

The Catholic Record

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 LONDON, SATURDAY, DEC. 20, 1924

BISHOP WELLDON HAS A RELAPSE

Bishop Welldon, the Dean of Durham Cathedral, was formerly for many years Dean of the Cathedral at Manchester. In his capacity of Dean, both in Manchester and in Durham, Bishop Welldon has shown a zeal for the "Church of the Nation" that not only outruns discretion but tramples on dignity and good taste.

However, he furnishes some excellent Sunday reading, affording us an interesting and illuminating glimpse of religious sentiment in England; especially so with regard to the position attained by the Catholic Church. The admirable spirit of English Catholics points a moral for all of us. And Bishop Welldon has for a second time invited and received a rebuke from his co-religionists that should cause him furiously to think.

Eleven years ago Daniel McCabe was chosen Lord Mayor of Manchester. Now in England they have the highly commendable custom of beginning the new civic year by having a special, inaugural religious service, attended by the civic authorities headed by the Mayor with all the insignia of office. This custom is wholly admirable, one that no Catholic would like to see abandoned. But the service is always that of the Established Church and Catholics may not participate in it. Now Alderman McCabe was not the sort of man to disguise or minimize his Catholicity. On the contrary he labored in the Sunday School, formed reading circles amongst the young men, began the Christian Doctrine Confraternity, was an enthusiastic member of St. Vincent de Paul Society, president of the Catholic Truth Society, a zealous of the St. Joseph's Foreign Missionary Society. In all these things and in many others Daniel McCabe filled no merely honorary position but took his full share of the hard work and was an inspiration to his co-laborers. In his own person and life he proved to his fellow-citizens that uncompromising fidelity to the Catholic religion and enthusiastic participation in every Catholic activity may go hand in hand with a type of citizenship that compelled their admiration. Indeed as a brother of St. Vincent de Paul he acquired an intimate, first hand knowledge of conditions in congested city districts that was recognized as invaluable by his colleagues in the work of sane and practical social reform. His colleagues knew that he was a Catholic first, last and all the time. They also knew his work as Alderman by intimate association with him for many years. So they made him the first Catholic Lord Mayor of Manchester.

At the service in the Manchester Cathedral Lord Mayor McCabe did not head the Corporation; that duty he delegated to the Deputy-Mayor. Bishop Welldon, the preacher of the occasion, referring to the absence of the Catholic Lord Mayor said:

"They regretted this absence, and still more they regretted the reason of it. The spirit of religious exclusiveness was so far from their own hearts that they could scarcely realize that at this time of day, in the twentieth century of the Christian era, it could linger anywhere else. But it was no part of their duty to criticize the motives and actions of others. They who were members of a more Catholic Church might rejoice that they were not debarred by any ecclesiastical authority from the privilege of associating themselves in public worship with the great majority of their fellow-Christians."

Emphatic was the dissent from the Dean's statement and emphatic was the approval of the Lord Mayor's stand. In the Manchester

Guardian, 'Anglican', after expressing the keen humiliation he felt, thus gives his opinion of what called forth the Dean's ill-natured remark:

"In these days of religious indefiniteness, it is a matter of devout thankfulness to find a public man acting according to his religious convictions, and the Lord Mayor deserves the respect of the whole community for so doing. . . . The mere accident of the Establishment is no justification to any man for swallowing his religious principles and practically playing the hypocrite, just because he happens for the time being to hold an important civic position. The Lord Mayor has set Manchester a noble example of religious consistency in the straightforward, manly way in which he has acted all along, and I for one say, 'All honor to him!'"

Even the Church Times, the leading Church of England publication, thus takes the hapless Dean to task: "What His Lordship meant by 'Catholic' was 'heterogeneous,' or 'miscellaneous,' or 'omnium gatherum,' which would have been perfectly intelligible and adequate, without depriving an ancient word of a definite meaning of its own. We should like to learn from Bishop Welldon what is the ecclesiastical authority that has dispensed churchmen on 'special and solemn occasions' from their ordinary objections as Catholics in the established sense of that ill-treated word."

And the Manchester correspondent of the same Anglican organ wrote: "Needless to say the Dean has been very severely criticized. Members of the City Council are very angry at what they describe as an attack on the Lord Mayor; Roman Catholics are naturally indignant; the man in the street resents what he regards as an unfair use of the pulpit, and few are found to champion the Dean's cause. It must be confessed that these attacks on Roman Catholics never do any good. It enables them to represent churchmen as utterly indifferent in their own beliefs and ready to surrender them on the least provocation. And certainly the eagerness with which many Church members are professing their willingness to go next Sunday to High Mass at the Church of the Holy Name with the Lord Mayor gives point to their sneers."

