

On page 262, he speaks of the Church of England Mission: read it, and think about it.

"The expenses of board, lodging, clothing, laundry and fuel are met from a common fund, quarterly remitted by the Mission Treasurer (in London).

In proportion to the number of residents, the expenditure is returnable on a *pro rata* calculation of about £70 a year, or about \$340."

That is to say, the missionaries sent out from England—including doctors, nurses, preachers, and teachers—take pot-luck together; and the whole expense is but \$340 a year.

Let us see what Mr. Hamilton says of the American missionary.

Calling him "a curious creature," Mr. Hamilton accuses him of going into commerce as associate in export houses, entertaining guests for pay, cultivating market orchards, acting as paid correspondents of newspapers, operating photograph galleries, &c.

Further, Mr. Hamilton says—

"The American missionary has a salary which frequently exceeds £200 a year," or \$970.

"Houses and servants are provided free; there is a provision for the education of the children, and an annual capitation payment is made for each child.

"As a class, American missionaries have large families, who live in comparative idleness and luxury.

"In Korea, they own the most attractive and commodious houses in the foreign settlements, and appear to me to extract from their surroundings the maximum of profit for the minimum of labor.

"When a missionary devotes no little portion of his time to literary labors, to the care of an Insurance agency, to the needs of a fruit farm, or to the manifold exigences of casual commerce, it seems to me that the interests of those who sit in darkness must suffer." (Pages 263, 405, "Korea.")

Brethren of the Boards! did you know that your \$1,200 missionaries were running Insurance, store-keeping, market orchards, &c., in the foreign field?

Would you dare to tell people the plain truth about the source of the wealth of so many missionaries?

Lafcadio Hearn, whose book on Japan is a classic and authority, gives the salary list of the Japanese army.

What do you suppose the Mikado pays his Generals?

The salary is less than \$250 a year!

Lieutenant-Generals get less than \$200; Colonels get about \$100; Captains about \$25, and Lieutenants considerably less. (See "Japan," p. 450, published Grosset & Dunlap, New York, 1904.)

Policemen are paid about \$60 a year, and school-teachers not nearly so much.

Do not these figures tell the tale of cheap living? Do they not corroborate Miss Emma Lester? Do not the Boards give themselves away when they advertise the fact, that a *native preacher* can support himself and family on a Board salary of \$100 a year?

Pardon me, if I have tired you. The Boards and their satellite editors are trying to hide the facts, and to make me out a falsifier. Hence, I produce evidence which cannot be disputed.

Anybody can write to Clarence Poe, at Raleigh, N. C., and those who wish to read the books cited can order them through The Union Library Association, New York City.

Reflect, that the English missionary is paid less than half what the Boards pay ours—and the English Treasurer has no ridiculous pay-bounties, either.

Your married missionary gets, in his salary and allowances, about six times more than the

Emperor of Japan pays his highest army officers.

And our Boards have actually undertaken to prove to your satisfaction, that if the foreign missionary should try to live on foreign rice, flour, ham, chickens, eggs, potatoes, milk and butter, beef and mutton, fruits and vegetables, he "would go to pieces in health very quickly."

That statement is almost exactly the reverse of true.

Europeans settling in the Orient *act most wisely*, when they copy most closely the Oriental manner of life.

Random Notes on Things in General.

THE Protestants furnish all the toleration: Catholics never *tolerate*, where they have the power to *suppress*.

The Protestant who speaks, or writes, or votes against the unlawful encroachments of a foreign church upon our governmental affairs, is a "bigot," and the Roman priest so denounces him.

But the Catholic priests who declare that Protestants should not be allowed to hold a Congress on Missionary work, in a Catholic country are *not* bigots. They are good Christians who righteously object to goats mixing with sheep.

John Barrett, the Director-General of the sinister Pan-American Union—one of whose largest members, Peru, does not allow the public exercise of any religion except the Pope's—discourages the Protestant Congress at Panama, saying that if it is held, the bad results will be felt for several years.

In other words, John Barrett admits that Catholics, in Catholic countries, do not tolerate Protestants, although in Protestant countries they are always howling for it, and denouncing as "bigots" those who oppose the Catholic schemes, tricks, boycotts, and machinations whose general aim is to "make America Catholic."

