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An Opinion of Comstock

Commenting upon the death of Anthony Comstock, *The Truth Seeker* makes the following pertinent points:

In his home in Summit, N. J., there may be grief over the death of Anthony Comstock, which took place September 21; elsewhere there is no complaint. It may have been Comstock's calling as moral sneak and spy, or it may have been his personality, that made him perhaps the most despised man of his day. A combination of the two produced a character in which there was no redeeming feature that we ever heard of. He was without honor or any of the traits that might have made him deserving of it. Hypocritical, conceited, narrow-minded, uncultured, a whiner or a blusterer according to circumstances, a paranoiac more or less, deceitful, cunning and yet a fool, Comstock begged and prayed and bullied his way into a position as literary censor that, if it must be filled at all, required a man his opposite in nearly every respect; but a man fit for it would have too much self-respect to take it.

If it were held that in order to protect youth from the influence of obscene literature there was needed an individual who combined the big foot, the small brain and the nasty mind with avarice and brutality, Comstock was born for the job. In the '70s of the last century, persons who had lived in New Canaan, Connecticut, where Comstock was brought forth in the year 1844, or in New Britain, in the same state, where he went to school, came to *The Truth Seeker* office and related incidents of his boyhood revealing that kinship with filth which was to lead him into a life spent in the pursuit of obscenities. The facts could be printed only in veiled terms.

Continuing, *The Truth Seeker*, speaking of one of Comstock's earlier fights to imprison an innocent victim of his vindictive persecution, says:

From the columns of the papers covering the period of battle, such a summary of Comstock's character and misdeeds might be gathered as would justify the worst that could be suspected of him. That the vice agent allowed these charges and exposures to multiply without doing anything to prevent them, showed discretion at least; but he was never the same force afterward, in public estimation.

Three months ago appeared the announcement that Comstock had been removed from his position as post office inspector, and the chorus of approval by the press that followed publication of the news gave him the chance to see just where he stood in public opinion. For him it was worse than reading his own obituary notices, for, since he still lived, the writers were not under obligation to say only good of the dead. The New York *Tribune* called him a Mosquito of Morality that buzzed about and was not exterminated because people do not take their pests seriously enough. The other papers left little that was severe for *The Truth Seeker* to say, but we remarked:

"He has caused nearly 4,000 arrests. He glories in these numbers, as he does in the numbers of persons driven by him to self-destruction in preference to the disgrace of public prosecution for obscenity. Speaking once of these victims he reflected: 'The world is better off without them.' He has thus uttered his own epitaph. The world will be better off without him when nature follows the example of the post office department and turns him out."

Nature has taken the hint, and the epitaph stands: The world is better off without him.

Last Rites "Cure Paralysis

The tale of what is called a miracle comes floating through the press from Northern New York state.

It seems that at the little hamlet of Derrick in Franklin Co., N. Y., in the upper Saranac region, fabled of old for its stories of fabulous account, there lives a young lady, Miss Beatrice Laramee, by name, who, while on an expedition in the forest, was suddenly stricken with paralysis. Friends took her home and physicians were called; one of whom pronounced her incurable.

The parents being devout Catholics sent for the priest at Faust (same county) one Fr? Charles De Roriere, who proceeded to give the sufferer the last rites of the church.

As the girl was paralyzed and unconscious, the priest applied the sacrament to the afflicted portions of her body, when to the astonishment of all she became conscious and began to talk and is now well. So far, so good. The Menace has no wish to jest about sacred things, or treat them lightly, let alone being considered sacreligious. But:

As far as we can learn the main facts in the case are that the young lady was suddenly stricken with paralysis, was taken home, and physicians were called in with no prospect of immediate relief. The priest came, used the ceremonies for approaching death, and the patient not only lived through it all, but recovered. Of course they were astonished. To a Catholic mind the unusual is always miraculous, and here is a clear chance to claim a miracle. There are instances daily occurring where people suddenly lose consciousness, appear to be at death's door and as suddenly recover, and it excites nothing more than local interest.

