

The Catholic Journal

The Only Catholic Newspaper Published in the Diocese

PUBLISHED EVERY SATURDAY AT 327 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 author. Name of contributor withheld if desired.

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Discontinuance.—The Journal will be sent to every subscriber until ordered stopped and all arrears 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 MARCH 3, 1894.

City News Agents.

The CATHOLIC JOURNAL is sold by the following newsdealers, and can be obtained of them Saturday mornings.

L. Merk, 234 East Main street.
E. C. Weidman, 186 State street.
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OATH OF SCOUNDRELS.

MEMBERS OF THE A. P. A. TAKE IT.

I do most solemnly promise and swear that I will use my influence to promote the interests of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity if I can procure the services of a Protestant; that I will not aid in building, or maintaining, by any resources any Catholic church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employees may undermine and substitute the Protestants; and that in all grievances I will seek only Protestants and counsel with them, to the exclusion of all Roman Catholics, and will not make known to them anything of any nature matured at such conferences; that I will not countenance the nomination, in any caucus or convention, of a Roman Catholic, for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic; that I will endeavor at all times to place the political positions of this government in the hands of Protestants. (Repeat.) To all of which I do most solemnly promise and swear, so help me God. Amen.

THE CONSPIRATORS HERE!

Much as we would like to believe otherwise, it is too true that there are men in Rochester who are despicable enough to take the oath which stands at the head of these columns—an oath which has been very properly called "The Oath of Scoundrels."

Within the past week enough facts have come to light to prove that the cowardly un-American and un-Christian American Protective Association exists in our city, is well organized, and is prepared to carry out its nefarious mission of disturbing the peace, harmony and good will which have so long prevailed among all classes of our citizens.

The issues between the Catholics and the A. P. A. are of far more importance to us than the issues which divide our citizens into political parties. When our rights as voters, as citizens, even as men, are attacked by a cowardly band of secret conspirators who would degrade us socially and politically, and even go so far as to shut us out from obtaining honest employment, then questions of revenue or finance fade into insignificance. Catholic Republicans and Catholic Democrats must not try to fight this movement to the advantage of either party; they must unite in fighting it as something which strikes at the dearest privileges they possess.

In dealing with A. P. A. we must avoid being made the tools of politicians; we must, indeed, be their masters. Designing candidates and

their more unprincipled supporters will circulate reports that the opposing nominees are either members of the A. P. A. or in secret sympathy with it. Such reports should not be credited until they have been investigated and proven true beyond question. If giving credit to every idle rumor, we doom innocent candidates to political slaughter, they may, in the bitterness of defeat, and smarting under the injustice we have done them, be brought into sympathy with our enemies. They who would have their friends will become our foes; in the contest which must be waged we should commit no such blunder. We will need the assistance of every man now disposed to be friendly toward us.

On the other hand Catholics are fully justified in insisting that candidates for public office shall openly repudiate the A. P. A., if such nominees wish to receive the support of Catholic voters. When we say that candidates, and in fact all public men, should repudiate this devilish organization, we do not mean that a simple denial of membership on their part should suffice. They must come out squarely and firmly in opposition to it. They must take the same stand that Governor Stone, of Missouri, has taken. He informed an A. P. A. committee that their organization was a thoroughly un-American one, and he had no sympathy whatever with its objects. Governor Peck, of Wisconsin, came out in a ringing letter against the traitorous band, and Senator Vilas, of the same state, said it was not the duty of Catholics alone to fight this organization. It was fully as much the duty of good citizens of other denominations to annihilate the A. P. A. since it attacked the dearest principles of Americanism. It is just such declarations as these that we must drive public men in this section to make. There must be no alliance with the A. P. A. for the sake of catching a few votes from that organization. It must be anti-A. P. A. or no Catholic support.

A TRIBUTE TO THE JOURNAL.

An address has just been forwarded to Rome signed by a number of Catholic editors in the United States, and professing loyalty and devotion to the Holy See. This movement was inaugurated at the convention of Catholic journalists held in Chicago last September. Some members of the fraternity afterwards expressed, through their editorial columns, an opinion that the address was wholly unnecessary, that the loyalty of the Catholic editors should be taken for granted, just as the chastity of a virtuous woman should be recognized although she does not make constant declarations of it.

