AS THIS ISSUE OF THE MENACE goes to press we are in receipt of telegrams, newspaper reports and other messages to the effect that ex-Priest William Black, patriotic lecturer, was shot to death in his hotel in Marshall, Texas, on the evening of the third, when he was billed to deliver an address in that city. One of the mob who attacked him is said to have been killed outright and another fatally injured. The city is stirred from center to circumference and intense excitement prevails. Marvin Brown took the first train for Marshall and is there now gathering the facts. His story of the case will appear in next week's issue of The Menace. If Mr. Brown can risk his life to get this story, surely you can risk fifty cents or a dollar for extra copies of this issue of the paper. Let's give the world the straight story of this damnable outrage. Order Menace No. 200, dated February 20th.

WATCH the number just in front of your name on the pink address label. If the number is **202** your subscription will expire in three weeks. You should renew your subscription at once in order not to miss an issue of the World's Greatest weekly paper.

THE ANTIDOTE

FOR PAPAL POISON

ESTABLISHED APRIL 15, 1911.

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THE MENACE

AURORA, MISSOURI

FEBRUARY 13, 1915

TEMPORAL POWER

A PUBLIC MENACE

Total subscriptions previously reported 1,395,948
New subscriptions last week 31,893
Subscriptions expiring last week 27,806
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Total Number Subscriptions this date

1,400,035

A Lost Opportunity

OPPORTUNITY it is said knocks at every man's door, and no man has ever had a greater opportunity to win world-wide prestige and undying fame than the late earthquake in Italy offered Benedict XV, titular ruler of the Roman Catholic church. Ruin and destruction stalked broadcast in his native land. Tens of thousands of helpless victims were deprived of life in a few moments of time. Many thousands more were suffering from injury and destitution while more horrible to contemplate bodies yet alive were enduring a lingering death buried in the ruins of their homes. All within a comparatively few miles of Rome, *and Benedict XV stayed within the Vatican.*

It is said that he turned over his palace to the authorities a hospital and fitted the sufferers brought there, *never set foot outside the Vatican grounds.* It is said, too, that he took no aid out of Peter's Pence and other funds, but the vast capital of the papal funds was too sacred to be touched *to feed the starving* of his own people.

The press teemed with reports of priests, nuns and even bishops of his church to be among the dead and dying, but the alleged dignity of this claimed to be successor of the apostles was too great to be lowered by personally speaking a word of consolation to the victims of the catastrophe.

Victor Emmanuel, king of Italy, left his palatial and the cares of office to personally visit the scene of disaster, assist in the work of recovery and encourage the workers, but Benedict remained in the Vatican. Today Victor Emmanuel is the most popular and we might say idolized man of the Italian people at home and abroad, while Benedict has lost as much as the other gained. Thinking men of all nationalities see and note the vast difference between the two of the same blood and nation. No man ever had a greater chance for obtaining world-wide pre-eminence at one leap than this man, but he was not equal to the occasion. True, he claims to be successor of the apostles, representative of Christ and vicar of God, but there is a vast difference between Benedict and the Man of Galilee. The Galilean went to the distressed wherever He found, over the hills and valleys of Judea, through heat and cold, healing the sick, doing deeds never done before by man, but His self-styled vicar on earth shuts himself in a gilded seclusion 'mid lackeys and flatteries. No sounds of wailing or scenes of distress for him.

No wonder the Italian people are leaving the Roman church en masse.

No wonder its churches at home are disregarded while the mass of Italians coming to this country ignore the church in which they were raised, in a few years.

No wonder that a leading Catholic journal said a few months ago that the problem of the Catholic church in America was to hold its Italian membership.

No wonder that today the most popular man in Italy is the king, while about the most unpopular is the pope.

