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NOTES FROM ROME.

A MONUMENTAL CROSS.—The Roman Committee of Honor to the Redeemer have selected Monte Capreo, near Caprimeto, the birthplace of Leo XIII., although not the highest mountain in this vicinity, as the point on which to erect the record of the twentieth century on account of an association with the present Pontiff in his youth. On Monte Capreo there were the ruins of a temple where the passants of that district venerated three crosses placed there by their ancestors. When a boy Givino Pisci made the ascent of the mountain with the shepherds and hunters. Finding the shrine and the crosses almost entirely destroyed, he had them restored. His Holiness remembers the incident, and takes great interest in the erection of this monument, to which he has contributed generously.

A WEEK OF FEASTS.—The week including the last days of July and first days of August, was one of many feasts in Rome. St. Ignatius, St. Alphonsus and St. Dominic, had each a special commemoration during that week. On Tuesday, July 31st, that of St. Ignatius was celebrated with great pomp at the Gesù, where the body of the saint reposes. The chapel was most beautifully decorated, innumerable crystal chandeliers with wax candles encircling the altar, where from early morning many Cardinals, Bishops, and prelates celebrated Mass and many hundreds of people received Holy Communion. The Chapel of the Madonna della Strada—"Our Lady of the Street"—the favorite Madonna of St. Ignatius, was also very beautifully adorned, as well as the entire grand old church, and continuous Masses were celebrated in the many chapels. At ten o'clock His Grace Mgr. Merry del Val pontificated. The music, directed by Signor Moriconi, was very fine. Beautiful antique tapestries adorned the walls of the church, executed in Rome in 1748, all relating the life of the great saint.

THE FEAST OF ST. ALPHONSUS.—On Thursday the Feast of St. Alphonsus Liguori, founder of the Order of the Redemptorist Fathers, was celebrated in the Church on the Freguilla Hill, under his patronage and name. This beautiful church, recently altered and redecored, is a veritable gem, although far too small for the great crowds who frequent it. From early morning Masses were celebrated by many illustrious Cardinals and prelates of the Eternal City, and the communicants must have numbered thousands.

FEAST OF ST. DOMINIC.—On Saturday the Feast of St. Dominic was celebrated with equal solemnity at the Church of St. Maria Sopra Minerva, most beautifully decorated for the occasion. Cardinals and prelates celebrated Masses at every hour of the morning, and at ten o'clock the Father-General of Franciscans celebrated the grand High Mass.

CATHOLIC NOTES FROM MANY SOURCES.

REMARKABLE WORK.—From the Milwaukee "Citizen" we learn that Rev. J. J. Keogh celebrated the twenty-fifth anniversary of his connection with St. John's Cathedral on Aug. 25. The people of the parish fittingly celebrated the event. When Father Keogh took charge of the cathedral, there was a debt of about \$80,000 on the cathedral property. This debt was paid within five years, and the event celebrated by a special service, at which Mgr. Capel of London was present. In spite of the purchase of new property, the erection of buildings and many improvements amounting to about \$100,000, to-day the debt is about \$28,000. The character of these improvements may be judged by the fact that \$46,284 was spent during the years 1892, '93 and '94 on work of improvement. This included the brothers' house, the tower to which the late Hon. John Black donated \$10,000, frescoing, organ, pews, new roof on the cathedral, electric house, pastor's residence, etc. In addition, that the orphan asylum property has been acquired at a cost of \$12,000, the building redited at a cost of \$9,500, the high school redited at a cost of \$3,000, and other expenses. A prominent member of the parish, in summing up the matter, remarked that from \$75,000 to \$100,000 had been spent in various improvements in the parish since Father Keogh's pastorate.

A MILLIONAIRE IRESHMAN.—Mr. Dennis Coghlin, of Toledo, a man well known in the business world of Northwestern Ohio, died recently. Mr. Coghlin was born in the County of Westmeath, Ireland, in May, 1830. His parents emigrated to America in 1850, landing in Quebec. It is less than a year since he came to the United States, stopping at Detroit, from which he went to Toledo, where he found his way to a wholesale business. He had accumulated a fortune of \$1,000,000, and was one of the wealthiest men in Toledo, but he was not satisfied, and he had his eyes on complete recovery.

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A SCHOOL FOR POLITICAL ASSASSINATORS.

