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Francis E. Brennan, Managing Editor

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Friday, September 4, 1931.

### "FOCH, THE MAN OF ORLEANS"

Under this title a new life of Marshal Foch, supreme commander of the Allied armies, will soon be given to the world by Capt. Liddell Hart. A recent issue of the Saturday Evening Post tells how Foch was made supreme commander. Disunion, distrust, suspicion and dreadful losses of men and materials had sapped the vitality of the Allied armies. Lack of co-ordination made it imperative that all armies be placed under one head. Foch got the job. Clemenceau, the Tiger of France, none too friendly with Foch, said, half-sarcastically: "Well, you've got it at last, your high command."

"It's a fine present you've made me; you give me a lost battle and tell me to win it," Foch said.

Surpassing help is needed to win a lost battle. Foch could not get it from the Allies; their strength was sapped. So he went to the only place where he could get it: to God. "Capt. Hart's book," he said:

"But he found a higher form of solace in a different form of license. For he would often rise at six and walk to the village church to attend matins and, on Sundays, high Mass. There he would be seen "following in his book the prayers of the Mass . . . and, when the tirade of the bell announced the beautiful invocation 'Holy, holy, holy, Lord God of Hosts,' humbly kneeling and so remaining until the end of the oblation of the divine sacrifice," to rise refreshed and heartened for the task that awaited him.

"On one occasion Mordacq came to Bombon with an urgent message from Clemenceau and found that Foch was in church. After a long wait Foch appeared and explained: 'You see, when I have some free moments—and that does not often happen—I spend them in this abode. Nevertheless, I'm a bad Christian, for frequently, instead of praying, I allow myself to slip into meditation, and naturally in meditation on profane matters, on the operations. I'm preparing, but the Lord, I'm sure, will not be angry with me. For always, when I leave His temple, I feel stronger and above all less uncertain; it's there very often that I've taken the most grave decisions on the war.'"

"It was on a Sunday morning during the crisis of the German onslaught that Clemenceau himself hurried out from Paris to see Foch. On arrival he was told that Foch was at Mass. Clemenceau, the lifelong freethinker, at once said, "Don't disturb him. It has acted too well on him for that. I'll wait." Foch himself said, "Once my motto was 'knowledge and faith.' I still keep it, but now say, rather, 'faith and knowledge.' Yes, faith first. For that is what matters more."

"While Napoleon trusted to his star of destiny," Capt. Hart tells us, "Foch trusted to his God."

Faith first—for that is what matters more! What a magnificent motto for the world to take when things go wrong; ay, whether things go wrong or right, what a magnificent motto for everybody. Faith first!

### A NEW SCHOOL YEAR

Next Tuesday, September eighth, the Catholic elementary and high schools of the Diocese of Rochester will open for a new school year. The children of Christ will assemble in Christian order to learn better the Faith, and will be more prepared to give Christian witness to every Christian child, and for the king of kings, Jesus Christ, for the king of kings, Jesus Christ. (Matt. 11:12) The children of Christ will assemble in Christian order to learn better the Faith, and will be more prepared to give Christian witness to every Christian child, and for the king of kings, Jesus Christ, for the king of kings, Jesus Christ. (Matt. 11:12)

### A Song of Child's Play

Once more the ships go sailing,  
And I stay behind.  
The little, flimsy sails I spread  
Can never catch the wind.  
And so my painted, childish boat  
Floats in the sunny bay,  
While God's own men go sailing out  
Over the ocean gray.  
Once more the ships will anchor  
At strange shores and far,  
Where God's men will live and die,  
Following a star.  
While I stay and stumble  
On a smooth, trim lawn,  
They will leap to Heaven  
Through a wild, red dawn.  
While I stay and shiver  
When little winds blow,  
There are tempests and thunder  
Where God's men go.  
Little shreds of torn wool  
I save as I sweep,  
But God's men go rearing  
Flocks of lost sheep.  
So God's men go sailing,  
The child must stay!  
But God can make a highroad  
Out of a little way,  
And He may see Armadas  
On far seas afloat,  
In a child at the water's edge  
Holding a toy boat.  
—Nanky Poo

ounded and supported schools throughout the ages, that God's little ones might be led to Him—"That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." (Jno. 17, 3).

