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CATHOLIC JUSTICES.

The contest arising out of the nomi-
nation of William B. Hornblower
has had an ending which few ex-
pected; has resulted in the appoint-
ment and confirmation of a Catholic
gentleman as Justice of the Supreme
Court. The new Justice, Senator
White, of Louisiana, is a graduate of
Mt. St. Mary's College, Emmetsburg,
Md., and a faithful son of our Holy
Church. He is an able, clean, and
learned gentleman, against whom no
objections can be brought.

All good American citizens will re-
joice that a man of such a stamp has
been selected for this elevated posi-
tion; his co-religionists will feel
pleased for other reasons as well.
There is no other Catholic mem-
ber of the Supreme Court, nor has
there been one for years; but it is
pleasing to know that one of
the ablest and purest men
ever appointed to the Supreme
Court of the United States was, like
Justice White, a Catholic. We refer
to Chief Justice Roger B. Taney, who
was appointed by President Jack-
son, and served on the Bench
during the troublesome ante-rebel-
lion days, when the Supreme Court
was called upon to decide so many
important questions. Chief Justice
Taney has often been charged with
having first made use of the expres-
sion, "A Negro has no rights which
a white man is bound to respect,"
and has come in for considerable ob-
loquy on account of being the Chief
Justice who handed down the famous
or infamous "Dred Scott Decision."
It is true he used the words, but he
employed them only to show the
manner in which the Negro's legal
rights were then regarded, and not to
express his own sentiments. The
words were simply a garbled ex-
tract from his decision, and being
quoted without the context, did the
illustrious Chief Justice a great
wrong.

Mr. Taney was appointed Chief Jus-
tice in 1836, when, in his sixtieth
year and presided over the court until
his death in October, 1864, a period
of twenty-eight years.

James G. Blaine, in his Twenty
Years of Congress, pays him a splen-
did tribute, and speaks as follows in
regard to his connection with the
Dred Scott decision:

"Chief Justice Taney, who delivered the
opinion which proved so obnoxious through-
out the North, was not only a man of great
talents, but was singularly pure and up-
right in his life and conversation. Had his
personal character been less exact, or his
legal learning less eminent, he would have
been less surprised and less indigna-
tion. But the same qualities which rendered his judg-
ment of apparent value to the South, called
down intense hostility in the North. The
long years, however, cooled the passions
and tempered the judgment. It has brought
many anti-slavery men to see that an un-
limited share of the obloquy properly attaching
to the decision had been visited on the Chief
Justice, and that it was unfair to place him
under such condemnation, while two asso-
ciate Justices in the North, Grier and Nelson,
joined in the decision without incurring spe-
cial censure, and lived in honor and veneration
to the end of their judicial careers. While,
therefore, time has in no degree
lessened Northern hostility to the Dred Scott
decision, it has thrown a more generous
light upon the character and action of the
illustrious Chief Justice who pronounced it.
Some allowance is made for the excitement
and for what he believed to be the exigency
of the hour; for the sentiments in which he
expressed himself for the force of associa-
tion, and for his genuine belief that he was
doing a valuable work towards the preserva-
tion of the Union. His views were held by

millions of people around him, and he was
swept along by a current which with so many
had proved irresistible. Coming to the
Bench from Jackson's Cabinet, fresh from
the angry controversies of that partisan era,
he had proved a most acceptable and impar-
tial judge, earning renown and escaping cen-
sure until he dealt directly with the ques-
tion of slavery. Whatever harm he may
have done to that question was speedily over-
ruled by war, and the country can now con-
template a venerable jurist in robes that
were never soiled by corruption, leading a
long life of labor and sacrifice and achieving
a fame in his profession second only to that
of Marshall.

Roger B. Taney died at the good
old age of eighty-eight years, leaving
a record, of which his fellow-country-
men and fellow-Catholics, may well
be proud.

Catholics will be pleased to know, too
that in these days, when a movement
is on foot throughout the country to
deprive them of their political rights,
a movement which, though mean and
contemptible in its objects, still
threatens to give us considerable
trouble, we have a President who, by
honoring a man professing the same
religion as those the A. P. A.'s wish to
proscribe, proves his honest con-
tempt for their un-American society.
The appointment of Justice White is
a stern condemnation of A. P. A. Aism,
coming from the chief executive of the
nation.

Grover Cleveland is entitled to
credit for this manifestation of true
Americanism, just as he is to be
blamed for the appointment of Horn-
blower and Peckham. In the two
latter cases he was decidedly wrong.

