

**The Catholic Record**

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LONDON, SATURDAY, SEPT. 6, 1924

**THE KU KLUX KLAN AND THE PRESIDENTIAL ELECTION**

The Ku Klux Klan is the least of the worries of the Catholic Church. Having weathered the storms of ruthless persecution of pagan Rome when she was the undisputed mistress of the world and the no less ruthless persecution of Protestant England she can look with equanimity if not with contempt on the puny efforts of the Ku Klux Klan. But the Democratic party in the United States cannot afford to regard the Klan so lightly. The Klan corrodes the solid Democratic South. The backbone of the Democratic party in the north is Catholic. Father Duffy, the famous army chaplain, pointed out to the Democrats of New York City that the real worry was political not religious. The Democratic Convention failed to condemn the Klan by name. Mr. Davis emphatically that he ever was, or is now, or ever will be a member of the Ku Klux Klan. But after this forcible feeble repudiation of the Klan he failed to denounce the Klan, its objects of its methods. The Ottawa Journal quotes him as denouncing the Klan. Being on a holiday we may have missed some of Mr. Davis's later pronouncements. But from what we have seen we have a genuine contempt for the pusillanimity of Mr. Davis. Were we Catholic Democrats with a vote in the United States Presidential election we should welcome the opportunity of dealing a smashing blow to bigotry within the party. Between Coolidge and Davis there is small choice. Radicals support La Follette; but he has repudiated the Radical policy. Radicals also support Ramsay MacDonald. There may be many issues that weigh with Catholic Democrats. But in our opinion the most important issue, the one that goes to the very root of Americanism, is the Ku Klux Klan. And this is the time to smash every such manifestation of bigotry. It is simply a choice between voting Coolidge and voting La Follette. Coolidge is safe and sane. Dawes, famous as the author of the Dawes plan for the reconstruction of Europe, is a straightforward, outspoken man. The explosive "Hell and Maria" that was characteristic of him before the responsibility of Vice-Presidential office toned him down to a more dignified expression of his views, is no longer heard. But in speaking of the Klan, under this restraint, he is much more outspoken in condemnation than Mr. Davis. He has, it is true, a sympathetic understanding of the movement; but he is not afraid to condemn it outright.

"The Ku Klux Klan in many localities and among many people," he said, "represents only an instinctive groping for leadership, moving in the interests of law enforcement, which they do not find in many cowardly politicians and office holders. But it is not the way to forward law enforcement."

He pointed out various failures of the Klan when its motives were good.

"The same thing happens," he continued, "when minority organizations, whatever the high purpose they claim, whatever they may be called, take the law into their own hands. Force rises to meet force; lawlessness rises to meet lawlessness; and civilization commences to disintegrate into the savagery from which, through the ages, it has evolved."

Were we a Catholic Democrat in the United States we should have no qualms of conscience in voting for Coolidge and Dawes.

But did we consider the Ku Klux Klan as the real issue in this Presidential campaign we should vote early and often for Senator La Follette.

This is his unequivocal pronouncement on that issue:

"I am unalterably opposed to the evident purposes of the secret organization known as the Ku Klux Klan, as disclosed by its public acts."

Follows a splendid letter in reply to an inquiry from Senator La Follette to Mr. Robert P. Scripps:

Aug. 5, 1924.

Mr. Robert P. Scripps, New York. Dear Mr. Scripps:—Your letter of Aug. 1 received. You ask where I stand on the Ku Klux Klan. Similar inquiries have come to me from others. I take the liberty of making my answer to you public. This will inform all those interested in knowing my attitude on this question.

But first and before all else, I am bound to say that in my view the one dominant, all-embracing issue in this campaign is to break the combined power of the private monopoly system over the economic life of the American people.

This power controls every important branch of industry—mining, manufacturing and transportation. It controls markets and credits and dictates the price of every product necessary to feed, clothe, warm and shelter the human family. To control that which sustains life is to control life itself. This is economic slavery. Free government cannot long exist side by side with economic despotism.

To this issue, so far as I am able, I shall hold the attention of the voters of this country. From this position I shall not be turned aside.

