

OFFICE OF THE
GRAND DRAGON
KNIGHTS OF THE KU KLUX KLAN Realm of Missouri
SPECIAL BULLETIN
ST. JOSEPH, MO., NOVEMBER 1, 1928,
“CARTHAGE DEMOCRAT” SQUEALS ITS JOY

The Roman Catholic Church isn't in politics. Oh, no. It's even intolerant to suggest such a thing. Nevertheless, the Carthage Democrat (guess its religion) couldn't repress the following squeal of joy when it appeared that Tammany had the Houston convention packed and stacked for Smith:

“The strongest man is Gov. Al Smith with his creed. His creed is the dominant creed, a philosophical creed as new as his urban crowd. The old philosophy of Protestantism, with its individual conscience and with individual liberty of action, which has dominated both parties in America from the beginning, is passing as the dominant philosophy of the democratic party. From the cities and towns of the north—not merely New York and Boston, but from Kansas City, from Detroit, from Minneapolis, from Seattle, from Butte, from San Francisco, from Pittsburg come new city-bred leaders fired with the new creed.

“Out of this new second generation of cults, with their gay philosophy and their continental Sabbaths, with their belief in authority for conduct in the church, rather than in the state, come Smith and his kind. The Irish have splendid executive talent. Irish idealism and Irish vigor rewed in the American soil. This group and its philosophy is controlling the convention at Houston and through that convention new forces will enter American life, making new issues, new alignments, propagating new causes.

“Off-stage, in the little white churches, all muted and low, yesterday were the voices of praying women, like the harpies of a Greek tragedy—the last of the protestants; vague, echoing voices from an elder day. These women in their prayer meetings here are lifting their sad, tired voices in despair, they are invoking the power of their God against Al Smith and his cohorts. They voice the only thread of minor disharmony in the crescendo of this splendid, joyous prelude to this new symphony.”

If that isn't a dove-tailed example of religion and politics, what is it? It was published on June 27th, 1928, and not in the middle ages. Your Grand Dragon ventures the opinion

that this same sheet would shout loudly of bigotry and intolerance if the Baptist Church dared to condemn Al Smith's views on prohibition.

FARMERS FOR HOOVER

Al Smith has made a vigorous bid for the farmer's vote and Smith literature has flooded the middle west. Just where Al conceived his interest in and knowledge of farming conditions is problematical; probably in tripping the light fantastic on the sidewalks of New York. However, a careful poll of the farming districts indicates that his overtures have fallen flat. The attitude of the farmers in general is perhaps best expressed by Sen. Arthur Capper, whose farm papers have an enormous publication and who is looked Upon as the outstanding representative of agricultural interests in the Senate. He says:

"Hoover's record since 1914 is the mastery of one great emergency after another. The outstanding genius of the man whose administrative skill and organizing ability kept thousands of men, women and children from starving to death in war-mad Europe, and whose work for the Mississippi flood refugees and for flood control has earned him the esteem of the Southland, should give strong hope that with his help we shall find a way to put the farm industry on a permanent foundation of prosperity and progress. I have great confidence in such an outcome."

THEY SAY—

Herbert Hoover says:

"I do not favor the repeal of the Eighteenth Amendment. I stand, of course, for the efficient, vigorous, and sincere enforcement of the laws enacted thereunder. Whoever is chosen President has under his oath the solemn duty to pursue this course.

"Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively."

—Herbert Hoover.

Al Smith says:

"It is well known that I believe there should be fundamental changes in the present provisions for national prohibition."

And on March 9, 1923:

"I would be glad to go down and help him put over his bill if that will get us somewhere

where we can put a foot on the rail again and blow off the froth.”

The Anti-Saloon League says:

“We are facing the most serious crisis our country has faced in more than half a century. America’s destiny hangs trembling in the balance. Secretary

Herbert C. Hoover, a pronounced and consistent dry Republican candidate for President of the United States faces Governor Alfred E. Smith, a pronounced and persistent wet leader, prominent in Tammany Hall, Democratic. candidate for the highest office in the gift of the American people.”

The Methodist Church says:

Fargo, N. D.—“Election of Governor Alfred E. Smith to the presidency would make a burlesque out of national prohibition,” declared Dr. Clarence True Wilson, chairman of the board of Temperance and Public Morals of the Methodist Church, Washington, D. C.

