

THE KU KLUX KLAN

It's
Origin, Meaning and Scope
of Operation



BY
C. LEWIS FOWLER, D. D., LL. D.

ATLANTA, - - GEORGIA

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OPERATION

By

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DEDICATED

This brochure is affectionately dedicated to Klansmen and patriots everywhere and to the one woman who is the inspiration of my life.

—THE AUTHOR.

A PERSONAL TRIBUTE

The Author wishes to pay a personal tribute to the immortals who gave birth to the Invisible Empire,—Gen. Nathan Bedford Forrest and his co-patriots. He also wishes to pay tribute to two others, who though they may not realize it, have written their names high on the roster of American patriots and immortals—Col. William Joseph Simmons, whose dreams and unselfish labors made possible the reincarnation of the Ku Klux Klan, and Edward Young Clarke, the Napoleon of modern organizers, the man who through unjust suffering has grown into a great Statesman a patriot, friend of men, and genius of the hour.

History will place a wreath upon the brow of these. I place mine now.

—THE AUTHOR.

PREFACE

To All One Hundred Percent Americans:

Greeting: This brochure is my personal contribution to the most remarkable movement of modern times. I wish for my thousands of friends in America something of pleasure and inspiration as they read these pages. The book is in briefest, gist form and is written for interpretation and instruction.

There are forces at work in America which, if allowed to continue, will undermine the pillars of the temple of our civilization. These forces are led by enemies of popular, free, government and Protestant institutions. The Ku Klux Klan is a protest against these forces and a resolve to secure our American institutions unto our children forever.

The Author sincerely hopes this work will make a contribution to real Americanism, to American Protestantism, and that it may develop the patriots in our land.

Yours in the faith,
C. LEWIS FOWLER.

Atlanta, Ga., July 14, 1922.

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By
C. LEWIS FOWLER

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THE KU KLUX KLAN

ITS ORIGIN, MEANING, PURPOSE AND SCOPE OF OPERATION.

The Invisible Empire Knights of the Ku Klux Klan is the most remarkable movement of modern times. You will observe that I use the term "movement." Many people are in the habit of thinking of the Ku Klux Klan as a great, mystical, if not mythological fraternity. It is strange and weird. But it is infinitely more than that: It is an expression of a great nation's thought stirred by a consciousness of the presence of wrong. This movement is remarkable for many reasons.

It is remarkable in its origin. No movement in the history of the world was ever born as was this one. It is an effect, which, in turn, strange as it may seem, has become a great world cause. The Ku Klux Klan was born in the most strenuous period of American history, the period of Southern Reconstruction.

Let me paint for you a picture which will at once make clear the origin of the movement, and also set forth the logical methods which grew out of it.

I see them now: General Robert E. Lee, than whom no finer gentleman, no braver soldier, no truer patriot, no greater man was ever born; and by his side, General Ulysses S. Grant, another soldier, patriot and statesman. The occasion was the surrender of Lee and the Southern Confederacy to the overpowering forces of the Union. The final words had been spoken, the war between the States had come to an end; swords had been placed in their scabbards never to be drawn again, and guns and other accoutrements of war were now useless except as relics of the strangest struggle of the world's history. General Lee had spoken to his army; he had looked into faces of thousands of them as they wept like children, their hearts breaking over the Lost Cause. Hungry, ragged, discouraged, poverty stricken, these soldiers of the South turned their faces homeward, to their

mothers, wives and sweethearts who had been wrestling with poverty and exhaustion of all resources. There were never such hearts as these in the world's history. They went back to their homes now in poverty, horses, cattle, sheep, pigs and everything gone, and above all, their wealth lost in the freedom of the slaves.

These men who had for four years fought with a bravery that challenged the admiration of the world now turned their thoughts to the rebuilding of their homes, their farms, their fortunes and their civilization. For a little while everything worked well. And then a dark cloud arose, a carpet-bagger cloud led by political mountebanks and crooked men, scalawags who not only wished, but dared to crush the life of these noble southern men and women, and to put in their stead for leadership of the people the recently emancipated slave.

In a few months time all law had been abrogated. There was no law. The legislature of South Carolina was made up wholly of negroes; ignorant ex-slaves were made sheriff, constable, magistrate, and were given entire control of the political and legal life of various counties. Pandemonium reigned everywhere. Obedient, docile, industrious slaves of a few months before, through the agitation of crooks and demagogues, and by the use of whiskey were turned into demons. These black men who a few months before would have died to protect the womanhood of the southland, men who during the four years of the war did protect the womanhood of the southland, were, like ravenous beasts of the jungle, bellowing for blood. Fear and desperation seized the people; no home was safe; humiliation, disgrace and sorrow covered the earth like the waters cover the sea. The Federal soldier stood guard over the negro and protected the carpet-bagger and the scalawag. Hope was gone.

It was at a time like this that the Ku Klux Klan was born.

The other picture is as follows: In a beautiful little city of North Carolina the ex-slaves were put into power. The sheriff of the county was a boisterous and dangerous negro; he had around him a large number of free men who, fired by whiskey, the carpet-baggers and scalawags, were mad for spoil, for position, for dominion and rulership. The sheriff and his henchmen conceived the idea of possessing all the wealth of the county, so, upon a certain night, he called together his henchmen, and in the wee small hours of the night they assembled in the cellar

of a famous old colonial home, a home sold by force from under a family of culture and wealth, and then occupied by the sheriff. After lengthy discussion these men entered into a solemn oath, and bound themselves to massacre several of the leading families of the county, with the understanding that all of their property be confiscated and divided among themselves. This solemn oath was written out and signed in their own blood.

It happened, however, that there were klansmen in those days, and their eyes were open to all the mischief making movements. One of these noble men was in this secret conclave in these midnight hours.

Before daylight the next morning the Exalted Cyclops of the county had all the details of that meeting, and by daylight couriers were speeding upon the highway as fast as the fleetest footed horses could carry them. Their message to Klansmen of adjoining counties was, "Meet at a certain ford on the river at sundown tonight!"

Dauntless men rode that day; and by sundown, from the north, the south, the east and from the west came men whose hearts throbbed with love of home, country and civilization. And as darkness came on, hundreds of robed horses whose feet were muffled, fell into line and moved to the city. Riding single file these brave men surrounded the town and the sheriff's home, making a circle complete. Then they rode two abreast, making a circle complete, until they rode four abreast. Then a whistle sounded, and the hundreds of men were as silent as death. They dismounted. And in the stillness of the night and the solemnity of the hour, ten separate numbers were called,—for in the Ku Klux Klan no name was ever called. These ten numbers represented ten noblemen, ten courageous, true and tried sons of the Old South, sons of the greatest aristocracy the world ever knew, knights, patriots, soldiers, all.

The men responded, and the spokesman of the occasion gave the following instructions: "Go into the house, and bring me the sheriff."

They went in and searched the house, but the sheriff was nowhere to be found. They returned and so reported.

The instructions then were: "Go to the front door, enter it, turn to the first door to the right, put back the carpet, open the trapdoor, go into the cellar, and bring me the sheriff." . . .

The order was obeyed, and in five minutes the sheriff stood before the most mysterious body of men the world ever saw.

Remember, will you, that there was no law at that time, that the court house did not mean anything. This man was tried by these men, found guilty because the document was produced which he had signed in his own blood declaring that he would lead a mob to massacre the leading white families of the county. The next morning a sheriff dangled from a limb of a tree in the court house yard. From that day until this, peace and safety have ever reigned in all that region of North Carolina.

Who is the man of this age and generation who will say these men did wrong? They would not do more; they could not do less. Today the world bows to do them honor.

So civilization hung in the balance; chivalry was receiving its supremest test; for however dark the days of war may have been, these days of Reconstruction were the darkest days of all in the history of this earth. Men's souls were tried. Everything that was holy, good and worth while in the South was about to be destroyed. These men resorted to the only remedy, and the application of the remedy was swift and successful.

I declare to you that the spirit of the Ku Klux Klan in its beginning is the same spirit that predominates it today. The spirit and purpose of the Ku Klux Klan have always been one; the application and methods alone are different.

This movement is also remarkable for its IDEALISM. It gathers up into itself all the holy traditions, hopes, aspirations, dreams, purposes and the faith of the Anglo-Saxon and Protestant fathers. It is not sordid, and it does not work for paltry pelf; nor will it sell out for gold. Its idealism is born in a passion to free man from all wrongs, prejudices and unrighteous usurpations of power. It works where all others have failed or are failing; it recognizes God's law as supreme. If God has made a man white the Invisible Empire would not make him black or half-black. It recognizes God's right to create the races and to set their bounds. It bows to God's plans and reverently follows where He leads.

It also recognizes the right of all men to be free. It protects with all its soul against any and all encroachments, be they political, ecclesiastical or social upon any and all the institutions of freedom which have come to flower and glory in the United

States of America. It dreams of a free nation in which each and every individual shall enjoy all the rights of our sacred constitution. It will die that men may be free.

This movement, Knights of the Ku Klux Klan is also remarkable because of its MYSTICISM. It is hard for the uninitiated to understand or appreciate its meaning. Its mysteries are only understood by those on the inside. Its helmet, shroud, fiery cross, and other emblems and symbols are each profoundly significant, and is the expression of the highest patriotism, the most sublime devotion to the right as God shall lead men to know it and see it, to be found anywhere in the world. Somehow it carries with it an atmosphere of warning to the unrighteous and to the bad, and to the designing. It carries with it an inspiration to all true and noble men. It is at once a challenge and a warning. It challenges the pure, patriotic, sincere son of America; but it is a solemn warning to the bad, the designing, the unscrupulous demagogue.

It is my purpose now to answer as clearly and as definitely as I know, several questions that naturally arise with reference to this movement. The first question I desire to ask, and answer, is:

WHAT IS THIS REMARKABLE THING ?

Primarily, I will say that the Invisible Empire Knights of the Ku Klux Klan is a movement that **ELICITS, COMBINES** and **DIRECTS** the white, native-born, Protestant, Gentile manhood of America. It not only elicits and combines these men, but directs them. It is to be seen, therefore, that the membership of this organization is both exclusive and inclusive, and that it is militant in its operation. It elicits, combines and directs Protestants.

It includes all Anglo-Saxons who are native-born, and who are of the Protestant faith. It excludes all who are not white men, who are not native-born, and who are not Protestants. It eliminates the negro; and yet the Ku Klux Klan is not anti-negro; it simply eliminates him from its membership. It eliminates all men of color, be they men of the African race, Mongolian race or Malay race. This is an organization of white men for purposes that are congenial to white men.

