

## The Catholic Record

Price of subscription—\$2.00 per annum.  
 United States and Europe—\$2.50.  
 Publisher & Proprietor, Thomas Coffey, L.L.B.,  
 Editor, Rev. James T. Foley, B.A., D.D.,  
 Address: 100 St. Patrick's Alley, Dublin, Ireland.  
 A. M. O'Connell, Editor, 100 St. Patrick's Alley,  
 Dublin, Ireland.  
 Classified Advertising 10 cents per line.  
 Remittance must accompany the order.  
 Where Catholic Record is required, send  
 10 cents to prepay expense of postage  
 upon copies.

Ordinary and marriage notices cannot be  
 inserted except in the usual condensed form.  
 Each insertion 50 cents.  
 The Editor cannot be held responsible for  
 unsolicited manuscripts. Every endeavor will  
 be made to return rejected contributions when  
 stamped addressed envelopes are enclosed.  
 The Catholic Record has been approved and  
 recommended by Archbishops Falcioni and  
 Suardelli, late Apostolic Delegates to Canada,  
 the Archbishops of Toronto, Kingston, Ottawa,  
 St. Boniface, the Bishops of London,  
 Hamilton, Peterborough and Oshawa,  
 N. Y., and the clergy throughout the  
 Dominion.

In St. John, N. B., single copies may be  
 obtained from Mrs. M. A. McGuire, 249 Main  
 St. and John J. Dwyer.  
 In Montreal, single copies may be purchased  
 from J. J. Milroy, 311 St. Catherine St. West.  
 In Ottawa, Ont., single copies may be pur-  
 chased from J. W. O'Brien, 141 Nicholas St.  
 In Sydney, N. S., single copies may be  
 obtained at Murphy's Bookstore.

The following agents are authorized to  
 receive subscriptions and orders for The  
 Catholic Record:  
 General Agents: M. J. Hagarty, Stephen V.  
 James, George J. Quigley, Resident Agents—  
 Miss Bridget S. Sanders, Sydney; E. R. Costello,  
 115 Dundas St. West, Vancouver; B. C. H. H.  
 Chamberlain, 222 West Main St., St. John's,  
 N. B.; Edward McKillop, 224 Martin Ave., Elmwood,  
 Windsor, Man.; J. J. O'Connell, 28  
 Aberdeen St., Quebec, C. Y.; Miss Margaret E.  
 Mulligan, Canora, Sask.

LONDON, SATURDAY, SEPT. 23, 1922

### A GREAT MAN

The cash indemnity paid by France to Germany after the War of 1870 was a thousand million dollars. One man enabled France to pay it in a short time, though he was a poor man. It was Professor Huxley who said that "the discoveries of Louis Pasteur would suffice to meet the indemnity paid by France to Germany." But this was a small part of the benefit which Pasteur conferred upon the world. He did more for medicine and surgery than any other man had done for centuries, though he was neither a physician nor a surgeon.

The year 1922 is the centenary of his birth. Pasteur was born the 27th December, 1822.

Pasteur was a genius in science. Left to himself he would have devoted his life to laboratory investigations; but his country and the ills of humanity called for the application of his powers and his discoveries to practical problems, and Pasteur was not the man to allow such a call to pass unheeded, though the work involved permanent impairment of his physical powers.

The silk industry of France was endangered by a disease spreading among the silkworms. It took five years of hard work to diagnose the disease, find a remedy, and persuade the people to act as advised; but the silk industry was saved to France.

The poultry of France was sick and Pasteur provided the remedy.

The sheep of France were dying, and Pasteur discovered the inoculation needed to cure or prevent the disease.

Wine-makers in France had trouble with their product. Changes took place after fermentation, which greatly diminished the value. Pasteur had studied fermentation intensely as a purely scientific problem, and he soon found a remedy.