Yet Benedict of the Vatican is not so much to blame as is the system whose creature he is. His immediate predecessors sulked in wounded pride hiding themselves in the Vatican under the flimsy subterfuge of imprisonment and he dare not defy the force of their example for fear of violating their claim of infallibility, even if his subjects by poison of war and disaster die around him by hundreds of thousands. Enabled in the mysticism and traditions of medievalism, he is a figure potent not for good, but only for evil. Assuming to be the head of a great organization and its ruling spirit, he is but the mouthpiece, the tool of others more crafty than he. And this adherence to the traditions, usages and policies of the Middle Age Catholicism will be the downfall of the present pope as it has been of others equally as strong minded. The world is tired of intrigue and misnamed diplomacy generally, especially when practiced by ecclesiastical leaders. Deception, trickery and meddling with international affairs by a church might do in the middle centuries, but not in the twentieth. And unless Benedict XV can shake off the shackles of the past, his official life will be a pitiable failure.

We write these lines with regret instead of in anger. Rather would we see the great Roman Catholic church from the pope down to its humblest layman a mighty potent force in the uplifting of mankind, than an inert mass in the way of progress. There are many priests and laymen who are zealously doing their best in spite of their limitations, but their efforts are held in check by the powers that be. With its policy of slavish submission to superiors, reform in the Catholic church must come from the top, from the heads of the church instead of from the rank and file.

Like priest, like people, runs the old adage; so, as is the pope and the cardinals, will be the priests and laity; and nothing but the will power of a strong-minded leader can break the fetters which bind the Roman church hand and foot to the dark past.

Benedict is not the man to lead a reform; instead of that he sets his face resolutely against all real progress and tries to lead his people back to the shades of the past. The world can suffer and die around him. His only responses are sympathetic generalities, while he dreams of temporal success and a barbarous glory of past pontificates. The present pope has already proven himself a conspicuous failure, who seems determined to fulfill prediction and to be *known in history as Religio depopulata.*

The lower house of the Arkansas Legislature has passed an inspection bill and those who are familiar with the Arkansas penchant for law enforcement know that the convents and monasteries in the state are due for an investigation if the bill passes the senate and secures the signature of the governor. Houses of the Good Shepherd floors will echo to the foot fall of men who will seek out the inner ways and workings to find if kindness is there; to see that sanitary conditions are maintained; to see that human health is conserved; to see that labor is not too burdensome and that human rights are not abridged; to liberate where liberation is desired or seems necessary. This is no more and no less than other houses, homes and institutions submit to with no thought of its being an intrusion. If these Romish institutions have no cause to fear an inspection there will be nothing found that will necessitate a change in the administration of their affairs. If conditions detrimental to human welfare do exist, then public safety demands public interference and Rome must come clean before the laws instituted by man for his protection from the rapacity of his unkind kin. The public eye is turned toward Arkansas to know what the harvest will be.

THE HYPOCRITE

For the delectation of patriots we submit the following letter which is going from Washington, N. J., to the K. C. Councils "Pro Deo et ecclesia:"

THE HYPOCRITE

Washington, N. J.

I am sending to every Council five copies of The Hypocrite and would call your attention to the editorial as well as the article by the Rev. Shirley D. Coffin, a Methodist minister of Lynn, Massachusetts.

I intend to put The Menace out of business.

In order to secure the privilege of the mails (the thing I want to take away from The Menace) I must procure a few subscriptions.

Will you help me in my endeavor to rid the country of this dirty, vile, putrid sheet by asking five persons in your council to send me their names and addresses and 50 cents each for a yearly subscription: *dimidiu, facti, qui coepit, habet.*

pro Deo et ecclesia,

CHARLES HENRY KINNEY.

There you have The Hypocrite, its halo of glory wreathed in a wealth of bigotry. It is going after the things it would deny to others. The avowed purpose of The Hypocrite is to destroy the privilege of another to do that which it must do itself in order to succeed, and in making its plea for support it descends to abuse and vilification, and with characteristic Romish inconsistency it goes outside the pale of its church to secure an aide. Charles Henry Kinney knows what he wants to do, but hasn't the grey matter necessary to write editorials with the proper punch. And, again, he needs a few subscriptions. But will a few be enough to do the work, Charles Hypocrite Kinney? Will the noble Knights hop to and aid the new deliverer by helping to plant Coffin nails over the country?

