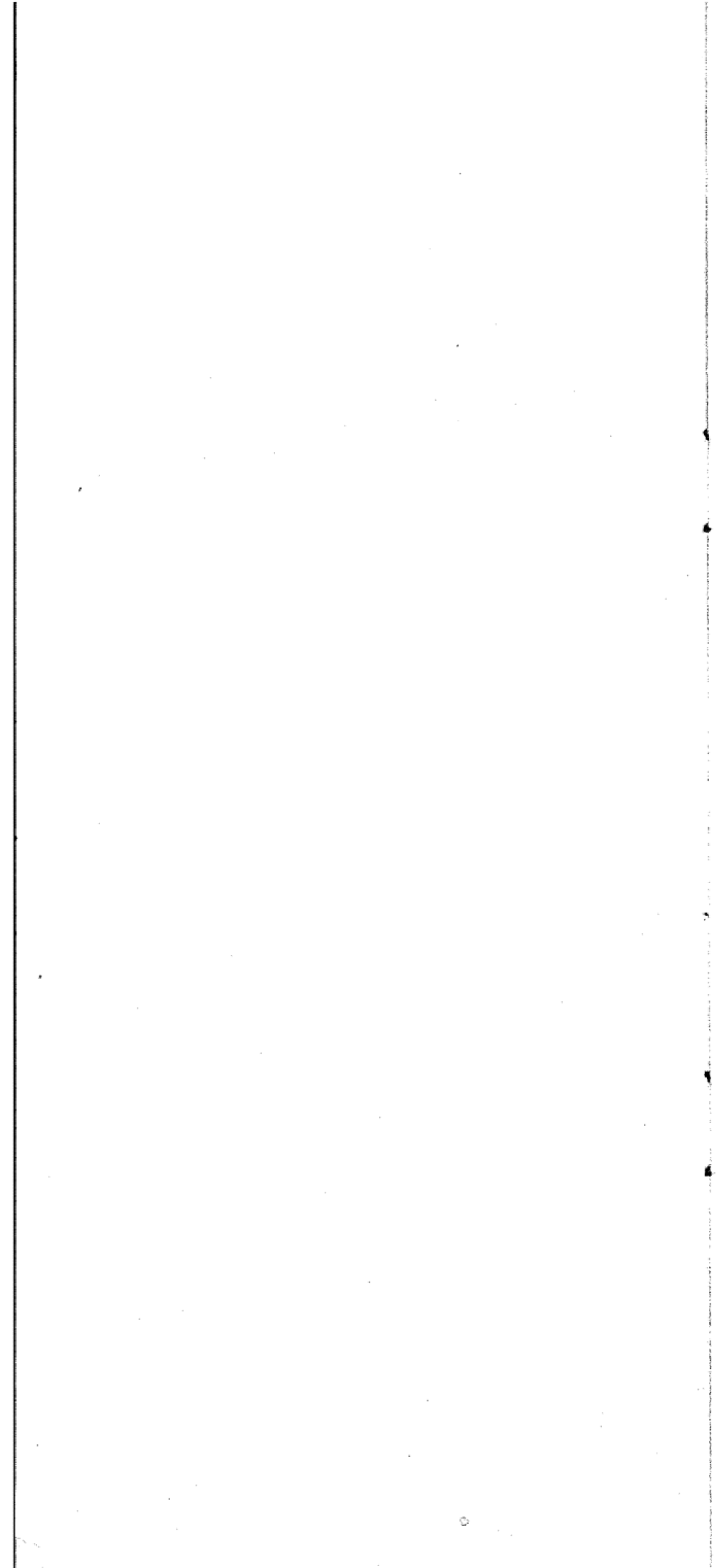


Questions Answered

OFFICIAL

QUESTIONS AND ANSWERS
GIVEN AS A BASIS FOR AN
INTERVIEW TO A CERTAIN
NATIONAL MAGAZINE &&





Thirty-Three Questions Answered

1. *Considering the Klan movement as a crusade or reform effort, what are the conditions in American social and political life which demand such a movement?*

First, and foremost, because Americans have neglected their public duty. Three out of ten of our native-born citizens (and until I became a Klansman I was one of them) have taken the advantages of American liberties and free government for granted. They did not either give them the thought or take the trouble regarding them that are essential if they are to be maintained. Heretofore, the average American citizen has been born into conditions and environments which were accepted without thought and regard to the fundamental principles involved. Not so with a Klansman. He does not accept a given condition of affairs regardless of how long standing or how great the authority therefor, but searches out the truth and facts. The need for the Klan is the same as the need of America for this kind of thought.

