

# The Catholic Journal.

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## PROTECT OUR GIRLS.

SHALL WE EDUCATE THEM EQUALLY WITH BOYS.

Mother's Guilty of Negligence in Permitting Girls to Grow up in Ignorance of Matters They Should Know.

The recent pardoning by Governor Black of a lecherous old wretch who should have been kept in prison for the rest of his natural life, recalls a story of shocking depravity among young girls that made the Flower City shudder. From the press reports we are led to believe that this sort of depravity is on the increase all over this country and in Europe as well. To be sure the vicious passions of men are responsible for this but are we not to blame in a large degree? Do we protect and teach our young girls as we should? Have we not consoled ourselves with the belief that it is customary to find hardened criminals among mere lads but that girls of tender years are protected.

In this age boys have greater freedom and opportunity for association with undesirable companions. They early learn the evil of this world, and those who are properly trained at home learn to overcome and thus grow strong in character. Parents rightly or wrongly, seem to expect boys will be exposed to temptations and seem to accept the conditions that the son will be saved at last as he is strong or weak.

But how about the girls? According to precedent they have been kept at home and parents have relied upon innocence to protect them from evil. But conditions are changing and there is less opportunity to exercise close supervision over them. They go to school as the boys do, and mingle with all sorts of people. The public school teachers, at least, care little about the child's morals, so long as they are well dressed, know their lesson, and maintain proper decorum in the school room, the school matron is satisfied. She is not paid to do the work of the father and mother. Although too often the parents seem willing to shirk their duty and relegate it to the teacher. Home life is less restricted these days and the family no longer lives in a world defined by the home walls. Mothers are entering into the competitive trades and professions with men. They join lodges and clubs, they go wheeling and "take in" excursions just as the men do. Under such conditions how can the child be expected to receive the care and oversight that a parent should give?

As stated before too much is left to the school teacher who often knows more about the child than its parents. Anyone who has given the subject attention can readily see that it is impossible for a school teacher, no matter how high his or her character, to look after the morals of children and supply the place of parents. Teachers have really no authority over pupils except in school hours. There are brief intervals for recess, when the teachers can guard the children, but while the pupils go back and forth and during the hours not devoted to study, they can have but little restraining effect.

Enlarged liberty has come to the children, with no corresponding system of meeting the conditions. Girls go out on the streets like boys, and are not yet treated like boys in warning them against evil. The average boy is thrown overboard and "works out his own salvation," if he is worth saving. But we keep up the idea that the girl must be kept pure by not knowing of evil. Although we have removed the restraints that would be necessary to keep her in ignorance. The natural consequence is that the girl may become contaminated without the power to emerge from the evil influences.

If we are to give the girls the same freedom as boys, we must educate them alike and warn them equally about temptations and sin, so they may recognize it and grow strong by resistance. In our opinion many mothers are guilty of criminal negligence in permitting their girls to grow up in ignorance of matters that for their own good they should know only from their mother's lips.

This is indeed a serious question. We may not agree with the Westminster Gazette in all its assertions that "sin contaminates all," but it has been an accepted theory that it will destroy the woman offender and with greater certainty than the man under like conditions. We may hold that if polite society treated the erring man as it does the erring woman

things would be different, but there is no gainsaying the fact that one bad woman will do more harm in a community than ten bad men. Do we wish to recruit the nameless class from among our own daughters? Certainly not. Very well, then let us exercise greater care over them and be more confidential with them. We must not forget that the "outcasts" are recruited from the streets. Few are the women who have yielded to sudden temptations after reaching adult years. They are the unrestrained girls who have learned in their teens about sin and become hardened sinners before maturity.

Parents will do well to ponder the thoughts we have crudely expressed. They can do much to solve a troublesome social problem. If papa and mama confide in their girls, maintain a close acquaintance with them and make home what it should be there will be no necessity for this question, asked by a contemporary: "Shall we return to greater restrictions, or shall our girls be sent out to struggle with the problem of evil on the same footing as the boys?"

