

*His Lordship, Imperial Wizard, Knights of the
Ku Klux Klan, Members of the Klonselium,
Klanswomen and Klansmen:*

IT is an inspiring privilege, good, loyal American friends, to address you upon this great occasion and in this city of cities, our National Capitol.

I am particularly happy to address both men and women, because it is SO evident to us all that our work must go hand in hand if we are to realize fully our purposes as great National, American, Protestant Orders.

I have come to you, not so much with a new message, but rather to recall to your minds the traditions of woman and to speak of her present responsibilities and her future hopes.

Woman, in the United States of America, looks back upon a past that is filled with honor, and lives in a present crowded with opportunity. What place she is to fill in the teeming years of the future is for her to say. Man, who for so many centuries and in so many lands retained unto himself authority, privilege and responsibility, has here in this country declared that woman is entitled by right to as great a share in the Nation's burdens as she is willing and able to accept. What are women going to do with this new thing that has come to them? How are they going to warrant to the men and women of tomorrow their winning of the co-equal power in government that now is theirs?

Learning Wisdom From the Past.

It is a characteristic of mankind to take for granted the blessings of the present and give little thought to the lessons of the past—to be lulled by present peace into forgetfulness of war—to

ignore the history of earlier nations and other civilizations which have arisen, lived their lives, and fallen—to assume because the skies today are bright, that never another storm-cloud will rise upon the horizon to threaten destruction of all those things that make for our contentment—to forget that eternal vigilance is the price of liberty. And yet, it is only from the past that wisdom can be learned to gird us for the future. Mankind can hold what blessings it has gained and go on to greater ones tomorrow only by absorbing the lessons of yesterday—by proving all things, and holding fast to those which are good.

While men have risen through the ages from the pastures of Syria, the irrigated borders of the Nile, the sunny shores of the Mediterranean, the tempest-beaten crags of the Northland, and all the other corners of Europe and Asia whose people, philosophy and culture contributed to the spirit and culture of our American ancestors—while men have climbed from savagery to barbarism and on from barbarism to civilization—while men have fought upward battles against harsh nature, cruel beasts, and hostile tribes and nations—women have traversed a much greater journey, because they started far behind. Theirs, in the upward race, was a mighty handicap.

Woman's Position in History.

Consider—it is good that American women from their present proud place *should* stop to consider it—consider what everywhere was the position of women when history began to be enacted. Go back with me for a moment past the Chivalry of the Middle Ages—past the days when the iron tramp of Roman legions echoed across the hills and plains of Europe—past the age when miserable Egyptian commoners lived or died at the whim of Cleopatra.

Before Helen of Troy, she who owned

“ * * the face that launch'd a thousand ships
And burnt the topless towers of Ilium;”*

before the royal youths and maidens of conquered provinces sailed annually as tribute to

the barbaric kings of Crete. Before the wise Solomon sang of the goodness of a virtuous wife, or ever before Jacob served seven years to win Rachel.

Back to the days when there were no nations, nor even tribes—when the family was the only unit of government, and that a loose-knit unit in which such measure of happiness as it was possible for man and woman to possess, even life and death itself, was at the mercy of the most muscular master of the savage band.

Woman, the Keeper of the Fires.

The men went hunting, then—and the women stayed behind and watched the fires. They gathered the wood, and skinned and cut up the beasts their men brought home, and cooked the meat, and when it was half-scorched, half-raw, they sat back outside the sacred circle of their masculine superiors and took the lesser pieces and the bones that condescendingly were thrown to them. But always theirs was the responsibility of keeping the fire. If, in the master's absence, the fire went out, the fate of woman was at least a beating, and in many instances, even death itself.

Savagery, in the more favored corners of the earth, moved on to barbarism, and into being came tribal organizations, which themselves at first were but great families—and still of all the important things that made for life and happiness, nothing was more important than fire. Comfort against cold, protection against the wild beasts that roamed the night, the cooking of the family food—these were the gift of fire—and to women not strong enough to hunt and fight, was given the keeping of the fire, and the doing of such things as were done by fire.

Low as was man in those remote ages, far below him was woman: a slave, a chattel, a beast of burden, a hewer of wood and drawer of water, in many lands forbidden even to speak to man unless first spoken to. She took his commands humbly, obeyed them silently, resisted him even in the smallest degree only in the defense of her

offspring. And man regarded her as little above the domestic animals that came to constitute his flocks and herds.

Woman Becomes Man's Toy.

Slowly, as history recounts the mutations of the race, we find woman's position changing. Still more or less a slave, she has become man's toy.

Great as was Queen Esther's accomplishment when she intervened for her people against the merciless hate of Haman, what was she but a toy, when, although she wore the crown of a queen—she could go before her kingly master with her petition only at the risk of her life for facing him unsummoned?

What but a toy in the hands of David was the wife of Uriah the Hittite? For all the pomp that marked their comings and goings, what but toys were the wives of the mighty Solomon?

Yet, in that day of Solomon, women were advancing one more step in their onward and upward march. Chattels still, and toys, they also were beginning to be true companions. Forbidden still—and for yet many centuries to come—to raise their voices in public, yet in their own households they were exerting an influence, the strength of which the men themselves usually did not realize.

Of the good wife and mother, King Lemuel in Palestine said: "She openeth her mouth with wisdom; her children arise up and call her blessed; her husband also, and he praiseth her." And where did Lemuel get these advanced ideas? The Scripture tells us, "The words of King Lemuel—that his mother taught him."

Growth of the Influence of Woman.

In Greece it is reported that Aspasia, wife of Pericles, was more than he himself responsible for his maxims of policy and eloquence. The influence of women in weightier things than fire and food and water was beginning to be felt in the world. It was man who made decisions and gave voice to them—man who compiled the laws

and administered them—man who taught the young and disciplined them—but back of the actions and decisions and teachings of men was the influence of women, usually gentle, but always impelling.

Christian Europe, in medieval times, witnessed that remarkable development of idealism among members of the nobility which brought forth the Orders of Chivalry and the great Crusades, and woman took another step.

Still somewhat of a slave—still somewhat of a toy—still only partially a companion—woman was raised by Chivalry to a pedestal of reverence and respect which, unsatisfactory as it would seem to us today, was yet by far the highest place in man's esteem that she had ever reached. Woman's complete subjection to man was still the rule of Church and State, but in the vow of Knighthood, to defend the beauty, virtue and gentleness of womanhood, was the practical beginning of that respect in which, in Christian lands, woman is held today.

Still Climbing Toward the Light.

Another lapse of centuries. New light was striking across the darkness of the Middle Ages. Far across the stormy Eastern Ocean a new Continent, peopled by Red Savages, had been discovered. Women in Europe had gained much. A few were being somewhat educated. In one country—Holland—girls were not only given the rudiments of learning, but women were allowed to hold property in their own names and to administer it—to enter into business. In England and Scotland, also, men were slowly learning the lessons that were to fit them for self-government, and their women too, were climbing. Not *beside* man, to be sure, but sometimes not far behind him. Theirs, in the most civilized lands, had become not only the duties of home-making but many of its responsibilities.

Their lords and masters believed, in all sincerity, that woman was not mentally fitted for higher education. They did not consider her competent to hold guardianship over either her

children or her property. They—and she also—would have thought it a shame if she had presumed to speak in public. They—and she—would have been scandalized if she had assumed the right to participate in any deliberations away from her own fireside. She was still the keeper of the fires, and her voice was heard only by the fireside.

Yet, quietly, gently, she was becoming heard in all the private affairs of life and in many of the public affairs indirectly through the men, and a few men were wise enough and honest enough to concede it. Lord Bacon did not hesitate to say that what he was, was greatly due to his mother.

Advancement Not World-wide.

Woman's advance to such a point as this was not general throughout the world—only in a small part of the world. In Eastern countries she was still slave and toy only, forbidden to speak in the presence of her masters—bound to go in public with her face veiled from the sight of all men save only her husband and sons—denied, in religions of the Orient, not only full participation in the affairs of this life but even the hope of a man-conceived heaven.

And there, in many lands with teeming millions of people, stands woman even today. It is a far journey that you and I have made from the ages when, bringing the wood and tending the fires of savage masters, we kept silent in the presence of man and gratefully accepted the bones they threw over their shoulders. You and I might say—as some of us ungratefully do—that we have gained no more than was to be expected—that we women were bound to advance, even as man advanced, with the years. But, were we? Have we advanced throughout the world?

Before we give too much credit to time alone for the distance we have come, let us remember: In savage lands, today, woman is still a slave. In barbarous lands, she is still a chattel. And, lest we say that civilization has given us this advance that we enjoy, let us remember that in China, possessed for centuries of a civilization

from which, in some respects, we now could learn much that is good, the wife still is bought, and may be sold, and cannot speak to her husband without first being spoken to until after she has borne him a male child. No, my friends, it is not civilization alone that has brought us women where we are today, but Christian civilization.

Christian Civilization in America.

Nowhere have Christian civilization, and the fruits of Christian civilization, developed as they have in America—and the tale of how this came to pass is the tale of the founding of America's peculiar institutions.

In the Autumn of 1620, a little ship set sail across the Atlantic—a voyage of only a hundred souls which led not alone to the wind-swept shores of Cape Cod and the snow-clad Burial Hill of Plymouth, but to the establishment of an American Nation and an American Christian Citizenship that has lasted three centuries and shall last for countless years and generations if you and I and all the other Christian men and women in America do our part to make it live.

It is the fashion in certain quarters in these days, to speak of those simple souls who sailed upon the Mayflower as "Puritans," and to sneer at Puritanism as representing all that is narrow, constraining and intolerant in America. Puritanism—for its day—was not narrow. Nor were the Puritans of Boston and Salem more intolerant than those they left behind—indeed, they were more liberal and tolerant. It is a persisting falsehood that witches were burned in America. Sad commentary as it is on the errors and superstitions of that day that some 20 unhappy people were hanged in this country, and one was tortured, yet it should be remembered that those early Americans are to be judged not by the standards of the 20th Century but by the times in which they lived. To get a measure of the comparative tolerance and liberality of America let us not forget that many thousands of so-called witches were put to death in Europe—and that there they usually were not hanged, but burned.

Pilgrims Founded Free America.

The Puritans, at this late period, need no defense for their sometimes serious mistakes and injustices. Yet it was not the Puritans who founded free America, but the Pilgrims. The model for the Constitution of free America was not the royal charters that were granted to Virginia Cavaliers, or Dutch traders, or Boston and Salem Puritans, but that Compact, drafted by the Pilgrim Fathers as free men under God, which was signed by them in the little cabin of the Mayflower.

The Compact was the association together of free men and women, under God's free sky, binding themselves to live together and work together for the common good, with an eye to nothing save liberty of conscience and the glory of Him in Whom they put their trust.

The Pilgrims numbered 102 and among them were twenty-nine women and girls, eighteen of them wives and mothers. Picture for yourselves what these women and girls passed through on that tedious ten weeks at sea. Let us never forget their experiences, because they were our progenitors—theirs was the light of liberty set up for you and me to follow—they were tending, not for their men but *with* them, the fires of conscience and freedom.

For the love of their men and of the principles for which their men were willing to dare the perils of the New World, they cheerfully bore the hardships of that voyage of a hundred passengers in a ship intended to carry only 50. There was a shortage of provisions as gales drove their vessel off its course. There were giant ocean waves the hatches could not keep out, so that for weeks their bedding was damp and their clothing musty. There was scarcity of water for both drinking and washing. Almost complete lack of exercise made their existence almost unbearable.

These Pilgrims had pledged—these are their own words—their "Great hope and inward zeal of laying good foundation for propagating and advancing the gospel of the Kingdom of Christ

in those remote parts of the world; yea, though they should be but as stepping-stones unto others for the performing of so great a work." And as they dared greatly, so did their wives and mothers and children dare greatly—as always women have known how to dare.

Sailing With Faith Into the Unknown.

They sailed into the unknown, these women, but not ignorantly or blindly. They knew what to expect. Many of them had passed through an earlier ordeal, a dozen years before, when with their husbands they escaped from England into Holland. Separated from their men on that journey, the women had been cruelly searched, deprived of their clothes and belongings by a cruel shipmaster, abandoned at Hull while their husbands were carried in another ship toward the coast of Norway, and left to freeze or starve for all their tormentors cared, while their little ones hung about them quaking with the cold. Yet they did not flinch from this later and far longer and more desperate voyage.

Of these Pilgrim women, Katherine Carver and Rose Standish were frail. Susanna White and Elizabeth Hopkins were strong. Mary Chilton, Priscilla Mullins, Constance Hopkins and Elizabeth Tilley were young. But, old and young, weak and strong, they dared the voyage. Uncomplainingly they came, uncomplainingly they suffered, uncomplainingly half of them died that very first year. Like Ruth unto Naomi, those women whose example is before us—those women who helped to establish the fires of Christian America which it is our duty to see shall never be extinguished—said unto their husbands:

"Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; where thou diest, will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me."

Women Make the Supreme Sacrifice.

And now death did part them, that first awful winter on the bleak New England Coast! Twenty-nine women stepped ashore on Plymouth Rock.

Proclaim to the World

That we are dedicated to the sublime duty of providing generous aid, tender sympathy and fraternal assistance amid fortune and misfortune in the effulgent light of life and amid the sable shadows of death; and to the exalted privilege of demonstrating the practical utility of the great (yet most neglected), doctrine of the Fatherhood of God and the Brotherhood of man as a vital force in the lives and affairs of men.

We invite all men who can qualify to become citizens of the Invisible Empire to approach the portal of our beneficent domain, join us in our noble work of extending its boundaries, and in disseminating the gospel of "Klankraft," thereby encouraging, conserving, protecting and making vital the fraternal relationship in the practice of an honorable clannishness; to share with us the glory of performing the sacred duty of protecting womanhood; to maintain forever the God-given supremacy of the white race; to commemorate the holy and chivalric achievements of our fathers; to safeguard the sacred rights, privileges and institutions of our Civil Government; to bless mankind and to keep eter-

nally ablaze the sacred fire of a fervent devotion to a pure Americanism.

The Invisible Empire is founded on sterling character, and immutable principles based upon sacred sentiment and cemented by noble purposes. It is promoted by a sincere, unselfish devotion of the souls of men, and is governed by their consecrated intelligence. It is the soul of chivalry, virtue's impenetrable shield; and the devout impulse of an unconquered race.

DONE IN THE AULIC OF HIS MAJESTY, the Emperor of the Invisible Empire, Knights of the Ku Klux Klan, in the Imperial Palace, in the Imperial City of Atlanta, Commonwealth of Georgia, United States of America.



This the 29th day of November, Anno Domini, Nineteen Hundred and Twenty-two Anno Klan LVI.

William Joseph Simmons
IMPERIAL WIZARD

KU KLUX KREED.

(Original Creed Revised)

We, the Order of the Knights of the Ku Klux Klan, reverentially acknowledge the majesty and supremacy of Almighty God and recognize His goodness and providence through Jesus Christ our Lord.

Recognizing our relation to the government of the United States of America, the Supremacy of its Constitution, the Union of States thereunder, and the Constitutional Laws thereof, we shall ever be devoted to the sublime principles of a pure Americanism, and valiant in the defense of its ideals and institutions.

We avow the distinction between the races of mankind as decreed by the Creator, and we shall ever be true to the maintenance of White Supremacy and strenuously oppose any compromise thereof.

We appreciate the value of practical, fraternal relationship among men of kindred thought, purpose and ideals and the infinite benefits accruing therefrom; we shall faithfully devote ourselves to the practice of an honorable clannishness that the life of each may be a constant blessing to others.

"NON SILBA SED ANTHAR."

PREAMBLE.

We, the members of this Order, citizens and probationers of the Invisible Empire, Knights of the Ku Klux Klan, in order to insure unity of organization; to guarantee an effective form of government; to perpetuate our great institution through patriotic and fraternal achievements; to preserve forever its holy principles; to continue and make vital its spiritual purposes; to achieve its laudable objects; to attain its lofty ideals; to consummate its mission and to promote effectively all things set forth in The Imperial Proclamation herein; do declare this Constitution of the Knights of the Ku Klux Klan, in lieu of the original Prescript of the Ku Klux Klan, as the supreme law of this Society, and pledge our voice, our loyalty, our manhood and our sacred honor to enforce the same. In our endeavor toward the faithful fulfillment of this, our honorable mission, we solemnly invoke the guidance and blessings of Almighty God in behalf of our country, our homes, our race and each other, now, and unto generations yet unborn.

APPELLATION AND GOVERNMENT.

ARTICLE I

Section 1. To the name of this Society, Ku Klux Klan, has been prefixed the words "Knight of the," and therefore forever hereafter it shall be known as "KNIGHTS OF THE KU KLUX KLAN," and is hereinafter referred to as, "This Order." It is, and shall continue to be, a Patriotic, Military, Benevolent, Ritualistic, Social and Fraternal Order or Society.

Section 2. The government of this Order shall ever be military in character, especially in its executive management and control; and no legislative enactment or constitutional amendment hereafter shall encroach upon, affect or change this fundamental principle of the Invisible Empire.

Section 3. The government of this Order shall be vested primarily in the Imperial Wizard, as Commander-in-Chief, who shall be supreme within the restrictions of this constitution, and as otherwise provided, and whose decisions, decrees, edicts, mandates, rulings and instructions shall be of full authority and unquestionably recognized and respected by each and every citizen of the Invisible Empire.

OBJECTS AND PURPOSES.

ARTICLE II.

Section 1. The objects of this Order shall be to unite white male persons, native-born Gentile citizens of the United States of America, who owe no allegiance of any nature or degree to any foreign government, nation, institution, sect, ruler, person or people; whose morals are good; whose reputations and vocations are respectable; whose habits are exemplary; who are of sound minds and eighteen years or more of age, under a common oath into a brotherhood of strict regulations; to cultivate and promote patriotism toward our Civil Government; to practice an honorable clannishness toward each other; to exemplify a practical benevolence; to shield the sanctity of the home and the chastity of womanhood; to maintain forever white supremacy, to teach and faithfully inculcate a high spiritual philosophy through an exalted ritualism, and by a practical devotion to conserve, protect and maintain the distinctive institutions, rights, privileges, principles, traditions and ideals of a pure Americanism.

Section 2. To create and maintain an institution by which the present and succeeding

generations shall commemorate the great sacrifice, chivalric service and imperishable achievement of the "Ku Klux Klan of the Reconstruction period of American History," to the end that justice and honor be done the sacred memory of those who wrought through our mystic society during that period, and that their valiant accomplishments be not lost to posterity; to perpetuate their faithful courage, noble spirit, peerless principles and faultless ideals; to hold sacred and make effective their spiritual purpose in this and future generations; that they be rightly vindicated before the world by a revelation of the whole truth.