AS BAD AS PREACHING AN- ARCHY.

The last issue of the *Jewish Tiv-
dings* has the following:

The following letter to the New
York *Sun* is of interest, and the final
sentence touches a chord that might
often be sounded:

To the Editor of the *Sun*.—I
have read with interest the letter of a
"Catholic Curate." I am the owner in part
of a tenement house, and without going into
the question of whether I am "handsome"
or a "bloodsucker," which must necessarily
be largely a matter of opinion, I desire to
let a little *Sun* shine into what is now
a matter of public interest, viz., the prevail-
ing distress among the poor.

If our friend, the curate, will instruct his
poor parishioners to restrict the size of their
families to their ability to provide for them,
and practice thrift and economy when they
are employed, he will be doing them a better
service than by railing at the landlord.

A POOR LANDLORD.
The world looks with horror at the
Anarchist who takes the life of the
capitalist whom he regards as his en-
emy, or who throws a death-dealing
bomb among a group of legislators
whom he believes to be tools of the
capitalist. It looks with almost equal
displeasure upon the defender of the
Anarchist's murderous acts, and upon
the disseminator of Anarchist prin-
ciples. It is right that such murders
and the doctrine responsible for them
should be sternly condemned by pub-
lic opinion; yet neither the Anarchist
nor his defender is one whit more de-
serving of condemnation than he who
practices or defends the practice of
that cruel system of child murder
which the "Poor Landlord" advises
a Catholic clergyman to commend to
his people, and which is endorsed by
the *Jewish Tivdings*, a journal claim-
ing to be an exponent of the religion
of a people who received the divine
command "Thou shalt not kill."

The godless advocate of small fam-
ilies will argue that the doctrine is a
humane one, and one calculated to
make existence easier for the poor.
The smaller the divisor the larger
the quotient; the fewer there are to di-
vide wealth among, the larger the
share, is his rule. To prevent some of
the people from coming into the world
is his plan. The rule of the Anarchist
is the same, but his plan is different.
He would reduce the number by re-
moving some of the people now in
existence.

The class among whom this "Poor
Landlord's" doctrine is most popular
would, if Communism showed its
head, be the first to cry out: "Res-
pect the rights of property." They
would insist on their right to possess
and retain the fruits of their own in-
dustry individually. It is their right
to accumulate and retain wealth. But
has not the unborn child as clear a
right to the wealth which he may
earn if allowed to live? Is it not
worse than communistic to deprive
him of his share—by murdering him?

Judging from the names of the
candidates for ward offices, on the
Democratic tickets for the coming
election, there are a number of can-
didates who are not members of the
A. P. A.

REFORM THE CAUCUSES.

A Buffalo organization called the
"General Union Temperance Commit-
tee" is circulating a petition for the
removal of political caucuses from sa-
loons. It wishes to have a law to
that effect passed by the New York
Legislature.

The object is a most commendable
one. More than two years ago the
Journal advocated that such a step
be taken. Another Rochester paper
went so far as to advocate that a
building be erected for the sole pur-
pose of holding caucuses and elec-
tions.

As it is at present, caucuses are of-
ten held in the most disreputable
places that can be found in the
neighborhood. This is an evil which
certainly calls for remedial legisla-
tion.

Yet, we venture to assert that the
remedy proposed by the Buffalo or-
ganization does not go half far
enough. We are firmly of the opin-
ion that there will be corrupt elec-
tions and bad candidates until the
same safeguards are placed around
the caucus as are now provided for
the ballot box.

There are in every city thousands
of respectable citizens who will never
attend a caucus. They know that
the nominations are already practi-
cally made by the "boss" of high or
low degree; and they also know that
the caucuses will probably be in the
hands of the worst elements in the
neighborhood. Let us reform the cau-
cuses by all means, both as to the
place and manner of holding, and let
the reform be a sweeping one, that
will put an end forever to slate and
bossism; purify elections, and begin
by placing the remedy at the source
of the disease.

CORNELL'S DISGRACE.

College rowdiness reached its cli-
max at Cornell this week, when poi-
sonous gas was forced by brainless
students into the room where the
freshmen were holding a banquet.
As a result one poor colored woman
has lost her life, and several of the
freshmen narrowly escaped. An ex-
ample should certainly be made of
the perpetrators of this outrage, if
they can be caught, by sending them
to prison for a term of years. It is a
significant fact that no such brutal
actions are reported as having been
committed by the students of Catho-
lic Colleges.

