

NOTES FROM ROME.

A Requiem Mass for the British soldiers in the Transvaal was sung on Wednesday, 29th ult., in the Church of San Silvestro in Capite. The ceremony has been thus described:

The exterior door of the Ohren was completely covered with black and gold draperies, and in the interior a magnificent three-tiered altar-piece occupied the centre of the nave, festooned with heavy draperies of black and gold, and covered with the Union Jack, which was also placed at the two ends. Long before the hour appointed crowds of the English-speaking colony and visitors to Rome were already assembled, even the side-chapels being filled, and not a vacant place left, the people standing in the aisles down to the doors. The Most Rev. Archbishop Stonor, Archbishop of Trebizond, pontificated at the Requiem Mass, the deacon and subdeacon being members of the English college. The solemn Gregorian music of one of Palestrina's Masses was ably rendered by a choir composed of students of the British College in Rome, under the direction of the Very Rev. Mgr. Claud Lindsay. The absolutions were given by His Grace the Most Rev. Archbishop Stonor, and among the prelates present in the stalls was the Most Rev. Archbishop Sambucetti, Archbishop of Corinth; the Very Rev. Mgr. Giles, Rector of the English College; the Very Rev. Mgr. Stanley, the Very Rev. Mgr. Frazer, Rector of the Scots College, the Very Rev. Mgr. Lemond, the Rev. Father Le Clerc, Rector of the Canadian College, and many other prelates.

The new Papal Nuncio to Brussels, Mgr. Granito di Belmonte, before leaving for his new diplomatic charge, received episcopal consecration at the hands of the Cardinal-Secretary of State, Cardinal Rampolla, del Tindaro to the titular See of Fidenza. The interesting function took place in the church of the Sisters of St. Anna in the Via Merulana on Sunday last.

The ceremony of the installation of the Cardinal Major-Penitentiary.

Cardinal Serafino Vannutelli, in his new office took place in St. Peter's on Thursday afternoon last. The Cardinal was accompanied from his residence by the members of the Penitential Office, and received on the threshold of the basilica by a deputation of the Archbishops and Canons of the Vatican Chapter. From the entrance Cardinal Vannutelli proceeded processionally to the Blessed Sacrament Chapel for a few moments adoration, then ascended to the throne of the Major-Penitentiary, where His Eminence listened seated, while the Pontifical Brief of Nomination was read. At its conclusion all present approached and paid reverence to the new Penitentiary, and were lightly touched on the head with the penitential rod of office. Cardinal Serafino Vannutelli in his capacity as Cardinal-Penitentiary will present the gold hammer to the Pope for the opening of the Holy Door in St. Peter's also the trowel for the close of the same at the end of the Jubilee Year.

The feast of St. Andrew (patron of Scotland) was solemnly celebrated at the Scots College in Rome, on November 30th. The Rector of the college, Mgr. Frazer, celebrated the High Mass, and the students rendered the music.

An English Academy, or Institute of Art is shortly to be established in Rome.

Prince Emanuele Ruspoli, Syndic of Rome, died suddenly on Thursday morning. He was a great favorite of the Romans, and his funeral was of unusual splendor and solemnity. The deceased nobleman leaves a widow, nee Josephine Beers Curtis, of New York.

Sir Rennell Rodd has left Rome for Brindisi and Egypt, having brought to a satisfactory conclusion the negotiations with regard to the delimitation of the Anglo-Italian frontiers on the Soudan border.

King Humbert and Queen Margherita will visit Queen Victoria during her projected stay at Bordighera.

THE CHRISTMAS VACATION.

Our Catholic Schools and Colleges have closed for the Christmas vacation. The attendance at the different institutions this year has been the largest on record. Good progress has been made by the pupils, the teachers seem to feel well satisfied with their work, and parents and guardians must also be pleased with their children's progress. The closing week was indeed a very busy one. Christmas examinations, entertainments, Christmas trees were the order of the day. In many of the schools the rooms were tastefully decorated with bunting, flags and exhibitions of children's work. We are glad to see such things take place as they teach the pupils neatness in their homes, make them more careful in their work, spur them on to greater activity and give them a relish and a fondness for school. What our children want is more encouragement.

The road to learning is a rugged one and unless made easy by the skill and tact of the teachers many stumble, get discouraged and give up in disgust. There is no doubt that our children need a few days' rest after nearly four months of hard honest and conscientious toil. The teachers too, need a rest of body and mind, few people know the great strain they have to suffer while attending to the many duties of this onerous and important mission imposed upon them. We know the children are happy and delighted with the thought that dear old Santa Claus will bring them an abundance of good things during this festive season. In our next issue we hope to be able to publish a list of the prize winners of our Irish Catholic Schools, and in the meantime the "True Witness" wishes both teachers and pupils a Happy Xmas and a very pleasant vacation.

BISHOP VAUGHAN'S REMARKABLE SERMON.

