

THE KLAN'S FIGHT FOR AMERICANISM

By HIRAM WESLEY EVANS

Imperial Wizard and Emperor, Knights of the Ku Klux Klan



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March-April-May 1926 Issue.

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[This authoritative paper on the Ku Klux Klan by the foremost representative of that Order will be followed in the next—June-July-August—number of this REVIEW with similarly authentic papers from opposing points of view; contributed by the Rev. MARTIN J. SCOTT, S. J., of the College of St. Francis Xavier; Dr. W. E. BURGHARDT DUBOIS, of the National Association for the Advancement of Colored People; the Rev. JOSEPH SILVERMAN, D. D., Rabbi Emeritus of the Temple Emanu-El of New York; and Professor WILLIAM STARR MYERS, of Princeton University. These papers have been prepared simultaneously with the present one, so that they are in no sense a reply to it, but are entirely independent considerations of the same subject; the entire symposium forming a nationally comprehensive estimate, pro and contra, of the Ku Klux Klan and its place among American institutions. In pursuance of its long-established policy, THE NORTH AMERICAN REVIEW gives to these writers the utmost freedom of expression, leaving them alone responsible for all their statements.—THE EDITORS]

THE Ku Klux Klan on last Thanksgiving Day passed its tenth anniversary. In one decade it has made a place and won a record for achievement which are almost, if not quite, unique in the history of great popular movements. It has not merely grown from a handful to a membership of millions, from poverty to riches, from obscurity to great influence, from fumbling impotence to the leadership in the greatest cause now before the American people. All these are important, but not vital.

What is vital is that in these years the Klan has shown a power to reform and cleanse itself from within, to formulate and vitalize fundamental instincts into concrete thought and purposeful action, to meet changing conditions with adaptability but without weakness, to speak for and to lead the common people of America and, finally, to operate through the application of practical patriotism to public life with increasing success, and along the only constructive lines to be found in the present welter of our national thought.

By these things the Klan has proved not only its ability to live, but its right to life and influence. It has already lasted longer than any similar movement; its tenth birthday finds it stronger than ever before, with its worst weaknesses conquered or being eliminated, and so well prepared for the future that it may fairly be said to stand merely on the threshold of its life and service.

The greatest achievement so far has been to formulate, focus, and gain recognition for an idea—the idea of preserving and developing America first and chiefly for the benefit of the children of the pioneers who made America, and only and definitely along the lines of the purpose and spirit of those pioneers. The Klan cannot claim to have created this idea: it has long been a vague stirring in the souls of the plain people. But the Klan can fairly claim to have given it purpose, method, direction and a vehicle. When the Klan first appeared the nation was in the confusion of sudden awakening from the lovely dream of the melting pot, disorganized and helpless before the invasion of aliens and alien ideas. After ten years of the Klan it is in arms for defense. This is our great achievement.

The second is more selfish; we have won the leadership in the movement for Americanism. Except for a few lonesome voices, almost drowned by the clamor of the alien and the alien-minded "Liberal", the Klan alone faces the invader. This is not to say that the Klan has gathered into its membership all who are ready to fight for America. The Klan is the champion, but it is not merely an organization. It is an idea, a faith, a purpose, an organized crusade. No recruit to the cause has ever been really lost. Though men and women drop from the ranks they remain with us in purpose, and can be depended on fully in any crisis. Also, there are many millions who have never joined, but who think and feel and—when called on—fight with us. This is our real strength, and no one who ignores it can hope to understand America today.

Other achievements of these ten years have been the education of the millions of our own membership in citizenship, the suppression of much lawlessness and increase of good government wherever we have become strong, the restriction of immigration, and

the defeat of the Catholic attempt to seize the Democratic party. All these we have helped, and all are important.

The outstanding proof of both our influence and our service, however, has been in creating, outside our ranks as well as in them, not merely the growing national concentration on the problems of Americanism, but also a growing sentiment against radicalism, cosmopolitanism, and alienism of all kinds. We have produced instead a sane and progressive conservatism along national lines. We have enlisted our racial instincts for the work of preserving and developing our American traditions and customs. This was most strikingly shown in the elections last fall, when the conservative reaction amazed all politicians—especially the LaFollette rout in the Northwest. This reaction added enormously to the plurality of the President, the size of which was the great surprise of the election.

I wish it might fairly be claimed that the Klan from the beginning had this vision of its mission. Instead the beginnings were groping and futile, as well as feeble; they involved errors which long prevented any important achievement. The chief idea of the founders seems to have been merely to start a new fraternal society, based on rather vague sentiments of brotherhood among white Americans, and of loyalty to the nation and to Protestantism. There was also a sentimental reverence for the Klan of the 'Sixties which led to revival of the old name and some of the ritual. There was finally the basic idea of white supremacy, but this was also at the time a mere sentiment, except as it applied to some Negro unrest.

But along with these ideas there shortly appeared others far from laudable. The Klan had remained weak, gaining barely 10,000 members in the first few years. Then the possibility of profit, both in cash and in power, was seen, and soon resulted in a "selling plan" based partly on Southern affection for the old Klan, partly on social conditions in the South, but chiefly on the possibility of inflaming prejudices. They began to "sell hate at \$10 a package".

To us who know the Klan today, its influence, purpose and future, the fact that it can have grown from such beginnings is nothing less than a miracle, possible only through one of those

mysterious interventions in human affairs which are called Providence. The fact is, as we see now, that beneath the stupid or dangerous oratory of those early leaders lay certain fundamental truths, quite unseen by them, and then hardly bigger than the vital germ in a grain of corn, but which matured automatically.

The hate and invisible government ideas, however, were what gave the Klan its first great growth, enlisted some 100,000 members, provided wealth for a few leaders, and brought down upon the organization the condemnation of most of the country, leaving it a reputation from which it has not yet recovered. But even before outside indignation had appeared there began an inside reaction, caused by abuses and excesses and by the first stirrings of the purposes which now dominate. Thus began the reform of the Klan by itself, which gained steadily until it won full control in 1922. It laid the basis for the astounding growth of the last three years, and for the present immense influence.

This reform did more than merely rectify the old abuses; it developed into full life the hidden but vital germs, and released one of the most irresistible forces in human affairs, the fundamental instinct of race pride and loyalty—what Lothrop Stoddard calls "the imperious urge of superior heredity". Closely associated with it are two other instincts vital to success among the northern races: patriotism, stimulated to unusual activity by the hyphenism revealed in the World War; and spiritual independence, a revival of the individualism which sprang up just as the Nordic races began to assert themselves in their great blossoming of the last four centuries, and which found its chief expression in Protestantism. These ideas gave direction and guidance to the reforms demanded by the rank and file three years ago. They have been further developed, made more definite and more purposeful, and they are the soul of the Klan today.

