

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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STRANGE

It is somewhat disconcerting, especially if you believe that the world is getting wiser and broader-minded, to read some addresses which despite their claims to modernity have an antique flavour. They are very dulcet in tone, and exude a pitying condescension which is regarded by some people as evidence of a judicial mind for the deeds of past ages. Take for example the average addresses on education. There are educators here and there who have but praise for the lasting achievements of the old-schoolmasters and for the Church which encouraged and inspired them in their labours. They are not so fascinated by fads and methods, which are in some quarters deemed sacrosanct, as to ignore the lessons of the past. On the contrary, they are not loth to say that the sanity and thoroughness, the due regard for laws and limitations of the human mind which characterized the old schoolmasters are indispensable to the educator worthy of the name. But there are others who, through environment and education, and sometimes prejudice, regard the past as an arid desert, unilluminated by any light of progress. To them the drama of a world emerging into civilization means nothing. The mighty force of Catholicism repulsing the attacks of barbarism, purging men of love of war and pleasure, and instilling into them by its myriad agencies a passion for learning, and reverence for virtue, is, so far as they are concerned, a negligible factor. Hence in their addresses on education they have no words for the achievements of the past. They take for granted that education is a child of modern times, and that all the factors in its development were contributed by modern educators. Why they say all this is a problem which we do not dare to solve. It may be that they refuse to acknowledge the world's debt to the Church. Perhaps the oft-repeated fairy story of the Reformation liberating us from slavery of ignorance has coloured their minds. But as a corrective to discouraging verbosity, as well as first aid to a scholarly reputation they get hold of some fundamental facts.

EARLY TIMES

Passing over the Church's zeal for education in the early ages we may direct their attention to the provisions of the Council of Trent. Those provisions are explicit and illustrate the Church's unwearied solicitude for primary, secondary, and higher education. And these provisions were caught up and transmuted into colleges, seminaries, schools for the poor, scientific academies. We have no desire to minimize the activity of Protestants on educated matters, but while they were in a turmoil of views good, bad and indifferent, the Catholic educator was going ahead, progressive enough not to ignore the good in the present while holding firmly to methods crowned by centuries of success.

A MODERN EDUCATOR

Rousseau is put forward as an educator whose services should be enshrined in the memory of a grateful world. We have heard his praises sung by an American University President, to the approval of his auditors. But Rousseau's fundamental principles are for the fashioning of degenerates—of those who in the French Revolution acclaimed a shameless woman, and wrote history in fire and blood. The most of us are not advanced far enough to say with him, "that the primary impulses of nature are always right." And some educators declare that character is the essential constituent of education.

SOME FACTS

They who asperse the Church as the parent of ignorance resort for a substantiation of their statement to devices which are at variance with the fundamental ideas of fair play. They approach the subject with a

determination to make out a case in consonance with preconceived ideas. They accept without hesitancy the charges born of the reckless and unscrupulous partisan. But they are blind to the facts which condemn them. They are blind to the great universities fostered by the Church in every part of Europe, which housed students from the ends of the earth and were renowned for professors who ruled as kings in the world of thought. They are forgetful of the fact that St. John Baptist De La Salle has been styled the founder of modern popular education. Under his and his followers' guidance, elementary and secondary instruction were so systematized as to produce abundant and lasting prints throughout the world. He made popular primary education possible by the introduction of the Simultaneous Method used the world over at the present day. He was the originator of the Normal School, for says Dr. Henry Barnard: "The earliest movement towards the professional training of teachers was made in France by the Abbe De La Salle while canon of the Cathedral at Rheims in 1681 and perfected in his training school for his institute of the Brothers of the Christian Schools in 1684." Sunday, technical and industrial schools were established by the Church.

The educator, Dr. Barnard, who cannot be regarded as a special pleader, has performed a noble work in showing to the teachers the efforts of the Church to preserve learning and maintain schools during the centuries.

DEVOTIONS

We read the other day in a pretensions article, that the many devotions in the Church are a constant source of bewilderment to those without the fold. The writer seems to think that they are incrustations of pietistical stucco-work. A little knowledge would have guided his pen.