Hence, I deem it most unfortunate that questions involving religious opinion and other questions unrelated to the vital issue of the restoration of government to the people have been raised in this as in other critical years of our national history. Such controversies feed upon and inflame prejudice and passion to the exclusion of issues involving the very life of Government itself.

This brings me to say in response to your inquiry as to my stand on the Ku Klux Klan, that I have met this question in various forms during my public life.

Any one familiar with my record, especially in my own State, knows that I have always stood without reservation against any discrimination between races, classes and creeds. I hold that every citizen is entitled to the full exercise of his constitutional rights.

I am unalterably opposed to the evident purpose of the secret organization known as the Ku Klux Klan, as disclosed by its public acts, as disclosed by its public acts.

It cannot long survive. Relying upon the sound judgment and good sense of our people, it is my opinion that such a movement is foredoomed. It has within its own body the seeds of its death.

Abraham Lincoln, nearly seventy years ago, set forth his views on this question in a letter to his friend, Mr. Joshua F. Speed, dated Springfield, Ill., Aug. 24, 1855:

"You inquire where I now stand. That is a disputed point. I think I am a Whig; but others say there are no Whigs, and that I am an Abolitionist."

"I am not a Know-Nothing; that is certain. How could I be? How can any one who abhors the oppression of negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically read it, 'all men are created equal, except negroes.'"

"When the Know-Nothings get control, it will read: 'All men are created equal except negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy."

"Your friend forever, 'A. LINCOLN.'"

With this statement from Abraham Lincoln I would join also a passage from a letter written by Thomas Jefferson to Edward Dows in 1808:

"I never will, by word or act, bow to the shrine of intolerance, or admit a right of inquiry into the religious opinions of others."

Upon these statements of Jefferson and Lincoln, expressing the sentiments which I am happy to believe the vast majority of our

citizens cherish and to which they will ever rigidly adhere, and upon my own views expressed in this letter, I am content to stand without qualification or evasion.

Sincerely yours, ROBERT M. LA FOLLETTE.

"We, ourselves, should welcome the opportunity of voting for Senator La Follette."

This is how things political in the United States looks to an outsider on the Canadian road.

**THE CHURCH UNDERSTANDS**

By THE OBSERVER

Nowhere is such complete understanding of human nature shown as in the teaching, preaching, and theology of the Catholic Church. The Church is the mother of mankind; a kind and tender mother; kind with the kindness of God the Father; tender with the tenderness of Christ; but just, and, on occasion, stern, as becomes her in her God-given mission to lead men to Him and to place them in His heaven for all eternity.

In no part of her teachings does the Church of God show better understanding of human nature than when she teaches us to avoid bad company, company which is likely to be to us an occasion of sin. Mankind is imitative. You see this in the little child, who does not yet think why he does this or that. Obeying his nature he imitates what others do; does what he sees them do. The little girl imitates her mother in her kitchen work; arranges her little pots and pans; pretends to bake and to wash and to keep house. Little boys imitate men; they try to do what they see their elders do. They make toy houses; they ride broomsticks or rocking horses; draw little carts or wagons; strap toy swords at their sides; fire toy pistols.

How is it with older people? We are imitating all the time. We are wide-open to new suggestions or to old ones repeated. Even in the things in which we imagine we are original, and of which we are very proud, we are sometimes found to be merely imitating someone else. Poets imitate one another, so do musicians; so do architects; so do speakers; so do writers; and so do workmen in every trade. The greatest painter is but a poor imitator of nature; manners, customs, fashion, and dress are all largely imitative.

The moment we think that everyone is doing a certain thing, we feel strongly inclined to do the same. Catholic teaching takes full account of all this. It takes account of something more. It takes account of the fact that the inclination to imitate is at its strongest when the thing suggested for our imitation is one that is pleasing or agreeable to our passions. When the thing suggested is good or morally helpful, we do not feel so much like doing it. Yet, good example is morally powerful; we are taught the duty of showing such example. But much more powerful is the suggestion given us by bad conduct, because of the weak and fallen state of our human nature, and our inclination to evil. The devil helps to recommend to us the bad example we see. And this impulse is given to us even when we despise the persons who give that bad example. And, when we do not despise those persons, but on the contrary, respect them for certain of their qualities, or what we take to be their qualities, or when we like them for certain of their ways, the influence of their bad example becomes very dangerous, and in the majority of cases we are sure to imitate their sins if we do not avoid their company.