Section 3. This Order is an institution of Chivalry, Humanity, Justice and Patriotism; embodying in its genius and principles all that is chivalric in conduct, noble in sentiment, generous in manhood, and patriotic in purpose. Its peculiar objects are: First, to protect the weak, the innocent, and the defenseless from the indignities, wrongs and outrages of the lawless, the violent and the brutal; to relieve the injured and the oppressed; to succor the suffering and unfortunate, especially widows and orphans. Second, to protect and defend the Constitution

of the United States of America, and all laws passed in conformity thereto, and to protect the States and the people thereof from all invasion of their rights from any source whatsoever. Third, to aid and assist in the execution of all constitutional laws, and to preserve the honor and dignity of the State by opposing tyranny, in any and every form or degree, from any and every source whatsoever, by a fearless and faithful administration of justice through due process of law; and to meet promptly and properly every behest of Duty without fear and without reproach.

TERRITORIAL JURISDICTIONS AND ASSEMBLIES.

ARTICLE III

Section 1. THE INVISIBLE EMPIRE: The phrase "Invisible Empire" in a material sense denotes the universal geographical jurisdiction of this Order and it shall embrace the whole world. The convention of the Invisible Empire shall be known as the Imperial Kloukation. The phrase "Invisible Empire" in a spiritual sense applies to all the secrets and secret knowledge and information, secret work and working and things of this Order,

and to all that has been, to all that now is and to all that is to be, the past, the present and the future, yesterday, today and forever; the dead of yesterday, the living of today and the contemplated of tomorrow, of the life that now is and of that which is to come.

Section 2. In a material sense, the territorial division of the Invisible Empire into a subordinate jurisdiction shall be known as a "Realm," and same shall embrace a State or States or a territorial possession of the United States of America, and shall derive its designation from that State or Territory which it embraces, and its number shall be given it in order of its formation. The convention of a Realm shall be known as the "Klorero."

Section 3. A territorial division of a Realm shall be known as a "Province," and shall embrace a county or a number of counties of a State. Provinces shall be designated by number. The convention of a Province shall be known as the "Klonverse."

Section 4. A "Klan" is the unit of this Order; it is the local or subordinate body, lodge, or organization, and its territorial jurisdiction shall be known as the "Klanton" which shall extend in all directions to a distance midway between the location of the Klan and the

nearest Klan thereto, except as otherwise designated by the Imperial Wizard or Grand Dragon of a Realm. The boundaries of a Klanton shall be fixed, so far as is possible, but, on the delivery of the Klan charter. A convention or an assembly of a Klan in secret session shall be known as the "Klonklave."

Section 5. All things and matters which do not exist within this Order or are not authorized by or do not come under its jurisdiction shall be designated as the "Alien World." All persons who are not members of this Order shall be designated as "Aliens."

MEMBERSHIP.

ARTICLE IV.

Section 1. The qualifications for membership in this Order shall be: An applicant must be a white male Gentile person, a native-born citizen of the United States of America who owes no allegiance of any nature or degree whatsoever to any foreign government, nation, institution, sect, ruler, prince, potentate, people or person; he must have attained the age of eighteen years, be of sound mind, good character, of commendable reputation and respectable vocation, a believer in the tenets of the Christian Religion, and one whose

allegiance, loyalty and devotion to the Government of the United States of America in all things is unquestionable. He must be a resident within the jurisdiction of the Klan to which he applies, for at least twelve months immediately preceding the date of his application for citizenship, provided, however, that special dispensation may be granted by the Grand Dragon of that Realm in organized Realms, or by the Imperial Wizard in unorganized States, to waive this condition.

Section 2. Applications for membership in this Order must be on a regular charter petition by charter applicants of a Klan, and on a regular application blank after a Klan has been chartered. The applicant must state whether he ever has applied for membership in this Order, and such application made to a chartered Klan must be endorsed by at least two Klansmen, or by a Kleagle or by the Imperial Wizard of this Order.

Section 3. The "Klectokon" (initiation fee) is given by an applicant and accepted by this Order as a donation to its propagation and general fund and not in the sense of purchasing membership in this Order by the applicant, and this donation must accompany each application for citizenship. The Klec-

token is a sum of money of not less than Ten (\$10.00) Dollars, nor more than Twenty-five (\$25.00) Dollars.

Section 4. All men who served as members of the Original Ku Klux Klan or rendered distinct service thereto, or who were so connected with similar organizations during the Reconstruction period of American history shall be admitted to full fellowship in this Order without payment of Klectokon or dues; provided, however, they individually qualify for membership under the requirements of Section 1, or this Article.

Section 5. An applicant's qualifications must be known before he is accepted for membership in this Order. Great care must be exercised on the part of a Kleagle or a Klan in ascertaining an applicant's qualifications under Section 1, of this Article.

EMPEROR OF THE INVISIBLE EMPIRE, HIS DUTIES AND PRIVILEGES.

ARTICLE V.

Section 1. The Emperor of the Invisible Empire shall have entire charge of Kloranic, Ritualistic and Philosophic work of this Or-

der, and he shall be an ex-officio member of all Imperial, Grand, Great and Klan bodies. His term of office shall be for life.

Section 2. In the event of a vacancy in his office, his successor shall be called and installed by the Grand Dragons of the various Realms, in the same manner as set forth in Article IX of this constitution.

Section 3. He shall create and cause to be promulgated all countersigns, pass words, ritualistic or kloranic work and secret signs, symbols and work of this Order. He shall design, or cause to be designed, all paraphernalia, regalia, uniforms, costumes, emblems, insignia, flags, banners, and jewelry for individual wear, honorary and official jewels, books, pamphlets and literature of this Order. All costumes, designs, symbols or other insignia officially adopted by this Order, whether created by him or not, shall be recognized as official, and shall be received by the members of this Order.

Section 4. He shall have the sole power to create all titles and honors within this Order on whomsoever he may elect, and shall issue and sign all certificates or diplomas relative thereto, and cause to be affixed thereon the great Imperial Seal of the Order.

THE IMPERIAL KLONVOKATION.

ARTICLE VI.

Section 1. The Imperial Klonvokation shall be the sole legislative body of this Order; therefore, it shall have original jurisdiction in all matters pertaining to creating and amending this Constitution and Laws, the regulation, government and general welfare of this Order. It shall have power to enact laws for the regulation of its own procedure, for the government of the Invisible Empire, Realms, Provinces and Klans, and for the general control and management of the business of this Order, and to provide penalties for the violation thereof. It shall have power to prescribe the rights, privileges, duties, and responsibilities of the Realms, Provinces and Klans, and of all officers and members of this Order, and finally to determine the same. The Imperial Klonvokation shall meet biennially in the month of September on day and at place to be fixed by the Imperial Wizard.

Section 2. The Imperial Klonvokation shall be composed of all Imperial Officers, the Grand Dragons and an elected delegate (Klepeer) from each organized Realm; the Great Titan,

and an elected delegate (Klepeer) from each Province. (Exalted Cyclops from Klans that are in good standing by reason of having paid all Imperial, Realm and Province taxes shall be entitled to one vote each therein, which cannot be delegated, and which shall be deducted from the total vote of their Realm). Each organized Realm (State) represented in the Klonvokation shall be entitled to one vote for each One Hundred or majority fraction thereof of Klansmen in good standing in that Realm at the end of the calendar quarter next preceding the meeting of the Imperial Klonvokation as shown by the records of the Imperial Palace. The Total vote of each Realm, after deducting the vote of the Exalted Cyclops present thus determined shall be equally divided among the representatives present at the Klonvocation. States not organized into Realms shall be entitled to one representative for each state who shall be elected by the Chartered Klans thereof and shall have same voting power as in Realms. Provided, however, that in no event shall the conditions of this section operate to increase the basis of representation for a State or Realm as hereinafter provided in this section of Article VI of the Constitution and Laws.

Courtesy cards may be issued entitling the holders of same to a seat outside the boundaries of the regular Klepeers' seats, the holders of the courtesy privilege, however, having no voting privilege and must be members in good standing, in Klans in good standing in the Imperial, Realm and Province funds.

Section 3. The active officers of the Imperial Klönvokation in convention assembled shall be a president and a secretary. The Imperial Kläliff shall be its president and the Imperial Kligrapp shall be its secretary and recording officer. Other Imperial Officers may act as chairmen of Committees, or constitute committees. All acts of the Klönvokation shall become effective within one hour after their passage unless vetoed by the Imperial Wizard within that time, in which event the Klönvokation may pass the act over the veto of the Imperial Wizard by three-fourths ($\frac{3}{4}$) vote of the said Klönvokation.

THE IMPERIAL KLONCILIUM.

ARTICLE VII

Section 1. The Imperial KlönCILium shall be the supreme advisory board of this Order and shall be composed of all the Imperial Officers named in Article VIII.

Section 2. The Imperial Kloucilium shall be the Supreme Tribunal of Justice of this Order and shall have full appellate jurisdiction to hear and finally determine all appeals of whatever nature presented to it affecting the relationship and constitutional rights and privileges of Realms and Provinces, and Klans and members of this Order in unorganized states.

Section 3. It shall have full power and authority, acting in the presence of the Imperial Wizard or his authorized representative, to act in the interim between sessions of the Imperial Kloukation.

Section 4. It shall meet in regular session in the month of July each year on call of the Imperial Wizard, but special sessions may be held at any other time on call of the Imperial Wizard when same is deemed necessary by him or when he is requested in writing to do so by five members thereof.

Section 5. Nine members present, in person or by proxy, of the Imperial Kloucilium, including the Imperial Wizard, or his authorized representative, shall constitute a quorum for the transaction of all matters coming before it, except where otherwise provided herein.

Section 6. Decisions of the Imperial Kloucilium on all matters of a judiciary nature coming before it for adjudication shall be final when same are ratified by the Imperial Wizard.

Section 7. Between the meetings of the Imperial Kloucilium, whenever, in the judgment of the Imperial Wizard, it shall become necessary for it to consider any matter or thing whatsoever, he may submit the matter to the members of the Imperial Kloucilium in writing by mail or otherwise, and their votes thereon shall be cast in writing by mail or otherwise within a time limit to be fixed by the Imperial Wizard.

Section 8. The Imperial Kligrapp shall be the Secretary and recording officer of the Imperial Kloucilium.

IMPERIAL OFFICERS.

ARTICLE VIII.

Section 1. Hereafter the Imperial officers of this Order shall be sixteen in number, and their official titles shall be as follows:

The Imperial Wizard (Supreme Chief Executive).

Imperial Klaliff (Supreme 1st Vice-Pres.).

Imperial Klazik (Supreme 2nd Vice-Pres.).

Imperial Klokard (Supreme Lecturer).
Imperial Kludd (Supreme Chaplain).
Imperial Kligrapp (Supreme Secretary).
Imperial Klabee (Supreme Treasurer).
Imperial Kladd (Supreme Conductor).
Imperial Klarogo (Supreme Inner-Guard).
Imperial Klexter (Supreme Outer-Guard).
Imperial Klonsel (Supreme Attorney).
Imperial Night-Hawk (Supreme Courier).
and four Imperial Klokann (Constituting a
Board of Auditors and supreme advisors).
These shall be known as the Imperial
Wizard and his fifteen GENII.

IMPERIAL WIZARD.

ARTICLE IX.

Section 1. The Imperial Wizard is the supreme chief executive of this Order. He shall be elected by the Grand Dragons. To elect the Imperial Wizard, the Grand Dragons shall meet in executive session upon the call of the Imperial Kligrapp. Each Grand Dragon shall cast as his vote the number of votes representing his Realm, in the Klönvokation as shown by the records of the Imperial Palace on the first day of the quarter on which election is held; this vote

to be ascertained in the same manner as set forth in Section V, Article 6. If no result is determined after three ballots all names must be dropped except the three receiving the highest number of votes; if no result is determined at the end of three more ballots, all names must be dropped except the two receiving the highest number of votes. No nomination shall be made. No motions except a motion to recess shall be entertained during said election. No adjournment shall be taken until after the completion of the election. Any Klansman in good standing in any Klan in good standing as determined by the records of the Imperial Palace is eligible to be chosen Imperial Wizard. While the Grand Dragons are in session for the purpose of electing an Imperial Wizard, they are prohibited from having any communication of any nature whatsoever with anyone outside of their meeting from the time they are called to order until they have finally elected an Imperial Wizard.

Section 2. The Imperial Wizard shall hold office for a period of four years or until his successor is elected and installed. He shall be removed for just cause by the Imperial Kloucilium after charges have been preferred

and a trial held, upon a three-fourths vote of said body, in session assembled, subject to the approval of the Grand Dragons who shall be immediately convened in executive session by the Imperial Kligrapp.

Section 3. Upon the death or removal of the Imperial Wizard from office, the Imperial Klaliff shall immediately succeed to that office and shall govern until a successor to the Imperial Wizard is installed. In the event the Imperial Wizard is removed from office, a successor shall be named at the earliest possible date thereafter, consistent with careful judgment in the selection.

DUTIES, PREROGATIVES AND POWERS OF THE IMPERIAL WIZARD.

ARTICLE X.

Section 1. Being the Supreme Chief Executive of this Order, the Imperial Wizard shall have and hold supreme authority and power within this Constitution in all administrative matters, and to act in any and all matters not prescribed in this Constitution, when in his judgment the best interest of this Order warrants. He may delegate such authority to his subordinate executives or administra-

tive officers as he may deem necessary, but the Imperial Authority of this Order shall ever center and be vested in him and shall not be divided.

Section 2. He shall specify the duties of all officers regardless of rank or station, of whatever department, bureau, or division, other than those duties enumerated in this Constitution, and shall require such duties to be properly performed on penalty of removal from office.

Section 3. He shall issue charters for Klans, specify conditions on which charters shall be issued, and shall have the power to open and close charters of Klans in his discretion or upon request of a Klan. He shall have full and unchallengeable authority and power to suspend or revoke charters of Klans, for cause.

Section 4. He shall promulgate all countersigns and passwords, and any and all other secret signs and work of this Order, created by the Emperor.

Section 5. He shall have supreme supervision over all departments of this Order.

Section 6. He shall have full authority to issue decrees, edicts, mandates, rulings and instructions covering any matter not spe-

cifically set forth in this Constitution, or emphasizing any matter of this Constitution, and all such decrees, edicts, mandates, rulings and instructions must be respected and obeyed promptly and faithfully by all members of this Order on penalty of banishment.

Section 7. He shall manufacture, or cause to be manufactured, all paraphernalia, regalia, uniforms, costumes, emblems, insignia, flags, banners, jewelry for individual wear, jewels for official use, clerical forms, books, pamphlets, literature, advertising matter stationery, etc., etc., and no other design, emblem, insignia or form or thing, article or articles shall be recognized, countenanced or used by this Order or any member of same. All designs, emblems or other insignia officially adopted by the Emperor whether created by him or not, shall be recognized as official and duly respected by all members of this Order.

Section 8. He shall request of the Imperial Klonvokation such legislation as he deems wise for the best interest of this Order in its government, regulation and promulgation.

Section 9. He shall have full power and authority to remove from office at any time any officer of this Order, other than an Im-

perial Officer, of any rank or station or capacity, or any employee whomsoever, on the ground of incompetency, disloyalty, neglect of duty, or for unbecoming conduct.

Section 10. He shall have full authority and power to appoint all Imperial Officers and Grand Dragons, and their terms of office shall be designated by him unless otherwise provided for herein.

Section 11. He shall have and hold full and original authority and power, office and title of "Supreme Kléagle," and is fully authorized and empowered to solicit applicants for membership in this Order, to collect and receipt for Kléctokons, and admit to membership, in this Order, any person or any number of persons at any time and in any place he may choose, provided such person or persons qualify under the requirements of Article IV, Section 1, of this Constitution.

Section 12. He shall issue and sign all commissions or other credentials of this order in promulgating same, and affix the Imperial Seal thereto; and he shall contract, in the name of this Order, with other members for its extension, financing, management, operation and business interests, and shall fix the compensation therefor.

Section 13. Whenever a question of paramount importance to the interest, well-being or prosperity of this Order arises, not provided for in this Constitution, he shall have full power and authority to determine such question, and his decision, which he shall report to the Imperial Klönvokation if requested, shall be final.

DUTIES OF IMPERIAL OFFICERS.

ARTICLE XI.

Section 1 IMPERIAL KLALIFF: Is the second highest officer of this Order; he shall be the president of the Imperial Klönvokation, and perform such other duties as may be required by the Imperial Wizard.

Section 2. IMPERIAL KLAZIK: Is the second vice-president of this Order, and he shall be the executive head of the department of Realms, and shall perform such other duties as may be required by the Imperial Wizard.

Section 3. IMPERIAL KLOKARD: The duties of the Imperial Klokard shall be to disseminate Klankraft, and perform such duties as may be required by the Imperial Wizard.

Section 4. IMPERIAL KLUDD: Is the Chaplain of the Imperial Klonyokation and shall perform such other duties as may be required by the Imperial Wizard.

Section 5. IMPERIAL KLIGRAPP: Is the Supreme Secretary and recording officer of this Order. He shall be in charge of secretarial work and shall be the custodian of the Imperial records and the Imperial Seal. He shall receive and receipt for all funds coming from any source whatsoever. He shall transmit all such funds in his possession to the Imperial Klabeer (Supreme Treasurer) at the close of each day, taking his receipt therefor. He shall be the secretary of the Imperial Klonyokation and shall act as secretary of the Imperial Klonyokation and shall have general supervision of all the clerical work and workings. He shall keep an accurate account of the receipts and disbursements. He shall sign all papers, vouchers and other documents requiring his signature or attestation. He shall prepare and submit a report of the workings of his office to each session of the Imperial Klonyokation. He shall furnish the Imperial Klonyokation when requested with such information as they desire with reference to his office. He shall give bond for the faithful and

honest performance of the duties of his office in some reliable bonding or surety company in the sum of \$25,000.00, the said bond to be approved by the Imperial Kloucilium. He shall not assume the duties of his office until all these requirements are complied with.

Section 6. IMPERIAL KLABEE: Is the Supreme Treasurer of this Order and is, therefore, the custodian of its funds. It shall be his duty to demand of the Imperial Kligrapp at the close of each day all funds received by the Imperial Kligrapp and he shall receipt the Imperial Kligrapp therefor, and make a deposit of funds once each day in some bank or banks, designated by the Imperial Kloucilium. These funds shall be carried in the name of the Knights of the Ku Klux Klan and shall be paid out only upon the signature of the Imperial Klabee, countersigned by the Imperial Wizard. He shall keep an accurate record of all receipts and disbursements made by him, and shall make a full and complete report of the receipts and disbursements of his office to the Imperial Kloucilium at its regular annual meeting, and to the Imperial Kloukation at its regular meeting. He shall perform such other duties as may be required of him by the Imperial Wiz-

ard. For the faithful and honest performance of his duties he shall give bond in some bonding or surety company to be approved by the Imperial Kloucilium in a sum not less than \$50,000.00. The amount of this bond may be increased at any time by the Imperial Kloucilium.