However, it seems that the loyalty and devotion of the Catholic Journal to the Holy See are so well known, so entirely out of question, that it was deemed unnecessary to send the address to this office. This is a compliment for which we have a due appreciation, and we return thanks to Rev. J. A. Doyle, O. S. P., who, as President of the Catholic Press Association, sent out the address.

The JOURNAL will continue to be loyal, respectful and obedient, and perhaps, when Church Progress sends out its address on the temporal power question, we will receive another compliment.

PUT GOD IN YOUR WILL.

"Put God in your will," says an exchange. Better still, remember him generously during your lifetime. Wills are often broken, and no one should depend entirely upon his heirs or executors to convey his offering to God. Happy the soul which brings to the judgment seat of Christ a record of charitable donations made by its possessor when still alive, and when to make such gifts required even a sacrifice. Money given to feed the hungry, clothe the naked, to spread the Gospel, to support God's Church, had best be given as it comes—a share of one's income given regularly to Him who gives it all. Can the man who scarcely gives a cent to God during his lifetime be praised for willing Him a part of the wealth he cannot use further or take with him?

A. P. A. SCOUNDRELS.

Said to Number 1,700 in Rochester.

COL. GREENLEAF'S REPORTED CONNECTION WITH IT—HIS STATEMENT. MR. ALDRIDGE AND THE A. P. A.

Up to Monday morning the city of Rochester was singularly free from the A. P. A. excitement which has prevailed in other cities. This state of affairs was suddenly changed by the appearance of a typewritten circular headed "The A. P. A." and which purported to be an expose of and history of the organization here. It contained a list of about a hundred names of alleged members of the organization, embracing lawyers, doctors, merchants, manufacturers, etc. We believe this list to be authentic, and if we can prove such to be the case the names will be published in the JOURNAL very soon. We prefer to wait until after election, as the exposure will have greater effect, and there will be no reason to charge that it is done for political purposes. We are of the opinion that the list is being made use of by politicians.

However, we will quote from the circular this reference to Mr. Sargent's assertion at a meeting of Council 10—an assertion which Col. Greenleaf says Mr. Sargent had no authority to make.

At a meeting of Council 10, held last Thursday night, Mr. Sargent assured the members that Mr. Greenleaf, his partner in business, was in hearty sympathy with the principles of the organization and endorsed its platform.

This charge against Colonel Greenleaf was combined with others to the effect that he had received and conferred with committees from the A. P. A. and that the latter would vote solidly for him. To ascertain the truth of these reports, a representative of the CATHOLIC JOURNAL, in company with another gentleman, called upon the Colonel at his office on Court street. After informing him of the object of the visit, and of the reports circulated regarding his connection with the A. P. A., Colonel Greenleaf made the following statements which he authorized us to publish:

"I am not a member of the A. P. A. I never heard of the organization until a few days before my nomination."

"I have received no committee from that organization."

"If Mr. Sargent made the statement which he is charged in this circular with making, he made it without any authority from me. I doubt very much that he made such a statement."

These statements, Colonel Greenleaf thought, should be sufficient to satisfy any reasonable man that he is not affiliated with the A. P. A. nor responsible for the alleged utterances of his partner quoted in the circular alluded to. The Colonel did not feel disposed to enter into any newspaper controversy over the matter.

"My God!" he exclaimed vehemently, and springing to his feet in answer to a question put by the Journal representative, "does not my record during all the years I have been in public life speak for me? I am not a member of any church myself. I have been the same to members of all denominations."

We regret that Colonel Greenleaf did not go further and make a public statement to the effect that he has no sympathy with any secret political organization which aims to ostracize or discriminate against the members of a particular church. That he holds such views, we have the best of reasons for believing; and we believe also that when he is thoroughly conversant with the nature of the A. P. A., and its attacks upon Catholics, he will come out as openly against it as the Democratic leaders of the West. As it is, he seems ready to enter Tuesday's contest on the strength of the statements he authorized us to publish—as given above—and on the record of his official, private and business life. Catholic voters must judge for themselves as to whether his position towards A. P. A. is such that they can give him their support.

LATER

Since the above was put in type Colonel Greenleaf has made the following much more satisfactory declaration over his own signature, and in answer to a communication sent to him by some Catholic gentlemen:

Whatever may be the platform of the A. P. A., or of any other religious-political, or political, or religious organization in Rochester, or elsewhere in the country, I have no hesitation in saying for myself, and to emphasize the fact that I recognize and respect the equal rights and privileges of all my fellow citizens under the constitution and laws of the United States, and under the constitution and laws of the state of New York, regardless of race or color, creed or place of birth.

