

Are will be an extension of the modest church in which the heroine prayed. This modest little church, known today as the Church of St. Denys, will serve as the transept of the basilica. The first stone of the new shrine is to be laid in the near future.

TEXAN EXPLAINS KLAN PUZZLE

London, April 13.—One of the features of the "Texas Supplement" published by the London Times in anticipation of the convention of the Associated Advertising Clubs of the World at Houston next month, is an article on the Ku Klux Klan written by M. E. Foster, President of the Houston Chronicle. Mr. Foster's paper has been a consistent foe of the Klan ever since that organization reared its masked head in America. In an endeavor to explain to the British public how it was impossible for such an organization to originate and grow in the United States, he writes in the Times supplement as follows: "It was started by one William J. Simmons, a visionary, who was imbued with harmless ideas. He wanted a great brotherhood of white men who would resist the encroachments of the foreign element and would purify and extol the race, especially the natives of this country. He forgot that America is new—that all our ancestors were from foreign shores, only a century or so removed, and that it was these men who had made the United States possible and powerful. He forgot that freedom of religion is part of our constitutional guarantee and that racial hatred could not be maintained in a country which owed its very existence to immigration. His idea made little progress until one Clarke seized upon it for a 'get-rich-quick' campaign. It was Clarke and his coterie of high-powered salesmen who perfected the organization that made Atlanta, Georgia, its headquarters and from that point established various realms, appointing men to positions of supposed honor, giving them a certain territory above which to get money for the Order and always paying liberal commissions.

GREED PREYING UPON CREDULITY

"It was very simple. The more members secured, the more money for the Atlanta headquarters and the more for the agents. The division of the spoils was very liberal. Everybody had a share in the initiation fee and yearly dues; but from \$2.00 to \$4.00 of every \$10.00 collected must be sent to headquarters. What did they sell for \$10.00? The right to put on a costume of white, resembling a nightgown and to cloak one's face and head under a hood, with eyes glaring through the slits. They would meet in some out-of-the-way hall, or in some distant pasture. There were incantations and a semi-religious ceremony. They were the chosen of the white race. To each member was given the right to spy upon his neighbor and to inflict punishment without consulting the law of the constabulary. "Every form of hate was preached. If you lived in a community where there were negroes, you were told of the duty of the white man to protect himself against the black. Hatred of the negroes was fomented where the fomenting meant more money and more dollars. If you lived in a community which included whites of the Roman Catholic faith, you were told that the Pope was this country's most deadly enemy and that the United States must be saved by Ku Klux Protestants. In California it was hatred of the Japanese that brought in members. In the factory and mining districts it was the supposed menace of the ignorant foreigners that provided incentive to membership. Wherever hate could be engendered the Order grew and flourished."

"COWARDS AT HEART"

After describing some of the outrages of violence practiced by the Klan in Texas and telling how the outrages ceased as soon as some of the leaders were given prison terms because "they were cowards at heart" and as soon as the prospect of a penitentiary sentence opened before them they ceased to hunt the victims of their hate and intolerance," Mr. Foster goes on to tell how the Klan then sought political power and how this was blocked by publicity given to secret meetings and to the names of members. He then relates some of the incidents in the Klan's attempts to induce him to stop the campaign waged against the order by the Chronicle.

"They watched my office and my home night and day," Mr. Foster writes. "Vengeance was threatened. For two years I was forced to keep an armed guard outside my office and around my home. They spread the lowest and vilest reports about me and the paper I represented, in the hope of stopping our exposure of their methods. They even secured some workers in our mechanical departments as members, in order to keep a closer watch on our operations. One day the 'Exalted Cyclops,' the local head of the Klan, visited me. At first he begged me to cease our efforts. He admitted that we were injuring his Order—that new members were hard to secure and that

old members were dropping out; that practically every man of any prominence refused to attend the meetings for fear that the names would be published. I refused to listen to his pleas. Then he began to threaten, and he finally left the office in a rage. Now that it is practically all over, I look back on the past four years with some amusement, although there was tragedy in it. It all seems like child's play—that grown men would take such an Order seriously."

THE MARTYRS OF BOLLENE

BEATIFICATION OF SIXTEEN URSULINE MARIERS OF ORANGE, MAY 10, 1925

By The Countess De Courson

III.

