

The Catholic Journal

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Our Own Christmas

A few weeks since, the Cath-
olic Journal entered upon its
twenty-second year. We did not
refer to it at the time, partly
through our own innate modesty,
partly because time flies so
fast that it well-nigh slipped our
mind.

Nearly a quarter of a century
of journalistic life! How time
does fly! It seems but yesterday
that we issued our first number
in the old block at the corner of
East Main St., and East Ave.,
now the site of the imposing
Triangle Block. While we met
with some discouragement,
while there were some dark
days still the smiles outweighed
the frowns and we kept moving.

To be sure, progress was slow
and at times it was difficult to
make both ends meet, but the
work was congenial and we
made our way steadily. After
the Triangle block was in process
of construction, the Journal was
issued from the Sibley block
across the way but that, too, had
to give place to the present fine
and, most important of all, to
commercial building which houses
so many East side business
houses.

In truth, the Catholic Journal
has seen the wonderful era of
progress which has seized upon
the city of Rochester, which has
already made it a literally a first-
class city and which promises
to put Rochester still further to
the forefront as the days go on.

We have tried to make the
Catholic Journal a truly repre-
sentative Catholic newspaper,
leaving the purely theological
side to the pulpit. It has been
our endeavor to supplement the
pulpit by presenting a clean, up-
to-date paper which chronicles
Catholic happenings at home and
abroad. If we have failed at any
stage, it has been from lack of
funds or through errors in judg-
ment.

We have received aid and as-
sistance from priests and people
in the diocese of Rochester to
whom we return our thanks. But
our subscription list should be
larger. The Catholic Journal
should be in every Catholic fam-
ily in the Diocese. We ask our
readers to help us to reach those
not on our subscription lists. This
would benefit you as we set aside
a large portion of our income to
enlarge and better the paper.

Advent

In all public and commercial
institutions, it is customary to
strike a balance once a year and
then make a fresh start. In the
public world, this fresh start is
made on New Year's Day or
January 1st. In commercial cir-
cles the date varies. Some strike
their balance on New Year's day,
others have another date.

The Catholic Church, in this as
in many other instances when
its human side is considered, sets
the example. Ecclesiastical year
begins on the first Sunday in Ad-
vent. On that day a balance is
struck and a fresh start is made.
For about a month a season of
fasting and penance, not quite
so rigorous as that of Lent, is ob-

erved to prepare her communi-
cants for the great feast of
Christmas.

The season of advent is upon
us. Another ecclesiastical year
has passed into eternity, another
ecclesiastical year has begun. Let
us pray and fast and so make
our souls ready to welcome the
Babe of Bethlehem when He
comes on the Christmas morn to
shed His love over the world.

Strike At the Root

Judging from recent announce-
ments in the press, we are to have
another of the periodical crusades
against the social evil, so-called.
An immense fund is to be raised
to send out literature, to provide
orators and press bureaus and to
engineer the propaganda.

Is anything to be gained by
public discussion and consequent
spread of knowledge of a social
curse with which many of our
citizens, including the very young
are unfamiliar? Recalling the
Parkhurst crusade, with its sub-
sequent distribution of fallen
women into the respectable resi-
dence districts one is tempted to
assert that promiscuous meddling
with this matter is a crime
against the community. If the
matter were investigated and
discussed in private and the talk
not made public, that would be
another question. But there is no
doubt that the Parkhurst and
kindred crusades spread the
knowledge and the location of
disorderly places where it was
not known, with incalculably
malignant results to the inno-
cent.

In the discussions in this city
we have not remarked any ref-
erence to the religious side of
the question, no recommendation
that the best way to rid the com-
munity of the social evil is to
preach Christ and Him crucified
more fervently; to Christianize
the community; to live decent
lives; to uplift the fallen women
and, most important of all, to
ostracize and shun the man who
is responsible for the start of
the woman on the downward
road.

Until we look upon this ques-
tion from the religious side and
less from the financial and doc-
trinaire point of view, we shall
accomplish little or nothing in
the way of minimizing it or of
working anything like real re-
form.

Real Progress

It is the fad nowadays to sneer
at and frown upon all that is old,
all that has tradition attached,
all that has been revered by the
fathers. History is minimized in
many of our schools, likewise
correct spelling and speech.
Whether this is due to a desire to
ease the pathway of the dullard
and the unambitious, or to a hope
that obliteration of the historical
milestones will tend to make us
forget what we owe to Almighty
God and so be the more ready to
accept the godless notions of an-
archistic Europe is problematical.
The fact remains, however,
The advocates of the new or-
der say this constitutes "pro-
gress." Perhaps. But, may it not
be inferred or suspected that
the retort courteous might well
be made that this is exactly
what these same "progressives"
have been wont to charge the
Church with in the olden days—
of wishing to keep the people in
ignorance, of stifling research
lest they might discover the
Truth? To be sure, they misrep-
resented either wilfully or
through ignorance but the charge
might lie, nevertheless.

To our mind, real progress does
not consist in stifling research. It
does not consist in Europeanizing
this country. It does not consist
in overthrow of authority, re-
spect, reverence or discipline. It
does not consist in breaking
down the family ties or in exalt-
ing free love and divorce. All
these things are upheld by the
propagandists of foreign ideas.

Real progress consists in up-
lifting ourselves and our bro-
thers. It consists in increasing
respect for motherhood and wife-
hood. It consists in upbuilding
the community in general. We
can do none of these things if we
try to break all traditions, if we
try to destroy Religion and a be-
lief in an ever-present God. We
must judge our present by our
past and how can we do this if
we withhold all knowledge of
that past?

The North West Progress, of
Seattle, puts it well in this para-
graph:

"The indissolubility of the
marriage bond is the most impor-
tant factor in true civilization.
Every condition that tends to-
ward the weakening of the mar-
riage tie is an active influence to-
ward degradation. Responsibility
for his offspring is the first con-
dition put upon a civilized man,
and that responsibility can be fixed
only when the father and moth-
er are joined for life by unbreak-
able bonds. Christian marriage is
a divine institution, and the re-
spect in which it is held is the
measure of the morality. Christ-
ianity and true civilization of a
nation."

Says the Boston Pilot: "The
vital statistics of France for
the last 100 years make very in-
teresting reading in that time
the ratio of increase was 150 per-
cent. Belgium showed an increase
of only 280 per cent, while
France's ratio of increase is only
18 per cent. The ratio in the
United States for the same period
is 1,695 per cent."

Bishop Colton has decided that
the Buffalo Cathedral should be
located nearer the residential
district and has prepared plans
for a splendid new edifice to be
located near the Bishop's episco-
pal residence on Delaware Ave.

Rev. Mother Bonaventure Mc-
Gady, for more than fifty years
of which she was located in Buf-
falo, passed recently to her eter-
nal reward Requiescat in pace

English suffragettes, some how
do not remind us of our own
Susan B. Anthony

It must be that Father Vaugh-
an touched a tender spot in his
remarks about the passing of
Protestantism, else why such fer-
vid protestations that he is mis-
taken?

Governor Peckham, of Rhode
Island, marched in the Eucha-
ristic parade in Montreal, accom-
panied by his staff. This fact was
seized upon by the bigots in an
effort to defeat his re-election.
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failed as it should.

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