It eliminates the Roman Catholic, because all Catholics owe their first allegiance to a foreign ecclesiastical power. They have not and can not have a first allegiance to our flag; they are not and can not be true Catholics and 100 per cent Americans.

The Ku Klux Klan does not deny the right to any man to be a Roman Catholic if he wants to be one, to kiss the toe of the Pope if he wants to do that, or practice any other of the thousand unthinkable things accepted by Catholics; they have a right to worship as they please. But it refuses to take into its membership in a fraternal way such men, believing that to do so would be detrimental to all our institutions of liberty, the sublimest achievements of the human race up to this time.

This movement also excludes the Jew, because he is not an Anglo-Saxon, because he does not accept the fundamentals of our Protestant faith, because he does not accept Jesus Christ as the Son of God. In fact, the Ku Klux Klan excludes from its membership all men who are not in sympathy with and in harmony with those fundamental institutions of liberty which differentiate us from all other nations of the earth. America is a Protestant nation; her institutions are Protestant institutions, and Protestant men must and will defend them and conserve them unto posterity at any price.

The Ku Klux Klan is also a **SPIRITUAL** movement, for it gives expression to the highest spiritual ideals of the race. It is

almost a new religion in the minds of some. But I hasten to say that it is not a new religion, but is an expression of the old-time, heaven-born, heartfelt, Holy Spirit inspired religion of our fathers. Its spirit was given birth in the old-time Camp meetings of the South, in the great revivals that have stirred the nation since the days of its founding. It is an expression of real, deep, spiritual experiences that have found a place in the lives of free men.

The Invisible Empire, Knights of the Ku Klux Klan, is also a mighty CONVICTION, a conviction that lies deep in the consciences of free men, a conviction that will take no denial. It is a conviction that Protestantism means something to the world. It believes that Roman Catholicism is both a menace and a curse; it believes that God has set white men to be the leaders of this world; it believes that it is a crime to mix the races by intermarriage; it believes that God set the bounds of the races, and it also believes that the Protestant institutions which differentiate America from any of the other nations of the earth are better than others, and it resolves to give these principles of freedom to all men everywhere.

THE KU KLUX KLAN AND THE LAW

The Ku Klux Klan has been variously described as a "Tar And Feather" crowd, as "Mid-night Riders," as "Terrors To All Common Decency" and many other strange and unthinkable designations.

Let us now turn the white light of truth upon this remarkable movement, for the truth must be burned into the mind of every red-blooded American citizen. I make the following statement unequivocally, that a Klansman however humble may be his walk in life, is a better citizen and has a higher regard for law and order than any other man in all the world, who has not passed through similar experiences, to those which have become a part of his life and thought. Now let us prove that statement.

I see him now, the earnest American citizen, entering the Klavern that he may enter into sacred and holy relationship with his brethren. He approaches an altar as the room is darkened. Upon this altar the American flag is spread before him, upon this flag the living Word of God rests. The Holy Book is open at Romans the XII Chapter. This earnest citizen bows his

knees before the altar and then looks up into the glow of the mysterious "Fiery Cross" an emblem at once of the sacrifices and death of his Lord, and of the light of the world. This cross glows with a brilliancy and significance that he has not realized before. To his left another flag is mounted and her sacred folds rap about him as he places his left hand upon his heart and raises his right hand to heaven and assumes a thrice binding oath in which he pledges himself forever to support the laws of the city, the state and the nation. Mortal man has never assumed a more solemn or sacred oath. From that moment the Klansman is bound by his oath to support the Government and the Constitution of the United States. He has sworn to place his flag, his country, his Government, above any government or power, political or ecclesiastical in all the world. He pledges his life, his property, and his sacred honor to forever protect and to perpetuate the Protestant Institutions of this country, for all our institutions in America are Protestant. Please do not tell me that any man who travels this road is not one of the noblest, most dependable, true, and useful citizens to be found in our country.

Again this same citizen upon his knees assumes a thrice binding oath, in which he pledges himself to the protection of the American Home, and the sanctity of American woman-hood. Thus he would protect the foundations of our civilization and the beginning of all law and order. He swears that he will protect American woman-hood from the advances of unscrupulous men, who would violate her sweetness of girl-hood and chasity of mother-hood.

Moreover this same nobleman swears that he will defend the principles of established Liberty; the unhampered rights of worship; the freedom of the press; just laws; free speech; the unhampered freedom of conscience and mind; American public schools and all other Constitutional rights, which have been bequeathed to us in the blood of our fathers.

This nobleman, with millions of others like him, believe that the institutions of the United States are Protestant institutions. Our government was bequeathed to us through the sacrifices and suffering of our Protestant fathers. He pledges himself to protect this heritage, and any and all other of the sacred institutions which have been handed down to us from the past. Thus he takes his stand for those principles and institu-

tions which differentiates us from any and all the other nations of the world and from any and all secret and fraternal orders in the world. America, rocked in the cradle of Liberty and religious freedom made by broad minded Protestants, is different from any other country in the world, and it is a better Government than any other Government dedicated to by the narrow visions of ecclesiastical bigots and popish autocrats.

It is to these glorious sentiments, these lofty principles, that each and every Klansman has sternly pledged his devotion, in an unalterable and serious determination, which makes him a patriot today and forever.

Klansman believes that a dual Government is impossible, that no individual or body of men within the bounds of our Government can justly or in any other way take the law into their own hands. A Klansman will not take the life of a traitor or of traitors by mob law. A Klansman cannot violate the law. He is oath bound to support constitutional laws. He will help prosecute and will cause to be prosecuted any man who violates the law and will cause to be punished any man who is a traitor to his country.

It is a fact that the Government can depend upon Klansman when it cannot depend upon others. Wives may trust their husbands who kneel at the sacred altar and before the Fiery Cross of the Klavern. Mothers may trust their sons who pass this way and sweethearts may trust their lovers who have sufficient courage, chivalry and patriotism to pass this way. Of such men nations are built. Such men are the hope and the leaders of the world. Such men become the foundation of all law and order. At this hour they are the hope of America and America is the hope of the world.

Let us mention a few of these fundamental institutions of Protestant freedom:

SEPARATION OF CHURCH AND STATE.

This sacred institution cost the lives of millions of men, and centuries of struggle on the part of the white people of the earth. It is a child of Protestantism. A free church in a free state is the only solution of the question, and such men as Jefferson, Hamilton, Lincoln and Woodrow Wilson have again and again shown to the world the priceless value of this position.

The other institutions are: FREEDOM OF SPEECH, FREEDOM OF THE PRESS, RIGHT OF PUBLIC ASSEMBLY AND OF PETITION and FREE UNIVERSAL EDUCATION FOR THE WORLD. All of the institutions which from the day of the Declaration of Independence have set us apart and differentiated us from other nations of the world, are sacred to us, and we will die for them if needs be.

The Ku Klux Klan believes that these institutions constitute the hope of the world, politically, socially, morally, and religiously, and they have set themselves to interpret them, and guard them unto death.

POLITICALLY this movement is not a party, but depends upon honest, intelligent, informed men moving in solid phalanx at the ballot box as the hope of the nation. These men, therefore, will at the ballot box battle not for party, but for principle, and they propose to put men who are 100 per cent American in charge of the affairs of the nation, and to see that these men are true to the principles for which we stand. This movement takes the stand that no man who is not a Protestant, and therefore not in favor of our American, Protestant institutions can be 100 per cent American. Others may be loyal men, in a way, and very patriotic; but a 100 per cent American is a man or woman who believes in our distinctive American institutions which are Protestant institutions, and subscribes to them unto death.

From the standpoint of Law this remarkable movement does not presume to be the Law or ever to become the Law. It is the first in the land to recognize the Law and dedicate all of its powers unto the maintenance of law and order. It stands back of the President of the United States, of Congress, of the Supreme Court, of governors of the states, sheriffs of the counties, and policemen, and swears an everlasting allegiance to them and loyalty to them in helping to suppress the wrong and maintain the right.

SOCIALLY, this movement is an association of kind. It is a coming together of men who think alike, men who have like political and religious experiences. They recognize the fact that God has made men different one from another, and has set their bounds, and that it is wrong to break down what God has forever established.

This movement is also a remarkable **FRATERNITY**. Its ritual is the most beautiful, the most sublime, and the most inspiring in the world. It has in it all that those who love ritual may enjoy. It has the element of instruction for all, and an inspiration that can not be found anywhere else except in a Klavern, where such noblemen assemble. It satisfies the social and other instincts of men.

Finally, let me say, with great force, that the Invisible Empire Knights of the Ku Klux Klan is not an "ANTI" organization. It is not "ANTI"-anybody or anything. It is positively and forever a "PRO" organization. It stands for America, for Americans, and Americans for America. It does not work against any one; it works for those who have the first rights in this great land of ours. It has distinctive convictions with reference to immigration, and is jealous of all the sons and daughters of America, descendants of the fathers who purchased this nation with their own blood. It stands for all our distinctive American, Protestant institutions; it stands for them with a definiteness and a positiveness that the world can not mistake or fail to understand.

The second question I wish to answer is:

**HAS THE PROTESTANT, NATIVE-BORN, WHITE MANHOOD
OF AMERICA A RIGHT TO ORGANIZE INTO
A MOVEMENT SUCH AS THE
KU KLUX KLAN?**

My answer to this question is that the Constitution of the United States grants unto all citizens the right of Public Assembly, Free Speech, and the right to organize for Religious, Political, Social and Fraternal purposes. It also grants the right to all citizens to select the company in the organizations with which they cast their lot. No man has the right to question or try to hinder the citizenry of this nation in religious, political, social or fraternal organizations. The Ku Klux Klan probably covers more ground than any other political, social, religious or fraternal organization in America; for the movement, while it is primarily a secret, fraternal order, is at the same time religious, social and political. The Constitution of the nation is therefore back of it, and sustains it. When the Constitution of the nation speaks, let every tongue forever be silent.

But there are those who contend that the membership of the organization is too exclusive, and that for that reason it should be suppressed.

My answer is, that all religious, social, political and fraternal organizations in America are both **INCLUSIVE** and **EXCLUSIVE** in their membership. Masonry is both inclusive and exclusive, both as to color, faith and moral quality. The Roman Catholic organization known as the Knights of Columbus, is exclusive. Who ever heard of a Protestant man having membership in the Knights of Columbus?

The Jews have their organization, secret, military, and all but despotic—the B'nai B'rith. Do you suppose a Gentile could gain membership in that organization?

Even our churches are inclusive and exclusive in their membership.

The Ku Klux Klan includes all white, native-born Protestant Americans; it excludes all others. In this the Constitution, even in its spirit, is not violated.