In this day "motivation" is greatly stressed in the process of learning that the child may study more intelligently, more interestedly, and more successfully. A motive is presented in almost every subject, and in almost every lesson. If it is considered good pedagogy to have a motive for the study of every subject and topic, however insignificant, why is it not good pedagogy to furnish a motive for thinking, and speaking, and acting correctly? This is what the Catholic school does. It gives a motive for life and every act which forms a part of life. The children of every grade and age are taught to model their lives after the life of Jesus Christ, Who is the Way, the Truth, and the Life that they may be with Him in the life to come. If this motive is not sufficient to prompt children to practice virtue in every thought, word, and deed, in vain will teachers look for other motives—for character formation.

When students who have had no particular religious training enter college and begin the study of psychology and philosophy, they sometimes stumble upon the question of the purpose of life. The purpose of life! A new, strange, and profound question! And the answer to that question will depend largely on the faith or the lack of faith of the teacher. Although the philosophy of life sounds very learned to college students without religious training, it is so simple and, at the same time, is considered so important in Catholic schools that it is taught and explained to little children in the kindergarten. This is precisely the purpose of the Catholic school, that the children may know and fulfill the purpose of their existence. The creation of a pure mind, of a clean heart, and of a good life is the end of ends, compared with which the most splendid achievements of worldly knowledge and power appear theatrical and unreal, an unsubstantial pageant which dissolves and leaves naught behind.

Sometimes teachers are blamed for the moral failures among students who have been educated in Christian schools. And it must be admitted that there are moral delinquents. But is it fair to place all the blame on the teachers, as if they had not done their full duty? The greater indictment should be placed against those who have the greater responsibility in the care of children. And they are the parents. How can parents feel that they are freed from all moral obligations toward their children when they send them to a Catholic school? The school is not a substitute for the home. It supplements the work of the home. But never can it take the place of the home. The family is a divine institution, and as such it has duties which cannot be delegated. Wherefore parents should not imagine that all is well, that their children will be necessarily and infallibly a moral and spiritual success because they have attended a Christian school.

The building-up of a Christian life is no easy task. The foundation—human nature—is so elusive and unstable that careful work of years of Christian training is sometimes spoiled in a moment. Now, to obviate the undoing of the religious work of years, to prevent moral failures, parents should leave no stone unturned in seeing that their children know and practice their religion. The children are theirs. The responsibility is theirs. In truth, it is easier for the father and mother to watch over their own children than it is for a teacher to care for thirty-five or forty children.

The boast of the modern school is that it prepares children for life. And indeed it does; if technical training and mental equipment mean preparation. But certain dispositions of heart and habits of mind and will are more important than the possession of aught else. The child who has never been taught that to live right he must labor and suffer has not only had a deficient training, but has been deceived. Labor and suffering may be avoided in an evil life, but they are an integral part of a Christian life. So, let all those who have

### Unemployment

"From my earliest days, it has been my privilege to know intimately and to mingle with those who earn their bread by the sweat of their brow. From actual experience I can say that nothing has been more distressing to me and nothing more dispiriting to an able-bodied and willing worker than a fruitless search day after day for the work which is necessary to provide food, clothing and shelter for his wife and little children. Downcast and weary, he comes back to them at night, reluctant to answer their eager questions. Dollar by dollar he sees his savings slip away. When the lack of proper nourishment and care has undermined vitality, sickness must often be endured without a doctor's care, and the landlord's knock becomes a summons of dread. It is heart-rending indeed for a man to see all that he has fought for and labored for breaking down. With his health and that of his dear ones menaced, the home which he always looked upon as a sanctuary of cheerfulness and love may easily become a place of dissension and discouragement. Yea, more, he, despairing of relief, can easily be transformed, under the spell of a fiery demagogue from a peaceable, law-abiding citizen into a dangerous foe of society. Unemployment is a potential social menace of a very radical type."—Patrick Cardinal Hayes.

a part in the education of children, prepare them for life's realities, and may the new school year be productive of many blessings for parents and pupils, and be the happy means of bringing many children nearer to God.

### SPAIN'S NEW CONSTITUTION

The second draft of the new Spanish constitution is now in the hands of the Constituent Cortes. Men qualified to know say that the Spanish Socialists hate the Church with a hatred that is diabolical. This hatred is written into the proposed new constitution. Separation of the Church and State is provided for in the document. This need cause no concern. But the new draft also provides for the dissolution of religious orders and the nationalization of their property; in other words, the confiscation of their property by the State. Marriage, always jealously guarded by the Church, is made a civil contract, and may be dissolved in three ways: By mutual demand of husband and wife, in other countries regarded as illegal collusion; by the unsupported petition of the wife; and on the usual statutory ground put forward and proved by the husband.

