

THE AMERICAN KRUSADERS

KLAN WILLING TO ENROLL FOREIGN-BORN IF THEY HAVE THE PRICE

Washington.—The Ku Klux Klan, undergoing widespread disintegration and in many spots fighting for continued existence as its program arid of anything but money-taking and hate becomes apparent even to its rank and file, the ignorant, is now resorting to a campaign ludicrous in the extreme, if not desperate.

It is attempting to enroll the foreign-born which only yesterday it abhorred and ostracized, in a "brother organization to the Knights of the Ku Klux Klan." The name of the "brother organization" is the American Crusaders, and it is "fostered by and is working with the Klan throughout the nation."

Large talk, however, seems to worry the new organization no more than it always has its parent body. The Crusaders claim a chieftain who is called a "judge" but never was a judge at all, and they boast a headquarters which cannot be found.

The customary so-much-a-head prevails, and there are robes and all those other articles of paraphernalia which it is so convenient and sustaining to sell, and which cause patriotically inspired organizers to spring up in ample crops.

Krusader literature does not explain away the desperate move of admitting the erstwhile pariahs to "brotherhood," its nearest approach is the vague expression "to meet the need of closer relationship between native born American citizens and those who have been welcomed to American shores."

For the rest, the familiar phrases of the Klan are largely used, such as "make America again American," and "dedicated to the Government of the United States of America, its Constitution and constitutional freedom, and the Protestant Christian religion upon which our Government is founded."

Membership qualifications are given as follows: "An applicant must be a white male person who expresses his intention to assume the full responsibilities of American citizenship, and a willingness to cooperate with men of kindred thought and purpose in upholding purely American institutions and principles, renouncing allegiance of any nature whatsoever, civil, political or ecclesiastical, which would in any degree make him subject to the decrees or edicts of a foreign prince, potentate or any authority other than of purely American origin. He must be eighteen years of age or over, of good character, commendable reputation, engaged in a legitimate occupation, a believer in the tenets of the Christian religion, and his allegiance and loyalty to the Government of the United States of America must in all things be unquestionable."

This movement endorsed by the K. K. K. and "Klanmen tell your friends" are plentifully sprinkled over the literature. The Crusaders, while they are just now being boomed by the Klan, must not be taken for a wholly new order. It was one Klondike back that there was organized by the Klan a society with the somewhat lurid title, Royal Riders of the Red Robe. Its prospective members were to be white Protestant foreign born gentiles, and its tenets exactly those of the Klan, except for the "native-born" clause. As indicated, its regalia, patterned after that of the Klan, was to be red.

But members failed to materialize and The Riders failed to thrive. After considerable effort, the total membership was not capable of one good thorough-going "ride." The order was virtually never heard of through the country.

But in those days things were not so bad with the Klan, and the forlorn hope was not pushed. It was not until the present state of things, when defections and disaffection were rife, that the scheme was revived in the desperate hope that it might open up a whole new bloc of contributors of dollars. It is just possible, too, that the move was stimulated when a seceding Klan body within the last month announced it would admit foreign-born persons. If there was money to be had, the upstarts should have scrambled hard for it, was the Klan's reply, in effect.

At any rate, the virtually defunct Riders were forthwith revived and equipped with a brand new name, the American Crusaders, with a distinct Klan tang, and all the weight of the Klan was thrown behind it. The Imperial Wizard made a special trip to Little Rock in behalf of the order. Literature was put out and Klanmen were asked to "tell your friends."

ST. CUTHBERT'S TOMB

ABBOT SUGGESTS TEST OF LEGEND

London, Eng.—The sensational suggestion is made by Abbot Cummins, O.S.B., that the Benedictine legend concerning the secret burial place of St. Cuthbert should be tested. For many generations, probably since the revival of the English congregation of the Benedictines, three hundred years ago, the monks have passed down a tradition concerning St. Cuthbert's tomb. In "Marmion" (canto ii) Sir Walter Scott mentions the tradition:

There, deep in Durham's Gothic shade, His relics are in secret laid; But none may know the place, Save of his holiest servants three, Deep sworn to solemn secrecy, Who share that wondrous grace.

It has been generally believed that the secret was held by three monks in each generation, but Abbot Cummins now declares that it is not limited to three, that it is not held under oath and that it consists of a written description and a plan. The reputed grave of St. Cuthbert is in Durham Cathedral. The Benedictine belief, based upon the legend, is that at the time of the dissolution of the monasteries the incorrupt body of the Saint was taken up and buried in another part of the Cathedral, the location of which has been handed down secretly.