The direct reforms brought about were several. First was the stopping of any exercise of "invisible government". This was reinforced by a change in the oath, by which all Klansmen are sworn to uphold legally constituted officers in enforcing the law at all times. One result of this is to be seen in the decrease of lawlessness in Klan territory. We can justly claim credit for the

remarkable improvement as regards lynching in the last two years.

The elimination of private profit for officers of the Klan came next and with it went a democratizing of the order. The Klan, being chiefly an organized crusade, cannot operate efficiently on a purely democratic basis, but the autocracy of the early years has been replaced by a system approximating that of the American Government in its early years; final power in the hands of the rank and file, but full power of leadership in the officers they choose.

Another most important reform was a complete change in the method of "propagation"—of recruiting and spreading our gospel. In the early days this had been done very secretly, a high percentage of money had gone to the kleagles—the "sales agents"—there had been a high-pressure appeal to sentimentality, hatred and the invisible government idea, and a tendency to emphasize numbers rather than quality of recruits. Today, instead, the evangelistic emphasis is put on Americanism, Protestant Christianity, and action through government machinery; an increasing number of the field agents are on salary, lists of possible members are carefully weeded out before any are approached, and those found worth while are won by personal work, backed by open discussion. This has, to be sure, cut down the number of new members accepted, but has greatly increased quality and loyalty, and it has brought amazing gains in strength, particularly in the Mid-West and North.

Most important of all has been the formulation of the true Klan purposes into definite principles. This has been a gradual process. We in the lead found ourselves with a following inspired in many ways beyond our understanding, with beliefs and purposes which they themselves only vaguely understood and could not express, but for the fulfilment of which they depended on us. We found ourselves, too, at the head of an army with unguessable influence to produce results for which responsibility would rest on us—the leaders—but which we had not foreseen and for which we were not prepared. As the solemn responsibility to give right leadership to these millions, and to make right use of this influence, was brought home to us, we were compelled

to analyze, put into definite words, and give purpose to these half-conscious impulses.

The Klan, therefore, has now come to speak for the great mass of Americans of the old pioneer stock. We believe that it does fairly and faithfully represent them, and our proof lies in their support. To understand the Klan, then, it is necessary to understand the character and present mind of the mass of old-stock Americans. The mass, it must be remembered, as distinguished from the intellectually mongrelized "Liberals".

These are, in the first place, a blend of various peoples of the so-called Nordic race, the race which, with all its faults, has given the world almost the whole of modern civilization. The Klan does not try to represent any people but these.

There is no need to recount the virtues of the American pioneers; but it is too often forgotten that in the pioneer period a selective process of intense rigor went on. From the first only hardy, adventurous and strong men and women dared the pioneer dangers; from among these all but the best died swiftly, so that the new Nordic blend which became the American race was bred up to a point probably the highest in history. This remarkable race character, along with the new-won continent and the new-created nation, made the inheritance of the old-stock Americans the richest ever given to a generation of men.

In spite of it, however, these Nordic Americans for the last generation have found themselves increasingly uncomfortable, and finally deeply distressed. There appeared first confusion in thought and opinion, a groping and hesitancy about national affairs and private life alike, in sharp contrast to the clear, straightforward purposes of our earlier years. There was futility in religion, too, which was in many ways even more distressing. Presently we began to find that we were dealing with strange ideas; policies that always sounded well, but somehow always made us still more uncomfortable.

Finally came the moral breakdown that has been going on for two decades. One by one all our traditional moral standards went by the boards, or were so disregarded that they ceased to be binding. The sacredness of our Sabbath, of our homes, of chastity, and finally even of our right to teach our own children

in our own schools fundamental facts and truths were torn away from us. Those who maintained the old standards did so only in the face of constant ridicule.

Along with this went economic distress. The assurance for the future of our children dwindled. We found our great cities and the control of much of our industry and commerce taken over by strangers, who stacked the cards of success and prosperity against us. Shortly they came to dominate our government. The *bloc* system by which this was done is now familiar to all. Every kind of inhabitant except the Americans gathered in groups which operated as units in politics, under orders of corrupt, self-seeking and un-American leaders, who both by purchase and threat enforced their demands on politicians. Thus it came about that the interests of Americans were always the last to be considered by either national or city governments, and that the native Americans were constantly discriminated against, in business, in legislation and in administrative government.

So the Nordic American today is a stranger in large parts of the land his fathers gave him. Moreover, he is a most unwelcome stranger, one much spit upon, and one to whom even the right to have his own opinions and to work for his own interests is now denied with jeers and revilings. "We must Americanize the Americans," a distinguished immigrant said recently. Can anything more clearly show the state to which the real American has fallen in this country which was once his own?

Our falling birth rate, the result of all this, is proof of our distress. We no longer feel that we can be fair to children we bring into the world, unless we can make sure from the start that they shall have capital or education or both, so that they need never compete with those who now fill the lower rungs of the ladder of success. We dare no longer risk letting our youth "make its own way" in the conditions under which we live. So even our unborn children are being crowded out of their birthright!

All this has been true for years, but it was the World War that gave us our first hint of the real cause of our troubles, and began to crystallize our ideas. The war revealed that millions whom we had allowed to share our heritage and prosperity, and whom we had assumed had become part of us, were in fact not wholly

so. They had other loyalties: each was willing—*anxious!*—to sacrifice the interests of the country that had given him shelter to the interests of the one he was supposed to have cast off; each in fact did use the freedom and political power we had given him against ourselves whenever he could see any profit for his older loyalty.

This, of course, was chiefly in international affairs, and the excitement caused by the discovery of disloyalty subsided rapidly after the war ended. But it was not forgotten by the Nordic Americans. They had been awakened and alarmed; they began to suspect that the hyphenism which had been shown was only a part of what existed; their quiet was not that of renewed sleep, but of strong men waiting very watchfully. And presently they began to form decisions about all those aliens who were Americans for profit only.

They decided that even the crossing of salt water did not dim a single spot on a leopard; that an alien usually remains an alien no matter what is done to him, what veneer of education he gets, what oaths he takes, nor what public attitudes he adopts. They decided that the melting pot was a ghastly failure, and remembered that the very name was coined by a member of one of the races—the Jews—which most determinedly refuses to melt. They decided that in every way, as well as in politics, the alien in the vast majority of cases is unalterably fixed in his instincts, character, thought and interests by centuries of racial selection and development, that he thinks first for his own people, works only with and for them, cares entirely for their interests, considers himself always one of them, and never an American. They decided that in character, instincts, thought, and purposes—in his whole soul—an alien remains fixedly alien to America and all it means.