Section 7. IMPERIAL KLADD: Shall perform such duties as may be required of him by the Imperial Wizard.

Section 8. IMPERIAL KLAROGO: Is inner guard at all Imperial Kloucilium and Imperial Kloukation meetings and shall perform such other duties as may be required by the Imperial Wizard.

Section 9. IMPERIAL KLEXTER: Is outer guard at all meetings of the Imperial Kloucilium and Imperial Kloukation, and shall perform such other duties as may be required by the Imperial Wizard.

Section 10. IMPERIAL KLONSEL: Is Supreme Attorney or legal advisor of this Order and shall perform such other duties as may be required by the Imperial Wizard.

Section 11. IMPERIAL NIGHT-HAWK: Is the head of the department of Investigation, and shall perform such other duties as may be required by the Imperial Wizard.

Section 12. THE IMPERIAL KLOKANN: Is the Supreme Board of Auditors and Special Advisors. It shall be composed of four members, each of whom shall bear the official title of "Imperial Klokann." The chairman of this board shall be known as "Chief Imperial Klokann." The duties of this Board shall be to audit the books, records and reports of the Imperial Kligrapp and the Imperial Kiabee and the clerical records of this Order, and to make a written report at each regular session of the Imperial Klönvokation and the Imperial Klönzilium. It shall recommend to the Imperial Wizard such plans and methods as it deems wise for the welfare of this Order, and it shall perform such other duties as may be required of it, and each member thereof, individually, shall perform such other duties as may be required of him by the Imperial Wizard.

KLEAGLES AND GIANTS.

ARTICLE XII.

Section 1. A Kleagle is an organizer or field worker of this Order, and shall be appointed only by or under the direct or delegated authority of the Imperial Wizard, and

shall work by and under his requirements and instructions.

Section 2. The Imperial Wizard, being by virtue of his office the Supreme Kleagle, shall have full power and authority to commission and appoint members of this Order as Kleagles, and he shall have full power to remove from office any Kleagle of any rank, grade or station whatsoever.

Section 3. All authority, power, privileges and prerogatives that may be vested in, or conferred upon the office of Kleagle of any rank below the Supreme Kleagle shall be derived from the Supreme Kleagle and delegated by him only, and same must be evidenced by a documentary commission setting forth such authority and power so delegated.

Section 4. Kleagles of whatever rank below the Supreme Kleagle shall be employed under contract stipulations, and they shall give bond in some reliable bonding or security company in such amount as may be required by the Imperial Wizard.

Section 5. Kleagles of whatever rank, grade, or station must thoroughly familiarize themselves with the Kloran, laws, principals, objects, history, usages and mannerism; of

this Order, and must be able to demonstrate same in an intelligent and proficient manner.

Section 6. The title of Giant may apply by gradation to all officers who have served one or more terms as the chief executive officer of the Invisible Empire and of subordinate jurisdictions thereof. A Klan Giant is one who has served as Exalted Cyclops; a Great Giant is one who has served as Great Titan; a Grand Giant is one who has served as Grand Dragon; an Imperial Giant is one who has served as Imperial Wizard. The title is not conferred on an officer until his successor has been duly installed. The title Giant shall in all cases be conferred upon the recommendation of the next officer above in rank. This honorary title shall be conferred in recognition of regular and faithful services performed as prescribed by the Constitution and Laws of this Order. The Grand Dragon of a Realm shall, at all times, keep in his office a list of the Giants in that Realm and shall, whenever possible, use such Giants for special service.

PARAPHERNALIA, REGALIA, EMBLEMS, ENSIGNS, INSIGNIA, ETC.

ARTICLE XIII.

Section 1. All ensigns, standards, flags or banners, and all emblems, insignia, paraphernalia, regalia, uniforms, and costumes, and all designs thereof of our original Society—the Ku Klux Klan—are retained and officially re-adopted as property of this order under its now incorporate name of Knights of the Ku Klux Klan.

Section 2. All designs, ensigns, flags, standards, banners, emblems, insignia, seals, paraphernalia, regalia, uniforms, costumes, etc., and all clerical forms or matters to be printed, shall be adapted by or designed by or under the directions of the Emperor only.

Section 3. All articles, designs and things referred to or implied in Sections 1 and 2, above, and Article X, Section 10, of this constitution, and all property, real and personal, shall ever be and remain the property of this Order and such supplies can only be procured from the Imperial Wizard by the required requisition therefor, and this also shall apply to all supplies used by any subordinate juris-

diction, and any and all jewelry or other articles used by a member.

Section 4. Any article or thing, regardless of form, or of what material it shall be made, or for what purpose it shall be made, or to what use it shall be subjected, if it bears an emblem or an insignia of this Order, shall belong to and is the property of this order; and such articles or things cannot legally bear an emblem, insignia, or design of this Order without written authority of the Imperial Wizard, and can only be procured through him, and can be used only by a member or by such person or persons properly coming under the protection of this Order by authority of the Imperial Wizard. If such article or thing or other property be intrusted to or permitted to be in the possession of a member, or other person, as set forth above, it must be surrendered on official demand by an Exalted Cyclops or the Imperial Wizard. If a member has in his possession any article of property of this Order, and voluntarily discontinues his membership, or is banished from membership, or in any other manner his connection with this Order is severed, such article or articles, thing or things, must be immediately returned or surrendered by him to an Exalted

Cyclops, Great Titan, Grand Dragon, or to the Imperial Wizard, and he shall be given a receipt for same. Upon his failure to do so within thirty days the Exalted Cyclops or other officer shall take action necessary to regain the actual possession of such article or articles. All rights, privileges and use of all such designs, emblems, insignia, etc., cited or implied above, are strictly reserved by this Order.

Section 5. It shall be unlawful for any person or persons, company, firm or corporation, to manufacture or cause to be manufactured, catalog or cause to be cataloged, advertise or cause to be advertised, sell or offer for sale or cause same to be done, any article or design whatsoever of this Order, or anything used by or properly belonging to this Order, unless such person or persons, company, firm or corporation, be duly licensed by the Imperial Wizard to manufacture, advertise or sell such article, designs or things, and even then, only by a strict adherence to the conditions, restrictions and directions specified in said license.

Section 6. It shall be unlawful for any member of this Order to purchase, cause to be purchased, or otherwise come into posses-

sion of any article or property of this Order from any person, company, firm or corporation, without authority to do so from the Imperial Wizard; he can procure such article from the Imperial Wizard only by making requisition therefor, and remitting the amount of money required. It shall be unlawful for any subordinate jurisdiction to procure any article or property of this Order, or any supplies, etc., used by it from any other source than the Imperial Wizard, or by his authority.

Section 7. If an unauthorized person shall have in his possession any article, or property of this Order, and this fact shall become known to a member, it shall be the sworn duty of such member to regain for this Order the actual possession of such article without delay; his failure to do so will jeopardize his membership.

COSTUMES, SEALS, ENSIGNS, SYMBOLS, ETC.

ARTICLE XIV.

Section 1. **KLAN PARAPHERNALIA:** Shall consist of altar furnishings as per

Kloran, and such account books, forms and other things as are necessary.

Section 2. COSTUMES: The official costume of this Order, shall be a white robe of light weight cotton cloth, made with cape of same material, and of proper length, with white girdle around waist, and insignia of this Order worn on the left breast. The cowl or helmet shall be made of same material as the robe, and with whatever material necessary to give it the proper stiffness, and so made that it will be collapsible, and when worn shall be of a cone shape. There shall be one red tassel attached to the peak of same. There shall be an apron of the same material in both the front and rear, so as to completely conceal the identity of the wearer. The front apron shall have two holes of the proper size and location to facilitate the vision of the wearer. This shall be known as the Klansman's robe or costume. Costumes to be worn by active officers, of whatever rank or station, shall be of such design, and made of such material, and with the use of such colors, as may be prescribed by the Emperor.

Section 3. EMBLEMS AND SYMBOLS:

Shall be such as may be designated or authorized by the Emperor.

Section 4. ENSIGNS, FLAGS AND STANDARDS: The official ensigns, flags, and standards of this Order, together with all official banners, shall be of such shape, size and design as may be authorized by the Emperor.

Section 5. THE GRAND ENSIGN: The "Grand Ensign" or Banner of this Order shall be in the form of an isosceles triangle, five feet long and three feet wide at the staff. The material shall be yellow, with a red scalloped border about three inches in width. There shall be painted upon it in black, A Dracovolans, or Flying Dragon, with the following motto inscribed on it: "Quod Semper, quod ubique, quod ab omnibus." The tongue shall be painted in red with an arrow head end. The tail shall also end with an arrow head.

Section 6. SEAL: There shall be a Seal of this Order, which shall be known as the Great Imperial Seal. It shall bear the words, "Imperial Seal—Knights of the Ku Klux Klan," and shall be of such design as the Emperor shall direct. Each chartered Klan of this Order shall have a Seal bearing the

name, number, and Realm of the Klan, together with the name of this Order, "Knights of the Ku Klux Klan," and shall be of such design as directed by the Emperor. This Seal must be procured by the Klan immediately after it shall have been chartered. Seals to be used by the various subordinate jurisdictions shall bear the name—"Knights of the Ku Klux Klan," and be of such design as the Emperor may direct.

Section 7. KLIKON AND SYMBOLS: The Klikon is the Sacred Picture of this Order, and as such must be rigidly safeguarded by whatever Klan or Klansman to whom it may be intrusted. The various symbols of this Order, used in its several Kloranic Orders, shall be such as are designed and authorized by the Emperor.

REVENUES AND PROPERTY TITLES.

ARTICLE XV.

Section 1. The revenues of this Order shall consist of: First, a percentage of each and every klectokon, whether paid to a klan or to a Kleagle; such percentage to be determined by the Imperial Wizard. Second, a per capita

tax, which shall be known as the Imperial Tax; which shall be a sum of money not to exceed fifteen (15c) cents per capita per month. Third, all profits realized from the placing of paraphernalia, regalia, supplies, jewelry, uniforms, costumes, stationery, and any and all other articles used in the work of this Order or by any member. Fourth, all interest accruing on investments made by this Order.

Section 2. The Imperial Tax shall begin with the month immediately succeeding the month in which a Klan is chartered, and is due and payable on the first day of each calendar quarter thereafter; the Kligrapp of each Klan shall remit the same with his regular quarterly report—his failure to do so will subject the charter of that Klan to suspension or cancellation. The Imperial Tax is hereby levied upon each and every Klan now chartered and which may be hereafter chartered, and the Imperial Wizard has full authority and power to collect same.

Section 3. The revenues of a Realm shall consist of: First, such portion of the Imperial revenue received from that Realm as may be fixed by proclamation of the Imperial Wizard. Second, a per capita tax, to be known as a

Province Tax, in such amount as the Klonverse of each Province may determine, in no case to be less than 8 1-3 cents per month.

REALMS.

ARTICLE XVI.

Section 1. A Realm may be organized within a state or states of the United States, or other territorial sub-division when recommended by a committee of three Realm Officers from other States appointed by the Imperial Klazik for that purpose.

Section 2. A Realm is organized on the declaration of the Imperial Wizard, and with such declaration he shall appoint and name all officers thereof and shall furnish laws and regulations for the government of that Realm, and such appointment of officers and such laws if not in conflict with this Constitution, shall be effective until the convention of the initial Klorero of that Realm after its organization; at which time the Klorero will proceed to elect all of its elective officers, and adopt laws for the government of that Realm, but such laws adopted and such elections held shall not be inconsistent with this Constitution and the laws of this Order. Such laws

and amendments of laws adopted at this time or at any future Klorero must be ratified by the Grand Dragon and the Imperial Wizard before the same become effective as law.

Section 3. The Klorero of a Réalm shall be composed of all Grand Officers of provinces within that Realm, and five Kleepers from each Province in said Realm. Grand Officers, Great Titans and Great Officers shall be entitled to one vote each. The five Kleepers shall be entitled to one vote for each one hundred Klansmen or major fraction thereof in good standing within the province that they represent, said Kleepers present to divide this vote equally. Exalted Cyclops shall have the same voting rights, and under the same conditions as in the Klonvokation.

Section 4. The Klorero shall possess no power to interfere with the Imperial Wizard in his plans and purposes in the promulgation of this Order within its respective bounds.

Section 5. The Klorero shall provide its own revenue to meet the expenses of its convention and clerical obligations.

Section 6. The officers of a Realm shall be a Grand Dragon, who shall be President of the Klorero; he shall be appointed by the Imperial Wizard for a term of office designated

In his appointment or during faithful service and good behavior, and shall govern his Realm in a manner not inconsistent with this Constitution, or the instructions and directions of his Imperial Klazik; Grand Klaliff, second highest officer of a Realm, who shall be vice-president of the Klorero; Grand Klo-kard lecturer; Grand Kludd, chaplain; Grand Kligrapp, secretary; Grand Klabee, treasurer; Grand Kladd, conductor; Grand Klarogo, inner guard; Grand Klexter, outer guard; and a Grand Night-Hawk. These shall be known as the Grand Dragon and his nine Hydras. Officers of a Realm, other than the Grand Dragon, shall be elected by the Klorero on the nomination of the Grand Dragon, and such election must be ratified by the Imperial Klazik prior to their installation.

Section 7. The Grand Dragon and Great Titans of each Realm shall be required to meet *en banc* on the third Monday of July of each year. The first meeting to be held on the third Monday of July, 1923, at a place designated by the Imperial Klazik. The object of the meeting is to discuss Klan problems and to suggest solutions therefor.

PROVINCES.

ARTICLE XVII.

Section 1. The Grand Dragon shall designate the bounds of a Province in his Realm and shall form new Provinces as the development warrants, but in number not to exceed six Provinces in any one Realm, except by permission of the Imperial Wizard, Desiring to form a Province he shall procure permission from the Imperial Klazik. Upon receipt of such permission he shall notify all Klans to be incorporated in that Province, naming the officers appointed by him, and formally declaring such Province formed, and report immediately such formation to the Imperial Klazik.

Section 2. At the initial convention of a Klaverse of a Province; the elective officers of that Province shall be elected, but such election must be ratified by the Grand Dragon of that Realm, and such officers elected and ratified shall be installed by the Grand Dragon or by his duly appointed deputy, and they shall govern the Province under the direction and instructions of the Grand Dragon.

Section 3. A Klaverse shall be composed of all the Grand Officers of the Realm; all

Great Officers of that Province and **four Kleepers** from each **Klan** in good standing in that Province. The **Grand Officers** and **Great Officers** shall each be entitled to one vote. The **Kleepers** shall be entitled to one vote for each one hundred **Klansmen** or major fraction thereof in good standing in their **Klan** and they shall divide the vote of their **Klan** equally.

Section 4. The officers of a Province shall hereafter be: A **Great Titan**, the highest officer of a Province, and **President** of the **Klonverse**; three **great Klaliks**, who shall compose an **Advisory Board**; a **Great Kilgrapp**, secretary; a **Great Klabee**, treasurer; a **Great Kludd**, champion; and a **Great Night-Hawk**. These officers shall be known as the **Great Titan** and his **Seven Furies**, and their terms of office shall be from the date of their installation until the next convention of the **Klonverse**, or until their successors shall have been elected and installed.

Section 5. The **Great Titan** of a Province shall be appointed by the **Grand Dragon** of the **Realm**, with the consent and approval of the **Imperial Klazik**, but all other officers of a Province shall be elected by the **Klonverse** on the nomination of the **Great Titan**.

Section 6. The function of the **Klonverse** is social and fraternal, for the purpose of promoting good fellowship within the bounds of that Province, and stimulating and developing interest in this Order, and its mission and work.

Section 7. The **Klonverse** shall meet in regular session each calendar year, at such place as it may select, and at such time as the **Great Titan** may designate—provided the **Klonverse** must hold its session at least thirty days prior to the convention of the **Klorero** of that Realm.

KLANS.

ARTICLE XVIII.

Section 1-a. In States having a perfected Realm organization, the **Grand Dragon** shall designate the location of new **Klans** to be instituted, and shall stipulate the number of charter petitioners necessary to institute a new **Klan**.

Section 1-b. In States having no Realm organization, the **King Kleagle** shall be the judge of the location and number of petitioners necessary to institute a new **Klan**.

Section 2. The **Kleagle** in charge of the organization of a **Klan** shall remain in charge

and be responsible until that Klan is duly chartered and its officers elected and installed.

Section 3-a. Upon the organization of a Klan, a vote shall be had on the petitioners, and if there be three negative votes cast on the ballot as a whole, then an individual ballot shall be had by balloting on the petitioners one at a time, three negative ballots rejecting. After a Klan has been organized and prior to the issuance and closing of its charter, charter applicants must be submitted to the Klan in klonklave assembled; if any Klansman present knows any just reason that disqualifies an applicant for membership, he must rise to his feet and challenge that applicant and state his reasons for so doing; this done, the Provisional Exalted Cyclops, or the Kleagle in charge acting as such, shall refer the application to the Klokann and the Klokann shall investigate the application on the basis of the grounds of objection, and they shall report on such applicant at the next subsequent klonklave, if possible, or at the very earliest possible date thereafter, at which klonklave final action shall be taken. An applicant who has been finally rejected cannot apply again until after the expiration of twelve months from date of rejection. If

after a careful investigation the Klokann finds that the objector was in error, they shall report accordingly and recommend the passage of the applicant, and the Klan shall take definite and final action on the report of the Klokann.

Section 3-b. Applications for membership in chartered Klans shall be read three times in klonklave assembled, and opportunity given each member present to make objections. All objections may be made in writing, signed by the objector and delivered to the Klokann, whose duty it shall be to investigate the objections and make their findings and report the same to the Klan body for its adoption or rejection. All petitions must be made in writing on Form K-115.

Section 3-c. An applicant who has been finally rejected cannot apply again until after the expiration of twelve months from date of rejection and shall be within the jurisdiction of that Klan for a period of three years. Provided, however, upon request of the Klokann of that Klan through regular channels the Grand Dragon of organized Realms or the Imperial Wizard in unorganized States, a special dispensation may be granted ordering another ballot taken immediately.

Section 4. A Klansman who presents the name of an applicant for membership in this Order must know the applicant personally and be familiar with his qualifications according to this Constitution and Laws. All members of a Klan must faithfully guard the portal of the Invisible Empire so that no person not qualified to enter therein shall be admitted.

Section 5. In the event a petitioner or an applicant is denied membership in this Order, the sum of his Klectokon shall be immediately returned to him by the Kleagle, if same was collected by him, or by the Kligrapp of the Klan if same was paid into the Klan.

Section 6. All actions of a Klan in rejecting an applicant for membership, as to the votes cast, and by whom objections were made, are a positive secret of this Order; members who have knowledge of same and divulge or intimate in the slightest degree or cause such knowledge to be in any way communicated to any person not a member, shall be at once banished from the Invisible Empire for the violation of his oath on the ground of treason.

