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Advent.
 Next week ushers in the season of Advent, the beginning of the ecclesiastical year, the season of preparation for the great and joyous feast of Christmas.

It is noticeable that the great feast days of the Church are preceded by fasting and prayer and that the great feasts of Christmas and Easter are preceded by seasons of fasting and prayer. We may learn from this that it is well to prepare for expected joyful occasions in our own lives by prayer and penance. By so doing we enhance the anticipated joy when it does arrive.

Let us all make reparation for our past offenses so as to be able to celebrate the feast of Christmas with pure hearts.

Mistaken

No Catholic paper in the country has criticized more frequently or more severely than the Journal, the way that secular papers handle Catholic matters. For years we have contended that the place to read Catholic news is in a Catholic paper, where the matters are handled by specialists trained in that particular line; that secular papers of necessity cannot handle Catholic news with accuracy any more than a financial expert can write the dramatic page.

But we confess that were we to attempt to point a criticism of the secular press with inaccurate statements we would expect our criticism to fall flat. Evidently an esteemed contemporary published not a hundred miles from Rochester, takes a different view. In its leading editorial article last week. The contemporary referred to the Associated Press despatch about the alleged repudiation of the Catholic Church by Marquise de Monstiers Merinville as "a rank fake" but the proofs it offered to substantiate its assertion consisted of misstatements. It was charged that the marquise's husband was killed shortly after the marriage. The marquise is alive to-day. Baron von Zedwitz the husband of the marquise's sister, was killed—a different person entirely.

We expect that time will tell that some designing bigot worked upon the vagaries of a poor woman, possessed of a disordered mind and weakened body, to sign a recantation of her faith. We are the more inclined to this opinion because of last Monday's despatch from Rome to the effect that the marquise is partially paralyzed and wholly deaf.

The Journal sees ground for criticism in the ostentatious display made of the Monstiers de Merinville story in the secular press but we are loth to charge the Associated Press with perpetrating a fake, pure and simple. But, of course, much depends upon the viewpoint and controlling motive, in individuals and newspapers. Until the end of time "fools" will continue "to rush in."

John B. McDonald, the man who built the New York Subway, is a native of County Cork, Ireland.

The last day to make the jubilee is near at hand.

New York papers at last have met their Waterloo in making election forecasts. Not one of them came within a thousand miles of predicting the actual result.

Let it Alone.
 The Journal has contended since it was published first against the pernicious policy of state interference with rights of parents with the government of their families and the management of their offspring. Those vested with authority over the state schools persist in trying to teach children how to act in their own homes, they try to inspire in the hearts of the children a dislike for their home environments by inculcating expensive notions of living. Organizations of women who either have no children of their own or are unable to govern them are permitted to use the school buildings, impudently to tell fathers and mothers the proper way to raise their children. State snoopers, in the guise of special agents of this or that department, are authorized to spy into the homes of our humbler classes and, on flimsy pretexts, are allowed, to seize the children, and turn them over to the tender mercies of an organized society whose mission, apparently, is to "institutionalize the American nation."

The trend of popular thought—at least it has been allowed to run not in this direction without effective protest until there is an impression prevalent that it is popular—is toward interference in everybody's business on the part of self-constituted snoopers. We are glad to note that the "Democrat and Chronicle" and "Post Express" of this city are waking up to just what all this is leading up to. Said the "Democrat" last Friday morning:

"Insidiously but steadily one right after another belonging to parents supremely and exclusively has been usurped by the schools either by direction of the central boards or by the voluntary and independent action of the teachers. This has gone on in some places to such a degree that many compliant or ignorant parents have no idea that they have any rights over their own children as against the authority of the schools. So they are devoid of any sense of responsibility."
 "The 'Post Express' on the same day said:

"Hitherto, in endeavoring to safeguard children who need public care or protection, the advocate of reform have erred in seeking general enactments to cover exceptional cases. Instead of dealing with instances in which there has been an abuse of children they have virtually attacked the authority at home and sought to substitute officials, agents, and social busy bodies for parents. This is simply pernicious activity, and it has been tolerated because it was activity and the common notion is that there is virtue in doing something, especially when the motive is good; whereas there are many things in life and nature thoroughly well settled, which ought to be let alone, and which it is dangerous to meddle with.

It often happens that people who have no children, or who cannot rule children when they have them, are wild to run the whole rising generation as a huge orphan asylum; others, eager for notoriety in the newspapers or for positions of profit and honor in public institutions, are ready to take all the responsibilities of their neighbors for a consideration:—would that their superabundant activity might seek another channel."

