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Wrathful at Wilson

If President Wilson ever dreamed of pleasing the papists with anything short of unconditional surrender he is in a fair way to become disillusioned. With Tumulty at the pie counter dispensing federal patronage and political favors, Rome's ravenous appetite for special privileges remains unsatisfied. Notwithstanding all the humiliations to which the President has subjected himself and the American people in the effort to keep the sanctified schemers sweet, they are on the warpath and throbbing with dire threatenings.

Prince Blank's organ, the Morning Star of New Orleans, is particularly violent; and says, under date of Sept. 26, that "there can never be peace or order in Mexico as long as Woodrow Wilson is the President of the United States." Since peace in Mexico is generally desirable, the inference is, that Mr. Wilson must either let Tumulty be the whole thing or be himself removed.

It is also a reasonable inference that unless President Wilson suddenly adopts a Mexican policy pleasing to the pope's beloved children, they will each and every one, in obedience to said pope's local clergy, cast their ballots for some presidential candidate who will. With all the attendance at official pan-American masses, and marks of deferential affections too numerous to be mentioned, it seems to be a sad case of love's labor lost. The worthy President has done well by the papas, but not well enough.

To such of us Yankees as see no virtue in catering to the papas, President Wilson's Mexican policy has been more commendable than his Roman policy. From the beginning of the Mexican trouble the bishops and priests of the pope's American provinces have demanded intervention in behalf of Huerta and his papal party. Huerta, with Jesuitical cunning, forced action which President Wilson's administration did all in its power to prevent. And yet the Wilson administration has come through that entanglement with credit to all interested excepting the unspeakable Huerta and his clerical allies.

The invasion of Mexican territory stopped at Vera Cruz, and by watchful waiting conserved the interests of the United States while the Constitutionalists disposed of the trouble-making priests and banished the bloody tyrant. But, behold! The trouble-makers, the pope's agents, are busy both in Mexico and in the United States. In Mexico they stir up more trouble, and in the United States they again demand intervention. They even have the gall to demand free transportation and care for a horde of fugitive priests who have rushed to Vera Cruz to escape the vengeance of the Mexican people and to eat at Uncle Sam's expense.

To the credit of President Wilson and his administration these demands are positively refused; and now the peeved priests are retaliating by lining up a solid front to punish the president for the unforgivable offense of acting like an American. It is an interesting situation, and one that American statesmen would do well to ponder. It brings to mind the old adage which asserts that no man can serve two masters.

One would think that an official sworn to support the government of the United States would be very careful about even the appearance of comforting another political power; but there are some things that official, as well as private, Americans, have yet to learn. The Menace is not going to lose faith in President Wilson until every hope is lost, notwithstanding the fact that our faith has been at times severely strained.

In a general way the president's Mexican policy has been both successful and just; and we can well remain in an attitude of watchful waiting to see which shall prevail: the straightforward purpose of an honest president, or the cowardly threatening intrigues of papal politics.

Paragraphic Pellets

An anti-papal panic is preferable to pro-papal treason.

Take away the revenues from a despot, and his time is short.

Priestcraft is too old a graft to work well in the twentieth century.

Real religion does not depend upon, or ask for, the support of governments.

Blind, unquestioning obedience is the crowning virtue of a papist; also of a slave.

Respect for authority is of value only when tempered and enlightened by self respect.

When the people begin to ask questions and demand proof, priests and potentates begin to tremble and demand silence.

Those who strive for a common cause are not to be classed with those who submit to a common tyrant.

Books, newspapers, and teachers are the terrors to popery, for out of them come the ideals that can't be crucified or suppressed.

There is a consciousness of power within every well-developed man that generates contempt for popery and all such pretensions.

It is not incapacity for self government, but indifference toward public affairs that brings the most just criticism upon republics.

How can a man live close to God, with an infallible authority and a horde of meddling priests thrusting themselves in between?

In the inevitable warfare between God and Satan, a man is to be loved for the kind of enemies he makes as well as for the number of his friends.

America is the world's experiment station of popular government. Our success is the inspiration of the world; our failure would be a world calamity.

Romanism demands a sheeplike submission and obedience to papal decrees. Americanism commands a manlike attitude and defense of freedom.

