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Ku Klux Klan Visits Methodist Revival Service

The Ku Klux Klan again made their presence known in Colfax this week. During the progress of revival services at the Methodist church Thursday night five klansmen hooded and robed in the garb of the organization entered the church during the song service, marched to the pulpit occupied by Revs. W. O. Bradley and S. S. Bogan. Standing at attention to the completion of the song, one of their number silently handed an envelope to Rev. Bogan and immediately retreated from the church. The envelope contained three enclosures, a sealed envelope each for Rev. Bradley and Rev. Bogan and the following communication:

To Revs. S. S. Bogan and
W. O. Bradley:

Greeting:—These little tokens are a reminder that we are heart and soul with you in the great truths you are proclaiming and the noble principles which underlie them. May you ever be as you have always been, faithful in proclaiming the principles of the lowly Nazarene, and fearless in your attack on sin and corruption.

The Knights of the Ku Klux Klan stand four-square for the following:

1—The tenets of the Christian Religion. 2—White Supremacy. 3—Protection of our pure womanhood. 4—The upholding of the constitution of the United States, and the supporting of constituted authorities in the discharge of their duties. 5—The separation of church and state. 6—Much needed local reforms.

Contrary to the report that we are anti-this or anti-that, we stand for the above, and are not opposed to any class or sect which is law-abiding and God-fearing.

We are against idleness and loafing such as we see on the streets of our beloved town, against the illegal manufacture, sale and attendant evils of intoxicating liquors. We will use our every effort to help our officers combat the evils of our civilization.

We are for America and one hundred per cent Americanism. We bow down to no foreign potentate, ecclesiastical or secular. We ever hold before us, "Non sibi sed anthra,"—not for self but for others.

Respectfully,

Grant Klan No. 53, Knights of
the Ku Klux Klan, Colfax, La.

Following the departure of the klansmen Rev. Bogan read the communication to the congregation, and Rev. Bradley advanced to the front of the the rostrum and made the following statement:

"This is the first public statement I have made concerning the Ku Klux Klan. I am sure the klan has been and is misunderstood. Personally I have felt differently towards the klan from what I do now. I have always tried to investigate everything in the community in which I live, and my observation of the klan's work and reading the published principles for which it stands, I feel that the reason for its existence is good. The principles for which the klan stands, as published in the Town Talk last week, are the basic principles of good citizenship and good government. As long as the klan stands for these things, it will do good and bless and not be a curse and no good man need fear it. If its purpose is bad it will die; if it be good, it will live."

Month When the Earth Stirs.

March is a month when the needle of my nature dips toward the country. I am away, greeting everything as it wakes out of a winter sleep, stretching arms upward and legs downward, and drinks goblet after goblet of young sunshine.—James Lane Alb

SLOAN TELLS OF CROPS AS SEEN ON VACATION TRIP.

Colfax, La., Aug. 28, 1922.
Editor Colfax Chronicle:

Present crop conditions along the railroad between Colfax, Louisiana, and Charlotte, North Carolina, by the way of New Orleans, Birmingham, Chattanooga, Knoxville, Asheville, and Statesville, are the best of any year I have made this trip, beginning in 1915. With the exception of the area near Melville, inundated by flood waters from the Mississippi river through the Hamburg crevasse, there is no section where the crops have been ruined by either drouth or excessive rains. Even the area around Melville will make something from crops planted after the water receded.

Sugar cane is the most promising crop along the road in Louisiana. Between Alexandria and New Orleans there are more large fields of cane than any other crop and the condition at present is good with the exception of a very few fields. The rice crop is also very good though occupying a very small area just north of New Orleans. Rice is now being harvested and the fields present a beautiful view very similar to the wheat and oat fields farther north early in the summer. Corn in Louisiana is practically all matured with indications for a fair crop. The corn across Tennessee and western North Carolina bids fair to make an excellent crop, though not fully matured yet. Next to the cane through Louisiana the corn through this section presents the prettiest spectacle along the road. Cotton presents the poorest prospect of any staple crop along the road though very little of the cotton belt was traversed. Louisiana and Mississippi cotton is opening rapidly while northern Alabama and Piedmont, North Carolina, cotton is still in the making. Tobacco harvesting and curing is well under way in North Carolina with some already being sold. The crop is spotted with a fair to good average while opening prices are only fair. There is a bumper apple crop in evidence all the way across the mountains and already they are beginning to move to market, though it will be some time before the winter varieties which constitute most of the commercial crop will be ready to harvest.

A few striking examples of soil management are in evidence along the road. Central Louisiana is growing velvet beans in corn to maintain soil fertility. In the southern part of the state cowpeas replace the velvet bean to a large extent. The parts of Mississippi and Alabama traversed by the N. O. & N. E. and A. & V. railroads show too few symptoms of legume inoculation. Eastern Tennessee and western North Carolina are growing red clover to improve the soil and it seems to be doing the job.

R. L. SLOAN.

MONTGOMERY POSTOFFICE ENLARGED.

Enlargement of the postoffice at Montgomery has been completed, and Postmaster Thompson now has quarters adequate to the needs of the office. The boxes have been arranged to give the office patrons a larger lobby with better ventilation and light than formerly. The main office of the postmaster and rural carriers has likewise been improved as to light and ventilation, and the outside of the building has been painted snow white.

Big Facts in Simple Questions

By Rev. S. S. Bogan

THINK ON THESE THINGS.

The city, municipality or town today of any consequence has found it necessary for the protection of property, society and the home to enact and enforce strong and stringent laws against slackers, vagrants and loafers. So that these must give a good account of themselves and show just reasons for their presence and conduct or move on or else go to jail. Occupation, ability and purpose are made the conditions of desirability and the ground of toleration.

