

# NOW OR NEVER, LAST CALL

Rome's legislative schemes can be defeated and American ideals and institutions preserved by defeating the papal politicians. It is up to you to make sure that we know about each Romanist candidate in YOUR CONGRESSIONAL DISTRICT. Do not let one escape. Mail your letters containing information about candidates not later than Thursday noon, October 5. That number of The Menace will appear on October 21, (not on Oct. 14), and will be the enlightening influence to millions of readers, will tell them which candidates are subservient to Rome and which are not. Place your bundle order early. INVESTIGATE! REPORT! VOTE! HURRY!

## THREATENED BY ROMISH BLACK HAND

### Modern Inquisition Busy in New York State--Murder and Burning the Penalty Unless Convert Returns to Church in Which He Was Born--Papist Dupe's Stupid Threats Reveal Thoughts of His Kind Concerning Other Matters of Public and Political Nature

THE following letter, if it be proper to call it such, was mailed at Ogdensburg, N. Y., at 5:30 p. m., July 19, 1916; and was received by the Rev. J. S. Miller, pastor of the First Congregational church, at Lisbon, N. Y., on the following day. Read it for the revelation it contains. Meditate on its threats of arson and murder; assimilate its expressions of ignorant hatred; and then realize, as you must, that this is the fruit of popery--the product of Roman Catholic culture, and the logical result of papal teaching, priestly preaching, and papist practice. A photographic reproduction of the letter is shown elsewhere on this page; but, for the reader's convenience, it is copied in type as follows:

Ogdensburg, N. Y.

Dear Sir You have taken Harry Doyle away from His own church he is a Catholic by Birth when he came here from Morrisburg Ontario we want you to let Harry go to His own church and not go to the devil church we are Catholics and we mean Business with your church if you dont Listen we Burn your church down in ashes and shoot Harry Doyle dead if we get our Hands on Him we got men of the Catholic Church watching for Him His Mother want Him to Keep in the Catholic church she wrote to father Kitts about it and father Kitts call on Harry the Catholics is getting in Power all they care if we Catholic get in the White House at Washington you christian a suffer we Burn you at the Stake Burn your Homes and church for we Catholic are going to rule the day before many years you had no Business coaxing Harry away from His own church and if a Catholic get our Hands on Harry Doyle we are watching for Him at night So we can get Him you christian devil will never see Harry again we will murder Him you People as get the catholic church angry at you we Harry christian for coaxing Harry away we catholic is very Strong in Ogdensburg and other Places and they all going to Help us to get Harry and then His Blood will be shed.

Harry will not know when he go away any night what minute a Hand will be Place on Him we will watch North Corners very close some night

Just remember we are very Strong Catholics of Ogdensburg and is written by Catholics of Ogdensburg, N. Y.

we Catholics.

So Harry is a dead man if we get him for leaving the Holy Catholic church

We cannot blame our readers if they at first doubt the reality of such a stupid communication; but we have the proof in the letter itself. In the envelope that enclosed it, in the statements of the Rev. Miller, of Harry Doyle, and of numerous people living at Lisbon who certify to the facts and circumstances. Harry Doyle makes the following sworn statement under date of Lisbon, N. Y., Sept. 7, 1916:

I came to this town from Aultsville, Ontario, Canada; and, without any urging, I joined the First Congregational church at Lisbon. Rev. Kitts, pastor of the Roman Catholic church, called on me; and I simply and flatly refused to go or have anything to do with him or his church because I know it is a fraud from start to end.

(Signed) HARRY DOYLE.

The following statement, also sworn to before a notary public at Lisbon, N. Y., on Sept. 7, 1916, is made by the Rev. J. S. Miller, pastor of the First Congregational church of that city:

About two years ago last April, Harry Doyle came to work on the farm for Royal Sheldon. The second Sunday he came to the church where I am pastor and has been a constant attendant at all the services ever since. Last Easter he joined the church on confession of faith.

He has not been urged to do this; but he is intelligent and, of his own free will, came to us. On July 20th I received this letter. I have not persecuted the Catholics or preached about them, but I know them.

(Signed) J. S. MILLER.

Pastor First Congregational Church.

Nine citizens of Lisbon, N. Y., or vicinity, also join in the following declaration:

We, the undersigned, know Harry Doyle. He came from Canada, was born and reared in the Catholic church, but, after coming to New York, decided to join a Protestant church and did so. We understand that he has been made the victim of direful threats by persons claiming to be Catholics who threaten his life unless he returns to the Catholic church. We also understand that the Catholic priest has labored with him, trying to get him to go back to the Catholic church but he has refused to do so, and that the Rev. J. S. Miller, pastor of the First Congregational church, the church of which Harry Doyle is a member, has received a threatening letter intimating that his church will be burned if Harry Doyle does not return to the Roman Catholic church.