Governor succeeded in calming their spirits a little by promising to lower the price of the provisions, but the cheap price was of short duration, and some days after the high price had resumed its course. What sad spectacles are shown at the door of our house. It is the continual cry "Give us bread; we have not eaten for many days." Men, women, children are there, awaiting the going out of the missionary to pull his cassock in order to attract his attention. This winter has held out to us frightful spectacles. The greater number of these unhappy converts, in rags scarcely covering them, throw themselves at the feet of the missionary, begging him to prolong their agony some instants. Bread! Bread! bread! the prevailing cry. One day, going to the house of our sisters—the Daughters of Charity—I heard a feeble voice crying at one side of me, in the Chaldean language, "Lakhma Repinoven" (bread, mother, bread; I am hungry). I turned, and there something very lamentable was presented to my view. It was a small boy of five or six years, who pulled some tatters which covered his mother, begging her to give him something to appease his stomach, distressed by a long enforced fast. But what was the poor woman able to answer? She held in her arms a baby of two months, and her other little girl slept on the pavement without doubt to forget her hunger. The mother looked at me and I looked at her. How dare I say to her I have nothing to give you? I ran quickly to the house of Monsignor Lesne. I recounted to him that which I had seen, and His Grace told our procurator to give something to these unhappy ones. The poor mother received enough to subsist for some days, but in a day or two I heard my companion say, sadly—"Monsignor, it is finished; the purse is empty." Each year I ought to give missions in the towns; this is my part of the work in the Vineyard of Lord. But when I then may I preach to these unhappy starved? How exhort the mothers of families who, in presenting me their children, shall cry to me with tears—"Bread, father, bread; we are hungry." What kind of perplexity for the preacher! Will he then, always be able to contemplate these miseries without having the consolation of joining to his sermon a little morsel of bread. But I leave this repulsive side of the horrors of a famine to pass to another kind of anxiety, which demands all our attention in this troubled mission of Persia. Schools are badly needed.

FATHER POWERS DEAD.

From Poughkeepsie, N.Y., we learn of the death, on August 15, of the Rev. Michael C. Powers, rector of St. Mary's Catholic Church in Wappinger's Falls. The zealous and beloved priest was in his 77th year when an attack of pneumonia closed his grand career. He was said to have been the oldest active priest in the United States. He had been in the priesthood fifty-three years. He was born in Cork, Ireland. He was an ardent American, and during the Civil War was one of the strongest Union men in the Hudson Valley. In 1896, he presented William J. Bryan with a cane set with sixteen pieces of silver and one piece of gold.—R.I.P.

"PROTESTANTISM DEFINED."

[By an Occasional Contributor.]

In a recent issue of the Detroit "News-Tribune," we came upon the following paragraph:—"Dr. Marcus Dodds recently gave a definition of Protestantism, which was: 'God and the soul close together, the soul recognizing and responding to God.' Protestantism is not a religion of intermediaries. It needs no priest, no sacrifice. It is the religion of a direct contact with God."

This is not a definition, as the heading of the paragraph would have us believe. The first sentence is intended to state what, according to Dr. Dodds, the effects of Protestantism are. He calls the religious system known as Protestantism "God and the soul close together, the soul recognizing and responding to God,"—which means the same thing. Even were it true that Protestantism caused the soul to draw closer to God, the statement would be that of an effect or result of Protestantism. Every religion on earth might claim and does actually claim, to bring God and the human soul into closer contact. But where the Protestantism is based, a definition must be concise, exact, simple, and all comprehensive. The foregoing statement is diffuse, general, and in no way tells what the thing is that is defined.

