

WATCH FOR THE RED STREAK—IT IS SCHEDULED TO APPEAR ABOUT DECEMBER NINTH

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WHY PAPAL PRISONS IN AMERICA?

Neither Slavery Nor Involuntary Servitude, Except as a Punishment For Crime, Whereof the Party Shall Have Been Duly Convicted, Shall Exist Within the United States or Any Place Subject to Their Jurisdiction—Article XIII, Constitution of the U. S.

One of the most defiant, damnable, and deplorable institutions on earth is again brought to attention by a letter from an Iowa mother who appeals to us to get her daughter out of the clutches of Rome's slave drivers. Here is the body of the letter with names, etc., left blank for obvious reasons:

Nov. 12, 1914. Rev. T. C. Walker, Editor, Aurora, Mo. Dear Sir: A friend gave me one of your papers, THE MENACE. I read it and saw how you had helped to get a girl out of a Catholic institution. Now, I have a girl in a Good Shepherd home in ... They refuse to let her out or to say why she is held there. This girl was stolen from me when she was two and a half years of age, and it took me eleven years to find where she is. She is now 18 years of age, and they have no right to her. Will you please get her out for me, as I need her very much. I have been sick for a long time, and am unable to do my housework. I have written two letters there, and they do not answer. The girl's name is ... was my former husband's name. We are able to take care of her. Please advise me as soon as you hear from her.

And this is "Free America," the great republic founded upon a Constitution, the Thirteenth Amendment of which provides that: "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction."

Well may a thoughtful citizen wonder what those words mean, or whether they mean anything when he finds these papal prisons insolently operating as sweatshops in city after city throughout the length and breadth of the land.

An American mother has no rights which these papal slave drivers are bound to respect. They have her daughter, and they evidently intend to keep her since they find it profitable to work young women for cheap board and keep. An eighteen-year-old slave is a valuable possession in an H. O. G. S. laundry where cheap labor and water are effectively used to make money for the papal system.

Not a week passes that we do not receive letters from mothers, sisters, sweethearts, or relatives asking us to help get some girl out of a Romish sweatshop. In a few instances we have been able to help, but what is the use of working to get one out while dozens are going in? The only rational thing to do is to open up these places to official inspection so that all the girls detained by force and fraud can get in touch with their friends on the outside, and appeal to the law.

The pope of Rome has no legal or moral right to run his private penitentiaries on American soil. Let us open up the windows and doors of these dungeons and let the light shine in. Let's rescue all the unwilling prisoners at once. If it happens that there are some therein who deserve imprisonment, let the punishment be applied legally and in state institutions, under the direction of responsible officials instead of priests and their female kind.

Every few days a case of slavery in some of these H. O. G. S. comes to light. A few of them get into the daily papers which happen to be unguarded by their Jesuit censors. Only last April two young girls, Lena Oacha and Helena Powers, escaped from St. Catherine's Convent at Santa Barbara, Cal., and wandered about in the mountains for four days and three nights. When exhausted they were captured by a deputy sheriff and taken back.

The people who run these places tell the public how delightful it is to live in them, safe and free from the vain allurement of the world; but, strange to say, the reports of inmates, and of those who try to get away, are not so complimentary to these happy homes.

Last May the Citizen, a Columbus, Ohio, paper, ... of Gladys Crawford, of Mansfield, that state, who had been committed to the H. O. G. S. at Cincinnati in 1912. Miss Crawford

testified that she was compelled to take another name, and prohibited under penalty from telling her true name to anyone. Her eyes were ruined by being compelled to rise at 4:30 a. m. and working from before daylight until after dark. She, and other inmates were severely punished for the most trifling offenses against the severe regulations. On one occasion she was punished severely for taking more than one bath in a week.

The Cincinnati Enquirer, of April 28, contained a special dispatch from Newcastle, Ind., telling of three girls, Daisy White, of Atlanta, Ga.; Lucile Thomas, of Chattanooga, Tenn.; and Sadie Jones, of Knoxville, Tenn.; who had been arrested in Newcastle as fugitives from that same H. O. G. S. in Cincinnati. The girls were released by the mayor of Newcastle after telling him that they had been compelled to perform hard work, subsist on impure food, and suffer severely for the least infraction of the slavers' rules.

One of the girls said that she had been on a diet of bread and water for three weeks. Another said she had been handcuffed and had been compelled to remain with her hands locked behind her back all night. They escaped by removing bars from a window, after which they walked to Newcastle, travelling through the woods in the day time and staying at farmhouses at night.

If the H. O. G. S. is such a haven of rest, why would these girls make such an effort to get away? The truth of their story is established by their strenuous efforts to escape. When so many tell practically the same story we are compelled to believe some of it despite the assertions of their exploiters.

