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LONDON, SATURDAY, JAN. 10, 1925

### HONOR THY FATHER AND THY MOTHER

The first thought that citation of the Fourth Commandment calls to our minds is the duty it emphasizes of children honoring and obeying their parents. That is but natural, perhaps inevitable, since that is the primary injunction of the divine command. But to stop here is to have merely a childish notion of the tremendous importance and significance of the Fourth Commandment. It confers authority on fathers and mothers, or it gives explicit divine sanction to an authority that springs from the very nature of things. It is well that as children we early learn the duty of obedience to parental authority; but to stop here, we repeat, is childish. Before God's judgment seat it is not the children but the parents who will have the gravest reason to fear that dread accounting. For fathers and mothers, teachers, priests and others who exercise authority will have to render an account assuredly not less exacting than will those who are subject to that authority. All authority comes from God. That is unquestioned and unquestionable Catholic doctrine. It takes from obedience all servility and gives to it a noble dignity. To those who exercise authority this doctrine should teach an equally noble humility. To be vested with authority by God, to be delegated by Him to govern in His name, and to have ever in mind that they are but His stewards who will have to render an account of their stewardship should make the exercise of parental authority one of the deepest matters of conscience, one of the most important things of life.

Yet one of the most outstanding as well as the most alarming characteristics of the age in which we live is the disregard for parental authority. And sad as this disregard is on the part of children, it is nothing to the appalling indifference of fathers and mothers to the duties imposed on them by the Fourth Commandment of God. It would be consoling if we could point to the fact that Catholics are generally immune to this virulent modern disease; but it would be sheer delusion to think so. The spirit of the age now as always affects Catholics even though it runs counter to direct and positive Catholic teaching.

These reflections are suggested by a remarkable presentment of the Brooklyn grand jury to County Judge Vane. The prevalence of crime and the fact that the vast majority of criminals are mere youths has been blamed on the Great War. They have told us with damnable iteration what her grandfather told little Wilhelmine "such things you know must be after every famous victory." That and all such puerile evasions are swept aside by the Brooklyn grand jury who tell parents plainly that they have shirked their responsibilities and failed in their duties as fathers and mothers.

The presentment continues: "An alarming number of children in Brooklyn are growing up with no religious training whatever. A prominent jurist (Judge B. J. Humphrey) recently declared that in his twenty years on the bench he could recall but one of the thousands of criminals brought before him who had had a Sunday-school training. If this record is to be accepted at its face value, it means that the arch-enemies of crime are our religious institutions of whatever creed.

"What are the remedies? We are convinced that the most essential is a reevaluation of religious influence in the home. The perfect home is that which trains its sons and daughters not only in body and

mind, but also in the spirit. We believe the people of Brooklyn must set for themselves a new standard of fealty and devotion to church and synagogue. Let us not send our children to them but go with them and show them that we believe the things we want them to learn are worth while.

"Let us see to it that our children shall have learned the Golden Rule rather than the rule of greed. Let us see to it that they have a square deal. Join the children in their amusement seeking, and insist that their conception of life shall not be corrupted by vicious movies and filthy books.

"Gunmen, thugs and bootleggers are not made in a day. They are the product of homes where laxity and indifference reigned. The criminals of tomorrow are in our homes and schools and on our streets today, impressionable, eager to learn, looking for a hero to worship and a gang to join."

We have often noted that the layman's sermon is sometimes more effective than the priest's. From the priest—well that was to be expected; but when a layman stands up to his fellows for whatsoever things are pure it goes home to some whom the priest may fail to move. So with the matter in hand. Non-Catholics may preach the great Catholic truth we wish to emphasize all the more effectively for the reason that they are not Catholics. The presentment from which we quoted is from laymen, for the most part, presumably, non-Catholic.

There is no lack of evidence, says the Literary Digest, to prove the indictment of the Brooklyn grand jury. We think it will stimulate fathers and mothers to think seriously of their special duties and responsibilities to quote some of this evidence.

Albert B. Hines, director of the Boys' Club, New York, asserts that 80% of the crime in this country is committed by men or boys who have had no religious training. And he goes on:

"The home as a source of spiritual culture, education and moral training is not functioning. The boy is turned out on the street for his pleasure. Every boy has about 4,000 hours a year when he is awake. One thousand of these are spent in school, leaving him, perhaps, 2,500 hours to spend on the street."

