

A QUESTION OF BELIEF

If you do not believe that the pope of Rome is the King of Heaven, Earth and Hell, ask the next friend you meet to subscribe for The Menace—50c a year—25c when four or more subscriptions are sent in one order.



ESTABLISHED APRIL 18, 1911. THIS IS NUMBER 169 THE MENACE

PUBLISHED WEEKLY AT AURORA, MISSOURI

SATURDAY, JULY 18, 1914



Total subscriptions previously reported 1,512,996. New subscriptions two weeks 22,356. Subscriptions expiring last week 15,028. Gain for the week 7,328.

Total Number Subscriptions this date

1,520,324

ATTEMPT TO MURDER PAT MALONE

North English, Iowa, Scene of Another Roman Catholic Riot Where the Usual Argument of Roman Hoodlums Was Used—Malone Proves Too Much For the Bullies and Finishes His Lecture With a Revolver in Each Hand

Once more Rome has replied to an American patriotic lecturer. And her reply was the same she has ever made to free speech and exposure—the threat, the curse, the bludgeon, the bullet, fired by the coward hand hidden in darkness!

Thursday, Friday and Saturday evenings, June 25, 26 and 27, Mr. Pat Malone, patriotic lecturer, was billed to speak in the town of North English, Iowa. Days before the date set for the first lecture, Rome raved rampant and the beast lashed its dupes into frenzied fury. Some five miles from North English is the village of Parnell, a Catholic camp-ground. In Parnell, Hell's camp-fires blazed balefully. Everywhere, as always, the priest was busy. His little pig-like eyes glared and rolled venomously. His hissings whispered of riot and murder.

Previously Mr. Malone had rented vacant lots from a Mr. Tod Smith. Another of the Smith boys, instigated by the ubiquitous priest, got extremely busy with the customary "petition." Strange how often Catholic cussedness vents itself in "petitions," isn't it? Practically every business man in the little city of North English signed this "petition" to forever close the lips of free speech except Mr. Brown, (Variety store), Mr. Mason, (Grocery and feed store), Mr. Beard, (Bank), and the proprietors of both lumber yards. The "petition" worked.

Wednesday, June 24, the "puppet-mayor" of North English called Mr. Malone up over the long distance 'phone at Sigourney, Ia., where Mr. Malone was assisting in the H. George Bussey series of open-air lectures there, and informed Mr. Malone that the contract for the lots was revoked, that Mr. Malone was "not wanted in North English," and warned him to stay away.

Arriving in North English on schedule time, Mr. Malone secured Mr. Adam Greenleaf's lots and proceeded to hold the open air patriotic lectures as advertised. The first night some 500 interested citizens were present and gave Mr. Malone an enthusiastic hearing, but except for a few scattering revolver shots, Rome was silent, biding her time. Parnell nursed her murderous hate industriously.

Friday, Rome's fiend-day, June 25, Mr. Malone was advertised to deliver his striking convent lecture. Rome licked her filthy chops hungrily, and the Parnell Catholics imbibed copiously and thirstily of Iowa rotgut, the customary Catholic nerve tonic.

After Mr. Malone's first statement Hell let loose for recess. Pandemonium reigned supreme. Words cannot describe this scene of Roman fury. Under the leadership of one, Wagner, a rural mail carrier of North English, a mob of howling Catholics, shouting, "Out his heart out!" "String him up!" "Beat his brains out!" "Kill the s—b—!" and countless other equally "Christ-like" suggestions—like ravening beasts a drunken horde sought to reach the speaker. From the darkness revolvers and rifles barked and bullets sang angrily past Mr. Malone's head. But Patriots came to the rescue, one receiving a bullet wound in the hand, Ray Gager.

Mr. Malone seized two revolvers from his suitcase—and the rush was stayed. He finished his lecture with one argument in each hand. After the lecture Mr. Malone and the Patriots marched through the streets of North English flying the American flag and singing "My Country 'tis of thee," and were cheered from every corner.