A Newark, N. J., paper, the Evening News, told in May of this year how Mary Polizzano, another eighteen-year-old girl was detained in the Newark H. O. G. S. for two years without legal process and against her will until released through a writ of habeas corpus obtained by her intended husband.

The girl was an orphan, and was left there by an uncle who was no doubt desirous of losing her, and had it not been that young Failla had more than an ordinary interest in the young woman she might be there yet washing dirty duds for the glory of His Holiness, the Italian papa.

The New York World, of March 22, this year, tells how Henrietta Healy sustained internal injuries in an attempt to escape from the H. O. G. S. in that city the night before. Henrietta was seventeen years of age, and had been placed in the institution two months before by her mother. She risked her life to get away from this happy religious home, fracturing her hip in falling from a drain pipe as well as sustaining other injuries from which she will probably never recover.

Early in August the Seattle (Wash.) Daily Sun told how Anna Margaret Smith, the sixteen-year-old daughter of Wm. G. C. Smith of that city, had taken a two-ounce bottle of carbolic acid, preferring death to removal to the so-called House of the Good Shepherd.

This girl evidently had an idea of what was in store for her in that blissful retreat, and preferred death to the enjoyment of what was awaiting her. If these places are all they are recommended to be, why are the inmates so desirous of escaping; and why should this girl take her own life to avoid the great benefits she was about to receive?

The Tacoma (Wash.) Tribune, of Sept. 9, contains a press dispatch from Olympia, Wash., telling that the supreme court had granted a writ of habeas corpus directed against the mother superior of a Catholic school at Everett, commanding her to appear and show by what authority she retained the custody of Thelma Ellswick of Olympia.

The writ was granted on application of the girl's father who declared that she had been taken

from her home and detained at the school, and that the so-called sisters had refused to release her on her father's request. And yet we are told that girls are not detained in these places contrary to their own wish or the wish of their parents.

The Washington (D. C.) Star, of Oct. 11, tells of the escape of Gertha Roberts (18), and Rosalie Johnson (15), from the H. O. G. S. at 37th and T streets in that city the night before. Miss Roberts had been in the place for two years, and Miss Johnson for six months; both long enough to prefer anything else.

The newspaper account says that the police were asked to look out for them, so the probability is that they were caught and taken back like fugitive negroes in the good old times "befo' de wah." Several escapes from this sweatshop have come to public attention in recent years.

Another recent incident, particularly pathetic was the case of Marie Scheben, an inmate of the H. O. G. S. at Ft. Thomas, Ky., who ended her life by means of poison at that institution on the morning of Oct. 21. Her story is told in the Commercial Tribune, of Cincinnati, dated the next day.

Investigation by the coroner revealed the fact that the girl was in despair at being separated from her parents. Whatever the facts or conditions, it is evident that she preferred death to living in a papal dungeon.

Such are a few of the escapes, accidents, and suicides that have come to light in the last few months. How many miseries are locked up in these walls that never reach the outside world? How many of these frail flowers wither under the slaver's lash and leave these damnable dungeons in their coffins? How many drudge for years before death is kind enough to bring them relief?

Was there ever black slavery, or white slavery, or any other kind of slavery comparable to this for cruelty, immorality and defiance of decency? Are you, gentle reader, content to remain passive, and allow this cold-blooded graft to go on? What assurance have you that your own flesh and blood may not be caught in the net of the holy slavers and be railroaded to misery and death through one of these many traps?

If there is any manhood, or womanhood, or humanity left among the American people, the time has come to assert it and stop this illegal, as well as inhuman, traffic in the lives of American girls. There is no occasion for getting excited and doing something rash; but there is a reasonable demand for immediate and efficient action to have the law enforced. And if the law is not sufficiently comprehensive to grapple with this hideous monster, let additional laws be enacted to protect American youth from this devilish device.

Elsewhere in this paper is the draft of a bill requiring inspection of all these walled-in slave pens. The first and foremost work is to have this bill passed in every state legislature. Don't hesitate, but demand from the members of the state law-making bodies, from your district that they introduce this bill, or an equivalent bill, at the earliest possible moment.

Show them why this bill should become a law; and don't rest until you have their promise to support it with all their might. Give them to understand that further temporizing in this matter will not be endured by the patriotic and liberty-loving people of this country. Get their promise to support the measure in black and white, and do not be put off with excuses or delays until the law provides for official inspection of all such places as convents and Houses of the Good Shepherd, including an opportunity for inmates held against their will to secure legal redress.

Moreover, do not allow a municipal court to sentence another girl to one of these pest houses

NEW ATTACK TO BE MADE ON MENACE!