They saw, too, that the alien was tearing down the American standard of living, especially in the lower walks. It became clear that while the American can out-work the alien, the alien can so far under-live the American as to force him out of all competitive labor. So they came to realize that the Nordic can easily survive and rule and increase if he holds for himself the advantages won by strength and daring of his ancestors in times of stress

and peril, but that if he surrenders those advantages to the peoples who could not share the stress, he will soon be driven below the level at which he can exist by their low standards, low living and fast breeding. And they saw that the low standard aliens of Eastern and Southern Europe were doing just that thing to us.

They learned, though more slowly, that alien ideas are just as dangerous to us as the aliens themselves, no matter how plausible such ideas may sound. With most of the plain people this conclusion is based simply on the fact that the alien ideas do not work well for them. Others went deeper and came to understand that the differences in racial background, in breeding, instinct, character and emotional point of view are more important than logic. So ideas which may be perfectly healthy for an alien may also be poisonous for Americans.

Finally they learned the great secret of the propagandists; that success in corrupting public opinion depends on putting out the subversive ideas without revealing their source. They came to suspect that "prejudice" against foreign ideas is really a protective device of nature against mental food that may be indigestible. They saw, finally, that the alien leaders in America act on this theory, and that there is a steady flood of alien ideas being spread over the country, always carefully disguised as American.

As they learned all this the Nordic Americans have been gradually arousing themselves to defend their homes and their own kind of civilization. They have not known just how to go about it; the idealist philanthropy and good-natured generosity which led to the philosophy of the melting pot have died hard. Resistance to the peaceful invasion of the immigrant is no such simple matter as snatching up weapons and defending frontiers, nor has it much spectacular emotionalism to draw men to the colors.

The old-stock Americans are learning, however. They have begun to arm themselves for this new type of warfare. Most important, they have broken away from the fetters of the false ideals and philanthropy which put aliens ahead of their own children and their own race.

To do this they have had to reject completely—and perhaps

for the moment the rejection is a bit too complete—the whole body of “Liberal” ideas which they had followed with such simple, unquestioning faith. The first and immediate cause of the break with Liberalism was that it had provided no defense against the alien invasion, but instead had excused it—even defended it against Americanism. Liberalism is today charged in the mind of most Americans with nothing less than national, racial and spiritual treason.

But this is only the last of many causes of distrust. The plain people now see that Liberalism has come completely under the dominance of weaklings and parasites whose alien “idealism” reaches its logical peak in the Bolshevik platform of “produce as little as you can, beg or steal from those who do produce, and kill the producer for thinking he is better than you.” Not that all Liberalism goes so far, but it all seems to be on that road. The average Liberal idea is apparently that those who can produce should carry the unfit, and let the unfit rule them.

This aberration would have been impossible, of course, if American Liberalism had kept its feet on the ground. Instead it became wholly academic, lost all touch with the plain people, disowned its instincts and common sense, and lived in a world of pure, high, groundless logic.

Worse yet, this became a world without moral standards. Our forefathers had standards—the Liberals today say they were narrow!—and they had consciences and knew that Liberalism must be kept within fixed bounds. They knew that tolerance of things that touch the foundations of the home, of decency, of patriotism or of race loyalty is not lovely but deadly. Modern American Liberalism has no such bounds. If it has a conscience it hides it shamefacedly; if it has any standards it conceals them well. If it has any convictions—but why be absurd? Its boast is that it has none except conviction in its own decadent religion of Liberalism toward everything; toward the right of every man to make a fool or degenerate of himself and to try to corrupt others; in the right of any one to pull the foundations from under the house or poison the wells; in the right of children to play with matches in a powdermill!

The old stock Americans believe in Liberalism, but not in this

thing. It has undermined their Constitution and their national customs and institutions, it has corrupted the morals of their children, it has vitiated their thought, it has degenerated and perverted their education, it has tried to destroy their God. They want no more of it. They are trying to get back to decency and common sense.

The old stock "plain people" are no longer alone in their belief as to the nature of the dangers, their causes, and the folly of Liberal thought. Recently men of great education and mind, students of wide reputation, have come to see all this as the plain Americans saw it years before. This was stated by Madison Grant:

The Nordic race . . . if it takes warning in time, may face the future with assurance. Fight it must, but let the fight be not a civil war against its own blood kindred but against the dangerous foreign races, whether they advance sword in hand or in the more insidious guise of beggars at our gates, pleading for admittance to share our prosperity. If we continue to allow them to enter they will in time drive us out of our own land by the mere force of breeding.

The great hope of the future here in America lies in the realization of the working classes that competition of the Nordic with the alien is fatal, whether the latter be the lowly immigrant from Southern or Eastern Europe, or the more obviously dangerous Oriental, against whose standards of living the white man cannot compete. In this country we must look to such of our people—our farmers and artisans—as are still of American blood, to recognize and meet this danger.

Our present condition is the result of following the leadership of idealists and philanthropic doctrinaires.

The chief of Mr. Grant's demands, that the un-American alien be barred out, has already been partly accomplished. It is established as our national policy by overwhelming vote of Congress, after years of delay won by the aliens already here through the political power we gave them. The Klan is proud that it was able to aid this work, which was vital.

But the plain people realize also that merely stopping the alien flood does not restore Americanism, nor even secure us against final utter defeat. America must also defend herself against the enemy within, or we shall be corrupted and conquered by those to whom we have already given shelter.

The first danger is that we shall be overwhelmed, as Mr. Grant forecasts, by the aliens' "mere force of breeding". With the present birthrate, the Nordic stock will have become a hopeless

minority within fifty years, and will within two hundred have been choked to death, like grain among weeds. Unless some means is found of making the Nordic feel safe in having children, we are already doomed.

An equal danger is from disunity, so strikingly shown during the war and from a mongrelization of thought and purpose. It is not merely foreign policy that is involved; it is all our thought at home, our morals, education, social conduct—everything. We are already confused and disunited in every way; the alien groups themselves, and the skilful alien propaganda, are both tearing steadily at all that makes for unity in nationhood, or for the soul of Americanism. If the word "integrity" can still be used in its original meaning of singleness of purpose or thought, then we as a nation have lost all integrity. Yet our old American motto includes the words ". . . divided we fall!"

One more point about the present attitude of the old stock American: he has revived and increased his long-standing distrust of the Roman Catholic Church. It is for this that the native Americans, and the Klan as their leader, are most often denounced as intolerant and prejudiced. This is not because we oppose the Catholic more than we do the alien, but because our enemies recognize that patriotism and race loyalty cannot safely be denounced, while our own tradition of religious freedom gives them an opening here, if they can sufficiently confuse the issue.