Mr. Malone has earned the title, "That Unscared Irishman," a nickname by which he is known among his Iowa compatriots. He is one of our strongest workers in the cause of liberty. He has a number of lecture engagements ahead of him.

His home address is What Cheer, Iowa, and we cannot do less than advise committees and patriotic societies to secure men of this kind of courage for effective lectures.—H. GEORGE BUSSEY.

They Lack the Spirit

Father Noli's Sunday Visitation brings forth a Jeremiah on the failure of 'teen million Catholics to bluff two governments and humiliate Ernest Nathan. After reciting the old, old story of how the awful Nathan had stepped on the knee of the holy humpag, he reaches the following conclusion:

"The spirit" reveals one of the chief reasons for the weakness of 16,000,000 Catholics. They lack power because they lack union. They lack union because they lack spirit. Lacking spirit they either take their thrashing by the neck or stand up under it, miserably for an affectionate embrace."

Why do they lack spirit? Father Noli does not say; and if he knew would not dare to say. The man of spirit has no place in the church of Rome. Individuality, personality and initiative are qualities that are never fostered, but are systematically repressed by Catholic teaching and practice. Spirit is a quality that develops only under favorable conditions. It is not in the nature of mankind to be spirited and at the same time be under the thumb of infallible popes and fallible priests. When the authority of Rome asserts its right to say what a man shall think, what he shall say, what he shall read and what he shall do; the personality and spirit of that man must be crushed, or the church must be repudiated. And if one has been reared in the Roman atmosphere, humiliated before a confessor, crammed with superstitions in a parochial school, and compelled to do, not as he may wish but as the priest says, he is never in a position to make a choice between the divine spirit within him and the Roman spirit that surrounds him.

The men of spirit began to leave Rome centuries ago. Many of them suffered martyrdom to get away. Many of them fled to Protestant nations like England and Germany; and their spirited offspring have made those nations the greatest of Europe. The pope puts no premium on spirit. His church is a church where obedience, the virtues of slaves, is extolled above everything else. Men of spirit do not get down on their knees to other men. Men of spirit feel that they are as good as anybody, and deny the popish prostration that they are altogether vile and incapable of any goodness save as such virtue is handed down to them from the clergy.

Spirit and popery never flourish in the same person. If one is strong in an individual, the other must be weak. To be a good Catholic the spirit must be repressed. Spirited men get out of the Catholic organization. The modernists are the only men of spirit in the Roman church today; and it is only a question of time when they will have to leave to be true to themselves.

The only Catholic editor in the United States who shows any spirit is Father Phelan; and whenever the spirit moves him to assert himself and say the word of truth, he is promptly put back into his cage by the pope's manager. Spirit is the flower of freedom, and it has no place in the pope's garden.

The "Godless" Public School

When the papists denounce the public school as "godless," they deny the omnipotence of deity. They deny their professed belief that God is everywhere. If God is everywhere, he is in the public school as well as in every other school. What the papists really object to, but haven't the honesty to state in plain English, is a priestless public school, a popesless public school, a nunless public school. They are against the public school because it is popular instead of papal.

If, as they say, the public school is godless because of its lack of religious service or teaching, then nearly every secular enterprise in the world is also godless. If they cannot patronize the public school because it is godless, how can they patronize the average grocer, butcher, clothes or physician? There are numerous merchants who enjoy a reasonable reputation for godliness who have never had a Bible in their places of business, and who habitually open their stores every morning without so much as a thought of conducting religious exercises. There are physicians who stand daily in the presence of death, and fight that grim enemy with all the means of medical science, but without consulting the Great Physician. And does that failure to inject religion into every physis or prescription render them Godless?

On the contrary, the merchant who honestly strives to supply his neighbors with wholesome food, comfortable clothing; or the physician, who visits the sick and does all in his power to restore them to health, is a Godly man for his acts are in harmony with the spirit of Godliness when he feeds the hungry, clothes the naked and heals the afflicted.