In all living organisms there is progress. The love of the Church for her Divine Founder is never satisfied. She returns again and again to the contemplation of His perfections. Sometimes she contents herself with a general view, and at others analyses them in order to see them the more distinctly. Every year she limns the pictures of the beauty of the Master, and then, never weary, but never satisfied, she recommences with a new love the contemplation of this beauty.

When the faith was a passport to persecution and death, the Church concentrated her affections on the Risen Christ. On the walls of the Catacombs we never see the cross, never the Divine Face covered with spittle and blood, but the figure of a young man unscarred by either time or death. This devotion, born of hope and faith, fired the enthusiasm and animated the courage of those who were never far from Calvary.

When Christianity came into its own devotion to the Cross gripped the hearts of the faithful. In the days of stress and storm, the devotion to the Resurrection flowered and brought forth fruit: in the days of peace and triumph, the Cross rose out of the earth, and the world saw the Divine Victim weary and blood-stained. This devotion took hold of the barbarians who swept over the Roman Empire: it softened the hearts that had recked little of carnage and destruction. It stilled the clamor of national jealousy, and induced the nations with the resolve to act in concert for the deliverance of the Holy Land from the heathen.

Under this holy influence men, realizing more and more the objects of their faith, were drawn to Jesus in the Blessed Sacrament. The Popes encouraged it. St. Thomas illumined the devotion with the light of his genius, and placed upon the lips of the faithful the sublime chants of the praise that testify so well to his heart and faith.

After a few centuries the devotion to the Sacred Heart reached its fullest development. Again still another, the devotion to the Holy Father. It says that we shall win in the fight over the Vicar of Christ. We shall win back his independence. Nothing

but the temporal independence of the Pope under the guarantee of Europe, can satisfy either the Holy Father himself, or the wishes and intentions of Catholics. As soon as the Catholics of Europe take the matter up, it will be done. It will be done by the millions, as soon as the millions learn a little more explicitly the lesson of their faith. So Divine Love is in the Church: it is there immutable and invincible: but at the same time it is progressive and living. And in this connection the first thing that strikes us is the progress of devotions.

FILIPPO MEDA

CATHOLIC SCHOLAR STATESMAN
By William P. H. Kitchin, Ph. D., in the
Catholic World.

To Milan belongs the subject of the present sketch, Signor Filippo Meda, Minister of Finance in the Boselli Cabinet, unquestioned leader of the Italian Catholics, and the first of his creed to hold a portfolio since the establishment of the kingdom of Italy.

Filippo Meda was born at Milan, January 1, 1869, and like Ozanam was still but a student in his teens when he succeeded in founding a Catholic club, whose aim and object was a literary apostolate in favor of Christian and religious ideals. Today the *Gabinetto Cattolico Milanese* is still flourishing, and owns a large building in the most coveted site of the city, the *Piazza del Duomo*. Its founder, though barely twenty years of age at the time, began immediately to write, and a prodigious number of newspaper articles, tracts and pamphlets poured from his pen. As far back as 1890 he formed part of the staff of the *Osservatore Cattolico*, a daily paper which since 1863 had been the organ of Catholic Lombardy. As journalist he and his friends strove earnestly for the uplifting of the masses along the lines laid down in Leo XIII's encyclical *Reverentissimum*, and they succeeded in forming several Catholic societies where faith and philanthropy worked hand in hand.

Just seven years ago—in 1909—Meda was called by the votes of his fellow-townsmen to a seat in the Chamber of Deputies. His great parliamentary speech, in which he developed his ideas, took place April 29, 1910, in a reply to certain propositions brought forward by the Luzzatti cabinet.

Without a doubt the historical changes which brought about the formation of Italy and produced her laws render impossible, and likely enough will continue to do so for long, the realization of a plan which we have at heart, and which we pursue as our objective: the plan, namely, of seeing the State of today and the Church, unshackled by mutual compromises and humiliating concessions, each working in her own sphere by a noble and generous collaboration to develop harmoniously her own powers for the conduct of mankind to a brighter and higher and worthier end; towards a state of things in which the upward flight of the human soul is no longer hindered by material needs, and the satisfaction of these needs does not cause forgetfulness of men's higher destinies. Such a conception is not the Utopia proffered by certain mediaeval dreamers, still less is it the politico-religious futurism of Signor Murri: it is simply the revival of that Christian spirit which has conquered the world, not by the magic of sounds and colors, but by the preaching of that self-sacrifice, of that love of virtue which we maintain to be the essential elements of every true education whether individual or collective. This Christian spirit may have declined somewhat under the pressure of material and epicurean theories of life, and it cries to us to strive unceasingly to endow it with new force, and to restore it to the honor that is its due. In this, honorable colleagues, and in this alone, consists what is called our clericalism.

