



CURRENT COMMENT

Rabbi Hirsch, a leader among broad-minded Israelites, lectured recently in Chicago on the failures and achievements of the last century. Among the failures he instanced the spread of divorce, which is as repugnant to Jewish as to Christian morality. "What a contrast to the wrecked homes shown in the records of the divorce courts," he said, "is the family life of the Catholics and the Jews! To Catholic and Jewish women marriage is a sacrament to be lived, to endure, to exist perpetually." This agreement is easy to trace. The Jewish religion was once the true religion, but it stopped short of the development introduced by Christ. The Protestant sects never taught the truth, even in its undeveloped form.

Quite lately we had a sample of Jewish family life. We came across a young Jew, 29 years old, the trusted agent of a millionaire metallurgist in Paris. He had travelled all over Germany and many parts of Russia in the interests of his home. Time and again he had been offered more lucrative positions in England and the United States, for he is a remarkably able expert in metallurgy; but his mother, who has been writing to him twice a week for eleven years, and whose letters he answers twice every week in spite of all other engagements, invariably sets her face against his accepting any other position, and he, as a dutiful and loving son, as invariably endorses his mother's decision. And yet his Jewish love of riches has met with many most alluring temptations. This was his first visit to America, and he was greatly impressed with the immense wealth of the United States. "Had I known what possibilities of wealth there were in these United States," he said to us, "I should have been a millionaire by this time; but no, my mother would not leave Strasburg and I do not regret my obedience to her. The three months I spend with her each year are the happiest days of my life."

The learned Rabbi Hirsch spoke as follows on education:—

"The greatest failure of the nineteenth century has been the failure of education. The eighteenth century closed with a belief in the efficiency of education, and the best minds of the day seem to have had dreams of universal education and called it a panacea for the social ills. We have largely realized these dreams, and have also discovered that an education of the head alone has not kept the promises which the philosophers of the eighteenth century believed it would keep.

"Education has not decreased the criminal classes, but has made them more dangerous. Our public schools may give an idiot mind (?) but they do not give him character. They give him the power to do harm without the moral force and will to restrain him from using that power. In educating the head and not the heart and soul the public schools are failing at a crucial point."

This is what we have said over and over again. Perhaps, coming, as it does, from a leader in Israel, it may have with some people more penetrating force than a Catholic voice crying in the wilderness.

An amusing anecdote is told of the late Bishop of Emmaus. One day, as he was going by omnibus to Chelsea the conductor of the

'bus' was injured by a collision and had to be carried off to the hospital. Bishop Patterson immediately took charge of the vehicle for the rest of the journey, punching the tickets and collecting the pennies. To those who know what a stickler His Lordship was in matters of ceremonial, his assumption of this novel duty is quite a revelation of his resourcefulness.

The Tablet of December 6 records some incidents of Bishop Gaughran's tour through his vast South African diocese. As Bishop of Kimberley and Administrator of the Transvaal Prefecture, he is charged with the pastoral care of some of the older as well as the more recently acquired British territory, and his visit to Johannesburg showed how important a place the Catholic element takes in the population of the Golden City. The services at which he preached were attended by overflowing congregations, and an address of welcome, read by Mr. W. St. John Carr on behalf of his co-religionists, expressed a hope that his lordship's visit might be fruitful in promoting Catholic interests in the Colony. The opening of a new Catholic Club shortly after his departure is a symptom of the fulfilment of this augury, as it will afford a centre and rallying point for the Catholic inhabitants. On the Bishop's first visit to Beaconsfield in the Diamond Fields he received a cordial welcome, not only from the Catholic community, but from all sections of the population. A series of receptions at Kimberley terminated with a very largely attended one in the Town Hall, presided over by the Mayor of Kimberley, Councillor Foley. In his address he spoke of the zeal and energy of the clergy, of the great charitable work of the Sisters of Nazareth, and of the splendid educational work of the Christian Brothers, whose school was visited by the Oblate Bishop. His Lordship has pointed out in one of his letters that the absence of anti-Catholic prejudice in South Africa renders it one of the most promising fields for the diffusion of the Catholic faith.

The Saturday Review protests in this wise against the methods of contemporary non-Catholic hagiography:—"There is a class of persons at the present day composed chiefly of invertebrate rationalists and latitudinarian Christians, who are creating a new kind of cult (it is little better than a pose) for certain Saints. But as the dogmas of the Saints are extremely repugnant to this class of 'poseur,' and as the cruel mortification of the Saints shocks and outrages their sense of propriety, so they give fantastic pictures of the Saints to suit their own sensibilities, which are utterly removed from fact, as it has come down to us from the original and only sources. Only lately we called attention to a Professor Bertolini, an Italian, who, publicly reading the 'Cantico del Sole,' omitted the line which acknowledges St. Francis' belief in eternal punishment, and deliberately added to the Franciscan rule a clause breathing defiance of Papal interference."

