

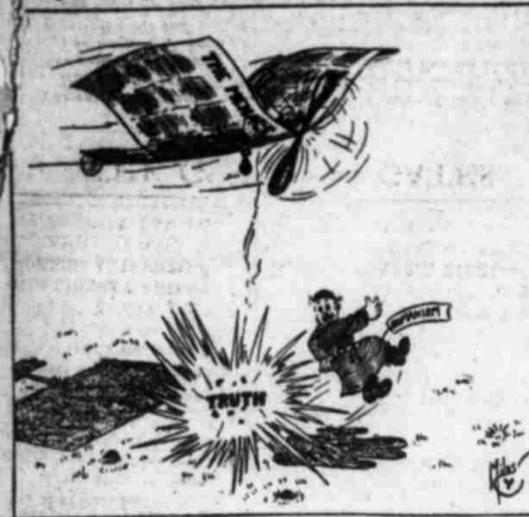
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ESTABLISHED APRIL 18, 1891. THIS IS NUMBER 203 THE MENACE AURORA, MISSOURI MARCH 13, 1915

TEMPORAL POWER Total subscriptions previously reported 1,418,843 New subscriptions last week 22,954 Subscriptions expiring last week 20,184 Gain for the week 2,800 Total Number Subscriptions this date 1,421,342

Speaking of Aerial Bombardments



REPORTS from the European war zone concerning aerial bombardments remind us of the fact that The Menace's thirteen inch truth projectiles are making the political priests and Knights of Columbus hunt the tall "uncut".

The truth is what hurts the church of Rome. The truth is what hurts the Knights of Columbus. And the fact that the truth is being told is making them desperate.

If the Knights of Columbus, three hundred thousand strong, can raise fifty thousand dollars in a single day for the purpose of suppressing free speech and destroying a free press, how long will it take a million and a half subscribers to the Menace to raise fifty thousand dollars to pay for two hundred thousand subscriptions to this paper?

LISTEN! April first is "all fools' day"—and this is the day I have set aside to fool the Knights of Columbus, and show them that their fifty thousand dollars of money is matched by fifty thousand patriotic dollars, and that they are ready to spend just as much, if not more, money to save America as they are to destroy it!

ARE YOU WITH ME IN THE FIGHT? If so, each of you, big, little, old and young, get ready to do your part, and have an extra list of at least four subscribers to mail on March 15th, so they will reach Aurora by April 1st. Make it big as possible, but make it four at least with a dollar enclosed.

THE GUARDED GATES BY CHARLES IDEN. The gates that guard the convent walls, the pathway to the light, have known too little of the touch of love and less of law. The souls that pass within know far too much of Romish blight—The night that holds them in its close dures to overawe.

A Hitch in the Program

The Columbian and Western Catholic, a Chicago publication which declares itself to be "The Oldest Catholic paper in the West," prints with evident approval, in its issue of Feb. 5, what purports to be the plan of some high official for the crippling of THE MENACE and annoyance of its supporters.

"He is of the opinion that sufficient laws prohibiting the circulation of such literature exist, and all that is needed is a proper enforcement of these laws. This could be done by prominent Catholics throughout the United States instituting suits for defamation of character against those local dealers who handle THE MENACE in each locality. In his opinion a strong argument could be brought forward to sustain the contention that the good name of every individual Catholic is destroyed by THE MENACE and such like publications.

A trial of the plan suggested by the "oldest Catholic paper in the west" was recently made by the papists of Falls City, Neb. The intended victim in the Falls City case was the Rev. F. B. Williams, minister of the local Baptist church.

The Falls City Knights of Columbus were sufficiently aggrieved at a heretical minister who identified himself with every move for civic improvement and helped put the town in the "dry" column; but when they discovered that the Rev. Williams read THE MENACE, believed in freedom of conscience, and favored the election of public officials pledged to the defense of the public schools, their indignation reached the point where it was determined to apply the remedy suggested by the Columbian and Western Catholic.

A charge was trumped up against Rev. Williams involving alleged slander against a little crippled girl so young that the suit had to be brought in the name of a friend. The following from the Falls City Journal, of Feb. 15, reveals the whole plot as plainly as it could be stated by a local editor intent on keeping down strife even at the cost of suppressing essential details. Says the Journal:

"After a three days scrap in court the lawyers turned the case of Marx vs. Williams over to the jury Saturday afternoon and that body of representative citizens deliberated over the evidence and the law as laid down by the court until 9 p. m. when they came into court with a verdict in favor of the defendant, thereby declaring that the Rev. Williams was not guilty of slandering the plaintiff, Miss Bessie Marx, a maiden of such tender years, that she had to sue by her next friend. The plaintiff started out with a certain amount of sympathy for her as she is a cripple and young and merely an inexperienced school girl. As the case developed it appeared that the young lady's reputation was not the principal issue but was a matter of secondary consideration, at least that is what the attorneys for the defendant claimed. They put it up to the jury that this suit was a form of punishment that was attempted against Rev. Williams, the pastor of the Baptist church, because he had been active in stirring up a feeling in this community against Catholics by spreading THE MENACE, a paper, devoted to the circulation of statements wholly derogatory to the Catholic church and having no other purpose than to bring that church into contempt. It is quite probable that from the testimony of the witnesses and the arguments of the lawyers that the jury understood the purpose of the suit and the young lady 'as denied any damages whatever. The jury reported to have stood 11 to 1 from the start in favor of the defendant.