Kinney has declared that he is going to put The Menace out of business. Now if the Knights just let him dig in and go on with their own little fight and allow him to make his own fight in his own way, he will have a right merry time revamping the thunder which the Knights have already used in their attacks on the stronghold of our constituency. Suppose five of the faithful in each K. C. Council of the country answer the call, what is he going to give them for their money? The "same old story" is thread-bare, and new invective availeth not against the patriot's plea for free speech, free press and free schools.

Ten cents a year extra to have paper wrapped single.

IT HAS RUNG

"DRAGGING RELIGION INTO POLITICS"

Analysis of Sir Knight Callahan's Printed Preachment on "Religious Prejudice" and the "Malicious and Scurrilous" Campaign Against Popery In the United States

DRAGGING religion into politics" is a great phrase to juggle with. This dragging is very dramatic. It is suggestive of the dime-novel villain who drags the beautiful young lady by her long tresses just before the hero appears, and then drags his fetters ever after.

The expression is used with equal facility by Hibernian orators and Knight of Columbus scribblers. They well know that "dragging religion into politics" is the equivalent of "the villainy of mixing religion and politics." If they convict an opponent of mixing religion and politics, this phrase at the same time convicts the mixer of villainy.

But, let us see about this mixing of religion and politics. Thoughtful and observant people know that the mixing of the two often makes trouble; and yet why should a sincerely religious man not take his religion with him to the polls as well as to church and into his everyday life?

The trouble comes from having a religion that is already mixed. The mixing is done before the individual gets his religion. If monarchism and popery are mixed up in a man's religion when it is handed to him by his spiritual advisers, he will probably confuse religion and politics to the day of his death unless something happens to open his eyes and enable him to separate them.

The mixture of pure religion with politics never hurt either religion or politics. It is the mixing of a religion that is already half politics with an entirely different kind of politics that makes confusion. The man whose religion teaches him that the pope is king, is possessed of an adulterated religion for the simple reason that real religion has its throne in the hearts of mankind and not in the palaces of potentates or popes.

If religion has been dragged into politics the dragging was done long ago when the Roman emperor, Constantine, captured the church and reorganized it to suit his political purposes. If religion is yet dragged into politics to the injury of religion and politics, it is because a line of popes are sitting on the throne of Rome's pagan emperors and planning the re-conquest of the world.

If religion is dragged into politics in the United States, it is by the Knights of Columbus, and kindred societies of Rome, which have declared their intention of making America Catholic, and have gone about it by political methods. Religion had long been dragged into America politics before an anti-papal movement was organized.

And now Sir Knight Callahan is very indignant that Protestant democracy should oppose papal monarchism. In the late days of January this gentleman, as chairman of the "committee on religious prejudice," recently created by the Knights of Columbus, caused an extensive article to appear in the magazine sections of many newspapers in which he would make it appear that the movement against papal politics in the United States is a wave of religious prejudice wholly unjustified and calculated to make trouble between papist and Protestant to no good purpose.

As usual with the champions of popery, Sir Knight Callahan dodges the real issue and bids for the sympathy of the reading public on the plea that the bigoted Protestants are attacking his precious religion. He attempts to dispose of the political issues involved as follows:

The Evil of Dragging Religion Into Polictics

Politics and political campaigns are used to forward and foment the strife. Catholics who are good citizens, and whose lives are upright, are made to carry the burden of prejudice engendered in the hearts of men against the church of which they are members, notwithstanding the Constitution of the United States, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This, it seems to me, is the most unfortunate feature of this movement, aside from the social discomforts which come of religious strife. The proscribing of any citizen as unworthy of public confidence, unless he profess or renounce this or that religious opinion, is depriving him of those privileges and advantages to which he is of right entitled as an American citizen.

