

Here Come the Kleagles

When I first joined SPHEX, a few members that knew of my connection to Notre Dame told me that they hoped I would give a talk related to The Fighting Irish. However, I also heard from seasoned members that speakers should try to challenge themselves with topics outside their comfort zone. With a laundry list of family members that have attended Notre Dame – including myself, my husband, my father and father-in-law, various siblings and cousins and now two of my own children – it would be quite a stretch to say that speaking about Notre Dame was outside my comfort zone.

So as I considered topics during my first two years with SPHEX, I went back and forth between these seemingly conflicting recommendations until I stumbled across a book that detailed a part of Notre Dame's history – and by extension, the history of the Catholic Church – that was completely unfamiliar to me. Now I was on to something.

I spent the first 22 years of my life in Catholic dominated environments. To be more specific, my parents, my four sisters and I lived literally next door to our parish and Catholic elementary school in Portland, Oregon – and I went straight from 8 years of grade school to an all-girls Catholic high school to Notre Dame, all the while rarely getting to know any non-Catholics. I have come to understand that despite this fact – or probably more accurately, because of this fact – I grew up undeniably oblivious of

the contempt, and even hatred, that some Americans harbored for Catholics.

Although my rose-colored glasses were lost years ago, it became clear to me as I researched this paper that there was still much for me to learn.

I want to take you back to 1924, the same year a sportswriter for the New York Herald Tribune named Grantland Rice, famously penned the following after Notre Dame defeated Army in New York City on October 18, 1924:

“Outlined against a blue-gray October sky, the Four Horsemen rode again. In dramatic lore their names are Death, Destruction, Pestilence, and Famine. But those are aliases. Their real names are: Stuhldreher, Crowley, Miller and Layden. They formed the crest of the South Bend cyclone before which another fighting Army team was swept over the precipice at the Polo Grounds this afternoon as 55,000 spectators peered down upon the bewildering panorama spread out upon the green plain below.”ⁱ

And so the legend of the Four Horseman of Notre Dame took shape, solidified by the photograph arranged a few days later by student George Strickler, who talked the four players into climbing onto borrowed horses and then sent the image over the wires to cities all over the country.

Coach Knute Rockne's football team went on to complete a 10-0 season that year, after beating Stanford in the Rose Bowl, one of five undefeated seasons that Rockne's teams would compile before the legendary coach died tragically when his plane crashed in a Kansas wheat field in March 1931.

The events of the fall of 1924 and the six years that followed are familiar to most Notre Dame football fans. The clashes on the gridiron during the Rockne era are part of the lore that gets handed down from generation to generation in Notre Dame families like mine.

However, it is a clash of a completely different type that took place in South Bend, Indiana just a few months earlier – on May 17-19, 1924, that I want to share with you tonight.

When I think of Notre Dame, there are many sites and symbols that come to my mind – the Golden Dome, the Leprechaun, Touchdown Jesus, the Grotto.

But the white pointed hood of the notorious Ku Klux Klan? That was not a connection I ever would have imagined before I ran across the book by Todd Tucker entitled *Notre Dame vs. The Klan – How the Fighting Irish Defeated the Ku Klux Klan.*

Yet here is a photo of Notre Dame student, Bill Foohey, in a KKK robe that he kept as a memento after he and hundreds of his classmates confronted the Klan when they came to South Bend on May 17, 1924 for a rally.



The events that led to Bill Foohey commandeering a Klansman's garb on a May Saturday in South Bend, Indiana, had roots that traced back to the resurgence of the KKK in 1915 - a rebirth that would prove to be the beginning of the second of three distinct phases of the Klan.

I was well aware of the origins of the KKK following the Civil War and the Klan members' attempts to control the changing social situations in the post-war South. Their efforts focused on intimidation of, and violence towards, former slaves and "carpetbagger" blacks from the north, as well as supportive whites. Growing up in the 1970's on the west coast, I felt far removed from the KKK of the 1950's and 60's that my American history teachers, movies and books taught me about – but it was clear

that the late 20th Century Klan's primary focus was also on hatred of African Americans, especially those seeking progress in civil rights and integration.

Since I believed that I had an adequate knowledge of the KKK, it was all the more surprising to learn of this 2nd phase of the Klan, which stretched from 1915-1944.

This phase was in many ways the most pervasive – in numbers and in organizational power.

Membership in the Klan in the post-Civil War phase was roughly 500,000 at its peak.

In the third phase of the KKK, from the Civil Rights era to the current day the “Ku Klux Klan” name has been used by many independent and often fractured groups, making it difficult to estimate numbers. However, researchers approximate that there are 150 Klan chapters today, with roughly 5,000 members nationwide.

The KKK of the 1920's was a whole different story. With a strong national organization and so-called “Kleagles” in every state focusing on recruiting, the member numbers soared – and the Kleagles, such as D.C. Stephenson found themselves getting rich in the process. With 50% of each new member's initiation fees and costume costs going straight into the Kleagles pocket, the incentive to sign up new members kept the recruiters criss-crossing the states. At the peak of the 2nd phase of the Klan, the organization claimed its membership included 15% of the

country's eligible population – namely white, American-born, Protestant males – upwards of 6 million members.

What was even more surprising to me than these impressive – and frightening – membership numbers, was to learn that the 2nd KKK had just as much hatred for Catholics, Jews and immigrants, as the Klan had for African-Americans. This incarnation of the KKK grew rapidly in urban areas – not only Atlanta, Memphis and Houston in the south, but also Detroit, Dayton and Chicago. Their exhibition of religious intolerance in the name of “100% Americanism” played out around the country as the members spread their campaign of hate nearly as fast as the Klan leaders pocketed the membership dues for themselves.

In his book Notre Dame – One Hundred Years, Fr. Arthur J. Hope stated, “The Ku Klux Klan, in whipping up a wave of malicious opposition to the Church, based on lies and misinformation, was all the more diabolical in that it represented itself as an organization of true patriots and zealous philanthropists.”ⁱⁱ

The Klan's greatest political power during this period was not in any southern state, but in the state of Indiana, where by 1925 over half of the members of the Indiana General Assembly, other high ranking governmental officials - and even the Governor - were card-carrying members of the KKK.

