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SATURDAY, AUG. 27, 1904

Weekly Church Calendar.

Sunday August 28—Gospel, St. Matt vi, 24-33—St. Augustine, bishop, confessor and doctor.
Monday 29—Beheading St. John Baptist Tuesday 30—St. Rose of Lima, virgin.
Wednesday 31—St. Raymond Nonnatus, confessor.
Thursday September 1—St. Giles, abbot.
Friday 2—St. Stephen, king and confessor.
Saturday 3—St. Simeon, confessor.
Forty Hours Devotion.
The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows
August 28—Churchville, St. Stanislaus, Hammondsport, Perkinsville.

Bishop Delaney

Rt. Rev. John Bernard Delaney, just appointed to be Bishop of Manchester, N. H., belongs in the ranks of active Catholic newspaper men.—He founded and has edited the "Guidon," one of the most energetic and progressive of Catholic magazines in the United States. He is also State Chaplain of the Knights of Columbus. Bishop Delaney is a native of Lowell, Mass., and is the fourth bishop that city has given to the Church in the last 8 years, the others being: Bishop Allen, of Mobile, Ala.; Bishop O'Connell, of Portland, Maine, and Bishop Garrigan, of Sioux City, Iowa.
The new Bishop of Manchester has been head of the apostolate for missions to Catholics and non-Catholics, and is the third bishop appointed from a like post, Bishop Cusack, auxiliary of New York, and Bishop Stang, of Fall River, having preceded him.
The JOURNAL wishes for the new bishop a happy and prosperous episcopate.

New York State Saint.

Process for the canonization of Rev. Isaac Jogues, the famous Jesuit missionary, martyred by the Mohawks 254 years ago, will shortly be begun in Rome, the date thereof having been prepared by the American houses of the Order of Jesus, under the direction of Rev. Father Wynne, editor of the "Messenger."
If the martyred missionary of Auriesville is added to the list of the Roman martyrology, the Empire State will have its first saint. Father Wynne and his colleagues have collected authentic proofs of Father Jogues' martyrdom by the Iroquois Indians, after he had been tortured in a horrible manner. They will also present an authenticated list of a miracle wrought at the shrine erected in his honor at Auriesville.
Father Camillus Becarri, S. J., is to be the postulator of the missionary's cause at Rome.

Contemptible.

A few days ago Josiah Cummings and Sons, of 67 Kingston St., Boston, advertised for hands in their trunk factory, specifying that "Protestants only" were wanted.
The Boston "Republic" sent a reporter to interview Mr. Cummings. He admitted the authenticity of the advertisement, and tried to extenuate the act by alleging that he "obtained" better satisfaction from Protestant workmen, although he would not state why—because he could not.
Just think of it! A manufacturer pleading that the religion a man professes makes a difference in his work! Come to think of it, though. Mr. Cummings was right, only in an inverse ratio. Catholic workmen would have given better satisfaction, did he but know it, because they must be honest with their employers, else they cease to be Catholics, because they

must confess their fault, if they act in contrary manner. Not only must they be honest in the sense that they do not steal his goods, but they must do a honest day's work, else they would be guilty of theft in that they stole their employer's time.

With rare exceptions, like Mr. Cummings, the testimony of manufacturers is directly contrary to that of Mr. Cummings. They prefer Catholic help. Go along St. Paul street in this city and into the big factories.—Who are in the positions of trust but Catholics? Why? Because they are capable, faithful and honest.

It must be stated that Mr. Cummings did not advertise or state that he desired "Protestant trade exclusively." No, sir-ree.
But if the Catholics of Boston have any spunk, the Cummings' trunks will be found only in Protestant houses.

Tit for Tat.

A decision has just been rendered by the English House of Lords which is at once interesting and important.
In Scotland the Established or State church is Presbyterian in constitution and government. But half the population were outside this communion and divided between what were known as the Free Church of Scotland and the United Presbyterian Church, of which the former has been numerically very much the stronger. After some negotiations and mutual concessions, these two were amalgamated under a new designation—the United Free Church of Scotland.

There were a few of the Free Church people who refused to join or recognize the new body. Not only this, but they laid claim to the whole property, including hundreds of church edifices and extensive financial resources held by that the Free Church before its union. After dragging through all the courts of the realm, a decision has been given in favor of the dissentients. The keynote of the decision is that since the Free church property was called into being for an express and specific purpose—namely, the furtherance of Free church worship—it would not be legal or proper to use it for any other purpose, as for instance, the furtherance of the United Free worship, little as the one worship is distinguished from the other, and notwithstanding the fact that the vast majority of the Free church members were satisfied with the new arrangement and with the transfer of the belongings.

The Glasgow "Observer" comments pertinently that the Established church in England (Protestant Episcopal) owes much of its large property holdings to the piety and faith of men who acknowledged the jurisdiction of the Holy See, who believed in the Mass and the Seven Sacraments, the intercession of saints and the prayers for the dead. All of these, in so far as they remain—and some of them (Glasgow Cathedral, for instance) remain substantially—have been alienated from the Catholic possession.—Most of them are held by the Government, and are given, where the state of the structure permits, to the use of Protestant worship. It is quite clear from the decision of the House of Lords that all this is not only unfair, but illegal. And since a legal decision, once given, becomes part of the law of the land, it is in law a moot question, if, in fact, a somewhat fanciful question, whether on the recent decision all the fabric of Catholic property now in non-Catholic hands ought not to be restored straight away to the possession of the Church which first called it into being for the purpose of Catholic worship, and for that purpose only.