The fact is, of course, that our quarrel with the Catholics is not religious but political. The Nordic race is, as is well known, almost entirely Protestant, and there remains in its mental heritage an anti-Catholic attitude based on lack of sympathy with the Catholic psychology, on the historic opposition of the Roman Church to the Nordics' struggle for freedom and achievement, and on the memories of persecutions. But this strictly religious prejudice is not now active in America, and so far as I can learn, never has been. I do not know of a single manifestation in recent times of hostility to any Catholic because of his religion, nor to the Catholic Church because of its beliefs. Certainly the American has always granted to the Catholic not only full religious liberty, without interference or abuse either public or private, but also every civil, social and political equality.

Neither the present day Protestant nor the Klan wishes to change this in any degree.

The only possible exception to this statement is worth mentioning only because some people give it far too much importance. This has been in the publication of vicious and ignorant anti-Catholic papers, with small circulation and minute influence. These publications, by the way, the Klan has denounced and helped suppress. If the Catholic Church would do as much by *Tolerance* and some of the equally vicious and ignorant sheets published under its ægis, it could come into court against the American people with cleaner hands.

The real indictment against the Roman Church is that it is, fundamentally and irredeemably, in its leadership, in politics, in thought, and largely in membership, actually and actively alien, un-American and usually anti-American. The old stock Americans, with the exception of the few such of Catholic faith—who are in a class by themselves, standing tragically torn between their faith and their racial and national patriotism—see in the Roman Church today the chief leader of alienism, and the most dangerous alien power with a foothold inside our boundaries. It is this and nothing else that has revived hostility to Catholicism. By no stretch of the imagination can it fairly be called religious prejudice, though, now that the hostility has become active, it does derive some strength from the religious schism.

We Americans see many evidences of Catholic alienism. We believe that its official position and its dogma, its theocratic autocracy and its claim to full authority in temporal as well as spiritual matters, all make it impossible for it as a church, or for its members if they obey it, to coöperate in a free democracy in which Church and State have been separated. It is true that in this country the Roman Church speaks very softly on these points, so that many Catholics do not know them. It is also true that the Roman priests preach Americanism, of course. But the Roman Church itself makes a point of the divine and unalterable character of its dogma, it has never seen fit to abandon officially any of these un-American attitudes, and it still teaches them in other countries. Until it does renounce them, we cannot believe

anything except that they all remain in force, ready to be called into action whenever feasible, and temporarily hushed up only for expediency.

The hierarchical government of the Roman Church is equally at odds with Americanism. The Pope and the whole hierarchy have been for centuries almost wholly Italian. It is nonsense to suppose that a man, by entering a church, loses his race or national loyalties. The Roman Church today, therefore, is just what its name says—Roman; and it is impossible for its hierarchy or the policies they dictate to be in real sympathy with Americanism. Worse, the Italians have proven to be one of the least assimilable of people. The autocratic nature of the Catholic Church organization, and its suppression of free conscience or free decision, need not be discussed; they are unquestioned. Thus it is fundamental to the Roman Church to demand a supreme loyalty, overshadowing national or race loyalty, to a power that is inevitably alien, and which at the best must inevitably inculcate ideals un-American if not actively anti-American.

We find, too, that even in America, the majority of the leaders and of the priests of the Roman Church are either foreign born, or of foreign parentage and training. They, like other aliens, are unable to teach Americanism if they wish, because both race and education prevent their understanding what it is. The service they give it, even if sincere, can at best produce only confusion of thought. Who would ask an American, for instance, to try to teach Italians their own language, history, and patriotism, even without the complication of religion?

Another difficulty is that the Catholic Church here constantly represents, speaks for and cares for the interests of a large body of alien peoples. Most immigration of recent years, so unassimilable and fundamentally un-American, has been Catholic. The Catholics of American stock have been submerged and almost lost; the aliens and their interests dictate all policies of the Roman Church which are not dictated from Rome itself.

Also, the Roman Church seems to take pains to prevent the assimilation of these people. Its parochial schools, its foreign born priests, the obstacles it places in the way of marriage with Protestants unless the children are bound in advance to Roman-

ism, its persistent use of the foreign languages in church and school, its habit of grouping aliens together and thus creating insoluble alien masses—all these things strongly impede Americanization. Of course they also strengthen and solidify the Catholic Church, and make its work easier, and so are very natural, but the fact remains that they are hostile to Americanism.

Finally, there is the undeniable fact that the Roman Church takes an active part in American politics. It has not been content to accept in good faith the separation of Church and State, and constantly tries through political means to win advantages for itself and its people—in other words, to be a political power in America, as well as a spiritual power. Denials of Catholic activity in politics are too absurd to need discussion. The "Catholic vote" is as well recognized a factor as the "dry vote". All politicians take it for granted.

The facts are that almost everywhere, and especially in the great industrial centers where the Catholics are strongest, they vote almost as a unit, under control of leaders of their own faith, always in support of the interests of the Catholic Church and of Catholic candidates without regard to other interests, and always also in support of alienism whenever there is an issue raised. They vote, in short, not as American citizens, but as aliens and Catholics! They form the biggest, strongest, most cohesive of all the alien *blocs*. On many occasions they form alliances with other alien *blocs* against American interests, as with the Jews in New York today, and with others in the case of the recent opposition to immigration restriction. Incidentally they have been responsible for some of the worst abuses in American politics, and today are the chief support of such machines as that of Brennan in Chicago, Curley in Boston and Tammany in New York.

All this might occur without direct sanction from the Roman Church, though that would not make it less a "Catholic" menace. But the evidence is that the Church acts directly and often controls these activities. The appearance of Roman clergy in "inside" political councils, the occasional necessity of "seeing" a prelate to accomplish political results, and above all the fact that during the fight in the Democratic National Convention of 1924 the hotel lobbies and the corridors of Madison Square

Garden were suddenly black with priests, all seem to prove that the Catholic Church acts in politics *as a church*, and that it must bear responsibility for these evils.

This is the indictment of the old-stock Americans against the Roman Church. If at any time it should clear its skirts, should prove its willingness to become American in America, and to be politically an equal among equals with other religious bodies, then Americans would make no indictment of it whatever. But until it does these things it must be opposed as must all other agencies which stand against America's destiny.

Just a word about the American Catholics, of whom there are a few hundred thousand only. From the time of the Reformation on there have always been Catholics (like Lord Howard, who commanded the English fleet against the Armada, despite the Pope's bulls) who have put race and national patriotism ahead of loyalty, not to their faith, but to the self-created Roman hierarchy. There are such in America today, and always have been. With these the American people have no quarrel whatever. They, even the Klan, have supported some of them at the polls, and will continue to do so.