And in like manner is that school Godly which opens the mind of youth to see and understand the problems of life. What effort can be more worthy than that of the teacher who, without prejudicing the mind of the young in favor of this or that view, yet teaches that mind to read so it can teach itself by reading? The public school, like every other human institution, has its limitations; and is properly subject to criticism with purpose of improvement. But the epithet "Godless" hurled at it by the pope's agents only reacts upon the teachers and exposes their design to build up their own peevish and questionable system by tearing down what has proven itself to be good.

GREAT PROTEST AGAINST ROMANISM

Hundreds of Patriotic Citizens Meet in Chicago to Devise Ways and Means to Further the Fight Against the Roman Catholic Political Machine, the Deadliest Menace to Liberty and Free Institutions—Meetings Held Under Auspices of American Federation of Patriotic Voters—San Francisco Selected as Next Meeting Place

BY REV. T. C. WALKER.

The meeting place was the Empire City of the West, Chicago, on the west shore of Lake Michigan, beautiful for situation, marvelous and great. I was impressed with the city's greatness, because I had walked its streets when a boy and knew the streets and Fort Dearborn as well as the face of a friend. To think that the massive buildings, monuments of human energy and accumulated wealth, had all been built since I knew the place cast a spell upon me. Indeed I could enter into the feelings of old Rip Van Winkle as he saw the changes that time had wrought.

I was late at the convention Tuesday morning. The room was well filled, but as many of the delegates had visited THE MENACE plant in Aurora we were recognized at once, and in a moment it became spontaneous and the reception was overwhelming and continuous for some minutes. Such a thing could not happen again in a lifetime. It was not the personal recognition of friends that I sought, but the recognition of the cause. I had come to see what was being done for the defense of all that is dear to American patriotism and religious liberty.

Mr. Simms held the platform and gave the convention a sample of his fighting qualities. But of all men of whom I had formed an opinion before seeing him, was Rev. J. King. I had read with interest his monthly magazine THE CONVERTED CATHOLIC, and expected to see a man of solemn mien and dignified presence. But instead King is a whirlwind, full of action and tremendous energy. He lambastes the papal institution, the shams, frauds and religious graft with unmerciful severity. This is because he has been a victim of its falsity and hypocrisy. Like his Master, he can say, "Ye hypocrites, how can ye escape the damnation of hell?" If Protestants think he is partial in his denunciations, they will learn better when they hear him. Wherever King goes Rome bows, and the howling is evidence that his arrows of truth have penetrated the hide of the "holy" frauds.

No one can describe the enthusiasm of the convention. It was always running over. The men and women were ready, witty and forceful in all the discussions. The fact is the convention ran away from the presiding officer, but always kept the middle of the road and consequently was easily brought back to business.

The committee on resolutions was loaded down on the resolutions that were then after it had broken overboard and that had been handed in, the convention bucked and unloaded on the table half of what the committee had reported. There was but little diversity of opinion developed in the discussion and all resolutions that passed or went to the table did so by almost unanimous vote.

The purpose, the aim, the spirit and heart of the delegates were one, and patriotism sanctified in unity. Let my speech be select body of people. Let my speech be exhausted, I desire to write here and make it plain that there was no unanimity as to the issue before the American people, and only one and the greatest is political Rome in its active and outrageous opposition to the doctrine and letter of the first amendment to the constitution to-wit: religious freedom, press freedom, speech and assembly freedom. Rome has made the issue plain, and God helping us we will fight it out on this line if it takes generations to do it!