This declaration removes the question of Apaisim from the majority campaign. Mr. Aldridge, the Republican opponent of Colonel Greenleaf, is, we understand, firmly opposed to the A. P. A. and has refused to aid any candidate tainted with Apaisim, even though they belong to his own party. Indeed it is stated in the circular above referred to, that Mr. Aldridge is to be out by the A. P. A. because of his friendship for Catholics—and because he has some Catholic relatives. We have no reason to

doubt the truth of these statements and we are further informed that Mr. Aldridge has declared that he did not wish to be elected by A. P. A. votes. With religious issues removed from the campaign by the attitude of the two candidates for mayor, the JOURNAL will not depart from its established policy of non-interference in political matters.

THE GOSPELS.

GOSPEL: St. John vi. 1-15.—At that time: "Jesus went over the Sea of Galilee, which is that of Tiberias; and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain, and there He sat with His disciples. Now the Passch, the festival of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this he said to try him, for He himself knew what He would do. Philip answered Him: Two hundred penny worth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here who hath five barley loaves and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were sat down: in like manner, also, of the fishes as much as they would. And where they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to those who had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is a truth the Prophet that is to come into the world. Jesus therefore, when He knew that they would come and take Him by force and make Him King, fled again into the mountain Himself alone."

We should learn from this Gospel to do all the good we can in the world, but to shrink from honor and applause through fear, that too much praise will make us proud and vain.

Weekly Church Calendar.

SUN. MARCH 4.—Fourth Sunday in Lent. Epistol. Gal. iv. 22-31; Gosp. John vi. 1-15. MON. 5.—Feria. TUES. 6.—Feria. WED. 7.—St. Thomas Aquinas, Confessor and Doctor of the Church. SS. Perpetua and Felicitas, Martyrs. THURS. 8.—St. John of God, Confessor. FRI. 9.—Most Precious Blood of our Lord St. Francis of Rome, Widow. SAT. 10.—The Forty Martyrs.

A. P. A. Tickets.

EDITOR CATHOLIC JOURNAL.—DEAR SIR:—In the fifteenth ward of this city we have what I call an A. P. A. ticket with Julius Michaels at the head. I don't mean to say that Mr. Michaels is personally an A. P. A. but he has been said that he has been put on the ticket by the Orange and A. P. A. In banishment, I am sorry to say that there is a couple of Catholics who have signed his paper, and as I understand, have sworn to uphold him at election. His opponent is a Catholic, and was nominated by the Democrats and endorsed by the Republicans; so the poor A. P. A.ists could not vote for Alderman, and finally put up one for themselves. T. K. E.

Its Origin and Founder.

The A. P. A. was instituted by Henry F. Bowers, of Clinton, Iowa. That gentleman was recently interviewed by a representative of the Catholic Citizen.

Replying to the question of when and where the first A. P. A. branch was organized, Bowers said:

"At Clinton, Iowa, in the year 1887."

"You were prominently identified with the movement, were you not?" continued the reporter.

"Yes, sir."

"Will you state what led you to believe that such a society was necessary?"

"I had seen so many instances of priestly interference, so much discrimination against Protestants, and I noticed an inclination on the part of the Church to undermine our public schools, and to divert the school funds to the support of its own schools, that I deemed it high time for Protestants to take a hand."

"Has the A. P. A. any relation to the P. P. A. of Canada?"

"Yes, the movement is international and the objects of the A. P. A. and P. P. A. are practically the same."

"Which is the older?"

"The A. P. A. was organized in 1887, and the P. P. A. in 1890."

Some of our Catholic exchanges last week published an excellent portrait of the late Cardinal Manning. Unfortunately, though, it was published as a portrait of Leo XIII.

Catholic Societies.

Owing to great pressure upon our columns this week, our Catholic Society News is held over for the next issue.

BISHOP BERNARD O'REILLY.

Formerly a Rochester Priest.—His Religious Lives in this City.

