

DR. LUNN AT ROME.

Reception of the Austrian Pilgrims By the Holy Father.

Death of Ruggiero Bonghi.

Rome, Italy.

The Reverend Dr. Lunn, President of the Grindelwald Reunion Conference, has just left Rome. He brought with him an address drawn up and signed by the members of the Conference in attestation of their gratitude to the Pope for his Apostolic Letter, published last spring, and directed to the English people. The address, after acknowledging the Christian courtesy and pious aspirations of the Pope's Letter, set forth the original historic necessity of the various sects of Christians as defences of various portions of religious truth, but at the same time deplored the divisions existing in Christendom, and emphasized the duty of praying for unity. It was signed by representatives of the Anglicans, Presbyterians, Congregationalists, and Methodists. Dr. Lunn, as President of the Conference, was deputed to bring it to Rome. Being presented to Count Cassell, he was placed in relation with the Cardinal Secretary of State, by whom he was also received in audience. The Pope was obliged to decline to receive the address an account of the errors against faith which it contained; nor could he receive Dr. Lunn as President of the Conference. At the same time he praised the spirit of united prayer enjoined by the Conference, and thanked its members for their address, and said that he was disposed to receive Dr. Lunn in a private capacity. The audience did not, however, take place. Thanks to Count Cassell, Dr. Lunn was very pleased with his stay in Rome, and was especially delighted with his presentation to Mr. Kelly, Rector of the Irish College, by whose kind invitation he was present at the dinner given in the College on Wednesday. Among the signatures at the foot of the address were those of Archbishop Farrar, of the Dean of Ripon and Bristol, of the Archdeacon of Manchester, and of many other leading Protestant personages of the most varied religious opinions.

More than two hundred Austrian pilgrims were received by His Holiness. Prince Clary Aldringen and Mgr. de Lippe, the leaders, Dr. Schwartz and Father Peter of Vienna, a Minor Observant, were first received in the Pope's private apartment. The last mentioned presented a robe richly embroidered in gold, and destined as a covering for the Statue of Our Lady of Loretto. This beautiful offering is the work and gift of the Archduchess Maria Theresa, wife of the Archduke Charles Louis, and of other daughters. The Pope then entered the Throne Hall and received Canon Nuxi di San Pietro, Father J. Kirchboyer, the Princess Lohkowitz, the Countess O'Hegerty, the Countess Lambrecht, the Baroness Petersdorff, the Countess Aichelburg, the Countess Grandemann, the Countess Solfero, Mme. Schwarz, and Mile. Schuch, all belonging to the pilgrimage. He next proceeded to the Clementine Hall, where Prince Clary read an affectionate address in Latin, to which the Pope replied in the same language. At the conclusion of the address His Holiness was carried around the Hall in a portantine or low portable chair and gave his hand to be kissed by each of the pilgrims, deigning even to receive their numerous offerings himself. On his entrance he was greeted with an enthusiastic Hoch! Hoch! started by Mgr. Nagl, Rector of the Teutonic Church of Santa Maria dell'Anima in Rome. The students of the Congregation of the Most Holy Redeemer sang appropriate motets. Among the pilgrims were many exalted personages, including Herr Von Wittek, formerly Minister of Commerce in Austria. Before retiring to his apartments the Pope blessed all present, and granted the priests the faculty of according the Apostolic Benediction on their return to their parishes. He was enthusiastically cheered and retiring.

His Eminence Cardinal Richard, Archbishop of Paris, has arrived in Rome.

His Imperial Highnesses the Grand Duke and Grand Duchess of Baden, and the Grand Duchess of Mecklenburg, have been received in audience by the Pope.

His Eminence Cardinal Lenti, who has just returned from his visit to the Pope, has been received in audience by the Pope.