In Kathleen M. Blee's book, Women of the Klan: Racism and Gender in the 1920's, the author states "Indiana was a particularly fertile field for the bigoted appeal to morality used by.....Klan spokespersons. That it was may seem odd, for Indiana in the 1920s was one of the most racially, culturally and religiously homogenous states. The history of racism and intolerance in Indiana, however, suggest that the Klan's appearance in the state simply made visible deep racist and bigoted attitudes that many of the state's white native-born Protestants had long held. Indiana's tradition of racism, anti-Catholicism, and moral vigilantism fit well into the Klan's political agenda." ⁱⁱⁱ

The rapid growth of the Klan in the state of Indiana began in 1920 when Joe Huffington was chosen by the Imperial Wizard in Atlanta to start an Indiana chapter in Evansville. Huffington took it as a good sign that this town, which was only separated from Kentucky by the Ohio River, had what he called a "southern heart". Huffington quickly went to work hiring a Klan recruiter, or Kleagle and as he asked around town, the same name kept coming up – D.C. Stephenson. Stephenson was a self-serving salesman who was always looking for the next big opportunity, but when Huffington approached him, Stephenson was skeptical. Stephenson's familiarity with the Klan centered on their hatred of blacks, and he asked Huffington, "Aren't you the boys that take Negroes out, cut their noses off, and throw them in the fire?" ^{iv} With a black population of less than 5% in the state, the business opportunity must have initially seemed unattractive to Stephenson. But Huffington did his best to convince

Stephenson that this was a new Klan. "We're not out to lynch Negroes. We're out to unite the native-born gentile citizens of the United States of America. We want to shield the sanctity of the home and the chastity of womanhood. We're out to protect the distinctive institutions, rights, privileges, principles, traditions, and ideals of pure Americanism." ^v All that bravado may or may not have been of interest to Stephenson, but once the Kleagle candidate learned of the generous KKK membership fee splitting arrangement and did the mental math of the potential market of white, Protestant males in Indiana, he signed on and set to work.

By 1921, D.C. Stephenson had grown the Indiana Klan empire into the largest in the country. At its peak, over 30% of the state's white males were members, over 250,000 dues paying Hoosiers. With Stephenson keeping half of every new member's \$10 entrance fee, he was soon a wealthy man. As his wealth grew, so did his political influence and power; at one point he bragged, "I am the law in Indiana." ^{vi}

The strength of Stephenson's influence on the Indiana General Assembly in the early 1920's moved to a new height when Klansmen in the legislature passed a bill to create a Klan Day at the Indiana State Fair – a celebration that would feature a nighttime cross burning. The sitting Governor – Warren T. McCray – vetoed the bill, setting off a feud between the Klan and McCray. Stephenson convinced the Secretary of State – his friend and fellow Klan member, Edward Jackson – to offer Governor McCray a bribe to end his anti-Klan stance. When McCray refused the

bribe, D.C. Stephenson and his posse set out to uncover dirt on the Governor. The Klan leaders found evidence that McCray had entered into loans that were solicited in questionable ways using the U.S. mail, making the loans subject to federal mail fraud laws. With heavy Klan influence, the Governor was soon tried, convicted and imprisoned for mail fraud, and forced to resign.

Secretary of State and Klan member Edward Jackson seized the opportunity to go after the Governor's office and entered the 1924 statewide race. The Republican primary, held on May 6, 1924, quickly began to look like a referendum on the Klan. Jackson faced the mayor of Indianapolis, Samuel Lewis Shank, a Protestant known for his anti-Klan views. Shank often publicly disparaged the Klan and questioned the courage of those who hid behind robes and masks. When he chose to appoint a Catholic – and a known Democrat - to be the city's fire chief, it was widely seen as a slap in the face of the Indianapolis Klan members.

D.C. Stephenson worked tirelessly on behalf of Edward Jackson, and in the May 6th Republican primary, Jackson trounced Shank by nearly 125,000 votes.

As Stephenson looked ahead to the general election in November, he had Klansmen go to every registered voter's home in the state to help determine who would favor the Klan platform and candidates. This polling confirmed that an area of concern was the state's second largest city – the heavily Catholic South Bend. Stephenson was

always up for a challenge, and he counted on the fact that the Klan's message of 100% Americanism and Protestant values would resonate with the non-Catholic citizens of South Bend, people who were quite familiar with the sights and sounds of priests, nuns and church bells because of the presence of the most well-known Catholic university in the country, which was having a growing influence on the South Bend community. Stephenson decided it was time for one of his legendary rallies. He made plans to parade the Klan right through the most Catholic city in Indiana on May 17, 1924.

Both the students and the administrators of Notre Dame were well aware of the plans for thousands of Klansmen to descend on South Bend, but their reaction to the news was quite different. Many of the students were itching for a chance to show their resentment for the anti-Catholic ways of the KKK. The administrators, on the other hand, especially the President of the University, Father Mathew Walsh, were very worried about what could happen if the students and the Klan faced off. School officials met with the South Bend chief of police, Larry Lane on May 16th to discuss their concerns and quickly found that the police department did not share their worries. They told the administrators to rest easy because the city had refused to grant the Klan's parade permit request. As a result, Chief Lane assured them, there would be no rally.

But later that day, Fr. Walsh learned that the Klan resolved to parade anyway – permit or no – and that Klansmen were already heading to South Bend for the next day's events. In an attempt to keep his 2,000 students safely on campus, Fr. Walsh wrote the following bulletin and had it posted in every residence hall early on Saturday morning:

"It has been rumored that the Ku Klux Klan is to hold some sort of gathering in the vicinity of South Bend, this evening. There is also a rumor to the effect that there may be a parade of the Klan in South Bend.

Notre Dame is interested in the proposed meeting of the Klan, but not to the extent of wishing to interfere with whatever plans may have been made for a demonstration. Similar attempts of the Klan to flaunt its strength have resulted in riotous situations, sometimes in the loss of life.

However aggravating the appearance of the Klan may be, remember that lawlessness begets lawlessness. Young blood and thoughtlessness may consider it a duty to show what a real American thinks of the Klan. There is only one duty that presents itself to Notre Dame men, under the circumstances, and that is to ignore whatever demonstration may take place today. This suggestion should be taken in all seriousness. It is my wish that the Klan be ignored, as they deserve to be ignored, and that the students avoid any occasion of coming into contact with our Klan brethren during their visit to South Bend. Let the South Bend authorities take care of the situation. The place for Notre Dame men, this afternoon and tonight, is on the Notre

Dame campus. Any injury, or even a more serious mishap, to a single Notre Dame man would be too great a price to pay for a protest, which in the nature of things is unnecessary and highly undesirable to the authorities of both the University and South Bend. Fr. Mathew Walsh, CSC, President.”^{vii}

Despite the authoritative tone and logical arguments laid out in the document, for many of the students, reading the bulletin just made it all the harder for them to resist going into town to check things out for themselves. Hundreds of students rushed to town just as Klansmen from neighboring cities and states were pouring in.