These and other benefits were of great material value to France, but it is not on these that the fame of Pasteur is based. From the beginning of his scientific career almost, he undertook to decide experimentally, one way or the other, whether all animal and vegetable life on earth comes from pre-existing life, or whether it is possible for a living thing to come out of the inorganic world without the intervention of some other living thing. His investigation was so thorough that no scientist of name has since ventured to contest the proofs of Pasteur that life can only come from pre-existing life. To one not versed in science this might not appear a very important question; but, in conjunction with Pasteur's other discoveries, it revolutionized surgery and medicine. It was in Lille in 1854 that he began to study the nature of fermentation and to find that all fermentation resulted from the action of infinitely small vegetable organisms. Soon the medical world was on the lookout for "germs" and "microbes" everywhere. It was a doctor in Edinburgh, Joseph Lister, who first applied Pasteur's discoveries to surgery. Lister concluded that successful operations would be easy if microbes could be prevented from reaching the wound. His work along the lines indicated by Pasteur made him world-famous as the great pioneer of aseptic surgery. In 1892, at the cele-

bration of Pasteur's seventieth birthday in Paris, over which the President of France presided, Joseph Lister spoke as follows:—

"To me has been accorded the great honor of presenting to you, Professor Pasteur, the homage of medicine and surgery. In truth, there is no other man in the world to whom the medical sciences are so much indebted."

"Your research work in the process of fermentation illuminated the baneful uncertainties which surrounded surgical operations and changed them into a scientific and beneficent art."

"Thanks to you, surgery has undergone a complete revolution which freed it from its terrors and enlarged the scope of its effective power."

"Medicine no less than surgery is indebted to your profound and philosophical studies."

"You raised the veil which for centuries concealed the nature of infectious diseases. You proved that they are due to living germs. Thanks to your initiative, and, in many cases, to your own untiring labors, there is a large catalogue of deadly diseases the causes of which we now understand completely. *Felix qui potuit rerum cognoscere causas!*"

"This knowledge has already supplied, to an astonishing degree, the diagnosis of those scourges of the human race, and indicated the way that must be followed in prophylactic and curative treatment. Your beautiful discoveries of the attenuation and the reinforcement of virus and of preventive inoculation serve, and will always serve, as our guiding star."

"As a special instance I may point to your treatment of hydrophobia. Its originality was so striking that everyone now acknowledges the greatness of your achievement against this terrible malady. You have supplied a diagnosis which clears away the anguish uncertainty of those bitten by dogs suspected of rabies. This alone would have sufficed to assure to you the gratitude of humanity. But your system of inoculation enables us to follow and conquer the poison even after it enters the tissues of the person affected."

"Infectious diseases, as you know, constitute the great majority of the maladies which afflict the human race. You can well understand, therefore, why medicine and surgery hasten, on this solemn occasion, to place before you the homage of admiration and gratitude."

The French biography of 143 pages which furnished us with the facts regarding the scientific career of Pasteur is a secular publication and has only a short paragraph touching his religious life; but this alone enables us to see what manner of man he was. The paragraph says:

"The illustrious savant died, as he had always lived, a Christian. He received the last Sacraments piously. During all his life Pasteur never missed an occasion to make profession of his religious faith."

Another writer tells us that the last thing he held in his hands in life was his rosary beads.

### TOO DOGMATIC

(Continued)

A publisher in Philadelphia has issued a trade circular on the teaching of catechism. It is written by a member of a Catholic society interested in a series of catechisms for which the Philadelphia publisher has the contract.

The merits of the series do not concern us. Those interested have a right to put forth their reasons for thinking that the series in question is perfect in matter and form; but they have no right to be fierce against others who have an equal right to their own opinions. It is not a question of dogma, but of free opinion, whether the question-and-answer form found in so many catechisms should be retained or changed. Some think it should be retained, and others think it should be changed. No one has a right to call those who advocate change "latter-day theory mongers of the psychology cult." To say the least this is not the language of good society. Psychology is a science of respectable antiquity. It is not a good argument to say: "If Psychology is against me, so much the worse for Psychology." Neither is it good argument to conclude from "the appeal of the Hierarchy for a more

intensive and extensive knowledge" of religion, that therefore the question-and-answer form of text-book has been ecclesiastically approved. The connection between the premises and the conclusion of this argument is not visible to the naked eye.