Few public men in any country would have the courage to make such a frankly religious pronouncement. It is worth remarking that the speech won the sympathies and gained the applause of the entire Italian parliament. For even the bitterest opponents cannot help admiring and respecting a man of firm convictions, who is not ashamed to set forth and defend his contentions before any and every company. This profession of political faith accords with the programme he had sketched for the Catholic youth of Italy in 1902, when he had invited them to celebrate the eight hundredth and twenty-sixth anniversary of Gregory VII's triumph at Canossa. "To Canossa we shall go to seek the inspiration of memories which shall vivify both our faith and our patriotism. There, before those very stones which saw the humiliation of a foreign monarch hostile to the Pope and the Italian republics, we shall re-assert our determination to join in an indissoluble harmony the destinies of our country with those

of the Papacy, to work so that national independence and civil liberty go hand in hand with the independence of the Church and religious liberty.

But though Meda is always a militant Catholic ready to insist on the right of his brethren, he is perfectly prepared to accord an unbiased hearing to those of other creeds and give to his antagonists, as we say vulgarly, a "square deal." Thus discussing the possibility of a union between Catholics and liberals in the interests of their common country he writes:

None desire more ardently than we do that the greater number of Italian liberals, looking in the face of the situation which for every honest man is perfectly clear, should find the means of grouping themselves into a well-constituted party, whose platform is composed of a full and true liberty, loyal, and open respect for religion, and collaboration with all the healthy energies still at work in the constitutional camp. Such a party, untrammelled by sectarian prejudices or engagements, would have every reason to face the country's future with confidence; for the Catholics, without ever abdicating their own independence and ideal, would certainly never refuse to march in concert with them to promote the great destinies of Italy.

He goes on to say that should the liberals, overcome by the bugbear of clericalism, refuse to ally with the Catholics, the former at least would reap no advantage from the downfall of a supposed rival. His conclusion is, "the existence in Italy of an organization on the part of Catholics is necessary not only for the defence of religion, but also for the normal and progressive evolution of the life of the nation itself."

No one can fail to admire the manly, straightforward tone of these utterances—so different from the shameful abuse or the silly platitudes or the sonorous bunkum that generally disfigure political discussions! To Meda his religion is infinitely precious, he feels that his vocation is to uphold Catholic ideals in the arena of public life, and that noble consciousness leads to his words on elevation and a penetration that no petty, personal self-seeking could ever bestow. Political honors have come to him unsought; he has never trod any of the customary roads to that goal: at the most momentous epoch in history personal merit has called him to guide the destinies of his country. His past has been admirable, both a model and an incentive to all young Catholics. May Providence grant that it blossom into a richer and more glorious future!

A LIBERATED POLAND

Poland a nation again—were the glad tidings flashed round the world last Sunday. After years of bondage this Catholic country once more emerges from a state of subjection to take her place in the family of nations. Poland's liberation from the Russian yoke is the one good result that can be credited to a war that otherwise has been an unmitigated evil. Germany and Austria-Hungary entered upon it with no hypocritical pretences. Both Teutonic nations drew the sword in self defense. They were circled by enemies who threatened their existence as nations. For two years they have striven to bold Russia, France, England and their allies at bay. Germany witnessed her eastern territory invaded by Russian hordes that overran East Prussia and Hindenburg met them and drove them back in wild confusion. The same great soldier next attacked the Russians on the soil of Poland. He captured Warsaw and swept the Russian enemy from Polish soil.

