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The Menace

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THE ANTIPODE
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REV. THEO. C. WALKER, Editor

A DISGRACE TO THE GREAT AMERICAN NATION

Statue of a Jesuit in the Capitol, Contrary to Law Which Was Overridden by Special Legislation.

The political benefits resulting from any religious denomination entering actively into the contentions of our political life, to influence voters and politicians for its own gain, is considered a serious element of danger in the perpetuation of our form of government.

There is within our borders but one denomination of any perceptible magnitude, that is national in its political maneuverings. This single religious system has the resources accruing from great age and territorial occupancy of almost the entire world, and since 1829 it has awakened to great missionary exertion, especially toward the United States.

This narrative of the memorial of James Marquette is here published as an illustrative incident, showing the practical workings of the "practical politics" of a religious system which is consistently seeking the benefits of a union with the state.

The writer is familiar with political doings at the national capital, and has closely observed events during recent years. He assures the reader that every fact therein stated is susceptible of verification—most of them from official papers of the government.

Shortly before the close of the first session of the 54th Congress in June, that year, the following resolution was presented in the House of Representatives, printed and placed upon the calendar, as follows:

"54th CONGRESS)
HRES. 132.
1st Session)
Joint Resolution.

"Whereas for the first time in the history of the United States there has been placed in the Capitol a statue of a man in the garb of a churchman, said statue being that of a Jesuit, named Marquette, who died in or about the year sixteen hundred and seventy-five, and who is referred to in the joint resolution, as a reason for accepting the statue, as 'the faithful missionary'; and

"Whereas the Revised Statutes of the United States, section eighteen hundred and fourteen, provides only 'for not exceeding two statues in number, a marble or bronze, from each state, or of deceased persons who have been citizens thereof, and illustrious for their distinguished civic or military services, and when so furnished the same shall be placed in the old chamber of the House of Representatives, known as Statuary Hall, in the Capitol of the United States; and

"Whereas the said Marquette never was a citizen of any State nor of the United States, nor performed any civic or military duty therefor; and

"Whereas the statue representing him is of ecclesiastical character alone, being dressed in church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in Statuary Hall, thereby being contrary to the intent of the joint resolution which provided for its acceptance; therefore

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled. That the placing of said statue in the Capitol is not only without authority, but in direct violation of the law.

"Sec. 2. That said statue be removed from the Capitol and returned to its donors.

Mr. Linton, in this speech, referred to this statue of Marquette in the following language:

"I know of the pressure that is being brought to bear upon members, and the lobby that has been at work. I wish to have read at this time an Associated Press Dispatch, just published throughout the country. The Clerk read as follows:

"Washington, Feb. 21—The unveiling of Pere Marquette's statue in Statuary Hall at the Capitol, which will occur soon, will be the first instance of the placing of a memorial to a churchman in the Capitol. The statue is being put in position. Father Marquette is represented in the garb of the Jesuits, standing with a map in his left hand, the right grasping his robe. It is expected the un-

veiling exercises will be attended by Cardinal Satolli, Cardinal Gibbons and the French and Italian ambassadors, together with a number of high dignitaries of the Catholic church.

"I presume that Father Stephan, who labors so assiduously here for the schools of his church, thinks it a fitting time, when at this very moment, in Statuary Hall in the room of the Capitol nearest to our people, owing to the associations of great names connected with it, there is being uncovered this marble statue, clothed in the cowl and gown of a Jesuit, with crucifix, rosary beads and other paraphernalia of his church standing with map in one hand, the other grasping his robe, the whole figure, including pedestal, upon which is engraved scenes of church triumph, and the Jesuitical letters, 'S. J.' is of an ecclesiastical character alone; in fact so much so that devotees of that society have stopped in front of it, placed as it is in the main corridor of the Capitol, to make the sign of their creed, causing a member of the House, who may participate in this debate, to say: 'The interior now has been transformed and the only thing necessary to give the Capitol the appearance of a complete cathedral is to change the exterior but slightly, by removing the Goddess of Liberty from the dome and substituting a figure of St. Peter thereon.'

"And this statue of a zealous priest, who never knew the meaning of the precious word 'liberty,' and never knew the name or even dreamed of the great State he is supposed to represent, has this day been placed, and we are informed is to remain, next to and towering above the marble form of a statesman, the martyred Lincoln, who, standing just beneath with troubled face and bowed head, but with the stroke of whose pen freed 4,000,000 slaves; and, as we are informed in the extract just read, the unveiling exercises of this, the first and only statue of a churchman in the Capitol, will be attended by that 'eminent American' (1), Cardinal Satolli, and other high dignitaries of his church—this, I say, Father Stephan may consider a fitting time for Congress to present the schools of his faith with a quarter of a million dollars, but I do not; neither do I believe this House is in a temper to do it, and I therefore ask the adoption of the amendment I offer, which will prevent a misappropriation of public moneys."