In modern times an attempt is sometimes made to justify or defend the presentation of evilly suggestive plays or pictures because of the artistic staging or screening of them or because of the clever acting of them. Or, books are excused or justified, though they are incentives to evil, to sinful conduct, because of their literary cleverness. Needless to say, Catholic teaching bids us beware of such things, the more so when they are clever and brilliant.

The Catholic Church follows not the fashions of the world. No matter, in her eyes, how great the literary value of a book may be, if it holds out to her children the suggestion of evil conduct. Purveyors of temptation cannot shield themselves by appealing to the individual responsibility of those to whom they sell an immoral suggestion, whether they tempt by the spoken word or the written page;

or with the brush or the camera, or as agent or salesman for any of these.

Woe to him by whom scandal cometh. That is the teaching of God. The theology of the Catholic Church takes full account of individual responsibility. It does not excuse the person tempted; it sternly warns him to keep out of temptation. But it gives to the tempter his blame also, and no light thing is his responsibility.

**NOTES AND COMMENTS**

AS ILLUSTRATING the ancient character of Catholic foreign missions as contrasted with the modernity of all others, the "Early Jesuit Travellers in Central Asia," by Father C. Wessels, S. J., a scholarly work, has particular interest. We know that priests accompanied Marco Polo, the Venetian traveller, who in the early Middle Ages made the journey overland to Tartary and China, and that ever since his time Catholic priests have penetrated to the most recesses of the great Asiatic continent, and long before Protestantism was ever heard of, converted whole tribes to the worship of the True God. In contrast with these even the Jesuits are modern, since the Society came into existence only in the sixteenth century. But no other can boast a history of one hundred years.

A BRIEF reference to some of these early Jesuit travels may be of interest. Among the earliest was that of Brother B. de Goes, who was sent to identify the Kingdom of Cathay, where Christians were reported to be living. He left Agra in 1602, passed through Kabul in 1603, crossed the Pamir Passes into Northern Tibet, and reached Su-ch'en, China, in 1605—a long three years journey mostly on foot, through untrudged territory whose inhabitants looked with distrust upon the intrusion of the white man. Brother de Goes died at Su-ch'en a year later, having discovered that Cathay was really China, and that the colony of reputed Christians were really Buddhists.

THE NEXT we read of to penetrate these inhospitable regions was a Portuguese Jesuit, Father de Andrade, who crossed the Himalayas into Tibet in the years 1624 and 1625, no doubt viewing Mount Everest on the way, reached the sources of the Ganges and the Sutley at a height of 17,200 feet, and founded a mission at Tsaparang on the northern slope of this, the world's greatest range of mountains. Father F. de Azevedo, another Portuguese Jesuit, went over the same route in 1631, pushing further north, however, as far as Leb, entered the Valley of the Indus, and returned to his base by way of the Punjab.

TWO OTHER Jesuit missionaries, Fathers S. Caella and J. Cabral, set out from Dacca in 1626, crossed into Tibet by Bhutan, reached Shigatze and returned to Patna through Nepal. Caella repeated the same journey in 1630, and died in Shigatze, leaving a record of his experiences. Other two missionaries, both Jesuits, who penetrated Tibet, and even entered the forbidden sacred city of Lhasa, were Father A. D'Orville, a Belgian, and Father J. Grueber, a Hungarian. Both were engaged at the Observatory of Peking, and in making this journey had scientific as well as evangelical objects in view. They left Peking in 1661, reached Lhasa seven months later, crossed the Himalayas into Nepal, thence to Agra, where Father D'Orville died from fatigue and exposure.