Thirty-one Dry Organizations say:

“His (Smith’s) whole record in public life has been consistent as the servant of the saloon and liquor traffic interests and of the most corrupt political organization in the history of this Republic, Tammany Hall. His election would, in our judgment, be the greatest victory for the saloon and liquor traffic since the foundation of the Republic.

“We call upon all men and women of this nation who believe in the integrity of the Constitution of the United States to defeat Alfred E. Smith at the polls in November.”
—Committee Representing 31 Dry Organizations.

Dry Democrats say:

“We cannot agree to become a party to the installation in the Executive Mansion of the United States of a man who has been in his legislative and executive career aggressively and irreconcilably wet ... On the contrary we must endeavor in every honorable way to prevent such a calamity.

“The most direct and effective way, indeed, the only way in which to insure the defeat of *this* wet Tammany candidate is that our dry Southern Democratic voters cast their ballots in the coming election for Herbert Hoover.”—From Declaration of Principles by anti-Smith Democrats made at Asheville, North Carolina, July 19, 1928.

WILL QUAKERS FIGHT?

“Mad Anthony” Wayne, the Revolutionary general, was a Quaker. Smedley D. Butler, our marine general is a Quaker. Herbert Hoover, who fought the Boxers at Tien-Tsin, is a Quaker. And thousands of Quaker boys who would not fight enlisted voluntarily in the Red Cross and brought in the wounded under fire.

FREEDOM OF CONSCIENCE

The First Amendment to the Constitution guarantees to American citizens the right to adopt any religion they choose. I do not find in it any guarantee that they shall not be called to account politically if their religion teaches political ideals hostile to American principles.

PAST, PRESENT AND FUTURE

The fitness of Roman Catholics to hold office in a free country has been an issue in politics for three hundred years. It will remain a political issue till their church stops fighting liberty, or till it succeeds in destroying liberty.

TOLERANCE: ROMAN CATHOLIC BRAND

“The unrestrained freedom of thinking and openly making known one’s thoughts is not inherent in the rights of citizens.”—Pope Gregory.

“We have taken this principle for a basis: That the Roman Catholic religion with all its rights, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted”—Pope Pius IX.

“The will of the Pope is the supreme law in all lands.” —Archbishop Ireland.

“The church has the right to require that the Roman Catholic religion shall be the only religion of the State to the exclusion of all others.”—Roman Canon Law.

“Many non-Catholics fear us as a political organization and are afraid that the Catholic church will dominate and rule; we are working quietly, seriously and I may say, effectively, to that end.”—June, 1909— The (Romanist) Missionary.

“Fight the Protestants, the accursed apostates, by means of public speech and press, invective and calumny, and by use of money; in a word, by all means, for the end justifies the means.—Make their churches to be objects of scorn and ridicule, exaggerate their defects, oppose all their institutions, and if possible cause their schools to be closed, and I, Pope Leo XIII, will give you as recompense, full indulgence and the Kingdom of Heaven.”—Pope Leo XIII.

“It will be a glorious day when under the law, the school system will be shivered to pieces.”—Priest Phelan.

“The Roman Catholic Church is everything to all the Catholics of the world; they renounce all nationalities where there is a question of loyalty to her.”—Priest Phelan, St. Louis, Mo., in the Western Watchman, June, 1912.

“The supreme duty of Roman Catholics is to obey the Pope, and seek, in every way, and especially the ballot, to render the Catholic policy effective in this country. If the Pope’s authority conflicts with the civil government, the Catholic is to act in the 19th century precisely as he did in the first, second and third centuries.”—Catholic World, N. Y.

CAMPAIGN SONGS (Tune—Sidewalks of New York)

“East Side, West Side, All around the town;
Alfred and John Rascob ‘Alcoholing’ ’round;
There they go together,
These feeders on Tammany Pork,
We’ll send them back in November,
To the Sidewalks of New York.”

(Tune—Tipperary)

It’s a long, long way to Tipperary,
It’s a long way to go;
But it’s a much longer way to the White House For Al and Tammany Joe;
Good-bye Rummy Raskob,
Farewell Madison Square,
It’s a long, long way to the White House,
And Al and Joe won’t get there.”