Judging from the published re-
ports, Frederic R. Coudert's lecture
before the New York Catholic club
on "Manners and Morals" must have
been one of the most enjoyable liter-
ary treats of the season in the met-
ropolis. It is a pity that Mr. Cou-
dert does not lecture oftener. He
has the ripe judgment of a man of
affairs and the felicitous of expression
that are expected from the man of
letters only.—*Morning Herald.*

Frederick R. Coudert is said to be
as pleasing a speaker as Chauncey
M. Depew. As a lawyer, he stands at
the very top. His magnificent argu-
ment before the Behring Sea Com-
mission in Paris, a few months ago,
was in itself sufficient to give him an
international reputation. Mr. Cou-
dert is an intimate personal friend of
our Rt. Rev. Bishop.

Mgr. Satolli has written to Bishop
Bonaccini, of Lincoln, Nebraska, sym-
pathizing with him because of the
trouble in his diocese, and condem-
ning the action of Father Corbett of
that see, who had his Bishop
brought before the civil court on a
charge of libel.

THE A. P. A. IN ROCHESTER.

EDITOR CATHOLIC JOURNAL:
It is evident that the A. P. A. is to
play quite a part in our municipal
election. While I think the power
of this fanatical and bigoted cabal
in point of numbers and votes is over-
estimated, I firmly believe that it
would be well to treat this dark lan-
tern band of conspirators a trifle
seriously.

The membership of the A. P. A. in
Rochester is, I think, not above one
thousand, and probably not over five
hundred, and of these the greater
part are men who have always op-
posed Catholics. Many of them are
Orangemen, nearly all of foreign ex-
traction, while not a few are yet to
become American citizens. When
Mr. Slaterry harangued here last

spring he reproached his hearers
bitterly for allowing themselves to
be ruled by men of Irish and German
extraction and in the same breath
announced that he had only been
over from Ireland a trifle over four
years. Of such persons is the A. P.
A. largely composed.

Nevertheless, there are a great
many so-called respectable citizens
who, although not belonging to sym-
patize and encourage the A. P. A.
Some take this course because of
late bigotry they cannot rid them-
selves of, and others because they
fear the organization will injure
them in business or political life. To
the latter I would say: The A. P.
A. cannot harm you; better have
the support of the Catholic population
and the honest non-Catholics, than
the backing of the paltry handful of
narrow-minded non-Americans who
call themselves Apistats. To Catho-
lics I would say: Stand by those
business men and politicians who
stand by you.

Catholics must be careful who they
put down as members of the A. P. A.
They must also remember that there
are A. P. A. men in both the Demo-
cratic and Republican parties. The
organization has become so unpopu-
lar that to be accused of belonging
to it means political death. There-
fore, each politician wants it un-
derstood that he is not an A. P. A. man
and that his opponent is. Therefore,
when you hear that a candidate for
public office belongs to the A. P. A.,
do not believe it right off; above all,
do not start forthwith to spread the
news. Enquire of his neighbors if
Mr. Blank has been bigoted in the
past. If not, then assume that he
has not changed. If he has, it is fair
to assume that if he does not belong
to, he sympathizes with the A. P. A.
Use him accordingly. It must also
be remembered that if a politician is
a non-Catholic, it does not necessarily
follow that he is an A. P. A. man.
All non-Catholics are not bigots, and
Catholics must not think they are. If
we do we put ourselves on a level
with the A. P. A.

N. B. As an illustration of how
laudative A. P. A. membership is, I
might state that one of the principal
backers of "ex-Priest Rudolph," when
he recently went into bankruptcy,
while a prominent contractor who sat
on the platform at Rudolph's lecture
lost a valuable contract not long
since.

Domestic.

We must not lose heart. God will re-
ward everyone according to his merits.
Differing and endless argument with-
out results corrode the soundest affection.

No man can despise God with impunity,
and His wrath is all the more irrevo-
cably let loose on men in proportion as He
has more patiently waited for their repentance.

That moment which will decide your
eternity will come more quickly than you
think, and so it will to take measure
in good time, that you may go to meet it
well prepared.

If we have not learned in youth to pen-
etrate into the moral meaning of all that
lies around us, it is but too probable that
in later life also we shall value them but
as they address the senses.

We would say to all girls and boys,
Use your best voice at home. Watch it
day by day as a pearl of great price, for it
will be worth more to you in the days to
come than the best pearl hid in the sea.

