

Hiram Evans, The Klan's Fight for Americanism, 1926

The revived Ku Klux Klan of the 1920s differed markedly from the Klan in the Reconstruction era. It was strongest in midwestern and western communities, including many small cities, and its main targets were Catholics and Jews rather than African Americans. The revived Klan combined hatred of "un-American" ideologies with the rituals and sociability of a fraternal order. It also achieved significant political power in hundreds of local communities and in the national Democratic party. Hiram Evans, the Klan's Imperial Wizard, published this essay in 1926.

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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 cooperate 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, subject to their own conception of 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....

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 immigrant restriction....

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....

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 is 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.