

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher & Proprietor, Thomas Coffey, L.L.D. (Rev. James T. Foley, D.D., Editor.)

LONDON, SATURDAY, MAY 12, 1928

MOSCOW'S "LIVING CHURCH"

The outspoken declaration of Communist leaders that Religion and Communism are as incompatible as fire and water; the absolute prohibition of all religious teaching to those under eighteen years of age; the open war on religion as "the opiate of the people"; the execution of over a score of Orthodox bishops and over a thousand Orthodox priests before the killing of the Catholic Vicar General shocked the conscience of the world;

all these things together with the open profession and consistent practice of the Russian Government were not enough to deter the "Living Church" from proclaiming itself the ally and humble handmaid—another term suggests itself—of the persecuting and religion-hating Soviet Republic.

"By State methods," declared one of the delegates, "the Soviet Government is trying to bring about an evangelical brotherhood on earth." Vedensky, the great preacher of the occasion, declared amongst other things that "our ethical duty before the world is to pronounce Capitalism a sin." And an American "spectator," Bishop Blake, modestly gave this Methodist Episcopal blessing:

"Revolutions and upheavals are not born of death. They just show new life and our hearts should be filled with gladness. The Church is always much affected by these upheavals." "Jesuitical" is a term of opprobrium based on oft-refuted calumnies of a noble band of devoted Christian gentlemen and scholars. Amongst these calumnies is that Jesuits teach that "the end justifies the means." "Casuistry" is another term that is similarly abused. To get a very fair exemplification of the popular Protestant meaning of these terms we commend this further extract from Bishop Blake's address to the Red clergy of Red Russia:

"Russia is passing through a great social and economic experiment. For the first time in human history a great nation is dedicating itself to do good for the masses of humanity and is striving to attain everything God-given for man. It is a gigantic task, and such a gigantic task is unattainable without the help of God. I cannot see how the Church can stand aside. I do not say that we should associate ourselves with the methods and means; what concerns me is the final aim. You have a chance to demonstrate that the Church of Christ always leads to uplift the masses."

This revolutionary offshoot of the Orthodox Church of Russia, which calls itself the Living Church, is fostered, aided and abetted by the Soviet Government. There is no doubt that while the Soviets hold the reins of despotic power that the Red ecclesiastics will be given every opportunity and authority to wreck the Orthodox Church. The present all-Russian Church conclave has assumed full control; they have already degraded the Patriarch, Archbishop Tikhon, that is they have stripped him of all ecclesiastical authority, rank and dignity and reduced him to the status of a simple layman. This had been announced beforehand as the reason for postponing the ex-Patriarch's trial; now the Soviet authorities may deal with him as

with an ordinary layman. The Orthodox Church has unquestioned apostolic succession; its bishops have the power to ordain priests; its priests to administer real sacraments, and offer the Holy Sacrifice of the Mass. This Church was in schism, not in heresy; or if in heresy it was "material" not "formal" heresy; not rejecting clearly apprehended Catholic doctrine; but rather inculpably ignorant of certain Catholic truths. United with Rome under the supremacy of the Pope, it fell away; was reunited and fell away again into schism. Its great weakness was its subservience to, indeed rather its identification with the civil government. Nominally subject to the Patriarch of Constantinople it was really ruled by the Czar through the Procurator of the Holy Synod. With religion and politics thus closely identified political corruption and court intrigue had their full and unchecked sway over ecclesiastical appointments, and consequently on the life and influence of the Church. The break-up of the old Czarist regime was a blessing; and, freed from political control, the reorganized Orthodox Church gave evidence of renewed life. When the Bolsheviks succeeded in ousting Kerensky they proclaimed freedom for religion. Soon, however, drunk with power and feeling secure in their position, they make clear what their notion is of religious freedom. They are evidently bent on utterly destroying all real religion and substituting the religion of Communism. They have concluded that to do so they must rend the Orthodox Church with disension by giving complete control to their tools who compose the "Living Church." And these while denouncing the "old Russian Church" as the "dupe of the Czarist regime" proceed to effect "proletarian control" by binding themselves hand and foot to the irreligious and anti-religious oligarchy who govern with ruthless tyranny "Communist" Russia. Evidently religion in Russia is facing a time of testing and sifting. Will it emerge purified and strengthened by suffering?

THE "CERTAINTIES" OF SCIENCE

We have become familiar with the flouting and spurning of dogma as outworn and quite incompatible with the modern mind which basks in the full light of "scientific truth." It matters little that those who thus glory in their modernism have only the vaguest and most confused notion of what is meant by dogma in religion; and are credulous even to superstition with regard to the dogmas of science or scientists.