"Those who heard the testimony are satisfied that there was nothing in it that in the least compromised Fr. Hoffman. And that the whole affair that arose out of the neighborhood gossip concerning the young lady was particularly unfortunate for all parties whose names were involved in the same as it wrought nothing but trouble in its train. To Rev. Williams, it brought a law suit with a claim of \$5,000 for damages to Miss Marx's reputation. A law suit of this kind is expensive and a source of much annoyance even when it terminates in the defeat of the claim for damages. Miss Marx is now known to all the county as the plaintiff in a slander suit that failed. All the trouble of her friends and the expense of lawyers and detectives went for nothing which is certainly not very consoling. The purpose of the law suit failed even in the religious aspect and the division of religious sentiment and partisanship and the lines of demarcation continue to be drawn stronger by reason of it. On Sunday Rev. Williams was given an ovation by his congregation and was made to feel that he had won a notable victory."

Free Speech in Nebraska

From The Omaha Star. An effort is being made at Lincoln to hamper the right of free speech and free publication by providing for the issuance of an order restraining the publication of any libelous or slanderous matter, or matter which the complainant says is calculated to injure him in any way. A more pernicious attack on the fundamentals of freedom has never been undertaken in this state, and we hope never will be.

The newspapers of Nebraska are not asking any special privileges; under existing laws they are held rigorously accountable for their published expressions. To place it within the power of a judge to enjoin the publication of an article would put the newspaper at the mercy of any adventurer who thus could prevent exposure until too late to head off his crooked work. It would defeat the very end for which all have been striving so earnestly, the cure of dark-lantern evils by the light of publicity.

No honest man need dread a newspaper's efforts; the schemer in the dark is always afraid of what may be published. The honest man needs no protection from a reputable newspaper; the dishonest man deserves none. The legislature should go mighty slow in the matter of restricting the activity of the best known medium of publicity, the newspaper.

Hibernian Oratory

A fair sample of up-to-date Hibernian oratory is recorded in the Savannah (Ga.) Morning News of Feb. 22. It is a report of an address given the night before at the Catholic Library Association Hall by one Joseph McLaughlin, a booster for the Ancient Order of Hibernians, from Philadelphia.

McLaughlin denounced England for alleged persecutions of Irish Roman Catholics. He denounced France as a theistic country. He denounced Andrew Carnegie for giving money for educational purposes unapproved by the papal hierarchy. He denounced Mexico for firing the trouble making priests out of that distressed country. And he had a double denunciation for the administration of President Wilson for failing to re-instate Mexican priests and for allowing the shipment of war munitions to Europe.

He declared the Ancient Order of Hibernians to be three hundred years and that it was organized for faith and country—"faith first, and country second". He also declared that fifty-one per cent of Washington's army were of Irish blood and largely Roman Catholic.

He hoped that England had seen her best days, and that the British government might soon be destroyed. He hoped that all Irish Catholics would join the Ancient Order of Hibernians or some other Roman Catholic military order. And, finally, he hoped that Catholic women would help erect a monument "to the good, non of the battlefield".

This latter hope called for money, of course, which seems to be the climax of all papist hopes. Every papist program seems to have a money getting number of some kind on the bill. It is said that when two Jesuits suffered shipwreck and were washed ashore on an uninhabited island of the frozen sea the first proposal of the senior Jesuit was to take up a collection.

Inspection Bill Passed

By a vote of twenty-two to eight, the Senate of the Arkansas Legislature has passed the bill providing for official inspection of all places where persons are detained without process of law. The Arkansas House has already passed the bill by a vote of two to one, and the last hope of a veto to maintain papal prisons in the state of Arkansas without inspection is to persuade the governor to use his veto power to that purpose.

Prospects seem bright for that stage play which Priest Boniface has promised in case the bill becomes a law. With characteristic priestly arrogance he declares his intention to resist its enforcement on the ground that if he is authorized to make a certain cloistered institution his home it will be exempt from entry by officers.

That recalls the efforts of certain journalists and bootleggers in Kansas to run saloons on private premises under a similar plea. The trouble with the Boniface plan is that when a private residence becomes a private prison it properly loses the privileges of a private home. Moreover, private homes are nowhere exempt from investigation when the authorities become convinced that the said privacy is being used for improper purposes.