It is truly unfortunate that the unsophisticated lay members of the Roman Catholic church must share the blame for what the higher-up political managers of the system are wholly or largely responsible. The members of a body which is ruled from an Italian throne are certainly not to blame for the papal encyclicals against civilization so long as they do not realize the meaning of religious monarchism and its inevitable enmity to popular government and human freedom.

In supporting the papal system they place themselves in the same position as any other citizen who supports a bad cause through failure to understand its true nature. It may be that even those higher up are so carried away by the success of the scheme that the glory of the papal aristocracy is the same to them as the glory of God.

But we, who are not under the spell of popery, find in the operation of the papal system a political error that must be overcome before its monarchial principles triumph over human freedom and popular government. We deny the divine right of the pope and his princes to rulership of the earth. We deny his infallible ability and power to say what is moral and what is immoral. We repudiate popery for the same reason that we repudiate kingcraft and monarchism in all its forms.

To register our protest against popery and to check the aggressions of the pope's agents we have the ballot and we have the right to use it. We have the same right and we feel the same duty to oppose the schemes of the pope of Rome that we would have to oppose a similar effort by the Czar of Russia to capture this country.

We have the same right and feel the same duty to oppose candidates and measures hostile to the public school that the members of one political party have and feel in opposing the men and measures of the opposing party. For it should be known that there is a Roman Catholic political party in this country just as real and just as active as the Republican and Democratic parties.

The methods of the Roman Catholic party are different; but the results of their political efforts are even greater, and by far more dangerous, than those of any other. If there is any strife in this opposition to popery, let those who dragged their Italian church into American politics bear the blame.

That reference to Congress and the Constitution is rather far fetched. The distinctively Protestant and American passage quoted by Sir Knight Callahan is approved by all with the exception of popes and papists whose view was plainly stated by Leo XIII as follows: "It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church. * * * She would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

It is the favor of the laws and the patronage of public authority that Rome seeks by political means in this country; and it is to prevent that power and authority falling into the hands of a foreign monarch that patriotic Americans oppose Rome by circulating The Menace and by careful discrimination on election day.

The final right to hold office in this country is not inherent in the individual, but is wholly in the control of the voting majority. Whom the people would have in office, they elect; candidates whom they would not have in office, they reject. That is all there is to it; and if they choose to reject a papist they do so with the same right that they would defeat a Republican or Democrat candidate for the same position.

It is not a question of professing or renouncing a religion—it is a question of professing acceptable politics and renouncing the monarchistic teachings and practices of Rome.

Loyalty in War and Peace

These "patriots" expect the Catholic to be loyal to the flag; and he is. The loyalty of Catholics has been proven on every American battlefield. Catholic blood was shed for country no longer ago than the occupation of Vera Cruz, in the persons of Lane, Haggerty, De Fabbio, De Lowry. These "patriots" forget, too, the splendid services of Barry and hundreds of others in behalf of their country—and yet they would have their country proscribe every man of the same faith. It is a monstrous doctrine, as un-American as it is undemocratic.

Yes, we expect every citizen, both Catholic and non-Catholic, to be loyal to the flag. And we expect his loyalty to be active in time of peace as well as in time of war. The man who lives for his country is usually able to do more for its welfare than the man who dies for it. The man whose life, labor, and influence is to the detriment of his country can not be regarded as a perfect citizen even if he dies defending the flag on the field of battle.

The four Roman Catholic soldiers and the thirteen non-Catholic soldiers who fell at the occupation of Vera Cruz certainly did their whole duty as soldiers. We hope that in civil life they were equally worthy of praise; but the death of these boys is no guarantee for the right living, right thinking, right acting, and right voting of the millions yet living under the flag.

Peace is the normal condition of the American citizen. It is seldom that a majority of the nation's manhood is called to war; and when they are it is because someone has done wrong in time of peace. Nothing makes so much for peace as a wise administration of public affairs; and nothing makes so much for war as monarchism, popery, and one-man rule in its various forms. More significant by far than the death of these four young soldiers at Vera Cruz is the clamor of Rome for further intervention in Mexico which would mean the loss of more life.

