

The Catholic Journal

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Rochester, N. Y., Friday, March 15, 1912.

The Campaign Against Rome in South America

Attacks On "Menace" Order Commended By "Missionaries."

Asking for Support from Protestants of this Country.

"The stars in their courses are fighting against Romanism in South America. Never since the time of Pizarro's conquest of the Incas, nearly four hundred years ago, have there been so many staggering blows struck at the Roman Catholic Church in that land." Thus does the Right Reverend Bishop Homer C. Stuntz, D.D., LL. D., open his pamphlet on "Roman Catholicism in South America," which is being distributed among the Protestant people of this country in the effort to enlist their sympathies and their pocketbooks in the "missionary ventures of certain sects in the southern continent. In all his visits to South America during the past year, he tells us, he has found the Catholic churches in a condition of decay, "symbols of a deeper mental and spiritual decay which leave the system open for the attacks which are being made upon it."

These attacks, we are informed, come from three local sources: "government, journalism, and the lecture platform." But stronger than all of these is "the disintegrating force of Protestantism with the open Bible and message of the direct approach of the sinner to his God." The "most conspicuous agent" in the "succession of governmental attacks upon Romanism is Dr. Thomas B. Wood, long superintendent of our work in South America. The government of Bolivia, "despairing of securing educational results from Jesuit schools to which public money had been given, has turned the money over to our own mission giving \$26,000 annually to carry on two boarding and day schools, and promises even larger support for a girl's school. All of this is gall and bitterness to the officials of Romanism, both here and in Rome."

"The journalism of South America," writes the worthy Bishop, "strikes hard at Romanism." There is published in Buenos Aires a weekly comic paper like the Asino, of Rome, and somewhat like Life of New York. It is maintained partly for the purpose of ridiculing friars, priests and the Catholic faith in general. It is true that this paper is hostile to Christianity as it is represented by the Roman Church and is therefore understood to be opposed to religion in any form. But this is not the case. Its cartoons are leveled at immorality and medieval priestly leadership. When our church held a great Sunday school rally in Prince George's Hall in Buenos Aires, on Conference Sunday, last February, this paper—Fray Mocho—took flash-light pictures, secured photographs of the leading missionaries and Sunday school workers and gave several pages to a sympathetic write-up of that truly great gathering.

The "Bishop" also tells us of the splendid work on the lecture platform against Romanism of a certain woman. "Madame Belen de Sarraga," who speaks on such entertaining subjects as "The Home versus the Confessional," "The Jesuit in Politics," "The Jesuit in History," and the like. This sort of work is done so effectively by these forces, the zealous prelate tells us, that it is not necessary for the Protestant missionaries to take up such activities. They merely profit by them and turn their attention to constructive work; the bringing of the disillusioned souls to the light of the Reformation.

The "missionaries" in whose behalf Bishop Stuntz pleads are welcome to the company of those whose work they find so helpful to their own endeavors. The moral tone of a paper "like the Asino and somewhat like Life" can easily be imagined; such journals and the agencies in connection with them encourage Protestant ventures merely because

they know that this is the quickest way to drive all thought and reverence for religion out of the hearts of the people. If the "missionaries" of Protestantism are carrying their gospel to the poor, down-trodden people in the company and with the assistance of licentious and blasphemous publications and through the activities of Masonic governments, as Bishop Stuntz says, they are indeed in bad business. To have non-Catholics in our own country supporting a sheet such as the "Menace" is very bad; to have them contributing to the continuance of a campaign of a similar nature in South America is much worse. It is certainly time that such activities were officially discountenanced by the Protestant denominations of this country. C. B. of C. V.

Not Easy To Build Churches In Fiji.

Fr. J. L. Guinard, S. M., often writes us little stories about the strange and often terrible customs of the Fijian natives. Now he tells us about the hard time he is having building a little church at Namosi, which is the name of his mission station:

"The forest is a long distance away. When felling trees we had to walk an hour and a half before and after our work. Another great trouble is the rain. I am not far from the truth in saying that it rained ten months during the year. The road was awful. We had mud up to our ankles and sometimes higher. Impossible to wear boots or shoes. We were wet all the day. On my arrival every evening, before reciting the office and preparing some food for supper, I jumped in the river to wash my clothes. In the morning I wrung the water out of them and put them on in that condition. Another sore trial for patience is the fickleness of the native, who help us. They are half wild, and cannot be depended upon. Their great principle seems to be: sleep as long as you can and work as little as possible. It is easy to understand that it is more pleasant to eat, sleep, run about all day than to work at a saw mill.