This speech and the public reference to the Marquette statue was widely circulated, and protests at once came to Congress. The reasons set forth in these petitions, and otherwise, for its removal are as follows:

1. It is contrary to the purpose of the joint resolution of Congress, setting apart Statuary Hall as a memorial place.
2. It is not proper to place a churchman in his ritualistic garb in the place set apart for the civic and military heroes, and in this instance one whose services were dedicated solely as a churchman.
3. James Marquette had no citizenship in the United States, neither any interest within its territory other than for his church.
4. This person was a trained obedient, and oath-bound to recognize and obey superiors in his fraternity, and therefore came to America only as an obedient subject, and a representative of a system antagonistic to liberty and American freedom, and the results of his self-sacrificing labors, if any are worthy of special or honorable mention, are the result of his servility rather than his free will.
5. The records show much improbability as to the worth of Marquette's Mississippi expedition, as Joliet, the survivor, lost their journal and all other papers upon the Ottawa river, when returning.
6. Marquette did not discover the Mississippi, this honor being universally accredited to DeSoto, in 1541, a hundred and thirty-two years before.
7. The alleged history of Marquette is largely unsubstantiated, and the statue is universally recognized as an ideal, a creation of

the artist, and is practically a deception, giving to all a magnified and false impression of this man in the ideal he is made to assume, and is purported to be accurately portrayed in Senator Vilas's speech, by this piece of marble.

8. As an act of political demagoguery in the placing of this statue in this specific place, it deserves a positive protest from every patriotic citizen who delights to honor the acts of his country, and believes in the distinct and separate respective rights of church and state.

9. This statue is the first representation of a person thus distinctly honored whose life was devoted to the cause of religious propaganda, but is also the third placed in the same hall within a few years, of men who, it is claimed, were all of one religious faith, members of a church organization which is constantly seeking the benefits of a union with the state, and it is presumable that these persons, with another for whom a statue is now being constructed, and authorized by West Virginia, are thus prominently and specially honored by the organized action largely of this religious system.

10. As placed in Statuary Hall it is so placed in juxtaposition to the representation of the beloved Abraham Lincoln that it gives an unfortunate and unfavorable comparison to the latter.

The petitioners to Congress prayed for the non-acceptance of the statue and its return to Wisconsin, or at least its removal from Statuary Hall. The petitioners were ignored in the Senate in July, 1896, by the vote of the Senators accepting it, not one dissenting, so far as the record shows. The protests delayed action upon the part of the House of Representatives, and members who are friends of this measure are awaiting, doubtless, the softening influences of time.

And there stands this Jesuit statue, to this day, a perpetual disgrace, a dishonor to the patriotism of a free people, and a demonstration of the power of the hierarchy to influence legislation in the interest of the Roman Catholic church.

TO THE RESCUE OF CLARK.

The Menace will never present to its readers an appeal for financial assistance for anything or anybody whom it does not absolutely know to be worthy. Not even then will it do so without giving the facts in full and making a clean, clear cut accounting of the entire transaction.

You are all aware of the results of the trial of Wm. Lloyd Clark. You have been informed of his financial condition and his inability to face this Roman persecution single handed and alone. These things having been clearly brought to the attention of our readers, hundreds of them have solicited us to start a campaign for funds with which to help Mr. Clark carry his case to the court of last resort. The letter printed below is a sample of many received and shows the mood of our friends. We wish we could print them all, but space forbids:

The Menace, Astoria, Mo.

I think Menace readers should subscribe to a fund to assist Wm. Lloyd Clark in his fight for liberty and morality. I want to be one who will give \$500 to a fund to help him. I want every Catholic in the United States to know I am a full-fledged Protestant and not afraid for my name to appear to anything I have to say. I would give my life, if necessary, for the preservation of our liberties and the protection of the virtue of our girls.

Yours for the fight,
W. H. PARSONS,
Miltonvale, Kans.

Another letter, which will be good news to our readers, was received from Hon. Theodore Schroeder, of New York City. Mr. Schroeder was one of the attorneys who so ably defended Mr. Clark at Peoria, and is also attorney for the New York Free Speech League. The letter follows:

New York City, N. Y.,
Oct. 25th, 1911.

Editor of The Menace, Astoria, Mo.

Dear Sir—I am delighted with the interest you have taken in the case of William Lloyd Clark, whose freedom of speech is being curtailed, as a punishment for his anti-Catholic labors, although the pretense is that in making a circular advertising his book 'Hell at Midnight' in Springfield he advocated matter obscene or 'filthy.'