Popery has always allied itself, and made common cause, with dead and dying institutions. Its connections and affiliations bind it to the dead past.

Two great and irresistible forces are marching to the swift and certain defeat of Romanism. They are the decline of ecclesiasticism and the rise of democracy.

As Israel was made a missionary nation to preach the gospel to the world, so has the Higher Power made America a missionary nation to preach and demonstrate democracy.

Americans codding and cultivating the pope and the papal system, is like it would have been had John the Baptist and the Nazarene made friends with Herod and the Herodians.

Protestantism has more to fear from a Judas, and Americanism more to fear from traitors, than from the open opposition of the enemy. Thirty pieces of silver still have purchasing power.

The mind with enough discernment to see through the ecclesiastical trappings of popery discovers that modern Rome, like the ancient Rome, is merely an organization for acquiring power and revenue.

For the second time the decree has gone forth from Rome that all the world shall be taxed. The world pays no more tax to the Roman Caesar, but is paying a more grievous tax to the Roman pontiff.

The age of the papal system is no promise of perpetuity. Chattel slavery prevailed among the most advanced nations centuries before the first bishop of Rome. Chattel slavery is gone, and Rome is going.

The warriors of pagan Rome took their captives to market and sold them into slavery. But the proselyters of modern Rome take their captives to the convent to labor for life and leave their wealth to their masters.

When the political needs of Rome required it, she annexed Christianity just as she had annexed ancient states. The present effort of Rome is to corrupt and annex Protestantism; and some Protestants seem ready for surrender.

Popes and plutocrats are one in the belief that the people cannot be safely entrusted with knowledge and privileges. Both believe that the people are naturally so bad that they must be compelled to be good. Neither seems to consider the possibility of the compeller going wrong.

In days of old when men were bold the invader had to conquer a country before he could set up his government. But we Yankees are so easy that we permit the monarch of the Vatican to divide up our country into provinces, install an archbishop prince as ruler over each, and proceed leisurely with the taxing and conquest of the realm. Stupidity and indifference makes the capture of America easier than would weakness and cowardice.

We wish to avoid any captious criticism, but we see no reason for using the State Department as the channel for transmitting to the Vatican a word of condolence concerning the death of the pope. The American government has no official relations with the Vatican, and nothing should be done which assumes that such relations do exist. If Hon. Woodrow Wilson, the distinguished citizen, desired to express his sympathy to the Vatican, it was his unquestionable privilege to do so, as did former President Roosevelt, but it was not a matter of state concern—Protestant Magazine.

Holy Roman Empire Revived

"When the map of Europe is revised we hope to see the Holy Roman Empire of Germany revived with the Emperor of Austria at its head. We acquit Austria of all blame in bringing on this present war."

Such is the hope of Priest Phelan as expressed in his Western Watchman of Sept. 24. And it may be taken as the hope and wish of every priest, no matter what his nationality, since the supremacy of popery is to them the most desirable of all things.

With his impossible demands upon Serbia, the Emperor of Austria did more than any European ruler to cause the butchery and wholesale murder now devastating seven of the world's greatest nations. But it is very satisfactory to the Phelans, the papas, and the popes; for they "hope" to get out of it a Holy Roman Empire, with the senile Francis Josef at its head and wholly under the control of Rome.

It is perhaps too much to hope for, but what every consistent American would like to see come out of this conflict is, the United States of Europe with every nation intact as a free state, and the rotten remnants of monarchism, militarism, and Jesuitism swept into oblivion where they belong.

Such a consummation would bring a revival of peace probably enduring for centuries, and divert the energies of seven splendid nations from the destructive arts of warfare to the constructive arts of living, and living more abundantly.

But Rome, as usual, is in the way of such a happy conclusion. The Jesuit is following every European army to be in at the finish and get every concession for Rome that can be wheedled or enforced when all lie spent and bleeding. It is the old, old game in which hovers over the field like a foul bird of prey to win no matter who loses.

But the prospect is not altogether depressing. We confidently expect to see Priest Phelan disappointed, and expect with equal confidence to see some progress made in the direction of freeing Europe from Jesuitism.