The pilgrim who follows the martyrs' footsteps from Bolle to Orange, even to the Cours St. Martin, where, in 1794, the guillotine stood close to the present theatre, should not omit another pilgrimage. If the martyrs have, as is probable, laid their spell upon him, he will desire to visit the desolate plain, close to the Rhone, where, after each execution, the mutilated bodies of (altogether) 332 persons were thrown into deep trenches. The spot is lonely and bare; a few cypress trees have been planted to outline the enclosure where sleep the victims of the Revolution; but their resting-place has never been disturbed.

The proprietor of the field, M. Millet, looked upon it as hallowed ground, and never allowed it to be ploughed, or otherwise made use of. On certain days he used to pray there with his children, and, when peace was restored to the country, the friends and relatives of many of the victims also came to kneel at the sacred spot. Besides the thirty-two religious whose story we have told, many priests and excellent Catholic laymen and women, belonging, all of them, to the district, in this nameless grave. A small chapel built in time, by M. Millet, stands above the trenches where, after each execution, the victim's remains were thrown. It has lately been restored; but is still a modest-looking little shrine. We may believe that when the Bolle nuns are duly beatified, something will be done to make the Laplane chapel more worthy of them. The land is still in good hands, for it belongs to the granddaughter of the original owner, Madame Santon, of Carpentras.

In 1894, the centenary of the nuns' martyrdom was duly commemorated at Bolle, Carpentras, Avignon and Orange; but, in accordance with the rules of the Church, only Masses of Requiem might be celebrated. In their monasteries, the Sacramentines and Ursulines sang the *Te Deum* and *Laudate*, remembering that these joyous hymns were sung by their imprisoned Sisters, when they heard that their companions had won their crown.

Our pilgrimage in honor of the martyrs began at Bolle, the training school where they prepared for the supreme ordeal; thence we followed them to the battlefield, where, after a sharp, short struggle, they winged their flight to heaven. In the desolate plain of Laplane, we knelt at their grave; but it is in the little hill town that we feel nearest to them.

Here, the convent of the Sacramentines, although roughly used during the Revolution, is still standing; in 1801, Madame de la Fare and her surviving daughters returned there, and the life of adoration and intercession, taken up by them, has gone on ever since. The quaint, Old-World building has, happily, not been modernized, but is as it was in 1794, with the addition of many sacred memorials. Here are kept vestments worked by the martyred nuns and a register wherein are inscribed the dates of the professions and deaths of the Sisters since the year 1725, when they settled in Bolle.

Happily this precious volume, in which we venerate the martyrs' signatures, was concealed and preserved during the Reign of Terror. It stops abruptly at the death of a nun in 1792; here occurs a break, followed by a page of singular beauty and pathos, that was written by one of the survivors who returned to the monastery in 1801. At the top of the page are the almost untranslatable words, *Mortuaire triomphant*, literally a "triumphal list of the dead,"—words followed by a few lines telling of the Sisters' attitude in prison and on the scaffold. Then came the names of the thirteen Sacramentines, who were guillotined, with their ages and the date of their martyrdom. The words *Mortuaire triomphant* are a splendid revelation of the spirit in which these women, of whom their enemies said that "they died laughing," met their fate. Their historian rightly remarks that this glorious page of the old register represents their victory over death, and is the "honor of their Order."

The Sacramentines, who count as theirs thirteen out of the thirty-two new "beati," have been informed that the first Sacramentine who was executed will give her name to the group. Susanne de Guillard de Lavalde, spent the thirty-two years of her short life at Bolle; she was born there, and, first as a pupil, then as a professed religious, lived in the convent. The judge,

we are told, knew this, and believed that it would be easy to break the spirit of this reclus, whose world had been bounded by the walls of her cloister. They obliged her to face the tribunal unaccompanied by any of her companions. But Susanne de Guillard's calm courage, her energetic protest, that having sworn allegiance to God, she must reject a schismatic oath, her serenity, when, singing and praying, she went to her death, disappointed her tyrants.

Like many other families of Bolle, the great-nephews of Susanne have kept in touch with the little city that lays a firm hold on its children. To these faithful people, the approaching beatification will bring great joy. A letter just received tells us that the 10th of May is definitely fixed for the celebration. Behind the walls that once sheltered her martyred Sisters, the present Superiors of the Sacramentines tell of the "great happiness," that the approaching beatification has brought her community, and how the clouded horizon seems brighter in consequence.