All honor to whom honor is due, military honor to brave soldiers and civic honors to good citizens; but the political wisdom and civic righteousness of several million subjects of the pope is not established by the death of four soldiers.

Religion and Conscience

A man's religion should be a matter between himself and his conscience. It should not be dragged into public life. In saying this, I want to be perfectly candid, and admit that there is just cause for criticism of certain Catholics,

(Continued on page 2, column 2).

M. K. Reilly, representative in congress from the sixth district of Wisconsin, in defense of the Fitzgerald amendment stated in reply to a protest from a constituent that "I take it that no Christian man or woman desires that the United States postoffice shall be the instrumentality by which immoral, indecent, scurrilous or libelous publications shall be distributed among the people of this country," and speaks well of the proposed amendment generally. The protest against the Fitzgerald rider is not a defense of the scurrilous or indecent matter that may be admitted to the mails but rather a recognition of the fact that existing laws are sufficient to bar objectionable matter, and a condemnation of any attempt to place such an autocratic power in the hands of one man as the Fitzgerald amendment was designed to give to the postmaster-general. The voice of the people gave to this nation a free press, a free speech and a free school and the same voice is lifted now to warn of the dangers threatening in such proposed measures as the press muzzle amendment. Reilly is either blind to the possible effect of such a measure or is practicing deception when he says further, "it cannot be possible that you would enter a protest if you understood the amendment, or what it attempts to accomplish."

THEY NEED INSPECTION

What Became of the Kane Children Placed From Time to Time in Roman Catholic Institutions in the City of Philadelphia?

The following article, from the Philadelphia Enquirer of Jan. 27, tells its own story and suggests the ease with which inmates once placed behind these walls can be effectively lost to the world. St. Vincent's Home and St. John's Orphan Asylum are both Roman Catholic Institutions.

What appeared to be a disclosure of carelessness and indifference on the part of charitable institutions in the keeping of records of children committed to their care, called forth a severe criticism from Judge Gorman in the Juvenile Branch of the Municipal Court yesterday.

The matter was brought to the court's attention by the filing of a petition a few days ago by David L. Terry, of the Society to Protect Children from Cruelty, asking for the discharge from St. Vincent's Home and St. John's Orphan Asylum, respectively, of George and William Kane, children of Thomas and Elizabeth Kane, of 1941 North Howard street. Kane is a laborer, making twelve dollars a week and his wife is blind. It developed from an investigation, made by Mrs. Rachel Webb, that the couple had eight children, the eldest of whom is now twenty-three years of age, and married, and the youngest three years. The oldest child, Elizabeth, was placed in St. Vincent's Home when she was four years of age and thereafter from time to time all the other children were given into the custody of the home.

PARENTS NOT INFORMED

It also appeared that some of them were transferred to other institutions, and later some of them were discharged, but so far as the investigators were able to learn no complete records have been kept of the Kane children, and what was more surprising to the court the parents had not been kept informed as to what had become of them.

Three of them the father had not seen since they were taken from their home, seventeen years ago. By investigations made and indirect information received from time to time they learned that Thomas had been discharged in 1910, from one of the institutions, since which time he has not been heard of.

Robert, who is eighteen years of age, is said to be working in the engine room of the Catholic Protectory at Norristown, and Lottie, seventeen years, left the Catholic Home for Destitute Children, two years ago, to go live with a woman in Shenandoah. Margaret, who was taken from her parents when she was two years old, and placed in St. Vincent's Home, died in that institution in 1911.

Judge Gorman said it appeared that these institutions were very lax in the matter of having a record of each child committed to their care, and in keeping the parents fully informed regarding children. Such laxity would not be tolerated under the present Juvenile Court system, he asserted.

Ten cents a year extra to have paper wrapped single.

Rome's White Slaves

READERS of The Menace who have perused its pages since it began publication have had their hearts troubled when we have followed the victims of Roman cruelty to the Houses of Good Shepherd and other bolted and barred institutions.