And the next Sunday a large number of the City Council and other public bodies occupied special seats in the Catholic Church at the Lord Mayor's Mass. Thus did they endeavor to give the Dean a lesson in Christian politeness and to show the Catholic Lord Mayor that they honored him all the more for his fidelity to his convictions.

The Manchester Corporation re-elected him, and insisted on his retaining office in the difficult time of the Great War. He was not the man to shirk work for which he had an enormous capacity; and was knighted for his signal services and died Sir Daniel McCabe.

One might think that the Dean would have learned that lesson. But the Dean is not thin-skinned. He is now Dean of Durham. And in the recent elections Councillor T. W. Holiday, a Catholic, was elected Mayor. The Mayor was not present at the service in Durham Cathedral but the office was represented by the Deputy-Mayor. Again Bishop Welldon was the preacher and he demonstrated that he learned nothing from his Manchester experience. Again his petulant ill-nature broke out in the pulpit.

He is thus, in part, reported: "The Dean of Durham (Bishop Welldon) was clearly disturbed at what he referred to as 'putting an affront on a church which is as dear to us as their (Catholic) church is to them.' The Dean also expressed, on behalf of his Church, a readiness and eagerness 'to associate ourselves with them, not in work alone but in worship.'"

"He respectfully invited his Catholic friends to consider whether they were acting patriotically in practising the law, not of conciliation but of complete isolation in ecclesiastical life.

"A religious body which held itself aloof from such a national ceremony as the Coronation of the Sovereign was hardly part of a nation; it was like a nation within a nation; nor could it, apparently, fulfil the ordinary courtesies of life.

"Where was the alienation, the isolation, of the Church of Rome, he asked, going to end except in the utter denial or disregard of

Almighty God on all public occasions in national life?

"Was it too much to say that this isolation must affect the attitude of Christians who were isolated to the detriment of the nation itself? He made no general charge of disloyalty against Catholics in Great Britain. He brought no such charge; it would be unjust and untrue."

Needless to say Bishop Welldon's attack was not allowed to pass in silence.

A vigorous reply to Bishop Welldon's attack was made in an open letter in the Daily Express by Father F. Woodcock, S. J., who suggested that the Bishop was unnecessarily touchy on the matter. "You are not 'affronted,'" he wrote, "by the practising Jew who refuses bacon at your table or by the devout Mohammedan who will not drink Your Lordship's port."

In addressing a gathering of Councilors who had freely chosen a Catholic for the post of Mayor, Father Woodcock continued, he had spent his energies and time trying to prove that their choice had fallen on one who lacked ordinary courtesy and patriotism, and who should be denied an Englishman's privileges because he could not accept the Established Church as the Catholic Church in this country.

Of course there was spirited controversy in the press. Replying to the Dean's charge of "isolation," Father McLaughlin said: "Our isolation from other Christians is not our own doing; it is theirs. They left us because they could no longer share our worship. Not we, but they, thought the time had come for many conflicting churches in place of Christ's one Church."

But the most unkindest cut came from Dr. Temple, Bishop of Manchester, of whose Cathedral Bishop Welldon was dean until his appointment to Durham.

"I see no reason," says Bishop Temple, "why the civic duties of a Mayor should be allowed to obscure his loyalty to his Church. If the Mayor of Durham decided that his religious feelings did not allow him to attend the service in an Anglican Church, I do not think his decision entailed any lack of courtesy or patriotism. I fail to see where patriotism enters into the question. I feel that it is undesirable in any way to confuse loyalty to one's Church with loyalty to one's country. I should welcome any Roman Catholic who wished to attend any of my services, but I should feel bound to advise him not to do so. All of us are entitled to our own religious beliefs and feelings, and it must rest with the person concerned whether he or she cares to attend a Church service of another Denomination from their own."

The Universe heartily congratulates Dr. Temple for his "straightforward words" and adds the comment: "Loyalty to the Church of England or any other religious body is not necessarily accompanied by disrespect for other people's loyalties, still less does it excuse an attack upon them so crude and untimely as that which Bishop Welldon delivered the other day in the Cathedral Church of Durham."

We should imagine that Anglicans must be far more anxious than Catholics to muzzle Dr. Welldon.

ONTARIO'S RURAL SCHOOLS

We have just read Premier Ferguson's announcement that while Ontario's rural school system will be revised to meet more adequately the needs of the farming community such revision will not go the length of divorcing rural schools from the general system. That is eminently sane and satisfactory.