With the help of the older boys of the club Mr. Hines made a study of the street influences in the neighborhood. He found 24% of the boys on week-day afternoons engaged in things that were actual violations of the law, and 50% were doing things destructive to moral character or dangerous to their lives. On Sunday afternoon things were worse: 100% increase in gambling and 85% increase in fighting.

Judge George C. Appell, of the Westchester County Juvenile Court, tells of young girls who break down when the realization of the foulness of their habits dawns on them in court. Said one: "Oh, if my mother had only told me all this."

The utter lack of all religious teaching seems sometimes to be hardly credible. Follows a paragraph from the Digest:

The parental neglect is not counterbalanced by any actual moral training in the public schools. Here, too, the "buck" is passed on. For some years, we are told, Dr. William J. Cox, rector of St. Andrew's Protestant Episcopal Church, Philadelphia, has been studying the relation between crime statistics and ethical instruction given in Public schools of various American cities. In nine States, he finds, the very name of Christianity is permitted to be taught." He found that in Chicago in the five years up to 1915, out of 55,000 persons below the age of sixteen who had passed through the hands of the police, fewer than one-sixth had even heard of the Ten Commandments. In a New York high school with 1,985 pupils, when a test case was given and they were told to write anything they knew at all about the Ten Commandments, only 484 were able to write anything. Several graduates of the Newark, New Jersey, high school informed him that they were preparing to become teachers of Socialism, and confessed that they had never heard of the Ten Commandments. As a result of the staggering conditions he encountered,

Dr. Cox suggests a twentieth-century use of the Ten Commandments. It would be in the form of a pledge of allegiance to be taken by all school children. His proposal is said to have received the indorsement of several Catholic clergymen, Jewish rabbis and Protestant ministers before whom it had been placed.

Now God forbid that any Catholic should read the above with the smug complacency of the Pharisee. We may humbly thank God for the wisdom guiding the Catholic Church in its age long insistence that religion be an integral part of education and be not banished from the schools. But we should ask ourselves some heart-searching questions. "Is it not true that in sending their children to Catholic schools, especially if taught by religious, many Catholic parents think they have fulfilled their whole duty with regard to religious training? If so they have a very low conception of parental duty. Nothing can take the place of the personal interest of father and mother in the faith and morals of their children. No one can relieve them of their personal responsibility for bringing up their children in the fear and love of God. Catholic schools are a great help, an indispensable help in many cases; but fathers and mothers have duties and responsibilities imposed on them by God; and of these they cannot divest themselves.

That the foregoing considerations may help awaken the conscience of some fathers and mothers and stimulate others to a fuller realization of their responsibilities—and of their opportunities—is our confident hope. Would it not make a matter for one good practical resolution for this Holy Year?

**A GOOD PRIEST GONE TO HIS REWARD**

"There seems to be a power peculiar to goodness. I mean that apart from intellectual vigor or attainments, apart from force of character or charm of personality, or any other quality, simple goodness radiates an influence all its own."

Something to this effect the present writer once said to the late Professor Edward Kylie. "Of course there is" was the emphatic answer, as though it was the most obvious and least disputable thing in all the world. We confess to being just a bit startled. This remarkable Catholic layman had nearly everything that could explain the unique and wholesome influence he exercised over all who came into contact with him. But we believe that everything, force of intellect and of character, scholarly attainments and zeal for education, personality and everything else, were enhanced, intensified by the goodness of his life. Of goody-goodness he had not a trace. But a simple, virile goodness, virtue—in all the vigor of its etymological meaning—shone down to his intimates all other qualities however brilliant. We were speaking of a certain priest when he gave such forthright assent to the peculiar power of goodness.

Now it comes back when another old and dear friend has been called to his reward. If ever in the flesh we knew a good priest it was the late Father Joseph McCarthy. They did not know each other, these two, but in the heart and memory of the writer of these lines, the priest and the layman will ever be close together. Bad priests there have been and will be. The Iscariot was amongst the chosen Twelve. We can partially understand the mystery; but still the bad priest is always the saddest of life's sad mysteries to the good Catholic. And how, on the other hand, the Catholic heart goes out to the good priest. Good priests there are by the score, within the circle of everyone's acquaintance. But there are degrees of goodness. From the negative goodness of the busy priest whom the breath of scandal has never reached, to the "saint" not in the calendar of the Church but canonized in many grateful Catholic hearts.