But these people are not "good Catholics" in the eyes of the hierarchy. They are really in a tragic situation. They are pulled on one side by their faith and on the other by the deepest racial and patriotic instincts. If there should be a crisis they would be torn between them. They are put into this position not by their religion but by the autocratic hierarchy which uses their faith as a weapon to enforce its own power; which demands not only faith and piety, but subservience, as the price of salvation. What they may do in a crisis no man can forecast, but whatever it may be, they will deserve nothing but the deepest sympathy.

This is the general state of mind of the Nordic Americans of the pioneer stock today. Many of them do not understand the reasons for their beliefs so fully as I have stated them, but the state of mind is there beyond doubt, and the reasons are true at all vital points. It is inevitable that these people are now in revolt. This is the movement to which the Klan, more through Providence than its own wisdom, has begun to give leadership.

The Ku Klux Klan, in short, is an organization which gives expression, direction and purpose to the most vital instincts, hopes and resentments of the old stock Americans, provides them with leadership, and is enlisting and preparing them for militant, constructive action toward fulfilling their racial and national destiny. Madison Grant summed up in a single sentence the grievances, purpose and type of membership of the Klan: "Our farmers and artisans . . . of American blood, to recognize and meet this danger." The Klan literally is once more the embattled American farmer and artisan, coördinated into a disciplined and growing army, and launched upon a definite crusade for Americanism!

This Providential history of the Klan, and the Providential place it has come to hold, give it certain definite characteristics. The disadvantages that go with them, as well as the advantages, may as well be admitted at once.

We are a movement of the plain people, very weak in the matter of culture, intellectual support, and trained leadership. We are demanding, and we expect to win, a return of power into the hands of the everyday, not highly cultured, not overly intellectualized, but entirely unspoiled and not de-Americanized, average citizen of the old stock. Our members and leaders are all of this class—the opposition of the intellectuals and liberals who held the leadership, betrayed Americanism, and from whom we expect to wrest control, is almost automatic.

This is undoubtedly a weakness. It lays us open to the charge of being "hicks" and "rubes" and "drivers of second hand Fords". We admit it. Far worse, it makes it hard for us to state our case and advocate our crusade in the most effective way, for most of us lack skill in language. Worst of all, the need of trained leaders constantly hampers our progress and leads to serious blunders and internal troubles. If the Klan ever should fail it would be from this cause. All this we on the inside know far better than our critics, and regret more. Our leadership is improving, but for many years the Klan will be seeking better leaders, and the leaders praying for greater wisdom.

Serious as this is, and strange though our attitude may seem to the intellectuals, it does not worry us greatly. Every popular

movement has suffered from just this handicap, yet the popular movements have been the mainsprings of progress, and have usually had to win against the "best people" of their time. Moreover, we can depend on getting this intellectual backing shortly. It is notable that when the plain people begin to win with one of their movements, such as the Klan, the very intellectuals who have scoffed and fought most bitterly presently begin to dig up sound—at least well-sounding!—logic in support of the success. The movement, so far as can be judged, is neither hurt nor helped by this process.

Another weakness is that we have not been able, as yet, to bring home to the whole membership the need of continuous work on organization programmes both local and national. They are too prone to work only at times of crisis and excitement, and then to feel they can let down. Partly, of course, this is inherent in the evangelistic quality of our crusade. It is "strong medicine", highly emotional, and presently brings on a period of reaction and lethargy. All crusaders and evangelists know this: the whole country saw it after the war. The Klan will not be fully entrenched till it has passed this reaction period, and steadied down for the long pull. That time is only beginning for most of the Klan, which really is hardly three years old.

But we have no fear of the outcome. Since we indulge ourselves in convictions, we are not frightened by our weaknesses. We hold the conviction that right will win if backed with vigor and consecration. We are increasing our consecration and learning to make better use of our vigor. We are sure of the fundamental rightness of our cause, as it concerns both ourselves and the progress of the world. We believe that there can be no question of the right of the children of the men who made America to own and control America. We believe that when we allowed others to share our heritage, it was by our own generosity and by no right of theirs. We believe that therefore we have every right to protect ourselves when we find that they are betraying our trust and endangering us. We believe, in short, that we have the right to make America *American* and for Americans.

We believe also that only through this kind of a nation, and through development along these lines, can we best serve Amer-

ica, the whole world today, and the greater world yet unborn. We believe the hand of God was in the creation of the American stock and nation. We believe, too, in the right and duty of every man to fight for himself, his own children, his own nation and race. We believe in the parable of the talents, and mean to keep and use those entrusted to us—the race, spirit and nationhood of America!

Finally we believe in the vitality and driving power of our race: a faith based on the record of the Nordics throughout all history, and especially in America. J. P. Morgan had a motto which said, in effect, "Never bet against the future of America." We believe it is equally unsafe to bet against the future of any stock of the Nordic race, especially so finely blended and highly bred a stock as that of the sons of the pioneers. Handicaps, weaknesses, enemies and all, we will win!

Our critics have accused us of being merely a "protest movement", of being frightened; they say we fear alien competition, are in a panic because we cannot hold our own against the foreigners. That is partly true. We are a protest movement—protesting against being robbed. We are afraid of competition with peoples who would destroy our standard of living. We are suffering in many ways, we have been betrayed by our trusted leaders, we are half beaten already. But we are not frightened nor in a panic. We have merely awakened to the fact that we must fight for our own. We are going to fight—and win!

The Klan does not believe that the fact that it is emotional and instinctive, rather than coldly intellectual, is a weakness. All action comes from emotion, rather than from ratiocination. Our emotions and the instincts on which they are based have been bred into us for thousands of years; far longer than reason has had a place in the human brain. They are the many-times distilled product of experience; they still operate much more surely and promptly than reason can. For centuries those who obeyed them have lived and carried on the race; those in whom they were weak, or who failed to obey, have died. They are the foundations of our American civilization, even more than our great historic documents; they can be trusted where the fine-haired reasoning of the denatured intellectuals cannot.

Thus the Klan goes back to the American racial instincts, and to the common sense which is their first product, as the basis of its beliefs and methods. The fundamentals of our thought are convictions, not mere opinions. We are pleased that modern research is finding scientific backing for these convictions. We do not need them ourselves; we know that we are right in the same sense that a good Christian knows that he has been saved and that Christ lives—a thing which the intellectual can never understand. These convictions are no more to be argued about than is our love for our children; we are merely willing to state them for the enlightenment and conversion of others.