Arthur J. Hope describes what happened next:

“Every street-car, every bus, every interurban vomited forth its strangers, each carrying under his arm a suspicious bundle. The students of Notre Dame were the first to greet them. With a smile, they would touch the arm of a descending resident of Goshen or New Carlisle, and ask, “Are you from the Klan? Have you come for the parade? This way, please!” Up an alley, down a side street, through a dark entrance, and a Klansman would emerge without his sheet, and sometimes with a black eye. For the students it was glorious adventure. They had the time of their lives. Forming a flying wedge, they would advance on a white-clad figure that was directing traffic, and then he was there no longer.”^{viii}

It would be three years later, in 1927, when Fr. Mathew Walsh would officially adopt “The Fighting Irish” as Notre Dame’s nickname, but many believe the origins of that nickname can be traced back to those “flying wedges” that the students used to knock out the KKK members – a move that they learned watching Knute Rockne’s players on the gridiron.

The visiting Klansmen were caught off guard by this opposition and retreated to their local headquarters on the corner of Wayne and Michigan Streets. Many of the Notre Dame students followed them, only to find a cross – formed out of red light bulbs – burning defiantly in the 3rd floor window. The South Bend police tried to break up the groups of students, but the Notre Dame men just waited for the police to move on. The students then had the good fortune of finding several barrels of potatoes outside a nearby grocery store and promptly put them to use. Potatoes starting flying towards the 3rd floor window, which was quickly broken, and then the red bulbs started popping and sparking as more and more potatoes hit their mark. When only one red light bulb remained lit, a familiar face emerged from the crowd and was handed a potato to finish the job. It was Harry Stuhldreher, Notre Dame’s starting quarterback, who in a few short months would become known as one of the Four Horsemen. Bill Foohey, with his newly confiscated KKK garb under his arm, watched as Stuhldreher launched the potato in a perfect arc towards the lone red light bulb. It exploded, leaving the KKK headquarters dark. The crowd cheered as if Stuhldreher had just thrown the winning touchdown.

Later that day, the students migrated triumphantly back to campus, carrying robes and other prized memorabilia of the day. Most of the visiting Klansmen headed out of town, including Kleagle Stephenson, who was gravely disappointed that his expectations for the South Bend rally had not been met. The South Bend police were also embarrassed by how easily the Notre Dame students took control of the city's streets. Anticipating that the clash may not yet be over, the Deputy Sheriff – and known member of the KKK – deputized thirty local Klansmen under the old “Horse-Thief” law.

After a day of rest on Sunday, Monday May 19th started as a typical day of classes and studying, until a frantic phone call from downtown South Bend was received in Freshman Hall after “lights out”. The call, which was later determined to be a ruse, convinced the student that answered the phone that one of Notre Dame's own was being beaten by KKK members down near the courthouse and needed help immediately. The rallying cry went out and it did not take long before it appeared the entire campus was running towards the downtown courthouse.

The students unknowingly headed straight into an ambush and soon found themselves being attacked with clubs – courtesy of the newly deputized Klan members. The Klansmen that remained in town were no longer sporting their robes

– at least partly because many had been stolen by the Notre Dame students two days earlier – but the KKK members tied white handkerchiefs around their arms so they could recognize each other. Bottles, rocks and fists were thrown in all directions, and many students were left bleeding and bruised. With the situation out of control, Chief of Police Larry Lane called the one person who he thought could calm down the students – the President of Notre Dame, Fr. Mathew Walsh.

Fr. Walsh quickly arrived in downtown South Bend and tried to get the students' attention, only to find that he could not be heard.

Nearby was a civil war monument with a full sized cannon and the word "Gettysburg" carved into the limestone. Many years before, Fr. Walsh's predecessor – Fr. William Corby, who had served as President of Notre Dame in the previous century - climbed on a rock to give general absolution to the Irish Brigade before they headed to the front lines on the second day of the Battle of Gettysburg. That was 1863.

Fr. Walsh now climbed onto the Civil War memorial cannon, in his full cassock and white collar, to try to convince these young men to turn and walk away from the battle facing them in 1924. The crowd grew quiet and turned to listen to Fr. Walsh as he spoke to the students.

“Whatever challenge may have been offered tonight to your patriotism, whatever insult may have been offered to your religion, you can show your loyalty to Notre Dame and to South Bend by ignoring all threats.”^{ix}

Walsh went on to say:

“There is no loyalty that is greater than the patriotism of a Notre Dame student. There is no conception of duty higher than that which a Notre Dame man holds for his religion or his university. I know that if tonight any of the property of the university or any of its privileges (was) threatened, and I should call upon you, you would rise to a man to protect it. It is with the same loyalty to Notre Dame that I appeal to you to show your respect for South Bend and the authority of the city by dispersing.... (L)eave to my judgment what is best to be done. And so, I tell you: Go back to the college!”^x

With that the Notre Dame students – some with reluctance and some with weary relief – headed back to campus. Fr. Walsh remained on top of the cannon until the courthouse lawn was empty, and then climbed down and trekked back to campus himself to oversee the remainder of the academic year.

Although the KKK continued to have a strong presence across the country - and heavily influenced the November 1924 gubernatorial election in the state of Indiana, within 5 years of the clash with Notre Dame, the Klan's membership would collapse under the weight of organizational corruption, internal strife, external opposition and criminal behavior of its leaders. In 1925, Kleagle D.C. Stephenson himself was tried and convicted for second-degree murder for his part in the rape and subsequent death of a young woman named Madge Oberholtzer. While Stephenson hoped his Klan buddy, the now Governor Ed Jackson, would pardon him, Jackson and other politicians went about distancing themselves from the Klan and appeared perfectly content to have Stephenson sit in jail.

By 1930, membership in the KKK had dropped from 6 million to approximately 30,000. The Klan would not ever go away, but it would never be the same.

As further confirmation that there was much I did not know about the KKK of the 1920's and their anti-Catholic views, my father saw me reading *Notre Dame vs. the Klan* when we were on vacation together last spring and asked me if I was aware that the KKK had helped pass a law in Oregon in 1922 that was designed to eliminate Catholic schools. As a product of parochial schools in Portland, Oregon – first St. Thomas More grade school and later St. Mary's Academy, an all-girls Catholic high school, this piece of information struck me as something I should have known. However, I do not remember ever hearing a word about the presence of the KKK in Oregon, let alone their contempt for Catholic education.

With the help of several strong Klinglees that came to the state in 1922 to recruit members and solidify the presence of sympathetic politicians, the Klan got to work on getting a variety of legislation introduced into the state legislature. The goals of the Klan sponsored legislation in Oregon included:

- ◆ Preventing Japanese and Chinese immigrants from owning property in their own names,
- ◆ Eliminating Columbus Day as a state holiday
- ◆ Prohibiting the importing of sacramental wine, and
- ◆ Taxing church and sectarian property.