But there is another question that has agitated the minds of a great many, and I wish with all earnestness and definiteness to answer this question once and for all. The question is:

SHOULD THE WHITE, NATIVE-BORN, PROTESTANT MANHOOD OF AMERICA ORGANIZE A MOVEMENT SUCH AS THE KU KLUX KLAN?

The answer to this question is of national and even of world-wide importance; hence we can not deal with the matter lightly, but should answer it with all seriousness and honesty. I shall thus try to answer the question.

But before we take up the matter directly of the necessity for this organization, I wish to call your attention to the fact that in this nation of ours there are three great segments of our population organized into powerful and purposeful secret fraternities. These fraternities are clannish, and their aims are definite.

FIRST. Ten millions of our negro people are organized into secret fraternities. They are organized along definite lines and for definite purposes. I shall not stop to dwell on the report that they are organized, a majority of them, by members of the Roman Catholic church, who acting in secret, are endeavoring to create for the cause of Roman Catholicism a great force to be used in the time of need. This report is very significant. We hope this report is untrue for only sorrow could come of it.

Archbishop Ireland said not many years ago, "We can have the United States in ten years, and I want to give you three points for your consideration, the Indians, the Negroes and the common schools."

Roman Catholicism in America is obeying its leadership in its attempt to organize the negroes of the country in behalf of Rome.

Let us suppose for a moment that the purposes of these negro organizations of the country were carried out. What would be the result? I make haste to say that if the purposes of these organizations were executed tomorrow our nation would be plunged into ruin. This is not a country to be ruled by the negro race. It is a white man's country, and will forever be so. God has set the bounds of the negro race, and every instinct of his being, and every capacity that he knows do not and can not qualify him for leadership of the Anglo-Saxon race.

For 6000 years the negro walked over the diamonds of Kimberly and the gold of Ophir, but he never polished a diamond, nor did he ever convert gold into coin. For 6000 years he walked beneath the finest trees of the planet, and yet he never produced an instrument with which to fell one of them, or to convert one of them into lumber for the building of a house. For 6000 years the negro swam the great streams of the earth, and yet he never produced a canoe or ship with which to navigate one of these

streams. He is one of the oldest races of the earth, yet not a single invention of importance has he added to the civilization of the world. Hewers of wood, and drawers of water,—this is his destiny.

The negro societies of the United States are organized for social equality; but social equality is impossible, for it presupposes amalgamation of the two races. I know of no crime against civilization that could be greater than to attempt to destroy the races as God Almighty has produced them. The glory of the negro race is and is to be in its own identity, and not in its mixture with the other races of the earth. The negro race can not be absorbed by the Anglo-Saxon, for one-eighth negro and seven-eighths Anglo-Saxon is sterile to the Anglo-Saxon race, and can not produce. And even with this proportion of Anglo-Saxon blood there is an inevitable reversion to type, by which God Almighty says, "Thus far shalt thou go, and no further." Not only is common judgment against such a thing, but the instincts of the Anglo-Saxon race are forever behind it. Here again God has set the bounds. Even the odor of the negro is objectionable in all climates and at all times to the Anglo-Saxon. All the instincts, hopes, purposes, and racial ambitions are different; there is nothing in common which could ever recommend or suggest social equality.

At the close of the great world war two negro soldiers were returning from France. When they came into New York harbor they were thinking seriously and fast, "Will our experiences at home be different from what they have been in the past?" They had been spoiled by the women of the lower world in France. They were coming back to Protestant, Anglo-Saxon, America, and were greatly disturbed in their thinking. One boy said to the other:

"Bill, when you git off dis here ship an' sets yore feet on American soil, what is you gwine to do?" Bill replied:

"When I git off dis here ship, and sets my feet on American soil, I'm gwine to buy me a fine white suit, white socks, white shoes, white tie, white hat, and I'm gwine down town an' git me a pretty white gal, an' I'm gwine to walk right down Broadway with her. What you gwine do, Sam?" Sam replied:

"Well, when I gits off dis here ship, an' sets my feet on American soil, I'm gwine down town an' buy me a black suit, black socks, black shoes, black tie, black hat, git some crepe an'

tie it around my arm, an' nigger, I'm GWINE TO YORE FUNERAL."

I listen to this negro's reply as it echoes and re-echoes around this nation, and ask this question, was this lone negro boy, speaking for himself only, or was he interpreting a nation's conscience. The fact is, he was speaking for every white man in America, he was interpreting America's ideals. No, social equality will never be in this world until crepe hangs on the doorknob of heaven and it is officially announced that God is dead, and the bounds of the nations have been forever obliterated.

The Ku Klux Klan is not opposed to the negro, but is the avowed friend of the negro. And in his place in the nation, if he is clean, honest and industrious the negro will always find a helping hand.

SECOND: The Jews of the nation,—and no man knows how many there are in America,—have organized into a great secret and powerful, purposeful fraternity, B'nai B'rith. Do you suppose for a moment that this organization operates in the interest of American institutions, free speech, free press, free public schools, separation of church and state? The fact is, the Jews are not, never have been, and never will be interested in these things. But they have a powerful organization that can touch and direct every Jew in the nation in four hours time. This means something.

Let us suppose for a moment that the purposes of this organization are carried out in this nation, or let us suppose that the idealism of the Jews was carried out in this country. I can not think of a greater calamity that could befall our country, for the Jew is not interested in civilization as we have made it. He has had but one passion, one goal, and one interest,—gold. He is not interested in our institutions.

JEWRY UEBER ALLES!

"IT IS AT HAND: IT IS AT THE GATES!"

The leading device of the Jew for destroying the Gentile civilization is the old formula of "divide et impera."

A close study of the Gentile characteristics shows to the Jew that they have a passion for liberty, and their rulers are infatuated enough to believe that a people can be ruled and allowed liberty at the same time. Rule "of the people, by the people, for the people" is, in the idea of the Jews most appalling nonsense, utterly impracticable and opposed to all national interest. Therefore they say, "Let the doctrine of liberty be used to destroy liberty." Preach liberty and liberalism; destroy all authority; bring all Presidents, Kings, Rulers, and all occupying places of authority, into contempt.

Then they discuss the means to attain this end: Press and money; fomentation of class hatred; discord and hatred between nations, districts, political and social organizations; stirring up a world-wide strife, strikes, etc. All the world must be made sick and weary and to cry for peace and order; then preach general disarmament of nations and individuals, retaining only a fair-sized International armed police, over which the Jewish domination would obtain the real control.

After a short period of comparative quiet, they plan a renewal of outbreaks, of agitation, strikes, etc., leading to shortage of food and finally to financial panic and crash. The whole world is to be thrown into unutterable confusion. All business is dislocated; all national life destroyed; rumors and terror are to be abroad everywhere. Then by a concerted clique through the press, and by means of mob orators in all countries, an International Committee is to be called for to restore order and credit, and the delegates from all countries are to be members of Jewish organizations or their nominees.

This Jew Committee will assume a dictator's powers, nominate its own functionaries everywhere, and ruthlessly suppress every sign of revolt, and inaugurate a reign of terror against all who oppose its mandates. It is to rapidly, however, restore order, credit and national life.

Then comes the Jewish regime. Under it there is to be complete order, apparent prosperity and content. All are to be compelled to work, and industry is to be stimulated and production

increased. All is to be under the organization and direction of Jewish control, and Gentiles are to be used as managers and executives, but never as directors. All real power is to remain in the hands of the Jews, although it is pointed out that the apparent power must be left in the hands of the Gentiles.

About the year 1925 is indicated for the consummation of this conspiracy.

This is the Jews' plan, the plan of the "Hidden Hand" in the world today. Beware, Oh, Beware!

I here and now make a charge against the Jews of the world, namely, that the one dream and the one passion is that somewhere in the future a great Jewish kingdom shall be established, and that the wealth of the world shall be taken into it, and through that kingdom all the nations of the earth shall be subdued and made to serve.

I charge that through the "Hidden Hand" 300 Jewish leaders of the world, forty millions of men were killed in the great world war; that a hundred billions of money were plundered by them from the bleeding and suffering nations. I am familiar with the methods whereby they would subjugate America through Pan-Judaism, Pan-Germanism, Pan-Asiatism, Pan-Islamism. By the "Hidden Hand," England is being blackmailed and whipped into line with declarations of rebellion from Egypt and India. Japan is whipped into obedience by Pan-Asiatism and Pan-Islamism. Two powers are lenient to Pan-Judaism, Russia and the United States. This is why Russia was crushed, and America is even now on the brink of a great disaster. Jewry is now attempting by the "Hidden Hand" to make "red", the nations of the earth. Poland, Roumania, Russia, Greece, Jugo Slavia, Italy, France are even now in the struggle.

After crushing and dismantling the Slav countries, the reds backed by the "Hidden Hand," the Jews will carry war into Italy: Spain and France. Germany will invade Belgium. England will seize the Italian and French fleets and airships. The "Hidden Hand" will then compel the Anglo-Bolshevico-Germano-Japano-Mexican alliance and will attack and crush America.

One of the great enemies of America today is the "Hidden Hand." This "Hidden Hand" must be periled and destroyed at any cost.

Again I repeat, suppose the purposes of the now existing

secret, clannish, Jewish organizations were to succeed in America as they are now actually and powerfully organized.

Both Bismarck and Disraeli once said: "The world is governed by very different forces than those supposed to govern." There is an "Invisible Government" in the world today. General Count Spiridovich has gathered a mass of information about Jewish operations in the world. He declares that the recent world war was positively produced by the Jews. The Jews do have a definite policy with reference to the Christians of the world. It is written, "All peoples whom Jehovah delivers into the Jews' hands must be exterminated." Sidonia L. Rothschild said that the rulers of this world are a race that has baffled the Pharaohs, Nebuchadnezzar and the feudal ages. 19,000 Jews became millionaires in the United States during the recent war. Conningsby perceived that all who yielded to Sidonia L. Rothschild, were guided by him, and that he has made it a business for years to finance wars. Only 300 men, the "Hidden Hand," holds the fate of Europe. Kahn declared that he got what he wanted when he went to the White House. Paul Warburg revealed to the Senate that the money of Kuhn, Loeb & Company financed the election of Roosevelt, Taft and Wilson, and thus secured the support of the White House. Loeb, Roosevelt's secretary, declared, "The President will do exactly what I tell him to do." Bernard M. Baruch declared, "I was the most powerful man in America during the war."

The Jews together with the Catholics have laid their hands upon and are endeavoring to control all the great forces of publicity, currency and politics in America today. They control the Associated Press, nearly all the great daily papers of America, the great magazines, nearly all the great school text book publishing houses. They would dictate the financial life and destiny of the nation. They have bound and gagged the majority of the political leaders of our nation and I can not use the space here to indicate the methods of the Jews in dictating international relationships and to show how the "Hidden Hand" is back of all the international entanglements and world confusion at this hour. They purpose to make the world "red", and at the proper moment to snatch from the nations of the earth the wealth they possess.

