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Celtic Wisdom.

There are many, many persons in the United States who would do well to read, ponder and apply the following "lay sermon" by John Redmond, the leader of the Irish parliamentary party in the English House of Commons:—

"Everywhere there is the demand for rights; rights of men, rights of women, of children; rights of animals, of laborers, of employers. Our ears are accustomed to the clamor, our sympathies are enlisted and unconsciously we are developing a spirit of self seeking, a desire for personal comfort, which is the forerunner of a day when individual selfishness may dominate. The nobler, sweeter traits of the soul can not flourish in such a climate. To protect ourselves against the tendency we must believe and we must teach with every energy of enlightened zeal, with every resource of firm conviction, that the dignity of life is in its obligations."

"Obligations are opportunities for self-realization. They are merely the demands of Almighty God of us to realize His will in the race. St. Paul tells us that 'we are God's coadjutors—you are God's building.' Our obligations mark our place and function in God's building. Thus the measure of our obligations is the measure of our partnership with God and the pledge of our intended glory in His plans. A life to be a whole life, self-realized, must be part of a larger life, which larger life is the expression of God's divine intention. For it is God who worketh in you both to will and to accomplish, according to His good will." God anchors us in the race, by our obligations, for who would cut the cable and sail the seas alone?"

It were indeed well if the present upheaval against the mad race for wealth would result in a little less of the "strenuous" and a little more of the "simple life."

Ignorance.

It is more than possible—nay probable—than much of the prejudice against Catholics and the Catholic faith arises from misinformation handed around from hand to mouth and from mouth to hand. The other day we ran across a volume of "orations, essays and addresses" delivered from time to time by a western gentleman, apparently a man of education—as the world understands the term—in which bare-faced misstatements about Catholics and the Catholic Church occur with astonishing regularity.

"Kingly and priestly power holds and has held for ages, poor Ireland, whose people are full of genius, wit and native power, in ignorance, exile and squalid poverty," cries this sapient gentleman in a fine burst of frenzy in the course of an address on "Growth and Development."

"Kingly power" has kept Ireland down, but it has not been the priests who have kept the Irish people in poverty. They have stood shoulder with her gallant sons in their struggles for freedom from the yoke of the English landlord and oppressor. But English kings, who flung away religion because God's representatives on earth would not permit them to violate their marriage vows, have tried to grind the Irish spirit to the dust because the sons of

Erin's Isle would not renounce allegiance to the faith preached by St. Patrick. Ignorant are the Irish people. Their sons in this country are not so, they seem to be smart enough to force to the front, as leaders in finance, politics, law, medicine and in all the walks of life.

"Priestly power" is a fine phrase with which to gull an audience, which has not time for reflection or verification, but orators who purpose printing their efforts should be careful how they apply it else they will work up a reputation of ignorance for themselves.

Hooker

According to the State Legislature, Justice Warren B. Hooker is fit to sit upon the bench of the Supreme Court of this State. That is to say, two-thirds of the members of the Assembly do not think he is unfit. A clean majority of the 150 assemblymen voted to depose him from his exalted position but the state constitution prescribes that a justice of the Supreme court can only be removed by a two-thirds vote of all the members elected to the Senate and Assembly.

If a judge has the face to sit on a bench after a majority of the legislature—and not all voting being of one party—then we may expect to see Judge Hooker dispensing justice until 1913.

It is no excuse to plead that nearly all of the legislators trying Judge Hooker were tarred with the same stick. The people expect a higher standard of ethics from judges than they do from ordinary politicians.

Judge Hooker would do the State a good turn if he would send his resignation to Governor Higgins forthwith.

Thomas Fortune Ryan does not appear to have the good fortune to keep on good terms with the New York newspapers. There, we have gone and done it.

Farmers complain that the unemployed in the cities will not come out in the country and help them harvest. There are several good reasons for this. In the first place, men are not handy in work they are not accustomed to. In the second place, they may not have car fare to take them to the country. In the third place, farm work will not last beyond a few weeks, at most. In the fourth place, city-bred chaps are not rugged enough to stand labor as heavy as that on a farm.

Recent railroad wrecks tend to prove that freight trains are made up of too many cars and also that all freight cars should be equipped with air brakes, instead of every tenth or fifteenth car.

And still the hot weather correspondents continue to grind out columns of misinformation about Rome and the Holy Father's prospective doings.

