

salvation may lie in pinning our hope to the old adage that "every cloud has a silver lining." There may be some consolation in the fact that this is not the only state in the Union at the present time that has been invaded by this new form of imperialism, seeking to fasten its intolerance rule upon the people, but there is but small compensation to derive from such logic in view of the fact that we are facing the immediate future, at least, with a people more divided, suspicions and intolerant than we have ever had before.

There is apparently more than one good reason for carrying on Americanization work in Oregon today and it is obvious that the foreign born are not the only ones that are in need of Americanization.

There are some people who feel inclined to minimize these new and queer forms of agitation and some of them are apparently content that while the people are so engaged and the laboring people in particular are busy fighting one another they enjoy a kind of respite from vexatious labor troubles that have come to be a sort of a pastime. There is no doubt that they a little later will regret their indifference when they learn that meanwhile the radical elements among labor have been able to enlarge their field of influence both in and out of organized labor and that they because of this new situation, are apt to play their little "game" with trump cards in their hands.

That the bolshevists of foreign and native brand have of late been busier than ever proselyting among the trades and common labor crafts throughout America is something many true blue American labor leaders lament with considerable apprehension.

The churchmen, laymen and clergy, who happen to belong to Christian denominations singled out for favoritism by the Invisible Empire, and accept the doles handed them by masked delegates of this organization, who usually invade their sanctuaries(?) unheralded in the midst of their worship, while they are engaged in singing in meditations or in prayer, may feel the security of the ancient Israelites who by a specified sign of blood on the doorpost escaped the wrath of the Lord and the death dealing visit of the punishing angel, but they can not prosper with their creed or faith while brothers of different confessions are held up to scorn by unbelievers or those whose professed Christianity bear the unmistakable signs of insincerity lacking the due respect for other forms of Christian expression. The sign of the cross is no more a guaranty today against violation of the true spirit of Christianity than it has proved to be in the ages past and gone. It matters little what name may be attached to a procession of crusaders lifting the cross. Bigotry invariably flourishes where such insignias have marked an aggressive movement.

There is evidently among Protestant denominations a difference of opinion in the matter of accepting money at the hands of intruders who, hiding behind masks choose to disturb a church service in order to contribute a small sum of money to the cause.

The Oklahoma Herald, published at Muskogee, in its issue of March 20th, published a large picture of a robed and masked figure in the pulpit of the Grace M. E. church of Newark City, N. J. He is seen with one hand resting on the open Bible and the other

hand raised with forefinger extended. Below appears a group picture showing a part of the congregation with the masked delegation in the foreground. The accompanying story relates that while the congregation was singing a hymn a masked delegation entered. The services were halted and the pastor escorted one of their number to the pulpit where he is said to have "delivered a powerful sermon from a strictly practical Christian text and during his discourse gave a clear outline of the purposes and principles" of his organization. Someone evidently was on hand to take the picture so that it might be played up in the interest of the organization's propaganda.

Quite different was the reception Rev. Ralph W. Urmy, pastor of the Bellevue Methodist church in Pittsburg, Pennsylvania, gave a delegation of masked Empirites who on Easter Sunday morning, for the same purpose, disturbed the services of his church when they, with usual boldness, entered and attracted the attention of the congregation from the services to themselves. Rev. Urmy did not, according to an April 9th Associated Press item to The Oregonian, allow the possibility of receiving a sum of money temper his justifiable indignation as he promptly ordered the masked delegation out of the church.

This item relates that in the scrimmage that followed the pastor's order for the masked visitors to leave and in which members of the congregation took part, several of the delegation were disrobed.

On the following Sunday evening, April 8th, the Rev. Urmy made the incident of Easter Sunday the subject of his discourse when he preached on the subject of "The Ku Klux Klan and the Church."

At the outset of his sermon the minister stated that he had meanwhile been waited upon by high officials of the order.

Just to learn Rev. Urmy's views on the subject we quote the following points from the news item:

The increasing frequency of visits paid by delegations of klansmen to Protestant churches, bringing donations of money with the possible intention of establishing a connection between the klan and the church, naturally raises the question of the relationship of the two.

The Protestant church prides itself on its faithfulness to American ideals. But the klan in my opinion does not measure up. I deny the right of any group of citizens to tell me or any other man what our type of Americanism ought to be, reserving the right to decide that for myself.

I, nevertheless, asked the king klegle of Pennsylvania what klansmen meant by 100 per cent Americans.

The answer given by one of the other high officials present was "a 100 per cent American is a citizen who supports all the laws and the constitution of the United States."

But the klan is not even careful to support the laws. It is a common practice for its members to violate the laws that protect a church service from intrusion and disturbance.

The genuine American works in the open. He is a sportsman and a gentleman. He follows the rules when he plays the game. He is neither ashamed nor afraid to show his face, his purposes and even his methods.

The klan is very friendly to the Protestant church and its friendship is undoubtedly sincere . . . but I cannot help feel that when it comes to the application of the Protestant principles of life the church might well pray to be delivered from its friend.

Some churches in Oregon have during the past year been visited by masked delegations, had their services

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