STATEMENT BY DR. E. Y. MULLINS,

President Southern Baptist Theological Seminary, A Life-Long Outstanding Southern Democrat

All my life I have stood for religious liberty and separation of church and state. What I say here has nothing to do with the Catholicism of the Democratic nominee. I would say it if he were a Baptist, Methodist, Presbyterian or of any other faith.

The Houston Convention committed the national Democracy to the most astounding

absurdities and contradictions in the history of politics as follows:

1 It adopted a tariff plank professing loyalty to the Democratic tariff principle and along with it a farm plank embodying the Republican principle extended to the farmers of the West—to catch votes.

2 It adopted a prohibition plank with a promise of an “honest effort to enforce” the Volstead law, interpreted by the dries as meaning what it says, and by the wets (as press dispatches declared) meaning nothing at all, because the fundamental assumption of the wets is that enforcement is impossible—a device to get votes.

3. With an ostensibly dry plank in its platform it nominated as standard bearer a vociferous wet who repudiated the dry program promptly—after he had the nomination in his pocket. Thus the country is asked to vote for a ticket with an honest platform and a dishonest nominee, or with a dishonest platform and an honest nominee.

4. This remarkable convention thus leaves in its wake a disgruntled dry South so “embarrassed” by the “untimely” repudiation of its platform by its nominee (with the nomination in his pocket) that the dry leaders are issuing this sage advice: “Stand by the nominee at the polls, but fight him in Congress.” “This means—Be a Democrat when you vote, but be a Republican in Congress.”

5. This wonderful Democratic convention nominated a bone-dry running mate from Arkansas for the sopping wet head of the ticket from the sidewalks of New York. It thus tells the country it will work the greatest miracle of the age; Carry fire and water at the same time. The running mate will thus apply the dry torch to the edifice of alcoholic doctrine—but he will be followed at every step by the wet head of the ticket turning on the hose wherever his running mate starts a fire.

6. This historic Democratic Convention flooded the streets at Houston with tears of sorrow over the Fall- Deheny-Sinclair corruption of the Republicans of a former administration and then proceeded to nominate for President the outstanding champion of the most corrupting influence that ever meddled in American politics—the liquor traffic—outlawed in a large measure because it would not stay out of politics.

7. Again the national Democracy at Houston professing to represent liberalism and progress became the party of reaction in trying to modify or nullify through its standard bearer social and economic temperance legislation, achieved after a hundred years of

struggle and pronounced by many statesmen of the world the greatest advance step in social progress in

modern times. Furthermore this convention wronged the country by forcing the wet and dry issue into the forefront of a campaign where it had no logical place, or where its place should be subordinate to other urgent and vital questions. And not only so, it will remain in the forefront—four years if he is elected and eight years if he is re-elected.

Oh, no, the President cannot repeal the Eighteenth Amendment or the Volstead Act, but he appoints the Attorney General, and when there are vacancies, judges of the Supreme Court of the United States, controls the machinery of enforcement, and can, by his prestige, give tremendous help to the wet block in Congress.

8. Finally, at Houston the Democratic Party changed hands. The honest and upright rural and village and town folk, “the people” whom Jefferson trusted, abdicated in favor of the boss-ridden city masses—largely foreign and thirsty—whom he distrusted. As a party it became a combination of Dr. Jekyll and Mr. Hyde. It had the hands of Esau and the voice of Jacob; hoping that the electorate, like Isaac their father, will be too blind to see the difference. Democracy at Houston ceased to be the party of great ideals and became the party of expediency.

I speak for no one else, but as for myself, as things are now, I shall vote for Hoover, the world citizen, the great humanitarian, the great organizer, the man of world vision, the man with expert knowledge of flood control on the Mississippi, the man nominated by the people, not by the politicians, the man whose personal habits, conscientious convictions and political creed on prohibition are in harmony with his platform and on the right side.

Why as a minister do I depart from my usual custom and publicly express a political opinion? Answer: First, as a Christian I have a conscience; secondly, as a citizen I have a duty. Neither of these can be evaded when a great moral issue is at stake.

MR. SMITH'S REMEDIES

There is a touch of improvisation about Governor Smith's proposals and remedies which hardly begets confidence. Tammany Hall government in New York City and that of the State of New York through the eight years the Governor has served in the past decade are both heartily in favor of appointing non-partisan committees of inquiry to deal

with the problems of the day. It need hardly be said that inconvenient questions are thereby shelved, and neither the New York Board of Aldermen nor the legislature at Albany pays the slightest attention to the findings of such committees.

