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MARTIN BROWN, Managing Editor.

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A Good Combination
Wall Street and Rome. Clashed in each others arms, true to tradition, opposing as ever each others cause.

This is the spectacle to which we are treated in New York state. The proposed constitutional amendment to tax church property in the state of New York has been defeated. Rome immediately put up a howl, hired lobbyists, courted Wall Street, and the big interests of this country did as they have always done in every country on the globe, they sided with the papal church and used their strength to defeat the amendment. Rome and Wall Street won. Years ago it was Rome and Rum.

The Wall Street Journal says: "It would work incalculable injury, not merely to religious and other societies but to every section of the city. From the business point of view a church is a large asset for the value of property." Taxation means sale of properties impossible to hold because of costs of taxation. Use of these spots for business purposes would destroy the spirit of a city. The churches would gain in material advantage but the other loss would be enormous. The present exemption of real estate in the city totals \$1,800,000,000, of which the Federal Government and city owns four-fifths. Taxation of the remainder would affect the tax rate imperceptibly.

Bully for Wall Street. We know where to place her now for sure. If the government and city own four-fifths of that \$1,800,000,000, then the churches and religious societies own one-fifth, and what do we find that four-fifths amounts to? Exactly \$360,000,000. To make it plainer, three hundred and sixty millions of real estate is untaxed and it belongs to religious societies. It is safe to say that at least \$250,000,000 of this real estate belongs to the Roman Catholic church, and that means that the hierarchy at Rome, Italy, owns it and gets it free of taxation. Nice, isn't it? The tax rate in New York City is very high, and if this two hundred and fifty millions of property had to pay its rightful tax the private citizens would have to pay less. The great majority of non-Roman Catholic citizens which constitutes the population of New York are helping to pay that Roman Catholic tax and it's a big one. Add to this the fact that Rome couldn't be hired to give her property in at more than half its real value, and you see what Rome owns and should pay taxes on. But Wall Street says "No." And Wall Street and Rome run New York.

Romanism Vs. Public Schools
A loud outcry is made in some sections by the Romanists, and by their press generally, that their people are discriminated against in the public school question, and that sometimes they are denied positions as teachers in the public schools. This is not true in the large cities like Chicago and New York where with a minority of the population the Catholic church manipulates the School Boards and furnishes

Walter Hurt Joins The Menace Staff

We are particularly pleased to announce that THE MENACE has secured the services of Walter Hurt whose standing as a journalist, writer, and literary critic, is well known to a large circle of the reading public. We are quite sure that this simple statement would be sufficient to arouse the enthusiasm of most MENACE readers; but, for the benefit of those unfamiliar with Mr. Hurt's high place in journalism, we may add that there is today no more thoroughly equipped writer in the profession. That we are not alone in this high estimate of Mr. Hurt's qualifications may be seen in the following recent comment in The Scoop, the official organ of the Chicago Press Club, a magazine not given to careless indiscriminate compliments: "Walter Hurt is a remarkably gifted man, a poet, a satirist of unusual power, a master of pure English, a scholar. He has an intuitive perception of news and faculty in bringing it out that has made his name familiar in every newspaper office in America. He is one of the greatest of interviewers, and at the same time a master of description. As an example of this last, his story of the final night of the Inter-Ocean was one of the most brilliant and impressive pieces of writing that ever appeared in a daily print." Some idea of his forceful ability is expressed in an extended editorial comment made in the Electric Medical Gleaner and written by Dr. William Colby Cooper. From this deserved appreciation we quote the following: "Hurt's habitual temperature in the shade is 312 degrees, and his regular pulse is liquid lightning. And WHITE—say, he can write the horns off the devil, or the foretop off of Fate. If you are a fraud, he will twist twenty-nine streaks of blue damnation through you in one scathing sentence." This gives an intimation of how, in the early days of his career as a free lance, Hurt earned his right to the sobriquet, "The Rough Rider of Journalism," by delivering the goods without marring the message. His dashing style, wide experience, and intimate acquaintance with people and publicity, give him qualifications that bring great additional strength to the movement against Romish rascality and intrigue. At this stage of the great drive to dislodge popery from high places belonging to the people, our friends will find this new Richmond in the field a strength to the patriotic arm and a terror to the enemy.