In doing this the greatest soldier of the greatest war had not upon his lips canting phrases about fighting for civilization, humanity and the liberation of small nationalities. He left to the English enemy a monopoly of these hypocritical pretences. His duty was to safeguard the Fatherland against its enemies. In performing that duty he indirectly served the cause of Poland. In inflicting defeat after defeat upon the Russian he was preparing the way for the ever-memorable scenes enacted in Warsaw and Lublin last Sunday when the manifesto of the German Kaiser and the Emperor of Austria-Hungary was issued restoring to the ancient kingdom of Poland the rights of self-government, of which it had been deprived by Russia. Here is an extract from the royal proclamation that has thrilled millions of Poles with unspeakable joy:

"His Majesty, the German Emperor and His Majesty, the Emperor of Austria, and apostolic King of Hungary, inspired by firm confidence in final victory of their arms and prompted by a desire to lead the districts reclaimed at the cost of heavy sacrifices from Russian domination towards a happy state, have agreed to form these districts into a national State with a hereditary monarchy and constitutional government."

Further on in the same proclamation the reason why Germany and Austria-Hungary have joined in the work of liberating Poland from Russian tyranny is thus adverted to:

"The Allied Monarchs express the confident hope that Polish aspirations for the evolution of the Polish State, and for the national development of the Polish kingdom will now be realized, taking into due consideration the general political conditions prevailing in Europe and the welfare and safety of their own countries and nations."

"The great realms which are the western neighbors of the Kingdom of Poland will have on their eastern frontier a free and happy state, enjoying its own national life, and they will welcome with joy the birth and prosperous development of this State."

It will be noted that the motive actuating the Central Powers in securing for Poland the boon of self-government is not of an altruistic character. The proclamation quoted points out that Germany and Austria-Hungary "will have on their eastern frontier a free and happy State, enjoying its own national life, and they will welcome with joy the birth and prosperous development of this State." This is a roundabout way of saying that they will have between them and Russia a buffer State that will serve as a species of protection for them in the coming years. It will be for their interest to help Poland to safeguard her newly-acquired freedom. Poland, therefore, will not stand alone if her former Russian masters seek to re-subjugate her. She has had a long travail, but the hour of her deliverance has come at last. During her sore trials she, like Ireland, never was wanting in her loyalty to the Faith. Good men in all lands will rejoice with her in this her day of deliverance from Russian tyranny.—N. Y. Freeman's Journal.

A DISCOVERY

BY THE JESUIT COLLEGE

DR. MAXIMILIAN HERZOG, DEAN OF
THE LOYOLA MEDICAL SCHOOL,
CHICAGO, HAS DONE GOOD
WORK

It is well known to the general public that there had been in our country, especially in the Eastern States, during this summer, a wide spread epidemic of infantile paralysis. In the city of New York alone there have occurred over eight thousand cases of this terrible disease. It is a dreadful affliction not only inasmuch as it often has a high mortality, but on account of the additional fact that many of those children who recover as a rule remain paralysed and have to go through life as cripples, frequently unable to earn a proper livelihood.

When the epidemic of this disease assumed threatening proportions in the East there were there held several conferences of health officers of various parts of our country. Dr. John Dill Robertson, commissioner of health of the city of Chicago, returning from one of these conferences in the East, appointed an infantile paralysis research commission composed of a number of prominent physicians and as chairman of this commission, Dr. Maximilian Herzog, professor of bacteriology and dean of the Medical School of Loyola University, was selected.

Professor Herzog began to study the epidemic at the Cook County Hospital, where the cases occurring in Chicago had been quarantined in August, and he has been able to discover a microbe which appears to be the cause of the disease. He has also been able to produce the malady in monkeys and other lower animals, so that there appears to be some hope now that science may be able to produce and discover a so called antitoxin for the efficient treatment of infantile paralysis in its earliest stages, and for the prevention of the permanent paralysis which is generally so fatal to those who have been afflicted.

The authorities of Loyola University are pleased to know that the dean of the medical department has contributed something towards the solution of a cure of infantile paralysis. The work will be continued during the coming year as far as the limited means of the university will permit.—Catholic Transcript.