IS NOW MGR. CONATY.

Rector of the Catholic University Honored by His Holiness.

NEW YORK, June 30.—Rev. Dr. Thomas J. Conaty, rector of the Catholic University at Washington, has been elevated by the Pope. He is now Mgr. Conaty, domestic prelate to the Holy See, with the title of Right Reverend. The announcement was made last night for the first time by Archbishop Martinelli, the Papal Delegate, at a dinner given in his honor by Brother Justin, president of Manhattan College, in the De LaSalle Institute, 108 West fifty-ninth street. The guests at the dinner included Archbishop Corrigan, Brother Justin, General O'Beirne, Dr. Morrissey, of Hartford; Dr. Bennett, Father Charles, prior of the Dominicans in Florida; Brother Eulogius, director of the De La Salle Institute; Brother Quintilian, assistant visitor general. The guests were at the dinner when Dr. Conaty entered, accompanied by Brother Bernard. He was cordially welcomed, and Brother Bernard introduced him to the assembled guests, using the words, "Permit me to introduce Dr. Conaty."

Then it was that Archbishop Martinelli rose, raised his hand for silence and said with a smile: "Pardon me, but it is no longer Dr. Conaty. It is now Mgr. Conaty." The announcement by His Grace the Archbishop was a complete surprise. Dr. Conaty could hardly believe what he heard, as it was the first intimation he had that the distinguished honor was even contemplated. The Archbishop then explained that he had the day before received word from Rome of the elevation of Dr. Conaty, and he told at considerable length just how it came about and what the new title signifies.

The dinner was interrupted for several minutes and all the guests, including Archbishop Corrigan, crowded about the newly made Monsignor to tender their congratulations.

AMUSEMENTS.

COOK'S

The Cummings Stock Company still continues to crowd Cook's Opera House with their splendid plays so magnificently staged and so perfectly played by this excellent company, and Rochester theatre goers are taking full advantage of the splendid entertainment given at such remarkably cheap prices. The past week "Woman Against Woman," the first half and "May Blossom," the latter part of the week, proved in spite of the warm weather to be good drawing attractions—and on Monday next Gillett's famous comedy "All the Comforts of Home," will be given a complete production with special scenery, etc. It was one of Charles Frohman's greatest successes and there is no doubt but what "Comforts" is the funniest comedy on earth, and this company will give a splendid performance of the play. The Cook Opera house is now furnished complete with electric fans and the way they cool the house off is remarkable. In fact it is a relief to get in the theatre away from the heat of the streets. This is certainly a great addition to the accommodations of the house. The Cummings Company can stay all summer, which is their present intention. But don't let this allow you to forget "All the Comforts of Home." It is well worth anybody's money.

Subscribers for THE JOURNAL.

## TRAPPISTS IN NATAL.

ACCOMPLISH A GREAT DEAL OF GOOD AMONG THE ZULUS.

Sketch of the Missions Which the Monks and Sisters Have Established.

Natal is thus named from having been discovered by the Portuguese in 1497 on Christmas day. It is in South Africa. The natives are called Zulus. When the Boers were driven from the Cape they retreated to the east, and some settled within the limits of Natal. In 1838, trouble having arisen among the Zulus, the English interfered, and after a severe struggle with the Boers the country was annexed to Cape Colony in 1843. It has since been made a separate colony. It contains about 20,000 square miles.

A clergyman who has visited Natal has written some very interesting letters to the Irish Catholic. In one of them he says:

"I am penning this letter in the presence of Zulus—front and rear—all Zulus. This is one of the Zulu Catholic mission stations conducted by the Trappist monks, aided by the Sisters of the Order of the Precious Blood. The Natal government allow all clergymen to travel on their railway lines for two-thirds less than ordinary passengers."

"I may also inform you that the Natalians owe the existence of the 300 miles of railway running through the Natal colony to the discovery of gold in large quantities in the Transvaal. The railway line through Natal would never pay, but it is the road to Johannesburg, which is a vast field of gold and induces enormous traffic."