The office of Vice-governor is that of auxiliary to the Cardinal Vicar, who is the acting Bishop of Rome by deputation from His Holiness. Mgr. Lenti was born in Rome on December 18th, 1824, and performed his studies with success at the Roman Seminary. In 1855 he was appointed curate of San Lorenzo in Damaso, where he afterwards served as parish priest. After presiding over various charitable institutions in the Eternal City he was designated Bishop of the united Sees of Nepi and Sutri on February 22nd, 1887. On January 23rd, 1878, he was nominated Titular Archbishop of Sidon, and Patriarch of Constantinople on September 6th, 1887. His zeal and charity caused him to be loved by all. A large number of priests and an immense concourse of people were present at his Requiem, sung in the Cathedral of Frascati on Friday, Cardinal Serafino Vannutelli, Bishop of Frascati, gave the absolution, and Monsignor Berlucci sang the Pontifical Mass. At half past three in the afternoon the hearse bearing his remains reached the Porta San Giovanni of Rome, where it was met by an imposing cortege which accompanied it to the cemetery. The corpse was there received by Archbishop Guidi, Vicar of His Holiness, who performed the last absolution in a chapel of the Campo Santo.

It is not easy to describe and still less easy to qualify Ruggiero Bonghi, who has just passed away. He was a politician, but unimpeachable; a statesman, but not a great one; an orator, but not a leader of men; a writer, but one who had failed to mould public opinion; a man of vast erudition, versatility, and subtlety, but possessed of disproportionate influence in the world of thought. He may be compared without exaggeration to Pico della Mirandola; he was the finest type of modern Italian scholarship. But there was an utter want of uniformity in his life. He had no fixed electoral college, and under certain circumstances, this is one of the surest signs of political failure. He successfully represented Belgium, Manfredo, Agnones, Lucera, Conegliano, Treviso (second college), and Isernia. He was respected and admired; but his gifts were regarded as rather brilliant than sound, as shining rather than stable. He was naturally protean in thought and rebellious in action. He not only proposed the law of Pontifical Guarantees, but designed it and gave it the impress of his moderation and Catholic sympathies, yet his last public utterance was a demand for its revocation. This is typical of the man. He was born at Naples in 1823. After many years of Parliamentary life he became Minister of Public Instruction in 1876. His death occurred at Torre del Greco, near Naples. It was painful, but borne with heroic resignation. He lost consciousness before a priest was called, but was anointed and buried with the rites of the Church. Considerable Catholic sympathy is shown his memory. He was never a sworn and fanatical enemy of the Church, but was the symbol of his age, country, and party, being a moderate, swayed and carried beyond his natural destiny by the powerful currents of Revolutionary thought.

The salient political occurrences consist of a life and a blunder. The officially cooked news from Africa reported that the Negus Menelik had been struck dumb by lightning, a fact which, if true, would mean the end of the Italian difficulty in Africa, but which has been interpreted as the veriest fulmen ex coelo sereno, manufactured and manipulated in order to raise an African loan with which to prosecute an Abyssinian campaign. The blunder lies in the fact that the Italian Minister at Liabof will not return there in order to signify the displeasure of Italy at the refusal of the King of Portugal to come to Rome. In consequence of this the Portuguese Minister has been recalled from Rome. Were Italy and Portugal in suitable conditions a war would doubtless ensue.

PATRICK RYAN.

The ancient ruins of Glastonbury Abbey, England, are once more about to fall into Catholic hands. Once the most magnificent abbey in England, its last abbot was hanged in his robes for refusing to acknowledge the supremacy of Henry VIII. The Duke of Norfolk is about to purchase and restore it.

Frequent confession and Holy Communion are the food which we need to take with us in climbing the mountain of heaven. If we try to get along without them, we shall find it a hard way.

A LOURDES FOR REVENUE.

(New York Sun.)

One of the most remarkable exhibitions of indecency ever shown by the World appeared in the edition of last Sunday, when, in order to boom a piece of real estate, it printed an article under a great display head and with an illustration two columns wide that was not only deliberately false, but deliberately blasphemous in character. Two of the headlines of this article were "A Holy Well Right Here in New York" and "Remarkable Cures at St. Gabriel's Spring, as Wonderful as Those of Lourdes." Under these and other damning headlines appeared a description of "a tiny spring" that "bubbles out of the living rock" "half way down the slope of Rosary Hill," whose crest is crowned by the monastery of the Dominicans.

"The earth has fallen away from the slope and has uncovered a tiny bowl in the rock. This overflows and a narrow ribbon of silver goes dancing down the hillside. Back of the spring tall stalks of golden rod stand. In front these are all trodden down and worn away by the knees of those who come to drink and maybe to say a prayer."

"Not far away stands a statue of the Blessed Mother holding the Divine Babe, and on the terrace of the garden, a little way up the hillside, one sees the white-robed Dominicans, with their cowls drawn over their heads, striding up and down, reading their breviaries or coning their lessons or reciting the beads which swing from their leathern girdles."