The sole object of these proposed measures is to provide means by which inmates of any institution, committed thereto without due process of law, may be able to get in touch with friends and officials and thereby obtain release. Of course Rome howls, because when such laws become operative they will set free thousands of slaves from penal laundries, lace factories, and sweatshops of divers kinds.

It is to be hoped that the governor of the great State of Arkansas will act as wisely as its legislature and let a little light into the dark places to which the agents of Rome carry the keys and have exclusive admittance.

April first is the day THE MENACE is going to raise \$50,000 in subscription money to offset the \$50,000 which the Nits of Mob and Murder raised in one day to kill THE MENACE and destroy your liberties.

A Misunderstanding

The editor of The World Today proposes that a committee composed of twenty Protestant leaders and twenty prominent lay and clerical papists meet in May on the shores of some beautiful lake and by exhaustive discussion attempt to abate the raging controversy so grievous to the pope's loyal subjects.

The sincerity of the proposition is attested by the offer of The World Today to pay the expenses of such a conference if it could be brought about. Also that such scholarly representatives of the Protestant press should have such a limited conception of what this opposition to popery means.

The question is too big to be settled by committees of twenty, or even of twenty hundred. Suppose such a committee had met in May, 1856, at Lake Mohawk to discuss and settle the questions relating to chattel slavery. Had they then and there smoothed every wrinkle out of the anti-slavery agitation, do you suppose that the millions of the north and south would have accepted their conclusions?

Moreover, this controversy is bigger than the gross membership of the Protestant and Roman Catholic churches in America. On one side is the entire papal system embracing an Italian pope, a cosmopolitan clergy, and a world membership. On the other side are not only those American Protestants who are American enough to really protest against the political aggressions of Rome, but are millions of Americans of other religious and irreligious affiliations.

NEW JERSEY JUSTICE GONE TO SEED

Ex-Priest Joseph Slattery and Wife Barred in Jersey City—Rioters Rule the Roost—City Officials Listen to the Papal Siren and Silence Free Speech—Flagrant Abuse of Power

Commissioner Frank Hague, Director of Public Safety in Jersey City, N. J., the home of Joseph Patrick Slattery, barred ex-Priest Joseph Slattery and his wife, Mary E. Slattery, from Old Fellows' Hall and refused to permit them to speak recently advertised, because at some time and some place there had been riot attending their appearance. The board of trustees of Old Fellows' Hall were notified and advised not to allow the speakers to enter the hall and a detail of police was sent to keep any who might wish to hear from entering. This places a false front before the public in that it marks the speakers as the law-breakers instead of the disturbing element among the audience.

One William Connolly was arrested and thrown in jail for ninety days for daring to distribute circulars advertising the Slattery lectures. Jersey justice is rampant in shoving the gag in the face of free speech, and rioters are given the protection that by all right belongs to the victim of the rioter's rage. Constitutional rights are of no more effect in husbanding a citizen's privileges before a Jersey court than would be an open parcel in warding off the bombs from an aeroplane.

J. J. King, a patriotic lecturer also, was attacked and run out of Paterson, N. J., by a mob when he attempted to speak recently, and now the Slatterys are refused a hearing in Jersey City for fear the Catholics will start a riot and cause bloodshed. Cannot police protection be asked to keep the disturbing element subdued? Our constitution guarantees the right of free speech, but a director of public safety and a police chief may deny a peaceable speaker the right to be heard because the riotous class, the criminal class, insist on throwing stones and using clubs just when the lecturer wishes to address an audience. The strong arm of the law is stretched, not to restrain the rioting criminals, but to curb the constitutional right of an American citizen.

The editors of Catholic papers are crying for "equitable treatment" at the hands of the secular press in the matter of publicity concerning the doings of "Catholics as Catholics." The arrogant inconsistency of the pope's own is apparent even to the casual observer. There is no "equitable treatment" accorded the anti-Catholic speaker who wishes to present the other side of the question to aid in the campaign for publicity. The Jersey guardians of public safety pander to the lawless element and free government is supplanted by the "night stick." The Commissioner of Public Safety and the Chief of Police in Jersey City seem to have been guilty of a flagrant abuse of power.

First Assistant Prosecutor Geo. T. Vickers, in a statement published in The Jersey Journal, Feb. 25, makes a scathing and just criticism of the arrogant perversion of justice shown in the acts of the officials in the matter. He said in his statement: "Your people (The Jersey Journal) states that in all of the Roman Catholic churches of this city reference was made to the proposed lecture. My information leads me to believe that to be true; and the character of the 'references' can not have escaped Commissioner Hague and Chief Monahan. Why quibble, it was these 'references' which caused the assemblage in Bergen Square; they were calculated to do so and could have had no other purpose or effect. This must have been apparent to Mr. Hague and Chief Monahan. Therefore the proper administration of the law should have been directed against those who assembled because they came there for no lawful purpose, if Mr. Hague's information was correct. Had a cordon of police been spread to give the would-be lecturers free access to the hall, and had they been put under arrest instantly, the majesty of the law would have been vindicated. But such was not the purpose or intent. The reason given was only a blind, and the decree a vicious exercise of might to accomplish an ulterior motive, which no right-thinking, liberty-loving man can excuse or tolerate."