Natal itself is being opened up and villages are getting to be numerous and large. If the invalids of England and Ireland who have means to travel—but spend their time in the agonies of bronchitis and consumption, especially in winter, at home—but know the health-giving climate of sunny Natal they would come without hesitation from damp and cold to this land of sun. I have met many people who came out to Natal in the early stages of bronchial, lung and chest diseases, who are now strong and healthy. You will be glad to learn that there are several sanatoriums in Natal conducted by nuns and patronized by people of various nations without any religious distinctions. In each of them there are Sisters who have medical certificates, and the cuisine in all prove the presence of good cooks."

"As I am telling you of customs in the colony, I may add that by law a great bell rings in each town and village in Natal at 9 o'clock each night to warn all Kaffirs to be within doors, and if any Kaffir is found out after that bell, he or she is arrested and punished unless satisfactory explanations can be given. Besides this, there is also a law that no publican is allowed to sell intoxicating drink to a Kaffir. These laws tend to good order. But come back to the mission of Maria Ratcheltz. This mission derives its name from a German Catholic benefactor who resides in Germany. There are in the vicariate of Natal 19 Catholic missions for the natives conducted by 300 Trappist monks and brothers, and 206 Sisters of the Congregation of the Precious Blood, nearly every one of whom is a German; and let it be added to the eternal credit of Germany that nearly all of the money (an enormous sum) subscribed for the foundation and support of these missions, has come from the pockets of rich German Catholics. Those who give a very generous donation have the privilege of having a certain mission to be founded called by such a name as the benefactor may suggest; hence the villages so founded have real Catholic names. The head village where the Abbots reside is Marian Hill, so called in honor of the Mother of the Blessed Virgin—St. Ann—and Mary, the Mother of Jesus."

My visit to this mission of Maria Ratcheltz was made under very auspicious circumstances. Having availed myself of the railway from Ladysmith to Washbank, I found a wagon drawn by oxen and managed by two Zulus awaiting my arrival at the latter station. They had come from the monastery to meet me. I had a drive of three and a half hours over a good road and through a fertile country. It was evening, and the sun was setting—oh, such a glorious sunset! It was one of the most gorgeous I had ever witnessed, and that is saying a good deal, for I have seen the sun set in Canada, in Italy and in various parts of Africa. Let me describe that Trappist mission. The buildings—some of brick and stone, and some of wood and corrugated iron, and some of mud covered with thatch—are nearly all a good specimen of holy poverty. This is one of the most recently founded and one of the poorest of the Trappist missions. It was opened February 2, 1890, and since that time has done solid work. It has two priests, one choir brother, ten lay brothers, and fourteen nuns. The buildings form a terrace at the base of a high mountain which is capped with foliage and carpeted with grass. The community owns 8,000 acres, much of which is under cultivation. The orchard is large and has thousands of apple, pear, orange and lemon trees. There is a vineyard of 10,000 vines. Tobacco is also cultivated, and as to vegetables they are legion. The work is done by the community, whose motto is, "Pray and Work," and by the Zulu boys and girls, numbering 135, who are kept in the boarding schools of the mission. A certain time is given daily to school and a certain number of hours to work. All manner of trades are taught besides garden work—such as wagon-making, carpentry, cabinet-making, blacksmithing, stone cutting, masonry; and for girls every species of domestic employment and needlework. The number of baptized Zulus on the station is 285, and the number of catechumens—that is, of preparing for baptism, 200; 140 are confirmed; 75 have made their first communion. The attendance at daily mass is about 160, Sunday mass and evening benediction, average attendance, 300. In not this a magnificent result of seven years' work? Seven years ago all were heathens; to-day the cross is uplifted, and the name of Jesus is on the tongues and in the hearts of hundreds. The two priests have very hard labor. They have several stations at distances of one to four hours on horseback, and to all these they go to teach catechism to Zulus two days a week.