Dr. Merchant, Director of Education, has just returned from Denmark where he has been making a study of the Danish rural schools. Denmark, whose population is 80% rural, has made marvellous progress during the last few decades. The drift from the farms to urban centres is not there the problem that it is in Canada and the United States. Many here have held that we are educating the boys and girls away from the farms and have advocated drastic changes in rural education. This has given ground for some uneasiness amongst those who have given thought and study to matters educational. Our information is that in Denmark rural education is predominantly cultural, not technical, so far as the school system is concerned; but that secondary education is much more general amongst the rural popula-

tion than it is here. And this prepares the way for more general technical instruction.

Again we are told that the policy of decentralization, already inaugurated, will be continued and the curriculum made more elastic so as to permit development along the lines of local requirements. This again is sane and reassuring to those who feared too drastic changes of a largely experimental nature. For centralization and uniformity have accomplished the object that justified their existence, namely raising the general standard of education. Now a greater latitude for the adaptation of rural schools to local needs, and the provision for the rural population of something corresponding to the urban technical high schools will give a new impetus as well as a new direction to rural education.

We are glad to note that the Minister of Education realizes that whatever may be the changes required for intelligent progress and betterment must be along the lines of orderly development of our existing school system.

AN AMUSING CONTROVERSY

By THE OBSERVER
 There is a very funny controversy going on in the Halifax Chronicle, of Halifax, Nova Scotia. We hope all our readers in Nova Scotia who see that paper are getting as much fun out of it as we are.

The subject is Saint Peter; his Primacy; his sojourn in Rome; his position in that place. The discussion is being conducted in the correspondents' columns; and the Protestant correspondents are blithely reproducing Doctor Littledale's "Plain Reasons" without a thought for the fact that Littledale was a most unreliable commentator on Church history and was exposed as such so fully that no one who has the least pretention to scholarship dares to quote him as an authority now. His anti-Papal bias was so extreme.

But they might quote his opinion of the leaders of the "Reformation" if they wanted to do so, without arousing any great amount of contradiction from Catholics. He makes them out to have been a pretty lot of rascals. However, we never hear anything of Littledale's comments in that direction.

On the subject of the Papal claims Littledale is the favorite recourse of casual readers of Church history and some of such casual readers are boring everybody in sight the last few weeks in the Halifax Chronicle with a lengthy rehash of his views and his prejudiced misrepresentations of the History of Saint Peter.

After the Reformation was started, it was thought necessary to get rid of Saint Peter. He was decidedly in the way. Saint Paul might be twisted around to suit the "Reformed religion." All that was necessary was to put their own construction on what he had written. So with the four evangelists, Saint James, however, was rejected, for he was too plainly a "Romanist." His Epistle was said by Luther to be no good and it was summarily rejected. Other books of the Bible were also rejected but were afterwards replaced in the Protestant editions. One or two besides Saint James were rejected permanently.

But Saint Peter's Epistles were too plainly Canonical Scripture to be summarily dismissed. Yet he had to be got rid of as head of the Church. There was in the Gospels more than one distinct statement of our Blessed Lord which made it plain that Peter was to be head of the Apostles. These statements, however, could be twisted by the application of arbitrary construction; and that was done of course. But that was not enough; it was not safe enough. If it was true that Saint Peter had actually for fifteen hundred years been regarded universally as the head of the Church the words of Christ would not be so easy to distort. Therefore Saint Peter must be got rid of. It was true that all the Councils of the Church for fifteen hundred years had treated the Primacy of Saint Peter as a settled and unquestionable thing; but the ingenuity of the Reformers was equal to handling that difficulty to their own satisfaction. They framed a theory that some time in the early centuries the Popes had performed a great slight of hand trick on the

whole world; and had thereby acquired the semblance of the authority which the Reformers now proposed to deny. The time of this great piece of magic has never been definitely fixed. The Church of England began by asserting that the whole mesmeric sleep of all Christendom had lasted for seven hundred years; which would place the time of the great magic at about the eighth century.

But that was not fixed; for in order that a theory like that may do its work properly, it is necessary that it have a few centuries to come and go on. As Catholics in controversy forced the proof of the Primacy of Saint Peter back and back, century by century, so the Protestant theory retreated until now one of the correspondents says with a bit of a swagger that he will make us a present of all that has been written between the year 100 and the Reformation. He wants first hand proof he says; which means, no doubt, that he wants something that was written by a man who was in Saint Peter's actual presence at Rome and saw him there. If he were given that he would at once begin to question the genuineness of that man's testimony; to insinuate that he never lived and that he was created by the Catholics out of their own heads as a witness for their faith.