"We have no doubt where we stand. Our faith rests upon a firm foundation," said Bishop McQuaid, speaking at St. Joseph's semi-centennial in Buffalo last week. How many of the non-Catholic sects can say as much?

The Journal extends its sympathy to Archbishop Quigley and the other relatives of the late Mrs. Josephine Masseth.

While the other spectators were wringing their hands in mute horror while the California aeronaut was falling through mid-air to death, a Catholic priest in the crowd was saying the prayers of the Church for the departing soul. Where there is danger or death the Catholic priest is not distant. His mission is to save souls, to comfort the living, to pray for the dying.

The Post Express would have the designation of justices to sit on the Appellate Division taken from the governor and vested in the court of Appeals. Does our contemporary think, for one minute, that the quality of justice would be improved materially thereby? Or that there would be a lessing of what has been characterized as "breaking into the Appellate Division with a crow-bar?"

Judging from recent developments the college-bred chaps have no great license to crow over the men who did not have such advantages, but who have preserved their good names intact.

Men who run automobiles at a forty-mile an hour speed should be locked up when arrested, and sent to the penitentiary when convicted.

Of all brothy trash, the hot-weather issues of the cheap magazines are about the worst specimens extant. There may be some justification for what might be termed "light reading", but there is absolutely none for pure, unadulterated rot.

Five Minute Sermon

The False Prophet

The word prophet means a person who, being inspired by God, announces future events and foretells what will take place in the remotest times in regard to the people and religion by the immutable will of the Lord. But the name was also given to all good and holy men who, in the name of God, taught religion to the people; who corrected, advised, and consoled them unto eternal life, as circumstances required.

As plants are known by their fruit, so also are false prophets known by their works. Thorns will not bring forth grapes, nor can you gather figs from thistles. In the same manner a corrupt heart cannot produce good actions; and if a hypocrite does something now and then that is good in itself, you will in a short time discover the motive of his actions. A corrupt heart will strive to conceal itself, but its hypocrisy is revealed by its actions. The style of dress, conversation, recreation, amusements, friendships, etc., plainly show the true condition of the heart.

A good tree cannot bring forth bad fruit, and a bad tree cannot bring forth good fruit. The same is the case with the heart of man. A humble, patient, modest, and devout person, a person fearing God, will, as a rule, not commit sins against those beautiful virtues, unless suddenly surprised by human frailty. But a proud, dissolute, and avaricious person will fall at the slightest occasion and show his true self, no matter how hard he tries to conceal it.

Weekly Church Calendar.

Sunday July 30—Gospel, St. Matt. vii. 15-21—SS. Abdon & Sennen, martyrs. Monday 31—St. Ignatius Loyola, confessor. Tuesday August 1—St. Peter's Chains. Wednesday 2—St. Alphonsus Liguori, bishop, confessor and doctor. Thursday 3—Finding St. Stephen's Relics. Friday 4—St. Dominic, confessor. Saturday 5—Our Lady of the Snows.

"THAT'S THE TICKET"

Takes you to Charlotte in Ontario Beach park, by Lake and Bay Transportation Co. boat, the Algona, to Sea Breeze, the new pier, home again all for 45 cents. Can there be any more delightful outing than the trip to either Charlotte or Sea Breeze and across the water by Steamer Algona. All the Lake & Bay R.R. conductors can now furnish you with Green Ticket (Be sure and ask for it). Takes you to the Lake and Park, across to Sea Breeze and home again all for 45 cents. The fare one way by steamer is 15 cents, round trip 25 cents. If you and your friends are planning a picnic outing at Sea Breeze remember to ask the traffic manager of the Rochester R. R. Co. for special rates for an hour's ride on the Algona combined with your outing.

Scholarships will be issued during this month, to graduates of public and parochial schools at half regular rates of tuition. Application should be made at once to W. H. Halsey, principal, Flower City Business School, Cox building.

Very low round trip rates to Pacific Coast via Nickel Plate Road. \$69.50 Buffalo to Portland, Seattle or Tacoma and return. Tickets on sale every day. At a small additional cost tickets may be routed through California. Good return limit and stopover privileges. For full particulars, sleeping car reservations, etc., write R. E. Payne, General Agent, 291 Main St., Buffalo, N. Y.

Manitou! Manitou! Manitou!

It's a bully cool and refreshing trip.