The platform meetings in Willard Hall on Tuesday, Wednesday and Thursday nights were the opportunities for the pent-up enthusiasm of the convention to manifest itself. The hall was always crowded, and the inspiration of the great audience gave wings to speech and carried the orators to heights that thrilled. Mr. Scarborough of THE LIBERATOR made a masterful address upon the place and power of the Bible in this second Reformation, which we think is political

rather than religious, but an issue deeply imbued with spirituality that controlling factor in the destinies of men and nations. To describe this last meeting would require the aid of the camera with its moving pictures. When a call was made for a show of hands of MENACE readers it looked like the waving grain-fields on the Ozarks, touched by the sunlight and moved by the free air and the noise of cheering was like the sound of the reapers bringing in their sheaves. It was a great convention, not in numbers, but in the power of its spirit—a power that takes no account of numbers and is like the silent forces of nature out of sight, silent and masterful over the things seen and numbered.

Was it not Jesus who said that "the kingdom of heaven was like unto leaven which a woman took and hid in three measures of meal till the whole was leavened?" For three days the sponge ran over and each day the managers worked in a little more flour to keep the yeast in bound. It is easy to see that the leaves of the convention taken home and put in the political meal will, if given time, leaven the whole state. But I admonish you, beware of the leaven of the Jesuit that will spoil the dough and ruin the bread that shall give life to the nation.

Notes On the Convention

The meeting of Rev. Geo. L. Coleman, editor of THE CRUSADER, was of special interest to me. From the first number of THE MENACE he has worked and written for it. A man of remarkable force and clear conception of the papal menace to free institutions in America. His address was strong in thought, clear and incisive.

The re-election of Mr. Reynolds, Rev. Otis L. Spurgeon and C. W. Bibb as official heads of the federation was complimentary and well deserved. These men worked with steadfast zeal to promote the convention and its success was a reward of their patriotism and ability.

Mr. C. W. Bibb was to have sent me a copy of the resolutions, but I understand that he will publish the proceedings in full.

The illness of Jeremiah J. Crowley was a thing to be regretted. We saw him for a few moments and had arranged to visit him in his home, but illness prevented. He is busily engaged in writing a new book. Rome hates him and that is an evidence of his usefulness and power.

San Francisco was chosen to be the place for the next annual meeting. A convention hall holding ten thousand people will be at the disposal of the convention. We may look expectantly for a tremendous attendance, and be permitted to hear Mr. Nathan, the ex-mayor of Rome. Begin to pack your grip and meet me there in 1915.

The experience meeting in which the martyrs told their stories gripped the hearts of the hearers and strengthened their resolve to do or die. Dr. Boies told of the Springfield, Ill. mob; Rev. Mr. Spurgeon of the experience; Rev. Mr. Hendrickson recounted what the mob in Amarillo, Texas, did; L. J. King, always in the forefront of the battle, gave the devil his due and concluded the convention with gesture, recital, invective and argument.

Mrs. Martha P. Hoyt read an original poem on "Old Glory." It was so good the audience requested its publication.

The personnel of the convention was remarkable. It was made up of the live coals taken from the altars of freedom.

J. O. Riley, of Des Moines, Iowa, with his wife, was an active convention delegate. Mr. Riley not only left the rotten system of Rome, but is a fighter in the ranks of the new crusade and is doing here

TWO CREEDS—TAKE YOUR CHOICE

THE PATRIOT'S CREED.

We believe these truths to be self-evident; that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed. We believe that Congress should make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press; or the right of petition for the redress of grievance. We believe that neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, should exist in the United States or any place subject to their jurisdiction; and that Congress should prevent such slavery or servitude by appropriate legislation.

THE PAPIST'S CREED.

We believe that all men are created evil, that they are endowed by their Creator with nothing but the ability to sin. We believe that to save man from himself the pope of Rome has been instituted among men and vested with unlimited power by the Most High. We believe that Congress should adopt the Roman Catholic faith as the established religion of the United States, that Congress should in all things obey the pope of Rome and prohibit the exercise of all other religions. We believe that freedom of speech and of the press should be so abridged as to prevent all criticism of Romanism, popery, or the agents of the Roman Catholic Hierarchy. We believe that slavery and involuntary servitude in nunneries and other papal prisons should be preserved and perpetuated, and that all religious and political power should be exclusively exercised by the pope, so that the birth, training, education, marriage, life and death of every American may be wholly regulated and disposed according to the will of the Roman Catholic pontiff without question and without appeal.