But that is the remedy of Governor Smith for such matters as farm relief and the incidence of the tariff. It need hardly be remarked that all the facts have already been found, and the problem remaining is to persuade shirking legislatures to deal with them in a really enlightened way. On the subject of immigration Governor Smith is equally superficial and equally unsatisfactory. Public opinion has plainly endorsed restricted immigration, and the business of the country has dealt with the shortage of unskilled labor it involves by a spectacular increase in mechanical power.

On the subject of immigration, Governor Smith says: "I am heartily in favor of removing from the immigration law the harsh provision which separates families."

He seems to have no conception of what a very large order that is. The European worker comes to the United States, leaving his wife and children behind and well knowing that his own acceptance in the quota cannot be made to include them. Like hundreds of thousands and even millions of such workers, he can remit out of his large earnings in the United States money for the support of his family, and there is nothing to prevent his visiting them occasionally out of his savings. But to include a wife and half a dozen children liable to become dependents in the event of his death is directly contrary to the spirit of the Johnson law.

In the same sentence Governor Smith says:

"I am opposed to the principle of restriction based upon figures for immigrant population contained in a census thirty-eight years old."

But that was the fairest of all bases, and it was the one, moreover, which involved the least discrimination. Nobody is opposed to Italians as such. But the difference between the Italian of the north and the Italian of Sicily or Calabria is radical. From the latter points we were receiving the sweepings of the Mediterranean throughout the past twenty-five years, while the descendants of the Goths in Tuscany or Lombardy stayed at home. Mr. Smith ought to know this; and if he does, his pronouncement is hardly disingenuous. — Taken from "Barron's," the National Financial Weekly, October 22, 1928.

AN INTERESTING LETTER

Judge E. B. Quackenbush, Grand Dragon of the Realm of Washington, advises us that the following letter is being mailed out in great numbers:

“Dear Friend:

“We heard through the radio an appeal for funds to help elect our good Catholic friend, Governor Alfred E. Smith of New York, next President of the United States.

“Governor Alfred E. Smith’s funds are very low, so let every Catholic help him to be elected by our prayers, by our good words for him, and also by a little cash contribution. No matter how little each of us sends to him, he will immensely appreciate it.

“Governor Smith was a poor boy himself, he felt the pangs of poverty, and no matter how small an amount you send it will be greatly appreciated by Governor Smith as the largest amount, as the Governor knows that perhaps the party sending in the smallest amount had to make the greatest sacrifices.

“I sent a dollar to Governor Smith’s funds today and I will send more next week, so please send to him any thing you can spare as soon as possible, even if it is only two bits. You may send it in the enclosed envelope; it is not necessary to write unless you want to do so. If you prefer you may send him your check or money order.

“We heard that the Ku Klux Klan, other bigots and anti-Catholics are spending millions of dollars to try to defeat Governor Smith because he is a Catholic, so it is time for us Catholics to do our share to elect as President one of our own kind who will make our country more prosperous.. He is the ablest man in the country.

Twenty-five cents from every Catholic in the United States given to Governor Alfred E. Smith’s funds and with our votes will quite surely put him in the White House at Washington, D. C., and it is worth that much to all of us Catholics to see the first Catholic president of the United States for the next four years.

“Please do it today, it is a great cause for us all; even if you can only send two bits, send it any way and I feel sure you will never regret it. Bigots send all the money they can spare to try and defeat him because he is a Catholic; so in the name of God, let us Catholics support Governor Alfred E. Smith.

From a Friend of Yours and Governor Smith’s.”

REMEMBER THIS

Smith never had a chance to win. He represents minority groups hostile to the great

body of Americans. There are more Republicans than Democrats in this country, there are more Americans than aliens, more dries than wets and more Protestants than Catholics.

WHO RAISED THE ISSUE?

Catholic loyalty to church above party elected Mr. Smith governor four times and nominated him for president. That is the real religious issue. Only Protestants loyalty can defeat him.

Faithfully Yours, in The Sacred, Unfailing Bond.

ATTEST:

GRAND KLIGRAPP.
MISSOURI

GRAND DRAGON, REALM OF