Section 7. When the required number of charter petitioners have been obtained in a community where a Klan is to be located, the Kleagle will immediately forward a regular

petition for the issuance of charter to the Imperial Wizard through the regular channels. Such petition must give the name selected for that Klan, time of the meetings of regular klonklave and must be signed by the Kleagle in charge or the officers, giving the address of that Klan.

Section 8. The Klan charter shall contain the following text:

**IMPERIAL PALACE INVISIBLE EMPIRE
KNIGHTS OF THE KU KLUX KLAN,
INCORPORATED.**

**TO ALL WHO READ AND RESPECT
THESE LINES,
GREETING:**

WHEREAS, the Imperial Wizard has received a petition from the following named citizens of the Invisible Empire.....

.....
et al., praying for themselves and others and their successors to be instituted a Klan of the Order under the name and number of.....

.....
Klan Number....., Realm of.....
and same to be located at

in the county of.....

State of

United States of America, and they having given assurance of their fidelity to this Order and their competency to render the service required, and their ready willingness to take upon themselves and their successors the duties and responsibilities thereof, and their serious determined purpose to rightly use and not abuse the powers, privileges and prerogatives conferred on them as such, and be faithful and true in all things committed to them;

Now know ye that I, the Imperial Wizard of the Knights of the Ku Klux Klan, on this the..... day of

month of the Year of our Lord, 19.....; and

on theday of the.....

Week of the.....Month of the Year of the Klan....., and in the

.....Cycle of the Third Reign of our reincarnation, under the authority possessed by me, do issue this Charter to the aforesaid petitioners, their associates and successors, under the name and number aforesaid, from the day and date hereon, and same is effective from the date of its acceptance by said Klan as certified below.

The said Klan is hereby authorized and empowered to do and to perform all such acts and things as are prescribed by the Kloran, Laws, Imperial Decrees, Edicts, Mandates and Usages of the Order, and to enjoy all the rights, privileges and prerogatives authorized by the Constitution thereof; and all Klansmen are strictly enjoined to valiantly preserve and persistently practice the principles of pure Patriotism, Honor, Klanishness and White Supremacy, ever keeping in mind and heart the sacred sentiment, peculiar purpose, manly mission, and lofty ideals and objects of this Order, a devoted loyalty to their Emperor and their Imperial Wizard—a steadfast obedience to the Constitution of this Order, a faithful keeping of their "Oath of Allegiance," and a constant, unwavering fidelity to every interest of the Invisible Empire, to the end that progress, power, purpose and influence of Klankraft be properly promoted, the knowledge of the faithful, self-sacrificing service and noble achievements of our Fathers be not lost to posterity, and all those things for which this, our beloved Order, is founded to do and perform and to protect, and to preserve and to perpetuate, be diligently done and scrupulously maintained, and

that they be blameless in preserving the grace, dignity and intent of this Charter forever.

I solemnly charge you to hold fast to the dauntless faith of our Fathers and to keep their spotless memory secure and unstained, and true to the traditions of our valiant sires, meet every behest of Duty, in all the relationships of life and living, promptly and properly, without fault, without fail, without fear and without reproach.

The Imperial Wizard has and holds the full and unchallengeable authority, right and power to cancel, suspend or revoke this Charter, and to annul all the rights, powers, prerogatives, and immunities conferred hereby, for the neglect or the refusal on the part of the said Klan to conform to and comply with the Kloran Constitution, and Laws of this Order, and the Imperial Decrees, Edicts, Mandates, Rulings and Instructions thereof, or its failure to respect the usages of this Order as proclaimed by and maintained under the Imperial Authority of same.

In testimony whereof I, the Imperial Wizard of the Knights of the Ku Klux Klan, have caused to be affixed hereon the Great Imperial Seal of the Invisible Empire, and do hereunto set by hand and impress my official seal,

and same is duly attested—"Non Silba Sed Anthar."

Done in the Executive Chambers of his Lordship, the Imperial Wizard, in the Imperial Palace, in the Imperial City of Atlanta, Commonwealth of Georgia, United States of America, on the day and date above written.

BY HIS LORDSHIP,

.....
**IMPERIAL WIZARD, OF THE INVISIBLE
EMPIRE, KNIGHTS OF THE KU KLUX
KLAN:**

.....
IMPERIAL KLIGRAPP.

CERTIFICATE OF ACCEPTANCE:

This certifies that this Charter was read to and duly adopted by above named Klan, in session assembled, with all stipulations and conditions herein stated or implied, on the

..... day of

A. D., 19.....AK.....

Exalted Cyclops of Above Named Klan.
(Witness)

Section 9. Upon the receipt of the charter, the Kleagle or the Provisional Exalted Cyclops shall notify, or cause to be notified, the members of the Klan to assemble at the earliest convenient time in klonklave, at which klonklave the charter shall be read and accepted by the Klan and a record made in the minutes of the Klan. The charter of the Klan is then closed and the Klan will proceed to elect its elective officers, exercising care to select officers who are competent and fitted for the respective offices. This done the service of the Kleagle terminates with this Klan. The Klan proceeds at once to supply itself with a seal and with adequate and suitable by-laws for its government and the regulation of its affairs and for the rigid protection and interests of this Order within its Klanton.

Section 10. By-laws of the Klan shall not conflict with or be inconsistent with the Constitution and Laws of this Order, and after same have been prepared by the Klan they must be immediately sent to the Imperial Wizard or Grand Dragon to be approved and ratified by him, corrected and amended by him if necessary and upon his ratification such

by-laws become effective as law for the regulation of that Klan.

Section 11. The charter of a Klan may be reopened by the Grand Dragon of a Realm or by the Imperial Wizard upon a request by the Klan, signed by its Exalted Cyclops and Kligrapp. When a charter is reopened, the Grand Dragon or the Imperial Wizard will provide a Kleagle for this Klan for work under their direction.

Section 12. The elective officers of a Klan shall hereafter be as follows: The Exalted Cyclops, president; Klaliff, vice-president; Klokard, lecturer; Kludd, Chaplain; Kligrapp, secretary; Klabee, treasurer; Kladd, conductor; Klarogo, inner guard; Klexter, outer guard; Night-Hawk, in charge of candidates; and three Klokann, board of investigators, auditors and advisers, each of whom shall bear the title of "Klokan." These shall be known as the Exalted Cyclops and his twelve Terrors.

Section 13. The term of office for officers of a Klan shall be for twelve months or until their successors have been elected and installed. Officers of a Klan shall be nominated in the klonklave immediately preceding the anniversary (May 6th) day, and elected at

the klonklave immediately succeeding the anniversary day, each year, and installed in the first klonklave in the month of July.

Section 14. An officer of a Klan elected and who is absent on the night of installation shall be installed at the next klonklave, and if he should be absent from this klonklave, he shall be notified to be present at the next klonklave for installation; then if he fails to present himself and has no providential excuse, his office shall be declared vacant by the Exalted Cyclops and the Klan shall proceed to elect at that klonklave a member to fill that vacancy, and such member elected shall be installed at that klonklave.

Section 15. Officers-elect shall not in any case be installed unless their Klan dues are paid up to and including the calendar quarter of installation and their respective offices shall become vacated, if, at any time, their Klan dues become in arrears, and no Klan installation of officers shall be recognized within the Invisible Empire as being official unless that Klan be in good standing with the Imperial Palace, Realm and Province offices.

Section 16. When a Klan becomes in arrears in payment of its Imperial, Realm or

Provincial tax for a period of one hundred days, its several offices are automatically vacated, its members denied visiting privileges in other Klans, and its acts subsequent thereto are invalid unless the time is extended by the Grand Dragon in organized Realms or the Imperial Wizard in unorganized Realms, either of whom shall have the authority to order a complete audit of this Klan's affairs at the expense of the local Klan. Such Klan shall not be entitled to representation in any Klonverse, Klorero or Imperial Klonvokation. It shall be the duty of all Grand Dragons of Realms and Great Titans of Provinces to file with the Imperial Kligrapp, at least ten days preceding the Klonvokation, a list of all Klans in their respective territories which have paid their realm or Province tax, and the numerical strength of the individual Klans.

Section 17. Immediately upon the election of officers the Kligrapp shall transmit the names of officers-elect to the Great Titan of the Province for ratification. Upon ratifying such officers-elect, the Great Titan shall immediately forward a copy of the list, together with his ratification, to the Grand Dragon of that Realm, who shall in turn file a copy in his office and transmit a copy immediately to

the Imperial Kligrapp. No officer-elect shall be inducted into office unless he be worthy and well qualified to fulfill the duties of that office and his election duly ratified by the Great Titan or Grand Dragon.

Section 18. Klan dues shall be paid in advance. A new member shall begin paying dues the month immediately succeeding the month in which he was naturalized. A member failing to pay his dues for three successive months shall be automatically suspended from the Klan and his name dropped from the roll and he shall be so reported in the next quarterly report. Upon the payment of his arrears he shall be automatically reinstated and shall be so reported by the Kligrapp in his next quarterly report.

Section 19. Each and every member naturalized in this Order must supply himself with a robe and helmet by sending, through his Kligrapp, his measurement and the required fee for same. This robe and helmet shall be his and his only just so long as he is a member of this Order in good standing. Upon his voluntarily quitting this Order, or his being suspended or banished, for any cause, he shall return to the Exalted Cyclops his robe and helmet without delay, along with any other

emblem, insignia or other property of this Order in his possession; all monies such member has paid were accepted as a guarantee of good faith, and same are forfeited by him.

Section 20. A Klan under any and all circumstances shall accord full respect to its charter, and thereby strictly observe the Constitution and Laws, mannerisms, usages and Kloranic (ritualistic) regulations and requirements of this Order as same are promulgated by the Imperial Wizard; and shall give due respect and obedience to all Imperial, Realm and Provincial decrees, edicts, mandates, rulings and instructions issued by the said officers; and failure on the part of a Klan to do so shall be cause for revocation of its charter and the suspension of its entire membership from this Order.

Section 21. A Klan shall meet in klonklave at least once every month and gather promptly at the hour agreed upon. Six members of a Klan shall constitute a quorum for the transaction of any business at any regular klonklave.

Section 22. Special klonklaves may be held at any time whenever same are deemed necessary by the Exalted Cyclops or when he is

requested to do so by twenty-five per cent of the membership in good standing and ten per cent in cases where the membership in good standing is greater than one thousand; provided, however, in no event under the provisions of this section shall the number required be less than one hundred in Klans having a membership in good standing greater than four hundred. If this meeting is called upon petition in accordance with the provisions of this section, forty per cent of the membership in good standing at the time of such call shall constitute a quorum.

Section 23. In the event the charter of a Klan has been revoked or cancelled for any cause, whatsoever, and in the event of disbandment of a Klan, whether it be a chartered or Provisional Klan, all monies of that Klan in the possession of any officer or member thereof shall automatically become the actual monies of the Imperial Treasury of this Order and same must be freely and promptly turned over, on demand, to the properly accredited officer who is authorized by the Imperial Wizard to receive same in the name of this Order; also all books, papers, manuscripts, Klors, records, seal, Klan paraphernalia, regalia, robes, helmets and any

and all other things used by the Klan, and all articles or things appertaining to this Order as may have been used by or are in the possession of any individual member thereof.

Section 24. A Klan, or member of this Order shall not use the official costume or any part of same on any occasion outside the klavern without permission of the Grand Dragon in organized Realms, or the Imperial Wizard in unorganized States under penalty of forfeiture of their charter or banishment from this Order.

Section 25. No Klan or member shall use the name of this Order or any part thereof for any purpose that contravenes in any manner the laws of the land, that will reflect, or probably reflect, upon the reputation and good name, or compromise, or injure this Order, or any member thereof, in any way.

DUTIES OF KLAN OFFICERS.

ARTICLE XIX.

Section 1. **EXALTED CYCLOPS:** The Exalted Cyclops is the supreme officer of a Klan and its official head. He shall preside over the klonklaves and govern same with dignity, devotion and impartiality. He shall

be faithful in the prompt and efficient discharge of every duty prescribed or implied, incumbent upon him, and fearless without respect to individual persons in the administration of the affairs of his office in promoting the welfare of this Order within the bounds of his Klanton, and he shall set a laudable example to all Klansmen, of patriotism, klanishness, benevolence, love, justice, every respect. He shall require a faithful honor and a devoted loyalty to this Order in observance on the part of all Klansmen within his Klanton of the Constitution, laws, usages, etc., of this Order, and all Imperial, Realm or Province decrees, edicts, mandates, rulings and instructions, and seek to make vital and effective the principles, objects and purposes of this Order. He shall call the Klonklave to order promptly on the hour designated, if there be a quorum present, and see that his Terrors fill their respective offices in an acceptable manner. He shall diligently safeguard the sanctity and dignity of the charter of his Klan and suffer no encroachment thereon, nor any departure therefrom. He shall require the ritualistic work of the Kloran to be exemplified with the highest degree of perfection possible, and he

shall do such other things as may be required of him by the Laws of this Order, the Kloran, the by-laws of his Klan, and faithfully execute all orders and special instructions of the Great Titan, Grand Dragon or the Imperial Wizard.

Section 2. KLALIFF: The Klaliff is the vice-president of his Klan, and he shall preside over the klonklave in the absence of the Exalted Cyclops. He shall preserve order during the deliberations of a klonklave, and otherwise assist the Exalted Cyclops in klonklave assembled and perform such other duties as may be required of him by the Exalted Cyclops, the Kloran and by-laws of his Klan.

Section 3. KLOKARD: The Klokard is the lecturer or instructor and the Klan censor or critic. He shall administer the oaths, deliver the Kloranic lectures, instruct in secret work, do those things commonly required of a critic, and perform such other duties as may be required of him by the Exalted Cyclops, the Kloran and the by-laws of his Klan. He shall be responsible for the proper performance of all ritualistic work within his Klan, and shall disseminate Klancraft throughout his Klanton.

Section 4. KLUDD: The Kludd is the chaplain of the Klan. He shall perform the duties peculiar to his sacred office, and such other duties as may be required of him by the Exalted Cyclops, the Kloran and the by-laws of his Klan. He shall be responsible for such musical programs as may be presented; and for the general spiritual welfare of his Klan.

Section 5. KLIGRAPP: The Kligrapp is the secretary and recording officer of the Klan. He shall keep an accurate and complete record of all the proceedings of his Klan assembled, and a correct and systematic record of its membership, and of the date each member was naturalized, etc., as required by the record book for that purpose. He shall make a report through the proper channels to the proper officers not later than the 10th of the month for the calendar quarter last past on the regular blanks therefor, and with his reports he shall remit to said officer or officers all monies belonging to this Order, such as Imperial Tax, Realm or Provincial Tax, Klec-tokons, monies due for supplies and any and all other monies due and payable to said officers. He shall witness all requisitions made for any article or paraphernalia, regalia, jewelry, or other property of this Order, to be

used by the Klan or a member thereof, and see that the required sum of money is sent therewith. He shall notify all members who are in arrears three months, and shall notify the Imperial Office of the arrears of a member for three months. He shall be the custodian of the seal of the Klan and shall impress it on all papers and documents requiring same, and perform such other duties as may be required of him by the Exalted Cyclops, the Kloran and the by-laws of his Klan.

Section 6. **KLABEE:** The Klabe is the treasurer of the Klan. He shall be the custodian of its funds, and shall receive from the Kligrapp all monies due to be turned over to him, giving his receipt for same, and keeping same apart from his personal funds and secure for the sole use of the Klan. He shall keep an accurate account of all monies received by him, and pay same out only on order of the Klan, signed by the Exalted Cyclops and the Kligrapp, except the monies due by the Klan to the Imperial Realm and Province Officers, which monies do not require action of the Klan, and make a faithful record of such disbursements. He shall make a complete and itemized report of his office to the Klan when same is requested by the Exalted

Cyclops or the Klan, and shall perform such other duties as may be required of him by the Exalted Cyclops and the by-laws of his Klan.

Section 7. KLADD: The Kladd is the conductor of the Klan and the custodian of its paraphernalia and other properties. He shall conduct candidates for naturalization, collect the countersign and pass word at the opening of a klonklave, and perform such other duties as may be required of him by the Exalted Cyclops, the Kloran and the by-laws of his Klan.

Section 8. KLAROGO: The Klarogo is the inner guard of the Klan. He shall keep a diligent watch at the inner door and permit only those to enter the Klavern who are qualified or have the permission of the Exalted Cyclops. If he should be in doubt as to the qualifications of the one seeking admission, he must satisfy himself from the Klaliff or Kligrapp. He shall perform such other duties as may be required of him by the Exalted Cyclops, the Kloran and the by-laws of his Klan.

Section 9. KLEXTER: The Klexter is the outer guard of a Klan. He shall keep a diligent and faithful watch at the outer door, and

allow no one to pass him from the outside except those who are qualified and have permission of the Exalted Cyclops. He shall observe from time to time the outside premises of the Klavern to see that no eavesdroppers or other persons are around, who are liable to obtain information or knowledge concerning the acts or procedure of the klonklave. He shall in no case leave his post of duty unless summoned therefrom by the Exalted Cyclops, and even then, a substitute must be placed in his stead to watch until his return. He shall perform such other duties as may be required of him by the Exalted Cyclops, the Kloran and the by-laws of his Klan.

Section 10. NIGHT HAWK: The Night Hawk is the special courier of the Exalted Cyclops. He shall have charge of and shall entertain the candidate or candidates in the outer den of the klavern until he is signalled to enter the klavern at the beginning of the ceremony of naturalization. He shall carry the Fiery Cross in the ceremony and on all public exhibitions where same is used, and shall perform such other duties as may be required of him by the Exalted Cyclops and the by-laws of his Klan.

Section 11. KLOKANN: The Klokann is the Board of Auditors, Advisors and Trustees, and the investigating committee of the Klan. It shall be composed of three members, each of whom shall bear the title of "Klokan." It shall be their duty to audit the books and records of the Kligrapp and the Klabee in the month of June each year, and oftener if so required by the Klan in writing. They shall see that all paraphernalia, regalia and other property of the Klan and of this Order is properly kept, and shall perform such other duties as may be required of them by the Exalted Cyclops and the by-laws of their Klan. Said Klokann may select such assistants as in their judgment seems necessary.

Section 12. An officer of a Klan who allows himself to get in arrears for three months, or who absents himself from three consecutive klonklaves without a providential excuse, or who fails to master his part of the kloranic work within sixty days after he is placed in office, shall forfeit all rights, prerogatives and honors of his office; the Exalted Cyclops must declare his office vacant and will at once appoint a successor thereto. If the Exalted Cyclops shall be guilty of negligence as above, the Klan in klonklave shall demand his res-

agnation and whether tendered by him or not, they shall proceed to elect his successor at the following klonklave if he is not present to apologize to the Klan and take up his duties of office.