(Signed) G. W. BARTON, MRS. J. D. MOORE, MRS. C. A. LITTLE, J. D. MOORE, REV. J. S. MILLER, MRS. J. S. MILLER, R. B. SHELTON, G. B. SHELTON, MRS. R. B. SHELTON.

The facts, as set forth in this letter and these affidavits, amount to this: that Harry Doyle was born and reared a Roman Catholic in Canada; that upon removal from Canada to the State of New York he joined the Congregational church without solicitation but because of his own choice and upon his own initiative; that he was visited by the local priest and urged to give up his new affiliation and return to the so-called church of Rome; that he positively refused to do so, and as a result the Protestant pastor of the church to which he belongs has received the letter which is printed above, and a photographic copy of which appears on this page together with a like reproduction of the envelope in which it was mailed.

What is its significance? First, that we here have another instance of papist lawlessness; second, that the papist perpetrator is grossly ignorant and brutal; third, that in writing this threatening letter, he was working with a Roman Catholic priest to achieve a purpose common to the priest and writer; fourth, that this attempt

to terrify Doyle and his Protestant friends by threats of arson and murder is practically a continuation of the medieval Inquisition when heretics were burned and murdered for the same purpose; and fifth, that the fanatical following of the papal system are as truly "always the same" as the teachings of the alleged church to which they are attached.

It reveals the kind and quality of the inspiration that papists receive from their ecclesiastical superiors and from papal teaching. This is the fruit of what its leaders are teaching in the name of religion. It is the result, the product, the yield of the papal propaganda carried on in this country under the favor of freedom from taxation and unwise encouragement from numerous sources.

It may be said that this was probably some one ignorant of low moral quality, and that other papists should not be blamed for his exceptional act. But is his act exceptional? Are not such acts of characteristic lawlessness entirely too common for the comfort of such a view? It is not our purpose to charge this and other exhibitions of lawlessness to all papists; but we do charge it to papist teaching and to the Romish clergy who prepare and promote a teaching which is degrading in effect.

If the value and nature of all things may be reasonably measured and estimated by their product, then such dupes of popery as make Rome notorious by their lawless rioting, mobbing, and murder most assuredly reveal the quality of the alleged religion they profess and the like quality of the inspiration they receive from the papacy from its popes down to the teachers of its parish schools.

If there are good Roman Catholics, they are so in spite of the influence to which they are subjected; and are therefore entitled to the greater credit. But the logical effect of what the Roman Catholic hierarchy inculcates is to cultivate crime among its dupes and disturb the peace of decent and law-abiding people.

In proof of that proposition, the reader's attention is called to a number of characteristic acts of lawlessness occurring within the present year. In further demonstration of the fact that papists are yet animated by the same spirit that darkened the pages of medieval history, please observe:

On July 1, 1916, a papist mob invaded the hall where A. D. Bulman was delivering an anti-papal lecture at Wyndmere, N. D., and attempted violence on the person of the speaker. Failing in that, because Mr. Bulman was armed and showed a dangerous disposition to defend himself, they smashed the furniture and indulged in other offensive conduct with purpose to terrify the audience and inspire such terror as might discourage further lectures or meetings of the kind.

At four o'clock, Saturday morning, July 29, 1916, some ignorant tool of the papacy tried to destroy THE MENACE plant at Aurora, Mo., by exploding several bombs under the floor of the press room. Nothing but the ignorance and clumsiness of whoever made the attempt saved the destruction of machinery that cost thousands of dollars.

On June 25, 1916, papist mobs rioted in the streets of Brooklyn, N. Y., assailing young people returning home from Sunday school at the Italian Branch of the Central Presbyterian church at 165 Franklin Ave. For several days this rioting continued during which outdoor meetings were disturbed by rock throwing and a speaker for the Y. M. C. A. was attacked in the automobile from which he was addressing an audience on the street.

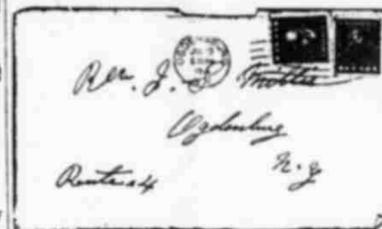
In June 1916, Miss Elizabeth Schoffen, an escaped nun who made the priests who had profited from her labor pay some of the money due her, began to tell her experiences at street meetings and in the churches of Portland, Ore. The Catholic Sentinel of that city printed abusive articles about her of a nature to excite papist mobs, and the local Knights of Columbus appointed a committee to stop her speaking. Thanks to local patriots and the Free Press Defense League, Miss Schoffen received the protection she deserved, and has gone on with her lectures.

On June 2, 1916, Elmer E. Rogers of Sanford, Florida, was waylaid on the highway several miles south of that city by a mob composed of Knights of Columbus. They bound and gagged him, threatened to hang him; and, when he refused to cease his work in opposition to popery, beat him into a condition of insensibility, and left him maimed and unconscious. This display of papist Inquisitional methods had much to do with the overwhelming defeat suffered by papist candidates at the ensuing Florida primaries.