Father Joseph McCarthy was a saintly priest. In this there is neither the exaggeration of affection nor of post-mortem eulogy. Many thousands will recognize in the characterization the simple truth.

For years he was a professor in the bilingual college of St. Mary's

in Montreal and afterwards in Loyola College which the Jesuits now conduct for English-speaking students. Later for many years he was chaplain to the Royal Victoria Hospital. Occasionally we have come across old pupils and hospital patients who have met exactly our expectation in the warm terms of affection, esteem and reverence in which they have spoken of Father Joseph.

On Christmas eve he was called to the hospital where he anointed a patient after midnight. Arising the same morning, as usual, at 4.30 a. m. he went to the chapel for morning prayer and meditation. Whether or not he offered the Holy Sacrifice that morning we have not learned with certainty. We believe he did. Returning to his room he collapsed. The priest next door heard him fall, rushed in and found him alive but unconscious. So the priest who had zealously ministered to so many received the last sacraments before entering the Valley of the shadow of death. Well might his heart sing the psalmist's words: "I will fear no evils, for Thou art with me."

Fifty-six years ago next May day we two started to school at old Number 6, Asphodel, in Peterborough county. Our fathers had gone into the bush, cleared the land and made comfortable homes. There was then no government coaxing or coddling. The pioneer worked or starved or drifted away. The stout-hearted persevered and reaped their reward not only in fertile fields and homes of frugal comfort, but in the heritage of sturdy self-reliance, independence and self-respect they passed on to their children.

Self-respect was the outstanding characteristic of the home that was the first and best school of the future Father Joseph McCarthy. His father was a man who minded his own business—but minded it thoroughly. His mother was the valiant woman of Proverbs in whom the heart of her husband trusted. One can not think of one without the other. They governed their family with never a doubt that God had given them their parental authority for so doing. It was a Christian home where religion, as a matter of course, dominated all else, and leavened life, life's outlook and life's ambitions. Two sons became Jesuit priests and one daughter a St. Joseph's sister. A zealous and learned priest of Chicago, Dr. Murray, is a grandson.

Throughout these years since first we started to school together the friendship between the writer and Father Joe not only remained unbroken but grew with the years.

There were intervals often of years between meetings, but the years interposed no barrier to the old intimate union of hearts when we did meet. Just a few months ago we had a glimpse of our old friend's zealous work. A young man in whom we are interested, is studying medicine at McGill University. For these young Catholic students there is no protecting religious influence or atmosphere in such institutions. Yet, be it said in passing, our professional men as a rule are staunch and loyal Catholics. The medical student aforementioned told us that Father Joseph McCarthy, S. J., was now his confessor. Many Catholic students had been Father Joseph's penitents and from one to another the word passed that there was a great confessor at St. Mary's College; so our young friend also went to Father Joseph for spiritual guidance and priestly ministrations. It would hardly be fair to say further what our young medical student disclosed. But we felt, felt deeply and gratefully, that our young friend would be led gently, firmly, with a Christ-like love and zeal through what might sometimes be dangerous places.

Had Father Joseph been given the choice of the manner of his death he would have refused to choose. That will be understood by those who have some knowledge of the indifference to all things and the perfect submission to the holy will of God which is a Jesuit ideal. And Father McCarthy was a good priest and a good Jesuit. We feel as certain as we do of anything that were the choice offered him his answer from the heart and in all humility would be: "Not my will but Thine be done."

But to have died working hard to the very end, in his passing to have caused no one the slightest bit of trouble—that is just the death bit

Father Joseph would have gratefully welcomed.

As far back as memory carries we remember our dear friend, in childhood, in adolescence, in youth, as possessing a singular natural refinement. Anything coarse grated harshly; anything bordering on the obscene or profane he kept rigidly outside his life. We have always thought of him in connection with that wonderful line of the poet-priest, Father Ryan: "My heart was born with priestly vestments on."

And that divine call to the priesthood, discerned, dimly perhaps, yet afar off in the days of childhood, profoundly influenced his whole life both before and after ordination. It was one of the graces that kept him always pure and humble of heart.

We, his friends, his relatives, his penitents, can not help feeling sorry for our own loss; but we can feel no sorrow for the good priest gone to his reward.

The glorious privilege of the Communion of Saints is ours. Let us pray for him and to him. May he still with true sacerdotal zeal watch over his loved ones and may we still feel the presence of his spirit in our lives.

Eternal rest give unto him O Lord, and let perpetual light shine upon him.