FOREIGN MISSION NEWS LETTER

THE COLONY OF DEATH

The many comforts of soul and body which we enjoy in Canada too often are taken as a matter of course, and perhaps we seldom think of thanking God for His mercy and goodness to us. But, when a story of hardship is brought to our attention and the constancy of the sufferer portrayed, may we not then, like the humble publican, see our shortcomings and be enabled to say, "Lord, be merciful to me, a sinner!"

There is a tract of country where the flaming rays of a tropical sun mock the scene of desolation beneath—a vast, arid, barren territory, where even the little birds, attractive as they are with gaudy plumage, are raucous and noteless. Here, at the Leper Asylum in Pretoria, South Africa, two Oblate missionaries have labored many years, and their consecrated hands have dispelled a toll of suffering more effectively than any medical aid.

Almost daily, in this "colony of death" a mortuary cart winds its way to a cemetery hard by, with the priests very often as the only mourners at the graveside.

The faith of the leprosy neophyte is astonishing. As soon as the colony is astir, the poor stricken ones come to hear Mass and receive Holy Communion. Slowly, they come from every direction, many walking on crutches; and in spite of racking pain they follow the service with devotion and pathos. There are 62 convert lepers lying in the new cemetery now, and their graves are a continual sermon to other non-Catholic lepers.

THE POPE'S GENEROSITY

Pope Pius XI. was the first to give money to Rev. Wm. O'Donnell, C.S. Sp., to begin a theological seminary in Nigeria for natives. Father O'Donnell has had professional and administrative experience at Cornwall Heights, Pa., in the Holy Ghost Fathers' Seminary, so he is especially fitted for the task.

LESSENING THE BURDEN

Mother Roseline of Madagascar tells how a recent difficulty on their mission was overcome. Most of the children receive Holy Communion daily, and the profit they draw from it is very evident. For example, the wood for the building of the orphanage lay at the railway station, awaiting transport but the Sisters had no workmen. Seeing the dilemma, the eldest pupils at once offered, of their own accord, to fetch the wood, saying that if necessary, they would carry it on their backs. They were four of them, and they would together carry a load of wood by their set, determined to complete their undertaking. But the task seemed almost beyond them. They staggered under the burden, and by way of encouraging each other they said, "There are three of us to carry one piece of wood, but Our Lord, who bore a still more heavy cross, carried it to Calvary. Oh, what He should have suffered and how His shoulders must have pained Him!" This reflection full of charm and pity kept their spirits from lagging, and they at last accomplished their self-imposed task. Surely this Way of the Cross which these native children of Madagascar performed will be the means of showering special graces upon the work of the orphanage, towards which they so zealously contributed.

SOME INTERESTING FIGURES

American Protestants contribute about thirty million dollars each year for foreign missions according to Mr. Floyd Keeler, a distinguished convert. This may not surprise the average Catholic reader, but what may be in the nature of a jolt to the notion that it is the wealthy Protestant who is largely financing these activities, is the information that for at least one body of non-Catholics, the Presbyterians of the South, it is the rank and file of church-goers who contribute 95% of the total offerings for foreign missions. "It happens to be personally acquainted with the circumstances of a number of these congregations and I must say that I am compelled to admire the zeal," writes Mr. Keeler, "of a little mountain church with 316 members

which gave more than \$2,000 to foreign missions in a single year."

A NOAH'S ARK

Wonderful work is being done by the Sisters of Charity, Chusan Island, China. At present they are caring for nearly 500 souls, and their house is sometimes called a Noah's Ark, for all kinds flock to it—Holy Childhood babies, children, sick and aged men and women, idiots, cripples, all these whom nobody else wants. On nearly every feast day, starving men and women and children arrive from some neighboring island, where there is a famine, knowing well they will be received and cared for as Our Lord's guests.