Recently a Separate School Inspector of Ontario had occasion to refer to the question-and-answer form of text-books in other subjects. He pointed out that such books are not in keeping with the best pedagogical usage and should be discarded. If he were asked whether catechisms were included in his reference, he would of course reply in the negative. He would explain that catechisms are not within his jurisdiction as a public official; but the fact that he was right in regard to text-books in secular subjects does raise the question whether we are right in retaining the question-and-answer form in catechisms.

Custom has led some to infer that a book of religious instruction not in the form of question and answer could not even be called a catechism. The inference is wrong. The word catechism has been in use since the first centuries, but books of instruction in the form of question and answer did not come into use till the end of the fourteenth century. The catechism of St. Cyril of Jerusalem is not in the form of question and answer. The Apostles' Creed is a catechism. Literally, the word means oral instruction, and oral instruction usually involves questioning; but the text-book used by the instructor may be in any convenient form.

That the question-and-answer form is sometimes useful in printed instruction no one is disposed to deny. In secular subjects it is sometimes used for adults. One who wishes to distribute information about a new income tax may find the question-and-answer form the most effective. If he were writing for children he would not think of using it. Adults can get ideas by means of formal definitions; children cannot. A dictionary is a book in the form of question and answer, with the questions understood. What is collocation? We open the dictionary and find it defined as "a solution of gun-cotton, in ether, used in preparing photographic plates." In what school grade should a pupil be encouraged to use a dictionary? A correct answer to this question would imply at what stage of mental growth can a pupil use a question-and-answer catechism to advantage.

We often assume that the only function of an elementary text-book in religion is to impart truths to youthful minds. There may have been a time when this could be safely assumed, when home life planted many Christian ideas in children's minds. A truth stated in words has a meaning for those who already know what the separate words mean, and in a good home the children do get Christian ideas in many direct and indirect ways. They not only get the ideas but also learn the words by which they are expressed. Today, especially in cities, we cannot take this for granted. We have to see that a child get the ideas before we formulate truths in propositions. Can this best be done by the dictionary method? Certainly not for very young children.

TEACHER.

### A VISIT TO A BILINGUAL SCHOOL

That the thorny bilingual school problem is susceptible of an eminently satisfactory solution is proved by the achievement of the Separate school at Belle River.

Briefly the facts are these: At the High School Entrance examination last summer seven pupils—the whole class—wrote; seven passed, four of them with honors. This number would have been ten had three pupils from the Entrance class not left school during the year. The average age of the pupils was slightly under fourteen. Whether or not this is under the average age for the whole province we are unable at the moment to say; but it is distinctly lower than the average Entrance age for some of the cities. The proportion of honors is far above the average.

That this is really a bilingual school is demonstrated by a fact that is more than remarkable, it is unique. Three of these Entrance pupils decided to take the Matriculation examination in French.

This, it may not be out of place to explain, is the examination consisting of two papers, one on French Grammar and Composition, the other on selected French Authors, which is set for candidates for entrance to the Universities after three or four years study of French in the High Schools or Collegiate Institutes. Owing to sickness one of these three Belle River pupils was unable to write, the two others passed their Matriculation examination in both French papers.

These facts we submit are their own eloquent comment. There is and there can be no question as to the absolute impartiality of these tests nor of their value.

Is there an intelligent rate payer, Protestant or Catholic, in Ontario who would not be willing to increase materially his school tax could he thereby secure like results?

The writer of this article recently visited the Belle River school. The children are nearly all of French parentage and of French speech. Many hear no English in their homes. Just how much time is given to French in the lower classes we do not know, nor do we think any one having the best interests of education at heart would care, for in the higher classes these French-speaking boys and girls speak English quite as well as boys and girls in our unilingual schools where nothing but English is spoken.