I remained four days as guest of the good monks, and thus had an opportunity of seeing the mission in full swing. On Sunday I celebrated the parish mass. I was overjoyed. The Zulus filled the chapel from the altar to the door. All knelt on the flagged floor; there are no seats. The devotion of the people was most edifying. The whole scene brought to my mind the transfiguration of Jesus. The Superior of the mission preached Zulu, and when the mass was finished I knelt in adoration and thanksgiving on the pavement of that holy sanctuary, thanking God for such marvelous manifestations of His grace to the people of this lovely spot.—Catholic Sentinel.

CANON BRUCHEMI

Is Appointed Archbishop of Quebec to Succeed the Late Archbishop Fabre.

Canon Bruchemi of Montreal has been notified of his appointment as archbishop of Montreal. Rev. Canon Bruchemi was in Quebec when the news of his honors arrived and was heartily congratulated by the cardinal. The appointment is a very popular one with both Catholics and Protestants, and particularly younger men among the former.

Mgr. Louis Paul Napoleon Bruchemi was born in the city of Montreal, 42 years ago next October. His early studies were entered upon at the Montreal college, Sherbrook street, and later on he passed some time at the Salpêtrière College at Ley, France. After having studied theology in Rome he was ordained to the priesthood in December, 1878, returning shortly after to Canada. Later Abbe Bruchemi filled an important professional position in Laval University, returning to Montreal.

The late Archbishop Fabre was always a great admirer of the young man whom Rome was to designate as his successor, and in due time he became one of the cathedral canons and a close friend and confidant of his grace. He was always active and firm and made friends of everyone with whom he came into business or spiritual contact. His connection with the board of Roman Catholic school commissioners has been of great benefit to education, and his sojourn in Chicago as the representative of Quebec has been favorably commented upon by the teaching community of the United States and Canada.

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## INFANTS' SUMMER HOSPITAL.

Catholics Do Not Pay Their Share Towards Supporting the Institution.

The Infants' Summer Hospital opened for the season's work on Saturday last. Rochester has many worthy charitable institutions, but among them all none is more worthy of the support of the public than the Infants' Summer Hospital. Situated as it is on the hill overlooking the waters of Ontario, far from the noise and bustle of city life, it makes an ideal home, for such it is to the babies—a summer home. And this home, which has been a heaven-sent blessing to the babies of the poor people of Rochester is wholly unprovided for in the matter of funds.

Rochester took the initiative in this project, and when the home institution was fairly launched the management went to Buffalo and assisted the people of that city in starting a similar home. The Catholics of Buffalo long ago recognized the work of Divine Providence, for such it is, and have nobly supported the hospital. Not so the Catholics of Rochester. Ever since the time, eleven years ago, when a row of white tents dotted the hill at the west end of Beach avenue in the village of Charlotte, sheltering the sick and dying infants of the Flower City to the present day, each year more than half of the babies brought to this haven have been of Catholic parentage, and yet not a tenth part of the donations received have come from the Catholic people. Why is this so? It certainly ought not to be. In all other charitable enterprises the Catholics of Rochester have come to the front, and shall it be said that the hapless little creatures must suffer because they are unable to help themselves?

Those white tents quickly gave way to a small wooden structure which has been enlarged from time to time until now it is of grand appearance—quadrangular in shape with two huge areas stretching out to the highway, giving the impression, to one viewing it from the avenue for the first time, typical of its worth.