If the public schools are to keep pace with the growth of the nation, and teach our boys and girls what they must learn to become efficient citizens, the public schools must be defended from their open enemies and freed from teachers and officials who go in for the salary and with no real interest in their work. Let us have teachers and school officers who are wholly in sympathy with popular education and the public means of getting it.

These Benedictine benedictions that Ben has been scattering so lavishly remind one of the small pistol displayed in the presence of an old-time cowboy. The puncher gazed on the gun with interest, but said nothing until someone asked him what he thought of it. "Well," said he, "if someone shot me with that thing, and I found it out, I would make it hot for him."

If Romanism is such a purifying, elevating and comfortable thing, why is it that all the countries where it once prevailed have striven with some success to throw it off? And why do so many emigrants from Catholic countries forsake their once happy homes to find new ones in America? It is hard to reconcile facts with Romish theories.

It is a dead soul that has no desire for freedom. And the soul that gives its freedom away is a suicide.

Patriots Successful in Massachusetts

Special to Menace:

Boston, Mass.—All Romanist candidates on the republican ticket snuffed under at the primaries on September 22d. Grafton D. Cushing an opponent of sectarian appropriations triumphantly nominated. His opponent at the polls in November will be Barry of the democratic ticket, and the progressive nominee, Magensin, both Romanists. The duty of the friends of the public schools, no matter what their party, is to support Mr. Cushing.—Paul Revere.

The Cox-Hogan Combine

Bethesda, O., Sept. 19.—The presence of the governor of the state, accompanied by the members for United States senator, did not draw a crowd as one might have presumed, but the size of the crowd did not seem to have much to do with the affair nor lessen the enthusiasm of the speakers. They arrived here Friday morning about 8:15 from Belmont, having made that point their last stopping place before reaching here. Governor Cox is a political speaker of unusual force, and although his time was limited he drove home a few points with great earnestness and with clearness. Mr. Hogan devoted much of his time in derogatory words relating to that much-talked-of Motion, that publication that is everlastingly fighting the Roman Catholic church. It seems that someone while the party was at Belmont, placed one of the papers in the auto they were traveling in and it fell into the hands of Mr. Hogan, who, if not a Catholic, is certainly an enemy to that particular paper, judging from the manner of paying his respects to it. The party left here for Harpersville, the next stopping place.

Paragraphic Pellets

The above excerpt from the Bethesda, Ohio, correspondent to the Wheeling, W. Va., Sunday News is given to show the voters of Ohio who read The Menace just what kind of company Governor Cox is keeping, as well as the manner of campaign being made by Attorney General Tim Hogan, candidate for the United States Senate, the loud mouthed toe-kisser who says that the first thing he will do when he gets to Washington will be to put The Menace out of Ohio.

The Bethesda correspondent seems to be in doubt about Mr. Hogan's religious leanings, and does not quite understand why he should devote his campaign against The Menace instead of for votes for senator. We will enlighten the correspondent by stating that Tim is a dyed-in-the-wool Romanist as well as a Nit of Columbus, and he is so all-fired mad at The Menace and every other patriotic paper in the country that he just can't attend to his own business at all.

Tim thinks there are enough Catholics in Ohio to elect him whether he gets a Protestant vote or not, and he is fooling his Roman friends by promising them that if he is elected he will put The Menace out of Ohio. This is all his friends want to know. It makes no difference to them whether Tim can speak English correctly, or even solve a problem in long division, all they want to know is that he is "agin" The Menace.

As a matter of fact Tim would get lost in the capital building without a guide; and as for him putting The Menace out of business, thousands of toe-kissers with more brains in their heels than Tim has in his head have been working on that job for three years, and all they have to show for their efforts are a lot of long faces and hoarse throats.

No, we are not opposing Tim Hogan, of Ohio, or Roger Sullivan, of Illinois, for the United States Senate because we are afraid of them hurting our business; we are opposing them because they belong to that pagan organization that believes that my mother and every other Protestant's mother is a bawd, that my wife and every other Protestant's wife is a bawd and that our children are bastards; who swear allegiance to an ignorant Italian in Rome whom they have no more sense than to believe is Christ's representative on earth; who oppose the American public school system because it does not propagate the same pagan faith to which they cling and who preach "to hell with the government" and believe and practice what they preach.