Ever been to the 1000 Islands?

Take the trip Sunday, July 30th. Only \$2.00 round trip including 50 mile tour on steamer about the Islands. Fast train from State St. station 8:30 a. m. and from Brinker Place two minutes later. Children between 5 and 12 \$1.00 only. Make up a party of family or friends and go. It is the most attractive low price excursion ever offered.

SISTERS ANNUAL INSTITUTE.

Catholic Teachers Hold Four Days Conference for the Improvement of the School Curriculum

The second annual institute of the three teaching orders connected with the Catholic schools of the diocese of Rochester—Sisters of St. Joseph, of Notre Dame and of Mercy was held this week in the assembly hall of the new St. Andrew's seminary in Frank St. and continued through to Thursday. Nearly 200 nuns were present representing the primary, intermediate and grammar grades of all the parochial schools of the diocese. Rt. Rev. Thomas F. Hickey presided at the sessions, with Sister M. Marcella of Nazareth Academy, as secretary. Bishop McQuaid addressed the institute.

The first set paper of the institute was read by Sister Eusebia of the order of Notre Dame and a teacher in Holy Redeemer school on "Tact and Discipline in School." After the paper a general discussion followed participated in by Sister Prudentia, of Lima, Sister Benedict of the Order of Mercy, Sister Clothilde of the Order of Notre Dame, Rev. S. Fitz-Simons of Lima, and Rev. A. M. O'Neil of Rochester.

After intermission, there were discussions of the nine year course in arithmetic, the proposition for an eight year course in grammar schools led by Sisters Dorothea, Gregory, Loretta and Telesphora, Sylvester, Gertrude, Benedict and Alacoque. The programme for Wednesday and Thursday follows:

Wednesday—9 a. m., opening, prayer and hymn; 9:10 a. m., paper, composition, Sister M. Florentine, discussion on paper opened by a Sister of Mercy; discussion by the Rev. Pastors, principals and teachers; 10 a. m. revision of the course of study, on the 9-year course in grammar and language a summary of criticisms and amendments will be presented by Sisters Hilda, Irene, Mary John and Emmanuel; on the 8-year course summary to be presented by Sisters Paneratia, Stella and Gualberto; 11 a. m., intermission; 11:20 a. m., discussion of both courses; 11:40 a. m., paper, reading, Sister M. Adelaide; discussion on paper opened by a Sister of Notre Dame; discussion, free discussion on Christian Doctrine.

Thursday—9 a. m., opening, prayer and hymn; 9:10 a. m., paper, drawing, Sister M. Borgia; discussion on paper opened by a Sister of St. Joseph; 10 a. m., revision of the course of study, on the course in history, Sisters Ursula, Felicitas, Benedict and Seraphine will present a summary of criticisms and suggestions; discussion; 11 a. m., intermission; 11:20 a. m., course of study continued, on the course in geography a summary of suggestions and amendments was presented by Sisters Teresa, Sebastian, Columba and Gregory; discussion; 12:10 a. m., free discussion on Christian Doctrine; other topics, music, physiology, etc. Te Deum; p. m., adjournment. In charge of registration, Sister M. Berolmans; Reception committee, Sisters Boniface, Lucina, Angelina and Teresa Maria.

*Sister of St. Joseph, Sister of Mercy. Sister of Notre Dame. The conference was brought to a close shortly after 1 o'clock Thursday afternoon by Bishop Hickey, who, in a brief address, complimented the sisters on the good work they have accomplished in the schools. Many reforms will be embodied in the rules adopted by those having charge of the educational affairs of the diocese, as a result of the conference, and when these are put into effect during the coming term the schools will be on a basis inferior to none in the country.

UNION CLUB

One of the largest picnics of the season was that of the Union Club which was held at Seneca Point, Canandaigua Lake, Wednesday. At 9 o'clock in the morning nearly a thousand members gathered at the Rochester & Eastern Railway station whence they were conveyed to Canandaigua on seven special cars and were carried to Seneca Point by boat. Besides these many more came down in the afternoon and swelled the numbers greatly. The 54th Regiment Band accompanied the party and during the day supplied music for the amusement of those present, many taking advantage of it to dance by. At 12:30 o'clock dinner was served after which a long list of sports was run off. At 11 o'clock in the morning a baseball game was played between the married and single men in the party. The married men won by a score of 14 to 7.