Do you remember the Chicago "philanthropist" named Higinbotham, who headed the delegation which parlor-carred its way down to Atlanta for Leo Frank?

Hig. was one of the outsiders who belly-ached horribly for fear that Georgia laws, Georgia courts, and the Atlanta people were relapsing into barbarism.

Well, Sir, Higinbotham, was even then working a confidence-game, in Chicago, according to the statements made in the *Chicago American*.

It seems that Hig. went in with some other philanthropists and humanitarians to operate stamp-machines which sold two 2-cent trade-stamps for 5 cents, or four 1-cent stamps for 5 cents.

The profits, of course, were to be given to charitable institutions, such as the Hahnemann Hospital, the Home for the Incurables, and the Kindergarten Institute.

Higinbotham is president of all three of these institutions, consequently he was much esteemed as a philanthropist and humanitarian.

When he distributed cards, signed by himself, telling the dear Chicagoans that all the profits of the stamp-machines would go to those charitable uses, he was universally believed.

But criminal proceedings are now on foot, and it would seem that Higinbotham and his son—need I say, a chip off the old block?—are also on foot, making tracks into obscure places.

According to the *American*, the process-servers searched in vain for Hig. and son.

A man named Theodore Stover swore that

he had been swindled out of \$300, by one York, in Higinbotham's office, and York also appears to have suddenly gone on his travels, for he was nabbed in New York.

The Higinbothams are wanted as witnesses against Frank, and apparently they don't care to face the music.

It transpires that those charitable institutions never got a cent. Probably it was not intended that they should.

PROBE \$11,000,000 PLOT TO RESTORE HUERTA.

San Antonio, Tex.—Federal authorities are investigating the alleged confession of Jose Orozco, regarding the plot to restore Victoriano Huerta to power. Warrants are to be issued, and it is believed at least a dozen arrests will be made.

Orozco, who was chief lieutenant of his cousin, Pasquale Orozco, and who now is a prisoner at El Paso, is alleged to have stated that the clerical party was back of the new revolt, and that \$11,000,000 was raised to support the movement.

Agents were stationed in New York, New Orleans, Galveston and San Antonio. According to Orozco, the invaders were to seize Juarez, which Huerta was to proclaim as his provisional capital. Of the 6,000 rifles and 60 machine guns Orozco said had been ordered for the revolt, the authorities have recovered six of the latter.

The above throws the right light on the hypocritical professions of Catholic priests and Catholic secret societies who lull Americans into false security by saying "the Catholic Church is not in politics."

The Roman Church has always been a political machine, ever since the days of Constantine the Great.

According to press reports, Cardinal Gibbons and other American priests went to New Orleans and spent several days conferring with Archbishop Mora, of Mexico.

It was Mora, who financed the revolution against the legally elected President Madero, and it was Church money the conspirators used.

They are now plotting in New Orleans, New York, Galveston and San Antonio to overthrow the murder Carranza, just as they overthrew and murdered Madero.

But, of course, their kingdom is purely spiritual, not of this world, and they never meddle with politics.

For several years the American Federation, and the Knights of Columbus have stirred up an immense amount of religious sectarian antagonism.

They have done this by their display of fire-arms, and military formation, and demands for a Columbus holiday which nobody but the Catholics wanted, and which they offensively use to glorify everything Catholic and to flaunt the Pope's flag above ours.

They have done it by threatening, boycotting, mobbing, and murdering Protestant lecturers and authors, whose only offense was their manly Americanism.

They have done it by denouncing our public school system, and demanding public monies for the Pope's sectarian schools.

They have done it by forcing the Gary school plan upon us, by means of which Protestant pupils are forced to attend Catholic worship, just as the Romanist chaplains coerce non-Catholic crews.

They have done it by demanding that Congress exclude from the mails everything which "reflects upon" popery, well-knowing that *such a law would destroy the usefulness of all Protestant literature, AND WOULD PENALIZE THE PROTESTANT BIBLE.*

There isn't any book which "reflects on" popery more severely and fatally than the English Bible, translated from the old manuscripts by the greatest scholars of the 16th century.

But, if the Knights of Columbus bill, intro-

duced by Congressman Gallivan of Massachusetts, should become a law, *it would be illegal to mail a copy of "the Word of God,"* in the Protestant translations.