Einstein came and upset all the received scientific dogmas; but though not one in ten thousand had the faintest notion of what was meant by the fourth dimensional time-space category, the incomprehensible theory of Relativity was received with reverence, and the great discovery was hailed with elation. It was good to be alive when such a great and incomprehensible scientific truth shone so brilliantly.

Innumerable commentators explained that we had to abandon many hitherto impregnable scientific dogmas; amongst which was that of infinite space. Now sound metaphysics always held that "infinite space" is infinite nonsense. Only those who reason with their imagination could conceive of such an "infinite." Space is essentially finite in every part. It is not by adding finite to finite that we arrive at the idea of the infinite; but on the contrary by taking away all conceivable limitations. Yet those who spoke in the name of "Science" told us dogmatically that space is infinite. Then a super-scientist contradicts; a scientific dogma is called in question, a scientific certainty becomes doubtful and may be scientifically proved to be false.

In spite of the fact that many scientists consider Einstein's theory to be proved by elaborate mathematical calculations based on recent astronomical observations, in spite of the fact that the results are precisely those that Einstein and Einsteinites predicted they would be if the theory of Relativity were true, many scientists scout the whole marvellous discovery as absurd. For instance:

"In January of this year it was reported from Berlin that fifty German physicists, mathematicians and other philosophers were

'seriously grieved' to see public opinion misled by the suggestion that the theory of relativity is the solution of the problem of the universe, and by the concealment of the fact that many savants, 'including the most distinguished,' do not accept this theory as a proved hypothesis, but look upon it as fiction."

And Captain T. J. J. See, eminent American astronomer and mathematician, gives the following among many reasons for discarding Einstein's claims: "In proposing to do away with the ether, therefore, Einstein simply did away with himself in the eyes of all competent philosophers. The Einstein doctrine that the ether does not exist, and that gravity is not a force, but a property of space, can only be described as a crazy vagary, a disgrace to our age!"

Now "ether" itself is sheer scientific assumption. "It must be regarded as a continuous uniform medium free from any complexities of atomic aggregation whose function is confined to the transmission of the various types of physical effect between portions of matter." There is absolutely no direct proof, scientific or other, that such a thing as ether exists. It is assumed to exist and have certain properties; because it is needed in certain hypotheses. But there are modern scientists, on other grounds than those of Einstein, who think the time has come to rewrite our scientific textbooks eliminating ether!

Such are the certainties of science. But during the last week or two, we have had the most startling pronouncement by one of the most eminent of scientists, Professor Paul Painleve: Neither the earth nor the stars whirl in space, he declared, and he asserted that the old teaching as to the turning of the earth on its axis was "mere talk for children"—"an explanation that must be given so the ignorant may have a mental picture of what the universe is like."

Einstein is reported to have said that not more than a dozen of the world's inhabitants would be able to understand his theory. (Though there are more than a dozen books in English professing to explain it.) But the motions of the earth on its axis and through space we all thought we understood perfectly. These were scientific dogmas long unquestioned. "Talk for children," we are told by one whom the scientific world will be the first to admit is a competent spokesman for this department of physical science.

To all of which we may append a pregnant paragraph from an article by Hilaire Belloc in the current number of the Catholic World. He is speaking here of how we are affected by environment, how we nearly always take the tone of the non-Catholic society around us: "We nearly always debate the tiresome and silly old Galileo business on the enemy's ground. He says that it was a turning point in the history of the world, that the Church in everything but one technical definition of infallibility stamped her character on that affair, and so on and so on: we laboriously refute special points such as the full authority of the tribunal, we proffer excuses based on the spirit of the time—and all the rest of it. But a Catholic in a full Catholic atmosphere would not take it thus. He would say it was not a point of capital importance. Our civilization and tradition were in no way affected by this interesting return of the Pythagorean system. It is of the highest moment to physical science, it is very entertaining, it vastly increases the sum of our academic knowledge, but it has no effect upon the really important questions, the questions concerning the nature and end of man. It does not transform theology. The conception of great astronomical distances was familiar ages before Galileo. For the matter of that, man always knew himself to be built on a very small physical scale, compared even with his earthly surroundings. For what it is worth as a piece of pure material science, the heliocentric scheme had already been perfectly familiar as a theory for a long time past, though it was not yet proved in Galileo's time, and he had no right to say it was. And, anyhow, the idea that a decision one way or the other could have affect-

ed the general structure of the Faith is an appalling evidence of what the intellect can fall to. Our opponents are disturbed as Christians or confirmed as skeptics by the mechanical construction of the solar system. We should explain to them that whether a particular set of theologians was right or wrong on that matter has no more importance to us than whether a similar set today were to prove right or wrong on the date of the Exodus."