LOVELINESS

The life of the missionaries is humble, solitary, hidden, made up of sacrifice, labors, sorrows and tears. There are days when the rough living weighs heavily upon them. There are days of homesickness for the fair lands which perhaps they shall never see again. But, after an intimate interview with the Divine Friend who never abandons them, their hearts are comforted. No matter how hard that life will be, their names will not appear on men's records of the brave. A little wooden cross in some forgotten spot in a strange land is the only sign that indicates where they have fallen. But, in the annals of Heaven, what a recompense awaits them!

PULPIT NO PLACE FOR POLITICS

Springfield, Ill.—Catholic pulpits are not the places for partisan politics, the Right Rev. James A. Griffin, Bishop of Springfield, warns in a letter he has addressed to the editor of Western Catholic, the diocesan paper.

Bishop Griffin's letter was written after he had read an editorial in the Western Catholic which commended the Quincy Catholic pastors for refraining from mentioning from their pulpits a heated political campaign then in progress. The Bishop said:

"I am glad that you are able to assure me of the Catholic churches of Quincy remaining aloof from the nasty election held in that city for the selection of a mayor. I am pleased to have the clergy exert the people to use the right of franchise on the occasion of every election; for every election is important, at least from the viewpoint of the majority of citizens showing their interest therein.

"As you know, it is contrary to the spirit of the Church ever to use our pulpits for partisan politics; for, whilst we desire Catholics as individuals to be good American citizens by taking interest in the various elections and movements of a community nature, we are decidedly against the Church formally in politics."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR LADY'S MONTH

BY THE PRESIDENT

The most beautiful of the year's fair months is May—the season of hope. Nature, in a joyful mood, is generous with her gifts. At her gentle touch new life springs forth in leaf and flower. Seeds which have lately been sown, at her command, are sending up their tiny shoots, and the hill and dale are clothed in emerald green.

The awakening of nature at this time has an echo also in the hearts of men, for the seed time arouses hope in the maturity—the harvest. The latest of months mother Church has set aside as a time of special devotion to our Blessed Lady, and just as in the order of nature a new beginning of things are effected at this season, so in the order of grace wonderful supernatural things have their origin in Mother Mary. The darkness and desolation of centuries following man's fall for his pride and sin, expelled when she blossomed and brought forth a Saviour.

During the feast days of the kings and queens of earth favors are done to remind them of the respect and affections of loyal subjects, and it is precisely that Catholics may be reminded of their duty toward heaven's Queen that a month is held in which they may show their esteem and gratitude and love for Jesus' mother and their own.

In showing gratitude to friends on earth words are considered inadequate, consequently expressions of loyalty and good wishes are accompanied by gifts, gifts which are best calculated to please the recipient.

We know in what Mary is specially interested, and as a consequence it is our duty to procure what she treasures most. Her greatest longing is for the salvation of souls for whom her Jesus died. The sacrifice that for at least one body of non-Catholics, the Presbyterians of the South, it is the rank and file of church-goers who contribute 95% of the total offerings for foreign missions. "It happens to be personally acquainted with the circumstances of a number of these congregations and I must say that I am compelled to admire the zeal," writes Mr. Keeler, "of a little mountain church with 316 members

A donation to Church Extension will go directly towards obtaining Our Lady's greatest desire, for it will be used in the work of bringing God to poor souls who are now exist-

ing without Him and His saving grace. You can never repay our heavenly Queen for what she has received, and will still by her powerful intercessions obtain for you. Make a resolution now, to send a donation to Church Extension during the month of May, in honor of Our Lady.

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WEEKLY CALENDAR

Sunday, May 24.—Sts. Donation and Rogation, Martyrs, Donation was a nobleman of Nantes who on his conversion showed such great zeal that he drew many others from the worship of false gods. He was beheaded after torture in 287. Rogation his brother was executed at the same time.

Monday, May 25.—St. Gregory VII. was born in Tuscany in 1015 and educated in Rome. He was elected Pope in 1073. His long struggle with Henry IV. resulted in the latter seeking Absolution at Canossa. Later, however, Henry relapsed, set up an anti-Pope and besieged Gregory in the castle of St. Angelo. Gregory died in exile in 1085.

Tuesday, May 26.—St. Philip Neri, the Apostle of Rome and one of the most illustrious of the saints who were the glory of the Church in the sixteenth century. He devoted his life to bringing joy into the lives of the people with whom he came in contact. He died in 1595.