Section 13. The Grand Dragon or the Great Titan shall have the power to remove any officer of a local Klan for cause, but must immediately report said removal to the Tribunal of the Realm, whose duty it shall be to immediately pass on the correctness of his act. If he is sustained the Klan shall proceed to elect a successor to the officer removed; if he is not sustained, the officer removed resumes the duties of his office. This applies in Realms that have perfected Realm organizations. In all other jurisdictions this power is vested in the Imperial Wizard, who shall report same to the Imperial Klouncilium for review in the same manner as above set forth.

OFFENSES AND PENALTIES.

ARTICLE XX.

Section 1. Offenses against this Order shall be divided into two classes—major offenses and minor offenses.

Section 2. Major offenses shall consist of (1) treason against the United States of America; (2) violating the oath of allegiance to this Order or any supplementary oath or obligation thereof; (3) Disrespect of virtuous womanhood; (4) violation of the Constitution or the laws of this Order; conspiring against the interest and prosperity of this Order or any Klansman in any way or being a party thereto, or being a party to any move, conspiracy or organization whose existence is antagonistic or injurious to or is an imitation of this Order; whose name, style or title is a colorable imitation of this Order; swearing allegiance to or otherwise becoming a citizen or subject of any nation, government or institution of any nature or classification whatsoever, or any ruler or potentate, prince or person of any court whatever that is foreign to or is inimical to the government of the United States of America and its established institutions, or aiding or abetting such a government, nation, institution, ruler, potentate, prince or person, against the interest, well-being or dignity of the United States of America or the distinctive institutions of its government; violating the by-laws of a Klan of this Order; excessive or habit-

ual drunkenness; drunkenness or the drinking of intoxicating liquor during a klonklave or on the premises thereof, or entering a klonklave in an intoxicated condition; the habitual use of profane language or vulgarity during a klonklave or during an assembly of Klansmen just prior thereto; (5) being responsible for the polluting of Caucasian blood through miscegenation, or the commission of any act unworthy of a Klansman; (6) the repeated commission of a minor offense shall in itself constitute a major offense.

Section 3. Minor offenses. Minor offenses shall consist of drunkenness, drinking intoxicating liquor during a klonklave or on the premises thereof, entering a klonklave in an intoxicated condition, use of profane language or vulgarity during a klonklave or in an assembly of Klansmen just prior thereto, or committing any other act which might operate against the best interest of the Klan or Klansmen, refusal or failure to obey the mandates, rules, edicts and orders of the Exalted Cyclops or the Klan, or the failure or refusal on the part of any Klansman, upon demand by the Exalted Cyclops, to respond to any summons issued by him, unless he has a providential excuse; or failure

or refusal to surrender his credentials when called for by the Exalted Cyclops.

Section 4. PENALTIES: All offenses enumerated above under the head of major offenses shall be tried and penalties assessed by the Tribunal hereinafter provided for. All offenses enumerated as minor offenses shall be heard and determined and penalties assessed by the Exalted Cyclops of the Klan. Penalties shall be of four classes, as follows: 1. Reprimand; 2. Suspension; 3. Banishment; 4. Extreme Penalty—banishment forever, and there shall be added thereto complete ostracism in any and all things by each and every member of this Order.

Section 5. A member who fails to respect the penalty imposed on another member shall receive the same penalty as if he himself were guilty of that offense.

Section 6. All charges against a Klansman, involving a major offense under the Constitution and Laws of the Knights of the Ku Klux Klan shall be in writing, specifying the acts complained of, which shall be submitted to the Klorkann of the Klan of which the accused is a member, or in whose jurisdiction the offense was committed.

Section 7. Upon the filing of such charges the Klokann shall consider and investigate the same and take action thereon within thirty days from the time such charges are filed. The Klokann shall determine the sufficiency of the charges presented and the advisability of a trial as herein provided, and their action on such charges shall be final.

If the judgment of the Klokann is not unanimous, then the decision of a majority of the Klokann, when approved by the Exalted Cyclops, shall be final.

Section 8. Upon the filing of such charges the Klokann shall have the right in its discretion, through the Exalted Cyclops, to suspend the accused during the period of investigation of such charges or until his acquittal (if trial is ordered).

If, in the opinion of the Klokann, the charges presented constitute a minor offense, as herein defined, the same shall be referred to the Exalted Cyclops for such action as he shall deem proper.

Section 9. If the Klokann shall order a trial of the accused, the charges and specifications shall be published in regular klonklave by the Klaliff.

Section 10. The Exalted Cyclops shall in such event set the date of the trial which shall be not more than thirty days after report of the Klokann, and shall serve the accused with a copy of the indictment or charges not less than ten days before the date of the trial.

Section 11. (a) The accused shall be tried before a Tribunal selected as follows: The Exalted Cyclops, Klaliff, Klokard and Kludd shall each select from the membership in good standing six Klansmen whose names shall be placed in some suitable receptacle and from this receptacle the Kladd, wearing a hood-wink, shall withdraw eight names, and the remaining sixteen Klansmen shall constitute the Tribunal whose attendance at the trial is compulsory. In the event any one or more of the sixteen Klansmen thus selected shall fail to appear, that number which do appear may select from the Klan body sufficient Klansmen to fill their places.

(b) In event of charges being presented against the Exalted Cyclops of a Klan, he shall immediately vacate his office and he shall remain out of office until the case against him is finally adjudicated. In such event the Klaliff shall immediately assume the office, duties and responsibilities of the Exalted Cy-

claps and shall appoint a Klaliff. The Klaliff in all respects shall be Exalted Cyclops in fact and the one appointed by him to the office of Klaliff shall be Klaliff in fact until the case against the Exalted Cyclops is finally adjudicated. In event the Exalted Cyclops so accused shall have been found guilty and duly penalized, the acting Exalted Cyclops and Klaliff shall remain in their respective offices until the end of the term, or until he shall have been reinstated. In the event charges are preferred against a Terror of a Klan he shall vacate his office immediately and shall remain out of office until the case against him has been finally adjudicated. Immediately upon his vacating office, the Exalted Cyclops shall appoint a substitute thereto and this substitute shall act in this office until the case against the Terror in question has been finally adjudicated. In the event the Terror in question is convicted and penalized, the substitute in his former office shall become the Terror in fact of that office unless or until the said Terror shall have been reinstated. In the event the Exalted Cyclops or any Terror of the Klan is accused and tried and acquitted, such Exalted Cyclops or Terror shall immediately resume his former office and

proceed with the affairs of his office as before.

Section 12. Such Tribunal shall select one of their number as Triton, who shall preside, and one as Scribe, and the duty of the Scribe shall be to make a record of the proceedings, write the testimony of witnesses, or cause same to be done by a competent Klansman stenographer. Said Tribunal shall have authority and power to issue a summons directed to any Klansman, commanding him to appear and give testimony for or against the accused, and hear the charges and evidence and to render judgment in conformity with the laws of this Order and the evidence adduced.

Section 13. The Tribunal and the accused may take testimony touching the issues involved, except where Klan secrets and secret information of the Klan are involved, by interrogatories and cross interrogatories, first giving either party timely notice thereof, and such evidence when so taken may be received as evidence in the case and may be used by either party.

Section 14. On the date set for trial the accused shall be required to be present in person or by counsel (who shall be a Klansman

in good standing), Providence alone preventing; and in the event of his failure or refusal to be present or represented by counsel the said Tribunal shall select a member in good standing in that Klan as counsel for the defense and proceed with the case and hear proof touching his guilt or innocence and render its decision in accordance with the laws of this Order and the evidence adduced at such trial; and said Tribunal in rendering its decision shall find whether or not service of the charges has been made upon the accused and notice of the time and place of hearing has been given to the defendant. Service of the time and place of the trial of the accused shall be made upon him in person or by registered letter, and a return card from the postoffice showing delivery thereof to such Klansman, coupled with an affidavit from the Night Hawk of such Klan to the effect that a copy of the charges or indictment and a notice to the accused Klansman, specifying the time and place of trial, was placed in a letter in an envelope with proper postage and directed to such Klansman at his last known address, shall constitute service and notice on such Klansman.

Section 15. No evidence shall be offered at such trial except such as may be pertinent to the charges presented.

Section 16. At a trial held under this article only the following may be present: (a) the Tribunal in full regalia of the Order; (b) the Prosecutor appointed by the Klokann; (c) the defendant and his representative or representatives; (d) witnesses who are Klansmen; (e) the Great Titan or his representative; (f) the Grand Dragon or his representative; (g) the Imperial Wizard or his representative; (h) a stenographer reporting the case, who must be a Klansman.

Section 17. At the conclusion of the evidence, the prosecutor and counsel for the accused shall have the right to argue the case to the Tribunal and the accused shall have the right to be heard in his own behalf, and at the conclusion of the arguments all persons except the Tribunal immediately shall retire.

Section 18. After fully considering the charges and evidence thereon, such tribunal shall determine the guilt or innocence of the accused by written ballot. Twelve or more votes shall be necessary to convict or acquit.

Section 19. If the accused shall be found guilty, the tribunal shall assess the penalty

to be imposed and the Exalted Cyclops shall enforce the same, and such judgment shall be published by the Klaliff at the next regular klonklave.

Section 20. If the accused shall be acquitted, the Exalted Cyclops shall be notified thereof and such acquittal shall be published by the Klaliff at the next regular klonklave.

Section 21. If the tribunal is unable to reach a decision as herein provided, then such tribunal shall be discharged, another tribunal composed altogether of different members from the former tribunal shall be created as herein provided, who shall proceed to try the case as herein set forth.

Section 22. Should the accused be acquitted, a majority of the Klokann shall have the right to appeal from the judgment of the tribunal and such majority of the Klokann shall also have the right to suspend the accused through the Exalted Cyclops until such appeal shall have been finally determined.

Section 23. Should the accused be convicted he shall have the right to appeal from the judgment of the tribunal; but he shall remain suspended until such appeal shall have been finally determined.

Section 24. Notice of appeal shall be in writing signed by the party or parties appealing and filed with the Kligrapp of the Klan in which the accused was tried, not more than 15 days from the date the judgment of the tribunal was published in regular klonklave.

Section 25. Upon the filing of such appeal, the Kligrapp, Triton and Scribe of the tribunal shall, within 30 days, make up a complete transcript of the proceedings had upon the trial, which shall be duly certified to by the Kligrapp and forwarded by him immediately to the Grand Dragon of that Realm. Provided, however, that any member who shall be found guilty by a tribunal in a realm other than that in which he holds membership, shall have the right, at his option, to take his appeal to the Imperial Kloncilium instead of to the Grand Tribunal of the realm where the trial is held.

Section 26. In states where realm organization has not been instituted, the appeal shall be taken to the Imperial Kloncilium and a transcript of appeal filed with the Imperial Kligrapp in like manner as is provided in appeals to the Grand Tribunal of a Realm.

Section 27. In organized Realms the Grand Dragon shall annually select a Grand Tribunal

composed of 12 Hydras or Giants, provided that for the first two years after a realm is instituted the tribunal may be composed of Hydras, Furies, Exalted Cyclops and Klaliffs.

Section 28. The Grand Tribunal shall meet at the annual meeting of the Klorero and at such other times as the Grand Dragon thereof may direct.

Section 29. The Grand Dragon shall designate one of said Grand Tribunal as Triton and he shall select his scribe therefor from the membership of the Grand Tribunal. The decision of nine or more members of said Grand Tribunal shall render judgment.

Section 30. Until Realm organization is instituted all appeals from judgments of the tribunal of the individual Klans in such states shall be reviewed by the Imperial Klouncilium whose judgments thereon shall be final.

Section 31. The procedure shall in all cases refer and apply to major offenses against the Order and shall in no sense alter or affect Sections 3 and 4 of Article 20 of the Constitution and Laws.

Section 32. All judgments of the tribunal shall be reported promptly by the Kligrapp of the Klan within 5 days to the Grand Dragon;

composed of 12 Hydras or Giants, provided that for the first two years after a realm is instituted the tribunal may be composed of Hydras, Furies, Exalted Cyclops and Klaliffs.

Section 28. The Grand Tribunal shall meet at the annual meeting of the Klorero and at such other times as the Grand Dragon thereof may direct.

Section 29. The Grand Dragon shall designate one of said Grand Tribunal as Triton and he shall select his scribe therefor from the membership of the Grand Tribunal. The decision of nine or more members of said Grand Tribunal shall render judgment.

Section 30. Until Realm organization is instituted all appeals from judgments of the tribunal of the individual Klans in such states shall be reviewed by the Imperial Kloncilium whose judgments thereon shall be final.

Section 31. The procedure shall in all cases refer and apply to major offenses against the Order and shall in no sense alter or affect Sections 3 and 4 of Article 20 of the Constitution and Laws.

Section 32. All judgments of the tribunal shall be reported promptly by the Kligrapp of the Klan within 5 days to the Grand Dragon;

or where a Realm organization has not been perfected, to the Imperial Kligrapp.

Section 33. Where banishment has been imposed, the Grand Dragon or the Imperial Kligrapp, as the case may be, shall so notify all Klans within the Realm where the case originated. Where the extreme penalty has been imposed, the Imperial Wizard shall decree, proclaim and publish same or cause the same to be done to all Klans throughout the Invisible Empire.

Section 34. In the event the preceding sections of this Constitution fail to provide for punishment of any Klansman for any of the offenses herein referred to, or for any other offense that is inimical to the best interest of this Order, the Imperial Wizard is hereby vested with authority and power to prefer charges against such Klansman in accordance with the provisions of this Article, or at his discretion to issue banishment order against such Klansman, who shall have the right of appeal to the Imperial Klouncilium for a period of 90 days after date of banishment. The Imperial Kligrapp shall publish the decree of banishment to Klans in the Realm in which

such person hold membership, or throughout the bounds of the Invisible Empire in accordance with the decree.

KU KLUX KALENDAR, KU KLUX KULLORS, ETC.

ARTICLE XXI.

Section 1. Hereafter the calender of this Order, by which days, weeks, months and years shall be designated in all official documents, is as follows:

Days—	Weeks—	Months—
7. Desperate	5. Weird	12. Appalling
6. Dreadful	4. Wonderful	11. Frightful
5. Desolate	3. Wailing	10. Sorrowful
4. Doleful	2. Weeping	9. Mournful
3. Dismal	1. Woeful	8. Horrible
2. Deadly		7. Terrible
1. Dark		6. Alarming
		5. Furious
		4. Fearful
		3. Hideous
		2. Gloomy
		1. Bloody

YEAR OF THE KLAN: The year of the Klan (Anno Klan) begins with the month of May each year.

CYCLE: A cycle is twelve calendar months beginning with the month of December each year.

REIGN: The reign of Incarnation includes all time up to the American Revolutionary War. The first reign of our Re-incarnation dates from the beginning of the Revolutionary War and the establishment of our Government to the Organization of the KuKlux Klan of the Reconstruction, in the year A. D. 1866. The second Reign of our Re-incarnation dates from the year A. D. 1866 to the year A. D. 1872. The third Reign of our Re-incarnation dates from the year A. D. 1915 on to the present and the future.

Section 2. The Kardinal Kullors of this Order, hereafter, shall be White, Crimson, Gold and Black. The secondary Kullors shall be Gray, Green and Blue. The Official Kullors of the Emperor shall be such as he may designate; those of the Imperial Wizard, Royal Purple. The significance and the mystery of these Kullors in the Invisible Empire shall be revealed Kloranically.

Section 3. There shall be four Kloranic Orders of this Order, namely: The Order of Citizenship or K-UNO (probationary); Knights Kamellia or K-DUO (primary Order of Knighthood); Knights of the Great Forrest or K-TRIO (The Order of American Chivalry); and Knights of the Midnight Mystery or K-QUAD (Superior Order of Knighthood and Spiritual Philosophies).

Section 4. These several orders of Klannish achievement and Kloranic advancement shall be communicated, and their Kloranic regulations, requirements and governments shall be established and promulgated by and in the discretion of the Emperor of this Order in the unfoldment of its philosophies and in the revelation of its spiritual mysteries.

ANNIVERSARY.

ARTICLE XXII.

Section 1. The Order was first organized and operated under the appellation of the Ku Klux Klan, or Invisible Empire, in the town of Pulaski, Tennessee, in the month of May, in the year Eighteen Hundred and Sixty-Six (1866), by six young men as a "social club." In the Year Eighteen Hundred and Sixty-

Seven (1867) it was reorganized into a "regulative and protective organization" and as such it actively existed as a cohesive organization until about the year Eighteen Hundred and Seventy-Two (1872) at which time it voluntarily disbanded in pursuance of an order issued by its Grand Wizard-General Nathan Bedford Forrest. In the month of October, in the Year Nineteen Hundred and Fifteen (1915) it was resurrected, reconstructed and remodeled into its present incorporated form and character as a "historical, social, patriotic, military, benevolent, ritualistic, fraternal order or society" under its present appellation by William Joseph Simmons, of Atlanta, Georgia, and thirty-three associates, three of whom were bona fide members in good standing of this Order when it disbanded as a regulative and protective Organization, as above stated.

Section 2. The anniversary date of this Order hereafter shall be the Sixth (6th) day of the Month of May each year.

Section 3. An anniversary celebration shall be held each year on the anniversary date in the City of Atlanta, Georgia, as the principal anniversary celebration of this Order, the concluding exercises of which shall be held, if pos-

sible, on the summit of Stone Mountain, near the City of Atlanta, Georgia, at midnight of the anniversary date.

BONDS.

ARTICLE XXIII.

Section 1. Each and every Kleagle, regularly appointed and commissioned by the Imperial Wizard, and the Kligrapp and Klabee of each and all subordinate jurisdictions shall give bond in whatever sum, and in whatever bond or surety company the Imperial Wizard may direct, and the premium for said bond must be paid by the jurisdiction or Klan for its Kligrapp and Klabee, and by the Kleagle or other officer bonded, except Imperial Officers, whose bond shall be paid from the Imperial Treasury.

ARTICLE XXIV.

Section 1. This Constitution may be amended by the Imperial Klonvokation, at any regular session thereof, provided that such proposed amendment be indorsed by the Klorero of three or more Realms, or such amendment be proposed by the Imperial Wizard. Such proposed amendment or amendments shall become a part of this Constitution when same has been

passed by a two-thirds vote of the Klonvokation and also ratified by the Imperial Wizard; provided further that no amendment shall affect in any way the fundamental principles, objects, purposes and ideals of this Order, or the military character of its government.

Section 2. All laws and parts of laws in conflict herewith are hereby repealed and this Constitution shall go into effect immediately upon its adoption.

CERTIFICATE OF ADOPTION.

THIS CERTIFIES that the above Constitution and laws of the Knights of the Ku Klux Klan, Incorporated, as duly authorized by the incorporators of said Corporation in session assembled on the Third day of July, A. D., 1916, AK-L, were duly adopted subject to ratification by the Imperial Wizard, by the Imperial Klonvokation of the Knights of the Ku Klux Klan, Incorporated, in its initial session, assembled on the Twenty-Ninth day of November, A. D., Nineteen Hundred and Twenty-Two, AK-LVI., in the City of Atlanta, Georgia. I officially declare and affirm that the text hereof is correct.

