

The Catholic Record

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A PET OF THE ANTI-CLERICALS

When the outcome of the World War trembled in the balance and the fate of all our world seemed to be sealed, Marshall Foch was made Generalissimo of the Allied armies. That appointment not only saved France and the British Empire, but decided the fate of the world.

Marshall Foch was not only the greatest soldier of the Great War but he was a great Catholic. In the tense moments of the War, when German Kultur and German power threatened to change the history of the world, men and women afar off, though they knew little or nothing of the infinitely consoling belief in the Real Presence, read with emotion that "the little grey man of prayer" spent every spare hour in prayer before the Blessed Sacrament.

Foch, Castelnau, Pau, Gouraud, and others innumerable—made up a glorious litany of Catholic generals. There was a general who was not a Catholic, but who, for incompetence, was relieved of his command in December, 1917, when Clemenceau became Prime Minister.

General Sarrail continued without a command until the end of the War, when he was retired for age. It was not until the Herriot government came in that he was again recognized.

A special law was passed reinstating him in active service. He was then sent as military governor to Syria. One of his first acts was to insult the French Catholic missionaries in the country over which he had been placed by the anti-clerical French government.

It is with a certain grim satisfaction that Catholics throughout the world read of his recall from Syria on account of the terrible mess in which his administration has involved France.

The Literary Digest culls these comments from American newspapers: "In one brief reign of bullets France has done more harm than a thousand peace pacts and missionaries can repair in a hundred years."

"While we still mourn with the French over the shelling of the cathedral at Rheims, Damascus lies in smoking ruins, and Damascus is to the Mohammedan what Rheims is to the Christian."

"It becomes increasingly apparent that France has made the blunder of its entire colonial career—a blunder that may never, perhaps, be excused or remedied."

"At best the whole imbroglio was the result of stupid blundering by the French authorities; at worst, it was a piece of ruthless vandalism which will leave the Orientals extremely skeptical about the superiority of French culture over their own."

"The ghastly joke is that all this is done in the name of civilization."

France, imposing new sacrifices in men and money on a country already wearied of the prolonged struggle in the Rif."

The British mind is reflected in the sharp language of the London Times, which brands the French tactics which led to the Damascus rising as a "grotesque imitation of the barbarities of primitive peoples."

William Bird, in a Consolidated Press despatch from the French Capital, says: "The apparent failure of General Sarrail, military Governor of France's Syrian mandate, to understand the Syrian situation and particularly the delicate psychological difficulties of ruling a people who possess the age-old tradition of independence, has brought about a grave menace to France's Oriental prestige."

Even Sarrail's stoutest defenders stand aghast today at what the mildest amongst them term his tactlessness in parading the dead bodies of twenty-two executed agitators through the streets of Damascus and burning their homes."

In a Paris despatch we read: "An increasing number of persons, for various motives, wish France to abandon the Syrian mandate. The Socialists wish to abandon it on principle, but hesitate to say so directly, because Sarrail, who caused the immediate failure in Syria, is a radical anti-Catholic and closely allied to the Socialists."

"The average Frenchman, seeing the country faced with a prolonged struggle to regain what Sarrail has lost, asks whether it is worth the price in lives and money. Others believing France would declare herself a second class Power by throwing up Syria in the face of difficulties, insists that France must retain the mandate and try to regain her lost prestige."

In a Washington despatch to the Baltimore Sun we read: "When General Weygand went to Syria he proceeded to establish peaceful relations with the mountain tribesmen, who had been causing the French trouble by their raids into French territory."

Even the French say that the mountain people, though their agreements are usually oral, live up to them. "Now into this situation about a year ago stepped General Sarrail, and with his entry the trouble started anew, but on a larger scale."

The Maronite Patriarch, head of the Syrian Christians, is reported to have said that for years France had been the greatest friend of Syria; but that "the France that Sarrail represented was a stranger to Syria."

All France, it seems, will have to pay a high price for providing a lucrative office for the discredited General who was a pet of the anti-clericals.

ANTI-CLERICAL FRANCE BEFORE THE WAR

Despite the magnificent record of French priests and religious during the War anti-clericalism is not dead in France. We have seen that Gen. Sarrail's administration in Syria may cost France dear in men, money and prestige. It may be well to recall that in the years preceding the Great War anti-clerical political activity, motivated by hate, placed France's national existence in jeopardy.