Our Public Schools—Facts and Figures

UNTIL the last few months the denunciation of the public school by Catholics has been bitter and unrelenting. The schools were Godless; hot beds of treason; schools of anarchy, and every other unreasonable charge that could be hurled against them. This was kept up until the public became aroused and reprisals began to be made, especially in a political way, and the end is not in sight yet. This wouldn't do as it was liable to upset the plans of the schemers, so now we have the grotesque spectacle of the Catholic church professing to love and defend the public school system. Men and papers who a year ago were vehemently denouncing the public school as dangerous and vile, now profess to see great things in them, and, yes sir, they are for the schools now, always were, and always will be (until they get further orders).

Their sudden conversion is of itself suspicious. The leopard might change his spots and the Ethiopian his skin, but the change would be gradual, not sudden. The Catholic church is today as great an enemy to free and popular education as it ever was. There's only a change in tactics, that's all. Bitter, outspoken opposition and an open fight on the schools reacted upon them, and now we are to be treated to the purr of the tiger and the velvet paw of the kitten, but the cruel claw is hidden and the tiger only waits for his victim. There are two reasons for the existence of the Catholic parochial school. One of them is that the church knows by experience that it cannot allow its young people to associate with the other young people without their becoming modernized and Americanized, so it proceeds to herd them in schools of its own where it can teach them religious bigotry and class hatred to its hearts content. The priests know by experience that their only way of fully controlling their followers is to make them bigoted and fanatical to the limit, so they insure this by carrying on the work from the cradle up. Every full-fledged parochial school is a nursery where the children are taught that because they are Catholics they are a superior race and everybody outside the church, heretics, infidels to them, and unworthy of consideration. The religion taught in the parochial schools is the catechism and immorality or humanity. They could get the teaching of these in the public schools. If the Catholic church had been allowed the privilege of teaching its catechism and practicing its religious rites in the public schools, there never would have been a parochial school. When it couldn't rule the school system it divided it, to its own injury and cost, and now it whines about the expense of its own voluntary movement. The other great reason for the existence of the Catholic parochial schools is that the leaders expected, and do yet, to use them to destroy the public school system. It proposes to supplant the American system with a system of denominational schools, with the idea of using them to destroy free education, or else unload them on the public. It has gone to the expense, so it claims, of over \$100,000,000 in putting up school buildings in the United States. More or less of this money was given it by Protestants and non-Catholics. Its constant cry is, we are made to pay a double tax, first to support the public schools, then (by the priests) to support our own schools. It's not fair and we ought to have our tax money back to support our own schools. A very plausible idea surely, and a very

smooth game, a minority of the people voluntarily withdraw from the schools, take their children out of them and then ask pay for doing so. It's a sound principle of law that a man cannot force payment for voluntary services or profits by his own negligence or mistakes. What effect would a division of the public school moneys have upon the schools of the country? Let us see. Catholics claim to be one-sixth of the population of the country. If the school funds were divided pro rata with the population of the country, then it would leave one-sixth of the funds. This would leave five-sixths for the public system, and would mean a largely increased tax to make up the deficiency, or else, a cutting down of the school term in proportion, say from six months to five months, or, from nine months to seven and one-half months, or else the closing of one-sixth of the schools and throwing that many teachers out of employment. In Massachusetts instead of one-sixth, use one-third in the calculation. In New York and Pennsylvania figure on a basis of one-fourth. In Missouri on a basis of one-fifth. How would you like such a situation, and condition of affairs? Are you ready for such changes? If it is entitled to a share of the annual school money to carry on its separate schools, it is equally entitled to corresponding share in the permanent investment in school funds and properties. Either that or pay for its own school properties. Either case means an enormous taxation and the issue of millions of dollars of bonds for the sole benefit of the Roman Catholic church. Is the public ready for this? Is this what Americans want to do? If it isn't, they had better see to it who they send to congress and state legislatures, as well as who they elect as judges. Can you see why the Catholics of Massachusetts so bitterly oppose any provision in their state constitution, prohibiting the use of public money for sectarian purposes? Do you understand why the Catholics of New York state so worked things as to secure a convention to revise their constitution? The old constitution of that state provided for separation of church and state, and absolute equality before the law, and that is exactly what the leaders of the Roman Catholic church do not propose to endure as they consider themselves above the law. But this isn't all of it. There can be no class legislation, and any bill turning over public money to any one church would be class legislation of the rankest kind. Consequently any law giving the Catholic church directly, or indirectly, a share of the public schools must provide for the other churches as well. Methodists, Baptists, Presbyterians, Christians and all other religious bodies must be protected in their rights, and would have to share in the public moneys, and we would have church schools instead of public schools. The stronger churches might maintain fair schools, the weaker ones do the best they could, and the great mass of people outside the churches join a church or go without. With the schools would go the school properties and investments. A fine prospect for the school children of America and their great army of painstaking and underpaid teachers, isn't it? We have not overdrawn or colored the situation a particle to meet our views, and only ask the American public to investigate for themselves. Watch current events as they pass along and seriously guard the institutions and heritage which our fathers left to us and our children.