CERTIFICATE OF RATIFICATION; AND PROCLAMATION

To all Genii, Grand Dragons and Hydras, Great Titans and Furies, Giants, Exalted Cyclops and Terrors, and to all citizens of the Invisible Empire; in the name of the Valiant and Venerated dead, I affectionately greet you:

THIS CERTIFIES that the above Constitution and laws of the **Knights of the Ku Klux Klan, Incorporated**, as authorized, prepared and adopted by the Imperial Klonvokation of the **Knights of the Ku Klux Klan, Incorporated**, has been duly submitted to me for ratification and proclamation; the same is hereby ratified and, therefore, I do

OFFICIALLY PROCLAIM

The same to be the Constitution and Laws of the Knights of the Ku Klux Klan, Incorporated, for the government of the Invisible Empire and all jurisdictions and Klans thereunder, and all persons therein, and to which all citizens thereof, Klansmen, members of this Order, have

Atlanta, Georgia, November 29th, 1922.



**Imperial Klaliff.
(Ex-Officio President of the Imperial Klou-
vokation).**

Attest:



**Imperial Kligrapp.
(Secretary)**

sworn an unqualified allegiance, and pledge in sacred sincerity, a constant inflexible obedience.

IN WITNESS WHEREOF, I, the Imperial Wizard of the Invisible Empire, Knights of the Ku Klux Klan, Incorporated, have caused the great Imperial Seal of the Knights of the Ku Klux Klan, Incorporated, to be impressed hereon, and I hereunto affix my official signature and seal on this the Twenty-Ninth day of the Eleventh Month of the Year of Our Lord Nineteen Hundred and Twenty-Two; and on the Doleful Day of the Wierd Week of the Terrible Month of the Year of the Klan LVI, in the Seventh Cycle of the Third Reign of our Re-incarnation.

TO THE LOVERS of law and order, peace and justice, we send greetings; and to the shades of the Valiant, Venerated Dead, we gratefully and affectionately dedicate the Knights of the Ku Klux Klan.

Done in the executive chambers of His Lordship, the Imperial Wizard, in the Imperial Palace, in the Imperial City of Atlanta, Com-

monwealth of Georgia, United States of America, on the day and date above written.

"Non Silba Sed Authar."

BY HIS LORDSHIP,

H. W. Evans

Imperial Wizard.

Knights of the Ku Klux Klan, Inc.

(Imperial Seal)

(NEW ADMINISTRATION)



Attest:

H. Ramsey

Imperial Kligrapp,

Knights of the Ku Klux Klan.

(NEW ADMINISTRATION)

**BOX 1,
FOLDER 2:**

**The Practice of
Klanishness,
booklet, 1924.**

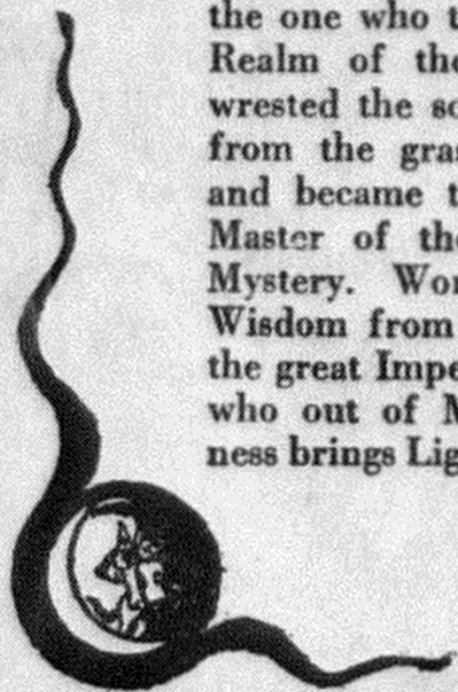
**First Lesson in the Science and
Art of Klankraft**



*THE
PRACTICE
OF
KLANISHNESS*

**Imperial Instructions
Document No. 1,
Series AD. 1924, AK. LVIII.**

Being Official Instructions in K-uno in the border Realm of Karacter from the one who traversed the Realm of the Unknown, wrested the solemn Secret from the grasp of Night and became the Imperial Master of the great lost Mystery. Words of timely Wisdom from the soul of the great Imperial Wizard, who out of Mystic Darkness brings Light.



THE FIERY CROSS

Behold, the Fiery Cross still brilliant!
Combined efforts to defame
And all the calumny of history
Fail to quench its hallowed flame.

It shall burn bright as the morning
For all decades yet to be
Held by hearts and hands of manhood
It shall light from sea to sea.

We rally around this ancient symbol
Precious heritage of the past
And swear our all to home and country
And to each other to the last.

• • • • •

In the Fiery Cross I glory
'Neath its glow my Oath was made
It shall live in song and story
I swear its light shall never fade.

"The Most Sublime Lineage in History" is the KNIGHTS OF THE KU KLUX KLAN No Institution

can boast of such sacred sentiment or such heroic achievement. It is the continuance and the only legitimate successor of the "original genuine" Ku Klux Klan and the Knights of the White Camelia of the Reconstruction Period of American History. It is an incorporated institution, having been incorporated under the laws of the State of Georgia, U. S. A., December 4th, 1915.

Any other organization bearing a similar name is an infringing fraud and will be prosecuted to the limit of the law.

The Practice of Klanishness

IMPERIAL INSTRUCTIONS DOCUMENT No. 1, SERIES AD. 1924, AK. LVIII.

To Each and Every Citizen of the Invisible Empire,
Knights of the Ku Klux Klan, My Cordial Imperial
Greetings:

To You I Speak, Oh, Noble Klansman!

The One great underlying principle of "our" noble Order, one which demands "constant" practice, is—**KLANISH FIDELITY**—constancy in the performance of Klanish Practices.

To be "klanish" (Note: We spell it with a K instead of a C) toward your fellow klansmen in ALL things honorable implies that this principle must be applied and exemplified in the four-fold realm of man's mundane life—Physical, Social, Moral and Vocational. This is the four-fold application of this, "our" sacred and self-preserving principle and it is therefore a **FUNDAMENTAL** element in the progress and stability of our great institution as well as in the betterment of our individual lives.

Our klanishness is defined as follows: "A number of real men, each of whom is the embodiment of true American manhood, of kindred purpose, actuated by unselfish motives, dedicated to a manly mission and pledged to a noble ideal, and who are voluntarily and strongly bound together by an unyielding tie, wholly determined to so live and act as to safeguard and enhance each other's interest and welfare in all the several relationships of life and being."

(1) **PHYSICAL KLANISHNESS:** Has to do with the application of this great principle in the realm of one's physical being. Having due regard for the health and bodily wellbeing of a klansman and protecting same in every way possible; if health be impaired to seek its restoration. It enforces self-control when one is aroused to anger and the bodily wellbeing of a klansman is threatened or likely to be abused; true to this principle no klansman will strike, stab, lacerate or in any other manner inflict bodily pain or commit an injury to the physical being of another klansman, unless in case of self-defense, and to do so would be a crime against the Invisible Empire.

(2) **SOCIAL KLANISHNESS:** This implies that all klansmen are on a common social plane and are therefore without individual social distinction between each other. The set rules of social valuation operative in the society of the alien world at large are ignored by klansmen in their regard for each other. We form our estimate of each other not by the texture of the gar-

ment worn nor by the position held in the social, educational, political, financial or ecclesiastical spheres of the world's society, but we look well to the inner qualities of the heart, the mind and the soul; on these we base our estimate and the eye of scrutiny beholds him bathed in the penetrating light of the Fiery Cross and he stands before us our equal in that he possesses a klansman's heart and a klansman's soul, and of him we shall not be ashamed before men but will gladly acknowledge his fellowship before the world, for we know who he is—a MAN who values HONOR more than life.

The practice of social klanishness enforces an affectionate and manly regard for the personal and professional reputation and good name of a klansman and that of a klansman's family and will not permit such to be slanderously assailed without resentment. How sacred a thing is a man's or a woman's good name! And thrice so is that of a klansman and his loved ones.

This principle enforces an appreciative valuation of each other, prompting sincere, courteous conduct and free social intercourse among klansmen. When you meet a klansman be glad to greet him and act the part, for he, like yourself, is no common man.

(3) MORAL KLANISHNESS: This has to do with the attainment and the preservation of decency; by it we assist each other to conform our lives to the standard given in the Scriptural Charter of the Klan—the 12th chapter of Romans, especially the 1st and 2nd verses, and thus we make secure, by the practice of klanishness, our highest and best interest not only in this life but in the great life to come. No klansman will permit himself to be the means of, or the instrument in, the moral degeneration of another klansman, or in the wrecking or contributing to the wrecking of the soul of his fellow in the world to come. No klansman will throw aside his qualities of a gentleman and give himself over to debauchery. We seek to know our own and each other's moral weakness and constantly endeavor to strengthen these to the end that in the practice of klanishness we develop and maintain that quality of character that will stand the ultimate test of God's just and unerring judgment. This practice enforces Temperance (in thought, in word and in indulgences) and all of its allied virtues, and thereby aims at the ideal of decency and cleanliness in life and character. To pollute the morals of a klansman is to commit a grave offense against our Order.

(4) VOCATIONAL KLANISHNESS: This calls for the constant and earnest exercise of this great principle in the realm of one's business or professional life. Trading, dealing with and patronizing klansmen in preference to all others. Employing klansmen in preference to others whenever possible. Boosting each other's business interest or professional ability; honorably doing any and all things that will assist a klansman to earn an honest dollar, thereby adding to his material wellbeing, lightening the burden of life for him and constantly succoring him with new strength and refreshing encouragement. Make it a special point in life to know the nature of a klansman's business or profession and then hold him and his interest well in mind and never let an opportunity pass to turn trade or patronage to him and thus you will help him to succeed

and be happy and thereby you will add to the force of joy towards dissipating the sorrow, grouch and gloom of this life and making the world brighter and better by your having lived in it.

For an example: If you should come across a person interested in the purchase or sale of real estate scan your list of known klansmen and if there be one who is in that line of business (though you may not be so intimately acquainted with him) urge this person to see your particular real estate man. It is presumed there is a profit to be made in the transaction if consummated, then do your part in endeavoring to turn the profit to a klansman. You must not tell this person why you insist on him seeing this particular real estate man, other than that he is worthy and deals honorably. He is a klansman and you can safely recommend him. Apply this method in regard to klansmen who are doctors, lawyers, dentists, merchants, barbers, opticians, carpenters, insurance men, taxi cab owners, automobile dealers and ANY and ALL other vocations of men. Again, a clerk for instance, or other employee of a shop, to hold his position must make good, his advancement hinges on his ability to produce business; therefore deal with those firms or persons who employ klansmen in their business and have your dealings with your fellow klansmen in person therein employed that he, or they might get credit for the business done. If possible let the employer know that you deal with his firm on account of this particular man being employed by him.

The exemplification of this great principle enforces honesty in all transactions. Deal fairly and justly with klansmen at any and all times and in any and all things. To cheat, wrong or deceive a klansman, in plighted word or in trade or business transactions, would be a bad breach of klanishness for which you would suffer. If you borrow from a klansman be not slow to repay; remember it is an obligation of honor. Do not allow yourself to impose on a klansman's generosity. A klansman has implicit confidence and reposes a sacred trust in you, therefore do nothing that would impair that confidence or betray that trust. Be a big man, a fair man, an honest man in all your dealings with all men and most especially with klansmen. Remember, this sublime duty was voluntarily assumed by you and to this great work you have been solemnly dedicated and your life has been sacredly consecrated; see to it that you prove not yourself one who will flinch at DUTY or show himself a cowardly weakling or a treacherous scallawag.

Think seriously and soberly along this line of the application of this great principle and the greatness of it in its ultimate range will overwhelm you, and you will readily see what you have lost in the past by the common method of fraternal practice you have followed. Oh, how miserably meaningless is the so-called fraternity of the multitude of so-called fraternal Orders! How disgusting to a soul unselfish and sincere!

The practice of klanishness is FUNDAMENTAL with us, it is our mark of distinction as an institution and as individual members thereof; therefore, to be true you MUST train yourself accordingly. In this you will doubtless often be required to make some sacrifice of time or of conveniences and possibly some impulse of personal friendship or of old acquaintanceship, but to attain the lofty ideal to which we aspire it must be

done. How easy it is with one so determined to form the holy habit of the practice of klanishness, and how good one feels when he has done it. What delectable experiences come to him in the consciousness of having maintained his honor in the bitter battle of life against Self and selfish inclinations and having this day contributed something, though ever so small, toward blessing some one's life by making that some one more successful and happy and also to be able to repose in the sweet consciousness of having done something more toward shaping your own life to conform to a laudable and lofty ideal.

By this practice you lift yourself above the noxious atmosphere of selfish, sordid gain and place yourself on the lofty heights where the genial breezes of reciprocal fraternal fellowship forever wafts their inestimable blessings and the sun of Divine approbation is always bright. Get out of the boggy swamps, my fellow klansmen, and get you to the mountain top where you can catch the vision of the larger life that will impart to your soul super-human strength enabling you to enter the stressful struggle of the alien world, with which you are surrounded, and come out conqueror from every contest. Devotion to our standard **MUST** be made worth while; worth while to others by **YOU** and worth while to **YOU** by others.

Our Order is one with a great specific purpose, therefore, a klansman is a man with a definite purpose, in life, not a mere piece of animal driftwood, and he is unyielding in his devotion to that purpose and the bed-rock principle of that purpose is the practice of klanishness. You have invested of your time and money to become one of us and one with us, now be sensible enough to make good that investment; for it holds treasures for you. In other words, you have bought the field, now sow the seed and properly cultivate it and a pleasing harvest is yours; otherwise brambles, and weeds and pernicious plants will infest it and thrive and you shall have miserably wasted your investment, you shall have failed to preserve your honor in the faithful practice of a self-protective principle. Put forth your hands and sow the goodly seed of klanish fidelity and you shall reap abundantly; withhold your hand and you shall perish. "Bear ye one another's burdens and so fulfill the law of Christ."

Again the four-fold application of this great principle is as follows:

(1) **PATRIOTIC KLANISHNESS:** An unswerving allegiance to the principles of a pure Americanism as represented by the flag of our great nation, namely: Liberty, Justice and Truth. Real, true Americanism unadulterated, a dogged devotedness to our country, its government, its ideals and its institutions. To keep our government forever free from the alien touch of foreign alliances and influences, that Liberty's effulgent torch be not dimmed. By your vote as a citizen select only men of pure patriotic impulses to serve in positions of public trust. Vote not politics, but patriotism. Exercise your rights and prerogatives as a civil citizen for the best interest of your state and community and for the general public weal; the making of just and equitable laws and the righteous enforcement of same; bitterly oppose tyranny in any and every form and degree, and

displace the corrupt politicians with dependable patriotic statesmen. "He who saves his country saves all things and all things saved bless him; but he who lets his country die lets all things die and all things dying curse him."

(2) **DOMESTIC KLANISHNESS:** Standing by and protecting the sanctity of the home, and its manifold interests, of a klansman, his family and its every interest and wellbeing, and faithfully warn him of any approaching danger thereto.

(3) **RACIAL KLANISHNESS:** Being in all things true and loyal to the caucasian race, its traditions and civilization, and keeping its civilization pure by preserving it from the contaminating intermixture of alien races and their influences, maintain **WHITE SUPREMACY** first, last and all the time. Faithfully protect our politics and society from the haughty ambitions and arrogant aggressiveness of colored races who seek to mix their breed with the blood of our government and civilization. Racial integrity—abstaining from and preventing carnal physical contact with or by colored races; thereby, keeping secure from pollution from inferior blood the precious blood of the caucasian race. Recognize the distinction between the races of mankind as they have been decreed by nature, and preserve unto death the peculiar distinctiveness of the white race from the foul touch of a lower stock. Keep caucasian blood, society, politics and civilization **PURE!**

(4) **IMPERIAL KLANISHNESS:** This is the principle applied toward our great fraternity. It means a constant, unflinching loyalty to the institution; to harmonize your soul with its sacred purposes and principles, put yourself in accord with its mission and ideals. Guard **WELL** its **EVERY** interest; make good your allegiance to it by practicing its precepts, exemplifying its principles, meeting promptly without reserve your **EVERY** obligation to it (both personal and financial), faithfully obeying its constitution and constitutional authority, enforcing its laws and conforming willingly to its requirements, regulations and usages.

Give due respect at all times, and maintain a klanish regard for the person and authority of its chief officer—the Imperial Wizard, and thereby facilitate his efforts in perfecting the work he has to do for the glory of the Invisible Empire in its development and government. He is laboring constantly and unselfishly for **YOU**, **YOUR** country and **YOUR** race. Your respect for him, his official decrees, edicts, mandates, rulings and instructions means much for you in approximating the common ideal of klansmen. He in his official capacity represents the entire Order, every phase and feature of the whole institution centers in him. Be therefore constructive and not destructive or obstructive in your criticisms. If you have honest criticisms to make take them to the proper officer to hear, discuss and consider them—the Exalted Cyclops of a klan, the Grand Dragon of your Realm, or the Imperial Wizard of the Order.

Do not in **ANY MANNER WRONG** our institution by slandering it (though ever so mildly) or by discussing its seeming imperfections or the mistakes of its officers at any time or place where any person of the alien world may chance to hear; a conspicuous characteristic of a klansman handed down by our fathers is, **A klan-**

man keeps the inner affairs of the klan strictly to himself and thereby maintains its peculiar prestige as a potent factor. Always speak of the klan and its work enthusiastically or not at all, oftentimes silence begets respect; never discuss the klan or its affairs freely with anyone except a klansman. Do not familiarize our fraternity to anyone of the alien world. Under no circumstances suffer any cisms, factions or ill feelings to spring up in your klan and never any remarks or conversations that favor sedition. Remember IN UNISON we labor wherever we may roam.

The institution believes in YOU and has reposed a very sacred trust in YOU; be true to the trust committed to your keeping and thereby give to it that sincere, unselfish devotedness as typified by the Fiery Cross; the light of that cross reveals YOUR DUTY, then perform that duty as a klansman and not as one of the common herd of mankind. Be YOU the incarnation of the principle of constant loyalty to the Order, and thus with real men like you a great institution can and will be established in the land, that will be peerless in the perfection of its powers to preserve and perpetuate that which we all hold as sacred to our race, our country, each other and to the world, and will endure through the ages to bless mankind. Be prudent in your conduct and conversations that nothing might be said or done by you at any time or place that will engender prejudice against our Order. Allow no alien to enter the klavern in quest of citizenship in the Invisible Empire unless you are confident that he is worthy of the honor we confer, the sacred trust we impose and will appreciate our peculiar fellowship, if a scallawag should develop in your midst eject him speedily from the portal of the Invisible Empire without fear or favor. Maintain forever the social cast and dignity of YOUR institution, for its foundation is laid in character and it is built up with MANHOOD.