Professor Bodley, of Balliol College, Oxford, though betraying small sympathy with Catholics, gives this plain, matter-of-fact account of anti-clerical interference in military affairs, interference that might have proved fatal to the discipline and efficiency of the French army in the time of France's greatest need:

"During the last three months of 1904 public opinion was diverted to the cognate question of the existence of masonic delation in the army. M. Guyot de Villeneuve, Nationalist Deputy for St. Denis, who had been dismissed from the army by General de Galliffet in connexion with the Dreyfus affair, brought before the Chamber a collection of documents, which, it seemed, had been abstracted from the Grand Orient of France, the headquarters of French Freemasonry, by an official of that order. These papers showed that an elaborate system of espionage and delation had been organized by the Freemasons throughout France for the purpose of obtaining information as to the political opinions and religious practices of the officers of the army, and that this system was worked with the connivance of certain officials of the ministry of war. Its aim appeared to be to ascertain if officers went to Mass or sent their children to convent schools or in any way were in sympathy with the Roman Catholic religion, the names of officers so secretly denounced being placed on a black list at the War Office, whereby they were disqualified for promotion. There was no doubt about the authenticity of the documents or of the facts which they revealed. Radical ex-ministers joined with moderate Republicans and reactionaries in denouncing the system. Anti-clerical deputies declared that it was no use to cleanse the War Office of the influence of the Jesuits which was alleged to have prevailed there, if it were to be replaced by another occult power, more demoralizing because more widespread. Only the Socialists and a few of the Radical-Socialists in the Chamber supported the action of the Freemasons. General André, Minister of War, was so clearly implicated, with the evident approval of the Prime Minister, that a revulsion of feeling against the policy of the anti-clerical cabinet began to operate in the Chamber."

Facts like these are their own revealing comment. Ferdinand Foch as the world now knows is a great soldier and military genius; but he was a greater teacher. In the School of War he taught those principles and imbued the future military leaders of France with that spirit that won the Great War. But the insensate hatred of all things Catholic compelled Foch to leave the School of War which was put in the charge of an incompetent anti-clerical. At fifty Foch was not yet a colonel. But the delation scandal caused the fall of the Combes ministry and soon afterwards Georges Clemenceau became Minister of War, and was seeking a new head for the School of War. Now Clemenceau himself was an anti-clerical; but he was a patriotic Frenchman of unusual intelligence, energy and courage.

Everyone whose advice he sought said, unhesitatingly: Foch. So the redoubtable old radical and anti-clerical summoned General Foch and said: "I offer you the command of the School of War."

"I thank you," Foch replied, "but you are doubtless unaware that one of my brothers is a Jesuit."

"I know it very well," was Clemenceau's answer. "But you make good officers, and that is the only thing which counts."

Thus was foreshadowed, in these two great men, that spirit of "all

for France" which, under the civil leadership of the one and the military leadership of the other, was to save the country and the world.

Colonel E. Requin, who fought under Foch in some of the latter's greatest engagements, writes in the World's Work:

"Foch has been for forty years the incarnation of the French military spirit. Through his teaching and example he was the moral director of the French general staff before becoming the supreme chief of the allied armies. Upon each one of us he has imprinted his strong mark. We owe to him in time of peace that unity of doctrine which was our strength. Since the War we owe to him the highest lessons of intellectual discipline and moral energy."

"As a professor he applied the method which consists in taking as the base of all strategical and tactical instruction the study of history completed by the study of military history—that is to say, field operations, orders given, actions, results, and criticisms to be made and the instructions to be drawn from them. He also used concrete cases—that is to say, problems laid by the director on the map or on the actual ground."

"By this intellectual training he accustomed the officers to solving all problems, not by giving them ready made solutions, but by making them find the logical solution to each individual case."

Yet if the anti-clericals had had their way the genius of Ferdinand Foch would be at the service of France neither at the School of War nor as the organizer of victory as Generalissimo of the allied armies, because, forsooth, he went to Mass and his brother was a Jesuit!