Rev. Bernard O'Reilly, the second bishop of the diocese of Hartford, was a native of Ireland, where he was born in the county Longford in 1803. At the age of 22 he came to America and in February, 1825, entered the Ecclesiastical seminary of Montreal, Canada. He also studied at St. Mary's college in Baltimore and was ordained to the priesthood October 13, 1831, in New York city, by Bishop Kendrick, of Philadelphia.

Father O'Reilly did priestly work in New York, and also officiated once a month in Brooklyn, the whole City of Churches being dependent at that time upon his priestly ministrations. During the Asiatic cholera epidemic which swept over New York in 1832, Father O'Reilly gave himself up to the work of caring for the stricken people and was himself taken down with the disease, barely escaping death. He was made vicar general of the diocese of Buffalo under Bishop Timon in 1847.

The council which assembled at Baltimore May 6, 1849, nominated Father O'Reilly to succeed Bishop Tyler, and he was consecrated in the Church of St. Patrick, Rochester, N. Y., the scene of his long and faithful services. The diocese increased materially in strength during the episcopate of Bishop O'Reilly, and the large numbers of Catholics that came into it by immigration swelled his religious subjects by thousands. The pathetic fate that befel Bishop O'Reilly, when he sailed from Europe for his diocese on January 23, 1856, on board the ill-starred steamer Pacific, and was never heard from more, robbed his spiritual children of the melancholy privilege of paying their tribute of respect to his memory.

It was several months before the clinging hope that Bishop O'Reilly had escaped a watery grave gave way to despair and the tragic fate of the bishop was accepted as accomplished. The only monument that stands to the memory of the lamented Bishop O'Reilly is the record of his brilliant work in building up and extending the diocese of which he was the honored dead.

The above is from the Connecticut Catholic. Bishop O'Reilly was the first cousin of the late John Sheridan, of this city. His brother, Rev. Wm. O'Reilly, was stationed at St. Patrick's Church in this city for years, and died at Newport, R. I. Father Hughes, rector of the church at which Bishop Tierney was consecrated last week, is also a cousin, of the late John Sheridan. Father Hughes is now very ill.

Do not Miss

The closing out sale of our stock of Mens' furnishing goods Goods at our own prices

MENG & SHAFER, 206 E. Main St.

The "D. M. A."utter crackers are much superior to any other in Rochester. Our Graham Flakes are a great delicacy. Made by home labor and sold at your grocery.

"Our Special"

The M. & S. Special Spring style Hat is now on sale, in black, brown, and light colors.

MENG & SHAFER, SPECIAL TO OUR SUBSCRIBERS.

An Inducement to Secure Subscribers for the Journal.

For every new subscription that you send in, paid in advance, we will send you one part of our Beautiful Photographic Views of the World's Fair. It is published in Four Parts and consists of over 300 different Views. Here is the opportunity of a lifetime. For four new subscribers, accompanied by the full subscription price, \$1.00 each, you can secure the Four Parts without any expense to you. This is one of the handsomest souvenirs of the World's Fair ever issued. Read our description of the Views in another column.

What is Catarrh?

Symptoms not to be Mistaken.

The symptoms of catarrh can hardly be mistaken. In many cases the patient has pain about the chest and sides, and sometimes in the back. They feel dull and sleepy, the mouth has a bad taste especially in the morning. A sort of sticky slimy collection about the teeth. The appetite is poor. There is a feeling like a heavy load on the stomach, sometimes a faint, "giddy" 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 greenish-colored expectoration. The patient feels tired 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 sensation 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 becomes tinged with yellow, the urinary secretions become acrid and high colored, depositing a sediment after standing. There is frequently a spitting up of food, sometimes with a sour taste and sometimes with a sweetish taste, that is frequently attended with a palpitation of the heart, and asthmatic symptoms.

Dr. C. M. Freeman, president of the Polytechnic Medical Institute, 105 Franklin street, has promulgated a system of treatment for the disease which has cured many and quick in its results. Thousands of people in this city and surrounding country will gladly testify to this fact. Consult the doctor before it is too late. Office hours at the Institute from 10 A. M. to 3:30 P. M., and from 6 to 8 P. M. Consultation free.

PEN PICTURE OF OUR SAVIOR.