In the second place, there is the immediate and alarming fact that American thought and life have been and are being perverted from their true course by excessive alien mixtures. It is foolish to expect, and it has been proved wrong by experience, to hope that people of alien races, with different traditions, different education and different ideals, which are bred into them both by inheritance and their entire training, can within a few years, understand America, the American spirit, or the American ideals. America stands for a definite form of government, of social organization and of thought, which have been developed through centuries and which are, therefore, an essential part of and are fitted to the American people. It is no reflection on other people that they are different, but it is a fact that they are, and that the attempts which they make to subvert American thought to their own are threatening the most fundamental factors in American life.

We believe that those who have been born or educated in America to American ideals of society, government, and home, can more intelligently conceive and apply Americanism in its true sense.

2. *What specific reform is it hoped to make? In other words, what are the detailed objectives of the Klan?*

(a) The Klan hopes to inculcate the fundamental principles of the Klan doctrine and the application thereof into the minds of American people to the extent that all groups will become assimilated into a solidified American electorate expressing the will of American people who will form their own curative remedies.

Specifically, the Klan plans the education of the great mass of its own members, and at the same time, all American citizens to the responsibilities as well as the privileges of citizenship. The development of an operative patriotism, which is nothing more nor less than the full understanding and expression of the duties of citizens. Heretofore, this education has been primarily within the organization, and has been reflected in a measure to the outside world. No greater duty nor greater responsibility could be accepted by any group than the furtherance of these principles and the development of an educational program of enlightenment to all America.

(b) To protect the American electorate from further dilution by alien elements, which by racial and religious barriers, resist assimilation, by restricting franchise to men and women who are able through birth and education to understand Americanism. This means practically a restriction to native-born children who have had the benefit of the training given by the American educational system, and who are by breeding and education, fundamentally equipped for the responsibilities for citizenship and the right of franchise.

(c) To protect the nation from any further evils of unassimilated and unassimilative elements through an immediate complete stopping of immigration; the stoppage to remain complete until such time as reason appears for again accepting foreign immigration.

(d) There has been a widespread feeling among Klansmen that in the last few years the operation of the national government has shown weaknesses indicating a possible need of rather fundamental reforms. This is shown by the fact that in election, after election, the decision has been based upon dissatisfaction and protest against the previous workings of the government rather than upon any constructive thought, and a referendum upon specific pledges for constructive and corrective governmental measures. The immediate program of the Klan is to point out certain fundamental conditions in the government and bring before the American electorate, definite constructive facts upon which they may predicate an intelligent expression of the will of the American people.

Locally, the Klan stands for law enforcement, the election of competent and conscientious officials, state and city, the elimination of private graft and spoils hunting of all kinds, the immediate and vigorous improvement of the public schools.

3. *How active is the Klan in politics now, directly and indirectly?*

The Klan is not and never will be active politically. The form of its organization and the form of its objective automatically insures that its chief expression will be found in the political field. It is not, however, "in politics" in the usual sense of the word; that is, it has no political ambitions or desires for itself or its officials. If it should ever make the fatal mistake of identifying itself with any party or with any cause except the fundamental issue of Americanism, it would invite division in its ranks, destroy its power, and insure its own destruction.

4. *How far is Klan political activity controlled or suggested from above?*

None whatsoever, so far as actual control. The whole thought is to develop a mind that will express itself through an electorate fully informed.

5. *Can you tell me anything for publication about the Klan's actual political power today?*

The actual strength of course, depends upon the extent to which Klansmen have been educated to their duties as citizens and on how they respond to the information given by Klan officials. This is always uncertain, but experience indicates that these are generally accepted and will be so long as they represent in the minds of Klansmen themselves, true American ideals.

We have found by experience that when a Klan issue is raised, the actual pro-Klan vote will be much larger than the numerical strength of the Klan itself, and sometimes many times as large.