MISDIRECTED TOLERATION

Have you ever noticed how tender the secular press is of the vices which have done the most to fill hell? How often do you see in a secular paper a denunciation of the prevailing laxity in regard to sins of lust. The secular press is much devoted to the promotion of sanitation, and is always to be depended upon to advocate any sort of scheme which has for its object the improvement of the public health. But morals, customs, habits may become as bad as they can be without ever attracting the attention of the daily press—the Province of Quebec always honorably excepted; for there the conception of the duties of a journalist is a Catholic one, so far at least as the French press is concerned.

The prevailing tone of Canadian journalism towards the increasing prevalence of sins of lust and of the public temptations to those sins, is, speaking generally, one of easy toleration when it is not one of active sympathy. The most horrible thing in modern life is the corruption of the mind of the child. To see a child gazing with eager eyes at a lurid advertisement of half-naked women and drunken men stuck up at the door of the modern theatre, is to be reminded of the terrible denunciations of the gentle Jesus against those who should scandalize His little ones; and they are His, those pure little souls, until vernal and unscrupulous men, for cash in hand, corrupt them and turn them over to the devil.

We state a fact. It is known by every editor in the land to be a fact. What have the editors of secular papers in Canada ever done about it? What are they going to do about it? Nothing. Just exactly nothing. They care more about ten thousand things of not one thousandth part of the importance of this wholesale corruption of youth.

For instance, show them something which threatens the teeth of those same children or suggests a germ that they may get on their way home from school, and at once they are ready to give days and nights to warning all the nation that the deadly germ is at their doors, or at their mouths. But it troubles them not at all that those same children should pick up as they pass the doors of a theatre the germs of the deadly sin of lust. We are constrained to think that some of those journalists who refuse their aid to suppress the gross temptation of the young mind and heart have no real belief in the gravity of the sins of lust, and are disposed to smile at the anxiety of those who are engaged in advocating the protection of youth against public scandal from men who reap

a clear profit by pushing young people in the direction of eternal hell. Some of them do not, we suppose, believe that there is any such place as hell.

It is easy for any citizen to get himself denounced by the secular press. He need not do anything very serious in order to have the average editor down on him. All he need do is, to express his anxiety over the grave relaxation of morals and manners in the present day; and the secular press will call him an old fogey. They will tell him that he is "Mid-Victorian"; because the middle of the reign of Queen Victoria was a period when society was recovering from a long debauch in morals and manners.

Or, let him demand a censorship of pictures and books. The secular press will call him a reactionary; will impute to him a tyrannical instinct which seeks its satisfaction in preventing others from enjoying liberty. The slightest excess in the demands of reformers is made the occasion for grave lectures on liberty; while at the same time the lecturers on liberty never find a word to say in criticism of those who carry liberty into gross license, and moral anarchy.

This class of journalist will tell you that moral responsibility is in the home, and that the State has no right to interfere. They do not carry that so far as to say that a policeman should never put his hand on a man's shoulder, but should send for his mother, his father, or his next of kin when he is found drunk on the street. But, oh, that's another thing. "The demon rum" is in the question now; and it is fashionable just now to give that particular demon a crack wherever one meets him. But there are other demons, and more dangerous ones, with which the secular press is on apparently good terms. They tell us enough about the demon rum. What about the demon lust? They denounce enough the man who makes a living by bringing people in touch with the demon rum; but what about the man who makes a still more shameful living by bringing the demon of lust into the hearts and minds of God's innocent children?

We find no fault with them for their attacks on the rum traffic. The world owes nothing to John Barleycorn, and we are not going to be amongst his mourners if he is ever fully and finally killed. Nor are we concerned even about his unhealthy present condition even though it should lead to his final extinction. But the demon business was never exclusively the possession of John Barleycorn. The demon of lust has done more to fill hell than all the other vices of mankind. Yet, it is the very vice which is most tenderly treated by the secular press.

NOTES AND COMMENTS

EVEN ONE so far removed from Catholic influences as an American Baptist professor, has found in Spain how much he has to learn. This gentleman, Prof. A. T. Robertson, has actually written a book about the Blessed Virgin ("The Mother of Jesus" is the title) in which he predicates that "she has not had fair treatment from either Protestants or Catholics." Just in what manner Catholics have neglected the Blessed Mother he does not enlighten us. But in the light of the everlasting imputation against us that we have made altogether too much of her, the objection seems rather vacuous.