Remember always that YOU as a klansman represent more than you do in any other fraternal relationship, for you are a living commemoration and the perpetuation of the most dauntless organization known to the world and of men who were the greatest heroes of all history. Let the spirit of that immortal institution and of those great men possess YOU and let not its exalted ideals be one whit lowered by any indifference or careless conduct on YOUR part. Our Order is most worthy of you and you honor yourself by your devotion to it; therefore, live up to the peerless dignity of the peculiar relationship you sustain as a klansman, for this is your opportunity to achieve something worth while in rightly and gratefully commemorating the heroic achievements of the past, for the betterment of the present, and in begetting imperishable honor for yourself and your progeny in the future.

KLANISHNESS with us is the concentrated extract of "fraternity" intensified and applied in every conceivable way. In the application of the meaning of the word as used by us it is more specific, more potent and goes more into minute detail by taking cognizance of the small things ordinarily overlooked by the word—fraternity. It considers no acts small and insignificant that contributes directly or indirectly to a fellow's welfare or happiness. While it has due respect for the acts of large favors and conspicuous benefits, it especially

gives attention to the countless small acts of beneficial practices and kind words opportune in every moment of time which go to make up this great life that we live together; indeed, it is fidelity in these small things which makes life pleasant after all. It is the constant application that counts—CONSTANTLY klanish towards klansmen in ALL things honorable.

OUR KLANISHNESS prompts us to STUDY the interest of a klansman and never lose an opportunity to enhance same; to SEEK the opportunity and NOT sit down in fraternal lethargy and wait until it runs against us; and to seek not with a base, selfish motive as with an inner thought that you might possibly reap a gain by so doing, but in the true spirit of the great motto: **Not For Self But For Others**; for selfishness is the arch-canker that corrupts the hearts and the minds and prostitutes the motives of men, and is the conquering curse of creation. YOU are dedicated to the sublime mission of conquering it, you must make the fight within YOUR OWN breast. Be its master there and you can conquer it anywhere.

THE PARAMOUNT distinction of a Klansman, that which marks him as being different from other men is—HE is KLANISH towards his fellow klansmen. Klansmen, that is YOUR mark of distinction as you move among the great countless multitude of men and by it you will tower above men of alien creed as Saul of Gibbeah among the men of Israel. That is the mark of YOUR high calling—YOUR thrice honorable election, and may that mark be seen, known and devoutly respected by all men, that they may take knowledge of you that you are a citizen of the Invisible Empire. To this exalted honor our great institution has elected you and it seeks to elevate you to the higher life of matchless manhood.

KLANISHNESS is your creed and faith, therefore let no angel, man or devil break you from its glorious anchorage. Then, when the end of your initiation shall have been reached in this life and you have been summoned to take your place as an inhabitant of the Empire Invisible, as you pass through the veil you can say to the world in tones of truth triumphant, "I Have Kept the Faith!" Thus preserving your honor by a FAITHFUL allegiance your life shall not have been lived in vain.

THE GLORY OF A KLANSMAN IS TO SERVE

YOU are a Klansman

Service is yours.

Glory is yours.

Constant Service—Perpetual Glory.

The Practice of Klanishness Is the Medium of Service,
It shall Not Fail of a Commensurate Reward.

Catch the Vision!

You are no ordinary man. You are a
K-L-A-N-S-MAN!

Let this thought obsess you, then when the portal shall be opened to admit you to the Peerage of Knighthood in the Invisible Empire you will be found worthy to enter therein, pass the great K-duo in the Mystic Realm of Kourage and take your place in the greatest Order of Chivalry in all history.

A "Breach of Klanishness" is a violation of our great fundamental principle and supreme law and is therefore a crime against the Invisible Empire, and will consequently banish a man from citizenship therein more quickly and permanently than the committing of any other offense.

Ponder well all these things which I have spoken to YOU as coming from the hidden recesses of a soul unselfish communing with its God for the betterment of its fellows. Oh, Klansmen, minimize not the importance of your sacred mission in life and discount not your most laudable achievement that is—to attain to the high standard of klanish character—Matchless Manhood!

"NON SILBA SED ANTHAR"

Done in the Aulik of His Majesty, the Imperial Wizard, Emperor of the Invisible Empire, in the Imperial Palace, in the Imperial City of Atlanta, Commonwealth of Georgia, United States of America, this the Third day of the Sixth month of the Year of Our Lord Nineteen Hundred and Twenty-four, and on the Dismal day of the Woeful week of the Gloomy month of the Year of the Klan LVIII, and of the Year of the Reincarnation IX.

Officially uttered, inscribed, signed, sealed, communicated and committed to you in the sacred unailing bond,



Imperial Wizard.



"The Spirit of the Ku Klux Klan still lives, and should live a priceless heritage to be sacredly treasured by all those who love their country, regardless of section, and are proud of its sacred traditions. That this spirit may live always to warm the hearts of manly men, unify them by the spirit of holy klanishness, to assuage the billowing tide of fraternal alienation that surges in human breasts, and inspire them to achieve the highest and noblest in the defense of our country, our homes, each other and humanity is the paramount ideal of the Knights of the Ku Klux Klan."

"When the baleful blast of Reconstruction's storm was o'er,
The valiant, chivalric Ku Klux rode no more.
But ride on and on, thou spirit of that mystic klan,
In your noble mission for humanity's good;
Until the klanish tie of klankraft binds man
to man
For our country, our homes and womanhood"

BEWARE!

All ye people of the Earth:
There is but one and only
Ku Klux Klan; therefore,

SHUN

as a poisonous serpent any
other organization of similar
name. We warn you,

BEWARE!



IMPERIAL
PALACE
INVISIBLE EMPIRE

Knights of the Ku Klux Klan

ATLANTA
GEORGIA

**BOX 1,
FOLDER 3:**

The Imperial
Commander
Robbie Gill
Comer, address,
1926 Sept. 14.

ADDRESS
of the
IMPERIAL COMMANDER



ROBBIE GILL COMER

SEPTEMBER 14, 1926

AT THE

THIRD BIENNIAL
KONVOKATION

OF THE

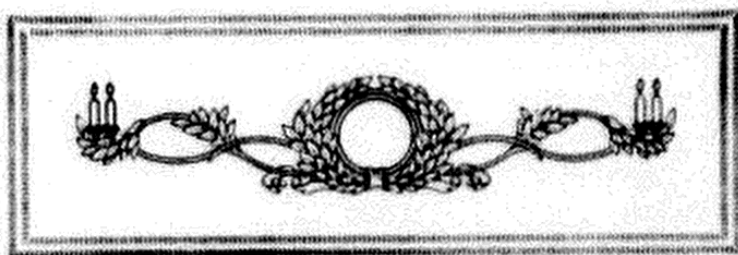
KNIGHTS *of the* KU KLUX KLAN

WASHINGTON, D. C.

WOMEN *of the* KU KLUX KLAN

(Unincorporated)

IMPERIAL HEADQUARTERS
LITTLE ROCK, ARKANSAS



*His Lordship, Imperial Wizard, Knights of the
Ku Klux Klan, Members of the Klonselium,
Klanswomen and Klansmen:*

IT is an inspiring privilege, good, loyal American friends, to address you upon this great occasion and in this city of cities, our National Capitol.

I am particularly happy to address both men and women, because it is SO evident to us all that our work must go hand in hand if we are to realize fully our purposes as great National, American, Protestant Orders.

I have come to you, not so much with a new message, but rather to recall to your minds the traditions of woman and to speak of her present responsibilities and her future hopes.

Woman, in the United States of America, looks back upon a past that is filled with honor, and lives in a present crowded with opportunity. What place she is to fill in the teeming years of the future is for her to say. Man, who for so many centuries and in so many lands retained unto himself authority, privilege and responsibility, has here in this country declared that woman is entitled by right to as great a share in the Nation's burdens as she is willing and able to accept. What are women going to do with this new thing that has come to them? How are they going to warrant to the men and women of tomorrow their winning of the co-equal power in government that now is theirs?

Learning Wisdom From the Past.

It is a characteristic of mankind to take for granted the blessings of the present and give little thought to the lessons of the past—to be lulled by present peace into forgetfulness of war—to

ignore the history of earlier nations and other civilizations which have arisen, lived their lives, and fallen—to assume because the skies today are bright, that never another storm-cloud will rise upon the horizon to threaten destruction of all those things that make for our contentment—to forget that eternal vigilance is the price of liberty. And yet, it is only from the past that wisdom can be learned to gird us for the future. Mankind can hold what blessings it has gained and go on to greater ones tomorrow only by absorbing the lessons of yesterday—by proving all things, and holding fast to those which are good.

While men have risen through the ages from the pastures of Syria, the irrigated borders of the Nile, the sunny shores of the Mediterranean, the tempest-beaten crags of the Northland, and all the other corners of Europe and Asia whose people, philosophy and culture contributed to the spirit and culture of our American ancestors—while men have climbed from savagery to barbarism and on from barbarism to civilization—while men have fought upward battles against harsh nature, cruel beasts, and hostile tribes and nations—women have traversed a much greater journey, because they started far behind. Theirs, in the upward race, was a mighty handicap.

Woman's Position in History.

Consider—it is good that American women from their present proud place *should* stop to consider it—consider what everywhere was the position of women when history began to be enacted. Go back with me for a moment past the Chivalry of the Middle Ages—past the days when the iron tramp of Roman legions echoed across the hills and plains of Europe—past the age when miserable Egyptian commoners lived or died at the whim of Cleopatra.

Before Helen of Troy, she who owned

“ * * the face that launch'd a thousand ships
And burnt the topless towers of Ilium;”*

before the royal youths and maidens of conquered provinces sailed annually as tribute to

the barbaric kings of Crete. Before the wise Solomon sang of the goodness of a virtuous wife, or ever before Jacob served seven years to win Rachel.

Back to the days when there were no nations, nor even tribes—when the family was the only unit of government, and that a loose-knit unit in which such measure of happiness as it was possible for man and woman to possess, even life and death itself, was at the mercy of the most muscular master of the savage band.

Woman, the Keeper of the Fires.

The men went hunting, then—and the women stayed behind and watched the fires. They gathered the wood, and skinned and cut up the beasts their men brought home, and cooked the meat, and when it was half-scorched, half-raw, they sat back outside the sacred circle of their masculine superiors and took the lesser pieces and the bones that condescendingly were thrown to them. But always theirs was the responsibility of keeping the fire. If, in the master's absence, the fire went out, the fate of woman was at least a beating, and in many instances, even death itself.

Savagery, in the more favored corners of the earth, moved on to barbarism, and into being came tribal organizations, which themselves at first were but great families—and still of all the important things that made for life and happiness, nothing was more important than fire. Comfort against cold, protection against the wild beasts that roamed the night, the cooking of the family food—these were the gift of fire—and to women not strong enough to hunt and fight, was given the keeping of the fire, and the doing of such things as were done by fire.

Low as was man in those remote ages, far below him was woman: a slave, a chattel, a beast of burden, a hewer of wood and drawer of water, in many lands forbidden even to speak to man unless first spoken to. She took his commands humbly, obeyed them silently, resisted him even in the smallest degree only in the defense of her

offspring. And man regarded her as little above the domestic animals that came to constitute his flocks and herds.

Woman Becomes Man's Toy.

Slowly, as history recounts the mutations of the race, we find woman's position changing. Still more or less a slave, she has become man's toy.

Great as was Queen Esther's accomplishment when she intervened for her people against the merciless hate of Haman, what was she but a toy, when, although she wore the crown of a queen—she could go before her kingly master with her petition only at the risk of her life for facing him unsummoned?

What but a toy in the hands of David was the wife of Uriah the Hittite? For all the pomp that marked their comings and goings, what but toys were the wives of the mighty Solomon?

Yet, in that day of Solomon, women were advancing one more step in their onward and upward march. Chattels still, and toys, they also were beginning to be true companions. Forbidden still—and for yet many centuries to come—to raise their voices in public, yet in their own households they were exerting an influence, the strength of which the men themselves usually did not realize.

Of the good wife and mother, King Lemuel in Palestine said: "She openeth her mouth with wisdom; her children arise up and call her blessed; her husband also, and he praiseth her." And where did Lemuel get these advanced ideas? The Scripture tells us, "The words of King Lemuel—that his mother taught him."

Growth of the Influence of Woman.

In Greece it is reported that Aspasia, wife of Pericles, was more than he himself responsible for his maxims of policy and eloquence. The influence of women in weightier things than fire and food and water was beginning to be felt in the world. It was man who made decisions and gave voice to them—man who compiled the laws

and administered them—man who taught the young and disciplined them—but back of the actions and decisions and teachings of men was the influence of women, usually gentle, but always impelling.

Christian Europe, in medieval times, witnessed that remarkable development of idealism among members of the nobility which brought forth the Orders of Chivalry and the great Crusades, and woman took another step.

Still somewhat of a slave—still somewhat of a toy—still only partially a companion—woman was raised by Chivalry to a pedestal of reverence and respect which, unsatisfactory as it would seem to us today, was yet by far the highest place in man's esteem that she had ever reached. Woman's complete subjection to man was still the rule of Church and State, but in the vow of Knighthood, to defend the beauty, virtue and gentleness of womanhood, was the practical beginning of that respect in which, in Christian lands, woman is held today.

Still Climbing Toward the Light.

Another lapse of centuries. New light was striking across the darkness of the Middle Ages. Far across the stormy Eastern Ocean a new Continent, peopled by Red Savages, had been discovered. Women in Europe had gained much. A few were being somewhat educated. In one country—Holland—girls were not only given the rudiments of learning, but women were allowed to hold property in their own names and to administer it—to enter into business. In England and Scotland, also, men were slowly learning the lessons that were to fit them for self-government, and their women too, were climbing. Not *beside* man, to be sure, but sometimes not far behind him. Theirs, in the most civilized lands, had become not only the duties of home-making but many of its responsibilities.

Their lords and masters believed, in all sincerity, that woman was not mentally fitted for higher education. They did not consider her competent to hold guardianship over either her

children or her property. They—and she also—would have thought it a shame if she had presumed to speak in public. They—and she—would have been scandalized if she had assumed the right to participate in any deliberations away from her own fireside. She was still the keeper of the fires, and her voice was heard only by the fireside.

Yet, quietly, gently, she was becoming heard in all the private affairs of life and in many of the public affairs indirectly through the men, and a few men were wise enough and honest enough to concede it. Lord Bacon did not hesitate to say that what he was, was greatly due to his mother.

Advancement Not World-wide.

Woman's advance to such a point as this was not general throughout the world—only in a small part of the world. In Eastern countries she was still slave and toy only, forbidden to speak in the presence of her masters—bound to go in public with her face veiled from the sight of all men save only her husband and sons—denied, in religions of the Orient, not only full participation in the affairs of this life but even the hope of a man-conceived heaven.

And there, in many lands with teeming millions of people, stands woman even today. It is a far journey that you and I have made from the ages when, bringing the wood and tending the fires of savage masters, we kept silent in the presence of man and gratefully accepted the bones they threw over their shoulders. You and I might say—as some of us ungratefully do—that we have gained no more than was to be expected—that we women were bound to advance, even as man advanced, with the years. But, were we? Have we advanced throughout the world?

Before we give too much credit to time alone for the distance we have come, let us remember: In savage lands, today, woman is still a slave. In barbarous lands, she is still a chattel. And, lest we say that civilization has given us this advance that we enjoy, let us remember that in China, possessed for centuries of a civilization

from which, in some respects, we now could learn much that is good, the wife still is bought, and may be sold, and cannot speak to her husband without first being spoken to until after she has borne him a male child. No, my friends, it is not civilization alone that has brought us women where we are today, but Christian civilization.

Christian Civilization in America.

Nowhere have Christian civilization, and the fruits of Christian civilization, developed as they have in America—and the tale of how this came to pass is the tale of the founding of America's peculiar institutions.

In the Autumn of 1620, a little ship set sail across the Atlantic—a voyage of only a hundred souls which led not alone to the wind-swept shores of Cape Cod and the snow-clad Burial Hill of Plymouth, but to the establishment of an American Nation and an American Christian Citizenship that has lasted three centuries and shall last for countless years and generations if you and I and all the other Christian men and women in America do our part to make it live.

It is the fashion in certain quarters in these days, to speak of those simple souls who sailed upon the Mayflower as "Puritans," and to sneer at Puritanism as representing all that is narrow, constraining and intolerant in America. Puritanism—for its day—was not narrow. Nor were the Puritans of Boston and Salem more intolerant than those they left behind—indeed, they were more liberal and tolerant. It is a persisting falsehood that witches were burned in America. Sad commentary as it is on the errors and superstitions of that day that some 20 unhappy people were hanged in this country, and one was tortured, yet it should be remembered that those early Americans are to be judged not by the standards of the 20th Century but by the times in which they lived. To get a measure of the comparative tolerance and liberality of America let us not forget that many thousands of so-called witches were put to death in Europe—and that there they usually were not hanged, but burned.

Fifteen of them were buried on the hillside before the next summer. But that does not tell the whole story. In the original company, eighteen were wives and mothers, and fourteen of them were among the fifteen that died.

Their men incapacitated, their food insufficient, deep snow and ice about them and wolves howling at their very doors, these wives and mothers kept burning the fires of faith, constancy and responsibility toward the younger generation, until death took them by their weary hands and gently led them to a place where suffering is no more. And harken to this, women, if you never before knew it, and, if you did know it, hear it again, for it is a thing never to be forgotten—20 members of that Mayflower company were boys and girls and babies and so well did their dying mothers shield them and protect them during this time of sickness and privation that all but two of that 20 lived to a ripe old age.

And then, remember this:

The Mayflower came back in April, bringing supplies, and when she set sail again for England the Captain offered free passage to women of Plymouth as well as the men, the only terms being that the women should agree to nurse such members of the crew as might become ill—and not one man or woman accepted the offer.

For more than two years the Pilgrims, on their small scale—as in other places and by other men and women it has been tried upon a larger scale—attempted to live by Communism. This was abandoned in 1623, and Governor Bradford, in his narrative, tells us that it was partly the influence of the women that accomplished it.

The women did not sign the Mayflower Compact—they had no votes—their voices were not heard in council-room or meeting-house—but they were doing their full share toward building the institutions we possess. Gently, quietly, but competently they were tending the fires.

Roger Williams Secures Charter of Freedom.

A few years later, in Puritanic Salem, a young teacher in the church contended that the civil power has no jurisdiction over man's conscience.

He demanded—and stood ready to lay down his life if need be for his belief—that Church and State should be separate. So an ecclesiastical court at Boston sentenced him to exile, whereupon, after great hardships, on the bank of a fair river that flowed majestically to the sea—Roger Williams established the well-named settlement of Providence—and later secured a charter under which the people were enabled to enact laws guaranteeing freedom of faith and worship to all—the first legal declaration of liberty of conscience ever adopted in either Europe or America. And at his side, abiding with him through sun and rain, and stress and strife, and tending the fires of religious freedom that he had set alight, was his good wife, Mary.