These efforts met with mixed success, but the Klan hit pay dirt when they gathered enough signatures to get an initiative on the ballot – and then enough votes in the

November 1922 election – to pass a law requiring all children ages 8-16 to attend public schools – **only** public schools.

The King Kleagle of the KKK offered these dramatic words of self-congratulation following the election:

“(The Klan) with its white-robed sentinels keeping eternal watch, shall for all time, with its blazing torches as signal fires, stand guard on the outer walls of the Temple of Liberty, cry out the warning when danger appears and take its place in the front rank of defenders of the public schools.”

Although the Klan may have tried to portray this legislation as a noble attempt to protect the public school system, the public schools in Oregon were in no danger of obsolescence with only 7% of the elementary school students in the state attending private schools. Letters in the press during this period clearly revealed the true intentions and the paranoia in some parts of the population that helped spur forward this anti-Catholic school legislation. One letter stated that the initiative “is not a question of Catholics having the right to follow the teachings of their Dago pope, but the right of Protestants to educate their children by the best school system in the world”. Another letter referred to Catholic school students as “catechized monstrosities”.

Many voices rose in opposition to the new law. In addition to Catholics, many Jews, blacks, German Lutherans, Seventh-Day Adventists and members of Unitarian churches spoke out against the Klan's initiative, helping to unmask its supposed worthy intentions. Governor Walter Pierce, a KKK sympathizer, found himself having to defend the merits of the new law on behalf of his Klan constituents, but the U.S. District Court for Oregon deemed the law unconstitutional. This ruling was appealed, but eventually the U.S. Supreme Court took on the case, summarily rejecting the law in a 9-0 vote.

The title of the landmark case was *Pierce vs. Society of Sisters of the Holy Names of Jesus and Mary*. The Sisters of the Holy Names, were the nuns that founded my high school – St. Mary's Academy – in 1859 in Portland, Oregon. The nuns in this order were the same ones that taught me algebra, literature and art - and made sure my friends and I didn't talk in the library. The nuns also taught me history – although the facts of this particular moment in Oregon history never made it into our lessons. I would have to learn it for myself, many years later.

As I delved further into the preparation of this paper, it occurred to me how many Google searches I had done on my laptop with the keywords and phrases “Ku Klux Klan”, “KKK” and “Klansmen”. I jokingly asked my husband that if something tragic happened in our family that led the FBI to come to our house and seize our computers, would he please promise to vouch for me that I really was doing research and was not an aspiring member of the KKK.

Unfortunately for a student and employee at the Indiana University known as IUPUI, (Indiana University – Purdue University Indianapolis) his colleagues were not as understanding. Keith Sampson, who was employed as a janitor at IUPUI and was working on the last ten credits he needed for his degree in communication studies, typically brought books with him to work so he could read when he was punched out for his breaks. This practice was no problem for Mr. Sampson until the day he brought *Notre Dame vs. the Klan* into the break room. Even though the subtitle of the book clearly states - *How the Fighting Irish Defeated the Ku Klux Klan*, a co-worker complained that reading a book about the KKK was similar to bringing pornography to work. Another colleague complained that the presence of the book made her uncomfortable, even after Mr. Sampson tried to explain what the book was actually about and how it related to the history of their state. Soon after, IUPUI’s Affirmative Action Office notified Mr. Sampson that a co-worker had filed a racial harassment complaint against him for reading

the book in the break room. The ACLU and others quickly took up the cause, with Ken Falk, an ACLU attorney writing to IUPUI's attorney - "I am sure you see the absurdity of a university threatening an employee with discipline for reading a scholarly work that deals with the efforts of Notre Dame students in the 1920's to fight the KKK." Mr. Falk could have accurately added a jab noting the irony of IUPUI citing an employee and student for reading a book that the university carries in its own library. It took several months, but Mr. Sampson eventually received an apology from IUPUI's chancellor and the complaint was removed from his personnel file.

In some ways it feels like I am seeing my religion and my alma mater in a whole new light – and am questioning why I have been unaware of this history for so long. However, I realize that growing up in a cocoon of Catholicism certainly had its benefits. Ignorance can be blissful. I spent enough time as a young girl worrying that my Catholic classmates were judging me for not being one of the cool kids. It was probably a gift that I didn't know back then that there were also people who were judging my family and me because we did not eat meat on Fridays and we liked to light candles in front of statues. I was blissfully ignorant enough that, as an adolescent, when I first came to know the term WASP – and learned that it stood for White Anglo-Saxon Protestant – I jumped to the conclusion that the reason “Protestant” was the only religion named was that if the “C” for Catholic was added, the word would be harder to say. “WASPC”? That just does not flow. Surely, it was just for simplicity's sake that my religion was left out of this designation - my younger self was sure of it.

As I reflect on all that I learned while preparing this paper, I can say that while much of it was eye-opening and even upsetting, what will stick with me the most is the pride I feel for my alma mater, knowing that in many ways over many years – for Notre Dame alumni, “Here Come the Irish” has not just been a rallying cry when facing athletic opponents, but also when standing up to injustices in the world around us.

Video:

Notre Dame du Lac: http://www.youtube.com/watch?v=2YtAT2_58nc

An Irish Blessing

http://www.youtube.com/watch?v=FzzC2k_jZEw&feature=related

Endnotes

- i New York Herald Tribune
- ii Notre Dame – One Hundred Years
- iii Women of the Klan – racism and gender in the 1920s
- iv Notre Dame vs. the Klan
- v Ibid
- vi Wikipedia
- vii Notre Dame vs. the Klan
- viii Notre Dame – One Hundred Years
- ix Ibid
- x Ibid

Biography

Books

1. Tucker, Todd; Notre Dame vs. The Klan; 2004
2. Fialka, John J; Sisters: Catholic Nuns and the Making of America; 2003
3. Horowitz, David A; Inside the Klavern: The Secret History of a Ku Klux Klan of the 1920s; 1999
4. Hope, CSC, Arthur J; Notre Dame – One Hundred Years; 1943
5. Blee, Kathleen M; Women of the Klan: Racism and Gender in the 1920s; 1991

Articles

1. USA Today; *IUPUI says sorry to janitor scolded over KKK book*; July 14, 2008.
2. The Education Liberator; *The KKK's attempt at thought control in Oregon Schools*; December 1995/January 1996.
3. Ireland's OWN: History; *78 years ago; Notre Dame battles the KKK*; May 15, 2002.
4. Wikipedia