IN REGARD to Spain this Baptist scribe has a chapter on Mysticism, in which he discourses on St. Teresa, Peter of Alcantara, Louis of Grenada and other flowers of Catholic sanctity, and finds much that is edifying in the writings of all of them. The "Golden Age of Spain," which produced these mystics is, he opines, "an unworked literary mine." It certainly is to writers of his school, but not so to scholars of broader vision, as the world's literature of the past four centuries amply testifies. It must be taken as a hopeful sign, however, that a professor in a Baptist seminary in America has been so far emancipated from the mental shackles of his sect as to awake to a realization of this fact.

Sir ARTHUR Conan Doyle has been telling the world about his religious belief, and in view of his past, his story is rather interesting. As is well known the author of "Sherlock Holme," was born a Catholic, and

educated in a Catholic college. He turned his back upon the Faith at an early age, and since he has become the foremost apostle of another form of belief any account of his mental history might reasonably be expected to contain cogent reasons for abandonment of the Church of his baptism. He has nothing more tangible to offer, however, than the incongruity, as it appears to him, of any Pope, claiming to be the representative of the Man of Sorrows, living in a palace and wearing a triple crown.

THAT Sir Conan Doyle is not particularly easy in his mind on this point is evident from the only other comment he makes upon the Catholic Faith. "Even now," he says, "I must admit that if I were forced to become an orthodox Christian and to justify my position by scriptural texts, or by an appeal to the traditions of the early Church, I should again be a Catholic." As an "abstract creed" he regards its position as "strong," and "as a practical system it has produced both the most Christian and un-Christian types of any religion." Of the Christian types he cites St. Francis of Assisi, Father Damien, the Curé d'Ars, and "any of that host of gentle, humble souls who, as parish priests, missionaries, or workers among the poor subordinate their own lives to that of the Church."

AGAINST THIS mighty array of holy men and women, Doyle has no example of the "un-Christian" type to produce other than Pope Alexander VI., whom he pillories as "the most dreadful figure in all history." We are not concerned here to rebut his conception of this "Borgia Pope," save to reflect upon Doyle's evident want of acquaintance with the historical literature of recent years, which has shed so much light upon the dark spots of the Middle Ages, and modified the judgment passed by intervening generations upon even so unlovely a character as Alexander VI. But of course Doyle cannot be blamed for the limitations of his knowledge. Can the same be said for the lack of modesty in his judgments?

A FEW weeks ago a paragraph on this very point was reproduced in these columns from an East Indian contemporary, which will bear repetition. "The Catholic attitude with regard to the Popes is this: Here is a succession line of 266 Popes; 82 of them were saints, a dozen were worldly, half a dozen were cheap and doubtful, one was positively bad, the others were good men; dismiss the bad one and consider the saints. The pamphleteer reverses the attitude; he dismisses the saints and considers the bad Pope. There exists infinitely more Protestant literature on Alexander VI. than there exists about the 82 saintly Popes. There seems to be neither time nor taste for these. There is no discussing tastes, and each one chooses the mental food that suits him; that is all that can possibly be said to the tons of American literature on Alexander VI. that is unloaded on the shores of India." There you have an exact description of Doyle's mental environment.

BUT, ALL other considerations aside, it is fair to ask what possible claim to pronounce on the subject of religious belief has a man who from the gross materialism of his middle life has in his latter days swung to the very limits of senile credulity? Than his latest essay in fiction, "The Land of Mist," no further evidence of this is necessary. It may be doubted if any man endowed with a well-earned reputation in the chosen literary field of his prime, has ever so artlessly thrown it away. No wonder the world is asking if he has not really taken leave of his senses. That he may even yet find his way back to the Faith of his youth, to which, in spite of himself, he evidently turns longing eyes, may well be the prayers of his friends and admirers.

FOCH'S TRIBUTE TO STUDENTS WHO DIED IN WAR

Paris, Nov. 7.—Marshal Foch recently presided at the unveiling of a tablet in the College of Polignan, Department of Haute Garonne, bearing the names of the students of the seminary who gave their lives in the World War. The Marshal was, at one time, a student in the College. Another former student, who has also won one of the highest ranks in the army, General Anglade, was present also.