In the Entrance class this year are eleven keen, alert, intelligent boys and girls who are quietly confident and resolved that next summer their school will maintain if it does not enhance its reputation. In the Junior Fourth are eleven more in whose keeping the good name of the class of '24 is safe; for even these are already looking forward to the High School Entrance and beyond it.

Yes, beyond it. For beside their elementary school has arisen a new building in which the work so well begun will be carried further. The Belle River Continuation school has just started work with nine pupils in the first year and with every prospect of having over thirty two years hence when the full High School course will be given.

Continuation schools mark the one great progressive step Ontario has made educationally in the last quarter of a century or more. They have brought, or at least made it possible to bring, secondary education to that half of the population which had hitherto been denied its advantages; for the High School system to all intents and purposes was practically confined to the urban population. There is still ground for serious complaint in the restrictions regarding Continuation schools where manifestly the best interests of education would be served by their establishment. But of this another time.

Our visit to the schools of Belle River was a delightful and instructive experience. Our readers were are sure will thank us for this glimpse of what a progressive spirit, capable teachers, and good will all round may accomplish in one of our much-discussed bilingual schools.

### THE WAY TO HAPPINESS

By THE OBSERVER

"Can you be happy just because the sun shines?" asked a writer the other day. To some the query may seem not to have much sense in it; but it sets the man of reflection thinking a bit, and there is more matter for thought in it than might be supposed.

What is it that makes men happy? Certainly it is not so much the little things they do or try to do to make themselves happy as the things they have nothing to do with. God maintains always His authority and mastery over us all. Just when we imagine that we have made ourselves happy without regard to Him at all, we are surprised to find that we are not happy at all. We were given for our use and happiness, a great and beautiful world. The glories of the earth, the sun, the moon, the marvellous beauties of nature in all her aspects and phases, all were given us for our happiness; but we have taken our pleasure rather in the poor little works of our own hands than in things that are the gift of the Master Workman, God.

Look at the little child: He is happy just because the sun shines. He is happy just because he is alive; and the grown-up man who comes

the nearest to preserving from his childhood the capacity for being happy in the simple facts of life is the happiest man you meet with in the world.

The human being never becomes unhappy until he undertakes the attempt to make himself happy; and he nearly always makes a mess of that. A gentleman of much penetration and discernment remarked to us one day how much enjoyment the nuns in a convent seemed to get out of little things that to people who live in the world would seem to be too trivial to be interesting. It is true; and is an illustration of the point I am making. The same thing is noticeable in the lives of people who live in remote communities, and have not at their command the sources of amusement that we have been accustomed to in more populated communities. They show a great capacity for getting pleasure where we see none at all. Prospectors for minerals have a saying that "gold is where you find it." By which, I suppose, they mean to emphasize the truth that theory is not to be too much relied upon, and that there is gold to be found in places where you would not, by theory, expect to find it. It is so in the search for happiness as well as in the search for gold mines. Happiness is where you find it; and it is found in places where the critical and sophisticated prospector for happiness has never thought of looking for it.

Who that knew the people of this country in the days before the crowded life of towns and cities had made such great inroads upon rural districts, can have failed to notice by what simple things they were made happy? Small incidents, trifling peculiarities, quiet humor, simple eccentricities, were to them the occasion of whole-hearted and joyous laughter. And let not the townsman who has the entry into a nickel theatre, and the doubtful advantage of hearing a great many poor jokes, imagine that he has improved so much on the resources of amusement that his grandfather had. We do not hear the proof of it in his laughter; for the fact is that the present generation have forgotten how to laugh.

And the public entertainers who have at all times had the most success in pleasing the audiences in city theatres have been precisely those who have gone back to the simple life, and the simple humor of the country for their materials. Abraham Lincoln was so great a story teller that a thousand jokes and stories are ascribed to him that he never heard of; just because people think that they are so good that Lincoln must have had them in his stock; and Lincoln hardly ever told a story in his life that did not originate in his experiences in the country districts in which his earlier life was spent.