Here Come the Kleagles



**The Four Horsemen
of Notre Dame**



Knute Rockne posing at Cartier Field around 1925. His lifetime winning percentage of .881 remains the greatest for any football coach, college or professional. (University of Notre Dame Archives)

Coach Knute Rockne

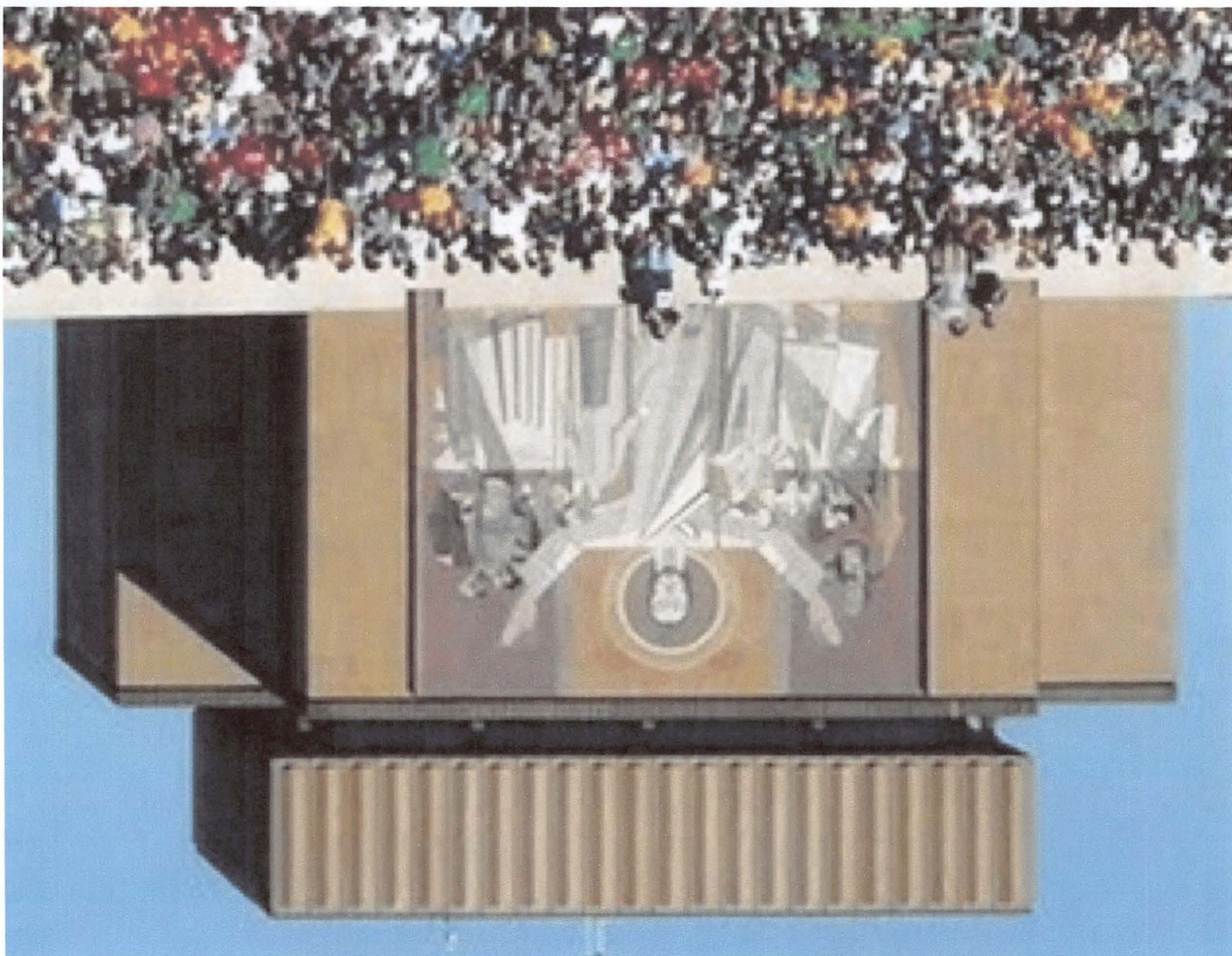
The Main Building





The Leprechaun

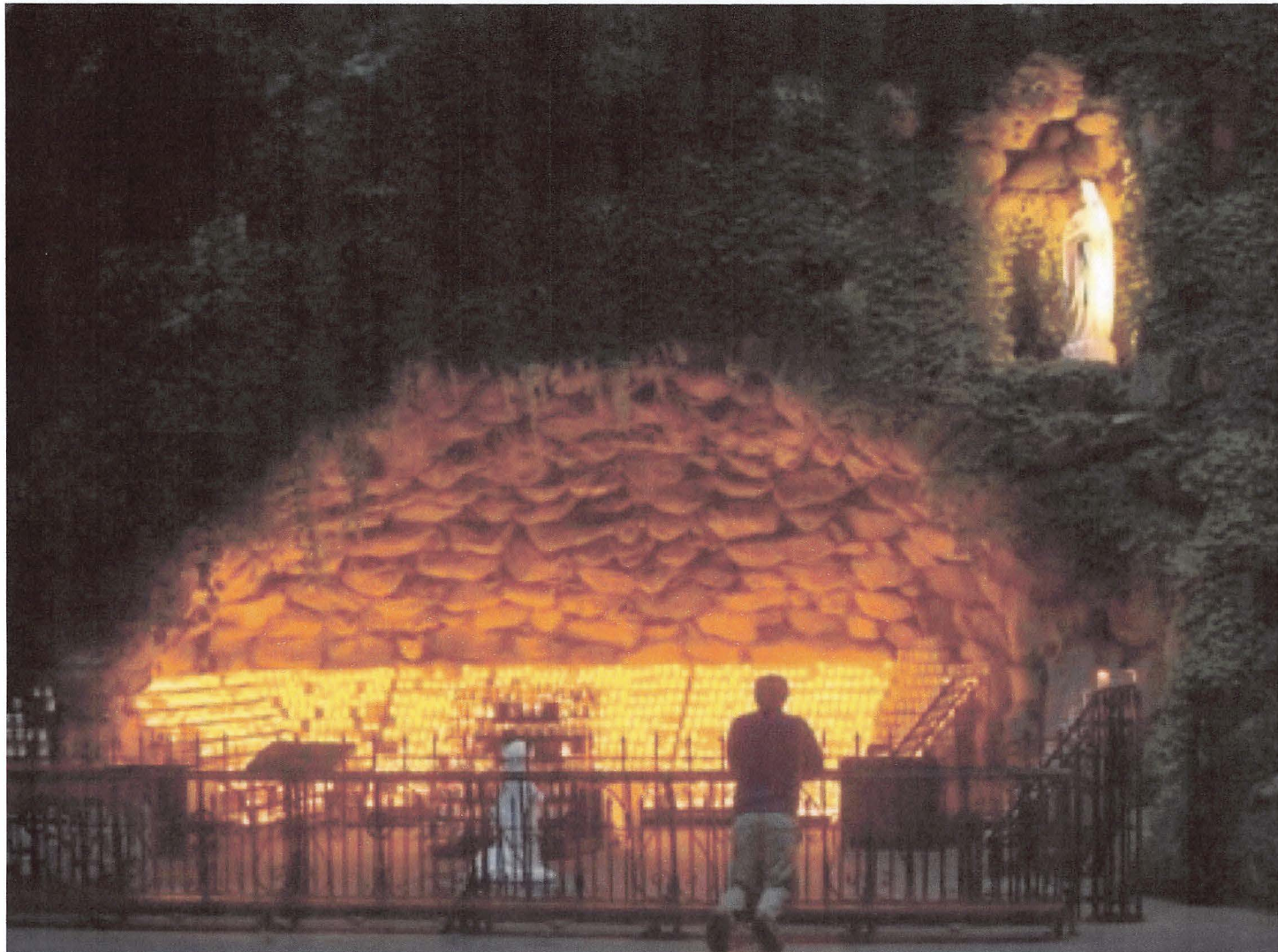
Touchdown Jesus





Touchdown Jesus

Also known as the
Library!