### HUMAN KINDNESS IS NOT NECESSARILY CHARITY

By THE OBSERVER

Charity and natural benevolence are two different things; but they are often confused, the one with the other. When we see a man kind to others and willing to relieve their wants, we say that that is a charitable man; but he may be only benevolent which is another matter. Charity is more than mere human pity.

Christ preached Charity and named it as the mark of His followers. But human pity was then quite common amongst millions of pagans who were in no way entitled to be called His followers. He told His disciples that men should know them for His if they loved one another; and He made it plain that that love was to be more than the human pity which was common amongst the pagans; that the followers of Christ were to love one another "for His sake"; that they were to forgive one another which the pagans did not do; that they were to do to one another as they would like that others should do to them; and the pagans did not do that.

Human benevolence has always existed in the world; it existed among the millions of pagans to whom the Apostles went out to preach the Gospel of Christ; but the Apostles did not leave the pagans of kind hearts under the impression that they were practicing the Charity of Christ when they acted sometimes on an impulse of human pity.

Human benevolence is very common now amongst millions who deride religion, and who refuse to be bound by its doctrines and practices and dogmas, who have no belief in God or only the faintest trace of belief in Him. Vicious men are benevolent. It is not uncommon to see men, who would not hesitate to kill or to rob, moved to tears at the sight of human misery, and ready to give all they have to relieve it, even though they might go off and rob again to replace what they gave in works of relief.

Have such men Charity as Christ preached it? If we rob one man, how do we, if we are not repentant, wipe out that sin by giving relief to another? Some people seem to suppose that they can keep an open account with God, and make entries to their own credit at their own will and pleasure, and that their final reckoning will call for a sum in addition and subtraction, with the balance probably to their credit. It is quite common to hear people say of some man who has manifested some tenderness for the poor and suffering, "Oh, he will be all right; no matter if he has vices; see all he has done for the poor or the helpless; for hospitals, and for charitable relief of various kinds."

But mere pity for the poor and the suffering is not that Charity which Christ told His disciples was to be their distinguishing mark. Charity is a virtue infused by God, and it impels the human will to love God for His own sake above all things, and to cherish man for the sake of God. The origin of Charity is Divine. St. Paul says: "The

Charity of God is poured forth in our hearts by the Holy Ghost." (Romans, v. 5). Human pity for the sufferings of others is an admirable thing, for certainly it is more admirable to be kind-hearted than to be callous. It is easy for a man who is naturally kind-hearted to win merit if he loves God, because it is easy for him to do good to others, and if he loves God the spiritual motive is ready to give effect to his good deeds.

But there are men who will empty their pockets one day under an impulse of human pity, at the sight of indigence, and who will cheerfully fill them again the next day with another man's money, causing him not only loss but unhappiness, because they think that that is business, and sentiment, they say, has nothing to do with business. Their kindness is not Charity; for Charity forbids injury to our neighbor, not because we like him not because we pity him; but because he and we are children of God and brothers in Christ Jesus.

### NOTES AND COMMENTS

OVERSEAS EXCHANGES to hand contain appreciative notices of the late Mr. James Britten, whose death was duly chronicled in these columns. One refers to him as not only "a model Catholic layman, who had devoted his whole life's service to the defence and promotion of Catholic truth," but as "one of England's foremost and most brilliant champions of the Faith," and the "founder of an organized system of Catholic apologetics which has been instrumental in fortifying the faith of Catholics and in enlightening thousands of those who were strangers to it." This is high praise, but to those acquainted with his work not one whit too high.

AS REMARKED here at the time of his death Mr. Britten's labors for the Faith may have somewhat obscured his devotion to science. His name had become so closely interwoven with the work of the Catholic Truth Society that few people realized that he was one of the most learned and distinguished botanists of the day, and that he was also recognized in scientific circles as an authority in Philology, folklore, and the history of English dialects. Indeed Mr. Britten was in his own person a refutation of the fallacious idea held by some that between science and revelation there is a great gulf fixed which cannot be bridged. Mr. Britten's whole life was a testimony to the contrary.

