The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.

PUBLISHED EVERY SATURDAY AT
234½ East Main Street, Rochester, N. Y.
BY THE
CATHOLIC JOURNAL PUBLISHING COMPANY

If paper is not received Saturday notify the office Report without delay any change of address giving both *old* and *new*.

Communications solicited from all Catholics, accompanied in every instance by the name of the writer. Names of contributors withheld if desired.

Pay no money to agents unless they have credentials signed by us up to date.

Remittances may be made at our risk, either by bank, express money order, post office money order or registered letter, addressed E. J. Ryan, Business Manager. Money sent in any other way is at the risk of the person sending it.

Discontinuances.—THE JOURNAL will be sent to every subscriber until ordered stopped and all arrearages are paid up. The only legal method of stopping a paper is by paying up all dues.

SUBSCRIPTION RATES:

Per Year, In Advance.....$1.00
Entered as second class mail matter.

SATURDAY, NOV. 26, 1898.

TELEPHONE 2771.

City News Agents.

The CATHOLIC JOURNAL is sold by the following newsdealers, and can be obtained of them Saturday morning:
L. Merk, 234 East Main street.
E. C. Weidman, 196 State Street.
Yaeman & Heinlein, 327 E. Main St.
J. Scheier, 355 Hudson st.
Mrs. K. L. Wilcox, 744 E. Main Street.
Metzger Bros., 720 N. Clinton Street.
Miss J. Rose, 366 North St.

PENAL COLONIES FOR OUR CRIMINALS.

A correspodent of the New York Sun suggests penal colonies for hardened criminals. He says:

"The day is coming when civilized nations will throw off the mawkish sentimentality which has been put upon them by misdirected thought with reference to the criminal classes. A vigorous, sensible treatment will be applied instead, which will come near wiping out the breed of born thieves, desperadoes and degenerates that infests our great cities.

"To get rid of hereditary criminals you must stop breeding them. No good reason can be advanced why we should permit our cities to become penal colonies, as they practically are to-day. The best of reasons can be advanced why we ought to get rid of habitual criminals in the only possible way (hanging, of course, excepted,) that of the isolation of the sexes in penal colonies on far-off islands.

"The Ladrones, the Isles of the Thieves, as the early Spanish explorers called them, would answer this purpose admirably. Send thieves, burglars and cut-throats to these islands for life and let them earn an honest living, or cut each other's throats, if they prefer that to working. Send only hereditary or hardened criminals. Give the others a chance to reform.

"We did not hesitate to spend $380,000,000 and risk the lives of thousands of our best citizens in a chivalrous effort to free from tyranny the oppressed inhabitants of Cuba. Why hesitate to free our own communities from evils that are constantly growing in force, which some day, if not checked, will produce greater miseries than Spanish misrule ever produced. Let us get rid of the humbug and weak sentiment. We exterminated the Indians, poor devils! We protect and foster the white savages, the human wolves that prey on us by night and by day. There is a woful lack of sanity in the handling of the habitual criminal problem.

"Keep the Ladrones for penal colonies."

John Spencer Turner, jr., late of Brooklyn and Rochester, formerly a clergyman in the Protestant Episcopal church, whose conversion to the faith of the Catholic church in England last July created somewhat of a stir among his friends and acquaintances in this city and state, has started for Rome, where he will study for the priesthood.

Mr. Spencer will take up the regular course preparatory to taking Holy orders in the college of the Propaganda. After having pursued the prescribed course he will return to this country and, it is announced, will [illegible] in the Diocese of Newark, [illegible] Bishop [illegible]

That there are some bright spots in an editor's life is well known, but none seem brighter than a word of good cheer, (especially at this time of the year)—when accompanied by a remittance. It takes the edge off the many difficulties that beset the editor and prepares him for the grace that that should be prominent with all people during the X-mas season. The following are the kind of letters the editor likes to receive:

CANANDAIGUA, Nov. 11, '98.

Mr. Editor: Please find enclosed one dollar, the renewal of my subscription for one year. As the JOURNAL is cheap enough without incurring additional expense, find enclosed two stamps. Very truly yours,

JAMES SCANLAN,
Canandaigua, N. Y.

DANSVILLE, N. Y., Nov. 19.

THE CATHOLIC JOURNAL, Rochester, N. Y.

Find enclosed $1.00 for your paper, for which give me credit and oblige. I value your paper very much.

Yours, very resp.,
EDWARD BACON.

