



CURRENT COMMENT

The phenomenal growth of our population in the past year brings home to us the need of more hospital room. The General Hospital in this city is going to build, and forthwith the Ogilvie Milling Company, through its vice-president, pays in five hundred dollars. This is as it should be. May there be many imitators. But meanwhile our Catholic hospital at St. Boniface which is truly catholic with a small "c", as a large proportion of its patients are Protestants, is also overcrowded, so much so that attending physicians have talked of setting up private hospitals of their own, should the Sisters not build. But the good Sisters, keenly alive to the needs of the community, and trusting, despite their meagre resources, in a never-failing Providence, are going to build on a very large scale. Their intention is first to add a wing 120 feet long to the southern end of the present hospital, continuing it in a straight line. Later on they purpose erecting another building, which will run westward at right angles to the forthcoming wing; and later still — for the forecast of these brave women is far-reaching — they intend that this westward wing shall be the central portion of the ultimate plan, which contemplates a further southern extension as long as will be the northern part when it is completed next summer. When the entire plan is carried out, St. Boniface Hospital will have a frontage of nearly seven hundred feet. If we had a few Catholic millionaires, their contributions would come in handy.

Before introducing a quotation from our recent comment on the Theatrical Trust, Town Topics says: "Last week, among other bright articles on its very interesting editorial page the Northwest Review had something to say in respect to the Theatrical Trust." This is very handsomely on the part of an expert in matters theatrical.

"Mollie Glen" in the same paper takes her stand on patriotic purchasing.

Speaking of the Chinamen coming to this country to accumulate wealth, which they take to China to distribute, recalls a conversation I had with an English-woman a few days ago.

My hair happened to become loose and unmanageable, and this lady offered me some hairpins. I remarked the size and stoutness of the pins, and she said: "Oh, yes, they are very superior. They came from home."

"Home," I said, "and where, pray, is that?"

"Why, England, my dear. Do you know, I've been here four years and I've never even bought a paper of pins here. I send home for everything."

"Do you get your money from home, too?" I queried.

"Oh, no, I have a good position here, and earn my living here, but you don't know what good things are here."

The nerve the dear girl displayed in making such a flat statement quite took my breath away, but when I cooled down a bit I quite as flatly expressed myself being very much against the importation of English brains into the active, progressive, liberal Canadian soil unless an interest for its maintenance was stimulated. She told me of many others who were doing the same thing, who don't spend a cent here, yet earn their livelihood in this great western empire. We rail at the Chinamen principally on this score, yet make no protest, when the intelligent and refined sons and daughters of the old land take our money to send it away.

Mollie seems to forget that that Englishwoman had to pay for lodging, board and car fare here. Perhaps it would have been wiser to suggest to the "dear girl" to order her home products through Winnipeg importers. This might have created a local want for those "very superior" hairpins, and thus Canadian manufacturers might be led to improve their goods. But you can't prevent people, who want superior articles, from sending abroad for them, if they cannot get them here. The post-office and the railway freight and express departments levy a tolerably high toll on all these foreign purchases, and thus Canada goes pretty nearly even with "home."

The sage of Wawanesa, Dr. H. Aubrey Husband, who still we are happy to see, occasionally instructs benighted Manitobans with oracular pungency, goes farther than we do in defence of Mollie's "dear girl." In a letter of his, published in the Free Press of last Monday, he proves to his own satisfaction that the only portion of the population that supplies funds for the government is that which buys imported goods. Thus the purchaser of superior English hairpins is not such a bad Canadian after all.

Telling people they cannot do some particular thing is often the best way to wake them up. A fortnight ago we said in this paper that street cars for St. Boniface seemed knocked on the head for this year, and lo! the Winnipeg street car company has awakened and set to work last Saturday. We are now informed that the line will be in running order by Nov. 1st from this city via Norwood bridge into St. Boniface along Tache and Provencher avenues to Thibault street. "Nous verrons."

"There is a wail over the scarcity of efficient public school-teachers and after listening to all explanations it becomes evident that the real cause of the scarcity is that the pay is too small.

"The average teacher's salary is much too low considering the advance in the cost of everything that contributes to one's comfort and contentment.

"School-teaching is not a profession—except with the few.

"Most of the men use it as a make-shift in planning for other work, and most of the women get married, which is, of course, their destiny.

"More of the men would remain teachers if the rewards justified it, and more of the women would think less of matrimony if the independence of single-blessedness were a little more apparent."—Town Topics, Sept. 19.