There are three of these great racial instincts, vital elements in both the historic and the present attempts to build an America which shall fulfill the aspirations and justify the heroism of the men who made the nation. These are the instincts of loyalty to the white race, to the traditions of America, and to the spirit of Protestantism, which has been an essential part of Americanism ever since the days of Roanoke and Plymouth Rock. They are condensed into the Klan slogan: "Native, white, Protestant supremacy."

First in the Klansman's mind is patriotism—America for Americans. He believes religiously that a betrayal of Americanism or the American race is treason to the most sacred of trusts, a trust from his fathers and a trust from God. He believes, too, that Americanism can only be achieved if the pioneer stock is kept pure. There is more than race pride in this. Mongrelization has been proven bad. It is only between closely related stocks of the same race that interbreeding has improved men; the kind of interbreeding that went on in the early days of America between English, Dutch, German, Huguenot, Irish and Scotch.

Racial integrity is a very definite thing to the Klansman. It means even more than good citizenship, for a man may be in all ways a good citizen and yet a poor American, unless he has racial understanding of Americanism, and instinctive loyalty to it. It is in no way a reflection on any man to say that he is un-American; it is merely a statement that he is not one of us. It is often not even wise to try to make an American of the best of aliens. What he is may be spoiled without his becoming Ameri-

can. The races and stocks of men are as distinct as breeds of animals, and every boy knows that if one tries to train a bulldog to herd sheep, he has in the end neither a good bulldog nor a good collie.

Americanism, to the Klansman, is a thing of the spirit, a purpose and a point of view, that can only come through instinctive racial understanding. It has, to be sure, certain defined principles, but he does not believe that many aliens understand those principles, even when they use our words in talking about them. Democracy is one, fairdealing, impartial justice, equal opportunity, religious liberty, independence, self-reliance, courage, endurance, acceptance of individual responsibility as well as individual rewards for effort, willingness to sacrifice for the good of his family, his nation and his race before anything else but God, dependence on enlightened conscience for guidance, the right to unhampered development—these are fundamental. But within the bounds they fix there must be the utmost freedom, tolerance, liberalism. In short, the Klansman believes in the greatest possible diversity and individualism within the limits of the American spirit. But he believes also that few aliens can understand that spirit, that fewer try to, and that there must be resistance, intolerance even, toward anything that threatens it, or the fundamental national unity based upon it.

The second word in the Klansman's trilogy is "white". The white race must be supreme, not only in America but in the world. This is equally undebatable, except on the ground that the races might live together, each with full regard for the rights and interests of others, and that those rights and interests would never conflict. Such an idea, of course, is absurd; the colored races today, such as Japan, are clamoring not for equality but for their supremacy. The whole history of the world, on its broader lines, has been one of race conflicts, wars, subjugation or extinction. This is not pretty, and certainly disagrees with the maudlin theories of cosmopolitanism, but it is truth. The world has been so made that each race must fight for its life, must conquer, accept slavery or die. The Klansman believes that the whites will not become slaves, and he does not intend to die before his time.

Moreover, the future of progress and civilization depends on the

continued supremacy of the white race. The forward movement of the world for centuries has come entirely from it. Other races each had its chance and either failed or stuck fast, while white civilization shows no sign of having reached its limit. Until the whites falter, or some colored civilization has a miracle of awakening, there is not a single colored stock that can claim even equality with the white; much less supremacy.

The third of the Klan principles is that Protestantism must be supreme; that Rome shall not rule America. The Klansman believes this not merely because he is a Protestant, nor even because the Colonies that are now our nation were settled for the purpose of wresting America from the control of Rome and establishing a land of free conscience. He believes it also because Protestantism is an essential part of Americanism; without it America could never have been created and without it she cannot go forward. Roman rule would kill it.

Protestantism contains more than religion. It is the expression in religion of the same spirit of independence, self-reliance and freedom which are the highest achievements of the Nordic race. It sprang into being automatically at the time of the great "upsurgence" of strength in the Nordic peoples that opened the spurt of civilization in the fifteenth century. It has been a distinctly Nordic religion, and it has been through this religion that the Nordics have found strength to take leadership of all whites and the supremacy of the earth. Its destruction is the deepest purpose of all other peoples, as that would mean the end of Nordic rule.

It is the only religion that permits the unhampered individual development and the unhampered conscience and action which were necessary in the settling of America. Our pioneers were all Protestants, except for an occasional Irishman—Protestants by nature if not by religion—for though French and Spanish dared and explored and showed great heroism, they made little of the land their own. America was Protestant from birth.

She must remain Protestant, if the Nordic stock is to finish its destiny. We of the old stock Americans could not work—and the work is mostly ours to do, if the record of the past proves anything—if we become priest-ridden, if we had to submit our con-

sciences and limit our activities and suppress our thoughts at the command of any man, much less of a man sitting upon Seven Hills thousands of miles away. This we will not permit. Rome shall not rule us. Protestantism must be supreme.

Let it be clear what is meant by "supremacy". It is nothing more than power of control, under just laws. It is not imperialism, far less is it autocracy or even aristocracy of a race or stock of men. What it does mean is that we insist on our inherited right to insure our own safety, individually and as a race, to secure the future of our children, to maintain and develop our racial heritage in our own, white, Protestant, American way, without interference.

Just how we of the Klan will accomplish this we do not yet know. Our first task has been to organize and this is not yet quite accomplished. But already we are beginning our second stage, which is to meet, stop and remove the invader and leave ourselves free once more. In the strict sense we have no programme. We are not ready for one and have not put our minds to it. No such popular movement ever springs full-panoplied from the head of any man or group. For some time we must be opportunists, meeting the enemy wherever he attacks and attacking where we can. This course, so far, has accomplished much more than could have been done by a hard and fast programme. We expect to continue it.

There are, however, certain general principles and purposes which are always kept in view. Enough has been said about pioneer Americanism. Another constant aim is better citizenship. The Klan holds that no man can be either a good Klansman or a good American without being a good citizen. A large part of our work is to preach this, and no man can be a Klansman long without feeling it.

Another constant objective is good government, locally and nationally. The Klansman is pledged to support law and order, and it is also a part of his duty to see that both law and officers are as good as possible. We believe that every man and woman should keep well-informed on all public matters, and take an active and direct part in all public affairs. There is nothing spectacular about this; it is merely good citizenship on the job.

The Klan, however, never attempts to dictate the votes of its members, but does furnish information about men and measures.

In the National Government our interest is along the same lines, with special emphasis on anti-alien and pro-American legislation. Also, far more than in local affairs, we take pains to support men who understand and are loyal to the best American traditions. Apart from that the Klan takes no interest in any government matters except those having a direct bearing on decency and honesty.