The Russian hand is seen here, dealing out what virtually amounts to free love and nationalized promiscuity. Libertinism and the libertine are to be exalted; virtue and constancy degraded. Spain, for centuries noted for its knightly solicitude for the virtue of womanhood, is to become a new Sodom, and Socialism, writing with an iconoclastic hand, seeks to pen the epitaph of Christian marriage.

It is hardly necessary to say that the Church will fight this proposed legislation—fight it before its enactment and afterwards, continually and with unceasing determination. Enacted, it would eliminate the Sacrament of Matrimony, destroy the home and bring indescribable suffering and sorrow upon countless women and children. It is un-Christian and it is unthinkable.

### OBEDIENCE

The whole essence of government is obedience, and the modern educational principle that the child must be a law unto himself is anarchy. William Cardinal O'Connell told teachers of the archdiocese of Boston the other day.

It is hard for our modern-day glad-handers to understand that. Yet it is a truth old as the ages; older than peoples; older than governments. From the very hour of the creation of man God exacted obedience, and it was the disobedience of our first parents that brought sin, sorrow and suffering into the world. The Ten Commandments are commandments of obedience. They are imperative, emphatic.

Sensible parents teach their children to obey from the very hour they are able to think and talk. The foolish mother says: "Oh, I never slap Willy's hands; I coax him and give him cookies to be good." Later on in life the policeman will not coax Willy, or give him cookies to be good. He will hit him a wallop over the head with his nightstick.

All authority is from God, and when we obey constituted authority we are merely doing our duty as citizens and as Christians. Disobedience is the first step towards rebellion, towards anarchy and chaos. Every parent should teach obedience, and every teacher. The world needs many a lesson in obedience now, and the schools of America—public, private and parochial—should impress it upon the millions of children who will soon take another step forward towards manhood and womanhood, towards education and happiness.

### SUNSHINE IN ITALY

"Sunny Italy," the land is called. Bright, cheerful, happy and hopeful, the people of the land match the spirit and the soul of the land. But of late it has been cloudy Italy, thick with shadows and deep and dark with trouble and gloom.

There is never a night, however dark, but comes a day, golden with sunlight. And in Italy the sun is shining again—the sun of hope, the sun of harmony, the sun of Faith. Mussolini, violent against the Holy Father some few short weeks ago, is in different mood now, if news dispatches are reliable. Peace is in sight; harmony and good will are in sight. The Catholic Action clubs, closed by pre-emptory order, are to be re-opened. The youth of the land, about to be bound to the chariot of the State, are not to be so bound, but are to be taught that their destiny is not the battlefield, but an eternity with God.

This is good. This is as it should be. The scandal of a Catholic nation revolting against the teachings and principles of Christ is something the world cannot well endure in these times of irreligion and rebellion against all authority. So we will watch with hopeful and eager eyes for a new accord in Italy, for better and happier days, for good example that will be an inspiration to the world and an encouragement to humanity.

### GERMANY'S CHANCELLOR

Germany, facing a financial and Bolshevik crisis, found a safe and able leader in Dr. Heinrich Bruening, Chancellor of the German Reich. Writers picture him as an ascetic student, half soldier and half priest in his manner and methods. A foreign diplomat says he reminds one of some distinguished Cardinal at the Vatican. Quiet, studious, deeply religious, gracious, kindly, reserved, stern, and above all, capable—this is Chancellor Bruening.

One can hardly picture this Catholic Westphalian Chancellor as the personal and political partner of the aged President of the Republic, Marshal von Hindenburg, the stern soldier, the iron leader, the dominant character. Yet they are vigorous and devoted partners. Bruening, seeing Germany headed for the rocks, stood implacably in the pathway, and by the sheer power of his dominant will he steered his beloved land away from the rocks. He helped chart a new course for the country, and has given new life and hope to his countrymen.

For many years Dr. Bruening has been active in Catholic affairs in Germany—a tireless worker for everything that promised success and better days for his co-religionists. He is respected. He is beloved. He has come to be considered Germany's strong man, for the President is an old, old man now, stern yet, but with a heart for rest and peace rather than for political troubles and political battles.

The Bolsheviks are hammering on the gates of Germany. The Soviets are clamoring for German partnership. The Socialists are grabbing for the last vestige of permanency in the old order of things. The Republic stood upon the brink of financial ruin. The world watched, aghast. But Chancellor Bruening stood in the breach. He fought. He won. Germany will not fall or fall. For she has a Chancellor who, like Foch of France, kneels to God and asks for help.