And that means that one of the greatest humorists the American nation ever produced drew all his humor from that part of his life that was spent in surroundings in which some people imagine there is nothing to entertain or amuse. The same thing is true of practically all the great humorists in all countries. Where did Mark Twain get his fund of entertaining nonsense? Where poor Artemus Ward, whose short life gave him a reputation as an entertainer which has not even yet begun to dim after a generation? He got it in the country. Bill Nye was a country humorist, also. So have been the greatest humorists of the stage. We are not speaking merely of the men themselves but of their humor and of the source of their humor. They and their humor were of the country, not of the sidewalks and the tall buildings. We hear sometimes of the great success of some nasty, morbid stage sensation which drags its slimy length along for many months in a city theatre but it is not generally known that even in the artificial stage life of New York the greatest success and the longest stage run ever known were those achieved by "The Old Homestead," a play of the country; expressive of the humor of the country, its pathos, and its simple character.

The way to happiness is supposed by some people to lie along the town and city sidewalks and not elsewhere. But it is not true that town and city people are happier on the average than the residents of rural places, and there is much reason to think they are, on the whole, less happy.

Too much importance is attached to man's own efforts to make himself happy, and not enough to the sources of happiness that God has given us, and which we do not prize just because they are a free gift and we had nothing to do with them our own wonderful selves. Happiness is where you find it; and the good God, when He created man and gave him this world, became the Author of man's happiness in this world, as He is of all else that we have and are; and such happiness as man can attain in this world is not at all confined to one place or to another; not restricted to the neighborhood of high buildings and pavements; nor withheld from any class or section of His creatures merely because they live in detached families or in small groups.

Indeed, He has given to men and women, who have true and accurate perceptions, a means of happiness in rural districts that is lacking to their fellow creatures in towns and cities; for they are in the presence of nature. Can anyone doubt that God intended man to enjoy the beauties of this beautiful world? And by whom can they be best enjoyed, if not by those who live amongst them?

It is unquestionable that better and broader human character is formed in the rural places than elsewhere. This is as unquestionably owing in large part to the influence, conscious and unconscious, of the rural surroundings, on the minds and thoughts of the country boy and girl.

Moreover, there is happiness in innocence, as Adam and Eve learned a very long time ago; and as we are learning, in pain and suffering yet, by the absurd method of throwing away innocence and trying the other thing. It is only the innocent who really enjoy life; and there is more innocence in the rural places than elsewhere.

### NOTES AND COMMENTS

IN ONE of his piquant and memorable short stories the writer known to the whole world as "O. Henry," makes one of his characters write from somewhere in South America as follows: "As to the religion of these natives I can hardly say, but I imagine it's infidel or Aztec or Non-conformist or something like that. There's a church here—a Methodist or some other kind—with a parson named Skidder. He claims to have converted the people to Christianity. I imagine they worship some kind of gods or idols yet. But Skidder says he has 'em in the fold."

IT WOULD be inaccurate and unjust to apply these words to Protestant missions in general, but that they do apply to a type from the United States and Canada that flourishes in South America and writes "periodical fairy tales of its extraordinary conquests among pagans and papists"—more particularly papists—is beyond question. Effusions from such source might be incorporated in a "O. Henry" tale without the substitution of a word. And they may be looked for always when the exchequer is running low.

A REPRESENTATIVE of the old type of native American priests, in the person of Mgr. Thomas Lee, died recently in Washington. He came of one of those Maryland Catholic families dating back to Colonial times, which in past generations gave so many sons and daughters to the Church, and which suffered much and sacrificed much for the Faith in the trying days of the eighteenth century. Deep faith and piety combined with simple living and self-effacement were their characteristics, and to this, as well as their uniform zeal and devotion to duty, may in large measure be attributed the enduring character of the foundation which they laid.