INSTRUCTION IN CITIZENSHIP

We hear a great deal in this country about the making of "good Canadian citizens." Certainly we want good citizens, and we want their citizenship to be Canadian; Canadian, not a mere imitation of something that bears the stamp of some other country and is, curiously enough, regarded as Canadian just because it is not Canadian at all. But what are we doing to develop a Canadian citizenship that will be strong enough, vigorous, healthy and intelligent enough, to stand the strain and stress of our future political and social problems? Up to the present, we have left the growing youth of Canada to pick up their impressions of public affairs, including civic, municipal, provincial and national questions, from the very poor sources of information they find in the daily press; a press which is, and always has been, more concerned with putting something over on the opponents of the moment than on giving full and correct information to those who really desire instruction about public matters.

How many people are there who really do desire full and complete instruction upon such matters? An old and venerable gentleman was talking to me one day about a book which he thought of publishing from materials which he had gathered through long and weary years of labor, and which he claimed would throw much light on some chapters of Canadian history. He said to me, after he had explained and discussed his proposed work at some length: "I do not know whether I shall ever publish this book; for, after all who cares?" There was a touch of the pathetic about his attitude, a pathos that he had not been the first to feel, for many a man who had information for the public has had to make the same sad reflection, asking himself who cares.

Now, the business of the daily press is based upon the theory that no one really cares, in a great majority of matters, but that most men and women can get up a feeling of momentary interest in almost anything, especially if cunningly led to do so. On that theory the business of supplying the public with daily reading matter is conducted with that astonishing success which marks the financial calculations of those whose idea of human nature is not a high one, and who are perfectly ready and willing to make money out of human weakness, and had as soon see the public remain ill, instructed forever as lose the hold they have on the shallow phases of human nature. The daily press treats political problems lightly because the majority of people take only a spasmodic interest in what is going on at Ottawa and do not want to go into such matters at all deeply. When it comes to city and town problems, there is even less live interest. Federal politics have some chance of making an impression on the public mind; but in cities and towns, (and the small towns are the worst) the attitude is one, as a rule, of deadly apathy; of careless indifference. The daily press does little to overcome that; and the reason is, that there is no demand for leadership or instruction in civics. The daily press is a follower, not a leader; it flatters human weakness; it gives the people what they want, or at least what they have not yet fully realized that they do not want. And so far as is yet apparent, the people do not want to know any more than they now know, about civics; that is, about the way that cities and towns are ruled, and managed or about other ways in which they might be better ruled and managed.

There seems to be a great and growing necessity for the introduction into the school courses, of elementary instruction in civics. The number of people is astonishing

who do not know the first principles of that civic and municipal home rule which is so much more important to the majority of citizens than the manner in which the country is ruled at Ottawa. This statement may be questioned, but it is true; and the longer it is reflected upon the clearer its truth will appear. The civic and municipal government in a country is the most important part of the political system of that country. The little things are the most important, because they touch most closely the daily life of the people, and have to do with the greater part of their taxes too.

What sort of government can make up to a citizen for not having good schools, or good police, or good fire protection, or good public health conditions, good roads, good water and sewerage? These things are to the average man the most important part of the government of the country; yet they are somehow classified as things that can be safely entrusted to anybody, and "that need no study or thought whatever."

NOTES AND COMMENTS

DURING THE centuries following the "Reformation" in Scotland some eighty or more priests and lay people suffered death for the Faith at the hands of the State. Hitherto there has been no organized movement to do for the memory of these who have been done for their fellow-martyrs in England, and it is therefore consoling to know that a special committee of the Scots Hierarchy, under the Presidency of Archbishop Mackintosh of Glasgow, has already been at work for some months enquiring into the Acts of these Scots Martyrs with a view to bringing their cause before the proper Tribunal at Rome.

THIS INVESTIGATION, which is all-embracing in its character and entails great labor, may be said to be as yet only in its initial stages. It necessitates the examination of a vast number of State papers and a close enquiry into historical and private records. Anyone at all conversant with the vast array of material bearing upon the persecution and death of Queen Mary Stewart for example, will have some idea of the labor involved in an enquiry of this kind. But it means much to the Church in Scotland to make the most of this her glorious heritage. It may be that the thorough and complete vindication of Queen Mary, who no one who has studied her career with an open mind doubts will come in God's good time, may be brought about in this way. It is because of the very thoroughness of such investigation which the regulations of the Sacred Congregation require that the presentation of its results will probably not take place for some years. Rome never does things by halves.