The existence of the Benedictine legend is the only bar to the acceptance of the reputed tomb as the final resting place of St. Cuthbert. St. Cuthbert's body has been moved several times since the saint's death in 687. In Catholic times it was the popular belief that his body was incorrupt, centuries after his death. In the 13th century, the coffin was opened and was found to contain "the venerable body of the blessed father... lying on its right side, wholly entire and flexible in its joints." The report of the continued miracle spread throughout the land and Durham became a great place of pilgrimage. The offerings of the pilgrims permitted the work to proceed on the erection of Durham Cathedral. The commissioners of Henry VIII., at the time of the dissolution of the monasteries, found the body incorrupt, according to contemporary record.

St. Cuthbert's dying words, as recorded by Bede in his Life of the Saint, are worth recalling here: "I would rather that you should take up my bones and leave these places to reside wherever God may send you, than consent in any way to the wickedness of schismatics and so place a yoke upon your necks."

The existence of the Benedictine legend concerning the secret burial place of the Saint led to a private exhumation in 1827. When the reputed tomb was opened a skeleton was found. Several objects to which previous reports had made reference were missing, and with the skeleton were several things of which no mention had been made in connection with previous records of the opening of the grave. Again in 1890 the tomb in Durham Cathedral was opened and its contents catalogued.

So there is still the possibility that the incorrupt body of St. Cuthbert, who was known as "The Wonder Worker of Britain," lies hidden in Durham Cathedral. If it does, only

a small band of Benedictine monks know its location, and so far their secret has never been tested.

The Right Rev. John Ildelfonsus Cummins, O.S.B., who is titular Abbot of St. Mary's, York, now comes forward with arguments for the testing of the secret and a final search for the remains of the Saint. He says that the authorities of Durham Cathedral would give every facility for testing the tradition and although they could not permit relics to be removed from the Minister, they might assign to the Benedictines some objects of secondary interest in recognition of their cooperation and for all genuine remains honorable sepulture within the Church would be provided and a suitable memorial set up to which access would be permitted at reasonable times for private devotion.

"In these circumstances," he continues, "an expression of opinion from the English Hierarchy or from the Bishops of the Northern Province would weigh heavily with our General Chapter, and would relieve its responsibility."

CATHOLIC PRESS MONTH

Chicago, Jan. 23.—Backed by the national bodies of seven of the leading Catholic fraternal and benevolent societies of the United States, the Press Month committee of the Catholic Press Association is making final preparations for the February Press Month program. Headquarters have been established at 1447 McCormick Building, in charge of the committee, consisting of Humphrey J. Desmond, president; James J. Brady, secretary; Rev. A. A. Breen, S. J., John P. Gonner, Anthony Beck and S. A. Baldus.

Quantities of literature bearing on the campaign for more readers for the Catholic newspapers and magazines, to be carried on throughout February are being sent out from the headquarters to the local organizations through the United States of the Knights of Columbus, the Catholic Order of Foresters, the Catholic Knights of America, the Ladies Catholic Benevolent Association, the Western Catholic Union, the Catholic Daughters of America and the Women's Catholic Order of Foresters.

Intensive work among the memberships of these organizations to promote the reading of Catholic newspapers and magazines is expected to result from this broadside. In the literature issued by the committee, which was authorized by the Catholic Press Association at the last convention, it is pointed out that among the occupants of the throne of St. Peter who have in encyclicals and otherwise tried to impress upon the faithful the value of a Catholic press and Catholic literature are included Popes Pius IX., Leo XIII., Pius X., Benedict XV., and the present Pope Pius XI.

The hierarchy of the United States, is also quoted on the necessity of a Catholic press, and it is recalled that His Holiness Pope Pius XI., in an encyclical, designated St. Francis de Sales as the patron of the Catholic Press.

"But in spite of all these official utterances, says the message of the press month committee, and the many urgings to support the Catholic Press, we find that the agitation on the part of these churches against the provisions in the measure which tend to secularize the schools. A united education committee of the Protestant churches declares that: "These secularizing clauses of this Act, as long as they remain on the Statute Book, will be a standing challenge to the Protestant people of Ulster. If Communists or atheists may become teachers of the youth of Ulster, as they may under the Act, and if Bible instruction may be dropped in any provided or transferred school, as it may under the Act, then Protestant managers are fully justified in refusing to transfer their schools and in requesting their representatives in the Northern Government to give them an Amending Act which will maintain the rights of parents to have their children brought up in the religion to which they are attached," in transferred or provided schools."

OBITUARY

MARY A. GILGOLLEY Mary A. Gilgoley, a highly esteemed resident of Lindsay, passed peacefully away at the House of Providence, Peterboro, Friday evening, Jan. 20th. She was in her usual health and lay down after dinner as was her custom. The Sister, who are ever watchful and devoted to the care of the aged, and young, noticed on one of her visits she was sleeping heavily, aroused her and saw the end was near, called the priest, who administered the last rites of Holy Church, remaining at her bedside

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When she quietly and peacefully passed into the other world of rest. Death for her meant the ending of a well spent Christian life. She was for many years agent for The Catholic Record in Lindsay and surrounding district. Every home knew her and welcomed her visits, where she brought cheer and comfort in the sale of Catholic literature, prayerbooks, sacred pictures, beads, etc., and her many acts of kindness and gifts of religious articles to many homes, etc., which marks a useful earthly existence.