In this case it was not only a Catholic who was concerned, but the priest was there with his ceremonies, *and even then she lived.* With all due respect for the parties concerned, we suggest that if there was a miracle, it was in recovery from the priest's ministrations.

Another thing, right up there in the old "North Woods" is a typical place for a new shrine with its pilgrimages and pickings. The Grotto of Lourdes is in France and the interest in it is eclipsed by the war. St. Anne Beaupre is in the French portion of Canada with its divided interests, and there is a latent fear that the various local miracle working shrines in the U. S. may lose their interest. So, by all means, give the new locality a chance to work new Romanist wonders, and pull off fake miracles for the benefit of the priests.

Fourteen Years In Bondage

Habeas corpus proceedings were instituted yesterday by James R. Redmond, of Baltimore, Md., before President Judge Brown, in the Municipal Court, to have his 18-year-old daughter, Louise, returned to the St. Vincent de Paul Society, of Baltimore, where she has been since she was four years of age. Louise left the society's home two weeks ago and came to this city to live with her mother, Mrs. Laura Redmond, at 1745 North Thirty-first street.

The girl said she did not want to return to Baltimore because when she was with the society they sent her out to work for her father's relatives, who did not pay her for her services. Judge Brown withheld action in the matter.—*Philadelphia Inquirer*, Sept. 24, 1915.

This incident is a striking example of the Romish method of caring for children coming into the clutch of church institutions. It seems also to show beyond the shadow of a doubt that girls ARE HELD AGAINST THEIR WILLS, and Louise Redmond has certainly reached the age of responsibility and should know whether or not she wishes to remain in slavery to Rome.

It is rank hypocrisy for an institution or an individual to claim to be religious and divinely ordained to teach religion and at the same time practice the most infamous slavery. Yet we have this instance and hosts of others as indisputable evidence that the Roman Catholic church, boasting of her extensive charities, is fastening chains of toil on little children and holds them to the wheel through weary years, without hope, without pay and without love.

Rome uses the courts to bring new victims to her hands and uses the courts to keep those who seek freedom from her relentless grasp. What right has the St. Vincent de Paul Society to Louise Redmond now? She has served long under the cruel regime of a so-called church and has surely earned release if there ever was cause for her detention.

What does her father know of the conditions under which she lived? No inspection law has opened the doors of Rome's houses and only the ones in charge know the condition and environment of any inmate or charge. It is to their interest to deceive if truth would tend to take from them the slaves they guard. Louise Redmond has gained first-hand knowledge of Romish methods and mockeries. Fourteen years of close contact with what Rome calls charity has surely convinced her that life under other conditions is infinitely more to be desired, and a mother's home is rarely a poor place for a daughter.

What right, under any law, has any judge in any court to send a girl to an uninspected, untaxed and privately owned prison? We might just as sanely and with equal justice turn the vagrant and criminal men and boys over to mine owners or rail road construction companies to use in their workings until such time as they saw fit to release them from service. There is no justice in a Romish prison, and every one of them is conducted in opposition to law and in direct conflict with public welfare.

EVERY PERSON IN ANY WAY RESPONSIBLE FOR THE MAINTENANCE OF A HOUSE OF THE GOOD SHEPHERD SHOULD BE HELD GUILTY OF THE CRIME OF OPPRESSION AND MADE TO SUFFER FOR THE INFAMOUS WRONGS THAT HAVE BEEN DONE TO INNOCENT YOUTH.

Louise Redmond should be kept out of the grasp of Rome—her best years have been given to a heartless master, and the future should be her own.

No one can doubt that the Roman Catholic church is a deadly menace to life, liberty and the pursuit of happiness when such infamy is exposed.

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"Father" Carroll Afoul of the Courts

"Father" J. J. Carroll of Helena, Montana, whose peculiar conduct as guardian of the person and fortune of Mrs. Murphy, an aged woman who was held in St. Peter's Hospital under the so-called care of the priest, has again been brought into the toils of the law.