WITH REFERENCE to the question of Faith and Science we are reminded of the recent death of another eminent Catholic savant in the person of Professor Clement Bauemacher, whose useful life came to an end in Berlin, at the age of seventy-one. Professor Bauemacher had filled the chair of Philosophy in the leading German university for many years and was the author of numerous works of Philosophy, Logic and Greek history. His work on the Middle Ages is said to throw much light on this sadly misunderstood period and to show that those who are accustomed to regard them as the "Dark Ages" are themselves in need of enlightenment. For it was in those same "Dark" ages that the foundation was laid for practically all the achievements of science in this later age. Professor Bauemacher, like James Britten and many other illustrious scholars, worked in the shadows and was animated solely by a passionate desire for truth. Self-elimination has ever been the characteristic of the true scholar.

WHILE SECTARIANS are doing their best to rob Holy Scripture of its authority and integrity, the Holy See is ever vigilant in its defence. The Pontifical Biblical Institute at Rome, which is in charge of the Jesuits, is engaged in compiling a new manual of Sacred Scripture designed to further biblical studies. It will consist of three volumes, the first of which—a general introduction—is now in press. These volumes, it should be added, are not the exclusive work of Jesuit Fathers, several members of the Biblical Commission having collaborated. It will deal with the latest researches and theories as to inspiration.

It is gratifying to know that great progress has been made in

reconstituting the library of Louvain University, destroyed with so much barbarity by the Germans in the late War. Libraries and scholars in all parts of the world have cooperated in this desirable undertaking, and while no effort can replace many of the treasures destroyed in the conflagration, others have been contributed which are of great interest and value. Foreign countries have sent some 245,000 volumes, the John Rylands Library of Manchester having alone collected 50,000 books for presentation to the University. Even Japan has contributed many Asiatic illuminated manuscripts together with some very rare copies of books printed in the eighth century—centuries before the discovery of the art of printing from moveable types in Europe. Louvain has arisen phoenix-like from the ashes and has a future which will rival the achievements of its past.

THE PRESS on this continent have given much space to the passing of the French novelist, Anatole France, and has lauded him to the skies as one of the most illustrious of Frenchmen. A truer estimate of the man appears in the *Corriere d'Italia*, a Roman daily. It says: "The impiety of France knows no limits. It knows only the perverse ability of a seductive form of writing that tries to mask infamy. His blasphemies are countless. France's name has been always celebrated at all masonic, anti-religious, and even communistic demonstrations.

"The spectacle of the wonderful increase of faith all over the French Republic were to Anatole France a source of great bitterness during these latter years. And when the Government re-established the Embassy to the Vatican, he did not fail to protest with badly dissimulated fury. In his 'Life of Joan of Arc' the perversion of the impiety of Anatole France succeeds in hiding itself under a false religiosity."

"Such is the man," adds a correspondent, "lauded by so many editors in the land of Dante, Manzoni and St. Thomas Aquinas,"—the man who more properly may be called the mere puppet of continental Freemasonry. Such also is the man lauded in some quarters in Britain—the land of Chaucer, Shakespeare and Newman.

THE STEADY PROGRESS of Faith in Scotland is reflected in the ill-natured comments of a minister of the Established Church, who writes to the press about what he calls several "alarming facts," which may be summarized as follows: Fort Augustus, the flourishing abbey of the Benedictine order, is a cause of great alarm to the Scots cleric. For, as he very truly says, the abbatical household numbers some two hundred souls, and most of the monks are converts from Anglicanism; while a former Abbot was the son of Protestant parents. Recent converts received into the Church at Fort Augustus, so the minister says, include the daughter of a Presbyterian minister, the daughter of an elder of the Kirk; not to mention a former minister of the Church of Scotland, who with his wife and sister-in-law and his children were baptized not long ago. Also fourteen Protestants who married Catholics have themselves become Catholics. In the towns the Protestant position has been known to be shaky for some time. But the Presbyterian Jeremiah discloses the fact that in the Western Highlands the Protestant churches are not only failing to make appreciable headway, but are barely able to hold their own.

### IRISH LAWMAKERS TOO BUSY

Ireland is suffering from an excess of law-making. It is held that the Dail, since it came into existence, has passed far too much legislation. Some of the new Acts are undoubtedly good. Many others are, however, vague and slipshod. The new legislation is now outrunning the existing capacity of the administrative machine. The Government offices in Dublin need a great deal of overhauling. As a result of the dislocation that has gone on ever since the beginning of the European war they have ceased to be efficient for their old work, not to speak of new functions.

It is being generally advocated that the efforts of the Government be applied more to the repairing and perfecting of the executive system, and that a stay should be put on the daily passing of new laws which, under present conditions, cannot be adequately enforced.