ROMISH FIRE BUGS ARE AGAIN BUSY

Second Fire in Revenge For Anti-Papal Lectures Destroys Immense Store Factory of the Mayor of Dover, N. J., Who Permitted Lectures in Spite of Black Hand Threats Written by Roman Catholic Hoodlums

On June 28, the thirty-acre plant of the Richardson and Boynton Company, manufacturers of stoves and ranges at Dover, N. J., was destroyed by fire with the exception of one concrete building. The loss amounts to \$500,000. Eleven hundred men were employed by the company until it shut down some time ago on account of the heat and for repairs.

At the time of the fire the engines in the plant had been closed down for three weeks, and no one was working on the premises but the watchman. At 6:30 in the morning he made the rounds and found all well; but at 7:30 he saw smoke coming from one of the buildings, and men in the street saw flames burst out from three or four separate places in the plant.

W. L. R. Lind, secretary-treasurer of the company, and also mayor of the city of Dover, had received a threatening letter demanding that he should prevent the delivery of anti-Catholic lectures in the city by Joseph Slattery of Boston. He declined to interfere; and his refusal to join the hoodlums of Rome in opposition to free speech is without doubt the cause of his company's persecution.

Something over a month before, the plant of the Dover Lumber Company blazed out in several places; and damage to the extent of \$75,000 was caused before the fire was brought under control. In that instance, as in that of the Richardson and Boynton Company, Edward Fearing, vice-president of the lumber company received threatening letters because of his membership in the lodge where anti-papal lectures were delivered.

Other citizens of Dover have been threatened, and it seems that the pope's destroying angels are determined to ruin Dover or suppress all speakers uncompromising to Rome. It is to be hoped that the criminals who are doing this work may be caught and convicted before they go any further with their propaganda of "muscular Christianity" by club and flame; and it is certainly time for the American people to realize what a viper they have been sheltering under the guise of religion.

He knows that Rome desires the death of a man who leaves her communion and that she hates him with vindictive hatred. Mr. Riley is giving all his time to the organization of Guardians of Liberty courts. Send for him, people of Iowa, and give Riley a chance to put the leaves of patriotism in your community that you may eat the bread of life and love.

The city press ignored the latest convention ever assembled in the Windy City. But it was giving space to Limerick's bank failure and how the papal depositors got the tip and Rome saved some of its heavy deposits. This is an economic question, Mr. Business Man, you had better join us now rather than be skinned later.

Space will permit only a few extracts from President Reynolds' address of welcome. The sample will make you want to buy the whole of it with the proceedings.

"Today we gather for the self-same purpose. As a deliberative body, we are here to sanely discuss the proposition that Romanism and free American institutions cannot long dwell together in peace upon this continent. Approaching our assembling in the spirit; I tremble before the importance of our act; I hesitate before the duty that my office lays upon me, of calling and welcoming you to this city, a great center of power and influence in the gigantic empire of the Middle West, for the purpose of our meeting and uttering a message expressive of the hope of this gathering, of the American Federation of Patriotic Societies."

"As an organization, we have voluntarily assumed the patriotic duties that neglected and are ready to bear the dangers and odium of a combat with a secret foe, that we may save our country's sacred institutions of liberty from the foe, who is eager, beyond measure, to destroy them."

"Many fairly intelligent Protestants do not appreciate, as yet, what this organization and this great educational movement means to them. They sleep in ignorance of the activity of a foe that never sleeps, one that never has voluntarily surrendered a vantage gained and never has relinquished a claim once made; and what a tremendous and audacious claim Rome makes when she claims authority over the temporal and spiritual realms of life. Where the can, she openly dominates; where the public school obtains and intelligence is greater, her power is proportionately less. She is a past-master at secret and subtle means to gain her end. She never sleeps but works her mole-like way into the seats of power and rules under the cover of some fair appearing guise, and all this while Protestantism sweetly sleeps."