IT WAS seventy-three years later that Father H. Desideri, S. J., went round the whole Himalayan range. Setting out from Delhi in 1714, and entering Tibet by way of Kashmir, he journeyed eastward along the whole northern incline of the Himalayas as far as Lhasa, where he remained for four years, returning then to Nepal by another route. These men were in very truth pioneers, being the first Europeans, and the last for two hundred years to explore these territories. Their maps, their geographical and ethnological description of the country and its inhabitants are still extant, and it is from these that Father Wessels has drawn most of his material. His book is described as reading like a romance, and the story of intrepid courage, and

extraordinary endurance which it contains constitutes, as the Catholic Herald of Calcutta well says, its publication as a Catholic event, and should ensure it a circulation as wide as the world.

CONCLUDING an able review of Father Wessels' book, the Catholic Herald thus moralizes: "It is often asked why the missionary of today fails to emulate the feats of his predecessors. The answer is that today things are better organized. The first foundation of missions calls for a far greater display of pluck than their subsequent development. Organization does not foster genius of the old attractive type, but it accomplishes work of a more permanent character, and has the advantage of getting the best out of every mediocrity. Its only danger is its rigidity, and the treatment of men as though they were only units. It is certainly remarkable, in the light of modern policy, that the old Goan Jesuit Superiors selected a lay-brother to place him at the head of a mission of exploration and sent him through the whole breadth of Northern Tibet in search of a kingdom that did not exist. Were the same problem to come up for a decision today, it would be productive of files of correspondence and probably a negative answer in the end. That is how every human system has its drawbacks."

**CATHOLIC ADVANCE IN ART AND SCIENCE**

SOME NOTABLE TRIBUTES FROM PROTESTANTS AND FREE-THINKERS

By Dr. Freilerick Funder (Vienna Correspondent, N. C. W. C.)

VIENNA, Aug. 15.—The obsolescence of the myth of Catholic intellectual and scientific inferiority was strikingly illustrated recently at the opening of the theater for religious plays at Mariaszell, the historic Austrian sanctuary of the Blessed Virgin. A number of literary men, art critics, and correspondents—most of them non-Catholics—had been invited to attend the opening of the theater. It so happened that their visit coincided with a pilgrimage led by Cardinal Piff and the Rev. Henry Abel, S. J., during the course of which several thousand Catholic men in accordance with the ancient custom look part in the procession to the shrine of the Virgin, singing hymns and carrying lighted candles.

NON-CATHOLICS GREATLY IMPRESSED

This procession made a profound impression on many of the non-Catholic visitors. After it was over, several of them approached the correspondent of the N. C. W. C. News Service and one of them said:

"What we have seen here has affected and touched us deeply. It is not that you Catholic people have built here a splendid stage in an attempt to create a home for Catholic art; what has touched us more than this is the manifestation of faith on the part of thousands of men from a large city, here in front of this church in the midst of the mountains. Most of us are non-Catholics and utter strangers to the Catholic viewpoint, but we are all thrilled with the idea of the immensity of the power of his faith which can unite thousands of men from all walks of life here for a manifestation which in its simplicity touches our hearts. One of us asked: 'What surprise may we yet be given by this Catholicism which we liberals and freethinkers, as long as twenty years ago, believed to have lost all its adherents among the intellectuals of Europe, and from which new forces of amazing strength now arise?' If one is an opponent of Catholicism he must now be feeling uneasy."

The impression of the inexhaustible vitality of the Catholic Church carried away from Mariaszell by the non-Catholic intellectuals is illustrated by other recent utterances from Protestant sources. For example, Dr. Veit, Warden of the Lutheran Provincial Church, in an article published in the Evangelical Parish Paper for Munich writes as follows:

"The Catholic Church with its peculiar manner of initial reserve and resolute action at the right moment, has succeeded in adapting herself to modern civilization or in subjecting it to her aims, and in making up in a surprisingly short time for seeming omissions. The legend of Catholic inferiority has lost all justification."