This is a curious confirmation of Father Drummond's remark, in his sermon at St. Mary's Sunday before last, about "a system in which most of the teachers adopt this profession as a stepping-stone to something supposedly better." In this respect the public schools of this country are not so badly handicapped as those of our southern neighbor. The average term of a "schoolman" in some of the western states is less than a year. We have not seen any similar estimate for Manitoba, and perhaps the Education Department would not like to undertake the necessary calculation therefor. But we think it would be a safe estimate to say that most young lady teachers in this province do not remain teachers more than three years. Just when they are beginning to understand the budding minds of their pupils they withdraw from teaching. For the teachers themselves a teaching term of three years constitutes an invaluable experience. A man in search of a wife will very naturally prefer one who has proved her sweetness of temper by success in that hardest of battlefields,

the school-room. But the primary object of teaching is the training of the pupil. The training of the teacher, although a necessary concomitant, must always be the secondary object of a public school system. And if the teacher gives up the work just when she has acquired the necessary experience, that experience is lost for the pupils. Nothing can be done well unless it is done often and long. Hence the great superiority of teachers who devote the best part of their lives to this noble work, as all our teaching Orders do.

It is rather late in the day to mention the August number of the Catholic World, but we do so by way of introduction to the September number. When the August number went to press Leo XIII's successor had not yet been elected. In an article headed "The Papacy never dies" the method of that election was described and some forecasts were made. The whole was prefaced by some general considerations on the Papacy, well put except for one sentence. "There is no prince in all Christendom whose power is greater." Surely, this statement is lamentably feeble. It places the Pope merely on a level with some other undescribed and undiscovered prince. After Leo XIII's reign especially this is saying too little. No well-informed and honest non-Catholic would cavil at the amended statement that there is no prince whose power is so great.

The writer of this article then proceeds to discuss the chances various candidates may have and the characteristics that would seem best fitted to the times and the difficulties before the Church. The names he gives as "most frequently mentioned" among the "papabili" are those of Cardinals Rampolla, Gotti, Serafino Vannelli, Satolli, Sarto and Ferrara, and he names them in this order. But when he comes to describe the character of the probable candidates he confines himself to three, Cardinals Rampolla, Gotti and Satolli. His preference seems to be for Rampolla, of whom he says that "were he elected his reign would be in touch with progress." Of Satolli he writes that "he has been a close student of Leo, and has absorbed not a little of his broad and comprehensive spirit." "Gotti," he says, "has come from the very loins of the people, and if he were the next Pope it would be altogether likely that strong sympathies would be established between him and the common people." But of Sarto, now happily reigning, nothing appears but the name.

The writer would have done wisely to limit himself to discussing chances, albeit even in this he has not been particularly fortunate. But he ventured on prophecy, direct and categorical: "There will be no vetos from the civil power." There was a veto, as the Voce della Verita, the Papal organ, frankly admits.

Turn we now to the first article in the September number of the Catholic World: "Pius X.: from Venice to the Vatican." There the pet phrase, "he has come from the loins of the people," which did duty last month for Cardinal Gotti, is made to fit our present Pope. But it is well to remember, as an Englishman lately wrote, that the Italian people, whose loins are now so much in evidence, enjoyed traditions of the highest civilization at a time when the Anglo-Saxons and Britons were barbarians. Besides, Adam, in spite of Piers Plowman, was a gentleman in all except clothes. To make him a primitive savage is both unscriptural and un-historical. Why then may there not have been, throughout all the ages,

an uninterrupted succession of heirs to his refinement, represented by Abel, Seth and many of the latter's descendants, just as there have been, throughout all ages, men of noble blood who were and are, by way of exception, downright cads? The present Pope is undoubtedly a splendid instance of one who is a gentleman by the grace of God. Were he not such, he could not understand, as he does, the complex feelings and traditions of a gentleman; for it is always easier for a man to know what is below than what is above him. If gentleness will not enter into the feelings of the people, they are so far forth recalcitrant to their first duty. But the self-made man, if he be not one of God's gentlemen singled out in every generation from the common herd, is proverbially incapable of realizing the thoughts and ways of his letters.

