

Putting God into the Constitution

By THOMAS E. GREGORY

A new political organization is in the field, and its name is the United Christian Party.

The immortal document, drafted by master minds, debated for months in the historic convention of Philadelphia, and finally ratified by the States—the document which was pronounced by no less than the late William E. Gladstone to be the noblest piece of work that was ever conceived by the human intellect,—is, in the opinion of the new party, a very poor affair after all.

The leaders of the new party do not hesitate to say that the Constitution is immoral—yes, downright wicked. Their reason for this extraordinary charge is simply this: The Constitution does not recognize God.

They want the American people to "recognize" God in their Constitution. It was old Dr. Sam Johnson, I believe, who said that while man might be permitted now and then to say a foolish thing, he should not be allowed to insist that people should take his foolishness seriously.

A great many of the people of the United States are religious, but the Constitution is purely political. It is the instrument, not of religion, but of government. It was intended primarily not to be an arm of the church, but to regulate the purely temporal affairs of the people of the United States of America.

It is neither religious nor irreligious; it neither affirms God nor denies him; it simply attends to its business as the political chart of the great Republic.

"This is a Christian country," the new party claims. The claim is a false one. It is probably true that the majority of the people in this country profess Christianity, but the nation is neither Christian nor pagan, Catholic nor Protestant, Jew nor Mohammedan.

So far as the Constitution is concerned, religion is at the option of the citizen. He may have any kind he likes, or none at all if he so pleases. In a word, the government of this country of ours is civil, not an ecclesiastical affair; an earthly democracy, not a heavenly theocracy.

With wisdom, I believe, our fathers concluded to separate the state from the church, the state from religion; and if we know what is well for us, we shall see to it that the separation is forever maintained. I fancy I can hear the mighty voice of the American people replying as follows to the unreasonable demand of this new party:—

"Under this flag of ours a man may worship as he pleases, or, if he is so inclined, he may not worship at all; but 'Old Glory' shall never be permitted to throw its protecting folds over the fanaticism which would reenact among us the horrors of the dark ages."

NEXT AN AMERICAN POPE.

The Appointment of Three More Cardinals, and Possibly Four, Believed to pave the Way for a New Era in the Church.

Rome, Oct. 30.—Comment on the approaching consistory, when seventeen cardinals, including three, and possibly four, from the United States will be created, continue to emphasize the great significance of Pope Pius's decision to grant immediately to America four representatives in the Sacred College. By some it is asserted that the way is being paved for the advent of an American pope.

It is pointed out that the largest body of Catholics outside of Europe is to be found in the United States and its possessions, the Philippine Islands, Hawaii, Porto Rico and Guam. The Catholics of America are superior in deep religious feeling, loyalty to the Holy See, in wealth and generosity. An Irish-American pope is suggested for the day when it shall be considered no longer necessary for the papacy to be held by an Italian.

The American College faculty and students are rejoicing especially over the elevation of Archbishop Farley of New York and Archbishop O'Connell of Boston, as they are alumni of the College. The former was one of the original thirteen students when the college was founded by Pope Pius IX.

The objections made by some that Monsignor Kennedy, pastor of the American College, being an American, cannot be appointed

apostolic delegate at Washington to succeed Monsignor Falconio, are confuted by the fact that the present pope for the first time made a departure from the rule nominating Monsignor Fruchin, a Bavarian, as papal nuncio to Munich, which arrangement is working well. Moreover, Monsignor Kennedy is described as a Romanist to the backbone.—Associated Press.

A SAMPLE OF PRAYER.

The following is the translation of a prayer which explains itself, and shows the darkness in which Romanism is groping. Could you conceive of anything more sacrilegious?

Prayer to Our Lady of Guadalupe Against the Evangelist Sect.

Virgin Mother of the God—Man, Queen and Mother of Man, to your title of Lady of Guadalupe we apply. By your miraculous apparition in Tepeyac (was) confirmed the divinity of the only true religion, which is the Roman Catholic, and that which Latin American professes. Ah! cast your kind look over this parish of Retalhuleu, in which you are so much venerated by our greater Catholics and the parishioners who continue loving you. Retalhuleu, for this and many other reasons, is thy parish, Lady (and) your parishioners are your sons. Look how the wolfish sect, which calls itself evangelism, has penetrated in this your parish. It dresses (itself) in lamb skins (falsely), covers its heretical doctrines with the cloak of false religiousness and fictitious piety and distributes books and writings which are crime, being perverted truth contrary to the teachings of your Divine Son Jesus.