Suppose the church should adopt a municipal or commission form of government and set the same standard of toleration and conditions of desirability, and demand of all those who enter her fold and are called by her name and desire to tarry in her courts and walk in her streets, to give account of their intentions, conduct and ability? I suspect there would be something doing in the police courts and a lively exercise of police authority throughout the church, arrests would be many, convictions a plenty, fines assessed and jails filled, and multitudes bade move on. Your room is needed, your presence not wanted. A vagrant, a loafer and a slacker are the three intolerables, undesirable and menaces, to the state, community and society. So the law decrees that they must pass on, there being no room or place for their kind.

The bane and curse of the church are these three classes in its membership—who do nothing, yet claim and expect much; who are consumers, yet non-producers; who profit by her ministrations while they deny her any support for maintenance. They want and demand full and equal recognition and representation in voice and vote of control, but repudiate their obligations and deny the church the right to assess either their means or ability for its support and maintenance. They exact the full time and maximum service of the preacher, but deny him both their moral backing and financial support.

The church may be timid and hesitant in dealing with the slacker, the vagrant and the loafer and adopt the policy of persuasion, tolerance and forbearance and hopeful expectancy, that these delinquents might finally be brought to a sense of their duty and moral responsibility, and yet be of service and strength to the church. But, alas! Character is the consumption of habit, and habit is stronger than good intentions and more virile than the most solemn protestation. Many make promises only as time servers to defer the present demand, and delay the hour of fulfillment of a stated obligation, and use them as the first steps in the act of repudiation. For example: Picture a member of the church holding a fine position and drawing monthly a good salary. Such a one promises to pay, say, sixty dollars to the annual support of the church, but month after month goes by, yet he or she pays nothing on the obligation. Finally the year rounds out, with their obligation unsettled, and then, at the last minute, upon the plea of inability, they repudiate the obligation as a whole, and saddle the deficit upon the church, to be made up either by those who

have borne the burden of support through the months, or else the pastor must bear the whole as a deficit in his already small and meager salary.

Now, if this supposed person represented only one in a hundred or even one in fifty or thirty of the membership of the church, the case might be bearable and tolerant, though it would still be scandalous enough to attract serious attention and make the thoughtful and honest folks think deeply and feel keenly the reproach and disadvantage that would accrue from even this small per cent of delinquents. What must be the blighting effect upon the church when the ratio of this class include the majority of the membership of men and women of several abilities in the church who can be listed nowhere else than with the slackers, vagrants and loafers in the Kingdom of God.

U. S. TO FURNISH EXPLOSIVES FREE TO FARMERS.

Washington, Aug. 20.—Farmers this fall will be able to save hundreds of thousands of dollars in clearing their land of stumps, in drainage work and in other efforts requiring blasting through the use of picric acid salvaged from surplus war explosives which will be distributed by the United States bureau of roads it was announced today. The only cost to the farmers, who may obtain supplies of the explosives through any state agricultural college or agricultural state extension service, will be a charge of six cents a pound for drying the acid and placing it in cartridge and in addition the small expense of transportation.

As there seems to be some confusion as to time of opening of schools, for your information please read the following and govern yourselves accordingly.

The children in every district will report to their respective schools Thursday morning, September 14. Transfer trucks will start on that morning. The only exception to this will be that some of the children in Colfax will be used in our three-day institute for demonstration purposes.

The public is cordially invited to the institute, especially to the night sessions.

J. B. COBURN, Supt.

K. K. VISITS VERDA CHURCH.

During church services at Verda last Friday night, twelve members of the Ku Klux Klan filed down the aisle of the church and presented the minister, Rev. Stagg, a communication and a donation of \$30. The communication contained a declaration of the principles of the organization, its opposition to lawlessness in all forms, and particularly church disturbances and the illicit manufacture and sale of whiskey.

Easy.

"George, you should get married," advised the married man "It is wonderful to have a home waiting for you when you return at night. There is ecstasy in caring for a garden and a lawn; you can raise a dog from a pup, children are adorable and no trouble at all, a wife is an inspiration, and even if she does get suspicious you can always talk her out of it." "I could if I could be like you can," said the bachelor, thoughtfully. —Wayside Tales.

New Arizona City Get Name.
Phoenix, Ariz., was built near the well-defined ruins of an ancient pueblo. Dorell Duppa, a scholar who was with the men who chose the spot, said: "Let us call it Phoenix, for here, upon the old, a new city shall rise," and told them of the bird in mythology called phoenix which arose from its own ashes.

How to Live Forever

Recently we asked some one to give us a few rules for long living, and here's what he handed us:

1. Be careful and do not drink water from poisoned wells. If you MUST drink water, drink cistern water or bottled spring water.
2. Contract no disease. This is important. If no one contracted any diseases the death rate would be lower.
3. Never stand in front of a rapidly moving train or automobile.
4. Marry early, and if necessary, often. Although a married person of either sex may in reality not live longer than a single person, it seems longer.
5. Do not eat oysters without removing the shell. Scientists tell us that next to doughnuts oyster shells are the hardest food to digest.
6. Do not call a man a liar west of the Mississippi or south of the Mason and Dixon Line.
7. Do not smoke in a celluloid collar factory.
8. Never be an innocent bystander. It is almost as dangerous as playing with a revolver that isn't loaded.
9. Do not go into Wall street and yell, "Hurrah for Leon Trotsky."
10. Mind your own business, don't interfere in family quarrels, don't eat canned tripe without removing the can, and to live to a real ripe old age, above all things don't die; but if you just must die, take care that your family nor the parish is forced to borrow money to bury you with by depositing regularly during your life time in

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