Wednesday, May 27.—St. Mary Magdalen of Pazzi, was born in Florence in 1566 of an illustrious family. She persuaded her parents to allow her to embrace the religious life and at the age of eighteen was professed in the Carmelite monastery of Santa Maria degli Angeli. She was twice chosen mistress of novices and finally made Superioress. She died in 1607.

Thursday, May 28.—St. Germanus, Bishop and Abbot, was known as the glory of the Church in France during the sixth century. He was chosen to fill the see of Paris and in that capacity became noted for his great charity. By his eloquence he converted King Childebert and inspired that monarch to found many religious institutions and give large sums for charity. The saint died in 576.

Friday, May 29.—St. Cyril, Martyr, when still a boy gave his life for the Faith at Caesarea in Cappadocia. This was during the persecutions of the third century. Cyril was burned at the stake.

Saturday, May 30.—St. Felix I., Pope and Martyr, succeeded St. Dionysius in the Government of the church in 269. It was during his reign that Paul of Samosata, Bishop of Antioch, was excommunicated for gross heresy concerning the Divine Nature of Christ and the Incarnation. When the persecution of Aurelian broke out St. Felix was among those who obtained the crown of martyrdom in the year 274.

WOMAN SUFFRAGE IN FRANCE

The Chamber of Deputies by a vote of 390 to 180, has passed a law granting women the right of suffrage and eligibility to municipal offices. Opposition to this measure came from the radical party now in power, which fears that the intervention of women will deprive them of this power. The argument most frequently used is that French Catholics will be submissive to Catholicism, will bring about a withdrawal from secular ideals. If the law was passed in spite of this opposition it was because the socialists, who had formally promised it, were unable to do otherwise than to cast their votes with those of the Right.

The decision must now be ratified by the Senate. But the upper House, so far, has always shown itself unfavorable to woman suffrage. It will probably oppose the measure again. In any case women will be unable to participate in the municipal elections to be held May 8, since it would be a physical impossibility to draw up electoral lists in the short time now remaining.

Whatever the outcome, the Catholics do not wish to be taken unawares by the possibility of woman suffrage being granted. They have immediately begun to prepare women voters for their civic and social duties.

A congress of civic and social training is to be held in May by the Normal Social School of Paris.

Secondly, the "Union Feminine, Civique et Sociale," organized in Paris and directed by leaders representing the various social groups, has been formed to reach the mass of French women, through the vari-

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ous leagues with which it cooperates, in order to enlighten them concerning social and civic questions.

A PARTY QUESTION

By G. K. Chesterton
Written for London Universe

"You hear a great deal about His Mother, for Our Lady has become the patron of a party, whereas Christ was never a party leader."—Mr. Arnold Lunn, on "Roman Converts."

The golden roses of the glorious mysteries Grew wild as cowslips on the common land: Hers, who was more humanity's than history's Until you banned them as a badge is banned.

The silver roses of the sorrow of Mary, And the red roses of Her royal mirth, Were free; till you, turned petulant and wary, Went weeding wild-flowers from your mother-earth.

Mother of Man; the Mother of the Maker; Silently speaking as the flowering trees, What made of Her a striker and a breaker Who spoke no scorn even of men like these?

She named no hypocrites a viper race, She named no tyrant for a vulpine cur, She flogged no hucksters from the holy place; Why was your new wise world in dread of Her?

Whom had She greeted and not graced in greeting, Whom did She touch and touch not to his peace; And what are you, that made of such a meeting Quarrels and quibbles and a taunt to tease?

Who made that inn a fortress? What strange blindness Beat on the open door of that great heart, Stood on its guard against unguarded kindness And made the sun a secret set apart?

By this we measure you, upon your showing, So many shields to Her who bore no sword, All your unnatural nature and the flowing Of sundering rivers now so hard to ford.

We know God's priests had drunken iniquity, Through our sins too did such offences come, Mad Martin's bell, the mouth of anarchy, Knox and the horror of that hollow drum.

We know the tale; half truth and double treason, Borgia and Torquemada in the throng, Bad men who had no right to their right reason, Good men who had good reason to be wrong.

But when the tangled war our fathers waged Stirred against Her—then could we hear right well, Through roar of men not wrongfully enraged, The little hiss that only comes from hell.

The little hiss that only comes from hell.

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