in Patmont's case and was to conduct a meeting at his church that night to raise funds for furthering the prosecution, says it is his belief that Mr. Patmont had been murdered.

From time to time he has received threats, most of them calculated to prevent his going to Danville to testify against the kidnapers. That he went and testified, and was about ready to go to St. Louis for the same purpose, is probably what drove his enemies to desperation and caused them to put him out of the way.

A few days before his disappearance Mr. Patmont received a letter from a Jack Lloyd of Dayton, O. Lloyd represented himself to be connected with some papers, and asked for an interview. Lloyd came to Detroit and talked with Patmont in the presence of the Rev. Witty. He begged Patmont to sign a statement that he had not been kidnaped from Westville, and offered money for Patmont's signature to a declaration of that kind.

Detroit detectives say that Lloyd is in the employ of The Personal Liberty League, a saloon men's organization. In the Dayton Journal a statement by Lloyd is given that is rather vague in particulars, but in which he denies any knowledge or connection with the kidnaping. Mrs. Patmont declares that her husband has been shadowed and their home watched continuously. When leaving home on the night of the kidnaping he came back to the house and left in another direction, stating that two men, apparently waiting for him, had appeared on the way. Mrs. Patmont felt uneasy, and called up the Rev. Witty later in the evening to tell him of the occurrence and warned him against allowing her husband to return home alone. When Patmont failed to appear at the meeting, Witty notified the police and detectives, and a search for the missing man began.

In a neighboring alley a battered stiff hat was found where the grass and weeds had been trampled and indicated a struggle. Neither of the two men, observed earlier in the evening, had worn such a hat, but Mrs. Patmont believes that there were more than the two in the conspiracy.

Stranger than Patmont's second disappearance is the organized effort to discredit the facts and make the kidnaping appear as a fake. The wide variation in the stories given by Detroit papers and the editorial coloring given to some news reports of the affair show clearly that some interest, back of the hostility to Patmont, is doing its best to sow the seeds of doubt. Suspicion points to the liquor interest and to the hoodlum element of the Catholic church.

Patmont was an accomplished linguist, speaking several languages fluently. His work as an evangelist had led him into Catholic parishes where his presence was more or less resented. His work for the "drys" in Illinois was only incidental, while evangelical activity among foreign-speaking people was his regular work. Most of these foreign people are nominally Catholic, and the dignitaries of that church are very bitter at such "proselytizers."

Moreover, the first attack upon Patmont came at the time when a wave of Romish mobbing was sweeping the country. In the light of Lloyd's efforts to get a statement from Patmont releasing the liquor dealers from connection with the crime, the indications point to both Rome and the house interests as the confederate enemies of the man they have probably murdered.

Patmont's standing as a truthful man is too strong to be shaken by those who are attempting it. The Christian Standard, of Cincinnati, with which Mr. Patmont was connected as a traveling correspondent, gives him the following strong endorsement:

Louis R. Patmont was born in Lodge, Poland, July 6, 1884. His ancestors were German, who lived in the kingdoms of Saxony and Russia, migrated to Poland prior to the seizure and division of that country by Russia, Austria and Germany. He lived in Warsaw, had

JOSEPH SMITH "OF BOSTON"

"I hold no brief for the Roman Catholics of America; they are numerous enough and intelligent enough to fight their own battles; and if they don't do it they may be sure no one else will. In common, however, with every right-minded citizen and every newspaper man who believes his profession carries with it duties and responsibilities, I do believe that I hold a brief in common with others for the preservation of the liberties of American life."

With that for an excuse, Joseph Smith, of Boston, begins a tirade against THE MENACE, in some magazine, misnamed Truth, manufactured in the papal provinces down East. The screed is widely copied by pro-pope papers with purpose to persuade people that THE MENACE should be squelched. And the famous Smith family is again made notorious in its Josephs.

Circumstances indicate that this is not a reincarnation of the Joseph Smith who disappeared from jail at Carthage, Illinois, some seventy years ago; but a similar product of South Ireland where natives are nurtured in love of popery and hatred of everything else. However that may be, his venal and venomous attack indicates such an origin and such a training.

That he holds no brief from the Roman Catholics of America, is plausible; for the laity of that alleged church take their troubles and their fees to the priest, and not to the lawyers and literati. That he does hold a brief for the Jesuits or the hierarchy, is a foregone conclusion; and his shameless disregard for truth, in his desperate desire to discredit this paper, compels the conclusion that his fee is fat and his cupidity is unrestrained by conscience.