She was eighty-two years of age and was the last member of the family of the late James Gilgoley and Mary McDonough, one of the early settlers of Ops Township. Miss Gilgoley was born in Ops, but lived in Lindsay most of her lifetime. Last September she went to the House of Providence in Peterboro.

The funeral was held on Monday morning at 9.30 from her late residence, 27 St. Lawrence St., Lindsay, to St. Mary's Church, where Mass was sung by Rev. Father Gerard Maher of Sacred Heart Church, Peterboro, a nephew of deceased.

Funeral Mass was largely attended. Interment in St. Mary's Cemetery.

MRS. RIDGET DUNN

Fortified by the last rites of Holy Mother Church and surrounded by her devoted children, Mrs. William Dunn, widow of the late William Dunn, and member of one of Toronto's pioneer families, passed to her reward on Jan. 16th.

The funeral took place on the 17th inst., from her home, 38 Earl Street, to Our Lady of Lourdes Church, where solemn Requiem Mass was celebrated by her son Rev. Wm. Dunn, S. J., with Rev. J. Bergin, S. J., and Rev. B. Webster as deacon and sub-deacon respectively. Interment was made in the family plot at St. Michael's cemetery.

In addition to her son, Rev. F. Dunn, Mrs. Dunn is survived by four daughters, Sister Norberta, St. Joseph's Community, Toronto; Sister Constance, St. Joseph's Community, London; Miss Catherine Dunn, and Mrs. Winterberry, Toronto. In the sanctuary were present: Right Rev. J. T. McNally, D. D., Bishop of Hamilton; Right Rev. M. D. Whelan, V. G., Toronto; Right Rev. J. L. Hand; Right Rev. J. J. Blair; Rev. T. J. MacMahon, S. J.; Rev. M. Cline; Rev. J. J. McGrath; Rev. F. Penneygion; Rev. Wm. Kelly; Rev. Jas. McCandlish, C. S. S. R.; Rev. Father Barry, C. S. S. R.; Rev. Dr. Barcello; Rev. Ed. Murray, C. S. B.; Rev. Father Corner, S. J.; Rev. W. Lingard, S. J.; Rev. M. O'Neill; Rev. J. McDonald, S. J.; Rev. Dr. Jas. B. Dollard; Rev. Brother Jarlath. A number of Sisters from St. Joseph and Loretto Communities were also present in the church. R. I. P.

PROTESTANTS UNITE WITH CATHOLICS

Dublin.—Every objection made at the start by Catholics on the score of religion against the Education Act for the Six Counties of Northern Ireland, passed by the Belfast Parliament, has since been confirmed by the Protestant churches. Since the passing of the act there has been a growing agitation on the part of these churches against the provisions in the measure which tend to secularize the schools.

A united education committee of the Protestant churches declares that: "These secularizing clauses of this Act, as long as they remain on the Statute Book, will be a standing challenge to the Protestant people of Ulster. If Communists or atheists may become teachers of the youth of Ulster, as they may under the Act, and if Bible instruction may be dropped in any provided or transferred school, as it may under the Act, then Protestant managers are fully justified in refusing to transfer their schools and in requesting their representatives in the Northern Government to give them an Amending Act which will maintain the rights of parents to have their children brought up in the religion to which they are attached," in transferred or provided schools."

When the proposals were originally brought forward the Catholic Church was the only church which made a firm and reasoned protest, contending that the inevitable tendency of the contemplated legislation would be in the direction of secularizing the elementary schools.

In substance the objections urged by the Church it was first introduced are contained today in the case made by the Protestant churches. They refused then to make common cause with the Catholics. Their concurrence now in the Catholic view, although belated, may have a good effect.

DIED

COADY.—At Pakenham, Ont., on Thursday, January 29, 1926, Mrs. William Coady. Funeral on Saturday, January 31st. Interment in Indian Hill Cemetery. May her soul rest in peace.

DUNN.—On Jan. 16th, 1926, at her residence, 84 Earl Street, Toronto, Bridget Dunn, relict of the late William Dunn, and mother of Reverend Wm. A. Dunn, S. J. May her soul rest in peace.

MURPHY.—At the family residence, 119 Huron Street, Stratford, Ont., on Thursday, February 5, Mrs. Rose Murphy, widow of the late Patrick Murphy, aged ninety-three years. May her soul rest in peace.

FITZPATRICK.—In East Wawanosh, on Monday, February 9th, 1926, George Edward Fitzpatrick, aged seventy-two years, six months and twenty-five days. Funeral from Sacred Heart Church, Wingham. May his soul rest in peace.

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