The theory is argument proof. Saint Peter must not be admitted to have been the head of the Church in fact because that would lend a deeper significance, if such a thing be possible, to the language of Christ to him in the Gospel. So, they tell us that Saint Peter was never Bishop of Rome and that it is only a guess, (the phrase is Littledale's), that he ever was in Rome at all.

Now for the magic. Let us say right here that about thirty of the most eminent writers of the Protestant denominations have given up the magic theory to a great extent. Yet, as this theory is still very popular amongst Protestants, we must say a few words about it. The theory is that at one time or another the Popes succeeded in imposing themselves on the whole Christian world as the successors of an Apostle who was the Rock mentioned by Christ on whom He decided to build His Church. Now, Protestantism is only the latest of the great heretical movements. It is not even the greatest of them. There were many of them, and bitter were their attacks on the Catholic Church. But not one of them ever thought of saying that Saint Peter was never in Rome, nor of denying that he was the Chief of the Apostles. Heretics by thousands were excommunicated in the name of Saint Peter by the early Church Councils; his name and his primacy were in those cases expressly invoked in assertion of the power of the See of Rome to condemn heretical movements and to finally decide what was and what was not the teaching of Christ.

And bishops and priests by scores and by hundreds, and laity by the thousands and thousands, were cast out of the Church in the name and by the power of the keys expressly claimed and expressly exercised in the name of Saint Peter whose name was always mentioned in the decrees, and yet never one of them for one moment thought of saying, "Hold a moment; we deny that Saint Peter was ever in Rome at all; we deny that he was ever Bishop of Rome." They never thought of such a thing. Now, was not that the most marvellous magic ever heard of which cast such a spell as that over hundreds of able men who were bitter as men can be towards the Popes who were cutting them off from the Church?

More than that, if his presence and his presiding as bishop in Rome be a fabrication of the Popes, how do the correspondents of the Chronicle account for the fact that the same magic, after seventeen hundred years or so of activity had still enough strength in it to convince thirty eminent Protestant historians of modern times that Saint Peter was in Rome and was Bishop of Rome? There they are, and they are Protestants on our side in this matter. Of course, they thought that they have other reasons for refusing to admit that the Pope is supreme in teaching and disciplinary authority. But that only makes the more striking their refusal to take seriously the theory of the great slight of hand performance by which the whole world was fooled into believing that Saint Peter, was

bishop of Rome. The correspondents of the Chronicle must, we suppose, imagine that these thirty eminent gentlemen are also victims of the same magic which befooled all the world for fifteen hundred years.

NOTES AND COMMENTS

THE BRITISH Foreign Secretary having called upon the Pope during his recent visit to Rome it will now be in order for the Orange Lodges in Canada to forward to Premier Baldwin a note of protest.

A SECULAR newspaper traces the origin of the Christmas stocking to a sixth-century convent, where the inmates were invited to hang a silk stocking on the door of the Abbess on Christmas eve. The more is the pity that the whole custom of Christmas giving, which had its origin in the practice of Catholic charity, should have become so hopelessly commercialized, even vulgarized in our day.

CONTRIBUTORS to the cause of Catholic missions in China may find food for fresh enthusiasm in the account given in the Don Bosco Messenger of the opening under Salesian auspices of a new orphan asylum at Shin-Chow, Ho-Si. A picture of the buildings in a recent issue of the Messenger shows it to be fully worthy of the great cause to which it is dedicated.

THE ASYLUM is erected on the ruins of an old pagan house. True to the spirit of Don Bosco, and of his great exemplar St. Francis de Sales, his sons, from the moment of their landing in China, forget self, and know no other ambition or anxiety save that of winning for God the love of the little orphans entrusted to their care. In regard to the Ho-Si house their first charges numbered less than ten, but now the walls of the hospice re-echo the happy voices of over a hundred, all abandoned by or won from pagan parents, and pledged under Salesian auspices to swell the ranks of the Christianity of the future in China.

BUT IT is not the children only in these pagan lands who profit spiritually by the presence of the Catholic missionary. When the orphanage first opened its doors, we read, the entire surrounding population was pagan, but the influence of the little ones, reared under the well-tried spirit of Don Bosco, made itself felt on the adults too. The few first catechumens of the place lacked fervor, but charmed by the piety of the little ones they soon became active in their new-found Faith. And now there are several hundred fervent Christians who attend Mass daily and have a tender devotion to Mary, Help of Christians, the title of the Blessed Virgin under which Don Bosco founded his institute, and which has ever distinguished it.

FOR THE rounding-out of the orphanage it soon became necessary to build a church, since the room set aside for a chapel became entirely inadequate. By means of alms from a generous benefactor who remains anonymous, aided by the native Christians, the project was soon realized, and as appears from the picture before us the church is a substantial structure, not devoid of architectural features, which is built at right angles with the orphanage, the two buildings together thus forming two sides of a square. The design was drawn by a Salesian priest, Father Frigo, who is now in New York superintending work among the Chinese of that city.