6. *Have not a large number of men joined the Klan for reasons different from those which the Klan avow? Blatherskites, religious fanatics, cheap politicians and meddlers like the so-called vigilance committee?*

Human emotions and human motives are the same the world over and since the world began. Of course, in a vast organization, with millions of members, there are bound to be undesirable and otherwise generally unacceptable individuals. This is true in the most limited way during the propagating or organization period. There is an intangible something, however, in the Klan that searches out the hearts of men, and it has been the experience that the man who has become identified with the organization for selfish intolerance is very quickly uncovered. There is a general and common phrase within the Klan that the front door of the organization must be small and carefully guarded, but that the back door is wide and deep. During the propagating period, Kleagles are vested with arbitrary authority to expel any undesirable individual, and this is promptly carried out. Particular care is exercised, further, at the time an organization becomes chartered, and one of the most remarkable things about the Klan is its ability and the thoroughness with which it cleanses itself from within.

7. *Does not the commission system of paying Kleagles have a strong tendency to make them accept almost any one who has the money to pay for admittance?*

This is a matter that has been a problem to all executives, and even today, it is debatable

as to the better form—straight commission and salary, or, salary only. Possibly the present system has a tendency to make Kleagles accept undesirable individuals, but it has not been our experience thus far in the new order of things. Kleagles very quickly learn that successful development of a particular unit of organization depends on the high class of individuals that form the nucleus around which they build. Many of them have found, much to their regrets, that they have inadvertently let an undesirable individual slip in. Immediately they found a slowing up in their organization work, and sometimes, we have had to send other Kleagles before we found the cause, which generally is that an undesirable individual is known in the community and retards propagation even though the Kleagle may not have known it himself.

The experience of Kleagles, therefore, has been, and it is quite true, that they guard the membership very closely, realizing that undesirable individuals retard propagation, and therefore the commission system really does not bring about a condition that would be generally accepted and thought to follow. Further, its surest way for the Kleagle to make certain of his discharge would be to admit an unworthy man or to spread propaganda not in harmony with the principles of the organization, and the Klan itself would quickly repudiate a Kleagle who was permitting undesirable timber to enter the organization.

8. *Has not the Klan gathered much strength by catering to distinctly anti-social, race and religious prejudices, by "selling hate?"*

The Klan does not cultivate nor deal in hatred or division between the races and religion. It specifically declines any applicant who wishes to join for that reason if his intentions are obvious, from his application. The most that can be said is that it recognizes the facts as to race and religious distinctions which actually exist. Its aim is to offset and decrease influence of such prejudices in American life and to assimilate insofar as they may become assimilated, all who practice and believe in American ideals.

Many other organizations have specific restrictions of membership, and the restrictions of membership and eligibility in the Klan

naturally draw the inference of the question. I believe that some people have joined this movement with unworthy motives, because such an institution will seem to them to give opportunity for the gratification of selfish purposes. But no institution can protect itself against such people until their motives are made clear by action. There have been very few accusations that the Klan, particularly since it gained in strength, has accepted members on the theory of meddling in the affairs of private individuals.

9. *Is not a large membership in the Klan of the unbalanced hotheaded type of young men?*

No, I would not say that. I would say that it is composed of young, rather than old men, but it is the young men of balanced minds who are the stamina of the nation. I have seen many audiences of many kinds, and I will say that the Klan audiences will compare very favorably with any audience I have ever seen.

10. *Cannot a Jew, Roman Catholic or Negro be a good citizen?*

According to their capabilities, they could. The Klan has no bitterness toward any one of these people. The Klan is simply standing for certain principles and they think that these principles can best be exemplified and carried out by people possessing certain qualifications and beliefs. They feel that a man born and reared on American soil, under the American flag, is more likely to be true to American principles if he is educated in the public schools.

This is no reflection on others who may be very patriotic, but the Klan thinks that for obvious reasons, persons born and educated under true American ideals and in the American public schools, who think more of this country and typify a higher degree of patriotism than others. The Klan has no monopoly on patriotism any more than any other persons or organization has a monopoly on any other good thing, but it is selecting men with certain good qualifications and this is done every day by other organizations without objection or comment. This right to select seems to draw the inference that Catholics, Jews and Negroes are not equally as good citizens. This is not true.

The same right to select by qualification is exercised by families, churches, political parties, government, business concerns and associations of persons generally. So, why ask the question. The Klan will condemn no man or set of men so long as he, or they, are obedient to the law and uphold the principles of Americanism and the principles of Christian religion.