ARCHBISHOP AVERSA

GOING TO MUNICH AS NUNCIUS

The Most Rev. Giuseppe Aversa, Titular Archbishop of Sardi, who has been Papal Nuncio in Brazil since 1911, and who has been called to fill the important post of Nuncio at Munich, where he will direct the relations between the Holy See and the Central Powers, is well known in New York, where he has many friends. He has been visiting in this city the past few weeks, and he sailed from here on Friday on his way to Rome and thence to his new post at Munich.

Archbishop Aversa was born in Naples in 1862. He made his early studies there and finished his higher studies with marked distinction in Rome. He served as under-secretary in the Consistorial Congregation with Cardinal Gasparri, now Secretary of State, and also at the Nunciature of Vienna. He was appointed Delegate to Cuba and Porto Rico in 1905. Through him the pending negotiations between Spain, this country and the Holy See dealing with the property of the Church were successfully settled. As Delegate to Venezuela he arranged a "modus vivendi" between that Government and the Church authorities. He created two new ecclesiastical provinces and two dioceses, whose Bishops he consecrated before his departure from the country. In 1911 he was sent to Brazil as Papal Nuncio, where he rendered distinguished service. He formed twelve new dioceses, three archdioceses and consecrated thirteen Bishops.—N. Y. Catholic News.

MANLY DEFENCE

OF THE SISTERS OF THE GOOD SHEPHERD

The following sturdy utterances taken from the editorial columns of a paper published in the interest of the Episcopal church, Omaha, Neb., appeared in A. P. A. days and are so pertinent now:

"If the Roman Catholic Church is committing any offense against the laws of the land let it be shown. If there be anything in its constitution that is in plain statutory contradiction to our laws and constitution let it be so decided by competent authority. If its religious houses be houses of infamy, and its priests and nuns the vilest of the vile, let it be so charged and proved by others than apostates, degraded for drunkenness or licentiousness.

"Men who call themselves ministers of Christ do not hesitate to give credence and circulation to stories, which, if true, except in rare instances, would present to us a riddle which no man could solve; namely, that no part of the Christian Church can show a more indomitable courage and devotion, a more tireless spirit for the conversion of heathen men and savages, at every cost of comfort, of ease, of home, of worldly advantage, of life itself, than the Roman Catholic Church. Her priests penetrate into every heathen fastness; her nuns also. On every battlefield her Sisters forego the natural weakness of their womanhood, to minister to the dying, on the war-swept field of slaughter. They are found by day and by night in the plague-swept cities of the land and in the hospitals amid the dead and the dying, and suffering. When in Memphis and New Orleans Protestant ministers fled like craven cowards; many of them, before the horrors of Yellow fever, Roman Catholic priests stood like men, to their posts; some of them to die beside their more manly Protestant brethren and the men of the Red Cross, and Sisters also.

"What has become of Protestant manhood, or American honor, if it keeps silent in the face of this utter denial of Christian virtue among men and women who give daily proof of heroic courage and rare devotion on behalf of the bodies and souls of men and women, without waiting to inquire what their creed or nation is?"

"The Sisters of the Good Shepherd are a Roman Catholic Order of Women, whose principles, if not only work, is the reclamation of fallen women. Their work being what it is, their houses, in the different cities, are usually walled in.

"In some cases, fallen women enter voluntarily; in some cases they are taken to them by relatives; and in some cases they are committed by the public authorities, just as refractory girls are committed to civil reformatories.

"Sometimes it happens that a woman escapes from her confinement, or gets word out to pitiful members of some Orange or A. P. A. lodge; and then from end to end of the land goes the tale of oppression and imprisonment by tyrant nuns. Not a word of explanation goes with the slanderous tale, to show that the wronged women are fallen women, whose fall, perhaps, could be traced to some of their valiant knights errant, who would riotously tear down the houses of these Sisters; or that these Sisters themselves are Christian women who are giving their lives with a ministry almost divine, to rescue the victims of men's devilish lusts and appetites, from temporal and eternal death.

"And then the cry goes out, 'Open up the newspapers! Let the light of day into them! They are houses of shame and oppression!'

"What has become of our American manhood, that it can stand by untouched with indignation; that men, alien to American principles of fair play and manly honor, should masquerade in its name, to rob women of their honor and fair fame, and of their just rights under our laws, to receive just and equal treatment?"—Our Sunday Visitor.