READERS OF "The Orthodox Eastern Church," "The Mass: a Study of the Roman Liturgy," and other kindred publications will have greatly regretted to hear of the death of their author, Dr. Adrian Fortescue, which took place in London in February. Dr. Fortescue was one of the greatest liturgiologists and orientlists of the day. The son of a high dignitary of the Scottish Episcopal Church, he was also a direct descendant of that valiant old Knight, Sir Adrian Fortescue, who was among the first of the English Martyrs to testify for the Faith with his blood under Henry VIII. Dr. Fortescue studied for the priesthood in the Scots College, Rome, and at the University of Innsbruck, but after ordination attached himself to the Archdiocese of Westminster, where he was destined to become one of the ornaments of the English priesthood.

It is, says an English correspondent, "as a writer on Eastern Church history that Dr. Fortescue has made his mark, some of his works being used as textbooks in Anglican as well as in Catholic colleges. Liturgiology shared the Doctor's studies equally with Church History, and Rome paid tribute to his scholarship by appointing him Consultant of the Sacred Congregation for the Oriental Church. His death means a distinct loss to the English priesthood, and to Catholic scholarship generally. R. I. P."

IT HAS BEEN authoritatively stated that 1,250,000 persons visit

Niagara Falls each year. The Canadian Forestry Magazine conservatively estimates that the Falls cities annually derive from this source an income of \$25,000,000. This by reason of the unfailing attraction of this great natural wonder. On the other hand it is estimated that power development from the cataracts could at most produce \$15,000,000 so that excessive inroads upon the natural features of Niagara River would mean also an economic loss. Which fact should further tend to keep such developments within reasonable bounds.

It is interesting to learn that Lord Lovat, the well-known Scots Catholic peer, is to take part in the Empire Forestry Conference to be held in Ottawa this year. Lord Lovat is not only an ardent exponent of rational forest management on his own estate on the Beaulieu River, Invernesshire, but is chairman of the Imperial Forestry Commission, and had charge of the British Forestry operations during the War. He is said to have practical expert knowledge of forestry operations. This will not be the noble Lord's first visit to Canada, where he is well known.

IN REGARD to forestry it is worth while remembering that so far as the British Empire is concerned Canada is now recognized as the one large source of coniferous timber (that is the soft-woods), and the demands upon our forests will therefore be so great that if this resource is to be maintained it is incumbent upon every individual Canadian to do his or her part to stay the reckless waste which has characterized the past, and to support every effort on the part of the authorities at conservation and reforestation. Public apathy in this regard is the greatest danger to be feared.

KLAN LECTURER GETS BIG SURPRISE

KNIGHTS PERMIT HIM TO SPEAK THEN REFUTE HIS EVERY STATEMENT. Floral Park, N. Y., April 20.—Knights of Columbus, headed by Patrick F. Scanlan, editor of the Brooklyn Tablet won a complete victory over Dr. Moore, a Baptist minister of Dallas, and the Ku Klux Klan, last Sunday, when they captured a meeting arranged to advertise the Klan, denounced that organization and succeeded in having five hundred people adopt resolutions branding it as un-American and undesirable in this town.

Dr. Moore was permitted to speak at the meeting, unmolested, for more than an hour. Among the remarkable assertions made by him were the following: "The Ku Klux Klan is to the Protestant Church what the National Catholic Welfare Council is to the Catholic Church."

"It is a mistaken idea that the Klan wear hoods and gowns in public; its regalia is used only on parade. "The Klan is doing great charitable deeds; it stands for the open Bible and is against bootlegging. The Klan is backed by the Protestant churches and Masonry to instill and uphold true Americanism."

When members of St. Anne's Council in Queens and Jamaica Council filed into the hall to attend the meeting to which "the public was invited" it was filled to capacity. Dr. Moore, unaccompanied, went up to the platform to begin his lecture.

Dr. Scanlan, noted that there was no chairman present, and it gave him the opening he wanted. Gaining the platform he told Dr. Moore that all public meetings should have a chairman and he offered to act in that capacity as many of the audience knew him. Before Dr. Moore had a chance to accept or reject the offer Mr. Scanlan introduced the Klan speaker, announced how glad he was to preside at such "a remarkable meeting," at which a big subject, would be discussed and said it was a fine thing to come together and discuss big questions publicly. He added that Dr. Moore had "come all the way from Texas to tell us how to be good Americans and to give us of the North a lesson in patriotism."