The High Church Episcopalians have done their part in stirring up sectarian antagonism, by engineering a piece of papal strategy, called by the deceitful name of "Christian Unity."

The unity is to be a surrender to the Pope, after which the "Christian" part of the scheme would perish.

These High Church grandees, led by Dr. Manning of New York, have already split the Episcopal Church, beyond reconciliation; and they have aroused anger and indignation throughout the Republic by taking the unheard of position that a Protestant Missionary meeting in Panama, will be an "insult," to the Roman Church.

Dr. Manning is the High Churchman who, in 1912, endeavored to change the name of his church from Protestant Episcopal to "American Catholic." He was defeated, and has been sore ever since. His own congregation, Trinity, has refused to elect him a delegate to the next Episcopal Convention, and I reckon he will now pass over and kiss the Pope's foot.

Bishop Weller ought to go with him. Protestants who oppose a Protestant Conference on the ground that it will "insult" the Pope, are already foot-kissing papists at heart.

In this connection, read the following recent press dispatch sent me by a New York friend:

RIOT IN PERU'S CONGRESS OVER RELIGIOUS LIBERTY ACT.

(New York Press, Nov. 13, 1915.)

Lima, Peru.—Promulgation by a joint session of Congress of the constitutional amendment granting religious liberty in Peru was attended by riotous scenes.

While the president of Congress was reading the promulgation the Rev. Sanchez Diaz, a priest and member of the Chamber of Deputies, sprang to the platform, seized the document and tore it to pieces.

The galleries were filled with men and women. The women cheered Father Diaz and shouted "Long live the Catholic religion!" while the men cried "Long live the devil!"

The women marched in a body to the floor of the Chamber, and, surrounding Father Diaz, escorted him to his home.

President Parrio, influenced by the clerical element and women, had refused to sign the act, which automatically became a law.

What do you think of *that*?

An insolent priest of Rome snatches an official document from the hands of the State-officer who is legally proclaiming its contents, tears the State-paper to pieces, in defiance of law, provoking a riotous demonstration which might have caused civil war.

The Catholic President of Peru refused to sign the amendment, after the people had adopted it, and this President is one of the Romanist officials who appoints ministers to our government.

It seems that the new law will go into effect, automatically in spite of the vicious conduct of the priest; but what will the new law be worth, when it can be so contemptuously trodden under foot in the Congress, itself?

The spirit of papal Rome is ever the same: it silences protest, wherever it can; suppresses democratic progress, wherever it can; and murders the reformer, whom it can neither silence, nor suppress.

The Boston, Mass. *Post* publishes the following:

Cardinal O'Connell, prominent State and city officials and a host of society leaders were present at a reception and dance of the Boston Teachers' Club in the Copley-Plaza Hotel.

The affair was one of the most brilliant social events of the season and more than 1,500 guests

attended. The guests of honor included many New England college presidents.

Prominent among the guests of honor were Cardinal O'Connell, Governor Walsh, Mayor and Mrs. Curley, the Rev. Charles Lyon, of Boston College; the Rev. Paul Revere Frothingham, of the Arlington Street Church, and so forth.

Notice that Cardinal O'Connell was given precedence over the Governor—a position he claimed under Governor Foss, but could not get. Governor Walsh knuckled *all right*, and it is a pleasure to state the voters of Massachusetts defeated this gubernatorial foot-kisser for re-election.

Here is another fine instance, of Knights of Columbus and Popish attempt at dictation in political affairs:

Mr. Gallivan wired President Wilson October 16 that unless absolute guarantee was given to the Catholic Church authorities in Mexico that church property in that country would be protected and priests and nuns assured of a cessation of the atrocities committed by the followers of both Carranza and Villa, he would immediately organize a Congressional movement against recognition of Carranza.

The Congressman received an immediate answer from Secretary Tumulty that his protest had been received by President Wilson and referred to Secretary Lansing. Mr. Lansing sent word to Mr. Gallivan that on October 27, Eliseo Arrondo, the Washington representative of Carranza, had, after inquiry as to the intents and purposes of Carranza in relation to religious affairs, addressed to the Department of State the following communication:

"I have the honor to say that inasmuch as the re-establishment of peace within law and order is the purpose of the Government of Venustiano Carranza, to the end that all the inhabitants of Mexico without exception, whether nationals or foreigners, may equally enjoy the benefits of true justice, and hence, take interest in co-operating to the support of the Government, the Laws of Reform, which guarantee individual freedom of worship, according to everyone's conscience, shall be strictly observed.