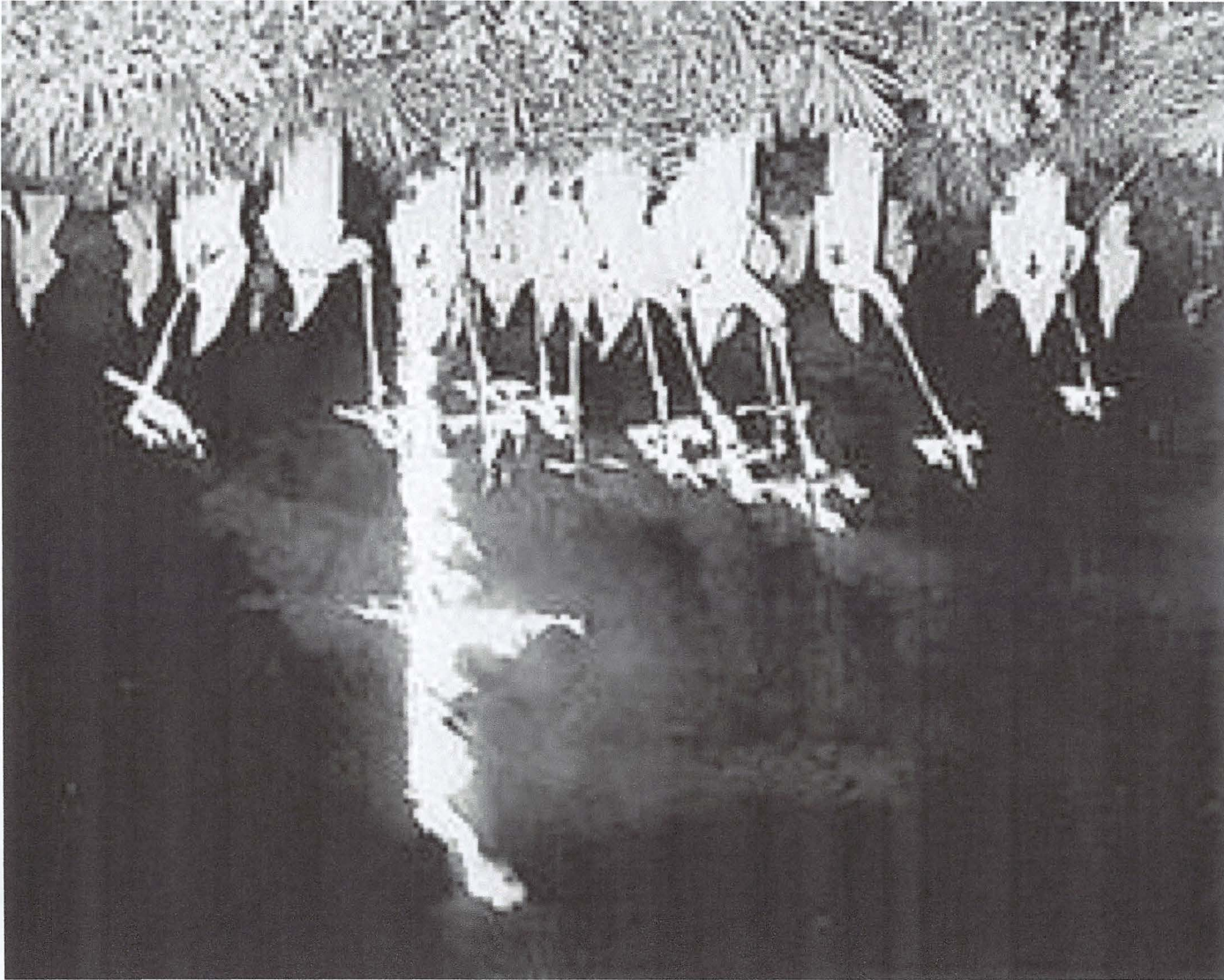


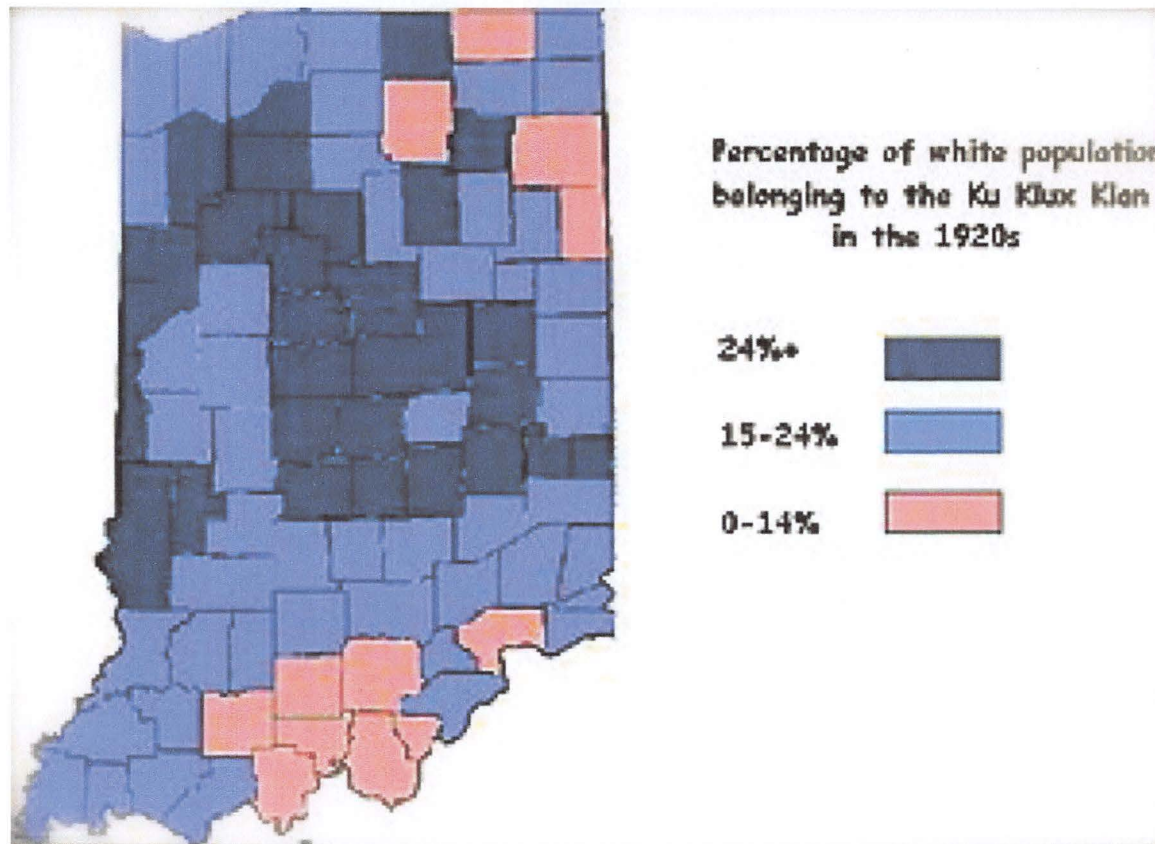
The Grotto



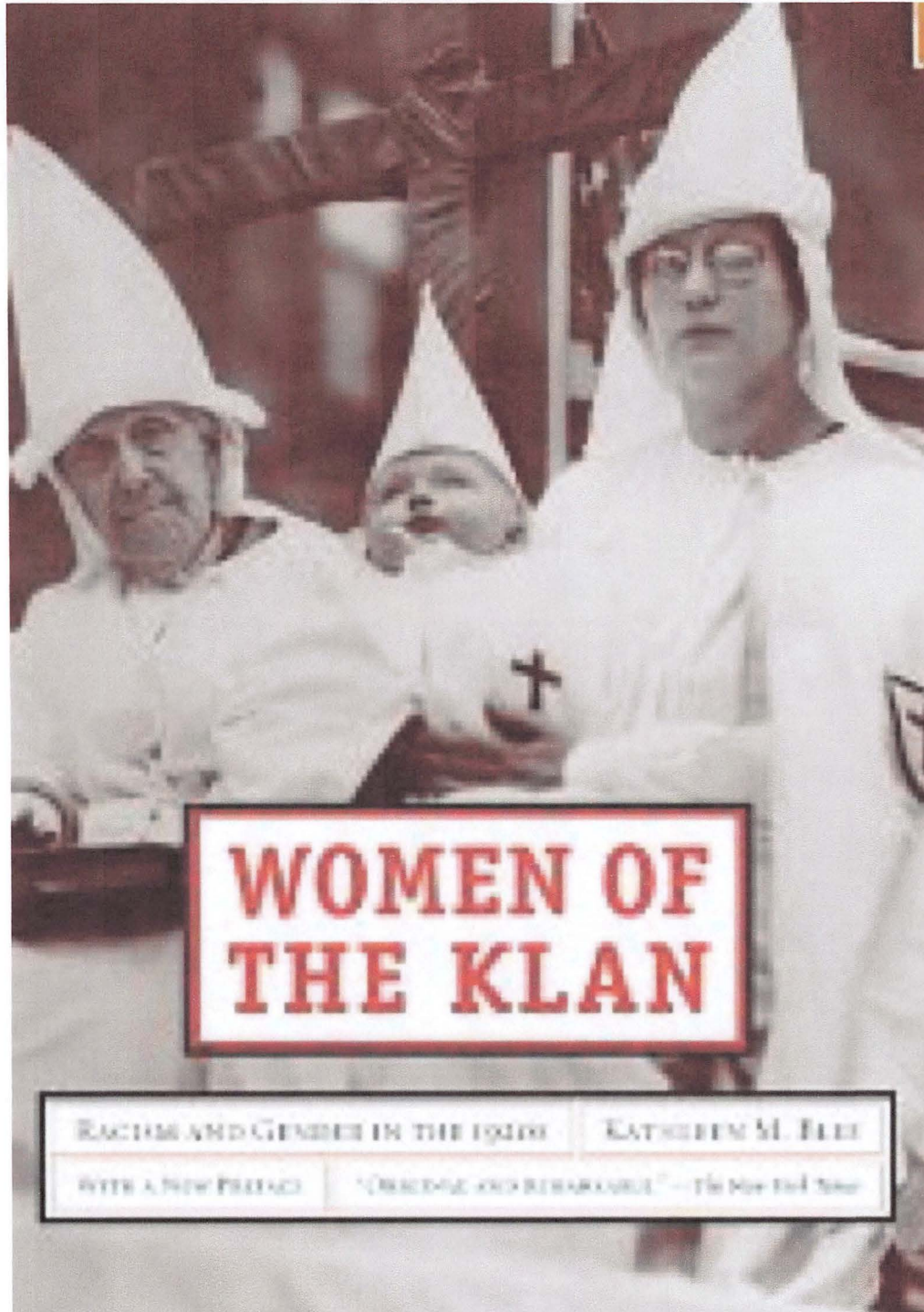
Bill Foohey
ND Class of 1926

Cross burning at 1922 rally





Indiana KKK membership
1920s



WOMEN OF THE KLAN

RACISM AND GENDER IN THE 1920S