As the riotous mob seems to have been inspired and fired by suggestive references made in the Catholic churches as to the nature of the speeches advertised, the New Jersey method of promoting peace seems to be a back handed stroke at free speech and is evidence that the papal perverts have the whip hand in the administration of affairs. However, in presuming that the presence of the Slatterys would provoke riot, the Jersey City officials admit that the Catholics are naturally law-breakers. To be such they are either criminal or weak-minded and should be restrained. The restraint is laid upon the wrong end of the trouble. The Slatterys were not shown to be law breakers, and had disturbed no one in Jersey City. In justice and fairness to all concerned they should have been admitted to a public hall, allowed a hearing, and been afforded protection in the exercise of their rights.

General of the Newark Diocese: "I thought that the days when an effort to denounce any religion would be tolerated had passed. We of the Catholic church will permit no person of our creed to denounce any other religion and are careful to guard and protect the beliefs of others. We should be afforded the same protection." In the face of this bluff we remember that a certain Catholic periodical has denominated all Protestants as "unbaptized heathen"; and that Protestant marriage vows are scorned and maligned by Catholics generally. No assual, no "muscular Christianity," as asserted against those of the Catholic faith who deride, ridicule and scorn the Protestant religion, yet there are innumerable instances of open and covert attack on those who dare, by word of mouth or on printed page, to present to the public their personal experiences with the Church of Rome or to discuss the practices and prejudices of the Catholic individual. Who is entitled to protection, and who are the disturbers of the peace?

Threats of violence seem to have been made against the Slatterys by telephone and by letter before their appearance in Jersey City. Pawn shops are said to have been emptied of their guns and black jacks. Riot seems to have been incited by inference and uncomplimentary reference in the Catholic churches. Police interference was invoked, not to subdue the riotous thugs and protect the lecturers in their constitutional rights, but to save the Catholic church from unfavorable mention and the publicity of open discussion. Assistant Prosecutor Vickers who dared to stand as a patriot and an American in opposition to the weak-kneed director of public safety, declared in his printed statement that the exhibition of Jersey justice is a "Sham, subterfuge and cowardly recourse to a legal technicality to accomplish, under the guise of law, a wanton invasion of public and private rights," and adds, further, that "The City Fathers should right this flagrant violation of the law by themselves extending to these persons the invitation to speak and extending to them the freedom of a great city that stands for American institutions and the protection of the law. If the Slatterys violate the law then let its dignity be vindicated and its majesty asserted; then and not until then."

Slattery secured a hearing in Inwood, L. I., and on February 27 delivered the address he was to have delivered in Jersey City on February 23, and we give below some of the more striking and pointed portions of the speech which was barred from public utterance by papal power made effective by mob rule in Jersey City:

"From an early age I was marked out to be the priest of the family, and in pursuance of that end I was sent to the Seminary of Limerick to study my classics and after going through the usual classical course, and having passed the usual examinations, I entered the college in the County of Tipperary, and I studied my philosophy and theology. Theology as studied in the Church of Rome is divided into two classes; one is called dogmatic theology; the other is called moral theology. The dogmatic theology, as the name implies, refers to the dogmas of the teachings of the church. The moral theology to my mind is at least entirely misnamed, as it should be more properly called immoral theology. There is not a sin, not a crime, nor a weakness to which humanity is heir that is not described in the so-called moral theology, in all their detail. Everything about married life is there, fully described. Those books of the Roman Catholic church, under the name of moral theology, which young men preparing for the priesthood are bound to read, are so vile that they dare not be published in the language of the people. The books are published in Latin, but to us the Latin is the same as the English, we are so used to it; and mark you, ladies and gentlemen, that is the church that stands forth in this country of ours today, looking to Congress to stop THE MENACE, The Peril, The American Citizen and other papers, because they say they are vile, while she herself has a theology so vile and so obscene, that it dare not be published in the English tongue."

"Suppose, for instance, the Methodists or the Baptists or the Presbyterians or Episcopalians, or any of our Protestant denominations, had a theology that could not, for its vilness, be published in English. Oh, what a howl Rome would make! How she would point the finger of scorn at the Protestant theology that could not be published in the tongue of the people. But everything in Protestantism is as clear, as bright and as pure as the stars in the heavens so far as its teachings are found, be-

(Continued on page 2, column 2).

A BI-WEEKLY PAPER with an illustration of a person sitting at a desk.