The Catholic laity of San Francisco have presented the Rev. Peter C. Yorke, formerly editor of the Monitor, with a beautiful address and a check for $3,000. The presentation took place in the parlors of the Pioneer building, where the friends of Father Yorke had gathered to bid him farewell before his departure on an extended trip abroad. In a brief address Judge Robert Y. Hayne presented Father Yorke with a handsome album containing the address and the check. The album is a beautiful work of art.

The Pope has just caused an article to be written for the "Civita Catolica" warmly approving the czar's proposal for disarmament. The article recalls the fact that the Pope supported the peace congress at Buda Pesth in 1896, and concludes by urging the Catholics of all countries to support with all their strength, even by popular meetings and public demonstrations, the idea of a peace congress.

The Pope has at the same time sent to all the representatives of the Holy See abroad instructions to do what they can with the government to which they are accredited, and with the Catholics in their vicinity in favor of disarmament. His Holiness said to one of the cardinals: "I hope God will permit me to live long enough to see the objects of the czar realized, and the peace of Europe established on a firm and definite basis."

A CHURCH DEFENSE LEAGUE.

WATKINS, N. Y., Nov. 22, '98

Editor of CATHOLIC JOURNAL:

It delights me, as a young Irish-American, to read and hear of the magnificent and substantial work that is being accomplished by the leaders of the United Irish League in Ireland. If the happy intelligence, of the present state of affairs in that country, were left solely to the medium of "yellow journalism," we never would hear of there being any agitation at all in Ireland. And how any person, who claims any affiliation for that country can support such newspapers is a mystery to the writer. That same class of journals hardly gave a printed line concerning the awful famine in Ireland during last spring and forepart of the summer; yet, they howled themselves hoarse about the so-called barbarous treatment of Spain, and preached the doctrine of "Civilization and Christianity," that one would almost imagine they received an edict in that direction from the Father of humanity Himself. However, with the help of God, we will soon have a daily press of our own in the principal cities, in this country, and then how quickly and policy-like these same editorial fellows will fall into line to fully recognize the Irish element. Just now, they simply publish something in the line of squibs about the United Irish League—thats about all.

In the whole history of the daily journals of New York city, it has ever been a characteristic never to slight the Jews, but to give them due honor and full recognition. The Jews are a firm unit, and if disfavored, those same journals would feel the effect in their circulation. It is said a "hint is good as a kick" so we will take the hint and profit thereby. In going the proper way about it, we can compel those same journals to give us the full tidings from Ireland. In so doing the present agitation there would be a telling blow to England, who is so very desirous for an alliance with America. In showing up the "fine civilization and Christianity" that has been practical in Ireland for the past seven hundred years by the British government it would soon put the damper on the agitation for an "Anglo-Saxon Alliance in America." Hence, it is the daily press that has been enjoying its sweet sleep of the "lullaby" in its silence on everything concerning Ireland during the present year. Such action, viewed by the the most impartial, would indicate bigotry and injustice done to the Irish readers of "yellow journalism." To substantiate the charge of bigotry and misrepresentation of a great portion of the daily press, I will beg the kind indulgence of the readers of THE CATHOLIC JOURNAL to an editorial of the New York Sun, of not long ago:—"The press, the rank and file of the daily newspapers is stifled with lies. Never in the history of civilization was there such debauchery of the press, such inundation of falsehood and fraud. It gets forged cable dispatches purporting to come from the seat of war but manufactured here in New York by professional counterfeiters." That's radical talk as well as the truth from a metropolitan paper like the Sun. By the way, I might ask the Sun: What about the manufactured cable news from London—especially Irish-Catholic news? As the Sun claims to shine for all people, it is well able to give a startling exposition on that matter alone—but will or can it do so?

It is no wonder the remark was recently made within the hearing of your correspondent, when a couple of young boys here in this village got into an argument on the worth of the press. The younger addresses the older in this fashion: "Say Jack, we are becoming a nation of liars." "How so?" queried the older. "Why, your bundle of papers contradict everything in my bundle of papers—don't you see? And what is more, it is becoming a national policy to be classed amongst thieves when elections are in season." Such remarks from newspapers youths are indications of what our daily press is drifting to. In fact, it is a very bad state of affairs and does redound to our American Christian form of government. Hence, it is well for us Catholics to know "where we are at." The real character and touch of the daily press have been discovered and badly given away in our late war. Notwithstanding this, I am glad to know there are a few exceptions in our smaller cities where editors have exhibited their manhood by holding on good, fixed principles. If the reading public only knew how unscruplous most daily papers are managed they would not attach much confidence in them. It came within my personal experience when at a reporter's banquet in New York, to learn from a correspondent of a popular daily paper this declaration: "To hold a similar position to mine, you must have your conscience on the editor's desk when you hire out, and be ready to go and take the same if you should attempt to guide your expressions from a Catholic standpoint."