Personally, I stand appalled, as I endeavor to fathom the bottomless abyss created by Jewry over which the Protestant and Christian world stands today. And the end is not yet.

ROME A MENACE AND A PERIL.

Again I call your attention to the fact that the Roman Catholics of this nation are powerfully organized in their great secret fraternity, THE KNIGHTS OF COLUMBUS. Besides this organization there are many other kindred, secret, Roman Catholic organizations in America. All of these organizations have but one purpose, the supremacy of the Pope in America, the overthrow and destruction of all free and Protestant institutions. It is a fact that the Roman Catholic church is an enemy of all the sacred and holy institutions of this nation. And it is the purpose of Catholicism to destroy them forever. Rome is forever opposed to American ideals of government.

Rome has in the U. S. only 15,000,000 members out of a population of 110,000,000. And yet she wishes to dominate in our National State and Municipal life. She is secretly working and is succeeding in getting public funds diverted to her own church schools. She is wedging her teachers into our school rooms. "*She is listening in*" in the halls of Congress, in the Senate offices, in Cabinet offices and has her ear to the ground listening to everything done or said in America today. Rome hates every distinctly American institution. She would destroy them tomorrow and she is digging under the pillars of the temple of our national life now. And woe be unto all Protestant people and institutions if we let her pernicious work continue.



TWO MIGHTY WORLD THEORIES OF GOVERNMENT IN DEADLY CONFLICT.

Here are some fundamental facts:

Two mighty world theories of government are battling for control of this Republic.

They are direct opposites, as unlike as day and night, or as freedom and slavery.

Both can not succeed. Every American must take his stand for one side or the other.

The issue is clear-cut. On the one hand is the fundamental theory of free government voiced in the Declaration of Independence, in our Federal Constitution, in the Bills of Rights in the various commonwealths, and luminously set forth by Thomas Jefferson and other great founders of our democratic State, as well as amplified in the theory and practices of the progressive statesmen and educators who inaugurated the noblest system of public education the world has ever known.

The opposing theory is the time honored claim of the Roman hierarchy in relation to government, popular education, and freedom of conscience, speech, press and assembly,—a theory often termed clericalism, especially in Europe and Latin America, which with us it has aptly been characterized as politico-ecclesiastical Romanism, and will presently be considered both in its historical and present attitude and assumption.

THE DEMOCRATIC THEORY IN A NUT-SHELL.

The democratic theory of government holds to certain definite propositions as essential at once to the preservation of free institutions, the peace of society, and the development and happiness of the individual.

The fathers were fearless innovators who startled the thrones, aristocracies and hierarchies of the world by their bold declarations that the authority of government was derived from the citizens, who were the sovereign power in the State.

Knowing that the ideal of democracy would be assailed by every form of despotism, and that the triple bulwark of oppression had ever been popular ignorance, religious intolerance, and the prohibition of liberty of speech and press, they determined to so safeguard democracy as to render possible the preservation of the ideals of the Declaration of Independence. To this end they demanded:

1. Freedom of thought, speech, press and assembly.
2. Absolute divorce of Church and State.
3. Popular education of free schools in which no sectarian, creedal or dogmatic theories should be taught.

FREEDOM OF SPEECH, PRESS AND ASSEMBLY.

The builders of the democratic State realized that free institutions could never long withstand the attacks of privilege and despotism in their ever-changing forms, unless the people were left free to utter their convictions, unless the press was ungagged, and the citizens were permitted freely to assemble and express their fears, grievances, hopes and aspirations.

They believed that all forms of despotism and oppression, religious intolerance, bigotry and dangerous reaction could be safely left to plot and plan, so long as the government recognized no creed or faith, on the one hand, and while, on the other every man and every press was left free to raise the cry of alarm and to point out evils as they arose.

But the fathers were not content to express their faith in freedom in words. They determined to make it a part of the organic law of the nation.

THE CONSTITUTIONAL GUARANTEE.

Hence the Constitution expressly declares that:

"Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of press, or the right of the people peaceably to assemble and petition the Government for redress of grievances."

Later, in resolutions drafted by Jefferson in reference to the Alien and Sedition laws, the author of the Declaration of Independence, after quoting the above Constitutional provision, pointed out that the framers of the Constitution thus guarded "in the same sentence and under the same words, the freedom of religion of speech and of press, insomuch as whatever violates either throws down the sanctuary which covers the other."



JEFFERSON'S DEFINITIONS AND AXIOMS OF FREE SOCIETY.

Jefferson also luminously stated the democratic theory in regard to the vital importance of guaranteeing freedom not only as a precious individual right and the surest protector of democracy, but as the only way by which true progress, science and pure religion could be fostered and conserved. Thus on one occasion he declared that:

"Reason and free inquiry are the only effective agents against error." * * * They are the natural enemies of error and of error only. Had not the Roman government permitted free inquiry, Christianity could never have been introduced. Had not free inquiry been indulged at the era of the Reformation, the corruptions of Christianity could not have been purged away. * * * It is error alone that needs the support of government: Truth can stand by itself. Subject opinion to coercion: who will you make your inquisitors? Fallible men; men governed by bad passions, by private as well as public reasons. * * * Difference of opinion is advantageous in religion. The several sects perform the office of a *censores morum* over each other. Is uniformity attainable? Millions of innocent men, women and children since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To support roguery and error all over the earth. * * * Reason and persuasion are the only practicable instruments. To make way for these free inquiry must be indulged; and how can we wish others to indulge it while we refuse it ourselves."

Jefferson resolutely opposed every attempt to gag, muzzle or restrict freedom of the press, holding that the people, "may safely be trusted to hear everything, true and false, and to form a correct judgment from them."

Washington, like Jefferson and other master statesmen, fully realized that it was through liberty alone that democracy could be maintained, and that only through eternal vigilance in guarding against reactionary foreign and undemocratic ideals, could free institutions be preserved. Thus, in his farewell address, after observing that "interwoven as is the love of liberty with every ligament of the heart, no recommendation of mine is necessary,

to fortify or confirm the attachment," he thus appeals to patriotic Americans.

"Against the insidious wiles of foreign influences I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of American government."

Jefferson's ideal of freedom was admirably set forth in a letter to Elbridge Gerry, written in January, 1799, which has been briefly summarized in these words:

"Freedom of religion; perfect equality of sects before the law; freedom of the press; free criticism of government by everybody, whether just or unjust."



LINCOLN'S STRONG ENDORSEMENT OF JEFFERSON'S POSITION ON FREEDOM.

The author of the Declaration of Independence not only clearly voiced the democratic ideals as they relate to freedom of press and religion, but his writings were an inspiration and lodestar for the greatest of his presidential successors. This we find Lincoln, in a letter written in answer to an invitation to address the Republicans of Boston on Jefferson's birthday in 1859, thus endorsing the ideals of the fathers:

"It is now no child's play to save the principles of Jefferson from total overthrow in this nation. The principles of Jefferson are the definitions and axioms of free society, and yet they are denied and evaded with no small show of success."

WENDELL PHILLIPS STATES THE DEMOCRATIC IDEAL OF FREEDOM.

Of the great apostles of the larger freedom no man of the second half of the nineteenth century was a more consistent or scholarly champion than Wendell Phillips, one of the finest thinkers in the history of the Republic, who freely gave his splendid life to the service of oppressed manhood and imperilled freedom. From Milton, Locke and Mill, down to Jefferson, and from Jefferson to our day, no thinker has offered a more vital word in behalf of freedom than did this apostle of progressive democracy in this concrete statement of the fundamental freedom that must underlie a truly democratic state:

"No matter whose the lips that speak, they must be free and un gagged. Let us believe that the whole truth can never do harm to the whole of virtue; and remember, that in order to get the whole of truth, you must allow every man, right or wrong, freely to utter his conscience and protect him in so doing. Entire, unshackled freedom for every man's life, no matter what his doctrine; the safety of free discussion, no matter how wide its range. The community which does not protect its humblest and most hated member in the free utterances of his opinions, no matter how false or hateful, is only a gang of slaves."

CHANCELLOR KENT ON FREEDOM OF THE PRESS.

And finally we have the noble utterance of one of the foremost authorities on American law, on the freedom of the press. Chancellor James Kent, in his "Commentaries on American Law", says:

"It has, accordingly, become a constitutional proposition in this country, that every citizen may freely speak, write and publish his sentiments, on all subjects, being responsible for the abuse of that right, and that no law can rightfully be passed to restrain or abridge the freedom of speech, or of the press."

DIVORCE OF CHURCH AND STATE.

At the time when the patriotic guns at Lexington and Concord signalled the dawn of modern democracy, almost all the nations, states and colonies of the world were blighted by a union Church and State, and as a result persecution born of intolerant dogmatic theology and unreasoning bigotry cursed the world.

The history of Christian Europe for hundreds of years constituted one of the most cruel, dark, and bloody pages in the annals of mankind.

Whatever dogmatic creed or faith became dominant, persecution of dissenters followed. The fires of the Inquisition, the horrors of the torture chamber and the ruthless execution of untold thousands of the noblest, purest and most sincere men and women of Europe, because they could not subscribe to the creeds of the dominant church in the land of their birth, had given Christian Europe an evil eminence among the murderous historic powers of the past.

And the founders of our republic, seeing that whenever and wherever Church and State were united, persecution, oppression and injustice followed, determined that in the new democratic nation there should be not only absolute divorce of Church and State, but that this land should be a refuge and asylum for the oppressed, down-trodden and persecuted of other lands, whether

victims of Church or State. Here every man should be free to worship God according to the dictates of his conscience.

They therefore wisely provided for the absolute divorce of Church and State, holding that in a land whose ideal was equality of opportunity for all and special privileges for none, the State must show no favors or partiality to any church, creed or sect.

This broad and wise exhibition of enlightened statesmanship has been second only to the guarantees of freedom of speech, press, and assembly in beneficial influences on the Republic, and less directly, upon the world.

It is, as we shall see, not only in opposition to the historical and traditional position of the Roman Catholic Church, but in contrary to the positive position of the modern Popes who have spoken on the subject since 1870, when the Vatican Council pronounced as a "divinely revealed" dogma, Papal infallibility whenever the Pope speaks *ex cathedra*. Pius IX, Leo XIII, and Pius X all stood resolutely for union of Church and State, where the Catholics were dominant, as we shall show. As the Church has constantly opposed liberty of worship, speech, press and assembly, so she has held, and does hold to union of Church and State in direct opposition to the American demand for complete divorce between secular and religious authority.