II. *What is the basis, then, for the distinction which the Klan draws against members of these races and religions?*

Simply this, that one places a limitation on his citizenship, on a religious principle, that precludes possibility of a separation of Church and State, while the other for two thousand years has rigidly adhered to a racial limitation of intermarriage which prevents their assimilation into an American life, wholly and unreservedly. Americans must face the fact that God Almighty never intended for a social equality of the negro and the white man. The Negro is America's problem and it should give him all of the privileges of citizenship that it can give, but face squarely the issue that intermarriage and social equality is impossible.

Now that the passions and prejudices of the Civil War are so long past, America must frankly face the fact that the negro is separated from the white man by a profound racial barrier and many centuries of civilization. The racial difference is profound and completely bars any thought of social equality because that would be impossible without intermingling; the lack of development cannot possibly be overcome by any immediate process of education. America owes it to the Negro to give him every privilege, protection and every opportunity consistent with national safety, but dare not risk the destruction of our civilization that might come if its control should ever fall into his hands.

I would say that individual members of any of the classes mentioned might be patriotic citizens and that there have been instances in which they have shown very high patriotism, but America today is threatened very definitely, there is need for immediate organization to meet the danger, and the surest way of making certain that our organization will be free from the influence mentioned, is to issue the same

order that Washington issued on the night before the Battle of Trenton: "Put none but Americans on guard tonight!"

12. *Does not the Klan by drawing these distinctions, tend to solidify the classes mentioned, and therefore to prevent Americanizing them?*

The Klan is opposed to class distinction of any kind or to political action or social action on any other basis than that of pure Americanism. However, the fact is that these classes now exist and are active politically, socially and economically, as classes and groups. This is recognized by every politician. Americans, so long as they are unorganized, are helpless before the attacks and demands of these groups. So long as they remain, it is necessary for the protection of America that the Americans, themselves, must appear and act together.

Answering the same question from another point of view, I believe that the very distinctions which prevent these classes from becoming Americans, will prevent any effective union between them.

In the long run, a doctrine of true love, Americanism and awakened consciousness will have the effect of drawing these classes into assimilation and away from the false ideas that cause these barriers. Down through the years, will come a new vision of Americanism and will see that a Christianity applied to a body politic means the distinct separation of Church and State and the removal of all barriers to assimilation. This thought will absorb into American life all who really believe in America under a common understanding of American ideals.

13. *Secrecy is a part of the Klan method. What is its justification?*

In early days of an organization which is putting forward any strong doctrine or program, new and controversial, there is danger of retaliation against individual members which may destroy the organization. When it becomes stronger, and as a better understanding of the organization grows, the danger of the crucifixion of the individual members, also grows less. This is proven by the attitude of the press today, and by the earlier attacks on the Klan and Klansmen, physical as well as oral.

Moreover, there are great advantages and a great increase of effectiveness through secrecy in such an organization. A force which is in the open, and can be seen and calculated, is far less feared by a corrupt official or an anti-American propagandist than one which he cannot see. It is far more difficult and far less comfortable to undertake a conspiracy against good government or against Americanism, if the conspirator has no means of knowing that the first man in whom he confides may not be a Klansman. These advantages are real, and assist in carrying out the Klan's ideals. In an open Democracy, they would not be necessary. In the present condition of the country, when it is necessary to combat organizations, using these methods, it would be folly to surrender any advantage.

There is one other reason for secrecy. The Klan is working for ideals and not for personal ambition, and the secrecy of the membership prevents individual Klansmen from exploiting their membership for ulterior purposes.

14. *Does secrecy not encourage lawlessness in Klansmen?*

That argument has fallen to the ground. Statistics show most marvelous improvement in crime conditions. In Louisiana, they have had thirty per cent less crime since the Klan became strong there. In Texas, there is less law violation than ever before, and lynching has become almost a thing of the past.

15. *Does not secrecy at least give opportunity and protection for lawlessness?*

Men with unlawful purposes may have thought so and have tried to get somewhere where they could violate the law without punishment. The idea of secrecy itself operates in the negative within the Klan so far as this question is concerned. In fact, such action is contrary to the Klansmen's oath, and the spirit of the Klan is such that a Klansman wishing to commit violence would be more likely to conceal it from his fellow members than to ask their assistance. The laws of the order are drawn to prevent any private or unauthorized use of the hood and gown.

I will add that if any such danger does exist, the cure is not to attack the Klan, but

to provide heavy punishment for violation of the law. The law should not attempt to legislate against harmless uses of the mask, but should provide heavy penalties for conspiracy to violate the law, and make it a special crime to cover lawlessness in a disguise.