We take great pains in all these matters never to be made use of—at least not twice!—by any man, party or faction. We have no political interests except Americanism, and do not belong in or with any party or faction. We do support a certain American type of man, and will support any group which draws the right kind of an issue. If there is no such issue, and no choice between candidates from the American point of view, we keep out. It is true that some men have been able to make use of the Klan once, but it has always reacted against them.

It is inevitable that most of the active work of the Klan, outside our own ranks, should be in public affairs. By no other means can most of our demands be accomplished. And it is against this patriotic activity that the most violent criticisms have been made. We are accused of injecting old prejudices, hatred, race and religion into politics, of creating an un-American class division, of trying to profit by race and religious enmities, of violating the principle of equality, and of ruining the Democratic party.

Most of these charges are not worth answering. So long as politicians cater to alien racial and religious groups, it is the merest self-defense to have also a Protestant and an American "vote" and to make it respected. The hatred and prejudice are, as has been evident to every candid person, displayed by our enemies and not by us.

As to the charge that the Klan brought race and religion into politics, that simply is not true. That was done by the very people who are now accusing us, because we are cutting into the profits they had been making in politics out of *their* races and *their* religions. Race and religion have for years been used by

the aliens as political platforms. The Klan is in no way responsible for this condition. We merely recognized it when others dared not, and we fight it in the open. Our belief is that any man who runs for office or asks political favors, or advocates policies or carries on any other political activity, either as a member of any racial or religious group, or in the interests of or under orders from such a group or of any non-American interest whatever, should be opposed for that very reason. The Klan's ambition is to get race and religion out of politics, and that cannot be done so long as there is any profit in exploiting them. It therefore fights every attempt to use them.

This vicious kind of politics has mostly been more or less secret. We of the Klan wish we could claim credit for bringing the scandal into the open, but we cannot even do that. The open issue was raised for the first time on a national scale at the Democratic National Convention of 1924. This was the doing of the Catholic politicians, who seized upon Catholicism as a cement for holding the anti-McAdoo forces together. The bitter cleavage that followed was inevitable, and it was they—the Catholic leaders—who so nearly wrecked the party and were quite ready to wreck it completely if that would have helped their local Catholic machines.

One of the Klan's chief interests is in education. We believe that it is the duty of government to insure to every child opportunity to develop its natural abilities to their utmost. We wish to go to the very limit in the improvement of the public schools; so far that there will be no excuse except snobbery for the private schools.

Further, the Klan wishes to restore the Bible to the school, not only because it is part of the world's great heritage in literature and philosophy and has profoundly influenced all white civilization, but because it is the basis on which all Christian religions are built, and to which they must look for their authority. The Klan believes in the right of each child to pass for itself on the ultimate authority behind the creed he is asked to adopt; it believes in preserving to all children their right to religious volition, to full freedom of choice. This is impossible if they are barred from the Bible. We oppose any means by which any priesthood

keeps its hold on power by suppressing, hiding or garbling the fundamental Christian revelation.

This is one of the reasons for the Klan's objection to parochial schools of any church. They very readily become mere agencies of propaganda. Another reason is that in many the teaching is in the hands of aliens, who cannot possibly understand Americanism or train Americans to citizenship. In many, even, the textbooks have been so perverted that Americanism is falsified, distorted and betrayed. The Klan would like to see all such schools closed. If they cannot be abolished, the Klan aims to bring them under control of the State, so as to eliminate these evils, insure religious volition, and enforce the teaching of true Americanism.

This, then, is the mental attitude, the purpose and the plan of the Klan today, and it is against this position of ours, and against nothing else, that charges of bigotry, narrowness, intolerance and prejudice can fairly be brought. Charges made on other grounds need not be discussed, but we of the Klan are prepared to admit that some of these charges are at least partly justified.

This does not mean merely that there are "bigots and fanatics" among us. There certainly are; we are weeding them out, but we have some left, and others will join in spite of our utmost care. The fault is serious but not fatal. Every such movement has them, as Roosevelt found when he dubbed the similar nuisances in his own movement "the lunatic fringe".

Nor does this mean, either, an admission of the charges of those who deny to Americans the right—which every alien claims and uses—to speak his mind freely and criticize things about him. Jews or Catholics are lavish with their caustic criticism of anything American. Nothing is immune; our great men, our historic struggles and sacrifices, our customs and personal traits, our "Puritan consciences"—all have been scarified without mercy. Yet the least criticism of these same vitriolic critics or of their people brings howls of "anti-Semitic" or "anti-Catholic". We of the Klan pay no attention to those who argue with epithets only. They thereby admit their weakness. And we are still waiting for some one to try to answer us with facts and reasons.

Aside from these things, however, we of the Klan admit that we are intolerant and narrow in a certain sense. We do not think our

intolerance is so serious as that of our enemies. It is not an intolerance that tries to prevent free speech or free assembly. The Klan has never broken up a meeting, nor tried to drive a speaker to cover, nor started a riot, nor attacked a procession or parade, nor murdered men for belonging to the Knights of Columbus or the B'nai B'rith.

And we deny that either bigotry or prejudice enters into our intolerance or our narrowness. We are intolerant of everything that strikes at the foundations of our race, our country or our freedom of worship. We are narrowly opposed to the use of anything alien—race, loyalty to any foreign power or to any religion whatever—as a means to win political power. We are prejudiced against any attempt to use the privileges and opportunities which aliens hold only through our generosity as levers to force us to change our civilization, to wrest from us control of our own country, to exploit us for the benefit of any foreign power—religious or secular—and especially to use America as a tool or cat's-paw for the advantage of any side in the hatreds and quarrels of the Old World. This is our intolerance; based on the sound instincts which have saved us many times from the follies of the intellectuals. We admit it. More and worse, we are proud of it.

But this is all of our intolerance. We do not wish harm to any man, even to those we fight. We have no desire to abuse, enslave, exploit, or deny any legal, political or social right to any man of any religion, race or color. We grant them full freedom—except freedom to destroy our own freedom and ourselves. In many ways we honor and respect them. Every race has many fine and admirable traits, each has made notable achievements. There is much for us to learn from each of them. But we do insist that we may learn what we choose, and what will best fit the peculiar genius of our own race, rather than have them choose our lessons for us, and then ram them down our throats.

The attitude of the Klan toward outsiders is derived logically from these beliefs. From all Americans except the racial and spiritual expatriates we expect eventual support. Of the expatriates nothing can be hoped. They are men without a country and proud of it.

The Negro, the Klan considers a special duty and problem of the white American. He is among us through no wish of his; we owe it to him and to ourselves to give him full protection and opportunity. But his limitations are evident; we will not permit him to gain sufficient power to control our civilization. Neither will we delude him with promises of social equality which we know can never be realized. The Klan looks forward to the day when the Negro problem will have been solved on some much saner basis than miscegenation, and when every State will enforce laws making any sex relations between a white and a colored person a crime.