CONFESS CATHOLIC SUPREMACY IN SCIENCE

No less interesting is the confession to be found in an essay on the present state of scientific research concerning the origin of man, printed in the Christian World, organ of the liberal section of Protestant theologians. It reads in part:

"It is now time to make up for the loss caused to us by the considerable advantage Catholic theologians have won in this depart-

ment of science. Quite a number of their capable scientists have been at work for decades and some of them have been recognized as in the first ranks of scientific investigators. Aside from the Jesuit Wassmann, who is working in biology, there must be mentioned Professor Ferdinand Birkner of Munich and the Rev. Hugh Obermann of Madrid; the former working in anthropology and the latter in the history of prehistoric ages. The German Anthropological Society has elected Father Birkner as its chairman, and Obermann is generally considered to be the greatest expert in paleontology. These facts must be recognized and respectfully acknowledged."

Commenting on the fact that some persons, among them the scientist Otto Hauser, occasionally attempt to belittle the achievements of Catholic scientists by referring to the alleged limitations imposed on them by their faith, the Christian World goes on to say: "Hauser is no doubt a meritorious investigator to whose findings we owe a great deal, but as to his conceptions and suppositions it would seem that they are not received with much confidence by other representatives of his own particular branch of science. So it seems to us that he has no right to deal haughtily with other learned men whose reliability and learning are, in general, more highly valued than his own. In any event, we Evangelical theologians have abundant reason to devote our attention to prehistoric investigation with as much zeal as the Catholics." Statements such as the foregoing were seldom, if ever, to be heard thirty or forty years ago, not because the Catholic Church was different at that time but because the present generation, having experienced so many disappointments in its reliance upon the material culture of our century, has learned how to find out the truth.

**DISLIKED JEWISH HEGEMONY**

By Right Rev. Mgr. John F. Noll, LL. D.

UNTIL the end of the World War, Palestine belonged to Turkey, but it is now an English colony governed by a High Commissioner who is a Jew. The Mohammedans and Christians, who constitute nearly 90% of the population, are not happy on that account. The Mohammedans number nearly 600,000 out of a total population of 760,000, and they are at present more anti-Hebrew than anti-Christian; in fact, they are exhibiting unusual friendliness for the Christian, only in the hope of making it more uncomfortable for the new possessor.

Of course, it is quite natural that the Arab Mohammedan should prefer "Turk Mohammedan" domination, even if he had no other grievance against the English. But he is not pleased with the present heavier burdens of taxation, nor with the prestige gained by his Hebrew business competitor. According to the latest report Jews number about 80,000 or 11% of the population. The Christian-Orthodox Greeks, Armenians and Roman Catholics total about 75,000 or 10% of the population.

The Christians are no better satisfied under the present rule except in so far as Palestine is under the protection of a Christian nation. Jews, from the different parts of the world have begun to colonize parts of Palestine, and have built some very attractive villages, though people on the ground inform us that many of the first comers have gone away again, so that the net gain is not considerable. That their claim is correct is proved by statistics published by the Jewish World for May 1924. It declares that in February and March of this year, 786 Jews entered Palestine and 782 left.

A great portion of the Holy Land is unillable; it is hilly and even mountainous, with a very rough rocky surface, so much so that the visitor is inclined to wonder in what sense it was promised to the Israelites as a "Land flowing with milk and honey."

However, it has very rich and fertile plains, and the country about Lake Tiberias is exceptionally beautiful and attractive. If that lake were here in America it would be surrounded by summer and winter homes of the wealthy. It is difficult for an American to conceive how a Jew, who had ever lived here, would be satisfied in or about Jerusalem, where the bulk of the population is Arabian, where the automobile is of no use, and where the winters are chilly and rainy, and the summers very warm.

The Greek and Armenian schismatics have possession of the altar at the spot of Jewish birth in Bethlehem, while Catholic Franciscans have an altar at the place of the manger, 15 feet distant. So it is in the Church of the Holy Sepulcher, Jerusalem. The schismatic Greeks claim the altar at the place of crucifixion, while the Latins (Franciscans) have an altar close by—where Christ was nailed to the cross, and where Mary received His lifeless body after He was taken down from the cross. The Greeks, Armenians and the Roman Catholics have equal rights at the altar of the Holy Sepulcher. The schismatics use it first, and the Latins last, every day. The former never

have more than one mass, while Roman priests succeed one another in saying Mass from 6 until 8, a. m., when the grotto is closed to divine services, with the Orthodox Greek in charge.