SHIN BONE CITIZENS
They stayed there worshipping all night, lighting candles and lamps. Flowers were strewn at her feet and litany and rosaries were recited while the women cried openly. Dawn found the crowd still there. At about 7 o'clock another more wonderful miracle is said to have occurred in the church of Barra where there is a statue of Saint Anna. Saint Anna raised her hand and it turned jet black. All the people fled to the church on hearing this and sang hymns to the glory of the Virgin Mary. Solemn religious functions were later held in charge of the parish priest. THE MENACE can furnish a certified photographic copy of this article which is undoubtedly as great a humbug as any we have lately learned of. Nobody but a drunken fool ever saw tears in the eyes of a gaven image or as the papists prefer to call them—statues. It may have been raining, for it really does rain in Italy just like it does in the United States, and some water may have lodged in the hollows of this stone woman's eyes. It was early enough in the day for drunks to be returning home, and early enough for the sun to yet be beneath the horizon, before the night dews had been dried. The raising of a blackened hand, which has taken place before in Roman Catholic images, secretly made hollow and containing mechanism controlling the arms and even the legs and neck, may have occurred, but who but a blighted idiot or downtrodden slave would swallow such a thing as real? What gets us in the religious significance of such things. If the

Cardinal Gibbons recently "accepted" the deeds of popery in Washington, D. C., which a Knight of Columbus, who is still living, turned over to the Negro and Indian missions. When a priest gets a man on his deathbed to sign his property away from his children, he runs the risk of public scandal when the legal heirs come along and smash the will. The priests, ever resourceful in ways and means of furthering their own interests, are encouraging Catholics to dispose of their property while they are yet living and in health. A Washington K. of C. is given as an example as to how a "will-breaking attorney" and the legal heirs' property can be "fixed" with least expense yet with greatest gain to the Roman Catholic priesthood. The papal authorities are hungry for all the property they can get in and about Washington, D. C., and they must see to it long before a man's death that a Romish cardinal gets the deeds to his property! Rev. J. J. Kennedy, whose tent was burned recently, in Rochester, N. Y., with almost fatal results as the climax of a long continued series of malicious disturbances, is speaking in the open air until a new tent is secured. The Romish trouble makers are still following him and had a hand on an adjoining lot one evening to annoy the audience. Rome's hatred cannot subdue or intimidate Kennedy. The Catholic Citizen makes a feeble protest against the ill-timed efforts of the K. C. prejudice, smelting committee, intimating that the \$50,000 fund might be wasted. It's none of our concern but it has always looked to us as though the liberal purchase and use of ten cent mirrors would not only be cheaper, but a certain method of finding one source of the trials and tribulations of that most un-holy church. In that case though, the Callahan Varnish Co. would have missed its great advertisement.