KATHLEEN M. BLEE

WITH A NEW PREFACE

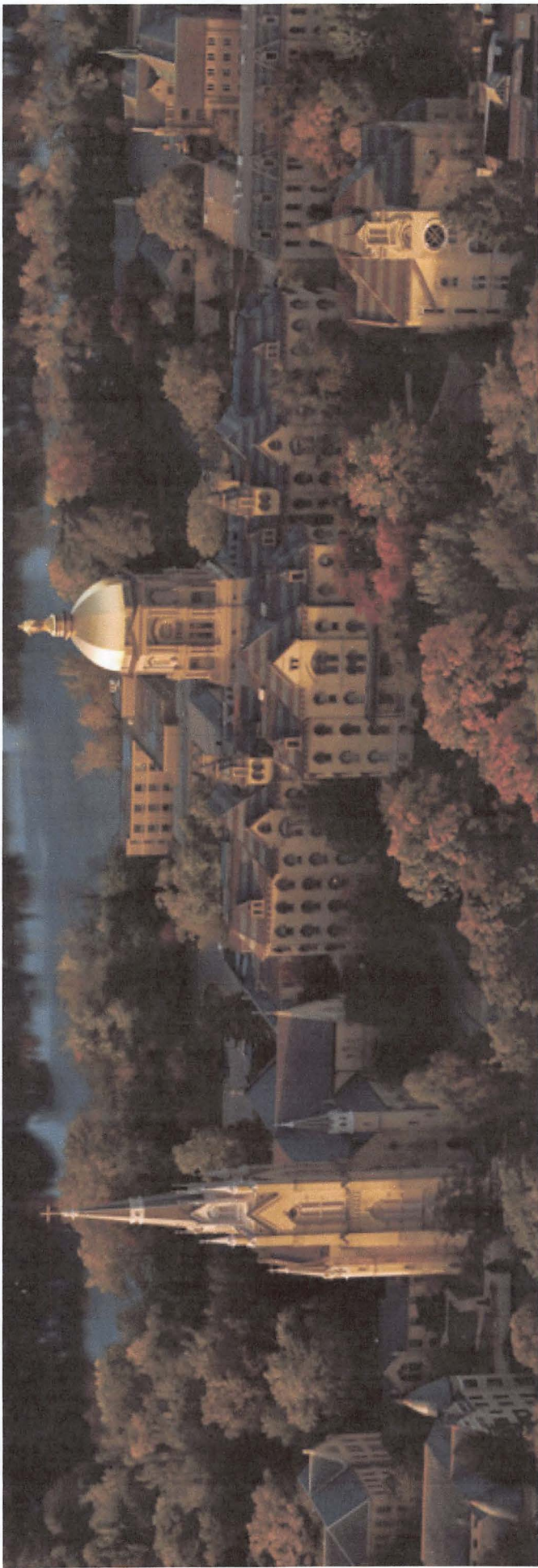
"CRUCIAL AND REVERABLE" — *The New York Times*



Kleagle D.C. Stephenson

Stephenson's home in Indianapolis





University of Notre Dame



Fr. Corby at the Battle of Gettysburg

"Fair Catch" Corby