For the alien in general we have sympathy, opportunity, justice, but no permanent welcome unless he becomes truly American. It is our duty to see that he has every chance for this, and we shall be glad to accept him if he does. We hold no rancor against him; his race, instincts, training, mentality and whole outlook of life are usually widely different from ours. We cannot blame him if he adheres to them and attempts to convert us to them, even by force. But we must see that he can never succeed.

The Jew is a more complex problem. His abilities are great, he contributes much to any country where he lives. This is particularly true of the Western Jew, those of the stocks we have known so long. Their separation from us is more religious than racial. When freed from persecution these Jews have shown a tendency to disintegrate and amalgamate. We may hope that shortly, in the free atmosphere of America, Jews of this class will cease to be a problem. Quite different are the Eastern Jews of recent immigration, the Jews known as the Askhenasim. It is interesting to note that anthropologists now tell us that these are not true Jews, but only Judaized Mongols—Chazars. These, unlike the true Hebrew, show a divergence from the American type so great that there seems little hope of their assimilation.

The most menacing and most difficult problem facing America today is this of the permanently unassimilable alien. The only solution so far offered is that of Dr. Eliot, president emeritus of Harvard. After admitting that the melting pot has failed—thus supporting the primary position of the Klan!—he adds that there is no hope of creating here a single, homogeneous race-stock of

the kind necessary for national unity. He then suggests that, instead, there shall be a congeries of diverse peoples, living together in sweet harmony, and all working for the good of all and of the nation! This solution is on a par with the optimism which foisted the melting pot on us. Diverse races never have lived together in such harmony; race antipathies are too deep and strong. If such a state were possible, the nation would be too disunited for progress. One race always ruled, one always must, and there will be struggle and reprisals till the mastery is established—and bitterness afterwards. And, speaking for us Americans, we have come to realize that if all this could possibly be done, still within a few years we should be supplanted by the "mere force of breeding" of the low standard peoples. We intend to see that the American stock remains supreme.

This is a problem which must shortly engage the best American minds. We can neither expel, exterminate nor enslave these low-standard aliens, yet their continued presence on the present basis means our doom. Those who know the American character know that if the problem is not soon solved by wisdom, it will be solved by one of those cataclysmic outbursts which have so often disgraced—and saved!—the race. Our attempt to find a sane solution is one of the best justifications of the Klan's existence.

Toward the Catholic as an individual the Klan has no "attitude" whatever. His religion is none of our business. But toward the Catholic Church as a political organization, and toward the individual Catholic who serves it as such, we have a definite intolerance. We are intolerant of the refusal of the Roman Church to accept equality in a democracy, and resent its attempts to use clerical power in our politics. We resent, too, the subservience of members who follow clerical commands in politics. We are intolerant, also, of the efforts of the Roman Church to prevent the assimilation of immigrant members. We demand that in politics and in education the Roman Church abandon its clutching after special and un-American privileges, and that it become content to depend for its strength on the truth of its teachings and the spiritual power of its leaders. Further than this we ask nothing. We admit that this is intolerant; we deny that it is either bigoted or unjust.

The Klan today, because of the position it has come to fill, is by far the strongest movement recorded for the defense and fulfillment of Americanism. It has a membership of millions, the support of millions more. If there be any truth in the statement that the voice of the people is the voice of God, then we hold a Divine commission. Our finances are sound as they have been for years; we permit no great accumulation, but have reduced our fees when we found them producing more than enough to carry on our crusade.

Our ritual is still incomplete. We have been too busy getting our army into shape and our crusade started, to perfect the higher degrees, but this is being done. Our first, and so far only largely used degree, inculcates and symbolizes loyalty—to America, to Protestantism, to law and order and to the Klan. The second, just coming into use, emphasizes patriotism. The third will center around Protestantism, and the fourth and last around race pride, loyalty and responsibility. It may be added that members of other orders who have seen such ritualism as we already use, agree that it is unexcelled in solemnity, dignity and beauty.

One of the outstanding principles of the Klan is secrecy. We have been much criticized for it, and accused of cowardice, though how any sane person can allege cowardice against men who stood unarmed while rioters beat and shot them down, as Klansmen were beaten and shot at Carnegie and other places, we cannot understand. Our secrecy is, in fact, necessary for our protection so long as the bitter intolerance and fanatic persecution lasts. Until the Klan becomes strong in a community, individual members have often found themselves in danger of loss of work, business, property and even life. There is also the advantage in secrecy that it gives us greater driving force, since our enemies are handicapped in not knowing just what, where or how great is the strength we can exert.

Both these reasons for secrecy will grow less in time, but it can safely be predicted that the Klan will never officially abandon its secrecy. The mask, by the way, is not a part of our secrecy at all, but of our ritual, and can never be abandoned. The personal secrecy occasionally disappears, as the Klan gains strength,

from the zeal of members who wish to work openly, whereby the Klan can be seen emerging as Masonry did a century ago.

One more charge against the Klan is worth noting: that we are trying to cure prejudice by using new and stronger prejudice, to end disunity by setting up new barriers, to speed Americanization by discriminations and issues which are un-American. This is a plausible charge, if the facts alleged were true, for it is certain that prejudice is no cure for prejudice, nor can we hope to promote Americanism by violating its principles.

But the Klan does not stimulate prejudice, nor has it raised race or religious issues, nor violated the spirit of Americanism in any way. We simply recognize facts, and meet the situation they reveal, as it must be met. Non-resistance to the alien invasion, and ostrich-like optimism have already brought us to the verge of ruin. The time has come for positive action. The Klan is open to the same charge of creating discord that lies against any people who, under outside attack, finally begin resistance when injuries have become intolerable—it is blamable to that extent, but no more. There can be no hope of curing our evils so long as it is possible for leaders of alien groups to profit by them, and by preventing assimilation. Our first duty is to see to it that no man may grow rich or powerful by breeding and exploiting disloyalty.

The future of the Klan we believe in, though it is still in the hands of God and of our own abilities and consecration as individuals and as a race. Previous movements of the kind have been short-lived, killed by internal jealousies and personal ambitions, and partly, too, by partial accomplishment of their purposes. If the Klan falls away from its mission, or fails in it, perhaps even if it succeeds—certainly whenever the time comes that it is not doing needed work—it will become a mere derelict, without purpose or force. If it fulfills its mission, its future power and service are beyond calculation so long as America has any part of her destiny unfulfilled. Meantime we of the Klan will continue, as best we know and as best we can, the crusade for Americanism to which we have been providentially called.

HIRAM WESLEY EVANS.