In his address the Marshal stated that the heroes who suffered so much before falling on the field of honor had accepted their hardships with the thought that they would spare future generations the return of the horrors of war. "This," he said "is the memory bequeathed to us by those who died as brave men before God."

The ceremony was preceded by Mass, celebrated by the Vicar General of Toulouse.

CATHOLIC SCHOOLS

RADIO ADDRESS ON THEIR ORIGIN AND PROGRESS

(By N. C. W. C. News Service)

Catholic schools in America began before the end of the Sixteenth century, and were flourishing in what are now New Mexico and Arizona before the establishment of schools in the thirteen English colonies. Charles N. Lischka, research specialist of the Bureau of Education of the National Catholic Welfare Conference, told his hearers in a radio address in New York over Station WLWL, the Paulist Fathers' station. Mr. Lischka spoke in the course of the weekly N. C. W. C. Study Club Hour, and the subject of his address was "Historical Aspects of Catholic Education."

Canvassing the early founding of Catholic Schools in what is now the United States, the speaker traced Catholic education down to the present era. He said: "In the history of America, as in the history of the rest of Christendom, the Cross sometimes followed the sword; but almost invariably the Cross was accompanied by the book, with the missionary was associated the teacher, and neighbor to the church was the school. The Spanish conquest in the South and Southwest, the English colonization of Maryland, and the French penetration of the North, the Middle West and the South were followed by the Catholic Faith and by Catholic education."

By the end of the 16th century Franciscans had begun educational work in Florida and in 1606 they had a classical school at St. Augustine. Before 1680, previous to the establishment of schools in the thirteen English colonies, there were numerous Franciscan schools for Indians and Spaniards in the territory now comprised by New Mexico and Arizona. French Capuchins were teaching the Indians of Maine before 1640. The Jesuits landed in Maryland in 1634, opened a grammar school in 1640, and in 1677 established a college at Newtown, which was the oldest college in the colonies, excepting Harvard. They also attempted a classical school in New York, during the administration of Governor Dongan. Texas was entered by the Franciscans in 1689, and California by the Jesuits in 1765. Shortly after the settlement of Detroit by Cadillac in 1703, teaching was done there by Franciscans and Jesuits successively. There were schools at Kaskaskia, Ill., and Mackinac, Mich., before 1730. In 1727 ten Ursuline nuns from France landed in New Orleans and soon started a school, an orphan asylum and a hospital. Theirs was the first nuns' convent and school within the present limits of the United States.

"At the end of the 18th century there was beginning to develop in Detroit a complete system of Catholic schools: elementary, secondary and higher. Meanwhile Catholics had established the first school in Kentucky, and the first free school in the District of Columbia."

Discussing the rise of the Sisters'hoods and their magnificent contribution to education in America, Mr. Lischka declared that their work was so vast and varied that an adequate survey in a short address was impossible, adding: "The story of Catholic education in the 19th century, excepting higher education, is practically identical with the story of the rise and growth of Religious Sisters'hoods. * * * The Visitation Nuns, founded in 1799 at Georgetown, by the year 1838 had schools as far away as Alabama and Illinois. The Sisters of Charity of Emmitsburg, founded in 1803, rapidly spread in all directions: westward to Wisconsin, northward to New England, southward to Louisiana, with the result that they operated 58 schools and asylums in 1850. * * * To the labors of the Sisters of Charity of Emmitsburg and Cincinnati, and to the earlier labors of the Jesuits in Maryland and Pennsylvania is mainly due the establishment of the Catholic elementary school system."

"The work of these noble women was often pioneer work of an heroic kind," said the speaker after canvassing the establishment of other orders. "They sometimes dared and endured, and did all the things the hardy settlers of the West contended with."

Mr. Lischka told how secondary education grew rapidly in the latter half of the last century, how academies for both girls and boys sprang up, and how the colleges and universities began to appear. Georgetown and St. Louis, founded in 1789 and 1828 respectively, are the oldest of the great Catholic universities, he said, and the oldest institution for the training of priests is St. Mary's Seminary at Baltimore, founded in 1791.

"Today there are more than 200 Catholic colleges and seminaries, and Catholic elementary and secondary schools are numbered by the thousands and are taught by tens