16. *Does not the obligation of the Klan oath to protect a Klansman in any secret except one involving treason, malicious murder or rape alone excepted, actually prevent the just punishment of a Klansman guilty of crime when the evidence necessary to his conviction is in the hands of other Klansmen?*

There is nothing in the obligation of a Klansman that requires him under the oath, to "protect" a Klansman in any secret that would conflict with his duty to his government or with his oath of allegiance to the constituted officers of the law. There has been much discussion on this point, and in order to have the matter entirely clear, the particular part of the oath referred to, officially quoted is as follows: "I SWEAR THAT I WILL KEEP SECURE TO MYSELF, A SECRET OF A KLANSMAN WHEN SAME IS COMMITTED TO ME IN THE SACRED BOND OF KLANSMANSHIP, THE CRIME OF VIOLATING THIS SOLEMN OATH—TREASON AGAINST THE UNITED STATES OF AMERICA—RAPE AND MALICIOUS MURDER, ALONE EXCEPTED."

Continuing his oath, a Klansman swears further: "I MOST SOLEMNLY ASSERT AND AFFIRM THAT TO THE GOVERNMENT OF THE UNITED STATES OF AMERICA AND ANY STATE THEREOF OF WHICH I MAY BECOME A RESIDENT, I SACREDLY SWEAR AN UNQUALIFIED ALLEGIANCE ABOVE ANY OTHER AND EVERY KIND OF GOVERNMENT IN THE WHOLE WORLD. I HERE AND NOW PLEDGE MY LIFE, MY PROPERTY, MY VOTE, AND MY SACRED HONOR TO UPHOLD ITS FLAG, ITS CONSTITUTION AND CONSTITUTIONAL LAWS AND WILL PROTECT, DEFEND AND ENFORCE SAME UNTO DEATH."

"I MOST SOLEMNLY PROMISE AND SWEAR THAT I WILL ALWAYS, AT ALL TIMES AND IN ALL PLACES, HELP, AID AND ASSIST THE DULY CONSTITUTED OFFICERS OF THE LAW IN THE PROPER PERFORMANCE OF THEIR LEGAL DUTIES."

17. *Does not the Klansman's oath of secrecy, which prevents his admitting his membership when called for jury service, operate against the proper administration of justice?*

No, a Klansman will answer the call of justice or any court at any time. No Klansman to our knowledge, has ever been asked, when being questioned for jury service, as to whether he was, or was not, a Klansman, but what has answered in the affirmative if he were. Naturally, the question arises and brings up the point that if it is the practice of legal procedure that he be asked this question, that the right to ask concerning all fraternal and religious affiliations would be at least consistent, and very few judges consider this question as revelant.

18. *Does not the obligation of the Klansman and also often the general respect or fear in which the Klan is held by public officials tend to the acquittal of Klansmen brought to the bar?*

No, if it did it would be a severe indictment of a public official himself. There is no more need for fearing a Klansman by a public official in the exercise of his duties than there is of fearing the Republican or Democratic parties, if as much, because both political parties are in politics and the Klan is not.

It is true that anonymous communications are often used by individuals in an attempt to intimidate public officials, and sometimes individuals, but not a single case is on record where these have been traced or proven of an original authoritative source.

The Klan will certainly uphold any official in the carrying out of the responsibilities of his office, probably more so, were he under anonymous threats than were he not.

19. *Does not the secrecy of the Klan show cowardice?*

I think your question is unfair, but at Carnegie, Pa., unarmed Klansmen took the bullets of the un-American and alien forces unflinchingly and did not precipitate a riot. At Perth Amboy, N. J., Klansmen when cornered in a small room by a mob of five to eight thousand aliens, "stacked their arms in the center of the room and withstood a steady barrage of brickbats, bullets and other missiles, walked out into the crowd under purported

police protection, and were unmercifully beaten, but did not resist, knowing that such resistance would cause bloodshed." Innumerable cases of this kind are evidence of what we believe to be the greatest moral courage.

20. *Do you consider violent methods ever justifiable, such as the case of a vigilance committee?*

No, not even when the ordinary agencies of law have broken down; violent methods are never justifiable, and corrective measures applied to individuals are never right and are not practiced and not permitted to be practiced by the Klan.