Let the good work go on. When the American people awake to what this official and unofficial snooping means, they will soon give the busy-bodies their walking papers.

A Correction.
 Every newspaper, now and then, is put in a false position by annoying errors of the type. Last week the Journal was put in a false position by such an error.

We wrote, in speaking of the Philip pines, that "Non Catholics are seeking new fields for exploitation."

The types made us say "Now Catholics are seeking new fields for exploitation."

Quite different from the meaning sought to be conveyed.

If Joseph H. Choate is to retire as ambassador to England, we know of no better qualified successor than the Hon. Chauncey Mitchell Dewey. In one respect he would be an improvement over Mr. Choate—there's nothing of the angomaniac about Chauncey.

Queer.
 When a non-Catholic clergyman so prominent as Rev. B. F. De Costa, saw fit to affiliate with the Catholic church the secular papers considered the fact worth but little space as a news item. But when a woman, always known to her intimates as erratic and eccentric and now broken in mind and body, issues a rambling, incoherent statement that she has renounced the Catholic religion, the papers seize upon it with avidity, embellish it with flaring headlines, print verbatim despatches, couched in style which would mar forever the reputation of the greenest "club reporter" and publish portraits of every one who ever had a speaking acquaintance with the unfortunate woman.

Even if the Marquise de Monstiers requested that her incoherent communication be published in full, chivalrous treatment of a deranged woman would have been dictated that the item be displayed as little as possible. There was no reason why the Catholic University trustees should be asked whether the marquise's change of faith would necessitate the refund of \$300,000 which she gave to found a divinity hall at the institution. There was no real reason for flaunting Bishop J. L. Spaulding's picture, because he happened to be the executor of the will of the marquise's deceased father.

But, we suppose, there are so few desertions from the Catholic church that one really constitutes a news item, while, on the other hand there are so many conversions to the Catholic church that their novelty has worn off and no longer furnish a sensation. Just the same the whole proceeding is queer.

Peep, isn't it, that John Morley, the free trader, should have received such a warm welcome from the New York Chamber of Commerce, supposedly the representatives of ultra protection? But he's English, you know.

We guess David B. will retire to the recesses of Wolffert's Room after January 1st.

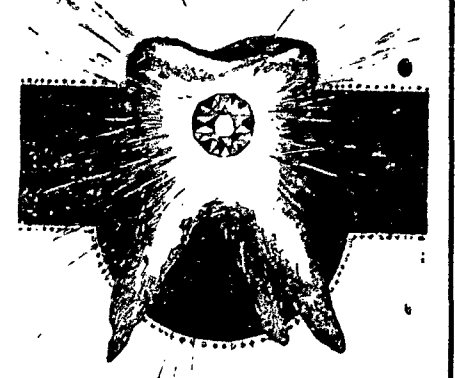
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First Celtic Sermon in America.
 The first sermon preached in the Irish language in the United States was delivered on Thursday, March 17, 1881, when Rev. Hugh Macovey preached the panegyric of St. Patrick at a Mass celebrated by Canon McGee of Belfast in St. Patrick's church, Baltimore. At the Mass it was announced that in the afternoon Canon McGee would preach a panegyric in Irish. Natives of Ireland whose age or physical disabilities prevented them attending the church services on other occasions were led to the church to hear their first sermon in Irish since they left the old sod. It was an impressive scene. Canon McGee warmed up to his subject, preaching with fervor and faith, using pure Celtic, which, with his oratorical power, carried his hearers back to the land of St. Patrick. Many honest Irish blessings were called down upon Canon McGee. He had preached the first sermon in Irish on St. Patrick's day in the United States.

Patience.
 One great excellence of religion—above all the religion of the cross—is that it raises patience first into a virtue and next into a hope. Forget the doctrine of another life, of requital hereafter, of the smile of a Father upon our sufferings and trials in our ordeal here, and what becomes of patience? But, without patience, what is man?

Foul Company.
 A muddy stream, flowing into one clear and sparkling, for a time runs along by itself. A little farther down they unite, and the whole is impure. So youth, untouched by sin, may for a time keep its purity in foul company, but a little later they unite.

SHORT SERMONS.
 Life's evening will take its character from the day that preceded it. It is a brutal entertainment and unworthy of a man to place his felicity in the service of his senses.
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