The Free Speech League is very much interested to uphold the prin-

ciples violated in this case and especially to question the constitutionality of the law under which he was convicted. Those who may wish to have more information about the general purposes of the Free Speech League, can find an excellent statement of them by one of our incorporators in Everybody's Magazine for November, 1911, beginning at page 117, and under the title 'With Everybody's publishers.'

I have assumed the responsibility of raising sufficient money for an appeal of Mr. Clark's case to the United States supreme court. It will probably cost a thousand dollars to make the desired test case on appeal. The Free Speech League requests contributions to that end, which can be sent through The Menace, and will be therein acknowledged. The subsequent report of the expenditures will also be therein published. It is hoped that all the readers of The Menace will contribute toward this defense of liberty.

Already the Roman Catholic organization is demanding an extension of our postoffice censorship, so as to preclude all criticism of the Catholic hierarchy. It should be remembered that this is not primarily the cause of Mr. Clark, but the cause of human liberty. He could soon earn enough to pay the fine, but that would leave the vicious liberty-destroying precedent in full force. If we believe in Catholic censorship, this can be viewed as Mr. Clark's fight. If we believe in free speech, then this is our fight, and your fight. Will you help to make it?

Send all contributions to The Menace which will acknowledge and forward them.

Most cordially yours,
THEODORE SCHROEDER,
Sec. Free Speech League,
No. 54 East 59th Street, New York City, N. Y.

In response to this sentiment The Menace will start the ball rolling by making a donation of \$25.00 itself and asking all its friends and supporters to do what they can. We do not want donations, and we are sure Mr. Clark would not, from people who are in close circumstances themselves. There are enough people in easy circumstances who read this paper to donate a fund amply sufficient. A correct report of the receipts will be published each week and if you do not wish to have your name appear in print in connection with the contribution, say so in your letter with the remittance and it will be withheld, but the amount will be published and a complete accounting of the whole transaction will be made. Send all remittances to this fund to The Menace and be sure to write your name and address plainly, but remember that your name will be withheld if you only request it. Let us make a respectable showing at once.

Keep your places clean and conduct your business on as high a moral standard as the grocery or dry goods business. There is no reason why the saloon keeper should not occupy as high a place in the community as any other tradesman." Thus spoke Father Maurice J. Dorney, a Catholic priest of Chicago, addressing the liquor dealers of the stock yards recently.

In its constant, obstinate, strenuous endeavor to acquire government of the State, the Roman Catholic church in Austria is patiently working to obtain control of and bring into subjection the conscience of the people. The Church is well aware that its dominion over the wealth or politics of a nation has no power except with the submissive acquiescence of its subjects. Therefore supported by the enormous wealth of the War Treasury it is adopting a tacit but immense spiritual programme of propaganda and seeks to gather around itself a gigantic army of faithful subjects who will assist in the struggle for dominion over the Austrian empire.

SOME CURIOSITIES

The following collection of bark, trees, etc., came through customhouse at New York some time ago:

A can of water from the Dead Sea, a can of water from the River Jordan, a box of sand from the Dead Sea, a piece of marble from the Temple of Solomon, a piece of bark from a branch of a tree, in whose shade the Virgin Mary rested on her way to Bethlehem.

(NOTE—Next year a box of shade from this tree will be sent to this country.)

While the above may seem ludicrous to persons with average intelligence, yet it fully demonstrates to what extremes the Romish Church will go to Recce its dupes of their worldly goods.

THREE MORE RED HATS FOR UNITED STATES

Rome Strengthens Her Position in This Country by the Appointment of Additional Cardinals.

Associated press dispatches from Rome last week announced the appointment of three more American Cardinals by the pope, official confirmation of which will be made at the consistory to be held at the Vatican November 27. Those to receive the Roman honor are John M. Farley, archbishop of New York, William H. O'Connell, archbishop of Boston and Monsignor Diomedes Falconio, apostolic delegate at Washington.

With the three new appointments the United States' representation will equal that of any other country in the world with the exception of Italy and Spain. Looking into history, however, one can see the reasons for the pope wishing to strengthen his position in America.

In the first place it has been whispered in Roman circles that Gibbons has reached his dotage, and it is generally known that, from the standpoint of the Roman hierarchy, he has made several political blunders which could have been averted by more active minds, to say nothing of his inability to cope with the growing anti-Roman sentiment in this country.

Rumor has it afloat for some time that at least two, if not three, new cardinals would be named at the coming consistory, and the public press has assured us, from time to time that one of the red hats would most certainly fall to Archbishop Ireland, of St. Paul. But not so. And, in the language of Battle Creek Post, "there's a reason."