That's why we oppose Tim and his kind.

A Queer Position

We regret to note that the Independent, of Edinboro, Pa., does not like The Menace. The regret is based on the fact that parallel with the column-length editorial devoted to a mild roast of the "Missouri paper" is an extensive article which indicates that the editor of the Independent believes in industrial and vocational education.

We also believe in industrial training, and regard the public school as the only adequate means of providing that training for the boys and girls of the nation. With the available land practically occupied, and the rapid transition of the United States from an agricultural to an industrial country, the future of the American people is involved in such problems as the capture of foreign markets and the efficiency of Americans as producers of commodities.

When we were a nation of farmers, the boys learned the prevailing occupation at home; but the new methods in agriculture, and transfer of labor from the use of crude implements on the farm to the shops where elaborate machinery is made for all the industrial processes, has forced a change which demands educational recognition and adaptation.

We may be mistaken, but from the space given that subject by the Edinboro editor we are inclined to regard him as a natural ally on the proposition of preserving the public school and perfecting its work along industrial and vocational lines.

And if our guess is right, what is his reply to the hostile attitude of Rome toward the public school in general and toward vocational training in the public school in particular? Does he find himself in comfortable accord with the papist program of restricting education to parochial methods and their catechistic, shin-bone, rotten relic curriculum? If so, The Menace is proud of his opposition. If not, we would suggest that his alliance with the Romish side of this controversy be not too firmly fixed until he is reasonably sure of what it means.

Science and Art of Subjugation

When the warriors of ancient Rome invaded a neighboring nation and succeeded in conquering the people, they required the conquered to pass under a yoke (sub jugum) as a ceremonial sign of their subjection and submission. By passing under the yoke the conquered were subjugated and made subjects of the conqueror.

As society passed from the cruder to more refined forms, the method of making conquests, and of keeping subjects subjugated, has evolved from clubbing into submission and driving through the yoke, with an interesting series of developments. The first subjects were slaves, pure and simple; and were loaded with chains to prevent escape. Since the object of capture was to make servants of the captured, the chains were in time found to be a dead load and an impediment to service. They were therefore removed and a military order of the conquerors was established to guard the unfettered servants.

But the use of guards and walls to detain captives was improved upon in time when it was discovered that through superstition and respect for unjust laws slaves might be induced to remain subject by their own will. The divine right of masters, and the duties of servants subject to them, were assiduously taught as a code of morals; and the mind was enslaved more effectively and with less effort than the body had been when loaded with fetters.

The latest form of effective subjection is a combination of superstitious teachings and perversion of intellect. The code of morals taught in connection with the new phase is strong on the virtue of implicit obedience. The man who obeys without question is perfectly subject to the power he obeys. He is a slave by his own consent, and looks upon his slavery as a virtue and as a means of gaining some great prize in the hereafter. He is an ideal servant for his conscience holds him tighter than chains while his limbs are free to perform his duties.

Such is the service commanded by the arrogant and blasphemous ecclesiasticism with headquarters in modern Rome and a growing headquarters in the United States. It uses walls, dungeons and chains in a limited way to keep the worst abused of its subjects under control; but its greatest strength and conquering power is in the perversion of intellect—the subjugating of human minds to slavish uninquiring obedience.

It is evident that to command such an obedience from the majority of people in a republic is, in effect, the same as conquering the republic by force of arms. If the pope of Rome can people the states with imported dupes, whose minds are already enslaved, and can pervert, by means of shinbone instruction, the coming generation of natives in parochial schools, he will drive this nation under the yoke more effectively than did the pagan Romans of old.

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How to Tell When Your Time is Out

Just above the main masthead of the paper appears this line every week: "This is Number—". This week it is No. 175. Next week it will be 176, etc. This means that there has been issued 175 issues of The Menace. This is the way we keep track of your subscription. If you subscribe this week for you, that means that your expiration number on the end of your little pink address label will be 225. We get this number by adding fifty-two, the number of weeks you pay for the paper to the serial number 175 at which it stands this week. Observe a sample of the type used on the pink address label below:

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