21. *What is the idea of "bedsheets and pillow cases" if it is not to create terror?*

"Bedsheets and pillow cases" referred to by the general public and held in the public mind are certainly not "bedsheets and pillow cases" to a Klansman. They are "regalia," and carry to him important significance and typifies certain ideals that are as old as the ages themselves, and are just as sacred to him as the fez and the plume to the Masons and other religious regalia to church and governmental functions, and occupy the same place as a means of impressiveness in the conferring of degrees as other fraternal regalia does in other organizations.

It is true they have a certain psychological appeal and undoubtedly have proven valuable in the propagation of the Knights of the Ku Klux Klan. This appeal, regarded as "an advertising feature" in the minds of outsiders, represents far more than the simple reference of "bed sheets and pillow cases" to individual Klansmen, immediately he has been informed and appreciates the significance of them as regalia.

22. *How far has the new directory of the Klan succeeded in eliminating the internal evils which were present two years ago?*

I will say to you this, that as much progress has been made as it seems to be could have been expected within a short time since the change in control of the Klan took place. The Klan is now on the whole free from those evils in personnel, so far as we have definitely ascertained. Naturally such failures on the part of members are continually occurring—a situa-

tion which is perfectly sound may become unsound within a few weeks or a month—but whenever such a situation arises it is corrected as soon as the facts are learned. Failures on the part of individuals to live up to their teachings and convictions are always betrayals of trust. Klansmen are not free from them, but we have arrived at the point where the Klan recognizes that such actions are in direct conflict with its doctrine and oath.

The Klan, as a whole, has heartily supported all corrective measures, making it easier and more expeditious.

There are certain other difficulties inherent in the growth of the organization, and in its form and language of some of its official documents. These naturally must be handled more slowly and with great care. They are being handled in this fashion and will be corrected, but I do not care to discuss them for publication, until solutions have been reached. Our experience has been that the Klansmen of the nation when they once are convinced a thing is right, will insist and shall receive the changes that are necessary in their minds. Klansmen in spirit and action naturally will not follow any proposition that is not right. The success or failure of the present administration depends on the representation and expression that it gives to the rightness of a given thing in the minds of Klansmen.

23. *Is not some of the language employed in the oaths and constitution of the Klan such that it will suggest violence to certain types of mind?*

I do not believe so. Few people understand the spiritual vision of a Klansman. Any individual who in the initial stages of becoming identified with the movement has the suggestion of violence in mind, would, I believe, be promptly disabused of such ideas and mental impressions in the taking of the obligation and interpreting the initial ceremony itself.

24. *Was it not, then, a mistake in launching the Klan movement to adopt the dangerous name and tradition of the Klan of the sixties?*

No. Because it was necessary in launching the movement to have some form of appeal which would give it an immediate grip on the imagination of men. This has proven true,

and we have now reached the point where the name "Knights of the Ku Klux Klan" is held sacred by every Klansman and is the medium through which he expects to express his ideals of Americanism.

25. *The form, nomenclature and some of the language of Klan documents seem to the outsider, ridiculously grotesque. What is the value of these forms?*

I probably cannot answer that in a way that would be fully understood by any one outside fraternal organizations. The best answer I can give is this, that just as the spiritual ideals of religion have to be clothed in formalities and ceremonials, which to the non-religious seem ludicrous and are ridiculed, so it is necessary to clothe the idealism and spiritual conception of fraternalism and of a purposeful order such as the Klan in similar ritual and formalism. I will leave it to some psychologist to explain why it is so, but every man with experience in dealing with ideals on a popular basis knows that the people want and need faith and symbolism and that when these are destroyed, something precious, vital and irreplaceable has been taken away from them. Speaking for myself, I know that if there is a question about the inspiration of any word in the Bible, I do not wish to consider it. I wish to believe, and I do believe. It is only on that basis that one can understand the formalism of the Klan.

26. *What does the Klan mean by "Invisible Empire," and by super-government?*

It is a ritualistic phrase referring only to the geographical jurisdiction of the order and having no reference whatever to the political government, and is so defined in the constitution.

27. *Is not the Klan a complete dictatorship?*

In form, yes. In actuality, no. It is necessary to have that form, for a democracy unorganized cannot protect nor cleanse itself. The only way in which the Klan can be protected from constant efforts to exploit it by individuals for a personal profit or personal ambition by demagogues who might be able to sway a portion of its membership through appeal to emotionalism is to have a government strong enough to suppress all such attacks.