La Verite of December 20th has a splendid article on the contrast between philanthropy and Christian charity. These reflections were suggested by the action of the National Council of Women proposing outdoor amusements for the children of the poor, the cost of these amusements to be defrayed not by the savings of private persons cutting off useless pleasures of their own, but by the municipal taxes which bear most heavily on the poor. Not a word of Christian charity

was breathed by the Catholic lady who advocated this heathen measure. Of course not; she had to please her fashionable audience, with whom the body was everything, the soul a myth.

Whatever may be Mr. Tarte's failings, we had always considered him a staunch Catholic and a friend of French Canadians; but when we read in a Montreal paper that he was present at the funeral of Principal McVicar we revised our previous good opinion. The late principal of the Presbyterian college died, as he had lived, just after attending a meeting of some French evangelization committee. His whole life was devoted to eradicating from French Canadians the priceless growth of the true faith. That his efforts resulted, on the whole, in a miserable failure, was not his fault. If, according to the official report of the Presbyterian body for 1900 (pp. 77-8), he did not succeed during forty years in perverting more than twelve hundred French Canadians by an annual outlay for each convert of more than thirty-four dollars; if most of the few French Canadians who attended his college did so purely and simply to acquire learning free of cost; if he eulogized, after death, the unspeakable Chiniquy; all this does not minimize the evil of his intentions. And to think that Mr. Tarte followed the hearse of this man who was a bitter enemy of the French race and worked the Presbyterian travesty of the gospel for all it was worth to him in loaves and fishes!

Clerical News

The Associated Press sends the following cablegram: "The Congregation of the Propaganda has decided to propose to the Pope the appointment of Bishop James E. Quigley, of Buffalo, N.Y., as archbishop of Chicago, in succession to the late Archbishop Feehan." The news is not official, but is regarded as correct by nearly all Chicago pastors. Bishop Quigley was born at Oshawa, Ont., Oct. 15, 1855, and is therefore 47 years of age. As Bishop of Buffalo since Dec. 14, 1896, he has endeared himself to all men in public and private life.

According to a recent census of the Chicago archdiocese, the Catholic population within its boundaries has increased 200,000 in the past year, being now one million as against 800,000 last year. Within the limits of the city of Chicago there are 153 churches. In 71 of these English is spoken, including one church for colored Catholics; in 34 German is spoken; in 10 Bohemian; in 8 Polish; in 6 Slavonian and Croatian; in 5 Italian; in 4 French; in one Dutch; in one Greek or Syrian. The largest parishes in the city are: English-speaking, Holy Family, 20,000; Polish, St. Stanislaus, 30,000; German, St. Michael's, 15,000. During the past year Bishop Maldoon confirmed 20,632 children.

Rev. Thomas McLoughlin, said to be the oldest parish priest in the State of New York, died lately while celebrating Mass.

Bishop Cosgrove, of Davenport, Iowa, in issuing an appeal to the clergy of his diocese for funds to pay for the recent improvements made in St. Ambrose college, improvements which cost \$25,000, announces that of this sum he has already contributed and paid \$10,000. The Right Rev. J. L. Patterson, titular Bishop of Emmaus, breathed his last on Dec. 1st, at St. Mary's, Chelsea, in the eighty-first year of his age. Born on Novem-

ber 16, 1822, in Wigmore street, London, James Laird Patterson in due course completed his academical course in Germany and at Oxford, and was Anglican curate of St. Thomas's, Oxford, from 1845 to 1849, at the time when Newman and the Tractarians with giant force were lifting the English establishment with all its massive inertia on to a higher plane. He was received in Jerusalem 48 years ago. Completing his studies in Rome, he is found next as a priest at Moorfields under Cardinal Wiseman. He was entrusted with several delicate missions to Rome by the same Cardinal, and during the Errington episode he was a firm supporter of the policy of Manning, who subsequently, when Cardinal Archbishop, made Dr. Patterson Rector of St. Edmund's. This position of responsibility he retained for ten years, when the Cardinal obtained for him the episcopal dignity. Shortly afterwards, with the title of Emmaus, the Bishop retired from St. Edmund's to the mission of St. Mary's, Chelsea, which for 22 years he continuously administered.

The Right Rev. Hugh McSherry, O.M.I., Bishop of Julianopolis and Vicar Apostolic of the Eastern District of the Cape of Good Hope, is at present in England. He officiated lately at Hammermith, where he has two sisters nuns.

Rev. Father Chaput, S.J., went on Wednesday to St. Agathe to take the place of Rev. Father Bourret, ill at St. Boniface hospital.