"The Roman Catholics of America," says he, "are numerous enough and intelligent enough to fight their own battles." But he is not so sure of the ability of the other eighty millions to take care of themselves; and rushes to their aid, unasked, with the usual disquisition on bigotry.

The choice words, bigot, bigoted, and bigotry, are the beloved projec-

tiles of the papist parrots. A rapid fire of these epithets is relied upon to destroy all opposition, and annihilate those who presume to print uncensored criticism of the alleged church. If it is bigotry to believe in the first amendment to the Constitution of the United States, we might as well plead guilty and take our punishment from Joseph Smith, of Boston, and his lustrous sympathizers. But, there are other forms of bigotry besides adherence to the nation's organic law. There is the Boston bigot, for instance, whose bigotry consists of contempt for any and all things south and west of that celestial center. The following gems culled from Smith's lucubration indicate that he is somewhat addicted to the habit he deplores. "He says that bigotry is dead in the vicinity of Boston, but—"The headquarters of this cult was shifted to the South, where it was able to flourish like a poisonous weed in a congenial soil." * * *

"The Canadian government has forbidden the use of the mails to the unclean thing; but as it is distinctly a Southern enterprise THE MENACE is probably safe in the hands of the Southern government?" * * * "It is a marvel that even a Southern community does not apply rope and tar and feathers to them."

If Smith's soreness at things Southern is not a species of bigotry, it is certainly something very nearly related. And if the gentleman would take his remarks on that subject to himself, his labor might not be wholly in vain. Furthermore, if this Hiberno-Bostonian is so incensed at everything Southern that he can't abide a New Jersey president or a Missouri paper, he has our permission to emigrate northward—the farther the better. Should he go so far as the North Pole, we would not feel the least offended; but we are not cowardly enough to adopt his tactics and ask the government he has innately to put him out.

All THE MENACE asks is the opportunity to answer these Irish and Italians, who are trying to plant American ideas in American soil and an aristocratic papal government on the ruins of the American republic. All we ask is an open field and a fair fight for the democratic principles incorporated in our national institutions—principles established here by men who fled from Europe to escape the enemy that is after us today and is being aided and abetted by such as Joseph Smith of Boston. But, hear ye!—

"That there are millions of Americans, otherwise normal and good-living people, who have a blind and unreasoning hatred of Roman Catholics and their religion is a regrettable fact, and a most amazing one; that this hatred or mania is about the only thing that does duty for religion with these millionaires is equally true; that this hatred of any body of men and their religious faith is distinctly anti-Christian does not seem to occur to them; and too many of them, churches and laymen alike, are of opinion that anti-Catholicism and Protestantism are synonymous terms. This peculiar obsession is really harder on Protestantism than it is on Catholicism."

That there are millions of Americans who have a blind and unreasoning hatred of Roman Catholics and their religion, is an absurdity without any foundation of fact. Such an idea is mere moonshine reflected from the incandescent imagination of Joseph Smith. When we attack papal politics, the whole pack of priests begin to whine and snivel about bigoted assaults on their precious religion. Few people, indeed care to disturb what little religion they have; and THE MENACE is the last of all to interfere with their hopes of the hereafter. Let us say again that it is the pope's assumption of temporal power that we condemn: it is his persistent meddling in American politics, and his efforts to unite Church and State, that we oppose.

That there are millions of Americans, normal and law-abiding, who hate the Roman Catholic Hierarchy and its politics, is a fact; a fact with a widely different meaning from that

(Continued on page 2, column 2.)

HOSMER CONVICTED OF CRIMINAL LIBEL

Supreme Court Approves Conviction of Silverton Man for Telling the Truth About Mt. Angel Convent in Publishing the Sworn Statement of Minister Regarding the Story of Mary Lasenan

Several months ago Mary Lasenan, a nun in the Mt. Angel, Oregon, convent camped and fled to Silverton, applying to Rev. Leon L. Myers of that place for protection from her pursuers, the priests and nuns of the institution.

Rev. Myers signed a sworn statement, a little later, setting forth the details of his interview with the escaped nun and the same was published in the Silverton Journal and other papers. J. E. Hosmer, editor of the Journal was sued for criminal libel, convicted in the lower court and appealed the case to the Supreme court. The Supreme court confirmed the decision of the lower court June 15th and Editor Hosmer states in the last issue of his paper that he will go to jail before he will pay the fine. The same institution also has a fifty thousand dollar damage suit pending against the editor for the same publication.