If we seek the definition in the second sentence, or paragraph, we are told what Protestantism is not, but not what it is. "It is not a religion of intermediaries. It needs no priest, no sacrifice." Then, it is absolutely nothing, and above all, it is not Christian. In the first place, all religions claiming Christ as founder must admit that He is the great "intermediary" between man and God. He also was the first priest and offered the first sacrifice on the altar of the cross. A system of worship without a priest, no sacrifice, must begin by discarding Christ—or admitting that it is not Christian. However, we do not purpose entering into these details in this brief commentary. All we seek to convey is the fact that the definition of Protestantism in the foregoing paragraphs. There is a negative assertion; but the negative is the opposite of the positive, and there being nothing positive whereby to form a conception of the thing sought to be defined, therefore there is neither a definition nor even a thing to be defined. Coming out from the iron-bound field of syllogism, we may say in plain terms that, according to this so-called definition, Protestantism is a negative system, or a mere religious and doctrinal negation. It would substitute denial for assertion or, in other terms, infidelity for belief, error for truth. Out of their own mouths are they confounded. The moment the advocates of Protestantism goes beyond general and vague assertions, the moment he comes down to the stern rules of logic and reason, he is sure to leave himself open to defeat. There is only one creed that is able to withstand the fiery ordeal of logical criticism—and that creed is Catholicity. It is no constituted dogma, based upon imaginary truth. That which is based on absolute truth is definable, and can be proven with mathematical precision. It would be well for Dr. Dodds, when again undertaking any definition to forewarn himself with a little study of logic, to avoid preventing him from attempting the impossible, and thereby exposing the weakness of his religion while seeking to establish its strength.

BARB KING'S PICTURE.—The Italians of Raritan, N.J., participated in a street procession and held services in St. Bernard's Church and in the Catholic hall to demonstrate their grief for the death of King Humbert, on Sunday. At the head of the procession was a hearse which contained a box and a large picture of King Humbert. It was the plan of the Italians to enter St. Bernard's Church and place the picture of the king on the altar during the memorial services. The procession was met at the church door by Rev. Father Zimmer, who forbade the Italians to bring King Humbert's picture into the church. Father Zimmer's action created great excitement among the Italians.

PIONEER PRIEST DEAD.—Rev. Edward Van Pammel, one of the pioneer priests in Michigan, died of old age last week at Saginaw, where he had been living in retirement since his advancing years and infirmities obliged him to give up active parochial work in 1895.

PRIEST DROWNED.—Rev. C. J. Roche, pastor of St. John's Church, Essexville, Mich., was drowned last Wednesday, Aug. 8, near the West Bay City waterworks.

CURED AT ST. ANNE'S.—The Misses Agnes and Constance Machen, two well-known young ladies of Toledo, have returned from a visit to the shrine of St. Anne de Beauraup, says the "Catholic Universe." Miss Constance is grateful for the complete restoration of her eyes, the muscles of which were contracted, causing constant and intense pain. Since making the novena at the shrine, which closed on the Feast of St. Anne, the pain has disappeared entirely, her sight is clear and perfect and the oculist declares the improvement to be most wonderful. The improvement in the health of Miss Agnes, which has been near the same, is also most gratifying, but she will require some time for complete recovery.

HAPPENINGS IN IRELAND.

CROPS IN DANGER.—Last week we briefly referred in these columns to the rumors which came from different sources regarding harvest prospects in Ireland. From Irish exchanges received this week we learn the outlook is very bad. The Leinster "Leader" says—"While there is happily no reason as yet to entertain fears for the worst, it is necessary to face the serious fact that the harvest outlook is most gloomy. The continuous inclement weather has endangered the safety of the crops to a most alarming degree. From all parts of the country come reports of the gravest character. The grain crops in some localities are lying flat upon the soil—in others they are completely submerged with the floods caused by the heavy rains. It would be impossible to exaggerate the damage which will be done to the potato crop, if warmth and sunshine does not at once succeed the disastrous torrents which have fallen almost every day for the past fortnight. Unfortunately, at the time of writing, there is very little in the weather portents to inspire either hope or confidence. Should the results be such as the signs menace then widespread and disastrous must be the consequences in a year when the prices of necessities are so high. The narrow means of the poor. To some districts a bad harvest would bring untold horrors of famine; to others a loss whose magnitude would mean bankruptcy for many. We trust, however, that the coming week will bring brighter skies and brighter hopes, and though much of the injury done is, we fear, irreparable, yet a change to fine weather would arrest the terrible calamity whose dark shadow hangs over sodden cornfield and flooded furrow."

BULB GROWING.—On the other hand we read a piece of news of a more hopeful character regarding new avenues of trade. Up to the present, says an exchange, it was the general opinion that Holland alone could grow bulbs. But now it is stated that in future Irish growers are to be used for the ornamentation of our London parks. The English Board of Works for the planting of Hyde Park and St. James' Park has just accepted the tender of Mr. W. Baylor Hartland, a well-known horticulturist in the County of Cork, for bulbs. What makes Mr. Hartland's success all the more notable is the fact that he had as competitors several well-known Dutch firms engaged in the bulb trade. A large consignment of these Irish bulbs may be expected in London before long. It is quite possible that before many years have passed by bulb-growing will have developed into an important Irish industry.