"The last and greatest difficulty is to bring here materials such as benzine, galvanized iron, bolts, etc. The steamer unloads forty miles from Namosi. It takes a week for six or eight men to bring a punt load to Waiwaka, a town four miles distant. From Waiwaka everything has to be carried on men's shoulders.

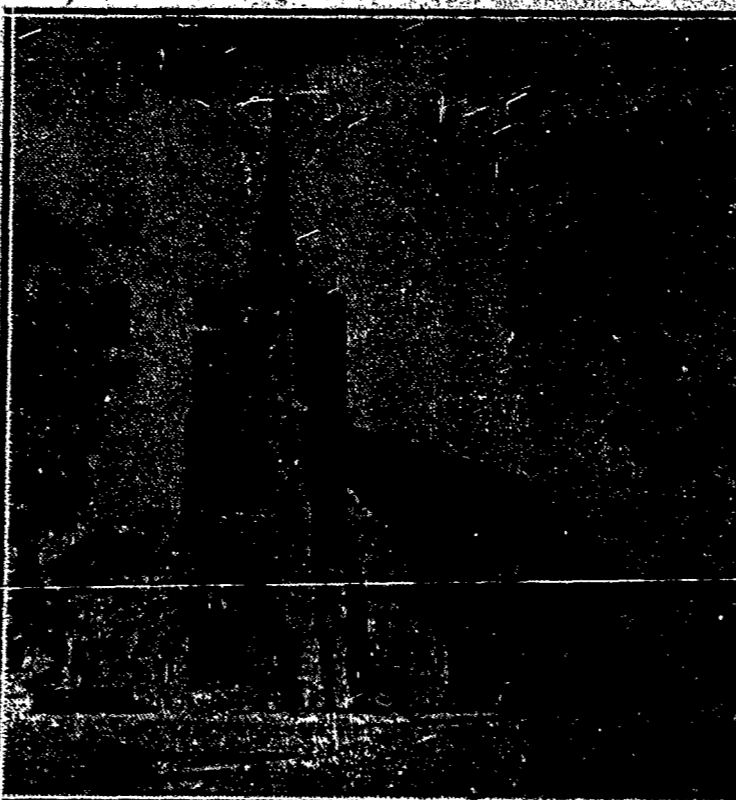
"I have been here a little over two years. I lived first in a grass hut, then in a shed, now again in a hut. I am my own cook. I tried all the children: boys and girls. For a month or so, they worked well, then the best beg permission to retire and the others say plainly that they don't want to be cooks any more.

"All these difficulties are material. It is always hard to start a mission, but especially so in these mountains where there are no roads and the people are uncivilized, not understanding the dignity of a priest and the necessity of the work we are doing."

Rev. Albert Breton, who has charge of the Catholic Japanese mission in Los Angeles, Cal., has arranged with the Japanese Consulate to have four native nuns come to California to assist in the mission work. This is the first time Japanese Sisters have come to the United States.

One of the most beautiful sights in the "Wild Lands" of South Africa is the settlement of the Trappist monks. As usual with this community, the Trappists have transformed a wilderness into a paradise. The river, idle for centuries, now works busy mills that grind corn and wheat, and saw the logs of the neighboring forest. An orchard is filled with fruit trees; there are bee hives and vineyards; and the black boys under the direction of the priests, are learning the useful trades and crafts of European youths.

Converts in England last year numbered over 7,000.



New Church at Spencerport

The new stone church of St. John the Evangelist at Spencerport will soon replace the frame structure built in 1867. The contract has been awarded to Manion

Brothers of Rochester and ground was broken March 15th. Rev. John W. E. Kelly, pastor of the church, has worked zealously with his congregation for some time raising money for the new edifice and they will soon see their untiring efforts rewarded.

News From Ireland

Antrim.
While returning from a visit to Dr. Acheson in Cromac street, Belfast, on the 8th instant, Edward Hanna, of 91 Joy street, was taken suddenly ill, and died before the ambulance, which had been summoned, arrived on the scene.