CHECKS UNDEE HECKLING

Dr. Moore, a typical Southern minister, then began his lecture. For one hour he spoke. On several occasions during his talk one or two members of the audience interrupted him but the chairman insisted that no prolonged heckling would be permitted and that the "learned lecturer" who had come all the way from Texas had the floor and that at the end everyone present would have the same right to talk as long as the Doctor. "even if the meeting lasted until Tuesday or Wednesday." Before concluding, Dr. Moore asked the chairman to give out

blanks to which those interested would affix their names. The chairman took care of it. He also read one of three oaths which the Klan members take. Dr. Moore was given at the end of his talk a fairly good round of applause. When he finished Mr. Scanlan, realizing that the time was now ripe for his part in this little drama, drew from his coat pocket a large quantity of statements, literature and clippings, and for over an hour repudiated every statement Dr. Moore had made. Several times the audience broke into applause as he took up in order each part of the previous speaker's address. Mr. Scanlan spoke in part as follows:

"I am forced as an American to repudiate the address of Dr. Moore. I take my stand upon the broad platform of Americanism; Americanism free and fearless; Americanism undefiled and undiluted; Americanism open and tolerant. I believe in free speech, open discussion and ask no right for myself that I am not willing to grant to every man, no matter what his race, color or creed. I speak, moreover, as the champion of sturdy Catholics, tolerant Protestants, respectable Jews and helpless negroes when I denounce that 'Ku Klux Klan' as a political humberg, a dangerous fraternal experiment, and a menace to the welfare of our beloved country."

PROTESTANTS AND MASONS

"The Doctor says the Protestant churches are behind the Klan, that Masonry supports it, that the Klan is to the Protestant churches what the Catholic Welfare Council is to the Catholic Church, and even intimates that the Government endorses the organization. He does not tell the truth. The Klan does not represent the Protestant churches. The majority of the Protestant ministry is not identified with the movement. The official representative of the Protestant churches is the Federal Council of Churches, and on Oct. 16, of last year, the administrative committee of this body, at Washington, declared that no such movements have the right to speak in the name of Protestantism, and the churches are urged to exert every influence to check their spread."

"On June 17 of last year the Protestant Churches of Atlanta, the birthplace of the Ku Klux, called on 'every free-Born Georgian to unite with us in destroying this secret masked tyranny which threatens and strikes in the dark.' "Prominent Masons have also denounced the Klan. I refer to simply one of the many statements when I quote from the grand master of the Grand Lodge of Masons of New York State, the Hon. Arthur Tompkins, who on Sunday, June 17, of last year, said: 'The attempt in some parts of the United States to link Free Masonry with the activities of the Ku Klux Klan is infamous and wholly indefensible. Masonry cannot be its ally, and must be its enemy, because the Ku Klux Klan is un-American in principle.'"

NOT SUPPORTED BY GOVERNMENT

"Dr. Moore intimates that the United States Government is in sympathy with the movement. But I have statements here giving the lie to such an idea. United States Attorney-General Daugherty, representing the Government, in August of last year wrote to Governor Olcott, of Oregon, commending him for his fight on the Klan." James Henderson, of Columbus, Council, took the floor after Mr. Scanlan and for nearly half an hour tore apart the Klan in general and Dr. Moore in particular. In the beginning he spoke of the Oregon situation where Catholics had been robbed of the right to have schools by Klan fanatics. He said:

"Here is something concrete that the Klan has given to America. It has spread lies, sent speakers and organized in this one State an un-American anti-Christian movement that has given Oregon a black name in the eyes of all fair-minded people. Schools which taught God and religion, the cornerstone of democracy, are to be throttled and throttled by this hate-dispensing society. Could any record be fouler. Yet Dr. Moore did not mention the Klan's record there."

Mr. Henderson concluded his hammering of the now unwelcome visitor and the K. K. K. by saying: "Does the town want the Klan?" A mighty cry went up, "No." Then a member of the audience presented a resolution saying, "Resolved, that the Ku Klux Klan is un-American and that it should have no place in Floral Park." It was recorded and then a standing vote called for and all but about thirty of the more than five hundred present stood up. The chairman then called for the negative side and not one had the courage to stand. Mr. Henderson then urged all to sing "The Star Spangled Banner" and all joined in. The meeting broke up with three rousing cheers.

RIGHT TREATMENT OF NIGHTGOWN BRIGADE

New York, April 20.—The New York Evening World commenting on the Klan meeting, published the following editorial on Monday under the heading, "Neat Handling of the Klan:" "One of the best news stories of the day deals with the way Jamaica members of the Knights of Columbus 'captured' an open meeting of the Ku Klux Klan and turned it into an anti-Klan rally."