DIVID DIVIDENDS.—The Guinness dividend for the past year—sixteen per cent. interest and three per cent. bonus—must make investors' teeth water, remarks an English journal. Nineteen per cent., after deducting all expenses, is an enormous profit, which clearly proves that the Guinness trade is a huge monopoly. Forty years ago there was a large number of small breweries in Dublin, Cork, and other provincial towns, and they were all prosperous. But the Guinness company are gradually driving them out of the market, reducing the profits of many of them down to a bare subsistence. When the Guinnesses floated their concern as a limited company they did not know the full value of their business, because they sold it for £6,000,000. It is now worth £20,000,000.

THE URSULINES.—The training department of the Ursuline Convent, Waterford, is recognized by the Teachers' Training Syndicate of the University of Cambridge. The students presented in June, 1900, all passed in the prescribed course of theory and practical efficiency. It is the only college in Ireland in which the course of studies can be followed with the view of obtaining the certificate of having passed the examination in the theory, history and practice of education, and of practical efficiency, which will entitle the students to act as teachers in secondary schools.

A BISHOP DEAD.—News has reached Mullingar, his native place, of the death of the Right Rev. Dr. Naughten, Bishop of Roseau, Dominica, West Indies. The early part of Dr. Naughten's missionary career was spent in England. In January, 1880, he was consecrated Bishop of Roseau. Like a true sogaarath aroon he devoted himself heart and soul to the spiritual and temporal welfare of his people, who suffered much from misgovernment.

DEATH OF A PRIEST.—At Lisdoonvarna recently, the Rev. R. J. Kesh, P.P., Killybeg, County Westmeath, passed to his eternal reward at the patriarchal age of 84. He was the oldest and one of the most popular priests in the diocese of Meath. Father Kesh received his ecclesiastical training in Maynooth College. The early part of his missionary work was spent in Scotland. He was in Killybeg his life's work was accomplished. His remains were interred in his own parish on Friday amidst the grief of his surviving people.

A QUEER LAW POINT.—The supreme court of Tennessee, says a Chicago exchange, has decided that a lawyer has the right to shed tears to influence the verdict of a jury, and, in fact, says that if he can bring tears to his eyes at will he is derelict if he neglects to do so. The case was one in which the defendant had appealed on the ground that the weeping of the attorney for the plaintiff had unduly influenced the jury. The court found that the point had never been raised before, and asserted that the manner of defense must be left largely to the judgment of attorneys.

MISSION WORK IN PERSIA.

Here is a terrible pen picture presented by Father Dermuti Emilie, a missionary priest, from Ourmeah, Persia, of the daily scenes of famine which he witnessed. In the commencement of spring in the year 1899, the thickening garb of ice and snow, which covered the earth, had prosaged nothing good; yet we still hoped that the warm rays of the Persian sun would have shortly made this mantle, which held imprisoned the seed of autumn, disappear. Unhappily, our hope was short-lived. We saw the month of March pass without bringing any sensible amelioration of the temperature and such farmers as I questioned then, answered me sadly—"Father, this year will be bad; we have to fear a famine." Our fears lasted until the month of June, which brought us a sudden change of climate. Now the sun was not content to give out its ordinary heat, but by its burning rays soon dried up the abundant streams of water necessary here, especially for the irrigation of the fields sown during the spring. Why not cry famine in seeing the wheat of autumn spoiled, and above all, the seed of spring ripens in a few and very meagre ears of corn, and these, too, parched. In the month of August, 1899, the harvest time was at hand. Bread was more than five times the ordinary price of preceding years. Not realizing immediately the bad state of the crop, we hoped to see the price of corn fall suddenly, because the load, which, in ordinary times, sells at the rate of 30 krans, was given up only some days before the harvest at the rate of 60 krans. Well, we are at present in the spring of the year 1899, and, since eight months ago, a sack of corn sells from 100 krans to 110 krans, that is to say, five and a half times the ordinary price of the preceding years. If this state of things continues, what shall become of us?

Some months ago we had an uprising in the town, the starved population of Mussulmans suddenly gathered in the streets and commenced to plunder houses, menacing to pillage the houses of the principal people in the town if they did not give them something on which to live. The