Throughout this article there is the same undercurrent of apologetic eulogy. Cardinal Sarto, we are told, "was looked upon as a Liberal, but his love for Italy was probably due to his being a Venetian, who had lived under Austrian rule when the rest of Italy had become united. He may become more conservative as Pope, but his attitude has been such as to warrant hopes of conciliation and peace, so far as the contradictory positions of the Vatican and the Quirinal in Rome will permit." Again: "It seems also very certain that Pius X. is a man of more than ordinary intelligence, who has followed the teachings of Leo XIII. as a disciple follows the voice of his master." And once more: "Such is the man who is destined to round out and complete the work of the great Leo. His reign will probably not be memorable for the inauguration of new things. Leo has done enough on these lines for one century. But the advance guard will now mark time till the rest of the army comes up." Will they indeed? Prophecy again from one who knows little, who has not even noticed the tremendous significance of the name Cardinal Sarto has chosen. If that name means anything, assuredly it means that Pius X. will be a liberal as Pius IX. was, generous of heart and brimming over with kindness, but inflexible in drawing the line at minimizers of doctrine, that Pius X. will be, as Pius IX. was, an inaugurator of great movements, not in the diplomatic, but in the democratic straight line.

That Pius X. is no mere echo, no mere marker of time, has already been shown in a recent cablegram from Rome, telling us that he is "really carrying out his intention to do all and to know all, and for this purpose he has not yet appointed a secretary of state. While writing the encyclical address to the Catholic bishops throughout the whole world, which he turned over sheet by sheet to Mgrs. Sardi and Galli to translate into Latin, the Pontiff was also employed personally writing answers to diplomatic notes and attending to other matters which did not go into the hands of Mgr. Merry Del Val, the acting secretary of State. In this way the Pope, in less than two months of his pontificate, has learned many things and is to direct and carry on a policy which he is now quietly formulating." This does not look much like the fanciful portrait drawn up by the Catholic World, which may have ere long to modify its orientation if it wishes to face towards the Rome of Pius X.

One of the first questions to come before the new Pope will be the representation of the Polish nationality in the Catholic hierarchy of the United States. A delegate from the Polish Catholics, who is now in Rome, writes that the prospects seem most favorable. But the de-

tails of the new departure will demand a careful weighing of conflicting interests.

An article in the St. Alban's Messenger descants thus on the Passing of the Yankee:

"An exchange calls attention to prevailing tendency in Vermont in these words:

"Burlington is getting well organized. The Frenchmen recently held a big celebration there and now the Irishman have got together and formed themselves into a branch of the Irish League. The next thing we shall hear about will probably be a gathering of the Yankees."

"Alas! every year sees the Yankees outnumbered more and more until it is no longer mere fancy that can foresee the day when the descendants of the original settlers of New England will be but a scant minority among the people who rule the land."

This means that the Catholic element is fast taking the place of the old Puritan stock. Vermont is the only state that sees a Catholic priest sitting in its Legislature. Rev. Father D. J. O'Sullivan, the missionary rector of St. Alban's, got himself elected in order to secure, as he did, the passing of a law that would benefit the public. Besides being an exemplary priest, often mentioned as a future bishop, he is a man that thinks, and he is a persuasive and interesting speaker.

In an article entitled "The Name and the Thing," Dr. C. A. Briggs, who was read out of the Presbyterian body some years ago for heresy, and who afterwards joined the Episcopalians, writes in the American Journal of Theology:

"It is mere perversity not to return to Rome if the conscience is convinced that Rome is right in all her great controversies with Protestantism. There can be no doubt that at the close of the third Christian century Roman and Catholic were so closely allied that they were practically identical. There can be no doubt that the Roman Catholic Church of our day is the heir by unbroken descent to the Roman Catholic Church of the second century, and that it is justified in using the name "Catholic" as the name of the Church as well as the name "Roman." If we would be Catholic, we cannot become Catholic by merely calling ourselves by that name. Unless a name corresponds with the thing it is a sham and it is a shame."

Instead of closing, as seems to be intended, that part of Broadway which runs east from Main street to the Broadway bridge, would it not be better to lift the level of the street on a viaduct so as to raise it above the constant traffic of the C.N.R. yards? No great rise would be necessary, since both the bridge and Main street are considerably higher than the land that lies between them. The highest point of this viaduct would of course be over the main C.N.R. line, whence it would slope gently towards Main street. This structure, which might be made of steel with concrete bases, would add greatly to the beauty of the most fashionable part of Winnipeg. It would also be a great convenience for those who visit St. Boniface. The proposed route through Water street would be a tortuous and ugly street, fraught with danger to vehicles on account of the constant shunting of cars and the necessity of crossing the tracks on the level. Now is the time to consider this project: for the piers of Broadway bridge are being rebuilt in concrete, and, if the viaduct is determined on, it may be advisable slightly to raise the present level of the bridge. This would diminish by so much the necessary rise of the viaduct, while it would make the bridge safer in case of periodical inundations such as that of 1897.