Armagh.
A beautiful baptismal font has been presented by a Belfast lady, formerly of Lurgan, to St. Peter's Catholic church, Lurgan. It was designed by Mr. Ashlin, Dublin, and executed by Messrs. Earl and Company, Camden art works, Dublin.

Cavan.
At the January examination for clerks in the Ulster bank, Eugene Brady, son of Thomas Brady, Killesandra, was successful.

The death is announced at the convent of Meroy, Castleblayney, of Sister Mary Michael Young, a native of Cavan.

Clare.
At Kiltrush Henry R. Glynn, D. L., was recently sworn in as magistrate for the County of Clare, before P. S. Brady, R. M., W. J. McKnight Hardy, R. M., has been transferred from Clare to Derry.

Donegal.
P. S. Hegarty, postmaster of Queenstown, has been promoted to the postmastership of Welshpool, Montgomeryshire, at a salary of £245 a year.

Down.
Anthony Dunley, managing clerk of James Dunley, solicitor, has been elected Petty Sessions clerk in Donegal, in room of Mr. O'Donnell, resigned.

Dublin.
H. J. McConville, J. P., has been re-elected chairman of the Old Age pensions committee for Newry Urban district.

The late Mrs. Ruth Maude, of 72 Upper Leeson street, Dublin, left estate valued at £15,658.

Galway.
The wedding took place at the Pro-Cathedral, Dublin, of Edward Cosgrave, Eyecourt, and Miss Fanny Kennedy, Brickella, Loughrea. P. J. Carr acted as best man and the bridesmaid was Miss Maria Farrell-Kennedy.

Mayo.
T. O'Leary, Currower N. S., Ballina, has been co-opted a member of the Ballina R. D. Council.

The following marriages have taken place recently: At the parish church, Crossmolina, by the Rev. Chancellor McHale, P. P., assisted by the Rev. Father Mahe, C. C., John Hunter, Marlfit, Ballina, to Ellie, second daughter of John Nallen, Longford, Crossmolina. At Logboy Catholic church, with nuptial mass, by Rev. M. Glynn, assisted by Rev. J. Tuffy, Rev. J. O'Toole, and Rev. Alexander Eaton, Patrick Joseph Carroll, merchant, Garden street, Ballina, to Sara Marguerite (Daisy), fifth daughter of Luke Dillon, J. P., Feamore, Ballina.

Mayo.
Died.—February 10, at Dublin, William Blake Dillon, of 8 St. Mary's road, S., aged 36 years, eldest son of the late John Blake Dillon, J. P., Ballina.

Meath.
At the annual meeting of the South Meath Executive of the U. L., all the outgoing officers were re-elected.

Kilkenny.
An improvement has taken place in the condition of the Venerable Archdeacon Doyle, D. D., P. P., V. G.; St. Canice's, Kilkenny, who has been seriously ill.

Kerry.
On February 10, at Ennis, by the Rev. Father Hogan, Patrick, third son of Patrick Gressell, Crusheen, was married to Bridget, third eldest daughter of Michael Armstrong, Carranah, Quinn.

Kildare.
J. E. Butterfield, J. P., outgoing chairman of the Naas Urban Council, has been re-elected to the position.

Twelve years after the origin of the St. Vincent de Paul Society in Paris, the first Conference of the Society was formed in the United States at St. Louis, in 1845. A few years ago, a Conference was organized by Bishop Martin John Spaulding, in Louisville.

El Paso, formerly in the diocese of Dallas, Texas, has four parish churches, and a Home of the Jesuit Fathers. Also, St. Joseph's Academy, with nearly thirty Sisters of Loretto, and a Hotel Dieu in charge of 15 Sisters of Charity of St. Vincent de Paul. El Paso's population is over 40,000.

Rt. Rev. Bishop O'Connor of Newark, N. J., succeeds the late Archbishop Riordan as one of the governors of the American College, Louvain.

The Dubuque Summer School will open June 26th. Last year 250 Sisters representing 22 religious congregations attended its sessions.

In the old Ursuline Convent, New Orleans, a bronze tablet was unveiled in commemoration of the thirtieth anniversary of the death of Andrew Jackson to the convent one hundred years ago.