"Therefore the Constitutionalist Government will respect everybody's life, property and religious beliefs without other limitation than the preservation of public order and the observance of the institutions, in accordance with the laws in force and the Constitution of the republic."

Gallivan is the Congressman who has been trying to make a new law that would exclude the Protestant Bible from the mails.

His bumptious telegram to the President was an affront, for the recognition of General Carranza by our government was an executive act, beyond the control of Congress.

The United States Congress has no more to do with the internal affairs of Mexico, than with those of France, Portugal, Germany or any other foreign country.

Has Gallivan been sending any telegrams to the President in regard to the butchering of Armenians by the Turks?

No, he hasn't. The Armenians are not papists, although their Christianity is older than Popery; therefore the Gallivans, O'Connells, Keileys, and Gibbonses care nothing for 800,000 Armenian Christians the Turks have massacred.

Anybody who closely reads the answers made by Lansing to Gallivan and Matre, will at once see that Carranza made no compromise with Rome or upon the Roman question.

He stood squarely by the constitution and laws of his country; and, under those laws, convents and monasteries are prohibited, Jesuits are banished, and all churches denied the right to own land.

When the Matres and Gallivans and Kellys try to make it appear that they brought Carranza to terms, it is a feeble effort to conceal their signal defeat.

Here is one level-headed Jew, and perhaps there are many more like him:

Editor, Brooklyn Times:

Sir: I saw in a recent issue of your paper that a new protest league had been organized

with a view to making further protests in the Leo M. Frank matter, and I would like to say to the league, through the medium of your paper, that protests have been the root of all the evil in the case, the protesting outside influence and interference with justice with the courts and the rights of the people of Georgia, was the true cause of the deplorable climax of the case and the lynching of Frank. And the protests of any league, with a vindictive motive and malicious intent, can result in no good, but will do more evil to the cause, will kindle anew the flame of widespread condemnation for the protests of leagues, race or creed.

Frank was favored with relatives and friends with means sufficient to employ some of the most able lawyers to defend him. Every technicality and artful dodge was used, hoping to find some loop-hole in law or evidence to save him from the gallows, with the benefit of several trials and appeals. He was fairly, justly convicted of the crime. And had it not been for protests would have paid the penalty for his crime, as the law prescribed, at the hands of men duly authorized. Protests influenced the evil conditions that tempted the man filling the highest office in the State to prove false to the trust reposed in him by the citizens of the State, and by his act cast a blot of shame on the fair name of Georgia, and created a race prejudice in the State. Protests, interference with the ends of justice made necessary the organized band of twenty-five loyal citizens prompted by the love of justice, with a determination to vindicate the law and have Frank pay the penalty of his crime. * * * Any villifying of Georgians by a protesting league will bring down upon themselves the severest criticism of the fair-minded public of this enlightened age. "Let him who is without sin cast the first stone." If Leo Frank could speak he would say to the league: "I lived the life and died the death. Go thou and protest no more." Peace be still is the true sentiment of
A LIBERAL JEW.

The Macon, Ga., Telegraph has the following item of our News.

Mrs. Edith May Boifeuillet alleged cruel treatment at the hands of her husband, Frank S. Boifeuillet. Testimony introduced in court showed that Mrs. Boifeuillet is a Baptist and that her husband is a Catholic, and that religious difference was the cause of remarks which she attributes to him, which she alleged caused her mental anguish and pain. It was stated that he told her that, because they had married out of the Catholic Church, the children were illegitimate. However, a first verdict was awarded on the ground of marriage procured by fraud. The plaintiff was represented by Attorney Nottingham.

Here we have a Catholic husband calling his own lawfully-begotten children bastards, because he was not married by a paunchy red-mouthed, bachelor priest.

When did Frank Boifeuillet discover that the marriage laws of Georgia are null and void, as to Georgians who are Catholics?

Did he have that idea in his head when he led his bride to the altar? Did he have that

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