Do not permit your parish to be infected with the venomous heresy. Stretch forth your hand, Lady and Mother, bless this district of the parish as a whole and individually, and the houses we have built. Thou All-powerful Virgin, hast smashed with the sole of your immaculate foot every heresy; smash now, we pray it of you fervently, the perfidious impostor and poisonous evangelism. Cause the unhappy victims and the unfortunate ministers of Satan, who is the father of lies, to open their eyes to the Catholic truth and they may return to the religion that saves, established by your Divine Son.—Thus may it be. (or Amen.)

The very illustrious and Most Reverend Senor Archbishop of Santiago de Guatemala, Don Ricardo Cananovia y Estrada, condescends to concede one hundred days of indulgence, one to the day, to the faithful who with devotion and repentance of their sins recite the above prayer.

WISCONSIN'S SHAME

The history of this disgraceful transaction is worth printing because it is news to tens of thousands of American citizens, and is especially timely, now that the people are waking to the intrigues of Rome.

How did the Roman Catholics do it?

Easy enough. The politicians sold the people of Wisconsin to Rome. And the time is at hand when they will sell the whole nation for the presidency. Read the story of Wisconsin's shame. Briefly it is this:

In the year 1885 an effort was made by members of the legislature of Wisconsin to honorably commemorate the name of one of her deceased sons, by endeavoring to place a memorial statue in Statuary Hall at Washington, as each state, by national statute, is thus permitted to honor two of her citizens. Several names of distinguished men who had been identified with the history and progress of Wisconsin from territorial times, were proposed by friends of the statutory scheme, but as all were more or less objectionable to some members of the legislature, it was reserved for a senator, the late George Glinty, of Chippewa Falls, to furnish the name of James Marquette to represent "the grand civic or military character of the people of this great state," from the days of the pioneer settlers.

This proposed name was derided, bitterly opposed and rejected by a majority of the legislature of that year. The motive for proposing this name as is asserted by distinguished living citizens of the state, who were fellow members with Senator Glinty in the legislature of 1885, was to propagate the sentiment of the leaders of the large Roman Catholic population of the district represented by Senator Glinty. This senator had larger ambitions, the governorship, and by the aid of his energy, a sufficient influence was secured to carry this pet scheme through the next legislature, and it became a law, by authorizing the state to contract for the construction of a statue of James Marquette, to be erected in the Statuary Hall of the United States Capitol. The governor signed the bill only after violent pressure, and under his earnest and repeated protests.

In due time Mr. Mitchell (Democrat) now of the United States senate, was elected to the National house of representatives, and then efforts were skillfully put forth to secure the "errand" legislation from congress which, in the meantime, was found to be necessary. The law setting apart the Old Hall of representatives by it is for "Statue made, in marble or bronze, of deceased persons, who have been citizens of the United States and illustrious for their distinguished

civic or military service." "Pere Marquette was without those distinguishing characteristics, accordingly. Mr. Mitchell presented in the house of representatives, March 11, 1892, a "Joint Resolution," asking for the special privilege of placing this statue in Statuary Hall for the reason that Marquette was a "faithful missionary," whose work among the Indians and explorations within the borders of Wisconsin in early days are recognized all over the civilized world. This resolution was successfully legislated through the necessary committee and the house of representatives, during the last few hours of the 52nd congress, passed the senate also, but it failed to become a law, for President Harrison did not sign it. During the first (extra) session of the 53rd congress, called by President Cleveland to consider the matter of repealing the Sherman Silver Purchase Act, and other business, Mr. Brinker, of Wisconsin, (Sept. 6, 1893), introduced in the house of representatives the same resolution which had failed with the outgoing republican administration by not receiving President Harrison's signature of approval; and singular as it may appear, the public records that two other "honorable" from Wisconsin introduced during the same month, this same proposed legislation, viz:— Senator Mitchell in the senate, Sept. 25, and Mr. Somers two days later in the house, thus tickling a portion of their respective constituencies.