Sisters of the Holy Names of
Touchdown Jesus and Mary

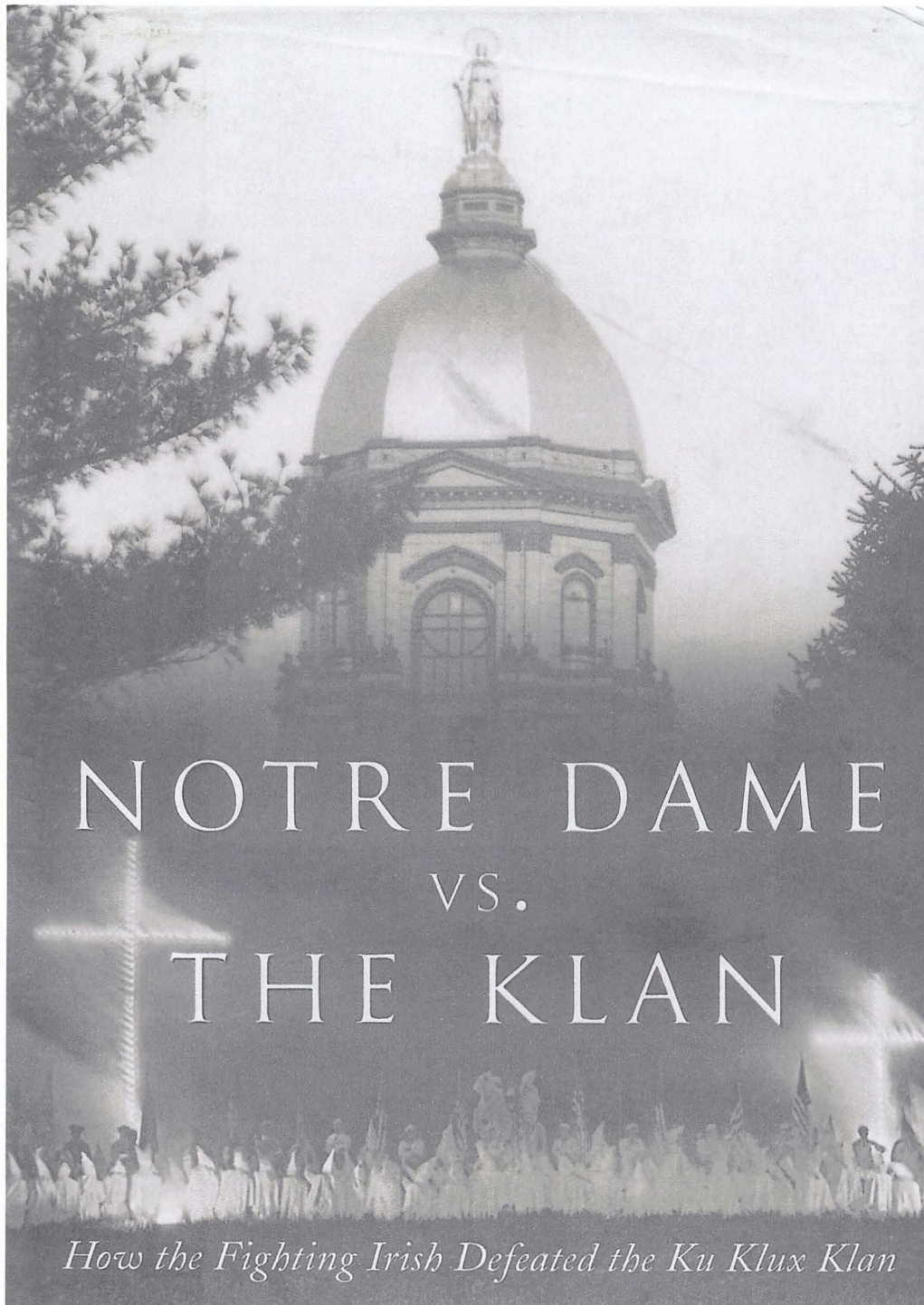


ST. MARY'S ACADEMY

Today's Young Woman. Tomorrow's Leader.

IUPUI





NOTRE DAME
vs.
THE KLAN

How the Fighting Irish Defeated the Ku Klux Klan



Here Come the Irish

Notre Dame du Lac