The recurrence of the Lenten season has suggested the translation of the following description of our divine Savior's personal appearance. It has come down to us through "the corridors of time," having been sent to the Roman Senate by Publius Lentulus, Governor of Judea, when the renown of Christ's ministry was becoming widespread, and His Miracles exciting universal comment. It portrays Him as He appeared before that week which we will ere long commemorate, when the Jews cried out "Away with this man, give us Barabbas," before "He looked for one that would grieve together with Him, and there was none, for one that would comfort Him, but He found none." It portrays Him as He walked forth before it was said of Him, "Behold we have seen Him, having neither beauty or comeliness; there is no sightliness in Him; He hath borne our sins, and suffered for us and He was wounded for our misgivings, and by His bruises we are healed."

What a subject for Lenten meditation is contained in the transformation wrought by the sufferings of "Holy Week" in the beautiful face of our Lord.

"There is now in Judea a person of the most exalted virtue who is called Jesus Christ. The Jews believe Him to be a prophet, but his adherents, to whom he is an object of unbounded veneration and love, adore him as one who has sprung from the immortal gods. His lightest touch or simplest word can scatter the pestilential breath of the most loathsome maledy, and at his call the silent dead walk forth in health and life upon the earth.

"In appearance he is of a type but seldom seen, tall, perfectly formed and of a dignity at once attractive and impressive, his superiority evincing itself as he moves along.

"His hair is of a most beautiful color, flowing gracefully upon his shoulders and parted upon his noble brow, after the fashion of the Nazarene. His forehead is high, his cheeks show the faintest tinge of color, his nose and mouth are perfect. His beard is full and in color corresponds to those waving locks which often imprison the sunlight as he walks. His eyes are brilliant, but although lovely in form and color, they seem even to hold the shadow of coming sorrow in their unfathomable depth.

"He rebukes with a majesty which few can withstand, and when he exhorts it is with a sweetness which none can bear unmoved. His every word and act are marked by a refinement exceedingly great, and characterized by a gravity which becomes him well. Never has he been seen to laugh, seldom to smile, but often to weep, withal he is gentle, unassuming and wisdom itself. Truly by his remarkable beauty and divine perfections does this man—Jesus Christ—rank far above all other children of men."—S. X. B. in Carmelite Review.

HALBERT S. GREENLEAF.

His Record in Business and in Politics—A Self-Made Man.

Halbert Stevens Greenleaf, the Democratic candidate for mayor of Rochester, was born at Guilford, Vt., April 2, 1837. He passed his youth in Vermont. From his 15th to his 21st year, he worked upon the farms of his township in summer and taught school in winter. He received an academic education. One summer he worked in a brickyard, and at another time he was six months before the mast of a whaling vessel. After reaching his majority he traveled as an agent for literary enterprises, visiting the Southern States at one time. To this work two or three years were given.

As a self-made man, Col. Greenleaf has a most illustrious record. In the business world he has won a most honorable position. His relations with his many employees have always been of the most cordial character, and he enjoys their confidence and esteem. In the army he won the hearts of the men of his command by his kindness and consideration for them. In public life he is the soul of honor. He has been foremost in enterprises connected with the welfare of Rochester and its citizens. His popularity in the city is phenomenal and the Democracy may well be proud of its bearer in this political campaign. More than a quarter of a century ago he came to Rochester to accept a partnership in the firm of Sargent and Greenleaf, lock manufacturers.

Col. Greenleaf has never asked for political preferment. His first office was that of justice of the peace at Shelburne Falls, a position to which he was commissioned by the Governor of Massachusetts a few years before the war. In 1859 he accepted the Democratic nomination for Congress. The district was then composed of Monroe and Orleans counties. Col. Greenleaf won a victory over Hon. John Van Voorhis, who had served two terms at Washington. Col. Greenleaf received 4,671 plurality in Monroe and 1,063 in Orleans. Rochester gave him 3,275. In 1864 Col. Greenleaf was a candidate for re-election; and the opposing candidate was Hon. Charles S. Baker. The district had been changed, consisting only of Monroe county. This was a presidential year and the Republicans of the county carried the county for James G. Blaine by 5,076 plurality. Mr. Baker's plurality was 1,238, and Col. Greenleaf carried the city by 414. Again in 1869, Col. Greenleaf was called to lead the Democracy against Mr. Van Voorhis. This contest ended in the victory of Col. Greenleaf. His plurality in the county was 251, and he carried Rochester by 1,500. He declined to be a candidate for re-election in 1872.

Send your Printing to us.