December 8th Designated as "Letter Day," When All Faithful Romanists Are Asked to Write the Postoffice Department Protesting Against This Paper—False Claim Relative to Our Case in Canada

WHEN any man or men take up a fight against a great wrong or injustice, they may expect to be maligned, abused and persecuted. The path of the agitator is beset with untold dangers and difficulties, and wrong and injustice always have the mob and the illiterate on their side.

The weak and the cowardly evade the difficulties of the struggle, while the strong and the brave press onward, looking always at the goal and taking no account of the sacrifices and trials which are the lot of him who would give himself for humanity's welfare.

In a perfect society the sacred cause of freedom would need no defender, for freedom would need to be the very cornerstone of such a society. But removed, as we are, twenty centuries from the life and teachings of Him who said "My kingdom is not of this world," we find it as necessary, now as ever, to battle against the demons of tyranny, injustice and intolerance.

Twenty centuries of Christian civilization and enlightenment have not yet made it possible for man to exercise his God-given rights to free thought, free conscience, and free speech, without being subjected to all manner of persecution, abuse, boycott and very often murder, at the hands of a class that thrives and fattens on the residue of ignorance, idolatry and superstition common to the great mass of human weaklings no further removed from the brute than being possessed of an inherited gift of language sufficient to convey a few crude ideas, rather than bray, flop their ears, or wag their tails in recognition of their mates.

A little over three years ago The Menace took up the fight for God and Home and Country.

In the face of its enemy it reached down into the mire, plucked the stars and stripes, the American patriot's emblem of liberty, from beneath the very heels of those who had sought to bury it in the dust; and, waving it aloft, shouted the battle cry of freedom, and summoned America's patriotic hosts to duty.

From that day to this, American patriots have been on guard! And from that day to this they have been the objects of hatred, abuse and vilification such as the world has not seen since the days when men and women were burnt at the stake for holding and expressing opinions contrary to the ones held by those in authority.

Early in its career The Menace was designated by its friends as the champion of humanity and Christianity, and by its enemies, the Roman Hierarchy and its dupes, as the organ of villainy and blasphemy. It at once became the center of continuous, relentless, and cowardly attacks.

The character of The Menace can be best determined by the character of its enemies.

It has stood out boldly for the American flag and the institutions of which the flag is the symbol; and it has been fought by the same organization that would trample the star-spangled folds in the dust.

It has championed the cause of free speech, and has been bitterly fought by the organization that does not believe in free speech—the organization that meets contrary argument with the bludgeon, the dagger and the bullet—the argument of fangs and claws—the argument of the wild beast in the jungle.

It has stood for the freedom of the press—a freedom which the founders of the republic recognized as the keystone to the structure of civilization—and in this, too, it has been opposed by the organization whose popes and chief advisers pretend that a free press is not the right of the people.

It has stood as the uncompromising champion of the American public school system—the institution which every American, free born and of lawful age, recognizes as the bulwark of the nation—and for this it has been assailed and persecuted by that organization, blasphemously called a church, which neither patronizes nor believes in public education, and which threatens sooner or later to even refuse to pay taxes for its support.

Of course The Menace expected a fight! And it expected the beast to show, instead of the teeth of the lamb, the fangs of the lion!

But it was not prepared to expect that its enemy would call upon the United States Government to do its fighting!

We expected that the old church—the "mother church"—the "holy" Roman Catholic church—with her priests and Jesuits, trained in the school of artful cunning and trickery for centuries, would at least meet the little Menace in the public arena, before the bar of public opinion, and there settle for good and always at least a few of the questions about which the human race has been most deeply concerned for so many years. But not so!

When the bright, white light of publicity was flashed into the lair of the politically pampered, fatted, besotted beast, she snarled, growled, licked her chops as she swayed nervously back and forth.

The more Rome howled, the stronger became the calcium light; and the people began to see, they began to understand, they began to talk, they began to investigate and THEY BEGAN TO KNOW!

This alarmed Rome and she howled some more—then came more light—then more howling!

Unable to bluff The Menace or bring to the surface a single criminal with sufficient courage to deal with it on a physical basis, it was necessary to evolve some other plan of action.

When all else fails, there's the politician, reasoned these Jesuitical schemers.

If we can wreck great nations—such as Spain, France, Portugal, Mexico and others—certainly we can wreck a lone little weekly newspaper down in the Ozark hills of Missouri, chuckled the wily papas who are pastmasters at the wrecking game, one of whom even now transacts all the private business of the president of the United States and who will sooner or later, if kept in power, wreck the administration and the democrat party.

Thus reasoned the enemy of The Menace—the enemy of progress and civilization.

The manner in which they proceeded is familiar history to our readers. They began by bombarding the postoffice department at Washington with letters, and later by sending delegations to Wash-

ington, composed of Roman Catholic priests, prelates and politicians, pleading with the department to exclude The Menace from the privileges of the mails, a privilege which they themselves shamefully abuse but which they seek to have denied those with the courage to dispute the justice of their claim to the rulership of the world.