Lecture Medalist, 1912

The democracy of the Catholic Church and of Catholic institutions is witnessed again this year by the University of Notre Dame in her selection of a Lecture Medalist. Just one year ago this noblest of distinctions was conferred on Edward Douglas White, Chief Justice of the Supreme Court of the United States. Turning away from the mightiest secular tribunal in the world, the University of Notre Dame stooped to a bed of pain in the same capital city, and proudly pins upon the breast of a bed-ridden woman the emblem that puts upon her sacrifice the same value. The same woman, the same stamp of approval, the same year past she has participated in the life and activities of "missionaries" and women as John Gilmary Shea, historian; Patrick J. Keeley, architect; Ellis Allen Stacy, architect; General John Newton, civil engineer; Patrick V. Healy, editor; Anna Hanson, Dorsey, poet; William J. O'Connell, publisher; Daniel Dougherty, creator; Henry W. F. Brownson, soldier and scholar; Patrick Donahue, editor; Augustin Daly, theatrical manager; William Rosecrans, soldier; Anna T. Sedlar, author; Thomas A. Emmett, physician; Timothy E. Howard, jurist; John O'Leary, philanthropist; W. Bourke Cockran, lawyer; John B. Murphy, surgeon; Charles J. Bonaparte, statesman; Richard O. Kerns, philanthropist; Thomas B. Fitzpatrick, philanthropist; Francis J. Quinnlan, surgeon; Katherine E. Conway, editor; James C. Monahan, editor; Francis Fisher Norman (Christian Reid), novelist; Maurice Francis Egan, poet and novelist; Agnes Repplier, essayist; Thomas M. Mulry, philanthropist; Charles G. Herbermann, editor; Edward Douglas White, jurist.

Among the Lecture Medalist members of the Catholic laity distinguished for eminent services to the Church, to the country, to art, science or letters will be found no more remarkable personage than the recipient of this year's medal, Miss Mary V. Merrick of Washington, D. C., the founder of the Christ Child Society. Her intellectual and moral fitness for such a distinctive honor will be acknowledged by every one familiar with the life and works of this wonderful woman. Miss Mary V. Merrick, daughter of the late Richard T. Merrick, eminent lawyer and orator, was born in Washington, D. C. At the age of fourteen she received an injury that so disabled her that she has since been unable to stand or walk. Practically her entire life has been spent lying on a rolling chair by which she moves from room to room in her home. She is taken to church in the same manner, and takes her outings day by day totally incapable of locomotion in any other way.

On this bed of pain, Miss Merrick conceived and brought to realization one of the grandest organizations for social and moral uplift that modern society can boast of, and since its inception, year by year she has continued to guide and direct its growth and development, until to-day through her inspiration alone, it has found its way into twenty of our eastern and western states.

The Christ Child Society was founded in Washington in 1891 by Miss Merrick. When still a young girl, following out the beautiful French and German custom of clothing a child of poverty on Christmas Day, she prepared an infant's outfit and distributed gifts to the children of two poor homes. She interested others in this work, and soon a little society was formed, each member agreeing to make six garments for the infants then being cared for, and besides, to make at least one child happy on Christmas Day. By 1900 the society had grown and had taken more definite form; other works such as sewing schools, children's libraries, Sunday-school classes, settlement work, visiting nurses, summer outings, hospital visiting, industrial instructions, were added to the work of the relief of destitute children.

To recognize such extraordinary merit in the aim of Notre Dame University in conferring the Lecture Medalist

The Society for the Propagation of the Faith received the Lecture Medalist for 1912, Miss Mary V. Merrick of Washington, D. C., the founder of the Christ Child Society. Her intellectual and moral fitness for such a distinctive honor will be acknowledged by every one familiar with the life and works of this wonderful woman. Miss Mary V. Merrick, daughter of the late Richard T. Merrick, eminent lawyer and orator, was born in Washington, D. C. At the age of fourteen she received an injury that so disabled her that she has since been unable to stand or walk. Practically her entire life has been spent lying on a rolling chair by which she moves from room to room in her home. She is taken to church in the same manner, and takes her outings day by day totally incapable of locomotion in any other way.

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