On October 11th, the resolution came to a third reading, and passed the house. It was then immediately taken to the senate, and at the special request of Senator Mitchell it was put upon its immediate passage through that body. By the suggestion of Senator Hoar of Massachusetts, a stipulatory amendment was added to the resolution so as to provide that this statue of Pere Marquette "be received as one of the two statues furnished and provided by said state in

Section 1214, of the Revised Statutes of the United States." The resolution, as amended, speedily passed, and on the next day, Oct. 12, the amendment was concurred in by the house, and the resolution became a law on October 14, by President Cleveland's approval.

As already pointed out by The Menace President Harrison was defeated for his refusal to "kiss the pope's toe" in the matter of the Wisconsin statue.

The hierarchy didn't kill Harrison as they did Lincoln, Garfield and McKinley, whom they could not see. They beat him with a secret stratagem at the polls.

How many Americans knew that the Jesuits were working that deal. How many know that deep and damnable plots are being hatched against this nation now, not tomorrow, good friend, but today.

What are you doing about it? LET US BE PATRIOTS.

When we consider how dearly our forefathers fought to establish this the greatest of all governments, and with what terrible cost of life the heroes of the Civil War preserved our Union, can we dare to wrap ourselves up in the selfishness of individualism and refuse to sacrifice the little time and money necessary to accomplish a purpose so vital to the life of our Republic? Can we dare to be so cowardly as to leave to the coming generations the harvest of our neglect—an intensified struggle for liberty which would cost them dearly, perhaps forever fasten upon them an absolute despotism emanating from the papal throne?

No! In the name of humanity it must not be! Our patriotism must assert itself, and the time for action is NOW!

Patriots! Let us do our duty! We must join the UNITED AMERICANS!

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A Question of Liberty and Equity

H. W. M. HEALEY

Liberty, in its broadest sense, is the right and privilege of doing whatever a person chooses to do.

If each member of the human family loved others as himself; if all would "live by the golden rule," and do to others as they would have others do to them; in short, if all were Christians, they could be trusted with liberty in its fullest sense, and all could do as they might choose to do, for none would choose to do wrong; in fact, liberty and Christianity go hand in hand.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

Wickedness is opposed to, and destructive of, all liberty. The murderer takes from his victim his liberty and right to live. The thief deprives others of their right and liberty to use that which is their own. Therefore to allow wicked men to do as they choose, would be to destroy the liberties of all. Hence the necessity for civil government.

It is the province of civil government to see that none of its subjects go beyond the bounds of their liberties, and infringe upon the rights and liberties of others. Every one's rights are limited by the rights of others. By this rule all cases may be tried, whether civil or religious.

Civil government has no right to recognize religious dogmas of any kind, but to see that equal rights and liberties are allowed to all, without question concerning religion. If any one is guilty of murder, theft, polygamy, or any evil which interferes with the rights of another, that person should be restrained and properly punished, and no argument that it was according to his religion should enter into the consideration of the government.

A law compelling people to rest on Sunday, or any other day, is an interference with their natural right to work or rest on that day. It works a hardship on those who choose to rest on another day. To exempt them from the penalty of the Sunday law does not obviate the injustice done them. To give them equal rights, it would be necessary that the law should not only exempt them but exempt all others who choose to do business with them or to labor for them; for to say, "You may keep open store, but the public shall not trade with you," "You may open your mill or factory, but no one shall be permitted to labor for you," is but a cheap burlesque on justice and liberty.

If one chooses to rest on Sunday, or on any other day, from religious or other motives, it is his right, and should be his privilege. His resting does not prevent another from working, neither does the work of some interfere with others' resting. Hence this is in no way a matter for legislation.

When Mr. Tufts was contending for the passage of a Sunday-law bill in California, he said to a committee of legislators, "All we want is our rights." The writer asked him what rights he referred to, what rights a Sunday law would give him which he did not possess without it. He and all others are at liberty to work or rest as they choose on Sunday without a Sunday law. What more could the law add to their rights already possessed? It could add nothing, absolutely nothing; while it would take from others who did not choose to rest on that day their liberty of choice. Therefore such a law would be unjust, uncivil, and unchristian.

It is claimed that one day's rest in seven is a necessity, and if people will not take it of their own accord, they should be compelled to do so for the public good. It is true that every citizen owes a duty to the general public. There is a law of "eminent domain" by which a man's land is taken for streets that he does not want; the water is taken from the farmer's spring to supply the public needs; one's house is torn down to make way for a railroad, etc. But none of that man's property can be taken from him for the public good without full and complete compensation. We deny, and all history and experience proves the truth in our denial, that enforced idleness ever was good, for the public decides that it is for the public good, and so deprives a man of the use of his time for one day in the week,—and time is the basis of all values,—then it follows in all equity and justice that the public should pay him for every minute of his time which he has been compelled to give up for the public good.