In our issue for July 10 we gave a review of the case which has dragged through the courts for a long time and at that particular time was being aired by Mrs. Murphy's daughter, Mrs Nett, who was trying to have Father Carroll removed from guardianship, alleging, among other things, misappropriation of funds belonging to the estate.

Mrs. Nett secured the release of her mother from the hospital on a writ of habeas corpus and started with her for Spokane, Wash., where Mrs. Murphy had long desired to go, but was apprehended on train by a warrant secured by Father Carroll's attorneys charging her with contempt of court in taking Mrs. Murphy out of the state. This necessitated their return to Helena and further delay and inconvenience for Mrs. Nett.

Helena has grown weary of this case and the spectacle presented by Rome in this priest person who is hounding and harrassing an aged woman apparently for the sole purpose of getting his hands on the whole of her little fortune.

Practically all of the legal talent of Helena has had a hand in the case at some time and the pernicious greed of Rome has exhibited itself in disgusting extreme. Now the case has appeared again, and this time Father Carroll is the arrested one. It has been alleged that his arrest was at the instigation of Bishop Carroll but the allegation is denied by the bishop.

A full and accurate accounting of the Murphy estate has been demanded of Father Carroll and it is intimated that the bishop will himself insist on a full accounting and restitution of missing funds. Father Carroll has been ill and taking treatment in Chicago, but since he tendered his resignation as guardian in August he has neglected to make his final report to his successor. It is also alleged that he purchased a ticket to Chicago and attempted to get away without rendering up his last statement, and it was at this time that the alleged arrest was made on train by telegraphic warrant.

Once a priest gets his hands upon money one might just as well endeavor to preserve snow balls intact and frigid in a smithy's flaming forge as to attempt to recover it for the rightful owners. Every artifice known to minds schooled in successful intrigue will be used to retain all that Rome has in her clutch, be it political power, business interests or just the savings of a woman who has come to the sunset side of life to find herself a victim of the greed of a conscienceless system.

We have an interesting account of the Priest Carroll case as given in the *Helena Independent* of Sept. 24, and it seems that at least one newspaper of that city was effectually muzzled by Rome in such a manner as to give either no news of the case or a biased and misleading version. The *Independent* was approached by an attorney with the request that the story of Father Carroll's arrest be kept out of its columns. When the attorney was told that such a thing was impossible, he asked the privilege of dictating the story.

That is the method Rome uses to cover up her tracks and fool the public into the belief that the Roman Catholic church, priests, bishops and archbishops can do no wrong. A little publicity in some places would reveal much that is disgusting as well as despicably iniquitous. Rome does not want the truth told. Neither is she satisfied with silence in some instances.

Patriotic Order Department

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Notes From the Sovereign Office. — Approved by Sovereign Board and Manager.

(Exact copy of an anonymous letter, postmarked Green Bay, Wis., received at the Sovereign Office of the Knights of Luther, at Des Moines, Iowa, September 17th, 1915.)

"Say you shyster

Shippy you spawn of old Martin Luther hold your jaw or you'll get a quietus & right here we are ten to one as we are all over—this land is ours by right and we will see to it your too late you poor dam sleepy fools & your rag you call flag will trail in the mire all hell can not prevail against it. Wait and see the fate of your free schools and churches—they will be blotted out and all Enemys of the Holy mother church with it—we bide our time our yellow flag will float from the fool White House where old Dough Face Presides at Present an old foggy of a School Master An old moss back Blind as a beetle and Soft as Putty. Oh, Virgin Mary Speed the day when we will come in to our own soon I hope—then my Lutherites you'll get what is coming to you with interest and will be Blood Do you hear you dam heritie—oh but you'll beg and whine but it will avail you nothing accursed curr of a Heritie that you are So long

Shippy
We are your Nemisis

Please note that this letter shows conclusively that the hierarchy of the church teaches to their poor, ignorant subjects the following points, and the subjects believe them:

First.—It teaches them to be vengeful and ready to harm any one who goes into the Knights of Luther.