CATHOLIC NOTES

The French Academy has awarded a prize of \$2,000 to Mother Zemaide, Superior of the Sisters of St. Joseph, or Cluny, at Madagascar in recognition of her ability as an educator.

Pope Benedict's appeal to Bishops throughout the world to help in the relief of Poland has brought to the Vatican the sum of \$1,000,000, which will be sent to the Polish committee in Switzerland for the relief of suffering.

The biography of Dr. Charles G. Hebermann, the noted Catholic scholar, will be written by the Right Rev. Monsignor Brann, long an intimate friend of Dr. Hebermann. No better choice of a biographer could have been made.

Risking her own life to save that of Howard Lee, a Chinese boy, the Rev. Mother Rosia, superior of the Helpers of the Holy Souls Convent, San Francisco, was run down and seriously injured on October 16, by an automobile. The Chinese boy was injured and may die.

Cardinal Francis Della Volpe, Prefect of the Congregation of the Index, died at Rome, on November 5. Cardinal Della Volpe was born at Ravenna, December 24, 1844. He was created a Cardinal in 1899, and was made Chamberlain of the Church in 1914 by the late Pope Pius X.

New York, Oct. 29.—What is said to be the second ship from Iceland to reach American shores since the days of Lief the Lucky, one thousand years ago, reached this port today when the little steamer Godafoss docked with a cargo of skins and herring. She brought over thirty-five farmers from Iceland who will settle in the Canadian Northwest.

Sister Maria Comers, a brave Belgian nurse, who is known as the "Angel of Antwerp," has been presented with two medals in recognition of her saving the lives of three Royal Marines recently. One medal the Order of King Leopold II, was presented to her by King Albert of Belgium, while the other, the Militaire War cross, was conferred on her by Gen. Konings of the Belgian army.

Both members of the Chippewa Falls, Wis., law firm of Murphy & Brown (J. B. Murphy and J. Howard Brown) will close out their practice and study for the priesthood. It was learned they will leave on November 1st for the East to enter the Order of the Holy Ghost Fathers, noted for its scholarly clergy. The Holy Ghost Fathers have their provincial novitiate at Nortolk, Conn.

The Rev. W. Black, minister of the Scotch Church of St. Columba, Grantown on Spey, was received into the Catholic Church lately, together with his lay reader, Mr. Easter. The two are at present serving with the French Red Cross in the firing line, and it is said the faith of the soldiers helped to convert them. It is their purpose to study for the priesthood if they come through the war safely.

Rome, Oct. 12.—In the latest issue of the Acta Apostolicae Sedis appears the decrees for the introduction of the cause of beatification of the servants of God, John de Brobeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natale Chabanel, Isaac Jogues, Rene Goupil and John de la Lande, missionaries of the Jesuit Order, who were killed by Indians, inspired by hatred of the Faith.

By a jury composed entirely of non-Catholics, John Copeland charged with having killed William Black, an anti-Catholic lecturer and bogus ex priest, was found "not guilty" in the District Court at Galveston, Texas, on a recent Wednesday. The jurors had deliberated eighty-four hours. Black was shot in a hotel at Marshall, Texas, February 3, 1915, while Copeland, cashier of a Marshall bank, and other men were calling to ask him to cease lecturing in the town.

Rev. Edmund Hill, C. P., who was widely known both as a missionary and an author, having exercised the ministry in the United States, Argentina, Chili and England, died recently in the hospice of the Irish Sisters of Charity, London. He was a native of England and the son of an Anglican clergyman. While residing at the University of Cambridge he became a Catholic, and not long afterwards came to the United States. Here he joined the Paulist Fathers, with whom he remained for several years before entering the order of Passionists.

On the summit of a hill overlooking a wide country in Duxbury, Boston, Cardinal O'Connell, the Archbishop, has provided his clergy who are in need of retreat and rest, with a Clergy House. Nearby is a large frame house occupied by the Xaverian Brothers who will be in immediate charge of this home for infirm priests. Cardinal O'Connell is also providing a rest house for Sisters. He also has purchased a farm at Waltham, Mass., and conveyed it to St. Elizabeth's Hospital as a place of rest for the Sisters of the hospital.