A Swindler!
THE MENACE may occasionally be pardoned for taking advantage of some of the ridiculously inviting openings left by the papal newspapers on matters affecting the "religious issue." In Catholic Advance for July 31st, we read that there is a priest living in Trenton by the name of McMenamin "who had a decidedly unique experience in Philadelphia last week. A policeman stationed in front of the Reading Terminal was told to look out for a swindler in clerical garb. He arrested Rev. McMenamin, who had to go with him to the police station where profuse apologies were offered." Catholic Advance finds it necessary to add: "The real swindler was arrested later." THE MENACE wants to know why the officer arrested a man in the garb of a papal priest instead of one in the cloth of a Protestant clergyman. Does policemen view all Roman Catholic priests, or just Roman Catholic priests as a lot, with suspicion? But, then, why not press the charge against him anyway? It surely is not difficult to prove a Romanist priest to be a swindler. That's one of the easiest things in the world. The priest takes money from the "faithful" as payment for praying their dead friends out of purgatory. That's a swindle. The priest takes money from the faithful in the Annual Seminary Collection and keeps half of it. That's a swindle. The priest demands pay from the poorest parishioner for baptizing his children, who, the church says, will be lost unless baptized. So they either borrow, beg or steal it. Isn't that a swindle? If a Roman Catholic goes to a fortune teller, the priest compels them to pay him as much more. What do you call that? When a building is erected for any purely diocesan purpose the bishop lets all contracts and pays all bills and the accounts are never audited. "One archbishop," says Crowley, "paid \$35,000 for the erection of a stable. The parish rector asks the people for the money and they give it to him. He makes no accounting. Whatever the surplus may be, he keeps it. That's a swindle, too. As long as there is a debt on his church the priest can call for money. Everything is done to get it—to "pay the debts." The priest makes no accounting. That's a swindle. Who gets the contents of the poor box? The priest. He alone has the key to it. That's a swindle! Those who seek intercession from St. Anthony during nine consecutive Tuesdays, find a collection box near by. They put in the money to pay for his intercession. That's a swindle. The image of St. Anthony is sold and blessed—to help the owner recover lost articles. That's a swindle. The image of St. Joseph is blessed and sold—to help the owner get married. That's a swindle. The priest demands money, generally in advance, for attending a dying person and administering extreme unction. His ministrations are not going to save the sick ones who have lived lives of debauchery and crime, therefore the priest is a swindler. For the life of us we cannot see why this priest McMenamin should not have been forced to trial.

Since the Catholic press has taken up the Ft. Lauderdale, Fla., school incident in which the appointment of a Catholic teacher to a position in the public school was withdrawn on the urgent request of citizens let us consider the awful calamity that threatens that city. The Catholic press declares, after reprinting verbatim the published story of the proceedings pro and con, that Ft. Lauderdale is doomed to decay as no Catholics will live or engage in business in so bigotted a community. On the other hand, isn't it probable that the city may experience a healthy influx of real live, patriotic and progressive citizens attracted because of the practical certainty that there will be no intolerant, reckless, truth-bating and pre-muzzling Catholics to interfere with their peace and prosperity? What makes a good town, anyway?

The spirit of unrest is said to be very pronounced in that most important province of Spain, Catalonia. The people insist upon the individuality of the province and desire its separation from the general government of Spain. Their principal desire is the establishment of a local government for the conduct of such affairs as the instruction of language and culture, education, and the establishment of public works whereby the wealth of Northeastern Spain may be developed. A late day the Roman Catholic countries are asking for education and culture. See where the United States will be if Romish bishops are not headed off in their wild scramble to oust our public schools?

ROMANIZED POSTMASTERS AND MAIL CARRIERS
are unusually active just now in not only failing to deliver The Menace to subscribers regularly, but in actually intercepting and destroying letters destined for this office. We wish to urge every subscriber to report any dereliction of postmasters or mail carriers to this office promptly. In order that we may take the matter up with the department at Washington and secure their retirement to private life. We have succeeded in doing this in several cases quite recently, and the department has lead us to believe that in the future The Menace would be treated as though it was at least part human and that these complaints would be looked after just as readily as if they came from Father Phelan's Western Watchman. If a postmaster or mail carrier shows any disposition whatever to snub you because you take The Menace, or if he fails to exercise the same care in the delivery of The Menace as he does in the delivery of other mail, report the fact to this office at once, giving full particulars.