Second.—It teaches them that the Roman Catholics are ten to one in number as against the Protestants or others.

Third.—It teaches them that this land belongs by right to the Roman Catholics.

Fourth.—It teaches that the Protestants have been sleeping so long that there is no hope of doing away with Catholic rule.

Fifth.—It teaches them treason by inculcating a hatred for our flag and the government, and says it shall "trail in the mire."

Sixth.—It teaches them to be ready to destroy the free schools and Protestant churches and that all opposition "shall be blotted out and all enemies of the Holy mother church with it."

Seventh.—It teaches that the Catholics are biding their time to go into battle against the country.

Eighth.—It teaches that the Roman Catholic yellow flag will float from the White House. See the words—"Fool White House."

Ninth—It teaches them a disrespect for the President.

Tenth.—It teaches them that the Roman Catholic church will soon come into possession of all things. See the quotation "We will come into our own, soon I hope."

Eleventh.—It teaches them that Lutherites and heretics will "beg and whine," but it will avail them nothing for they must be destroyed.

Every person taking the confirmation oath and becoming a full member of the Roman Catholic church swears in the most solemn way before God and before his priest that he will obey the hierarchy of the church against everything else. Thus they manufacture traitors from the start. Can any evidence be more conclusive?

How much evidence is it necessary to furnish to open the eyes of the patriots of America?

To the loyal people of the United States we urge ORGANIZATION. Begin now. Join the Knights of Luther because it is the strongest patriotic organization on earth. Write for particulars to

F. M. SHIPPEY, Gen'l Supt. of Organizers
405 Youngerman Bldg., Des Moines, Ia.

SPECIAL ATTENTION

To the fact that the great Order of the Knights of Luther is composed of the "Knights of Luther" and the "Ladies of Luther."

It is believed by the founders of the great Order that universal education and universal suffrage is the greatest safe guard, not only to our government itself, but to the progress and happiness of the people. It was fully realized that "To the great and heroic Women of the past and present who gave freely of a ripe experience, education, and patriotism, to the end that our country should grow better and greater, this book is dedicated.

Be it never forgotten that to the intuition, foresight, energy, and sacrifice of the noble American Women, the present high state of society, education, and Christian character of our Beloved Country must be attributed."

It will therefore be seen that the "Ladies of Luther" must have the same prominence and the same power over the affairs of the great Order as the "Knights of Luther." The response for such organizations is most gratifying to the management, and it is believed beyond a question of a doubt it will be most valuable.

Persons concerned in the "Ladies of Luther" will kindly write the Sovereign Office.

To conserve the great resources of our country is indeed laudable; but to protect our free institutions and the principles upon which our country is built requires bravery, patriotism, and heroism. He who deserts an army in action is a physical coward; but he who gives no heed to the principles of freedom when danger assails, is a moral bankrupt and little better than a traitor.

To shirk one's duty to his country because of a fear of "boycott" on business is little short of a crime.

We have an abiding faith in the doctrine, that the nearer we can keep the government in the hands of the people, to the end that all who share and partake of its blessings, and have an equal voice in every department and that every one shall also assume a share of the responsibilities and the burdens—taxes—the better will be the government and the more certain will be its stability and its progress.

The nearer our great, free, public schools can fit boys and girls for the battles of life—the real difficulties which all must overcome—the nearer it fills the public school mission.

The school system was not created with the view of giving sectarian religion, but it certainly was a part of the great plan to embue every child, from its tenderest age through the entire school course, with true morality, a decent respect and a true love for its country to the end that our citizenship shall ever be a patriotic whole, each individual ready to perform the true service of a citizen.

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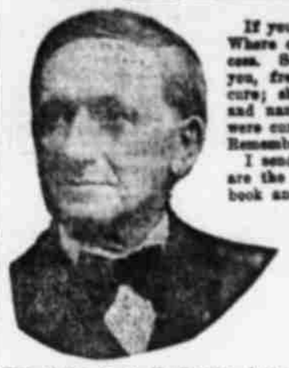

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