### WAYSIDE WHEAT

By the Managing Editor

Officials of the Ford Motor Company say that fifty thousand former employes of the company will be back at work by the middle of September. About half this number will be at work on the eighth. That's the best news we have heard since Mabel Willebrandt's wine bricks were placed on the market.

Humorists are poking fun at Henry Ford's recent order that all married employes of the Ford plant must raise a goodly share of their own vegetables. They are writing about Model A potatoes, Model E onions, six-cylinder squashes, four-cylinder cabbages, etc. That's all very well. But it's a lot better for men to raise vegetables than to raise Cain. The thing we don't like about it is the peremptory and obligatory order, making it compulsory for the men to plant gardens or lose their jobs. That's a dangerous step towards tyranny, and tyranny breeds revolutions, not vegetables. In onions there is strength, however, and the venture may prove beneficial.

### CURRENT COMMENT

#### OVER IN IRELAND

The Horse Show flash-in-the-pan is now a memory. It was fortunate in the weather, and we hope all concerned enjoyed themselves. It is, from a business point of view, very much behind the Spring Show, and from an industrial point of view it was mostly a display of imported dresses, etc., by native women.—The Dublin Leader.

#### PUBLICATION LOSSES

We do not know of one non-Catholic religious journal which pays its own way. All have deficits. Moreover, the class weeklies—like The Nation and New Republic—are carried at a large loss. Only recently The Freeman was compelled to cease publication because its rich backer, who had previously made good all losses, had financial reverses.

The Catholic field does but little better. Many of our papers either break even or come out a little ahead, although the last two years have brought setbacks: Episcopal residences that do not have to face bill collectors from their diocesan papers are fortunate. And the most provident are those who, when they were able to make a profit, built up what might be called an endowment fund in order successfully to face the rainy day.—Brooklyn Tablet.

#### REPUBLICANS AND THE BISHOP

Appeals both subtle and outright, addressed to religious prejudice, were made in the South in behalf of the Republican national ticket in 1928. The head and front of this movement was Bishop Cannon. It was most successful, although it was known to have been most expensive. During the campaign and afterward Democrats charged that the Republican National Committee was privy to this effort. It was always indignantly denied. But the trail from Bishop Cannon, which last year had not extended beyond C. Bascom Slerap, once President Coolidge's secretary, has now reached the headquarters of the Republican National Committee and the Board of Temperance of the Methodist Episcopal Church, South.

Testimony given to the Nye committee during the examination of Mr. Jameson of New Jersey showed the connection. The Republican National Chairman was Dr. Work. In charge of the Western offices of the committee was the late James W. Good of Iowa, who was rewarded by Mr. Hoover with the War Department portfolio. Both of these chairmen, it was testified, urged Mr. Jameson to look favorably into "an independent organization" which Mr. Slerap was erecting in the South. He looked favorably, for he contributed many thousands of dollars. The director of that "independent organization" was Bishop Cannon, and information is coming in daily which increases the amount of the fund which he disbursed. According to the Gregg letter, read before the Nye committee yesterday, the prohibition argument against Smith was spread through the church board; the "personal" (which means the religious) propaganda was dealt out by the anti-Smith organization. Not a financial record remains. The Republican National Committee feared political consequences outside the South if it openly sponsored the "independent" campaign. So it gave its blessing and helped Bishop Cannon raise his money.

The net gain of 75 electoral votes, which Mr. Hoover did not need. The net loss to the country was morally great. The President's sweeping victory of 444 to 87 was dimmed because he was the beneficiary, however innocent, of an appeal to religious and social prejudice. Now with direct responsibility for these "independent" activities brought home to the Republican National Committee and the Methodist Church Board, the anti-Smith campaign in the South in 1928 is revealed to have been more discreditable even than was suspected.—The New York Times.

### When You Make Your Will

Always, in every Diocese, there are churches and institutions which have heavy financial burdens, and whose work is handicapped by these burdens. When you make your will, the best way in the world to help these needy ones is to insert a paragraph something like this in the will:

"I give and bequeath to the Rt. Rev. John Francis O'Hern, D.D., Bishop of the Catholic Diocese of Rochester, N. Y., or his successor or successors in office, the sum of \$\_\_\_\_\_ to be used at his or their discretion for the work or the institutions of the Diocese."

If you are interested in some particular church, charity or institution a clause like this may be added: "I am interested particularly in \_\_\_\_\_ Requests, large or small, are a great blessing to religion, and it is highly desirable to read of them in any will. No Catholic will should be without one or more such bequests."