Following this came tales published intended to show that marvellous cures had been made by the water, and, last of all, was an audacious fictitious interview with the Rev. Father Bertrand Cothony, O. P., sub-prior of the monastery.

The truth is no springs, properly so called, exist on the hillside, but only two drins from the hill above, which flow only in wet weather. Instead of springs of healing these openings are obviously conduits, carrying water tainted with deadly germs, and should receive the immediate attention of the Board of Health. This is so plain on even a casual inspection of the hill that any reference in print to either spring that would induce any one to go there to drink could result only in spreading zymotic diseases.

It would seem incredible that any modern newspaper would under any circumstances advise its readers to drink of a spring anywhere within a great city, but the World deliberately did this thing because the land belonged to a patron, the Sherman Park Rapid Transit Real Estate Company, and it had to be boomed regardless of human life and of decency. The Dominican Fathers were, of course, indignant at this effort to use them and their monastery for such a purpose, and the following protest has been received from them:

"To the Editor of The Sun:—Sir: There was published on last Sunday a startling article regarding the extraordinary—even the miraculous—virtue of the water of a spring called St. Gabriel's, situated on property owned by the Sherman Park Rapid Transit Real Estate Company, and the Rev. Father Cothony, sub-prior of the Dominican Convent of Rosary Hill, and other inmates of the convent were implicated in the affair in a most ridiculous manner. The convent is situated a few hundred yards from the spring, and the reverend prior is most anxious to absolutely clear himself and his community from all responsibility and to affirm categorically that he has not and never had the least participation whatever in this business speculation. He protests, above all, against the incredible audacity of those who, in spite of all truth, have dared to lead any one to believe that these waters had received a blessing from the Dominican Fathers, and he looks upon the pretended miracles in question only as the work of an infamous impostor. The Rev. Father Cothony was in no wise responsible for the letters which have been addressed to him in consequence of this publication, and he complains bitterly of the wrong that has been done."

CARDINAL VAUGHAN ON CRISTPI'S SPEECH.

Cardinal Vaughan, preaching at the Pro-Cathedral, Kensington, London, on Rosary Sunday, referred to the speech made in Rome by Signor Cristpi. He gave a number of instances to show that no such gratitude as Signor Cristpi claimed for services rendered to the Papacy and religion was due, and passed in review the conduct pursued by the Italian Government since it came into power.

The suppression of some 4,000 religious houses and the turning adrift of some 50,000 men and women, the poverty-stricken condition of 80 convents of women reduced to beggary, the clergy liable to military conscription up to their 40th year, religion banished from the universities and the elementary schools, the property and endowment of the Church and the charitable foundations all seized by the State, the revenues of the Papacy confiscated, the Pope reduced to live on the alms of the Catholic world, his very palace and its furniture being held in tenancy and declared the property of the State, his inability even to fill the Episcopal sees in Italy without in each case the consent of the Government, which was often refused—these and other points were dwelt upon to prove the sufferings to which the Church had been subjected.

The words of an allocation pronounced some years ago, were perfectly true to-day: "These men neglect no opportunity of insinuating that we possess full powers and liberty. But who is ignorant that our acts can be exercised only so far and so long as our rulers permit? If they permit us to perform certain acts it is because it is their interest that we should appear to be free under their rule. But how many weighty and important matters are there belonging to our office for which, while in their power, we have neither liberty nor power."

The Cardinal said that the Pope must be independent and known to be so, because he was supreme judge in matters of conscience over 250,000,000 of people, that he had a right and duty to speak with authority not only to private individuals but to governments and sovereigns and states. He must, therefore, be subject to none of them if he was to discharge his office with independence and without the suspicion of casting under the control of some temporal power. The English people threatened to stone the legates of a Pope who lived in Avignon, because they said they would receive no legates from a French Pope. The same feeling of distrust would be awakened against a Pope who was subject to an Italian king.

The temporal power was intended simply to guarantee the liberty and independence of the Pope; it was not sought as a mere human honor. The other alternative was that he should live in public opposition to the revolution, as he was doing at present. He was respected and powerful at the present day because he had maintained his independence by refusing to yield to usurpation and revolution. The Italian Government was not in peaceful possession of Rome after twenty-five years of occupation, because the Pope was always there protesting and claiming his rights, because the whole of Catholic Christendom, beginning with Catholic Italy, was year by year loudly protesting against the robbery of the Church.