On the evening of April 3, 1916, a mob composed of several thousand papists, ran riot in the streets of Haverhill, Mass., to prevent the delivering of an address concerning sectarian use of public funds which was advertised to be given by the Rev. Thos. E. Leyden in the Haverhill city hall. Numbers of persons were brutally beaten and great damage was done to the municipal building. On this occasion the Modern Inquisition so terrified a whole city that troops were called out to restore order.

On the night of March 11, 1916, Wm. W. Gaskill, living at Bordentown, N. J., a con-

REPRODUCTION OF LETTER AND ENVELOPE SENT TO REV. J. S. MILLER.



Handwritten text from the letter, including the address "Rev. J. S. Miller" and the beginning of the letter: "Dear Sir You have taken Harry Doyle away from His own church..."

Handwritten text from the letter, including the phrase "Harry will not know when he go away any night what minute a Hand will be Place on Him..."

Handwritten signature: "Harry Doyle"

Handwritten address: "Lisbon, N. Y."

Handwritten note: "The following is a reproduction of the letter..."

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## ASHURST CAMPAIGN COST U. S. \$2,000

### Rome's Senator from Arizona Unloads Fabulous Cost of His Political Campaign on People by Sending Letter Printed at Government Expense Through Mails, Postage Free--Pope's Army Chaplains Attack Y. M. C. A.--Other News From Washington

By GILBERT O. NATIONS, Vice-President of the Free Press Defense League, 22 Bliss Building, Washington, D. C.

THE name of Henry F. Ashurst, United States senator from Arizona, appears conspicuously in the list of Roman Catholics in official life published in the Milwaukee Catholic Citizen, a leading Roman Catholic weekly, October 9, 1915. The Senatorial term of Mr. Ashurst ends next March and he is a candidate for re-election. He is chairman of the Senate Committee on Indian Affairs and has recently had printed at the government printing office a five-page circular letter on the official letter-head of that committee. This letter, which is addressed to his constituents, purports to give a summary of his record in the senate. It is neither more nor less than an electioneering appeal pure and simple.

The letter, which is printed in imitation of typewriting, was copied into the Congressional Record of September 6, accompanied by the statement that seventy thousand copies are being sent through the mails under the franking privilege of Mr. Ashurst as a senator. It is also stated in the Congressional Record that the expense to the government of preparing and transporting through the mails fifty thousand copies would exceed \$2000.00. Mr. Ashurst and his friends in the senate made the defense that this letter had been submitted to the postmaster-general and by him declared to be frankable under the postal laws and regulations.

If the law authorizes a senator or representative to make a political campaign in this way under his franking privilege while his adversary in private life must pay postage on all letters which he sends through the mails, then the law discriminates in favor of candidates who are in office and against those in private life. Any such provision of law is fundamentally unjust and should be amended or repealed. A senator who has drawn \$45,000.00 in salary from the treasury of the United States should be required to meet the expenses of his campaign for re-election as fully as his competitor is required to do.

Moreover, this letter of Mr. Ashurst, printed on the official letter-head of the Indian Committee, has a quasi official appearance which is manifestly unfair when used purely for campaign purposes. While it purports to give the official record of Mr. Ashurst, some very important items in that record are omitted from the letter.

For instance on March 14, 1916, Mr. Ashurst introduced a bill (S. 5064) which provides: "That in any contract for the sale of articles of commerce to any dealer, wholesale or retail, by any grower, producer, manufacturer, or owner thereof, under trade-mark or special brand, hereinafter referred to as the 'vendor,' it shall be lawful for such vendor, to prescribe the uniform prices and manners of settlement at which the different qualities and quantities of each article covered by such contract may be sold."

It seems impossible to conceive any righteous or legitimate purpose that can be subserved by the foregoing measure. Its necessary effect if enacted into law would be to permit any manufacturer or producer of commodities in general use to establish under the protection of his trade mark an intolerable monopoly for the robbery of the public. Under its operation the producer, under trade mark of any commodity in general use, could so regulate the selling price of that commodity as to realize a thousand per cent profit on the cost of production.

Neither did Mr. Ashurst mention the fact that vast sums are appropriated from the national treasury to support Roman Catholic schools among the Indians with his approval as chairman of the Committee on Indian Affairs. Citizens of Arizona are entitled to know all the facts contained in this senatorial record.

### Chaplains Fighting Y. M. C. A.

When Priest M. J. O'Connor, a Roman Catholic chaplain of the Ninth Massachusetts Regiment of National Guards at El Paso, is not kept too busy visiting local priests and nuns in company with army officers, he spends his time in railing against the Y. M. C. A. and bewailing the great work being done among the soldiers by that non-sectarian organization of Christian citizens and benefactors.