To have no sense of the poetical is, as
far as the imagination is concerned, to
lack the happier and larger interpretation
of all that is around us. A merely pro-
saic vision of human life is far from being
the true one. Were it such, the
Father of Light, Himself the Living
Father, would not, increasing man, have
constituted the imagination one of his
most powerful faculties, neither would
He have taught by parables.—Aubrey de
Vere.

Beware of letting your care degenerate
into anxiety and unrest. Tossed as you
are amid the winds and waves of sundry
troubles, keep your eyes fixed on the
Lord, and say: "O my God! I look to
Thee alone; be Thou my guide, my pilot,"
and then be comforted. When the storm
is gained who will heed the toil and the
storm? And we shall steer safely
through every storm, so long as our hearts
are right, our intention fervent, our cour-
age steadfast, and our trust fixed on God.
If at times we are somewhat stunned by
the tempest, never fear; let us take
breath and go on afresh.—St. Francis de
Sales.

THE GOSPELS.

GOSPEL: St. Luke xi. 14-28.—At
that time: "Jesus was casting out a
devil, and the same was dumb. And
when He had cast out the devil the
dumb spoke; and the multitudes were
in admiration of it. But some of
them said: He casteth out devils by
Beelzebub, the prince of devils. And
others tempting asked of Him a sign
from heaven. But He seeing their
thought, said to them: Every king-
dom divided against itself shall be
brought to desolation, and house
upon a house shall fall. And if Sa-
tan also be divided against himself,
how shall his kingdom stand? because
you say that through Beelzebub, I
cast out devils. Now if I cast
out devils by Beelzebub, by
whom do their children cast them
out? Therefore they shall be your
judges. But if I, by the finger of
God cast out devils, doubtless the
kingdom of God is come upon you.
When a strong man armed keepeth
his court, those things are in peace
which he possesseth. But if a
stronger than he come upon him and
overcome him, he will take away all
his armor wherein he trusted, and
will distribute his spoils. He that is
not with Me is against Me; and he
that gathered not with Me scatter-
eth. When the unclean spirit is gone
out of a man he walketh through places
without water, seeking rest; and
not finding, he saith: I will return
into my house whence I came out.
And when he is come he findeth it
swept and garnished. Then he go-
eth and taketh with him seven other
spirits more wicked than himself,
and entering in they dwell there.
And the last state of that man be-
cometh worse than the first. And it
came to pass, as He spoke these
things, a certain woman from the
crowd lifting up her voice said to
Him: Blessed is the womb that bore
Thee and the paps that gave Thee
suck. But He said: Yea, rather,
blessed are they who hear the word
of God and keep it."

From this Gospel we learn that the sinner
who falls back into sin after having been
converted and reconciled with his Maker, is
in a worse condition than before. The re-
pentant sinner should be always on his guard
and should pray for the grace of persever-
ance.

Weekly Church Calendar.
Sun. Feb. 25.—Third Sunday in Lent.
Epist. I Thess. iv. 1-7; Gosp. Matt. xvii.
19.
Mon. 26.—St. Peter Damian, Bishop, Con-
fessor and Doctor of the Church, (Feb.
23.)
Tues. 27.—Feast.
Wed. 28.—Feast.
Thurs. 29.—Feast.
Fri. 30.—The Five Wounds of our Lord.
Sat. 1.—Feast.

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A. F. SAWELL,
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What is Catarrh!

Symptoms not to be Mistaken.

The symptoms of catarrh are hardly be mis-
taken. In many cases the patients have pain
about the chest and sides, and sometimes in
the back. They feel dull and heavy; the mouth has
a bad taste, especially in the morning. A sort
of sticky slime collects about the teeth. Thap-
petite is poor. There is a feeling like a heavy
load on the stomach, sometimes a faint "fall
gone" sensation at the pit of the stomach which
food does not satisfy. The eyes are sunken, the
hands and feet become cold and feel clammy.
After a while a cough sets in, at first dry, but
after a few months it is attended with a green-
ish-colored expectoration. The patient feels
dread all the while, and sleep does not seem to
afford any rest. After a time he becomes nervous,
irritable and gloomy, and has evil forebodings.
There is a giddiness, a sort of whirling sensa-
tion in the head when rising up suddenly. The
bowels become constive, the skin is dry and hot at
times, the blood becomes thick and stagnant,
the whites of the eyes become tinged with yel-
low, the kidney secretions become scanty and
high colored, depositing a sediment after stand-
ing. There is frequent a sitting up of food, some-
times with a sour taste and sometimes with a
sweetish taste, that is frequently attended with
a palpitation of the heart, and asthmatic sym-
ptoms.

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