During those earliest years at Providence occurred a little incident so small that mention of it appears only in one of the minor records of the settlement—the taking away of a man's franchise of citizenship for this offense: That he restrained liberty of conscience, in that he did not allow his wife to attend religious meetings as often as she wished.

A long way we then had come, we women, from the day when we were regarded as little better than the dumb animals. Those pioneer wives and mothers—how much they have given us! To be worthy to succeed them how greatly should we strive.

Win Higher Position in Man's Esteem.

In England, as the 18th Century dawned and time moved on toward the 19th, woman still "knew her place." Progress had given her a higher position in the respect and esteem of man, but only rarely had it given man to realize that mentally she might prove his equal, if educated and trained.

The sentiment of Chivalry and the courtesy that lasted after the extravagance of ancient knighthood had passed away gave to woman a certain position with which for the moment she may have been well satisfied—but the training that she received little fitted her for serious responsibilities.

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The sentiment of Chivalry and the courtesy that lasted after the extravagance of ancient knighthood had passed away gave to woman a certain position with which for the moment she may have been well satisfied—but the training that she received little fitted her for serious responsibilities.

So if we American women today have not done all that some of us hoped we would do as soon as we gained the ballot, is it altogether our fault? How could we be expected to know the intricacies of politics when we had never been trained to understand them? If the criticism is true that women do not stand together where they should because of petty jealousies common to the sex, does not the explanation lie somewhat in the fact that until yesterday she was allowed to have no interests save petty ones? If we go slowly, in our share of the Nation's management, stumbling sometimes because the path is strange, can we be blamed, whose feet were seldom set and guided in that path?

New Duties and Responsibilities.

Yet today we are fast learning to accept our new duties and responsibilities. There is precedent for this. In America, three hundred years ago, the pioneering women, our ancestors and prototypes—had duties that had not come to the more shielded and protected women of Europe.

In a land where barely to live called for every fighting energy of husband and wife and children, the woman became wholly responsible for a distinct and important share of the family life. Her duty it was to manage the house, to clothe the family, to nourish them in health and minister to them in sickness.

Life expands by feeding upon experience, and woman was fed to the full with new experiences, given full sway with new responsibilities, when to fail meant something more than mere discomfort—when to fail meant suffering, sickness and death. But woman was broadened and strengthened under new burdens. Ofttimes she was a drudge—she was now no less a drudge than her husband. She was not a slave—and the pioneers had no time for toys.

She also "knew her place"—this new woman of early America—and had discovered—although much time was yet to pass before the men discovered it fully, that her place was not behind her husband, but beside him. She had become his helpmeet.

With bowed shoulders and hands that were worn with toil, she held her own at the side of man, unconsciously consolidating the position she had taken. The least of her thought was that her sex might ever gain political power. She would have considered such an idea unwomanly and shameful. Yet she was sowing helpfulness that we might reap privilege; she was building an humble cabin of domestic responsibility that we might dwell in mansions of contentment and happiness and equality.

Heroines Among the American Pioneers.

Heroes were the men, but beside them were heroines. Nowhere in all the world's history has woman risen to greater and nobler heights than did the American pioneers.

But in her early days here, while she might stand at the right hand of her husband in her home, it was dangerous and sometimes well nigh fatal for her to seek prestige outside of it. Consider the fate of Ann Hutchinson, who informally conducted what has been called the first Woman's Club. A woman of ambition and some brains was Ann Hutchinson, and not yet did the English colonists desire or tolerate women whose brains were exercised in any direction save home-making and home-keeping. At her house in Boston, on week-days, she gathered about her women friends, and by her discussions with them made a dangerous innovation.

Dangerous how? Did she speak of politics? Of government? Of greater liberties for women? No. She discussed the sermons preached on the preceding Sabbath by the Reverend John Cotton. And on occasion she presumed not only to discuss but to criticize. In this, we may imagine, lay her principal sin. She sometimes differed with the minister on fine points of theology, and John Cotton was impatient of men's differences, let alone women's.

The Persecution of Ann Hutchinson.

Yet so interesting was the lady in her discussions—and so dull, perhaps were the lives into which these meetings brought a new form of enter-

tainment—that before steps were taken to brand her the sinner John Cotton felt her to be, more than sixty women had gathered at her home to listen, discuss—and think. To a certain form of ecclesiastical mind, thinking has ever been an unforgivable error, and Ann Hutchinson was hailed before a Court as a “breeder of heresies,” given a trial, and sentenced to be driven from the church and banished from the Colony.

To the court, when it had officially, and in so many words, turned her over to Satan, she said: “The Lord Judges not as man judges. Better to be cast out of the church than deny Christ.” Then turned and went away, leaning upon the shoulder of the woman who dared to remain her friend—and with her baby at her breast set forth into the wilderness and sought asylum where asylum was never refused, in the Providence Plantations of Roger Williams.

This only friend who voluntarily shared her exile also did her great share at even greater cost to establish liberty of conscience in America, when many years later, she returned to Massachusetts to resist the banishment of the Quakers and met the fate she knew she might invite—a shameful death upon the gallows.

Ann Hutchinson may, as some historians believe, have been a restless seeker for sensation and Mary Dyer may have been fanatically foolish to put her head into the noose which once she had escaped, but it is because of these women and others such as they, that every man and woman in America may today believe and practice any religion that pleases them; free in his conscience, free in his worship, with no man to say him nay whether his adoration be the One Almighty God or the worst of pagan idols, so long as he does not seek to enforce his beliefs on others, or set up within this land any political religious hierarchy is a condition the Constitution of these United States has never tolerated, and, God helping us, never will.

There were Ann Hutchinson and Mary Dyer in Massachusetts. In New Amsterdam there was Tryntje Jonas, a woman doctor, and Sara Roelof,

so highly educated that she acted as official interpreter in the making of more than one treaty with the Indians. In Maryland Margaret Brent demanded a vote in the General Assembly, and had the Governor at his wits end to answer her legal arguments, as skillfully made as those of any Portia. In Pennsylvania there was a woman of education sufficiently advanced so that a writer of the times felt impelled to mention it—the wife of Captain Robert Owen, of whom the historian said that she was “a woman rarely endowed with many natural gifts.” Although, I think he somewhat spoiled it by adding: “And not given to many words.”

But after all, he was a man—and there is no record of how gifted his own wife may have been in the matter of speech.

Working of the Leaven.

These names of advanced women are few, indeed among the mass of those whose fame remained only with their families and friends as good housewives—but the leaven was working. Woman was sharing the responsibilities of men more than ever she had before, and more and more was she coming to understand and share his mental problems as well as his physical ones.

In the New World was a different air to breathe than in the Old. The chill winds that howled across the Berkshires and the Alleghenies held it no less than the balmy breezes, laden with Gulf Stream warmth, that breathed upon the shores of Virginia and the Carolinas. It was carried in the sweet odor of jasmine and magnolia no less than in the scent of arbutus and the aromatic tang of pine. It was the air of freedom. The women breathed it with the men. And it became filled with an intangible smoke which did not irritate the lungs of the pioneer, but developed them—the smoke of new fires—fires of revolution against the injustices of tyrannical kings and taxation without representation. And as these new fires grew, and spread, and lighted up the skies of all the Colonies, the women, as ever, tended them.

Every American knows the story of the Boston Tea Party. But have you ever heard the tale of the Edenton Tea Party? It was a meeting held in Edenton, North Carolina, where Penelope Parker and other high-born women to the number of fifty-one signed their names to a covenant "not to engage in the pernicious custom of drinking tea: * * * or promote the wear of any manufacture from England, until such time as all acts which tend to enslave our native country shall be repealed."

Movement Started by Women.

You know that during the hectic years before the Revolution the Colonies were in touch with one another through a "Committee of Correspondence." But did you know that two women are credited with having begun the correspondence that inspired the formation of that committee? Abigail Adams, wife of John Adams, and Mercy Warren, sister of James Otis.

Is sex equality altogether a new idea? Hear this, written by Abigail Adams, from her home in Braintree, to her husband, wrestling in Philadelphia with the Declaration of Independence:

"And, by the way, in the new code of laws which I suppose it would be necessary to make, I desire you to remember the ladies, and be more generous and favorable to them than your ancestors were."

On another occasion she wrote: "If we mean to have heroes, statesmen and philosophers, we should have learned women."

Thus intelligently, and prophetically, wrote the wife of one statesman. The mother of another, Abiah Franklin, busy with the rearing of sixteen children, found time to study, reflect and comment upon deep questions, and implant in her son Benjamin many of the lessons that made him one of the ablest and surely the most versatile thinkers of his generation.

The swords of liberty were being forged in the fires of freedom, and in every colony of the 13 the women tended the fires.

Mary, the Mother of Washington.

Mary Ball—mother of Washington—what glory does she not deserve for the career of her son! Listen to this description of her—from whom the Father of His Country learned life's earliest lessons. And, listen, women of America, consider these latter days. When youth is widely going astray—when the ties of home and family are being loosened—when parents, alas! are failing not only to speak wise precepts but to set good example—when these things are true, and there is abroad in America a spirit that causes those of insufficient faith to tremble for the future—consider whether our country would not be better if this, written of Mary Washington, also were a description of all the mothers of today:

"In an age of abundant leisure, she was industrious. In an age of dissipation of time and money, she was self-denying, diligent and frugal. In an age when speech was free and profanity genteel, she preserved her temperate speech, was unpolluted by the faintest taint of coarseness or irreverence. When the church no longer concerned itself with the care of men's souls, she kept her own serene. In her simple faith that prayer would prevail in the end, performing every outward religious duty as conscientiously as if the priest and bishop showed, as well as taught, the way."

Would there were ten million women in America today like Mary Washington! If there were, who can believe that such a wave of disrespect of law could threaten our country? What chance would there be for our most desperate criminals to be boys and girls in their early twenties and even in their teens, as unhappily they are?

She Knew Her Son Would Stand Firm.

How many of us, my hearers, consecrated as we are to the war against crime, wickedness, irreligion and all the sinister forces of alien people and policies that threaten our free institutions, can say of our sons, as Mary Washington said of hers, when strife impended: "I hope you will stand firm. I know George will."

Washington himself said, "All that I am, I owe to my mother."

What would you not give, you mothers sitting here before me today, if some future savior of his country—in its hour of desperate need, could pay you that simple, unaffected tribute?

The mothers of good men must have been good mothers. "The mothers and wives of brave men," as Mary Washington once said, "must be brave women." And what bravery was developed in the women of the American Revolution! And what intelligently helpful women!

Little did General Burgoyne judge the wives and mothers who had breathed America's free air when he boasted that he could dance with the ladies and coax the men into submission! American men had come to understand them better.

Thomas Jefferson said of his mother that he owed everything to the manner in which she reared him and often expressed appreciation of the loving companionship of his wife.

Early Women Leaders.

Martha Washington and Lucy Knox at Valley Forge led other wives of the officers in what was the forerunner of Sanitary Commission and Red Cross, while Sarah Bache, daughter of Benjamin Franklin, organized the women of Philadelphia to furnish two thousand linen shirts for the needy Continental Army.

Sarah Henry, Rebecca Motte, Cornelia Beekman, Deborah Franklin, Dicey Lankston, Mary Redmond, Rachel Caldwell, Rebecca Pickens—the list of great Colonial Dames and Revolutionary heroines could go on to tedious length and yet not half be told of what support the women of America were to their men and to their country in that great crisis.

Even on the battlefield, in moments of desperate strife, their strength was not unknown. There was Mary Ludwig Hays, wife of an artillery sergeant, who through the smoke and fire of battle carried water to the wounded until she won among

them the name of "Molly of the Pitcher"—which became shortened to "Molly Pitcher." And when, at Monmouth, her husband fell wounded, she took his place in the line and served his gun until the engagement was ended. And there was Margaret Corbin, herself severely wounded while serving a cannon at Fort Washington after her young husband had been killed.

A British officer, wiser than Burgoyne had been because the enemy had come to know the temper of the patriotic mothers, wives and daughters, said to Lord Cornwallis: "We may destroy all the men in America, and we shall still have all we can do to defeat the women."

Unsung in Public Speech or Printed Word.

Most of them unnamed save in the traditions of their own families—unsung in public speech or printed word—yet were the women who aided in winning the Revolution in number a vast multitude. How better may we speak of them than in the words of Senator Daniel of Virginia, at the dedication of the monument to Washington's mother:

"But for the light that streamed from the deeds of him she bore, we would doubtless have never heard the name of Mary Washington, and the grass that grew upon this grave had not been disturbed by curious footsteps and reverential hands. But it does not follow that she shines only in the reflection of her offspring's fame. Her virtues were not created—they were discovered by the marvelous career of her illustrious son. There were ten thousand Mary Washingtons among the mothers of the Revolution and honoring her we honor the motherhood of heroic days and heroic men."

And never orator spoke truer word. A type was Mary Washington of the woman of America. The bearer of burdens—the inspiration that led men to draw the sword and held them firm so that once drawn, the sword should not be sheathed, whatever the cost, until right had conquered might—until liberty had supplanted tyranny—until the enemy was forced, surrendering, to

admit defeat—until upon the altars of America, clear, bright and never to be extinguished, burned the sacred fire of freedom.

In the Cause of Justice and Liberty.

Then, and since, woman taught her sons, encouraged her husband, held up the hands of her fathers, in the cause of justice and liberty. What to her are the risks and suffering necessary to save men? She has forever endured risk and suffering that men may be born. What fear does woman know when her loved ones are in danger—woman—whose love has neither measurable length nor breadth, nor height nor depth? Hers for countless centuries has been the tending of the fires. Hers forever shall be the duty that the fires she has helped to build shall not go out.

Sketchily—for this is a short while in which to recount the happenings of ages—I have sought to present for the consideration of this audience something of the past of women, and more especially of American women, whose descendants we are. The Twentieth century challenges us, even as the Seventeenth and Eighteenth centuries challenged our predecessors.

Since the American Revolution, women have journeyed far. We have been given property rights. We have acquired a voice in the control of our children. No longer are we grouped, in law, with minors and imbeciles. We have been given (and of course we have been given it because the men could have withheld the boon if they had so desired)—we have been given the last boon of true equality—the equal right to make the laws and elect the officers who administer the laws. Today in this free land, we have the rights of free citizens. But no right has ever been acquired, by either man or woman, that did not carry with it added responsibilities.

Changes That Have Come With Equality.

Before the women of America were given the vote, it was said by many of both sexes that no great change would come about because of equal suffrage, but only an increase in the number of

ballots at the polls. It was said that the influence of women would be no different from that of men—that once they had gained their right, they would cease to appreciate it, even as many men do—that they would not stand united for the good, either economic or moral—in fine, that to the body politic would come no strength, no refinement, no higher level of principle and conduct, from the addition of women to those who already exercised the franchise.

Well, we have the ballot. It has been given us through man's recognition of our inherent right to such equality as we might desire, and because man, by Christian civilization, has been brought to a spirit of fair conduct and righteous thinking. Has America improved since we gained the power to vote? Is there added righteousness in our laws and in respect for them?

Chivalry Still Remains.

Something of the chivalric attitude of men has necessarily been lost by us, for in gaining what has been the special privilege of men, it was not to be expected that we could also retain all the special privileges of women. Yet some of that chivalry remains. Today we have equal power with men, plus a measure of chivalric respect. Have we risen to our opportunities? Have we yet demonstrated to the Christian men of America our worthiness to receive what they have given us? Have we only increased the number of the ballots and not the quality of the results? I ask you, women, are we worthily tending the fires?

Ours is not only a free land, the product of a free civilization, but it is so because ours is a Christian civilization. And there have been evidences for all who have eyes to see that alien influences are altering free America—that upon some of the altars of our peculiar institutions the fires are dying down. They call for fresh fuel. They call for careful tending. There are places where they burn so low and smoulderingly that they need to be almost wholly rebuilt.

Women through the ages have laboriously trod the winding upward road from slave to toy, to

companion, to ideal, to helpmeet and now, we have come out upon the broad and level mountain plateau that is called Equality. Only to find still upon that lofty, pleasant place, the inevitable fires, and the inevitable duty of keeping them alive, to the end that what we have fought for shall not be lost. To the end that the Christian civilization which has brought us where we are today shall not be overwhelmed.

Must Keep the Fires Forever Burning.

Because we have basked for a moment in the sun of noonday, let us not deceive ourselves into the belief that twilight will never again fall and that night will never threaten. Because for a summer month the breezes have been balmy and gentle and mild, let us not imagine that never again will come the gales of autumn and the winter snows. Ever, in the clearest skies, may storm-clouds gather to pile their mighty heads, and cover the heavens with their blackness, and rend the air with their thunders, and with their bursts of torrential rain extinguish the fires that are not faithfully watched.

The clouds and the lightnings are there below the horizon, my friends, and always will be, waiting only a propitious moment to be unloosed. We know the righteousness of freedom, but not all the world agrees with us that freedom is righteous. We believe in the teachings of the Christian Bible and the Christian's God—but teeming millions hold these teaching to be futile and false. We hold it to be truth that men have an inalienable right to life, liberty and the pursuit of happiness—but there are powerful influences which deny it. We know the blessings of free religion, free conscience, free schools and free political institutions—but mighty are the powers that hold these things to be not good but evil and would snatch them from us. We know there is a racial and national spirit in America and would keep it pure and undefiled—but hostile and alien influences would contradict us, and strain Americanism from our blood, and undermine our institution, and by subtlety and guile conquer us, a people who never have been conquered by force of arms.

Eternal Vigilance the Price of Freedom.

With us, as with our fathers, eternal vigilance must be the price of freedom. And to the loyal men and women of America—loyal to our God, loyal to our religious faith, loyal to our country's unique institutions—it is given to be a nucleus around which may gather, greater and ever greater, like the widening ripples where a fair white stone has been cast into clear water, those men and women who are determined, as are we, to be worthy of those other men and women who, in other centuries, slaved and suffered and died, that we might be free and happy and live.

Aye, let our influence be so felt, that every enemy of America and of the cherished institutions of America shall say, as did that British officer to Cornwallis:

"We may destroy all the men of America, and we shall still have all we can do to defeat the women."

Let us make that a saying to be remembered as we go about our business of helping to feed and keep bright the fires of true Americanism.

The loyal Klansmen of America are not asleep and unaware of the dangers that threaten the Christian state which our ancestors set up. The loyal Klansmen of America are not going to be dismayed, or beaten or destroyed. But if ever the forces of evil should become strong enough to beat them down, if ever the Klansmen of America should be outnumbered or out-generated so that the panting, lustful enemy found victory almost within his grasp, yet would the foes of our country and its institutions still seek in vain for conquest—for, as we live and God gives us faith and strength, the loyal Klanswomen of America, forever and forever, will tend the fires of liberty.