This Irish papist chaplain has recently, in company with Gen. Sweetser, Col. Logan and Majors Smith and Cahill, exchanged visits and taken luncheon with Rev. F. Vandermassen. This bunch also recently visited the Sisters of Loretto, as did also Company G of the Ninth Massachusetts.

The Roman Catholic chaplains, who are drawing liberal salaries ostensibly for the care of the spiritual welfare of the National Guards, when not too busy paying social and official visits to local priests and nuns, are accustomed to hold meetings from time to time to devise means whereby they may be able to malign and obstruct the Y. M. C. A.

In a recent communication to the Boston Pilot, official organ of Cardinal O'Connell, Priest O'Connor makes the following statement intended to discredit the work of the Y. M. C. A.:

**Y. M. C. A. Perniciously Active**  
"I attended a meeting of all the chaplains who are on duty in the vicinity of El Paso. The

are all somewhat disturbed on account of the activities of the Y. M. C. A. along the border, and especially in their immediate vicinity. One of them produced a circular letter which is being sent throughout the country to those who are rich enough to be 'touched' by the reported work by the Y. M. C. A. in behalf of the soldiers. In this circular were enumerated the countless varieties of work being done by the Y. M. C. A. along the border for the 'poor benighted soldier.' In these Y. M. C. A. shacks are to be found everything that humanity craves for, even religion, and all free to the soldiers. How lovely that sounds to a man or a woman with a long purse, and won't they be 'touched' at the thought that a donation from them to help along the good cause will bring comfort to some poor fellow.

"The part of the circular that hurt the feelings of the chaplains, and rightly so, was the fact, that the Y. M. C. A. did everything under the sun for the soldiers, and the chaplains were doing nothing. How soon will the people be acquainted with the true condition of affairs--those people who are opening their purse strings to the appeals of these fellows who are not giving the other fellow any credit for doing anything, ay, even that for which he left his home, to care for the spiritual needs of the regiment to which he is attached.

"It may be that some of the army chaplains in the past were willing that the Y. M. C. A. should take over the responsibility of conducting religious services, but the trouble seems to be that there is so little religion in the service that the men care little about either the service or the religion. Social service, can never take the place of the Gospel, and if anyone should think otherwise just let him ask some of the men either here or elsewhere.

"How many have said to me here: There is so little religion injected into the so-called service that for the time spent we could be benefitted more by using our time in some other way. This is not meant as a criticism at all, for there are good energetic chaplains here, especially from Massachusetts, who are working hard to give the men of their persuasion all that they desire as regards the teaching of their church.

### Conference of Chaplains

"It is proposed to have a conference of all the regular army and National Guard chaplains from every point on the border about the middle of September to be held at El Paso. There may result a better understanding concerning the work of the army chaplain. One thing is certain, however, that if the army chaplain had at his disposal a small portion of the money spent by the Y. M. C. A. he could produce results an hundred fold. The chaplain has nothing to work with, and the soldiers have little, for fifty cents a day is a small allowance for a man's personal needs. It is to be hoped that provision will be made to give the chaplains something to work with."

### Wilson Appoints Roman Admiral

On Wednesday, August 30, the president submitted to the senate the name of rear admiral William S. Benson, Chief of Naval Operations, for promotion to the great rank of admiral in the navy.

Admiral Benson is a Roman Catholic and Knight of Columbus. Two days after his nomination by the president he was confirmed by the senate.

The extraordinary honor thus bestowed on this Knight of Columbus has been accorded to three other men only in the history of the American navy. The rank of admiral has never before been conferred on any naval officer except in recognition of services of extraordinary heroism and value. The salary of an admiral is \$13,500 per year.

In recognition of his brilliant and valorous services at New Orleans and Mobile during the Civil War, David G. Farragut was promoted to the rank of admiral. The same honor was afterwards conferred upon David D. Porter in recognition of services of unusual valor and inestimable importance on the inland rivers and the Atlantic coast during the Civil War.

With the death of Admiral Porter the office lapsed until 1899 when it was re-established by an act of congress for the special benefit of Admiral George Dewey, who was promoted to that rank in recognition of the most brilliant naval achievement in the history of the world.

It is no disparagement of Admiral Porter to say that his naval career includes achievement comparable to that of Porter and Dewey. In May 1899 he was promoted from the rank of admiral and made chief of the bureau of naval affairs. He is given this supreme three most eminent history have

Elev show trio

DEEP  
ATTORNEY AT LAW  
OFFICE: 100 N. 1st St., Aurora, Mo.  
RESIDENCE: 100 N. 1st St., Aurora, Mo.  
PRACTICING IN ALL COURTS  
FEE: \$5.00 PER HOUR  
ATTORNEY AT LAW \$5 PER HOUR