No charge is ever made; no remuneration asked or expected; no questions are asked; the babies of the poor are as acceptable as those of the rich; no difference is made; the treatment and care is the same to one and all. A corps of competent and faithful nurses minister untiringly to the wants of the little ones placed in their care, knowing their greatest reward when the roses of health bloom again in the wan, pinched faces of the little sufferers. Many a Catholic mother owes the life of more than one of her children to these men and women, and many a Catholic mother and father who are enabled to send their little ones either to the seaside or the country during the hot months, should remember that all are not so fortunate, and the babies of the poor are as dear to those who love them as are those of the more fortunate. It is true, an erroneous idea of the hospital is held in the minds of a great number of the Catholics of Rochester. Many regard it as a sectarian institution. But this is wholly wrong. Religion never enters into the management of the home at all. It is a charity which is broad enough to take in the babies of the whole world if the money were forthcoming. So this home for the babies is starting out on its eleventh year of usefulness without a dollar; without even the necessary funds to open properly; starting out to battle with the children's dread disease on faith. One of the managers said a short time ago that although it might not be generally known, the hospital was run wholly on faith. Often they have taken babies and their mothers in when it was not known just where the necessary food was to come from, but it always came, and will come again. N. M. R.

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## OPEN LETTER.

ISSUED BY MGR. R. MERRY DEL VAL.

The Papal Delegate to Canada, Archbishop of Ottawa, and Bishop of St. John.

MONTREAL, July 6.—Monsignor Raphael Merry Del Val, the Papal delegate to Canada, who is at present in Ottawa, and who will sail from New York for Rome in a few days, has issued an open letter to Mgr. Langerin, Archbishop of St. Boniface, in which he says that he will, at once, on his arrival in Rome, place in the hands of his Holiness the results of his labors and investigations. In the meantime he says:

"I desire to address a word to your lordship, as you are the Bishop who is immediately concerned in the question which was the principal object of my mission, and in so doing I take the opportunity of addressing all Catholics."

His Excellency returns his thanks to the Archbishops and Bishops for their courtesy and kindness, and continues:

"We can scarcely hope that the holy work of peace and justice desired by the Holy See, and by all of us, will be fully realized. In this connection I may assure your lordship that His Holiness himself will, before very long, publish a decision and indicate to Roman Catholics the line of conduct which they are to follow under the present conditions."

"The Holy Father has availed himself of all the sources of information, and unless we wish to hide the truth, it is impossible to doubt that he will be perfectly informed on the facts and the circumstances surrounding them."

"In the interval, however, there remains an imperative duty on all, and in the exercise of my functions, I am obliged to inculcate this duty in a formal manner, with the certainty that the Bishops and clergy, as well as they are to the Holy See, will see to its proper carrying out on the faithful. This duty is that they should entirely from all agitation, anger, all divisions and resentments, and suspend all discussions."

His Excellency remarks that it should be evident to all good Catholics that they cannot invade on one another the authority of the supreme pastor by belittling that of the Bishops, and that they weaken the Episcopal authority if they interfere even indirectly with the free exercise of that of the head of the church."

He concludes with an expression of confidence that the Catholics of Canada will be willing to leave to the Vicar of Christ the right of looking after their religious interests."

THE CATHOLIC SUMMER SCHOOL.

Next Session to Open Saturday, July 11th.

On Sunday, July 11th, the sixth session of the Catholic Summer School will be opened with a high mass celebrated by the Right Rev. Henry O'Connell, Bishop of Ogdensburg, assisted by the Right Rev. O'Reilly, O. S. A. The school is a season which has prevailed so generally over the United States, having tested the powers of those who have charge of the cottages and provided that strong wills and indefatigable efforts have done wonders since the continued rains have caused so that those who go to Ogdensburg next week will be greeted with broad lawns, green fields putting forth their tender grass, freshly painted cottages, a well appointed club and a most excellent very much enlarged and better management of a first class resort brought from New York by the board of managers.

The intellectual treat which the patrons during this season are given, while those who look for amusement will have nothing but the best of all which we have the time to time to report for the benefit of those who are not able to visit Plattsburgh.

The lectures next week will be by Rev. Hugh T. Henry, of Plattsburgh; Rev. Mother E. Brown, of Washington; and Dr. C. M. Murphy, of New York. Contributions of the literature by Rev. James J. Laughlin, D. D. An address by John C. McGuire, of the University of Notre Dame, will be tendered to the Catholic Summer School.

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