That the hierarchy in Rome heartily approves of the position of Pius IX, Leo XIII, and Pius X in regard to union of Church and State is clearly indicated by the fact that on one side of the catafalque of Pius X is placed this tribute: "Defender of Religion. He repudiated the law of separation of Church and State."

POPULAR SECULAR EDUCATION.

At the time the American nation was born, little attention was given to the general education of the masses throughout the Old World.

Heresy-hunting had been keen for centuries. The Church had abrogated all kinds of authority. The State had as a rule been pitifully subservient to the Church, especially when it came to placing the ban on freedom of thought and research. But the schooling of the poor, the education of the masses, had been woefully neglected.

Democracy proposed to remedy all this. The government of the people demanded an electorate that could read, write, and reason intelligently on the issues of the hour. Hence public education or free schools was a legitimate and necessary function of a free State.

It was held, and rightly held, that in a government pledged to divorce of Church and State, and where religion was represented by scores of widely differing creeds and dogmas, public education must be secular or free from all taint of creedal theology, though the Republic did not forbid sectarian schools where any sect wished to supplement the influence of church and home with creedal instruction.

Such schools, however, were regarded as unfortunate by many, because they tended to fan to flame the narrow sectarian spirit and to keep alive the religious bigotry that had been a source of discord and a menace to the most sacred rights of the individual.

THE PUBLIC SCHOOLS THE MELTING POT OF DEMOCRACY.

There was another reason why public education in a democracy should be secular or free from all dogmatic taint. The fathers realized that if the United States was to become the melting pot of civilization in which Jew, Gentile, Anglo-Saxon, Teuton, Latin, Slav, and indeed all races and faiths were to meet, it was of paramount importance to discourage the narrow tribal or sectarian spirit that for centuries had divided races, tongues and creeds by a wall of hate, bed by blind prejudice, bigotry and intolerance.

They designed the public schools to be a common meeting ground for the children of all races, tongues and creeds, where they would grow together in amity; and these schools, besides dispelling illiteracy, have in this respect also splendidly vindicated the wisdom of their founders. They, more than anything else, have made our marvelous polyglot people practically a unit. The public school does not, however, demand amalgamation of the races. It fosters co-operative friendliness.

PRESIDENT GRANT STATES THE DEMOCRATIC POSITION
ON POPULAR EDUCATION.

President Ulysses S. Grant beheld with grave apprehension the subtle and sinister attempt, even during his presidency, of the foes of free institutions to undermine and destroy this bulwark of democracy. He also clearly understood that with various warring sects teaching their church dogmas and creeds—dogmas that often boldly conflicted with the democratic theories of freedom of the individual in religion, freedom of speech and press, and divorce of Church and State—the peace and concord that had marked the Republic during its first century would come to an end and the old fires of creedal and religious intolerance would flame forth, accompanied by lawlessness and probably by attempts to abridge freedom of speech and press. Hence in his last annual message he urged a Constitutional Amendment to protect and safeguard the public school system from the enemies of democracy and our free institutions. In the following extracts from this message the great hero of the Civil War thus states the democratic position on popular education, and also restates,

"I suggest for your earnest consideration, and most earnestly recommend it, that a Constitutional Amendment be submitted to the legislatures of the several states for ratification, making it the duty of each of the several states to establish and forever maintain free public schools adequate to the education of all the children in the rudimentary branches within their respective limits, irrespective of sex, color, birthplace or religions; forbidding the teaching in said schools of religious, atheistic or pagan tenets; and prohibiting the granting of any school funds or school taxes, or any part thereof, either by legislative, municipal or other authority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination, or in aid of for the benefit of any other object of any nature or kind whatever. * * *

"As this will be the last annual message which I shall have the honor of submitting to Congress before my successor is chosen, I will repeat and recapitulate the questions which I deem of vital importance which may be legislated upon or settled at this session. First, that the states shall be required to afford the opportunity of a good common school education to every child within their limits. Second, no sectarian tenets shall ever be

taught in any school supported in whole or in part by the state, nation, or by the proceeds of any tax levied upon the community.

"Third, declare Church and State forever separate and distinct, but each free within their proper spheres."

"The public schools have been and are the greatest bulwark of free democracy, and they shall be protected from the assaults of the enemies of free institutions.



THE THEORY OF THE ROMAN CATHOLIC HIERARCHY.

The theory of the Roman Catholic hierarchy, though diametrically opposed to that broad and progress-fostering freedom on which our democratic Republic rests, is consistent and logical from the viewpoint of those who accept the theological dogmas of the Papacy.

Therefore, at the outset, in the interests of fairness and because it will enable us better to understand the irrepressible struggle between the theories of the free democracy of the United States and the fundamental position of the Roman hierarchy, let us notice the ground of the Papacy's opposition to freedom of conscience, speech and press.

The Roman Catholic Church resolutely maintains that it is the authorized custodian of the infallible Truth of God on earth.

"As the voice or authorized representative of divine truth, her word is paramount and must be binding on all who acknowledge her claims.

"As God's representative and the custodian of divine truth, the Church is infallible, and since she embodies truth, and truth is intolerant of error, anything that questions her position, or is in opposition to her theories, must be combatted."

Heresy, for example, imperils the immortal souls of men; hence heresy is to be combatted. In the days when Rome was supreme in the governments of many nations, she held it to be the duty of the Church to weed out and destroy heretics wherever found. Heresy was held to be a most dangerous contagion, far worse than plagues, that merely destroyed men's bodies, for it robbed men of immortal bliss; hence it should be stamped out, and because of the enormity of the evil, the most extreme measures to destroy it were justifiable.

In furtherance of this theory of infallibility of the Roman Church, which is today, as in the past, a fundamental claim of the hierarchy, the Papacy today, as it has throughout the ages, forbids Catholics to read books that criticise the Church, that advocate the larger freedom, or that contain scientific, theoretical, philosophical or other matter not in accord with the accepted theories of the Church.

This denial of the freedom of thought, as seen in the placing of important books on the Index is a striking illustration of the fundamental difference between the Protestant and democratic ideal of freedom and the jealously upheld claim of Rome. The latter necessarily retards free investigation and trains men and nations to unquestioning subserviency to the opinions of men who, while claiming to represent infallible truth, are very fallible in their judgment, as has been demonstrated time and again when they have condemned great scientific truths, such as the Copernician theory, which later have been accepted by the entire civilized world. The Papal Index has had a paralyzing effect on society and liberal thought throughout the world in all Catholic lands, from the day of the burning of Bruno and the imprisonment of Galileo. It has fettered God-given reason and blighted the free truth-seeking soul of modern civilization in so far as its autocratic power extends. Yet it was, and is, the logical outcome of the assumption of the infallibility of the Church.

Claiming to be the infallible receptacle of divine truth, we can understand, though we reject and deplore, the position of the Roman hierarchy. It is logical and consistent if one accepts their first claim.

But is this logical and consistent attitude still maintained by the Church of Rome? In Protestant and free lands where clericals are striving to advance the political and material power of the Church, we often find Jesuit casuistry employed to convey the idea that the Papacy is no longer hostile to freedom of thought, speech and press; that the Church no longer holds to the dogma of temporal power or advocate the union of Church and State and other doctrines that are abhorrent to free and fundamental democracy. Therefore, we must search in the utterances of modern Popes to see if the hierarchy has changed its position in regard to these vital issues; and though we will constantly find ourselves in a bewildering verbal maze, with no end of general platitudes and pleasing aphorisms strewing the pathway, we will find from time to time the clear-cut statements which show that beneath the velvet glove of pleasing phrasing is the mailed hand of Papal autocracy, while the attitude of the Church toward freedom of thought, press and worship in Catholic lands, together with the action of Catholics in our own Republic in recent years, in cases where the Church has been criticised, or when the religio-political plans of the clerical element have been unmasked, will serve to further emphasize the official position of the Church as indicated in the citations which we shall make.

FREEDOM OF CONSCIENCE, SPEECH, PRESS AND
ASSEMBLY.

We have seen how, under the intellectual hospitality of our democratic Constitution and the exercise of that full-orbed freedom of the fathers which constitutes the axioms and definitions of free society, America has become the greatest republic known to history,—the asylum for the oppressed and the victims of the religious and political intolerance of various lands, races and tongues.

Now, can we find in the Papacy any authoritative evidence of this same full-orbed liberty of speech and press, this same equality of freedom for all religious faiths that has contributed largely to the happiness, the progress and the peace of America? Can we, indeed, find any renunciation on the part of the Church, the Council or the Roman Pontiff speaking *ex cathedra*, or otherwise, of the historic position of the Church in these respects; and regret expressed for the intolerance for the days of the Inquisition; and frank upholding of freedom of speech, press and assembly, such as our Constitution demands; any specific repudiation of the doctrine of the union of Church and State; any denial of the right of the Papacy to direct the voter or the citizen as to how he may act; any intimation that Protestants in Catholic countries should be granted freedom of worship such as Protestant America grants to Catholics—in a word, any denial of the historic and logical position of the Church on all these questions?

Beginning with Pius IX and coming down to the present time, while we will find many verbal phrasings that on the surface appear as concessions, the fact is made equally clear that the fundamental theory of Rome today is the same as in the eighteenth century.

PIUS IX VERSUS THE DEMOCRATIC THEORY.

In the Syllabus of Pius IX, published in 1864, we have the condemnation of Rome pronounced through her supreme Pontiff, on what were termed the "principal errors of our time." Among the propositions denounced as false are the following:

"Every man is free to embrace and profess that religion, which, guided by the light of reason, he shall consider true."

In thus condemning the right of a man to worship God according to the dictates of his conscience the Pope denies and condemns the fundamental claim of Protestant and liberal democracy, which blossoms out in the guarantee of freedom of religion in the Constitution of the United States.

Again, we find this Pope denying the claim that the Church has not the power of defining dogmatically that the religion of the Catholic church is the only true religion; that the Church has not the power of using force. He also condemns the allegation that she has no temporal power, direct or indirect.

By condemning these propositions as false, the authoritative head of the Church necessarily maintains the contrary statements to be true; that is, he holds, as a doctrine of the Church, that it has the power to dogmatically declare the Catholic Church to be the only true religion; while, in the second case, the right of the Church to use force and to hold temporal power is clearly implied.

Again, we have the condemnation of the claim that the Church should be separated from the State and the State from the Church. This is tantamount to a declaration by the head of the Church that there should be a union of Church and State—another position that is diametrically opposed to our democratic theory of government.