Present day shrines, chapels, and large basilicas which mark the site of events in our Saviour's life. Passion death, Resurrection, Ascension, etc. are usually the third or fourth in a series of edifices on the same spot. The first shrines were built by Saint Helena, the mother of Constantine. During the sixteen centuries which have elapsed since her death, Jerusalem, with its precious churches, has been destroyed several times. A new city always sprang up over the ruins of the old, but the debris has raised the surface of the Holy City from 60 to 90 feet, and filled up the valleys of Kedron and Hinnon considerably.

Jerusalem, situated 2,300 feet above the near-by sea, has chilly weather in winter, while the Dead Sea, only twelve miles distant, is below sea level with a moderate temperature.

Nazareth is fully 100 miles north of Jerusalem, so you can imagine how arduous were the frequent journeys of the Holy Family over rocky, hilly country.

**COSTUMES SATISFY LOURDES DEMANDS**

LONDON, Aug. 15.—Eight hundred and seventy Catholic teachers have just returned from Lourdes, whither they went in the fourth annual pilgrimage organized by Canon Monk of Southwark. In view of the discussions about women's dress in sacred places and the recent directions of the Bishop of Lourdes, the question of the costumes of the young ladies has aroused much interest. Most of them wore the usual summer dress of English girls, cut round at the neck and at or about the elbows, with skirts about six inches from the ground. This pilgrimage was highly praised by the Bishop of Lourdes and the doyen of the Basilica for the edification it gave throughout; so manifestly the dress was not considered offensive. The regulations require, for receiving Communion, dresses that cover the neck and arms, and this is met by wearing "jumpers" over the ordinary costume.

**BISHOP ASKS THAT CROSS BE PUT ON WAR MONUMENT**

PARIS, France.—Mgr. Guerard, Bishop of Coutances, who died recently, was one of the doyens of the French hierarchy. The twenty-fifth anniversary of his consecration as bishop was celebrated just before his death with much festivity, and the faithful of his diocese, in honor of the occasion, presented four bells to the cathedral.

One of the last concerns of Mgr. Guerard on his death bed was to know whether or not he would be able to have the sign of the cross placed on the monument erected by the city of Coutances to the memory of the men who died in the War. He requested one of his vicars to ask the Monument Committee and the Municipal Council of the City to have the cross engraved on the monument, and expressed the desire to assume the expense of this action himself.

The Monument Committee and the Municipal Council of Coutances granted the last request of the Bishop and accepted his offer.

**NEW SEISMOGRAPH FOR GEORGETOWN**

WASHINGTON.—A Galitzin vertical seismograph, the only one of its kind in the Western Hemisphere, has been installed in the observatory at Georgetown University here. The new instrument is equipped for the magnetic registration and photographic recording of earth vibrations, thereby eliminating the element of friction found in other types of machines.

The Georgetown observatory has given the world first news of many earthquakes in recent years. One example was the great Japanese disaster of last year when Georgetown gave the public in America the first intimation that such a disturbance had occurred.

**CHINA**

FATHER KENNELLY, an Irish Jesuit and a veteran missionary in Shanghai, finds by recently compiled statistics that there are 2,308,800 Catholics in China. Speaking of the social standing of these Chinese he writes: "Many families belong to converts dating back to a century or two. All in general are solidly and thoroughly instructed in their religion; the home is Christian, and sanctified by prayer, the practice of virtue and good works; a considerable number assist daily at Mass and approach frequently the Holy Table. Compared with their pagan neighbors, there is a new and supernatural view of life, and a change of conduct which impresses the most prejudiced onlooker. With more priests in the field, and an increased output from the native seminaries, millions will be gathered into the Fold, and the Church extended in this vast and promising land of China."