It will be remembered by those who have observed Catholic history, that several years ago there sprang up, under the teaching of Father Isaac Thomas Hecker, a "converted Protestant," an idea of "modernism," so-called, which created in the minds of the unwary the belief that American Roman Catholicism was progressive and in sympathy with American institutions and ideas. Archbishop Ireland embraced these ideas, as also, to some extent did Cardinal Gibbons. This took place under the reign of Leo XIII, as pope, and what happened to Ireland and "modernism" is in all history so plainly written that "he who runs may read."

Gibbons was severely castigated by letters and other messages from the holy see, but Ireland, whose offense seems to have been more intolerable to the pope, was actually called to Rome and made to "face the music" in person.

In a letter to Gibbons under date of January 22, 1899, the pope calls the cardinal to task on his modernism, and in the course of his remarks uses the following expressions which will reassure the most skeptical that Romanism is (Semper et ubique eadem) everywhere and always the same:

"It is known to you, beloved son, that the life of Isaac Thomas Hecker, especially as interpreted and translated in a foreign language, has excited not a little controversy, because therein have been voiced certain opinions concerning the way of leading a Christian life. * * * The underlying principle of these new opinions is that the church should regard the spirit of the age and relax some of her ancient severity, and make some concessions to new opinions. * * * The doctrine has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and inflexibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy mother, the church, has once declared, nor is that meaning ever to be departed from under the pretense or pretext of a deeper comprehension of them." The pope then concludes: "From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some 'Americanism.' For it would give rise to the suspicion that there are among you some who conceive and would have the church in America to be different from what it is in the rest of the world. But the church is one."

This was sufficient, of course, to put a quietus on Gibbons and cause him to abandon forthwith whatever ideas of "modernism" he might have entertained. At the time Gibbons was digesting this letter, archbishop Ireland was in Rome, on his knees to the pope, recanting and begging for the

apostolic blessing. That this is true there is no question, in fact it was a matter of public knowledge at the time, as will be shown from the following item which appeared in the metropolitan newspapers of Rome on February 2, 1899.

"Specific orders have been given by Cardinal Rampolla to the Catholic press of Rome and of Italy that there be no discussion of American Catholicism such as might disturb the favorable disposition of the mind of Monsignor John Ireland, who has come to Rome already prepared, so it would seem, to declare himself fully submissive to the will of the Jesuits and hence to the policy of the Vatican.

"He will condemn in skillfully worded diplomatic language those American ideas which are contrary to papal authority and to the union of Catholicism which the Hecker party, protected by Ireland, threatens.

"Monsignor Keane is charged with the duty of removing all the difficulties in the way of the archbishop of St. Paul in order that he may fully accept the will of the pope."

From that time to the present, Ireland has been good, but it's dangerous to risk a transgressor, thinks the pope, and therein lies the reason for Ireland's failure to receive the red hat.

The pope is conducting a crusade to capture America for the Roman church, and he must have trained warriors and politicians, men who have never been known to desert, and on whom he can rely. That this addition of pomp and extension of power will render more spectacular the conquest of America there can be no doubt, but just what fighting strength, politically, is to be gained remains to be seen.

THE JUNIOR ORDER

The Menace is glad to note that the Junior Order—United American Mechanics is breaking into Missouri. This is one of the most progressive and patriotic fraternal insurance orders in the country, and has a national membership of over two hundred thousand at the present time. The Missouri organizer is now in Springfield, just east of us, and he has promised to put in a council at Astoria as soon as he has finished his work there. That the Junior Order stands for something more than an ordinary ritualistic program is evidenced from their declaration of principles. The whole platform is too long to publish here, but the three first paragraphs which appear below speak the spirit of the organization:

We recognize the landing upon our shores of the ignorant, the vicious and lawless of the Old World as a constant menace to our institutions, and believe that it should be viewed with alarm by the loyal and patriotic citizens of the entire country.

We announce an honest welcome to all immigrants who come hither seeking to better their condition and intending to become earnest and law-abiding citizens of our country. But we maintain that there is no room in this land for the anarchist, the nihilist or the escaped criminal or for any one who is not willing to pledge allegiance to our flag and nationality, and to place such allegiance above that conceded to any other power, civil or religious. We know our flag to be powerful enough to shield and protect them as well as us in the exercise of both civil and religious rights.

We affirm our devotion to the American public school system and compulsory education thereunder. We hold that our schools should be conducted in the English language to the end that future generations may be able to take their place as English-speaking citizens of an English-speaking country, and that foreign languages should only be taught therein as incidental to a liberal education. We declare it to be a fundamental principle of free government that every citizen shall possess the liberty of worshiping God according to the dictates of his own conscience, and pledge ourselves to assist in protecting all in the exercise of that liberty; but we are unalterably opposed and will most strenuously resist the interference of any church, of whatever nature or name, in the temporal affairs of our country, or the union of church and state under whatsoever guise.

It requires a great deal of argument to prove a lie. Romanism will write a five hundred page book to prove infidelity of the pope and not do it then.

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