Not only, according to this Pope, should Church and State be united, but it is an error to claim that it is no longer expedient to hold the Catholic as the only religion of the State, to the exclusion of other forms of worship.

Here we have the official maintenance of the theory of the union of Church and State, and the position held that the Catholic religion is the only religion of the State to be recognized.

While in order to make it perfectly clear that the Holy See was thoroughly out of sympathy with progressive democracy and Liberalism, the Pope closes his Syllabus with a condemnation of the claim that the Roman Pontiff "can and ought to reconcile himself and come to terms with progress, liberalism and modern civilization."

LEO XIII VERSUS AMERICAN DEMOCRATIC IDEALS.

Pope Leo XIII, who succeeded Pius IX, was by many regarded as the most liberal Pope of modern times. He was a master in turning phrases and in word wizardry. Still, he was unwilling to renounce the undemocratic, arrogant, and time-honored assumption of the Papacy on points that democratic and liberal thinkers insist are vital to free institutions, to individual rights and scientific utterances of the fathers of democracy in regard to freedom when he says:

"It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship."

He holds that to exclude the Church from the power of making laws is a grave and fatal error.

"The liberty of thinking and publishing whatever one likes, without any hindrance, is not in itself," he insists, "an advantage over which society can wisely rejoice. On the contrary, it is the fountainhead and origin of many evils."

He quotes with approval Pope Gregory XVI's reactionary utterances against freedom of speech, and mourns that the Church in these times is often compelled to acquiesce in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them.

The right of the Church to supervise the action of the voter, even to the extent of forbidding him to exercise the right of franchise, is maintained; while highly significant is the declaration that:

"It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. * * * She would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

Here we have the Pope taking direct issue with the position of Thomas Jefferson, which Abraham Lincoln declared constituted the "definitions and axioms of free society," and with the Constitution of the United States in its guarantee of freedom of the press, speech, assembly and worship.

And again, in the assertion of the right of the Church to supervise and control the action of the voters and the criticism of our provisions for the divorce of Church and State, we have the Pope in direct antagonism with the great fundamental democratic principles and theories of our government.

THE POSITION OF PIUS X.

Pius X clearly showed his hostility to the democratic ideals of freedom and intellectuality on many occasions, as, for example, in his encyclical, "Notre charge apostolique," of August 3, 1910, suppressing the Catholic society "le Sillon," an organization established in France by zealous and earnest Catholics for the purpose of promoting social reform and fraternal democracy. In speaking of the suppression of this society through the above encyclical, Rev. William L. Sullivan, the scholarly author of "Letters to His Holiness Pius X, by a Modernist," says:

"This organization, established in France by a zealous layman, had for its purposes social reform, the spread of fraternal democracy, and the amicable uniting of all men of good will for the discussion of economic problems, and the duties of conscientious citizenship with regard to them. The Pope condemns it for the following reasons: It cultivated too great and too independent initiative among the laity; it brought together Catholics and non-Catholics in too friendly an intercourse; it sought to break down the barriers of class distinction, and it dreamed of a future society nobler and kinder than we have now, because based on brotherhood and philanthropy.

"In condemnation of all this the Pope declares that even in works of social helpfulness Roman Catholics must be subservient to the guidance of their bishops; that it is wrong for Roman Catholics to mingle with non-Catholics in free discussion; and that there can be no worthy civilization not wholly controlled by the Church ('on n'edifiera pas la societe si l'eglise n'en jette les bases et ne dirige les travaux') is one word the encyclical pleads for a theocracy which demands automatism from the laity, the supremacy of clericalism, and a deepening of those divisions among men which have been created by the spirit of privilege and the spirit of sect."

Pope Pius X also gave a startling exhibition of the hostility of the present-day Papacy to all toleration shown to Protestants in Catholic lands when he so bitterly fulminated against the Spanish law granting Protestants and other dissenting religious denominations the small right of posting notices of their services

and of displaying outward signs indicating that their meeting places were edifices of public worship.

But it is needless to multiply quotations illustrating the fact that the position of the Holy See is today, as in the past, what it logically must be so long as it holds that the Church is the infallible custodian of Divine Truth, and that truth is intolerant of error.

The point that all friends of free democracy should clearly realize is that we are here in the presence of two mutually exclusive theories of life and government battling for supremacy; and while Catholics should be fully protected in the exercise of their religion, they must be firmly, bravely and determinedly opposed when they seek to interfere with the fundamental democratic theory as it relates to freedom of speech, press and assembly, to the maintenance of the absolute divorce of Church and State, and the refusal to recognize the right of any Church to receive sectarian aid from the State, and when they attack or seek to undermine our popular secular educational system which has become so magnificent a distinguishing feature of the greatest free democracy the world has ever known.

CATHOLIC HATRED OF THE BIBLE

The United States of America are built upon the open Bible. This book is our glory and strength. But Rome says:

"Cursed be those cunning and infamous societies calling themselves Bible societies, which give the Bible to inexperienced youth."—Pope Pius IX.

"To give the Bible to lay people is to cast pearls before swine."—Cardinal Hosius.

"The Catholic Church forbids the reading of the Scriptures by all without choice, or the public reading of them in the vernacular."—"The Church and the Republic." page 267.

"What assurance have you that the Book is the inspired word of God?"—Cardinal Gibbons.

"The Bible society is the deepest scheme ever laid by Satan in order to delude the human family."—Freeman's Journal.

"I would rather half the people of this nation should be brought to the stake and burned, than one man should read the Bible and form his own judgment from its contents."—Bishop Spottswood.

June 29, 1816, Pope Pius IX. sent out a bull to Poland commanding the common people not to buy or read the Bible. Sept. 8, 1819, this same Pope sent his command to Ireland not to buy or read the Bible. May 23, 1824, Pope Leo XII issued a similar bull against buying or reading the Bible. June 26, 1878, Pope Leo XIII attempted to prevent Italians from having or reading the Bible.

In 1914 Roman Catholic priests burned 2,500 Bibles at Vigan in the Philippine Islands in a public bonfire. Vigan is a possession of the United States.

THE PAROCHIAL SCHOOLS.

The Roman Catholic Church has succeeded in recent years in securing a very large proportion of the teaching positions in the public schools in our great American cities for ardent Roman Catholics. This has not, however, hindered the Church from waging an aggressive war on our public schools and pushing forward its system of religious or parochial schooling, which is a part of the hierarchy's plan to substitute the Papal for our free democratic system.

Of the parochial schools, their origin and significance, Father Jeremiah J. Crowley gives the following interesting facts:

"The parochial school in America owes its beginning, according to Bishop Spalding of Peoria, Illinois, to the German Catholics. In his lecture entitled, "The Catholic Church in the United States," delivered at the Church of Notre Dame, Chicago, January 4, 1904, before a representative audience, he said:

"Fifty years ago there was a great difference of opinion amongst Catholics in this country about the religious School. Some of the leading Bishops, some of the most active minds had misgivings—were rather in favor of simply accepting the school as it existed, and of not attempting to create a distinctively religious school. We owe, I think, this great movement, or at least the beginning of this great movement, largely to the German Catholics.

"It was among the German Catholics first that insistence upon the necessity of a religious school was made, and not made wholly from religious motives. The Germans, as you know, are of all people in this country the most tenacious of their mother-tongue. They are a tenacious race, strong, sturdy, persevering, without frivolity, not easily influenced by new surroundings, loving their own customs, as well as their own tongue.

"Now, from a desire to perpetuate their language, as well as from a desire to instill into the minds and hearts of their children the faith which they had brought across the ocean with them, they began to establish schools, and they showed us how easy it is—how easily a congregation of one hundred families in this country, in villages, can build and maintain a Catholic school.

"And then, attention being attracted to it, it more and more grew upon the consciences of the Catholic Bishops, and priests and people, that this was the one thing that God called us to do, more than anything else, if we would make our faith abiding here in this new world, and in this democratic society."

THE REAL REASON FOR ITS ESTABLISHMENT.

"From the words of Bishop Spalding it will be seen that the Catholic parochial school in America is many years younger than the American public school. The Bishop attributes the adoption and the carrying out of the German Catholics' parochial school idea to the recognition by Catholic bishops, priests and people of a call from God. The fact is that Catholic bishops and priests were the ones who seized upon the parochial school idea. The Catholic people did not want the parochial school. Why did the priests and prelates adopt it and why do they champion it today? The answer is four-fold. First: Because they saw, and see, that there never can be any union of Church and State in this Republic as long as its citizens are the product of public schools. Second: They saw, and see, that the indoctrinization of Catholic children with liberal and progressive ideas is impossible in schools wholly under Catholic clerical influence. Third: They saw, and see, that the parochial school gives ample opportunity to train Catholic children to close their eyes, ears and mouths to clerical drunkenness, grafting and immorality. Fourth: They saw, and see, in the parochial school an immense opportunity for graft.

"The Catholic parochial school in the United States is not founded on loyalty to the Republic, and the ecclesiastics who control it would throttle, if they could, the liberties of the American people.

ROME AND PUBLIC SCHOOLS

"I frankly confess that Catholics stand before the country as enemies of the Public Schools."—Father Phelan.

"Education outside of the Catholic Church is a damnable heresy."—Pope Pius IX.

"The common schools of this country are sinks of moral pollution and nurseries of hell."—The Chicago Tablet.

"A vicious system of education, which undermines the religion of youth."—Cardinal Gibbons.

"It will be a glorious day in this country, when under the laws, the school system will be shivered to pieces."—Catholic Telegraph.

"Public schools have produced nothing but a Godless generation of thieves and blackguards."—Father Schaner.

"We must take part in the elections, move in solid masses, in every state, against the party pledged to sustain the integrity of the public schools."—Cardinal McClosky.

"We can have the U. S. in ten years, and I want to give you three points for your consideration, the Indians, the negroes, and the public schools."—Archbishop Ireland.

"Education must be controlled by Catholic authorities, and under education the opinions of individuals and utterances of the press are included—even to war and bloodshed."—Priest Hecker.

"The State has no right to educate; when it undertakes the work of education it usurps the power of the Church."—Bishop McQuade.

"The public school is a national fraud; it must cease to exist, the day will come when it will cease to exist."—Priest McCarthy.

"The day is not far distant when Catholics, at the order of the Pope, will refuse to pay the school tax, and will send bullets into the breasts of the officials who attempt to collect them."—Mngr. Cappell.

"Judges of Faith Against Godless Schools" is by a Catholic priest. It has the indorsement of Cardinal Gibbons and Newman, and contains the rulings of 380 of the highest Catholic Church dignitaries. All of them are against public schools, calling them "vicious," "pestilential," "scandalous," "diabolical."