The story of the escaped nun, for the publication of which Mr. Hosmer was prosecuted and may be forced to do time in prison follows:

Silverton, Oregon, July 10, 1913. On Thursday night, June 26, 1913, at about 7:50 o'clock, a nun, dressed in full robe, from the convent at Mt. Angel came to the Christian church and enquired for the pastor. The pastor, answering her call, was told by said nun that she was fleeing for refuge from the said convent. The pastor took her to secure herself in the basement of the church until the services were over, when he would interest himself in her behalf. After the services, in the presence of Mrs. H. C. Seymour, of Dallas, Oregon; Mr. and Mrs. C. W. Reynolds, of Eugene, Oregon; Miss Grace Young, of Eugene, Oregon; and Mr. Leon L. Myers, pastor of the Christian church at Silverton, Oregon, she told the following story:

She gave her name as Miss Lasenan, and her sister name as Mary Louie. "About six months ago," said she, "having previously escaped from a convent in the East, I was kidnaped while walking from my place of work to my home, on the streets of Portland, and taken as a prisoner and confined in the convent at Mt. Angel, Oregon. While there I was forced to do all manner of servile work as a penance for my past sins. I was abused by the priests and Mother Superior from time to time. Tonight the priests from many parts of the Valley have gathered themselves at Mt. Angel and are holding a drunken orgy. Their unmentionable treatment of myself and other nuns who have taken the black veil became unendurable to me. I made my escape while they were engaged in the evening meal. I know if I have not done this time they will murder me. I have known several nuns to be murdered in this way, but I would rather die than submit myself any more to their inhuman treatment. When I first entered the convent I supposed I was giving myself into a life of consecration and service for my Master. But after I took the black veil they told me plainly that I was to be to the priests what the concubines were to Solomon and David, and other men of old Bible times. They forced me to do this. Many a time I have cried out in my misery, 'My God, my God, why hast Thou forsaken me.' I came to you for refuge, hoping that you would help me and assist me in returning to my friends. I have parents and other relatives in the East, but I do not dare to return to them, as the first time I escaped I took refuge with them and their houses were burned down over their heads."

After listening to her story we asked her if she would object if we asked her some personal questions. She replied: "I will answer them for you, but if the Catholics find out that I have told you anything, they will persecute you and kill me. At one time I was poisoned by the Catholics and nearly died. The doctors who saved my life told me I was poisoned, but they did not make it known for fear of persecution by the Catholics."

Mr. Myers: "Are the nuns who have taken the white veil only forced into prostitution?"

Nun: "No. Until I took the black veil I was happy in my choice of life and supposed I was giving my life to a holy cause."

Mr. Myers: "What do they do after you have taken the black veil?"

Nun: "Many things too horrible to relate."

Mrs. Seymour: "Are there any children born to the nuns by the priests?"

Nun: "Yes; many of them."

Mrs. Seymour: "What do they do with them?"

Nun: "Many of them are sent to the Catholic's orphan homes and there trained up to become nuns and priests."

Mr. Myers: "Are there many Protestant children attending the Catholics' schools?"

Catholic doctrine after school hours from the catechism.

She stated that she knew positive that the Roman Catholics had as the aim to secure the control of the United States government, especially since she had lost their foothold in the government of Europe.

STATE OF OREGON, COUNTY OF MARION.—We, Leon Myers, C. W. Reynolds, Geo. Reynolds and Miss Young, first duly sworn, depose and say that statements by Miss Lasenan (after name Mary Louie) were made to us as above stated.

Subscribed and sworn to before me, Notary Public for Oregon, this 10th day of July, 1913. J. E. Hosmer, (Seal) Notary Public for Oregon.

Mr. Hosmer states that he is willing to go to jail, notwithstanding the fact that he was not given time to secure witnesses and obtain a verdict in the Romanist court but that he is unwilling to stop the publication of his paper and thereby turn the Pacific coast over to the pope of Rome.

He has reduced the price of his paper from one dollar to fifty cents a year and asks the co-operation of the people of the Northwest in the extension of his distribution and his fight for justice.

Fr. Phelan Resents Censor

"It is outrageous and monstrous to say that a priest attacked personally by a Bishop," says one who has been deprived of the right to answer libel."

This was the opinion expressed by Father D. S. Phelan, editor of The Western Watchman, relative to the preliminary orders received from Monsignor Giovanni Bonzano of Washington, D. C., Apostolic Delegate, putting a stop to criticism by Father Phelan in the columns of The Watchman of Bishop Schramm of Toledo.

"They made me stop printing articles defending those who dance the tango; but neither they nor anyone else can make me say that if I don't give dance the tango, the dance is not decent," continued. "I will say what do the priests know about the tango?"