THAT MGR. Lee inherited the sterling qualities of his progenitors comes out clearly in the story of the simple annals of his life which his lamented death has elicited. In particular may be cited the message which he wrote many years ago, sealed, and placed in his desk, with injunctions that it was to remain unopened until after his death. This message proved to be a simple wish that no eulogy be pronounced over his remains. This wish was respected, but, says our Baltimore contemporary, "the silent tribute of respect paid by his ecclesiastical superiors, by his brother priests and by the laity spoke more eloquently than words of the respect in which this vener-

able ambassador of Christ was held."

THE RECENT succession of Archbishop Mackintosh to the See of Glasgow has been the occasion of many references to its past glories. It is recalled that it was formally vacant from the death of Archbishop Beaton in exile at Paris in 1608, until the re-toration of the Hierarchy in 1878. It is also recalled that during that long interregnum of 275 years came the prelacy of the notorious apostate zealot, Archbishop Spottiswood, whose supremacy as a persecutor remains unchallenged. One of the cruellest instances of that era of persecution was Spottiswood's treatment of the Ven. John Ogilvie, S.J., the anniversary of whose martyrdom has just been celebrated.

REFERRING to that event, infamous in regard to Spottiswood but glorious as to his victim, the Encyclopedia Britannica, which cannot be suspected of partiality towards things Catholic, says: "Ogilvie was executed after abominably cruel treatment in which Spottiswood, Archbishop of Glasgow, took an unworthy share." And Sir James Marwick, Town Clerk of Glasgow, in one of his books says: "Spottiswood's cruel persecution of the Jesuit, John Ogilvie, cannot be justified." "It was," says the Edinburgh Catholic Herald, "a battle of wills between the tyrant and the victim. The Archbishop was biting on granite, for Ogilvie had the will to win, and he won." Yes, he won by the giving up of his life, willingly and joyfully, in the market place of Glasgow, which city, unless all signs fail, may yet do voluntary penance for the crime.

MUCH has been said and written within the past few years as to the increasing tendency of Scotland to return to its ancient allegiance. Catholics may be suspected of undue optimism in this regard, but after all the more emphatic testimony comes from without. Witness this summing up under the head of "The Religious World," in the London Daily News:

"Both the two great Assemblies of the Presbyterian Church have appointed committees to consider the effects of the rapidly increasing Roman Catholic population in the great industrial districts of Scotland. It is probable that the two committees will confer together and, if possible, take common action."

"Presbyterianism and Protestantism are practically synonymous terms, but Scottish Presbyterians are now asking whether, in a limited number of years, Scotland will remain a Protestant nation. Year by year indubitable facts are modifying the position."

"At the present rate of progress it is believed that the Roman Catholic population in the industrial districts will eventually outnumber the Protestants."

"Official figures covering two years show, for instance, that in Glasgow the increase in the number of Roman Catholic children attending school was 1,037. For the same period the decrease in the number of Protestant children in the Glasgow schools was 1,812. This gives an increase of 2,849 Roman Catholic children. Similar increases are to be noted in Edinburgh of over 1,500, and in Dundee of over 1,400."

"Mixed marriages, according to the Presbyterian leaders, are increasing in Scotland. The blame is largely laid at the door of the young women who intermarry with the Irish artisans in industrial centres. Apparently the young male Scot is less inclined to intermarry with the Irish girl."

"More likely, in our opinion," adds a Scots contemporary, "the case is the other way round."

AN OXFORD scientist is credited with the prediction that the isolation of the atom will liberate a force capable of blowing up the world. "The first nation," he says, "to discover the secret will be in a position to wipe out all the other nations in a quarter of an hour." Cannot the Governments of the world in the meantime, asks an observer, do something towards seeing that all those bent on such a search be hanged before it is too late?

Every time we make an endeavor to cultivate a habit we put forth an energy—we energize. Energy makes habit and habit makes character. Character is a Greek word, and means that which is cut in or marked, as the impression on a coin. Now, habit is the dye which stamps character on our nature.