The committee which had the affair in charge was as follows: Thos. Christie, J. T. McGovern, J. L. Whalen, William Gragen, John Woodford, Frank Hahn, J. J. McInernary, J. L. Shuey, W. T. Bassett and William Blackwood.

Dreamland

Free Circus Maximus—Parker's Day Circus; Chrysanthemums Girls, big singing act; Hebing's Band.

HOW BATTLESHIPS COAL

Compensating Sea-Cone System in Vogue on Cruisers.

IDEA OF A LANDSMAN.

Progress in the Difficult Naval Problem of Feeding the Bunkers of a Moving Fleet—Spencer Miller's Invention of a Marine Cableway.

In the art of warfare on the high seas in its present highly developed state there are a thousand and one vital factors that go with the imposing battleships, the gigantic guns and the armor-piercing projectiles, but of all these none is more important than the matter of coaling the ships, and the truth of this statement is readily shown, since it has been proved in every naval engagement since the time fighting craft were first fitted out with apparatus for steam propulsion and the dire need of obtaining a supply of coal during a crisis was rendered painfully obvious during the Spanish American war, when Admiral (then Commodore) Schley sent to Admiral Sampson the following telegram:

"Coaling off Cienfuegos is very uncertain. Having ascertained that the Spanish fleet is not here I will move eastward tomorrow, communicating with you at Nicholas Mole. On account of short coal supply in ships cannot blockade them if in Santiago I shall proceed tomorrow, 25th for Santiago, being embarrassed by Texas's short coal supply and our inability to coal in the open sea. I shall not be able to remain off that port on account of general short coal supply of squadron, so will proceed to vicinity of Nicholas Mole, where the water is smooth and I can coal the Texas and other ships with what coal may remain in collier."

Many have been the schemes evolved for a safe and practical method for coaling at sea, but the history of these interesting attempts seems to date back only to 1883, when Lieutenant R. S. Lowry, R. N., proposed that a number of coal boxes should be built, each having a capacity of one ton. These boxes were to have air tight compartments so that they could not sink and were to be passed from a collier to the ships by means of a line when they were to be hoisted to the deck, emptied and returned. This device was never tried, probably for the reason that it was deemed impracticable its operation being too slow and complex to meet the requirements of fleets when in active service and it would hardly be needed at any other time.

A marine cableway, however, presents obvious difficulties for instead of fixed points by which the rope may be kept taut there are the constantly moving masts of the ships which accentuate the rise and fall and various rolling motions. Lieutenant Bell of the British navy was the first to propose the transmission rope method which he did in 1888, when he suggested that the stern mast of the warship and foremost of the collier be connected by a suspended cable just as though they were immovably fixed on land.

Several other cable methods followed, but it was not until 1893 that an actual experiment was attempted to pass coal between two vessels while at sea. This was done with an apparatus designed by Phillip B. Low, who improved upon Bell's idea, one end of the cable being attached to the deck of the warship Kearsarge and the other passing over a tackle block on the San Francisco where it was fastened to a massive iron weight.

By this arrangement the motion of the vessels was counteracted to a considerable extent. When it was desired to transfer a bag of coal it was hoisted to the masthead, where it was attached to the cable, when it readily traversed the length of the latter by gravity, the rope being somewhat inclined.

But at least a beginning had been made, and in March, 1898, just prior to our war with Spain, Mr. J. J. Woodward, a naval constructor of the United States navy, with a prophetic insight, submitted a plan to Secretary Long, which he recommended, and that had been drawn up for him by Mr. Spencer Miller, engineer of the Lidgerwood Manufacturing company of New York, for an installation to be placed on board a collier and by which the vessel could coal any of the warships of our navy in the open sea.

Negotiations between the various parties interested were long continued, and not until Admiral Schley had sent his famous telegram was the work of construction really commenced; but by this time the history of the Spanish-American war had been made and written; the lessons it had taught were vividly impressed upon not only our naval authorities, but those abroad as well, for experiments were immediately begun in France, England and Japan. When the Spanish fleet did emerge from the Bay of Santiago there were only eleven of our ships on blockade duty, while three other vessels, representing an outlay of nearly \$10,000,000, were at Guantanamo, forty-five miles away, coaling ship.