The same is true, in greater degree, of Ireland.

The JOURNAL extends hearty congratulations to the "Catholic Universe" of Cleveland, in the celebration of its thirtieth anniversary.

It must be that our old friend Conde B. Pallen is with "Church Progress" in spirit in the crusade it is making to defeat the free text-book craze.

The Japanese are apt pupils of their English admirers and mentors. They violate international law unblushingly, and express no intention of desisting therefrom.

Not "Dark" to Him
President Capen, of Tuft's College, at its recent commencement exercises, delivered an address, in which he did not bewail the "Dark Ages," as is the almost invariable custom of non-Catholic orators and pulpiteres.

He told of the awe he felt when he stood under the arches of great Cathedrals in the Old World. "I say, surely the men of the olden time were not inferior to the men of to-day."

President Capen went on in this sane and logical vein:
"I would not put the hands back on the dial plate of time. I would not have mankind halt in their mighty march of progress. Nor would I put out of mind the marvelous offerings for learning and charity which render our age illustrious.

"But I could wish that we had something more of the religious faith, something more of the absorbing devotion, something more of the self-denying love of those earlier times injected into our age, even though it might mean for all of us a simpler life and a loss of some of the products which we now reckon as a part of the wealth of the world. Economics might show a diminution in its account, but our essential humanity would be vastly enriched."

Isn't there common sense in this?
Queen Wilhelmina of Holland is a total abstainer.

Five Minute Sermon

The Mammon of Iniquity.

The object of these words of Christ was to improve the extreme anxiety and attachment for the riches of this world, and besides to exhort us to place our trust in divine Providence.
In order to encourage us to place our confidence in God, Jesus Christ commands us not to be solicitous about what we are to eat, or wherewith we are to clothe ourselves, because that God Who in His goodness has made us out of nothing cannot and will not refuse us what is necessary for our sustenance, if with childlike confidence we have recourse to His fatherly love.

He wished to teach us that our only desire and our constant prayer should be that God may be glorified and that we may obtain the necessary means to gain heaven—that is, an abundance of grace, holiness of life, the possession of virtue, and perseverance in good. When, therefore, the kingdom of God is our only object, when we are faithful, just and persevering in the divine service, then divine Providence will provide us with the necessary temporary things, without our being anxious about them, in the same manner as the earth brought forth its fruit without being cultivated when Adam was in the state of original innocence.

EIGHTH WEEK AT CLIFF HAVEN

Written for The Journal

Cliff Haven has again been honored this week by the visit of a distinguished prelate of high rank and wide influence. His Grace, the Most Reverend Archbishop Farley, Metropolitan of the New York Diocese—As Sunday was the day of his visit, the event was signalized by elaborate ceremonies at the High Mass in the Chapel of Our Lady of the Lake—Solemn High Mass was sung in his presence by Rev. E. F. Gibbons of Buffalo. The officers of the Mass were as follows: deacon, Rev. Robert J. McNabb of Brooklyn; sub deacon, Rev. Joseph McKenna of Flushing; deacons of honor, Rev. J. Dougherty, D. D. of New York, and Rev. John F. Mullany, LL. D. of Syracuse; master of ceremonies, Mr. E. J. Ryan and Mr. James Winters of Dunwoodie Seminary, Yonkers. The preacher of the Mass was the Very Rev. Herbert Farrell, a Dean of the Brooklyn Diocese, and the subject of his sermon was "The Real Presence."

The annual grand concert for the benefit of Our Lady of the Lake this week was without doubt the crowning musical event of the session. On the programme were the names of the best of those who have given pleasure in former years.

The lecture courses of this week have been particularly attractive.—Professor J. C. Monaghan of the Department of Commerce and Labor at Washington, spoke on the American Consular Service and Trade Relations with Foreign Countries.

Rochesterian Elcted.

Michael Claffey of this city was chosen vice president at the state convention of the Ancient Order of Hibernians at Niagara Falls. The other officers are: President, P. J. McNulty, New York; secretary, P. J. Farley, Utica, treasurer, S. W. Brown, Batavia; directors, Edward Drake, Wappingers Falls, and T. E. Ryan, Hornellsville. The next convention will be held in Utica 1906.

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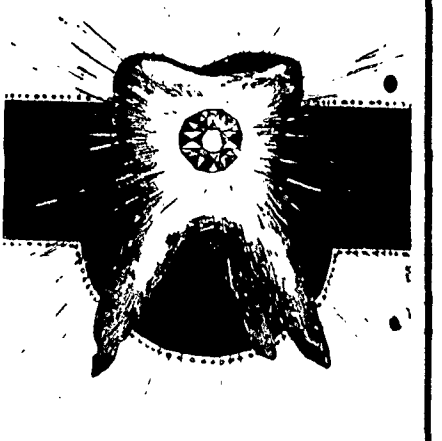
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