

## FEATURES OF THIS WEEK'S ISSUE

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## MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



WEDNESDAY, JULY 16, 1924.

## INTOLERANCE IN AMERICA

**I**T is remarkable that while the lessons of the war brought to most countries more forbearance and better understanding, the United States have been, since 1918, the theatre of outbreaks of savage bigotry such as one reads of in the history of the early English Protestant days, when burning churches and murdering priests seemed to be held as a title to sanctification by the fanatics who followed the lead of the nobles who battered on the plunder. The Ku Klux Klan has, in a short period, set up a record for violence and cruelty which even the Orange Lodges of Belfast would find it hard to rival. And it seems that even outside the ranks of the masked Hooligans there are millions of Americans who are still as benighted, as intolerant, as uneducated, as incapable of reasoning as the most uncivilised inhabitants of Central Africa.

As an instance of the spirit of intolerance even outside of Klan circles we might cite the case of Professor Butler. Americans boast much of the freedom enjoyed under the Stars and Stripes. Whatever may happen under the King of England or the Mikado, in America, we are often told, a man is free to think as he pleases, to worship where he pleases, and to exercise the right of free speech in his criticism of government and its functions. What truth there is in all this boasting may be guessed from a glance at the facts of Nicholas Murray Butler's case. This gentleman, President of Columbia University, and one of the ablest scholars in the States, delivered, on April 29, before the Missouri Society of New York, an address in which he denounced Prohibition as contrary to the spirit of American institutions, dwelling emphatically on the abuses that have resulted from the Eighteenth Amendment, and advocating its repeal. Thus, in free America, he exercised the right to think and speak freely about a measure concerning which every citizen has a perfect right to argue. The consequences of his daring to do this were that a flood of personal attacks was at once loosed against him; officials of the Anti-Saloon League urged that the trustees of the University should at once get rid of him; parents urged their sons to leave the institution over which he presided; one churchman wanted to have it boycotted, and another said that Professor Butler "was not fit to speak" because he openly opposed Prohibition; while a women's society demanded his resignation on account of "his lawless

utterances." In a word, to differ from the Prohibitionists was deemed by them an intolerable offence, and the culprit must be hounded to death, at least socially. Another instance is the case of Governor Al. Smith, of New York. This gentleman is not only opposed to Prohibition but he is also a Catholic. The men who draughted the American Constitution held rightly that no man's religion ought to be a hindrance to his holding the highest position in the land, and right-minded Americans agree with them at the present time. But as soon as Governor Smith's name was proposed as the Democratic candidate for the Presidency hell was let loose. The Ku Klux Klan threw itself into the fray, professing to fight Governor Smith because he was not a Prohibitionist, but no less urged to oppose him because he was a Catholic and because he was among those who were determined to drive the Klan and its unsavory methods out of American life. Mr. McAdoo, like Mr. Coolidge, never offended the Klan, whereas he offended certain respectable and patriotic societies by putting them on a level with the masked braves. Hence, the Klan backed McAdoo for nomination as the Democratic candidate so fiercely that towards the close of an exciting contest Governor Smith kept up the fight for no other purpose than to defeat the Klan and its favorite, expressing himself willing to withdraw in favor of another man if Mr. McAdoo would do the same. Hence, although Governor Smith was not named as the chosen candidate, his party won a notable victory when the deadlock lasted so long that there was no hope for Mr. McAdoo. New York would have been proud if its nominee, Governor Smith, had been chosen to oppose the Republican candidate, and there would have been a strong probability of seeing a Catholic President for the first time in White House.

We are told that Americans hate bigotry. But the intolerance manifested in the two cases to which we have referred do not warrant us in thinking that the percentage of Americans who are active in putting down bigotry is a very large one. The furious opposition to Professor Butler and Governor Smith indicates that the United States is to-day no more the home of freedom than it was forty years ago when Protestant clergymen goaded their followers to attack Grover Cleveland whom they described as the apostle of "Rum, Romanism, and Rebellion." The "Rebellion" is left out nowadays, but the cry of "Rum and Rome" seems to attract as many fools as ever. In fact it might be argued that matters are worse to-day than ever. In 1884 the number of decent people who were disgusted by such intolerance was so large that to raise the standard of bigotry meant certain defeat. At the present time, owing to the strength of the Klan and to the fact that its Grand Dragon, Forrest of Georgia, has declared that it stands for Prohibition, the Statue of Liberty ought to be taken as conveying a warning rather than a welcome to immigrants approaching New York. The freedom it promises is akin to that religious liberty which Cromwell guaranteed to the people of a certain Irish town whom he informed that they were quite free to practise their religion provided that it was in keeping with his views of what the true religion was. It is to the credit of the good people of Dunedin that they turned a deaf ear to a Christchurch parson who once came down here to ask them to join the Klan, distributing atrocious pamphlets which were disgusting to decent Protestants but apparently quite harmless in the learned and impartial opinion of Sir Francis Bell, godfather of the P.P.A. Marriage Bill.

Word has reached us of the critical illness of Father Dominic Mangan, the veteran Redemptorist Missioner so well known and loved in New Zealand. Father Mangan has just undergone a serious operation for an incurable malady, and his sufferings are very great. He asks, through the *Tablet*, the prayers of his many friends here. These, we feel sure, will be generously offered by the many who have profited by the devoted ministrations of Father Mangan during the many years he has labored on the mission

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