In our second number we introduced the suit of Mamie Smith, transferred from Martinsville, Ind., to Indianapolis. A verdict was secured for Mamie at the first trial, but she was defeated in Indianapolis. How she came to be put in the papal slave pen was brought out in the trial. Our editorial comment on this point says:

"What a cruel conspiracy was that between the father and the priest. The confiding daughter with her father on their way to the city for a day's outing. Going to the depot they met the priest. What the priest and the father said on the side, Mamie did not hear. Priestcraft and cunning superstition and fear met together and plotted against the life and liberty of a defenseless woman. The ties of blood and the Christ life both plead for a square deal—for just such a life for the girl as the father had promised her, of a school, fancy work and music—but instead she received at the hands of these men imprisonment in the H. O. G. S. Hunger, unrequited toil, nakedness, degrading and disgusting environments were her portion—an awful experience of six years in hell."

A full report of the case was printed in No. 3 of The Menace from the pen of one connected with the case. This very significant fact was brought out in the trial:

"There are about three hundred victims here in the Indianapolis institution, and with three hundred of them (and many are larger than this one) we find that in the world they have about 100,000 women and girls locked up and working them for the pope. One year the surplus was $36,000. Another it was $26,000. So to take all of them it tells you what they get out of these poor, helpless and ignorant women to help enrich Rome."

It was shown, too, that the county paid them $300 per year for some work.

In this Indianapolis institution they have a large laundry, one and two wagons to gather up the washings and take them back. They have a large overall factory and also make gloves. Mamie worked in the laundry. She was an expert, and a witness, a laundryman, testified that her work was worth $40 per month, and she was there for six years. During this time she never took music lessons nor did any fancy work.

She finally grew desperate and made her escape by scaling the high board fence, but she did not escape the clutches of two Irish Catholic policemen, Rome's white slave catchers.

It is enough if we point out that all the sweat shops of Rome are run for profit, without taxation, and without public supervision. All manufacturing concerns are required to report to the government once a year. Rome's factories do not. They pretend to be charitable institutions, when in fact they make profits as brought out in the Mamie Smith case. Of course it goes without saying that all these institutions are under the jurisdiction of the pope through the hierarchy, so that the pope can not escape responsibility for the existence and perpetuation of these white slave institutions. They belong to the papal system of which the pope is head and chief.

As commercial enterprises, untaxed, and as penal institutions to which women are sent by courts, they are subject to law and public inspection. It is the business of the state to find out the nature of these enclosed prison houses, where the prisoners are worked, and where manufacturing is carried on. It is the business of the public to know whether white slaves are being kept restrained, deprived of "life, liberty and the pursuit of happiness." If banks are inspected because they are custodians of public money, why should not nunneries and penal institutions be inspected that have in custody the persons and unpaid labor of its inmates? Is money of more value to be kept safely than human beings—poor, friendless, helpless and defenseless women? God forbid! Let heaven inspire our hearts to feelings of compassion and smite the white sepulchers—the white slave pens of Rome. Work for the passage of the inspection bills now before the legislatures of several states.

Among the ninety-two Catholic cadets at West Point, half are weekly communicants and many more receive holy communion once a month.—Catholic Union and Times.

The Denver Drivel

The Denver Catholic Register is about the vilest organ of Catholic blackguardism that comes to our desk. The issue of Jan. 28th pays the staff of The Menace a personal "compliment" on the first page, the language of which would put the ordinary Bowery tough to shame. We took our old goose quill in hand to make a reply, when we turned to the editorial page of the same issue of the Register and found the following editorial item:

"It does no good to smooth over an evil when it exists in an organization. That is why the Register published figures last week showing that Catholics are entirely too well represented in the penitentiary at Canon City."

This item paralyzed our arm and stayed the trusty quill. We decided that it was useless to waste space answering the insults of a paper which acknowledges that the majority of its constituency are locked up in the state penitentiary.