The full-sized apparatus was completed a little later, and the government designated the collier Marcellus as the vessel to be equipped for the practical demonstration, but before this was done the equipment was set up on land, where it was inspected by many higher officials of the navy, among them being the late Admiral Sampson, Commander Rodgers and Naval Constructor Bowles.

MUST NOT LEAVE THE COUNTRY

An Old, Unwritten Law and With Few Exceptions Observed.

The president must not leave the United States even for a day. This is an old, unwritten law which has been respected by all successors of George Washington, with perhaps one or two exceptions. This restriction is not imposed by statute. President McKinley emphasized his respect for this rule on his tour to the south and west. It was unofficially announced that he would meet President Diaz, of Mexico, somewhere near the boundary of that sister republic. A controversy as to whether Mr. McKinley might properly cross the Mexican line, even for a few hours, arose. Early in May, when he visited El Paso, Texas, where he was greeted by President Diaz's personal representative, he expressed a desire to take a look into Mexico.

From El Paso there extends into Mexico the International Bridge spanning the Rio Grande. Whether the president would dare to cross this structure or not was the question which members of his party asked one another. He did not. He went to the bridge and caught a view of the Sierra Madre. Halfway across the bridge was a line stepping over this was putting foot upon Mexican territory.

President Harrison had ventured as far as this line ten years before. But President McKinley did not do so much as place his foot upon the bridge. President Arthur was accused of violating this unwritten law in October, 1883, upon a pleasure trip to Alexandria Bay, Thousand Islands. His political enemies accused him then of venturing across the Canadian line on a fishing excursion. The boundary between Canada and New York extends to the middle of the St. Lawrence river.

President Cleveland was similarly accused. On one of his hunting trips to North Carolina he sailed by the ocean route past Cape Hatteras. His enemies contended that he ventured outside the three-mile limit. According to international law, a country's possessions extend for three miles outside its coast line. Plying the seas farther than this is leaving home territory.

The president must not accept gifts of great value from inferiors in the federal service, but he may accept gifts from foreigners. Grant, McKinley and Mr. Roosevelt have received gifts from foreign rulers. Several gifts have been sent to Mr. Roosevelt from the West. Kansas City Star.

The Czar in Proverb

In a recent number of the Paris Figaro were found collected some characteristic Russian proverbs that regard the czar and his position and find much current application.

"When the czar puts into a dish, it breaks into pieces for very pride."

"The crown does not protect the czar from bad advice."

"Even the lungs of the czar cannot blow out the sun."

"The czar's back, too, would bleed if it were washed with the knout."

"The czar even covered with bolts is declared to be in good health."

"When the czar rides behind a hired horse every step is charged as a league."

"The czar may be a cousin of God, but his brother he is not."

"The czar's arm is long, but it can not reach to heaven."

"Neither can the czar's vinegar make anything sweet."

"The hand of the czar, too, has only five fingers."

"The voice of the czar has an echo even when there are no mountains in the vicinity."

"The troika (team of three horses abreast) of the czar leaves a deep trace behind it."

"It is not more difficult for Death to carry a fat czar than to carry a lean beggar."

"The tear in the eye of the czar costs his country many a handkerchief."

"When the czar writes verses,.... wo be to the poet!"

"When the czar plays, his ministers have only one eye and the countrymen are blind."

"What the czar cannot accomplish time can do."

"Even the czar's cow can not bring anything else into the world but a calf."

"When the czar has the smallpox his country bears the scars."—Translation made for The Literary Digest.

Indian Superstitions.

The Indian believes there are boa constrictors in the streams of North America, also that the South American tapir lives in North America. He calls the boa constrictor the iste-ach-war-nayer, and calls the tapir occas-oh-mer.

The Indian believes he has a cure and preventive for rabies or hydrophobia. He also believes he can cure any snake bite on earth, from a ground rattler to a velvet tail or diamond rattler. An Indian never was known to go mad from a dog bite or die from a rattler's bite, while other races succumb to the venom of a snake or go mad from the bite of a rabid dog.

The Indian, when in battle and fatally wounded, believes that if his medicine man can reach him with his bitter medicine before he dies it will give him instant relief and he will be able to escape from the battlefield. He thinks every man is honest until he finds him out, in which event he loses all confidence in him, and never gets over it.

The Indian never makes up after falling out with any one. He may speak to an enemy as he passes, but dies with the hatred in his heart.—Eufaula, (I. T.) Journal.