

tion between oil jobs made it difficult for all of the workers to feel a sense of solidarity, and the petroleum companies were more powerful and unified opponents than the wheat farmers.

A combination of industry-specific changes and wider political factors destroyed the Oklahoma IWW. The advent of the combine harvester and the welding of oil pipelines greatly reduced the labor needs of the wheat and oil industries, strengthening management's hand. The anti-IWW campaigns of World War I continued through the Red Scare and the 1920s rise of the Ku Klux Klan. Infighting over the degree of centralization within the union did not help matters. By the end of the 1920s, the Oklahoma IWW was all but dead.

If Sellars's research is painstaking and his attention to detail admirable, the wider significance of his account of the Oklahoma IWW remains unclear. On the one hand, he deems the Wobblies' struggle a "futile hope" (7), but at the same time he wants to claim some important legacy for his subjects. He argues that "radicalism in Oklahoma and the Southwest has its roots in a labor-based syndicalism" (13) but never really develops the point. His closing statement that "the IWW prepared the way for the CIO" (195) is also unsubstantiated. More exploration of the Wobblies' ideology and how it meshed with Oklahoma's socioeconomic reality might have enabled Sellars to speak to a wider range of historians. The relationship between the IWW and radical rural politics is particularly important to historians of all of the plains states, where industrialization, agricultural expansion, and labor and farmer protest all occurred simultaneously, which may make readers wish that Sellars's exhaustive study of the IWW in Oklahoma had been more ambitious.

*Inside the Klavern: The Secret History of a Ku Klux Klan of the 1920s*, edited by David A. Horowitz. Carbondale: Southern Illinois University Press, 1999. x, 191 pp. Illustrations, notes, index. \$49.95 cloth, \$19.95 paper.

REVIEWED BY DOROTHY SCHWIEDER, IOWA STATE UNIVERSITY

In 1968, a search of a prominent Oregonian's probate records revealed a most unexpected historical treasure. Tucked away in Colon R. Eberhard's safe was an unmarked folder containing some 200 typed pages of the minutes of the LaGrange, Oregon, Ku Klux Klan, to which Eberhard had once belonged. Described by editor David A. Horowitz as the most extensive set of Klan minutes to be uncovered, the typed notes contained secret minutes as well as commentaries on the LaGrange Klan meetings from May 11, 1922, to April 22, 1924.

The minutes and commentary disclose the activities and attitudes of Klan members. In many ways, as Horowitz points out, the minutes parallel those of other fraternal organizations. LaGrange members contributed money to the local Red Cross, sent flowers to sick members, and helped pay hospital bills for financially strapped members. The local leadership repeatedly reminded members to patronize the businesses of fellow Klansmen, to pay their back dues, to follow proper ritual, and to get to meetings on time! After each business meeting and induction ceremony, the members adjourned for a "delicious repast."

During its short existence, the LaGrange Klan became heavily involved in both social and governmental issues. In LaGrange, Klan members studied civic issues, including the selection of a new city water system, protested the low pay of police officers (which they believed led to fraud), and promoted Klan members for election to the local school board. They also took part in the local Good Government League. At the state level, the LaGrange Klan campaigned for candidates, particularly governor, when they believed the candidate was favorable to the Klan. At the same time, as Horowitz points out, LaGrange Klan members saw themselves as "purity crusaders concerned with family stability and community standards" (37). In that role, Klan members supported prohibition laws and spoke out against acts of moral turpitude.

As they sought to eradicate social problems and ensure good government, the LaGrange Klan stressed "100 percent Americanism," which they interpreted as working to limit immigration, opposing the policies and influence of the Catholic church, keeping Catholic teachers out of the public schools, boycotting all Catholic and Jewish businesses, and promoting the Klan's understanding of Protestant theology and practices. The minutes frequently contain derogatory references to Chinese Americans, Catholics, Jews, and Italian Americans. Strangely lacking in the LaGrange Klan minutes, however, is any mention of violent action against their perceived adversaries. The group burned crosses on numerous occasions, but apparently to celebrate special occasions—such as receiving their Klan charter—rather than to intimidate others.

The LaGrange Klan's recruitment efforts were quite successful. At one time the Klavern claimed more than 160 members from a variety of backgrounds: there were a few professionals, many businessmen, a large number of railroad workers, and a handful of Baptist, Christian, and Methodist clergy. Even though they recruited well, the group's tenure was short. Horowitz points out that by the end of 1923 the group seemed to be suffering from organizational fatigue as well as a

lack of money. Members also seemed to be more interested in the Good Government League than in the Klan.

Iowans should find this book of interest, as Iowa had considerable Klan activity in the 1920s in both rural and urban areas. Klan Klaverns published newspapers and magazines and held countless parades. Iowa Klan Klaverns seem to have paralleled the tenets and practices of the LaGrange Klan: members were instructed not to trade at the businesses of Catholics or foreign-born, to promote "100 percent Americanism," and to help fellow Klansmen in economic need.

Editor Horowitz has done a fine job of succinctly providing background and context for the subject by discussing the changing historical interpretations of the Ku Klux Klan as well as the history of the Klan itself. Earlier historical treatments, especially that of historian Richard Hofstadter in *The Age of Reform* (1955), as well as Nancy MacLean, in *Behind the Mask of Chivalry* (1994), emphasized the Klan's "reactionary racism and rural nativism." By contrast, revisionist historians, such as those included in Shawn Lay's edited collection, *The Invisible Empire in the West* (1992), see the 1920s Klan as primarily a middle-class purity crusade aimed at corrupt urban dwellers. Following the revisionists, Horowitz sees the LaGrange Klan as a group of mainstream citizens working to strengthen traditional values and practices during the 1920s, although he does not gloss over their discriminatory and sometimes hateful practices. This edited work should be of interest to most scholars of twentieth-century American history as well as to general readers.

*All the News Is Fit to Print: Profile of a Country Editor*, by Chad Stebbins. Columbia: University of Missouri Press, 1998. x, 184 pp. Illustrations, notes, bibliographical essay, bibliography, index. \$24.95 cloth.

REVIEWED BY ROY ALDEN ATWOOD, UNIVERSITY OF IDAHO

*All the News* is a relatively brief biography of Arthur Aull, the irrepressible editor and publisher of the *Lamar (Missouri) Democrat* from 1900 to 1948. Aull was a tireless practitioner of "personal journalism," writing nearly all the news stories, columns, and editorials that appeared in his six-days-a-week newspaper. He was a force in local and Missouri state politics in the early years of the century, and eventually gained a modest degree of recognition in the national press for his hard-boiled journalism in the 1930s and 1940s.

Aull's journalistic reputation grew from his relentless pursuit of details—"all the news"—of scandals and controversies no matter how

Copyright of Annals of Iowa is the property of State of Iowa, by & through the State Historical Society of Iowa and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.