Actual, in spite of the forms of the constitution, it would be impossible for the Imperial Officers to run counter to the wishes of the organization as a whole. While the rest of the organization is secret, the Imperial Officers and their conduct are in the open, subject to constant watchfulness. If they go wrong, they lose their following, and the Klan will be destroyed.

Whatever danger there is of a despotic exercise of power will be against individuals or small units of the Klan and not against the nation as a whole.

The Klan stands so far as possible for a democracy in government, and to be consistent must also stand for a democracy inside itself. There is an apparent contradiction here—a contradiction not made by the present officers of the Klan, but inherited by them—for which a solution is being sought.

I will add that this form of organization is common to fraternalism and that the Klan is no more centralized in its power than are all other fraternities and some religious bodies which are never attacked on that ground.

28. *Will not the Klan become extremely dangerous to America if it is ever perverted from its present purposes?*

It would. It would be frightful. But the very organization of the plan is such that if the attempt were ever made to pervert it, it would automatically destroy itself as an organization. The strength of the Klan is in the idealism of the Klansmen. And that strength cannot be used apart from those ideals.

29. *I find that the story of Mer Rouge stands in the minds of most people as the best condemnation of the Klan. What is the Klan defense?*

The true story of Mer Rouge has not been told. That is about all the Klan knows about it. It does not know who was guilty or of what they were guilty. It does know that the prosecution of the case has been proceeding on a wrong theory and against the wrong men. It has been accused of not aiding the prosecution; it has had no information that it could

give. Some such information, as yet unverified, has recently come to us. If that information proves correct, it will be given to the authorities and the truth will be learned at last.

30. *I have received reports of Klan organizers in private conversation, offering some such argument as this: "If you have any doubt about the ability of the Klan to enforce its orders or to protect its members, look at what we got away with at Mer Rouge."*

That is either the statement of an enemy of the Klan within the organization, or, if true, a statement of a badly misguided Klingle. Such a statement if made by a Klingle will reach state headquarters very shortly after being made, and can only result in the prompt dismissal and banishment from the organization of the individual.

31. *Is it not true that a considerable number of men have joined the Klan or have attempted to use the Klan for advertising and business reasons?*

In the initial stages of propagation and mobilization, recruiting has been found so rapid that the proper understanding of Klan principles does not obtain before this condition sometimes exists. Attempts to do business under the sign of the Fiery Cross and the use of the words "100 per cent Americanism" have always been discouraged, and only recently were precluded by Imperial edict. They do not follow a true understanding of the Klan.

32. *I find many instances of the use of the boycott by the Klan, often on instructions from Klan people. On what basis does the Klan use this method and by what means does it reach decisions as to persons or firms to be boycotted or ostracized?*

Boycotting is specifically defined by law as illegal, and Klansmen uphold the law. I know of no cases where speakers have advocated and pronounced official boycott. Where called to my attention and information furnished they will be summarily removed. It is contrary to law and in violation of the principles of the Klan. This refers to a specifically defined illegal boycott.

As to the conferring of patronage by Klansmen because of various attitudes of business or professional men, that is a very different matter

—Vocational Klannishness, in other words. The practice of doing business by preference with fellow-Klansmen is a tenet of the Klan as of every other fraternity, including the Rotary Club and the Kiwanis Club, which specifically means "We trade." It is to be expected that in cases of people who are hostile to the Klan or who are guilty of anti-American practices, or of serious misconduct, Klansmen will withhold patronage as individuals. If it became generally known that certain firms, for example, had discharged employes for no other reason than that they were Klansmen, it would naturally react against that firm with other Klansmen. It is natural also that Klansmen and sometimes local Klan organizations having information of this kind should disseminate it. But a Klansman is always free to act as he pleases upon such information. An illustration of exchange and furnishing information is also true and illustrated by the fact that great commercial corporations exchange credit information and other information pertaining to the credit of and conduct of business by firms and individuals that often operates to the detriment of the firm or individual concerned.

33. *I do not find in your literature, any definition of the following officials: Genii, Hydras, Furies, and Terrors.*

Give me ten dollars, as your donation to Klankraft, sign the questionnaire, and if found acceptable, you will be given the oath and taken into the Klavern, and I will then tell you all about it. That is some of the Klan secrecy.