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**TRY PRAYER THAT BRINGS MONEY.**  
"WHATSOEVER THING YOU DESIRE"

The Prevailing Prayer Which Brings Money.

HERE is the effectual, fervent prayer treatment which will help you; to be used the first thing in the morning and the last thing at night, and whenever you happen to catch your mind running on money—shortage, or on a line of resentment toward your slow-paying clients:

All the walls of limited finance are now broken down, and God's marvelous abundance flows to me from everywhere.

After you have used this for yourself, call to mind the man who owes you money and give him a beautiful loving treatment with the same affirmation, putting it this way:

All the walls of limited fi-

nance are now broken down, and God's marvelous abundance flows to you, and to me, from everywhere.

Then use it again for your partners, and for anybody else whose name comes into your mind. And last of all universalize your treatment by using it this way:

All the walls of limited finance are now broken down, and God's marvelous abundance flows to you, and to every soul in the world, from everywhere.

Yes, you must pray for the prosperity of him, who owes you money, if you would have your prayer answered, for you and he are "members one of another," and money must circulate between you and the business-blood tide of Good Will, which is nothing

more nor less than divine love. Withholding your prosperity thought from him tends to restrict the circulation of good will and money, impoverishing both of you.

It is THE SPIRIT that maketh alive the circulation of money!

God's spirit does not give money to you and withhold it from him—God gives infinitely to all. So, if you would real-ize God's giving of good you need to realize it, picture and affirm or decree it for him, for all.

Dear friend, Jesus put the whole thing in a nutshell when he said: "Whatsoever thing you desire, when you pray believe that you receive it now, and you shall have it."

Ask God to give it to you; hold up your hands in Spirit and receive it from God, in your mind; thank God for it; and then go about your work expecting to have it at any minute.

God has a million ways of bringing. Do not limit Him by thinking that your abundance must come by one certain way.—(Nautlius, for Decem-ber.)

**Klansman Helps Everyone**

(Continued from Page Five.)

The Jew is the proudest and most exclusive people upon the American continent. He admits none but a Jew to his Church, to his fraternity, or to his home.

The Jew has engaged in the small trades in America. His economic value to society is that of the middle-man. There is no enterprise or industry of the inventive, creative or initiative sort that the Jew can claim as his distinctive contribution to the public welfare in America. He has not, by skill of artisan, afforded anything to American idealism, or by vision of artist added anything to American construction. He has given the American people no impulsion to simpler and nobler life.

The Jew has not increased the sum of American wealth. In the handicrafts, he has not been a builder of houses, or bridges, and of highways, but a maker of wearing apparel from wool and cotton and silk—and he produced and refined none of the raw materials. As a distributor, he has been a peddler—a small dealer—a profit-gatherer between the man who produced and the man who consumed. In finance, he has been the money-lender, the pawn broker, who, from the emergencies and tragedies of the poor, derived his gains.

The Jew has maintained his social order without invasion by the white American Christian. He has married with his breed, and only in rare exceptional instances has the Jew intermarried with the Gentile, and then the Orthodox Jew has suffered the terrible penalty of banishment from the Jewish circle, creed and society. Even where Jewish children have been taught in American schools with Christian children, the descendants of Abraham have denied their children the right of intermarriage with the Gentile. The Jew has been careful of his own. He has protected the sanctity of his home with a fidelity that all men respect and admire. He has known for generations what our Western civilization has been slow to learn, and that is: **The amalgamation of two dissimilar races produces the inferior qualities of both.**

No man can become a real American citizen, according to the standards of The Knights of the Ku Klux Klan, until he regards the chastity of woman as a sacred trust, and sanctity of the home as an inviolable obligation.

In his business relations, the Jew has co-operated almost entirely with his race, and it is unusual when a partnership is formed between the Jew and the Gentile. The Jew is largely restricted to his race in business affairs. He associates himself in joint or combined enterprises with his kith and kin, and he keeps his enterprises not only within racial bounds, but also closed by ties of blood. In other words, a business that is established by the Jew, as a rule, is kept by the Jew and transmitted to his progeny.

This is especially true as recently indicated by an article in one of the current periodicals discussing the Jew's relation to American finance. The writer of the article says that the Jew of wealth has no influential or directorate position in the great financial institutions of the nation. He is a private banker. His money is combined with that of other Jews, and then the members of the Jewish firm marry and intermarry so as to keep the institution and its wealth not only within Jewish hands, but also within the Jewish family.

If one may be permitted to apply to the Jew a term of the Order of the Knights of the Ku Klux Klan, he is "Klannish" and has maintained and demonstrated practical "Klannishness" to all other peoples. There is an old, old story of the recovery of the Jew from one of the tragedies of his history. He was emerging from the oppression of his conquerors; was seeking to rebuild his nation upon ashes and ruins; was striving to reclaim his civilization from the wreckage of the despoilers, and one of his great seers wrote:

**"THEY HELPED EVERYONE HIS NEIGHBOR; AND EVERYONE SAID TO HIS BROTHER, BE OF GOOD COURAGE."**

There is no finer statement of fraternalism or or patriotism in human history. It is a declaration by the Jew himself of an ideal plan of co-operation in a great service that the Klan is undertaking to exemplify in American life.

Those words might very well be carved upon the portals of the Imperial Palace. They might be used as a motto, and hung upon the walls of every Klavern. The arduous task of saving the white man's civilization, of maintaining democratic institutions, of repairing the broken ideals of American life, why should not every Klansman help his neighbor, and say to his brother, "Be of good courage"?

Only this is true: The Knights of the Ku Klux Klan, believing that the white man's civilization is cemented with the morale of Protestant Christianity, the organization holds tenaciously to the tenets of Christ. The Order goes to the great scholar and leader in the early Church, the Apostle Paul, the evangel to the Gentile, to find its creed and its code of conduct. In his Epistle to the Romans, he carries the ideal of Klannishness to its highest levels, and in the twelfth chapter of that great exposition which he makes of the teachings of Christ, he sets up a standard of character and of conduct by which every true Klansman must measure his life.

The chapter opens with a dedication of life to a service of sacrifice, and from that consecration the Klansman is so "transformed with a new mind" that egotism dies, and esteem and consideration of others becomes dominant.

He speaks of the unity of the human body, and the diversity of members, and of gifts—but all unified in service to others. There is love without pretense, an abhorrence of evil, a clinging to good, all of which may be summed up in the statement that Klansmen are to be kindly in affection, one toward another, and means that the fine virtue of courtesy shall mark all the conduct of this Order in its associations with men.

It is a heart force, bubbling and welling up from a fountain of love and flowing out in the good old-fashioned ministry of kindness.

From such service, the Klansman becomes diligent and fervent, hopeful and patient and prayerful. He goes out into a ministry to the poor; he opens his doors and receives the stranger and the wayfarer in hospitality. He blesses the men who stand upon the circumference of life, hating and cursing him, and returns good for evil. He "walks with kings, nor loses the common touch," neither does he seek the men of high estate nor consorts with them, but reaches down to the humble, the obscure and the forgotten and proclaims that Klansmen "the world o'er shall brothers be and a' that."

**Indian Pushed a Wicked Broom**  
  
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