Several months ago The Menace was barred from the mails of Canada through the arbitrary ruling of an arrogant Roman Catholic postmaster general. While we had only a few subscribers in Canada, and the pecuniary loss to The Menace was infinitesimal, Rome received the news of the exclusion with great glee, and seized upon that action as a precedent to be used as argument with the department at Washington in the effort to induce the authorities here to do as Canada had done.

They heralded the glad news of the exclusion in Canada far and wide, and attempted to make the world believe that The Menace had been excluded in Canada because it was "vile, lewd, obscene and lascivious." Nothing could be farther from the truth!

The Menace was excluded from the mails in Canada simply because the postmaster general of that priest-ridden country happened to be a Roman Catholic, and because, being a Roman Catholic, he hated The Menace.

If you don't believe it, read the following extract from the postmaster general's memorandum, issued at the time:

"Any paper discussing religion in an abstract way is responsible for its own opinions, and we do not in any way interfere with such papers. Men may be Protestant or Catholic in the extreme, and may hold their views in the extreme and give pronounced expression to them in a most extreme way, and the department would not interfere at all, but when personal abuse reflecting on the honor and chastity of women and clergy of any denomination as a whole is indulged in, or when women of a certain faith are reflected on, as has been done in THE MENACE, then this department understands it as its duty not to allow such things to pass through the mails. This is a law which the department has followed in the past and intends to follow in the future."

You will notice that the reason The Menace was excluded in Canada is because we are supposed to have "reflected on the honor and chastity of women and clergy," or on "WOMEN OF A CERTAIN FAITH."

Which is to say that it matters not what these women or clergymen may have done, we are not to "reflect" on them in any way whatever; for, if we do we will be shut out of the mails, especially if that reflection is on the women and clergy of "a certain faith!"

This is indeed the rankest kind of bunc and is handed out for consumption by the ignorant and weak-minded; but men and women with brains will recognize it as subterfuge and balderdash of the feeblest kind.

We might remark in passing that the postmaster general who rendered this infamous and unwarranted decision against The Menace, L. P. Pelletier by name, has since resigned from his office and gone down to obscurity where he belongs. This traitorous blow to the freedom of the press in Canada was the beginning of his untimely end in public life and, weakling and incompetent rascal that he was, he has joined the unsavory throng of others of the ilk and will only be remembered for his infamy and cowardice. In the issue of April 18, this year, The Menace stated that a man of this character could not long hold such a position of trust as that of postmaster general, and we predicted his early political demise. Our prophecy was fulfilled in less than six months; and, without any ill will toward a single official in the public service of the American people at Washington, we call their attention to this fact and kindly ask that they read the handwriting on the wall.

Many of you are asking, no doubt, why we are again reciting this past history.

We answer that it is because of the fact that "eternal vigilance is the price of liberty."

The postoffice officials at Washington are again to be deluged with requests on the part of intolerant Roman Catholics to arbitrarily, and without cause, deny this paper the right of transmission by post.

December 8th has been designated by Rome as "letter day," on which date every faithful Catholic will be expected to draft his opinion of The Menace in writing and forward it to Postmaster General Burleson.

The contents of many of these letters will be more violent than anything that has ever appeared in The Menace about them or their organization; but, being void of the principle of consistency, the ridiculousness of their position will never occur to them or touch their sense of modesty.

Readers of The Menace could bury the postmaster general under an avalanche of letters, petitions and resolutions in its behalf from which he could not emerge during the remainder of his present term, should he attempt to read them; but we do not consider it necessary to handicap or annoy him in this manner. We have done this on at least one occasion, and we are sure that he is familiar with the sentiment of the American people on this subject.

The Menace has Roman Catholic papers on file in this office containing language and assertions about Protestants, Freemasons and non-Catholics that we would not dare apply to Roman Catholics though we knew them to be true—AND WE KNOW AND CAN PROVE THAT WHAT THEY HAVE SAID IS PALPABLY FALSE—yet we have never found it in our hearts to ask the government for their punishment, or in any way attempt to have them denied their constitutional rights to free speech and a free press.

We are willing to fight this battle to the finish, from the rostrum, from the press and at the ballot box, and if we lose you will hear no complaint from us.

We are willing to rest our case with the people and accept the decision rendered at the bar of public opinion!

All we want is an open field and a fair fight, and we desire to serve notice on the politicians and office holders at Washington that the saddest day of their political lives will be the day when they yield to the pressure now being brought to bear on them by Joseph P. Tumulty and his coterie of Roman Catholic political henchmen and lobbyists, and attempt to destroy a business built and owned by a million and a half red blooded, patriotic Americans!

(Continued on page 4, Col. 1)