Catholic Christendom claimed Rome as its capital and would never yield its rights; the opportunity would present itself sooner or later and the Pope would be restored. There was no cause for despair. Thirty Popes had been martyred and one-fifth of the whole line had been exiled or imprisoned, but Popes had always regained their liberty. The life of the Papacy was like that of Christ Himself, checked by sufferings and peaceful times; there were hosannas, then the passion and crucifixion, but these were followed by the resurrection. The Vicar of Christ and his Church were necessarily in conflict with the false maxims of the world, and sufferings and persecutions were the inevitable consequence. The Cardinal ended by quoting the words of Pius IX., that "in Rome the Pope must be either a sovereign or a captive."

Perhaps Lord Ruckville labors under the impression that by attacking our politicians he can in some way square up for Britain's loss of most of the international contests this year.

It is asserted that Kansas farmers are feeding their hogs on grasshoppers, and, if so, the pork market is liable to take a jump.

Rev. C. M. Boone
Milbank, South Dakota, Sept. 10, 1893
Kalamazoo, Mich.
I am pleased to testify, that for 40 years I never could go to bed and sleep, I tried all countries and remedies for my sleeplessness, but now, if I were only a poet, I would sing the praises of Foster's Kidney Pills, as only one bottle of it cured me.
Father Briggs

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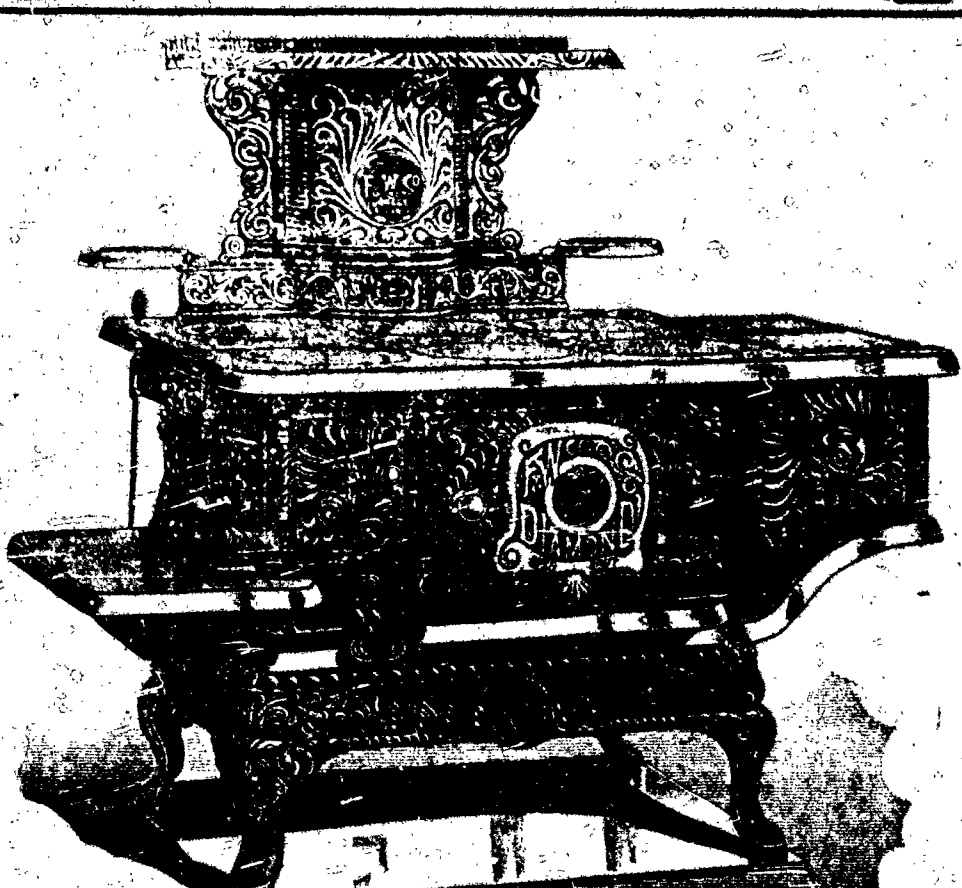
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