

rights of men, no doctrines that appertain to a free people: it has organised a voting strength bound by corrupt principles of religious bigotry, racial hatred, place of birth, nationality, and the lower and baser elements of human nature that awaken prejudice. With that prejudice organised, the Klan seeks to put into force the identical doctrines that are prohibited in the United States by its Constitution, and have been condemned by every pure-minded patriot from that day to this."

The foregoing is the description of the Ku Klux Klan organisation as given by Patrick H. O'Donnell in *America*. Incidentally Mr. O'Donnell shows that the founders of the Constitution of the United States embodied religious rights and privileges in the fundamental law of the land, and that they laid the lines of political power to run parallel, not to conflict with religious belief and the right of conscience. He points out that the strength of the Klan lies in the fact that it assumes to speak for the patriotism of the country; that it claims to be representative of the great majority of the nation, as the majority is at least non-Catholic; and that because it pretends to be a spokesman of Protestantism the timid politician takes refuge in the excuse that to interfere with the Klan would be to bring religion into politics. The writer proves that the history of the last three years shows that the weight of the Klan infamy rests upon Protestant shoulders. Hooded knights direct their wrath by terrorism against the negro, the most helpless section of all. The negro group is fewer than twelve millions in America, and it is Protestant by a vast majority. Whatever else may be said about the negro, he is a devout believer and a sincere worshipper. Therefore, the Klan persecutes a race, denies it every right to which it is entitled by the Constitution, and having tried to strip that race of religious and political rights and debase its members as Protestant and American, it does not lie in the mouth of the Klan to say that it represents Protestantism. If the Klan is a religious issue and is directed against Catholics it is strange but true that the Klan-ridden States are almost exclusively Protestant. It has been judicially and definitely determined that in Oklahoma there were 3500 outrages, ranging from assault to assassination of both men and women, but it has not yet come to light that a single Catholic has suffered at the hands of the Ku Klux Klan. Fiends in the name of Protestantism have stood over men and women and lashed them into insensibility; or, in some cases, murdered them, but so far as the records show Catholics have escaped their fury. Hypocrites in the name of Protestantism have inflicted untold miseries upon men and women who seek consolation in Protestant denominations. The records of trials in klaverns show that klansmen have defied the courts of law and usurped their functions, and that their sentences have been followed by scourgings and assassinations directed not against members of the Catholic faith: their victims now fill Protestant graves. "When it is declared," Mr. O'Donnell concludes, "that Klanism is a religious question let it be said: Yes, it is an assault on Protestantism as it appears in the black race; Protestantism as it appears in the victims that have been outraged and assaulted: Protestantism as men live in Protestant States, and Protestantism as Protestants have maintained liberty and the Constitution and the laws of the nation. And Protestants will undoubtedly not be found wanting at this late day."

Old Stones and Continuity

Certain non-Catholic clergymen have been writing to the papers to tell of historic stones which were sent out from England to be used in the foundations of churches in New Zealand. In reference to one such boulder, an Auckland cleric tells the public that it was sent to St. Matthew's Church, Auckland, from England, where it originally formed part of a monastery in Canterbury, erected by St. Augustine in 597, A.D. Finally we are informed that "this fact spoke eloquently of the continuity of the Church, linking up the present with early days of Christ-

ianity in England." We know a respectable Catholic pawnbroker who exhibits in his window a Freemason "jewel." But he does not tell anybody that this jewel is eloquent of his continuity with the Dark Brotherhood or that it links him up with their past in any way.

It is historically evident that the Church of England is not in continuity with the Church in England before Henry VIII. How was the spiritual supremacy of the Pope overthrown, and who "transubstantiated" Henry into a Pope, and converted the Church of England into a state institution? The Pope refused to sanction adultery. Henry could not live without committing adultery, and so he made himself head of the Church, and appointed a kindred spirit, Cromwell, his vicar-general. We know Henry; let Dean Maitland introduce Cromwell to us: "The Lord Cromwell was the patron of ribaldry, of low jesters, and filthy ballad mongers." To this pair archbishops and bishops bowed and salaamed as to the supreme spiritual authorities, representing Christ on earth. And, as Cairdener says, "neither holiness of life: high integrity, wit wisdom, European fame, nor the memory of old familiar friendship, could shield any man from the King's resentment who would not declare his acceptance of the new doctrine of supremacy." Hallam says, "An historian whose bias was not unfavorable to Protestantism confesses that all endeavors to overcome the aversion of the people to the reformation were too weak, and even intimates that *German troops were sent for on account of the Bigotry with which the bulk of the nation adhered to the old superstition . . . the Protestant faith was imposed on our ancestors by a foreign (German) army.*" No wonder the Loyal Orangemen are so fond of the Kaiser! Groer says, "The years of Cromwell's administration form the one period in our history which deserves the name that men gave the reign of Robespierre. It was the English Terror. The State Papers tell how faithfully the people clung to the old faith, and how they resisted till the life-blood gushing from their lips stifled their protests." All this is clear proof that there was a breach of such a nature that it meant actual apostasy. And that apostasy was accomplished by the aid of a German army directed by two monsters of cruelty and lust. Protestant historians witness that the historical facts of the case were as we have stated. And though some Anglicans of our day tell us there never was any change, the bishops of Henry and Edward had no such illusions. Jewel, Bishop of Salisbury, writes to Peter Martyr, February, 1562: "Now that the light of the Gospel has shone forth, the very vestiges of error, must, as far as possible be removed, together with the rubbish, and, as the saying is, with the very dust, and I wish we could effect this in respect to that linen surplice: for as a matter of doctrine we have pared everything away to the very quick and do not differ from your doctrine by a hair's breadth." If this is not a frank avowal that the Anglican Church had turned Protestant we can not trust our senses. If there was no change why was a German army employed to make the people change? If the doctrines of the Church of England were no innovation why did people die rather than accept them at that time? Contrast for a moment the character of Cromwell and of Cranmer with the character of Thomas More, or of John Fisher, and ask yourself which men were on the right side? Of all the tragic farces in history there is none equal to the grave efforts of Anglican bishops to persuade themselves in the face of plain evidence that their Church had any origin more remote than the will of an immoral tyrant who introduced the State Church (of which he was the glorious head) in order to remove all restraint on his passions. When we consider its origin we do not wonder that men should seek to hide that origin. But the combination of good faith with their blindness is an amazement and a paradox.

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