The phrase “random acts of kindness” has become relatively common in American popular culture, with books, movies, Web sites, foundations, and bumper stickers all extolling the virtues of individual acts of selflessness. As commonplace as the phrase may have become, the kindness of strangers should not be dismissed as trivial or inconsequential, especially as it concerns the creation and preservation of institutions. In this case, it would be fair to say that the African American Collection of Maine relies on the kindness of strangers.

As editor of the Griot, I believe in strangers to welcome this newsletter into their homes, offices, and institutions. As faculty scholar for the Collection, I rely on strangers to not remain strangers, but to become partners in the intellectual life of the University, through use of its collections, and by attending Collection-sponsored programs.

Some events help illustrate the more tangible ways the African American Collection has benefitted from the kindness of strangers. In recent years, we received a large book donation from Maine bookseller Gary Woolson, and those books found homes in various parts of the University library. A donation of domestic notions was the basis for the creation of the African American Collection of Maine.

The Women of the Ku Klux Klan (WKKK) was founded in the fall of 1921, six years after the Ku Klux Klan (KKK) was reorganized in Stone Mountain, Georgia. It was officially chartered in 1923. The WKKK headquarters were established in Little Rock, Arkansas.1 Using the platform of 100% American women, those eligible for WKKK membership had to be female, white, Anglo, American-born, gentle citizens who were at least 18 years of age and who had no loyalty to foreign governments or sects.2 Lest one be tempted to think of the WKKK as innocuous or less serious than in their objectives, the public was warned of the organization’s venomous potential. While plans for the creation of the WKKK were still being formalized, The Ohio Union warned explicitly in the early 1920s that the women’s organization would not be in any sense a dependent auxiliary of the Ku Klux Klan. It will be a separate organization, but, of course, will be bound to the parent organization.

The Women of the Ku Klux Klan represent a fascinating yet disturbing study of women’s organization and power in the 1920s. Although the balance of information about the WKKK deals with its activities in states like Indiana and Ohio, emerging WKKK materials link Maine to the organization’s headquarters and force a rethinking of women’s history and Maine’s history.

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The history of the WKKK in Maine is not as historiographically accessible as that of Maine's KKK. Very little documentary evidence of the WKKK in Maine exists, but the WKKK seals advance the understanding of the organization on the material level. The two seals of the WKKK of Augusta (Klan No. 11) and Bath (Klan No. 15) each weigh slightly more than 3 pounds; they measure 8 inches tall (from base to lever tip), 5 inches long, and 2 inches wide. The imprints have a diameter of 1½ inches. The Augusta and Bath seals use the same formula as the seal of the WKKK's national headquarters. In addition to bearing, in the outer circle, the words "Women of the Ku Klux Klan" and the locale of the particular Klan, the inner circle bears the image of a woman holding a sword and a shield. On the shield one finds a cross and the letters W, K, K, at the top, bottom, and sides of the cross. Rather than seeing Maine as the exception in WKKK activity, the seals force the realization that Maine was in line with the national body. Unless there was an underground movement that allowed the WKKK in Maine to thrive after the 1920s, the seals are likely datable to 1923-1928.

But without the benefit of documents, what can the seals possibly reveal about these two organizations and their members? The seals reveal that the women were probably highly invested in their organization, and although the $10 membership fee was not completely cost prohibitive, several members were probably drawn from the middle class. The capital location of Augusta's WKKK chapter, known as the Capital City Klan, serves to speak to the political significance of the WKKK. The WKKK was founded soon after the 1920 passage of the 19th Amendment awarded universal adult suffrage to women and allowed women more political power than at any other point in the country's history until then. In addition to voting along lines of 100% Americanism, WKKK women have been characterized as a 'poison squad of whispering women' who spread gossip about Jews, Catholics, and Blacks, with economic and political results that were "enormously and disasterously successful." A newspaper retrospective on the KKK in Maine does place the Klan in Bath in 1924 as host to a state-wide Klan clam bake. This same retrospective places a women's auxiliary in Bath, but notes that the auxiliary's organization was unsatisfactory to the national headquarters, who claimed that the necessary proportion of the initiation fees had not been forwarded to them. An October 1994 article in the Maine Sunday Telegram places women as highly visible participants in a Klan parade in Dexter in the 1920s and reports that a women's auxiliary, the Klaxima, was formed in Portland. The Klaxima and other such women's auxiliaries may have been comparable to the WKKK, but accounts contemporary to the WKKK's formation and more current research have considered them organizationally distinct from one another.

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Notes
1. One of the most critical and revealing studies remains Kathleen M. Blee's *Women of the Klan: Racism and Gender in the 1920s* (Berkeley: University of California Press, 1991). Blee's study focuses on the Women of the Ku Klux Klan in Indiana, but offers historical insight into the development of the WKKK and critical analysis of the organization's meaning.