I believe it was P. T. Barnum who made the remark when he and his shows were in London: "It takes the Americans to be humbugged." We certainly were badly humbugged in the reports from the press during our late war. and moreso from many bigoted correspondents in their so-called description of those people and Islands with whom we have come in contact as the outcome of that war. Of course, all these false reports served as grist to the mills of those editors—therefore their rich harvest. Such bad state of affairs will end in God's good time when we will have a good strong, healthy Catholic press to offset those impositions that have been practiced on public mind of late years. Hence, the protestation will have to be of the effective order. In the timely advice given by that great Catholic magazine, the "Ave Maria," I will apply its well chosen language on the above subject: "It is puerile to cry out against the press as hostile so long as no manly effort is made at self-defense. The organization of a Church Defense League, whose members would chalenge falsehood promptly whenever they met it, would be a movement hardly less important than the mission to non-Catholics. That's good, plain talk on the matter, "that he who runs may read," I hope the wise suggestions of the "Ave Maria," will soon be acted upon by such a grand movement as the Church Defense League. Such a league would prove itsele a "bleckade" to the many attempts that are being made to darken the real character and mission of our Holy Mother, the Church.

H. O'C.

THE GOSPELS

GOSPEL: St. Luke xxi. 25-33.—At that time Jesus said to His disciples: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved and they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand. And He spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away."

What should we then do in this holy season of Advent?

We should meditate on the coming of Christ, the Judge, in order to prepare ourselves to commemorate the day when He came as the Saviour. We should often pray to the Child Jesus to be reborn and grow in our hearts with His holy grace. We should prepare in our hearts the way for Him by works of penance and piety, and above all by the use of the holy sacraments.

Weekly Church Calendar.

Sunday, November 27—First Sunday in Advent. Epist Rom xiii 11-14. Gosp. Luke xxi. 25-33
Monday, 28—Feria
Tuesday, 29—Feria
Wednesday 30—St. Andrew, apostle
Thursday, December 1—Feria
Friday, 2—St. Bibiana, virgin and martyr. Fast
Saturday, 3—St Francis Xavier, confessor.

St Anthony's Bread for the Poor

[Continued from 1st page.]

are utterly astonished at the innumerable graces which have been granted us through his intercession."

Miss Louise Bouffier—that is the name of the beginner of this work—and her pious friends did not long rejoice alone over St. Anthony's favors.

The matter soon became known and the wonderful answers to prayers increased in exact proportion to the donations of bread. During the month of April, 1893, 2,085 francs (nearly $420) poured into the alms-bag which was placed before a statue of the great miracle worker of Padua in Miss Bouffier's room. The donations came not only from different districts of France, but from other countries.

We give two of the many favors St. Anthony has been pleased to bestow:

A poor working woman, the mother of a family, applied to the saint with the following prayer: "Good saint, my child will soon be four years old and has never been able to walk; all the doctors say he will remain a cripple for life. Since you are so powerful and so kind, obtain for him from our good God the strength to walk. I promise you twelve francs' worth of bread for the poor if the child can walk in a week; ten francs if he can walk in a fortnight; five if it is a month."

The very next day the child walked alone and ran to meet its father when he came home.

Quite recently 17,000 francs were stolen from the cashier in a great French mercantile house. The poor man was almost in despair. He knew that he would be accused of appropriating the money and that he would lose at once his reputation and his position. On describing this sad misfortune to his wife they both promise in the event of a solution of the mystery, a generous sum to St. Anthony to buy bread for his poor. The clerk's astonishment and delight may be imagined when he arrived at the office the next morning and found the exact sum lying on his desk.

Unfortunately, some of the promises made to St. Anthony have not been kept, although the grace petitioned for has been granted. A certain person promised 200 pounds of bread for the poor if the life of a dear friend was spared. The boon of health was immediately granted, but the promise was not kept. One month later the subject of the prayer died suddenly and unexpectedly.

"While St. Anthony has been so ready to hear his clients who promise bread to the poor, he is equally eager to secure favors for all who promise donations in order that 'The Bread of Life' be given to famishing souls."