Rev. Father Drummond preached in the Fargo cathedral last Sunday on the Church's attitude towards the Higher Criticism of the Bible. He was the guest of His Lordship Bishop Shanley till Tuesday morning, when he returned to St. Boniface.

ST. BONIFACE SEANCE.

College Students Play Comedies in Aid of Their Sports Fund.

A dramatic and musical entertainment was very successfully given in St. Boniface college Tuesday evening by the students of the college in aid of the organization for promotion of sports. The hall was crowded to the utmost, many citizens of Winnipeg as well as St. Boniface being present. The programme consisted of two comedies, the one in English and the other in French, with music by Mr. A. Be-tourney's orchestra, and a number of songs interspersed. The French play constituted the first part; the subject was "Grammar," by Labiche. The characters were: "Francois Caboussat," taken by A. Beaupre; "Portinas," president of an antiquarian society, by J. H. Tremblay; "Machut," a veterinarian, by P. Tountant; "Jean," Caboussat's servant, by A. Lambert; and "Ernest," Caboussat's son, by Ed. Comeault. The old merchant, though successful in business, was very deficient in grammar and spelling, as was also the antiquarian's son, and the complications arising out of this fact give the name of the play. The title of the second comedy was "The Turned Head." The cast was as follows:—J. Arsenault took the part of "Mr. Fitzgibbons"; H. L. Cormier, that of "Ferdinand Fitzgibbons, Mr. Fitzgibbons' son"; J. B. Tremblay, of "Dr. Mulgent"; J. Walsh, "Dick, Dr. Mulgent's servant"; and H. Kelly and L. Russell, "Dampley" and "Spouthing," patients of Dr. Mulgent. Messrs. Walsh and Cormier took their parts, the stern father and his spendthrift son, very well, and Mr. Tremblay gave a first-class presentation of the part of the quack doctor who made a specialty of curing insane persons. By advice of "Dick," the son "Fer-

dinand," who is disowned by his father, feigns madness; hence the title "Turned Head." The song, "The Choir Boy's Vision," by M. Jelly, was rendered in good voice, and Mr. Lavallee sang effectively "O Canada."

The proceeds netted a handsome sum for the coffers of the sports council.

MANITOBA SCHOOL QUESTION AGAIN.

The "Ave Maria" says: "It would be no surprise to hear any day that the school question in Manitoba had again become practical politics. Catholics have felt ever since the temporary settlement about five years ago that they were tricked out of their rights, as indeed they were. These rights were guaranteed by a solemn form of treaty, and they had been affirmed by the judicial committee of the privy council of the Empire, but the Protestant majority in Manitoba steadily refused to recognize them, and the bitter controversy which ensued threatened the disruption of the Dominion. At last the Holy Father intervened through a special ablegate; and the Catholics compromised on a sort of Faribault arrangement, by which religious instruction was permitted after school hours. It is credibly rumored, however, that the Holy Father had some serious conversation on the subject with Sir Wilfrid Laurier on his late visit to Rome; and it is believed that the new delegate, Monsignor Sbarretti, on Rome's initiative, will shortly take up the controversy again. 'No question is ever settled until it is settled right' and it is probable that the school question in Manitoba will be equitably and finally settled, though not without a notable struggle, at the next general election."

CATHOLIC GROWTH IN THE UNITED STATES.

The Rev. Dr. William Hayes Ward, editor of the Independent, New York, and a resident of Newark, N.J., preached in the Belville Avenue Congregational Church in Newark recently on "The Roman Catholic Church in America." Dr. Ward quoted many statistics in support of his facts. In part he said:

"In the confession of faith of the Presbyterian Church the Pope of Rome is characterized as anti-Christ. This is a rudeness, an impertinence, and a universal falsehood, and at the last meeting of the Presbyterian Assembly it was voted to remove it. The Pope is a noble, sweet, Christian man, and there is no doubt he fully believes in his divine appointment and prays with earnestness that he may perform his duties.

The Roman Catholic Church in this country is very strong. Early in history, when Franklin was made Minister to Paris, the Nuncio of the Pope came to him and said that the Pope desired to appoint a Bishop. Franklin answered that it was no business of the Government. Out of 3,000,000 people who made up the population of the country then there were about 44,000 Catholics or about one-ninth-tenth of the population. Now there are about 12,000,000, or nearly one-fifth of the country's inhabitants. There are seven or eight Catholic Universities, 12,459 priests, 16,000 churches and chapels, 81 theological seminaries, 163 colleges for boys, 629 girl's seminaries 244 orphan asylums and 877 charitable institutions of other kinds. In the New York Diocese, which does not include Brooklyn, there are about 1,200,000 Catholics, which is the third largest population of any diocese in the world.

"The Catholics in this country are generous in their religious work and set a good example for others.