"No oath must be kept which is against the interests of the Catholic Church." (Corpus Juris Canonici, Leipsic Edition, 1839 tom. II, p. 1159.

"Catholic public school opponents declare that at least one-third of the American people favor their position. I deny it. I am morally certain that not five per cent of the Catholic men of America endorse at heart the parochial school. They may send their children to the parochial schools to keep peace in the family and to avoid an open rupture with the parish rector; they may be induced to pass resolutions of approval of the parochial school in their lodges and conventions; but if it ever becomes a matter of blood not one per cent of them will be found outside of the ranks of the defenders of the American public school.

"If a perfectly free ballot could be cast by the Catholic men of America for the perpetuity or suppression of the parochial school it would be suppressed by an astounding majority.

"The plain Catholic laymen know that the public school is vastly superior to the parochial school in its methods, equipment, and pedagogic talent. They know, too, that the public school is the poor man's school. They know that the public school prepares as no other can, their children for the keen struggle of American life and the stern duties of American citizenship.

"Prelates and priests work upon the fears and feelings of the women and children, and the fathers, to have peace in their families, yield and send their children to the parochial school."

Already attempts have been made to secure division of school funds for parochial schools. In Newport, Rhode Island, for example, a strenuous attempt was made some time since, and was finally defeated only by the combined effort of the friends of our free democratic system of government; but this and other attempts show what is in the minds of those who are seeking to replace the democratic by the papal theory of government. Thus we have shown that Rome has a very definite position with reference to our government. Let us here note a few statements by their leaders.

"Roman Catholics must obey their bishops whether right or wrong."—Vicar General Preston on the witness stand in New York City.

"The Pope alone ought to wear the token of imperial dignity; all princes ought to kiss his feet; he has the power to depose emperors and kings, and is to be judged by none."—Decree of the Council of Bishops under Pope Gregory VII.

"All Catholics should exert their power to cause the constitutions of the states to be modeled after the principles of the Catholic Church."—Pope Leo XIII Encyclical.

"We can have the United States in ten years, and I want to give you three points for your consideration—the Indians, the Negroes, and the common schools."—Archbishop Ireland.

"There has never been a period in American history when the church's opportunity has been so close to her. To a great extent the ancient antagonisms have died. Protestantism is disintegrating before our eyes. The moment is ripe to build a Catholic America, and strong men are now laying the foundations."—The World (Catholic).

"I expect to see America classed as a Catholic nation. Decadent France shows the baneful influence of her war against the Catholic Church.

"We exhort all Catholics to devote careful attention to public matters and take part in all municipal affairs and elections, and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in the daily politi-

cal life in the countries where they live. Hence Catholics have just reason to enter into the political life. Furthermore, it is generally fitting and salutary that Catholics should extend their efforts beyond this restricted sphere and give their attention to national politics."—Encyclical of Pope Leo XIII, Nov. 7, 1885.

"How near at hand do you think is the time when America will be dominantly Catholic? Things move with rapid strides, and the recent creation of three American cardinals has brought the Church once more to the forefront.

We must labor to gain the confidence, love and respect of the American people. This once gained, the Catholic Church in her way to claim the American heart may carry a thousand dogmas on her back."—The Catholic Missionary Union.

"The church can never come into its own until there are more Catholics in Congress. The church never will wield the influence for good which it should possess until this comes to pass. Do not fear that there is any prejudice against Catholics in high places. There is none. You are not kept back, you are keeping yourself back."—Archbishop Ireland, in speech at Detroit, reported in N. Y. Tribune, Jan. 28, 1911.

And it means more than that: it means that the Catholics of the world love the church more than anything else, that **CATHOLICS OF THE WORLD LOVE THE CHURCH MORE THAN THEY DO THEIR OWN GOVERNMENT, MORE THAN THEY DO THEIR OWN NATION**, more than they do their own people, more than they do their own fortunes, more than they do their own selves.

Tell us, in the conflict between the Church and the civil government we take the side of the church; of course we do. Why, if the government of the United States were at war with the Church we would say tomorrow, **TO HELL WITH THE GOVERNMENT OF THE UNITED STATES**: and if the Church and all the governments of the world were at war we would say, **TO HELL WITH ALL THE GOVERNMENTS OF THE WORLD**.

"Why is it the Pope is such a tremendous power? Why, the Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world today are as these altar boys of mine. The Pope is the ruler of the world. Why? Because he is the ruler of the Catholics of the world, the Catholics of all the world; and the Catholics of all the world would die for the rights of the Pope. He is the head of the Church

and they would die for the Church."—Extract of sermon preached in St. Louis, Mo., June 30, 1912, by Priest D. S. Phelan, editor of the Western Watchman of that city.

"The Pope has given the order to make America Catholic. * * * The first step in the making will be the election of one of the American Cardinals to the Papacy, the removal of St Peter's to Washington. Cardinal Gibbons to be president, and every non-Catholic will be driven out of the army and navy."—Catholic Sun.

"The will of the Pope is the supremest law of all lands."—Archbishop John Ireland, St. Paul, Minn.

"We are Catholics first, last and all the time. Our career is to enlighten Catholics of every nationality, and to defend the church against every comer, no matter who or what he is. When the Pope speaks the Church speaks. God speaks. Though we love our country dearly we love our Church more."—The Catholic Weekly, Albany, N. Y.

Rome hates our public schools, and is definitely organized to destroy them. It is all but a crime to elect Roman Catholics upon our school boards in America, and to put them in position as teachers in our public schools. They ask us, "Are we not citizens of the United States, and have we not the right to our proportion of the teachers and members of school boards?" My reply is, No, for you have your parochial schools, and you positively refuse to patronize our public schools where you can support parochial schools. You would never think of allowing a Protestant to be on your school boards or to teach in your parochial schools. You are now teaching your proportion of American children,—the Roman Catholic children. Moreover, you hate our public schools, and do not, and can not have any interest in them, except to control and destroy them.

Cardinal Gibbons said, referring to the American public schools, "An imperfect and vicious system of education which undermines the religion of youth." The Chicago Tablet said, "The common schools of this country are sinks of moral pollution and nurseries of hell." Syllabus of Pope Pius IX, Articles 45-48, says, "Education outside the Catholic Church is a damnable heresy." The Catholic Telegraph said, "It will be a glorious day in this country when under the laws the school system will be shrived to pieces." Bishop McQuade said, "The state has no right

to educate." Cappel said, "The day is not far distant, when Catholics at the order of the Pope will refuse to pay the school tax, and will send bullets into the breasts of the officials who attempt to collect them." Priest Phelan said, "The children of the public schools turn out to be horse thieves, scholastic counterfeiterers, and well versed in schemes of deviltry." The Freeman's Journal said, "Let the public school system go to where it came from,—the devil." Catholic parents sending their children to Protestant schools unless properly excused by the bishop were declared by Archbishop Messmer to be guilty of grievous sin, and are not allowed to receive the sacraments of the church. Archbishop Ireland said, "We can have the United States in ten years, and I want to give you three points for your consideration,—the Indians, the Negroes, and the common schools."

Roman Catholicism is opposed to free speech and free press, the flower of American and Protestant civilization. Pope Gregory said, "The unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens."

Roman Catholicism is also bitterly opposed to Protestantism. The Western Watchman said, "The most despicable thing outside perdition is Protestantism, and to speak of it truthfully and properly we should have to use all the superlatives of vituperation." The Archbishop of Venice said, "The Pope is not only the representative of Jesus Christ, but he is Jesus Christ himself hidden under the veil of the flesh." The Western Watchman said, "Protestantism is simply ruffianism organized into a religion. Protestantism is not a religion. Protestantism, the murderous hag, is slowly dying of corruption and congenital rottenness, and she will not much longer encumber the earth. Protestantism,—we would draw and quarter it; we would impale it, and hang it up for crows to eat; we would tear it with pinchers, and fire it with hot irons; we would fill it with molten lead, and sink it in a hundred fathoms of hellfire."

Roman Catholicism also insults our American nation in its marriage laws, and insults every lady and gentleman who has been married in the nation outside the Roman Catholic church. The Catholic Watchman said, "Civil marriage in the United States is the flimsiest and most transparent specimen of legalized concubinage in the world." Guery said, Page 837, "The conjugal contract can not exist outside this sacrament, and has entirely

to do with the power of the Roman church. Among Christians any union of men and women outside the sacrament, and made on the strength of civil law, is nothing else but a shameful and fatal concubinage." The Western Watchman said, "Outside the Catholic church, when a man dies, bury him like you would a dog; don't talk about the future,—life is ended,—the tomb is all that is left of him."

So, I might continue for an hour discussing Rome's attitude towards Protestantism and towards our glorious American institutions of liberty. But in each sentence I would simply be reiterating the fact that Rome is an enemy to all those sacred institutions which differentiate America from the other nations of the world. When we say that the struggle, the sacrifices, of the human race up to the present time have been glorified in American liberty, Rome frowns and snaps and snarls at us. The one purpose of Rome is to subjugate, to enslave, to dominate, and to rule the minds and even the consciences of men. She hates liberty, she despises freedom of thought; she deploras the freedom of men whereby they may choose for themselves; from the cradle to the grave she would drag down and humiliate the children of men.

I have clearly demonstrated the fact that these three great groups of our people, the Negroes, Jews and Catholics, are now actually and powerfully organized. For the sake of clearness, let's set aside these three large groups, the Negroes, the Jews and the Roman Catholics. I believe I have made it clear that if these three organizations, or either of them, were to succeed in this land, we should be ruined forever as a nation; and as a people would be engulfed in hopeless ruin. The hope of America does not lie with either of these groups, or with all of them combined. So we must turn to the other peoples of the nation for salvation and security.

But what have we left after we take away these three groups? We have the foreigner and the real American, the white, native-born Protestant. In these hands rests the destiny of America. We cannot depend upon the foreigner—unnaturalized and unassimilated, but we must depend upon the sons and daughters of our revolutionary fathers, who through unprecedented heroism and sacrifice laid broad and deep the foundations of this government. We Protestant men are alone 100% American; we believe in our government, in our Constitution, in the Declaration of Independence, and we forever subscribe to those funda-

mentals of free government which have become the pride and the joy of the world. We believe in our free institutions, and we will defend them unto death. And if a Dago Pope, sitting upon the banks of the Tiber, presumes to dictate our ecclesiastical, political and social institutions we forever declare that he is overstepping his rights, and that we will die to drive him back. We believe the doctrine of the divine right of kings was born in the brains of selfish and ungodly rulers who did not wish to be answerable to the ruled, but this doctrine enslaved millions for many centuries. Protestant enlightenment has crushed it out of the world. The doctrine of the divine right and succession of the Pope is also an abominable falsehood, and was born in the brains of selfish and ungodly ecclesiastics, who, mad for power, wanted to govern the world, and did not wish to be answerable to the governed. Protestants are resolved to reveal this lie to the whole world, and rescue millions from its enslaving influences.