NEAR BY, we further read, there are the much more pretentious buildings of the Protestant mission, whose schools were largely attended. But since the opening of the Catholic orphanage attendance has decreased at the Protestant schools since, "the people prefer the comparative poverty of the Salesian house—a poverty which goes hand in hand with the truest charity." "When we consider that the Salesian family has spread throughout the world in a very short time and in a most wonderful manner," the Holy Father, Pius XI., wrote to the Rector Major on occasion of the Golden Jubilee of the establishment of its missions, "we well understand what great wisdom prompted your Founder, the Ven. John Bosco, to found opportunely the Cooperators of both sexes." This refers

to the Tertiary Order which has been such a useful adjunct throughout the world. The Holy Father especially praises its work in South America, of which some account has been given in these columns. The great success of the South American mission bids fair to be repeated in China.

BRITISH POLITICS
 INTERESTING ANALYSIS OF AN INTERESTING STAGE OF DEVELOPMENT

By Captain D. D. Sheehan, Ex-M. P. in Catholic Herald

In my former contribution I traced the marvellous growth of the Labor Party during the past twenty years. I showed that prior to the General Election of 1900 the British workers and their organizations were mainly concerned with social and industrial issues—with such questions as wages, hours of work, housing, education, and the other material factors that bore directly and intimately upon their daily lives and individual occupations.

In those days they had scarcely the glimmerings of a political policy. The Socialism of Marx and even of Robert Owen were but little understood and cursorily discussed. The struggle that was waged was a sort of elemental and elementary class war between employers and employed, where the capitalist and the worker regarded each other with the deadliest enmity, the one a ruthless oppressor and the other a sulky slave.

Employers' Federations came into being to fight the growing aggressiveness of the Trades Unions. The gossippers of the new Socialism were now getting a hearing for the first time. Capitalism was to be wiped out. The State was to regulate everything—to capture all "the means of production, distribution and exchange," and become the sole owners of everything and the sole employer of everybody.

This was the kind of rant which was gathering its own cohorts of rash followers and a decidedly dangerous momentum two decades ago. It has its own perverted preachers now, but we know them for the unmitigated extremists and undisciplined revolutionaries that they are. The steady march of Labor to its own definite place in the political plane, the sobering influence induced by the acceptance of power and responsibility, the knowledge that through the extension of the franchise it can control its destinies and subdue the forces that work admitted evil against it, have curbed and limited and set in their special and particular category the madcap mummery who would throw a world into revolution to satisfy their perverted lust of class revenge and hate.

"RED" NURSERIES

The spirit of class feeling undoubtedly still makes strong appeal to the less balanced section of the workers—and the alien element, mostly of mongrel stock, having no long-descended pride of country and no inheritances of national belief, is a cankerous source of infection and disintegration. When I contested Limehouse for the Labor Party in 1918 I was brought right up against the crudest forms of Bolshevism which I had strenuously to combat and disavow. The sweat shops of alien labor in our great cities are the pestilential nurseries of revolutionaries and "red-men." Labor has done well in deciding that it shall not admit these groups to its comity, but it would have done better if it had not winked its tolerance of the Saklatvalas.

It declares a policy, but it has not the sturdy downy courage to pursue it to positive action, and so is distrust bred in the honesty, good faith and right intention of its leaders.

After a necessarily fevered and rather delirious possession of power Labor has been brought to earth once more in abrupt and unmistakable fashion. But this year has been fruitful in lessons and experiences of great value if it will only rightly heed their import and not strain unduly against the leash. I write as one reviewing things from the heights and, as it were, apart since I no longer have any definite political attachments. Socialism in the Marxian sense I do not believe in. Communism I detest. Bolshevism I regard as the emanation of the evil spirit. And there is too much of each and all of these creeds in the Labor Party today to make me have any great love or liking for it.

TRUCKLING TO COMMUNISM

This, however, does not blind me to its august possibilities if only Labor in the mass be true to itself and its great mission. There are, however, many amongst its accepted leaders who have the habit of saying one thing when they stand on a British platform and spouting something wholly different when they become the guests of the Soviet dictators, as witness the fulminations of Messrs. Tillet, Purcell and Co. the other day when they in effect declared that Bolshevism was the hope of the proletarians of the world. If the Congress of Trades Unions selects envoys or delegates to represent it at Moscow or elsewhere it must have assurance that they shall not go beyond the declared programme and purpose of the British Labor Party, and that