

## TIMELINE OF THE KKK IN ABBOTSFORD

**Thesis:** *White supremacy was a mainstream belief in Abbotsford during the early 20<sup>th</sup> century. So far, there seems to be two groups that were active and associated with the Ku Klux Klan during the late 1920s: The Brethren of the Fiery Cross and Kilgard Kill Kare Klub (KKK).*

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Population of Abbotsford in 1931

“..boundless wealth stored up in the mountain, mines, and meadows. In the forest and fishery... [Even] share our government with us.” The article conspiratorially suggested that the “many [new] languages [and] ideals,” in Abbotsford would bring poverty and possibly, “White slave traffic.” This is the same tactic implemented by the KKK’s morality crusade to normalize the fear of minorities.

After a Klan lecture, “application blanks were distributed to those present...the initiation fee was stated at \$10.” Many cloaked members would pay the initiation fee, costume fee, and donate towards community events.

A man dressed in “the robes of a Klansman” chased a “rum- runner,” out of Abbotsford. Within Ku Klux Klan ideology, purity required abstinence from alcohol. The Klan believed that white women were vulnerable to physical and economic violence as a result of drunkenness.

07/01/1910

01/13/1923

12/03/1925

02/18/1926

02/25/1926

02/16/1927

The Brethren of the Fiery Cross held a linen shower in Abbotsford to “recruit from unsuspected quarters.” The snippet stated, “Abbotsford will not be quite complete fraternally without us.” The Klan would be in contact during the dance to, “raise the money for uniform linens.” The post was signed off by the “KKK.”

The Abbotsford Men’s Entertainment Club sang alongside the Kilgard Kill Kare Klub (KKK) to the special tune of the, “Kilgard Quartette.” Mr. Good, “president of the KKK.” had the lead vocals for God save the Queen. The practice of singing was influenced by Protestant service hymns.

The Mardi Gras at the Jubilee Hall for Great War Veterans had a grand march of costumed couples that ‘scored’ points. *The Abbotsford Sumas and Matsqui News* included a list of first initials and last names for “costumes worthy of special mentions.” The list of Masqueraders includes Mr. H. Langoll and Mr. M. Anderson whom both dressed as “Klu Klux Klansmen.” Mr. W.C. appeared himself as a self-proclaimed, “Biinch Niggah.”

There was a Klan Parade on Essendene Avenue that had a drum and a fife band. Klanspeople in robes held a “flaming crucifix,” throughout the walk. The flames from the cross both enticed people to either join the hooded brotherhood or hideaway in terror.

There was a lecture organized by the KKK in Sumas City. The lecture was led by an ex-nun. The “female audience” of “Canadians from all over this district...overflowed the hall by two or three hundred.”

*The Abbotsford Sumas & Matsqui News* posted that roughly fifteen years prior there was a “clandestine and linen shower,” organized by the “Klu Klux Klan.” The KKK often used feelings of nostalgia to harken back to easier times in rural white towns.”

03/07/1928

03/14/1928

03/14/1928

04/25/1928

12/28/1928

02/18/1938

Klansmen held a meeting at the Orange hall. Rev. J. Murray Hanna gave a, “series of Anti-Roman Catholic lectures.” The details of the lectures included titles for each segment: “Shall Rome Succeed,” “The Rise and Fall of Rome’s Political power,” “Canada’s peril,” “The Four Horsemen of the Apocalypse,” “Mexico”; “The Present Anti-Christ,” “Is the White race slipping,” and “Necessity of Protestant Unity Proven.”

H.T. Peters, the editor of the *Abbotsford Sumas & Matsqui News*, detested the parade on Essendene Avenue. Peters attacked the Klan for telling: “disgusting statements relative to the moral life of priests and nuns — this in the presence of children.”

The Grand Realm Council of British Columbia Knights reported that “white men and their families,” were faced with either collecting from the Christmas Cheer funds or move to the United States for employment. The Klan blamed “Orientals and foreigners,” for stealing job opportunities away from white men. The KKK proposed to organize a protest against the Canadian National Steamship companies that hired migrant workers. The Vancouver Klavern argued it was the government’s responsibility to “remedy” the supposed mess created in Port Vancouver by immigrants.

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H.T. Peters, “Did not Approve Klan Display,” from *The Abbotsford Sumas & Matsqui News*, March 14<sup>th</sup>, 1928. <https://asmn.arcabc.ca/islandora/object/ufv:2744>.

*No title*, from *The Abbotsford Sumas & Matsqui News*, April 25<sup>th</sup>, 1928. <https://asmn.arcabc.ca/islandora/object/ufv%3A2786>.

“Unemployed Suffering in Vancouver While Orientals Have Jobs Klu Klux Klan Complains,” from *The Abbotsford Sumas & Matsqui News*, December 19<sup>th</sup>, 1928. <https://asmn.arcabc.ca/islandora/object/ufv%3A116#page/4/mode/2up>.

“15 years Ago (From the News Files),” from *The Abbotsford Sumas & Matsqui News*, February 2, 1938. <https://asmn.arcabc.ca/islandora/object/ufv%3A4930>.