The Invisible Empire Knights of the Ku Klux Klan is an organization of the Protestant manhood of America for these purposes. The Protestant churches of America will never be organized into one great Christian body. If by turning over my hand I could unite all the great Protestant bodies of the world into one body, I would not do it, for I would deprive no man of his own liberty, of his own right to choose his own religion for himself. But we can unite, and we are uniting, the white Protestant manhood of America into a great fraternity, that we may secure unto our people these achievements of liberty which have come to us through the struggles of the race.

In closing this phase of the discussion I return to ask the American people if there are not reasons why every white, native-born Protestant American should join with heart and soul in this movement. My claim is that no great patriot can see these things and refuse to identify himself with the real men of America for the salvation of America.

But there is still one other question which the thinking man must have answered. The question is:

CAN AND WILL THE KU KLUX KLAN ACCOMPLISH THE TASK WHICH SHE HAS SET HERSELF?

This, too, is an important question. These problems must be solved, and they must be solved by white, native born, Protestant American manhood. A large number of organizations have attempted solution of these problems. Hitherto all have failed. They did not have in them enough elements of success; their appeal was too often to prejudice rather than to reason. They were "ANTI" and not "PRO". The people were told of dangers, and were desperately enraged against them; but nothing constructive was given them instead. Jesus said: "I will destroy this temple and build it again in three days." When error and wickedness even are destroyed, righteousness and truth must be established in its stead, and that within three days.

The Ku Klux Klan is solving these problems, and has laid out a great nation-wide constructive program—a program that will appeal to the intelligence, the wisdom, the patriotism, and the manhood of America. The first item in this national program is:



A GREAT AMERICAN UNIVERSITY.

When France had whipped Germany until she bled at every pore, the great General Von Stein said, "It is all right, gentlemen, we are whipped, but we will take this thing to the school house, and there will come a day."

With this thought in mind Germany went to school. From the gymnasium through the great University of Berlin, Germany had but one thought,—military perfection and supremacy. The children were taught the goose step; the University became a great training forum for military supremacy. Their arts, sciences, philosophy, literature and oratory moved towards one great end,—military supremacy of the world. Chemists, engineers, mechanics, statisticians, philosophers, all the brightest minds of the nation were summoned by the government, and bent towards one inevitable end,—military supremacy and dominion. The hour came. And what an hour it was! The foundations of civilization were shaken. Forty million lives were lost. The course of history was changed, and a world thrown into disruption and suffering.

The Ku Klux Klan will take these great ideals to school; she will teach the world the meaning of liberty, political, ecclesiastical and moral. She will turn on the light. And Rome hates light. Darkness and ignorance are the middle names of Roman Catholicism. Our hope is in enlightenment.

In my mind the selection of the fiery cross as the sublime emblem of the Ku Klux Klan is not an accident. I see them now,—thousands of fiery crosses from Maine to Florida,—emblems of sacrifice and light. I see them around the Great Lakes; I see them in the Middle West, ten of thousands of them. I see them on the Pacific shore. And around these fiery crosses I see hundreds of thousands of brave, white, native-born, Protestant, 100% Americans, kneeling in helmet and gown, chanting over and over the most solemn oath ever assumed by mortal man; an oath whereby life, truth, righteousness are forever assured to the people of the nation. I see them as they declare their allegiance to every Protestant minister, to every Protestant church, to every public school, and to every public school student, to every home, and to every woman in America. Is it possible that such men can do wrong? With God as their witness, and the fiery

cross as their inspiration they declare to the world that the principles for which this nation stands shall forever be kept sacred and unchanged. Thus through education, light, truth, we will drive away the heathenish practices of Rome, and the influences of priesthood, that the people may be free.

SECOND. As a great constructive force in America the Ku Klux Klan has established and will maintain a lecture bureau. Through this bureau large numbers of the brainiest, strongest men of the nation will appear upon the platforms of America. Our pulpits, school rooms, chautauqua and lyceum platforms will afford an opportunity for us to declare our message; in fact, wherever the masses can be gotten together these apostles of Protestant freedom will declare our faith. They will, first of all, define Americanism, that all men may know what Americanism is, and what is required of a man to be 100% American. These apostles of Protestant freedom will declare our faith. They will first of all interpret Americanism for the masses, and they will propagate Americanism to the everlasting confusion of Romanism and Judaism.

It is hard for us to calculate the limitless good this force can accomplish. Such an idea has never been conceived of before. Through this force a nation will be taught and inspired.

Again, as a nation-wide constructive force, the Ku Klux Klan will operate a publishing house; thousands of tons of literature, books, periodicals, magazines, tracts and pamphlets will flow out through this stream to every city and hamlet in the nation. Thus the press will declare our message of freedom to men everywhere.

The last items in our national program will have to do with the text books of all public, primary, high schools and colleges in the nation. We will say to Rome and Jewry, We will publish our own text books, and we will see that they are American, and that they are saturated in Americanism. We will not allow our children to be presumed upon by secret and disloyal forces. We will not permit Catholic or Jewish propaganda of any kind whatever to find a place in our text books. We will not allow our children to be blinded by or to be deceived by enemies of our republic.

Thus, through school, platform, press, and text book we will Americanize America and will subdue all forces which would undermine our distinctive and fundamental Protestant, and therefore Christian, American ideals.

My closing word to the citizens of America is this:

It is the duty of every native-born, white, Protestant man in the nation to join himself with this mightiest of all American forces. Our supreme task is to correctly visualize the magnitude and scope of our task. Did some one say this Ku Klux Klan is a "tar and feather" movement? Such a statement is born either in ignorance or in unpardonable hypocrisy. Both Rome and Jewry have declared to the world that such is the membership and such is the spirit of this movement. Sincere Christian men could hardly expect more from them, and we dare not express less. This is the holiest, the most honest and sincere Protestant movement of history.

Are you a red blooded, Native born, Protestant, 100% American? If so show it. Get in. By their fruits you shall know them.

The following is a correct stenographic report of the closing message of one of the most remarkable Campaigns ever held in America.

DR. FOWLER BIDS INDIANA FAREWELL AT SULLIVAN

Has Spoken to Tens of Thousands

Urges All to Take Part in Revival of Our Forefathers' Religious Patriotism.

Sullivan, Ind.—In his closing address to many thousands of people on the public square at Sullivan, Ind., Dr. C. Lewis Fowler of Atlanta, Ga., national lecturer, who is closing a month's lecture tour in the State of Indiana, made the following statement which has stirred multitudes of hearts.

"When I was a young university student I read over and over again with ever growing interest the marvelous stories of the great English and American revivals held by Whitfield and the Wesleys. In my mind I could always see the tens of thousands of people as they gathered in the parks and in the fields to hear the wonderful story of freedom of liberty from the bondage of night, to be found in pure Protestant Christianity. I have often wished that those days might come again. I hoped they would come as they did in the days just mentioned. And lo, the days have come. But behold the message is new, even though it

is old as the human race. We are even now in the midst of a marvelous awakening that is destined to shake the world as the revivals above mentioned did.

"There is now a great nation-wide revival going on in America. The tide is rising to a whelming flood, and millions are being swept into its current. This time the revival is a religious, even deeply spiritual one. And yet it is not distinctly of the church. It is a revival of Protestant Americanism, of genuine spiritual patriotism, and patriotism really is religion.

"Since coming to your wonderful state one month ago, I have spoken to approximately one hundred thousand of your citizens. I have met you face to face. I have listened to your heart throbs, and I have seen the glow of a new enthusiasm upon your faces, the glow of a new enthusiasm for our country, and for our fundamental Protestantism, which is the mud-sill of our American civilization. I have spoken to multitudes in parks, where thousands upon thousands have gathered to hear the gospel of Americanism. I have spoken to throngs in open fields, in churches, coliseums, halls and upon chautauqua platforms. In Muncie I had the privilege of addressing a multitude estimated to number from ten to fifteen thousand people. At Kokomo upon the public square at least 10,000 citizens stood before me. In New Albany, at least 20,000 people gathered at one place to hear the story of the new revival. Time would fail me to speak of Mt. Vernon, Bloomington, Terre Haute, Clinton, Rockville, Indianapolis, with her thousands, Richmond, and many other places too numerous to mention. Never in all my experience have I witnessed such demonstrations of enthusiasm and interest, never such honesty of purpose, never such determination of will.

"And why not a great spiritual, yes religious revival of Americanism? After all is not our nation a Christian nation? Are not the distinctive principles of our government children of Protestant faith and consecration? This marvelous movement is making new creatures of men, as it stirs their souls and humbles their hearts. Here at this new altar I find thousands kneeling dedicating their lives anew to a common cause. Well may the women of America take courage and well may the patriots everywhere rejoice since the light has come and multitudes are rushing to its glow.

"I am grateful to God for the privilege of being an apostle of this great revival movement, in taking this new gospel to the masses everywhere I am glad I am a member of the Ku Klux Klan. To me it is the most remarkable movement of modern times, the hope of America and American institutions. The time has come when for Protestants, native born, white Americans to stand aloof from this national movement is but to eliminate themselves from the real current of life, be that in church life, political life or business life. The great movement is one and no force on earth can stop it. It is a Niagara of conviction moving toward a glorious destiny, and that destiny is a new Protestantism, and the realization of a real democracy such as was the dream of our fathers. I call to you, my fellow citizens, as I call to the patriots of America to gather about this fiery cross and about our glorious flag that we may interpret again the meaning of Protestantism and Americanism—that we may conserve to our children and our children's children these glorious doctrines of liberty.

"The citizens of the Invisible Empire, are members of a most dauntless race, patriots, soldiers, all. They were here yesterday. They are here today, and they will be here forever. They are dedicated to our common cause, to those distinctive and fundamental Protestant institutions which differentiate us from the other nations of the world—Separation of church and state, free speech, free press, liberty, American womanhood, right to worship God according to the dictates of one's conscience, free universal or public schools. All these were born in Protestant's hearts and brains. This nation-wide revival that gathers together its tens of thousands is therefore religious, is spiritual. In my meetings in the fields and parks, in churches and halls, earnest souls have prayed and we have let our bosoms swell as we have sung the old-time revival and patriotic songs. Surely this is a wonderful day, and may God be praised for it. Let us all take courage and be glad.

"I bid Indiana farewell reluctantly, for tens of thousands of your people have gathered about me and have made me happy while in your midst. May God bless you, all, and sustain you until the victory is won."