Further Phelan declares that the letter from the delegate to Archbishop Gleason, criticizing Father Phelan, which the editor priest was required to print in the last issue of The Watchman without comment, was the result of a mistake, impression upon the part of the delegate.

"The delegate did not know that the Bishop began the controversy with me," he said. "He didn't even know it was a controversy, and when he saw my continued articles criticizing an article on the limitations of papal power written by Bishop Schramm, he concluded that my attacks were warranted and without provocation."

"The same good Bishop concluded that upon me, printed in many papers and German papers, by saying 'I am R. I. P.'"

"He didn't use the good, old-fashioned expression—'let him rip,' but he put capitals in the last word and separated the three letters with periods, making 'R. I. P.' the abbreviation of the Latin expression, 'rest in peace,' which has particularly unwelcome sepulchral connotations."

"I stirred 'em up a good deal with my opinions on the tango, and I suppose this will, too. It's a shame, though that a man, be he priest or man, has the right to answer back when he is attacked."

"This Bishop is at Westering off and when he published his treatise felt I had a right to criticize it. I do so and kept at it, ignoring the personal attacks he made on me in answering it. The people in Toledo have risen up and ousted all the Catholics from the principal office, and I guess the Bishop is in a 'pretty' bad fix, without my criticism."

"The poor Bishop thought my article on the tango were perfectly useful, and I was never more right in my life than when I wrote those articles; though."

"Papal delegates may come and the Watchman will go on forever—least as long as I live," says the priest-editor. He was told that a high authority on the Canon law of the papacy had said that the archbishop had absolute power to direct the activities of all priests in his jurisdiction and could order the publication of the Watchman suspended.

"That is a purely academic view," said the priest. "A great many persons have an idea that the archbishop can make a priest do anything—black the archbishop's boot for instance; but never fear," he concluded, "we will all survive."

Phelan is to the hierarchy what a mischievous boy is to his parents—he keeps them wondering what will happen next. He is a hard nut to crack but the "holy father" evidently thinks that the kernel is good.

It Doesn't Pay to Attempt to Chunk the Chariot Wheels of Progress--But Success Will Crown the Efforts of Those Who Fight for Righteousness and Fight on the Square--A Comparison.

THE LIVE ISSUE BANKRUPT

Press Dispatch. New York.—Social Reform Press, 354 Fourth avenue.—The Social Reform Press filed a voluntary petition in bankruptcy in the United States District Court on Saturday through Griggs, Baldwin & Baldwin, scheduling liabilities of \$11,579 and assets of \$2,567, consisting of accounts, \$2,539 and cash, \$28.

Judge Hough appointed Thomas J. Ka-nough receiver under a bond of \$1,000 and authorized him to continue the business 30 days.

The company publishes The Live Issue, a weekly publication devoted to social reform, having a circulation of 80,000. The paper is opposed to the principles of the socialist party.

MENACE FORGES AHEAD

From The Aurora Advertiser. With the additional folder which is being installed on one of the Goss presses at THE MENACE the capacity has been doubled, making it possible to print forty thousand papers an hour. Combined with the other press now sixty thousand papers can be printed each hour. The folder and other pieces of machinery, which arrived here last Monday morning cost \$5,000.

Recently the press was double-decked. The management of the publishing concern deemed it advisable to install the folder and thereby materially decrease the overtime expense which has enlarged since the paper has swelled to such mammoth proportions in subscription.

Mr. Olson, one of the mechanical experts of the Goss company, has been here assisting the mechanics of THE MENACE put the new machinery in place. It has required several days to unpack and place it.

THE MENACE is now better equipped than any other publishing plant in this section of the country. The marvelous growth of the paper has brought about the installation of the very latest machinery used in modern printing. As the concern has grown new machinery has been added. One of the greatest labor and time savers that has been installed is an up-to-date stereotype roller.

SUSPENDS PUBLICATION

From The Pittsburgh Catholic. The Marian Quarterly, Opelika, Ala., regretfully announces that, because of lack of support, it is obliged to suspend publication. Though its editor, contributors and all connected with it, worked without pay; though its only expense was printing and postage its disbursements, in three and a half years of its life, were \$700 in excess of its receipts.

While it is stated in the above clipping that The Live Issue was devoted to social reforms and opposed to Socialism, the fact is that it was one of the most unwholesome Roman Catholic blackguard sheets in America and devoted most of its space to lying about The Menace.

What is said of The Live Issue can also be said of The Marian Quarterly, which was one of the first calumniators The Menace encountered when it entered the journalistic field.

One by one the idols of Rome are falling.