"But while we have not gathered here to quarrel with any man's religious views, we would deserve the censure of every drop of blood shed for us by our forefathers, should we fail to challenge the avowed designs of the Roman hierarchy upon America's free institutions. We are here to challenge her for gross discrimination in her underhanded political machinations, whereby she has Catholicized American battleships and government training schools and filled in vasty undue proportion, the strategic official positions in our cities, municipalities, states, and the national government itself. It is not our province to differentiate between the Roman Catholic church and other religious denominations, only as we are compelled to recognize her as the natural ally, tool and feeder of the hierarchy which is utilizing that church organization to subvert and destroy our fair institutions of free and equal rights."

"We are here, my fellow-citizens, to devise means and ways whereby we may ever determinedly pursued goal of Romanism."

"We know of only two ways of conquering: The old way was destructive,

by weakening, exhausting and annihilating an opposing force; the new and better way, the Protestant way is constructive, to make one's self in every way superior. It is our duty to so wisely plan that we may show the world the value of the new thought, the new and better way in the new day of the free man, and thus keep our fellows with their faces to the progressive future instead of turning to the reactionary past for direction."

For the protection of these things and to promote them, we have volunteered and having once enlisted, there is for us no turning back. Under God, the political, social and religious future is the free man. May divine guidance imbue the deliberations of this great patriotic assembly with the spirit of wisdom and brotherly love.

Another View

Under the head, "Another View of Menace Influence," the Bulletin of the American Federation of Catholic Societies joins the "modernists" of the papist press with the declared conviction that THE MENACE is driving people into the Catholic church in great numbers. It tells how the chief scribble of the Federation baptised a whole family at Pueblo, Colorado, who had been readers of this paper, and had in some manner unexplained been converted to popery by that means.

Another of the pope's own bears witness that he gets more converts where this paper is widely circulated than in other places. He cites, but does not name, some towns where there were only two Catholic families and numerous MENACE readers, and where the converts of papal parades have doubled in number. Now, it matters little to us whether the editor of the Bulletin is merely whistling to keep his courage up, or whether the facts are as he states them.

In the first place, we are not trying to keep people out of the Roman Catholic church. We are telling the people what that church is and what it is used for; and if any of them wish to join it after being informed of its purpose, program and political practices, we are glad to have them do so and thereby separate the goats from the sheep.

Vile as we believe the papal church to be, we believe that it is plenty good enough for some people; and, if those who are fit for nothing better, choose to become subjects of the pope, they are only going in where they belong. As matters now stand there are thousands of Romanists running at large without the brand and without the collar of their Italian master. So long as they are outside the papal corral they stand a better chance of getting into some fold and of doing damage. Let them lie up, and the sooner the better.

Placed as the editor of the Bulletin professes to be over what THE MENACE is doing for his church, he lapses inconspicuously into the old habit of calling us bad names. If this paper is a persecutor, and persecution is so effective a means of grace, we are at loss to understand why we should be characterized as a "filth-reeking sheet." If they are faithful to the teachings of their beloved Loyola, that a good end sanctifies the means of its achievement, they might properly withhold their slimy epithets.

But the ways of Rome are past understanding. With a perversity that defies analysis, they and their pope persist in weeping when they should laugh, and in shouting up when they have reason to be sad. What they go after by indirection; and what they go after openly, they invariably lose. The Jesuit is great in a game of peany ante; but when he plays for a nation he always gets in bad and gets out sad.

Go to it, Mr. Bulletin; call us bad names or good names, sweet names or sour names, denounce us as a curse or approve us as a blessing. The fact remains that you will get into the pope's pen only what belongs there; and that is an end as desirable to patriots as to papists.