WORKING THE BOYCOTT

The inquisition is here in spirit, if the torture tools are laid aside. The hierarchy fly in the boycott as their best means at hand when criticized, and punish their victims with savage ferocity.

The Catholic Union and Times, Buffalo, N. Y., learned through some secret spy, probably in the mail service, that one Henry Schaffer of that city was receiving The Menace. That was enough for the Union and Times. It forthwith jumped on Mr. Schaffer with the boycott and did its utmost to destroy his business. Mr. Schaffer had no right to take a paper displeasing to the Union and Times (I). No, sir, you smite The Menace or we will smite you, sir. What business has The Menace to live, or you, sir, to read it? We will crush both of you because we don't like what they say about the Roman Catholic religion. That's fine in a free country, where the right to print, to read, and to worship still remains, except it may be denied by this Buffalo boycott.

The wickedness, the meanness of the Union and Times is revealed by its Oct. 24, 1911, issue when it prints Mr. Schaffer's courteous note to The Menace and confesses that Mr. Schaffer was guiltless of any wrong to anybody, Catholic or Protestant. The Menace was subscribed for and sent to him without his knowledge; he had never even seen it and for this act the inquisitor Catholic Union and Times advises every one to boycott the groceryman.

Now this is an obscure instance of the Roman inquisition, but is just the sort of a transaction that moves the hierarchy in America. By bribing the politician and boycotting the business man these desperate men, full of hatred and revenge, in the garb of religion propose to capture America. If the Catholic Union and Times tried to injure Mr. Schaffer's business without an investigation what will not these disloyal men, these petticoated priests with persecution in their hearts try to do at the top—higher up—in the nation?

Whenever anybody says anything they do not like, they run right away for the pincers and the burning fagot.

The Auto Da Fa is with us as truly now, as ever, but it shall not have its full force and effect if The Menace can help it. The Catholic Union and Times," of Buffalo to the contrary notwithstanding.

THE UNIFICATION OF ITALY

On September 20th, with bands playing and banners flying, one hundred thousand people paraded the streets of Rome, in celebration of the entry of the Italian troops into that city, and the passing of the temporal power of the Vatican. The hated Freemasons and the equally hated Methodist took part in the demonstration. Mayor Nathan made a characteristic speech, in which he declared that prior to 1870 Rome was "enveloped in darkness and superstition under intolerable servitude, and shut up in the narrow creed of dogma," and he rejoiced in the fact "that Rome now enjoys religious freedom for orthodox and heterodox alike. Application had been made to the government for permission to erect on the wall facing the Vatican a marble tablet commemorating the plebiscite of the Romans of that district demanding the overthrow of the temporal power. The government wisely refused the request, on the ground that such a tablet would be offensive to the Vatican. What do these things mean? That Rome is hated because of her religion? Not so, but rather that Rome's claim to supremacy in the state is cutworn and outgrown, and will never again be allowed in a civilized state. Rome's troubles have arisen not from her exaltation of Jesus Christ, but from her exaltation of the papacy. Free men may bow the knee, but they will not lend the knee to the pope of Rome.—The Christian Guardian.

JAPAN IS WISE

Some time ago a movement was set on foot in Japan for the establishment of Christianity as the national religion of the country. A portion of the Christian world hailed this movement with joy, thinking that great good would come to the cause of Christ by the establishment of Christianity as the national religion of Japan; and when the government decided not to do this, such persons felt that the interests of Christ's kingdom had suffered by the decision. But not so. They would have preferred infinitely more by such establishment than they could possibly suffer without it. Says Rev. Newell Dwight Hillis:—

The power of religion is not in a decree on the statute books, but an enlightenment in the individual heart and life. The adoption of Christianity as a state religion by Japan would have been a disaster to the cause of Jesus. Christianity is an atmosphere—a genial climate of the soul, in which the fruits of love, joy, obedience, peace, are ripened. Its power is love to God and man. Its power is the living Christ.

Such fruits are never ripened on the tree of a national religion. The formality of such a religion scurs like a frost and drouth like a cancer-worm, and leaves only blight and death and decay wherever it is in force.—From Liberty.

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