The Very Rev. Bernard Vaughan, S. J., in the first of his Advent sermons, in the Church of the Holy Name, Manchester England, made some actual appreciations of the actual state of the British Empire, and the condition of the majority of individuals composing it. His subject was Dives and Lazarus. After a graphic description of the modern Dives, the preacher said: Lot them but shake the kaleidoscope and they would see almost the same combination. But it was not from the point of view of the world, of clubland or Exchange-land, or of the merchant of Mincing Lane, that they must regard this man. God saw through all his purple and fine linen, and what was highly esteemed before men was an abomination before God, and they must strive to purify what it was to stand for judgment, not before the members of their club, but what it was to stand before God alone. Turning from Dives the reverend preacher presented to the minds of the congregation a pathetic portrait of Lazarus standing; and having contrasted their earthly condition, he went on to say: And the rich man died, and what did the poor man think of himself? He thought that he was a creature of God. He knew that God is love. He knew that his life is a mystery. And

he knew that it did not very much matter when he saw Heaven there, whether he was in wealth or poverty for so short a time when there was eternity beyond, and he reflected: "Perhaps if I had what that man has I might lose what now I have—the love of God." My God, Thee I long for, Thee alone. All I am I give to Thee. Do what'er Thou wilt with me. Riches!—a curse upon them if they be giv'ns upon your wrists chaining you to the eternal dungeon. Purple and fine linen! Feasting sumptuously every day! Why," he says, "even with my passions starved I find it hard to keep them in order. If my flesh were wrapped in soft and sweet things, if my body were lined with hot drinks and exciting food, I am not sure that I could keep so pure. Better, better, best for me, poverty. Best for me to be struck now by God that I may feel His arms tight about me on the threshold beyond the stars." And so this man, who was an abomination before the world, was high before God. Oh! how splendid! exclaimed the reverend preacher. Having drawn several morals from this parable the Rev. Father Vaughan delivered the following remarkable peroration: "And I say we are the citizens of a prosperous city, belonging to the

great empire in the world; and empire are made up of individuals. It may be that we members of the British Empire have some resemblance to the rich man. We have lately been speaking of dying, beaggarly nations." We have told other nations to "mend their manners." We have exasperated and whipped them into fury with our language, with our domineering ways. We have called another "fool" and they are all an abomination before the Englishman. There are many Englishmen who have no God, no home to go to. God help them! Remember that what is highly esteemed by man may be an abomination before God. And above all things, as members of this Empire, I charge you, my brethren, to look to the history of all past empires that have risen to great fame. They have all died of suicidal corruption. And I see in the luxury of the rich man to-day, in this gratification of all his passions, I see in the gambling and the betting of the boys in the street; I see in the gate-money and professionalism of the games among the people; I see in the immense consumption of strong drinks; I see in the zest for and the yearning for pleasure and self-gratification; I see in this nation a leprosy weaving itself—the microbe of dissolution. Beware!—and from the past learn for the future; for, as the poet has said: This is the moral of all human tales. It is the same sad rehearsal of the past. First freedom, then glory. When that is past, Wealth and vice, corruption—barbarism at last, And history through all her volumes vast, Hath but one story. And on that page, proceeded the reverend preacher, I write, "what is high before men is an abomination before God. What is an abomination before men is esteemed by God. There was a certain rich man who was clothed in purple and fine linen and feasted sumptuously every day. And there was a certain beggar called Lazarus who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table; and no man cared to him. Moreover, the dogs came and licked his sores." Dives and Lazarus—which of the two was an abomination before men? Which of the two high before God? Which of the two high before men and an abomination before God?

newspaper is desirable, useful and necessary. The Catholic daily newspaper would be a still more potent and desirable medium for upholding faith, for opposing error and for disseminating truth. It does seem strange that the millions of English-speaking Catholics in the United States have not a single daily newspaper to speak out for the Church and instantly to counteract constant misrepresentations. This want is not practically realized, otherwise a strenuous effort would be made to meet it. ANYONE CONVERSANT with the newspaper business knows that the expense of a daily paper, excluding all "boiler-plate" and using nothing but "live matter," is very great. For some time such a publication would have to be subsidized from some source. Being a Catholic daily, it would necessarily labor under some restrictions. Certain sensational and falacious news could find no place in its columns. It would not meet the requirements of the lovers of such provender. But there would be compensating advantages. The wholesome tone and the high principles of the paper, together with the reliability of its statements would win it standing, influence and friends. The "boiler-plate" weekly or daily cannot be truly a Catholic paper. The matter which it buys for \$1.25 or \$2 a page comes in a stereotyped form, over which the purchaser has little or no control. That matter is frequently un-Catholic or anti-Catholic. It would be better to go out of the business than to disseminate it under Catholic auspices. There cannot be much demand for a Catholic paper that to exist must resort to such means. WHERE COULD THE Catholic daily get its staff? There is an abundance of experienced talent and ability among Catholics now on the staffs of secular daily papers. If funds were available to compensate them properly for the change and for their work, they with others could be engaged in the new field of journalism. Other departments could find Catholic men and women of such ability and reputation as to make them equal to the best in secular journalism. But why go on, over brake and briar seeking a "will-o'-the-wisp." The apostolic spirit that would prompt the necessary sacrifices for such an undertaking must first find a home in Catholic hearts and heads. We make no sacrifices for a principle which we do not love. Catholic zeal has done much, but there is much more to be done. We may quote again from the Holy Father: "It is really painful to see those who are neglecting the weapons which, used with a deceptive charm by the impious, lead to the deplorable ruin of faith and morals. Let the pen therefore be sharpened and literary ability be so employed as to make the lie yield the way to truth and cause the voice of right reason and justice to be listened to by those who are deceived." The Vicar of Christ, alive to the importance of the commission, "Feed My lambs; feed My sheep," turns to the Catholic press as a potent and watchful sentinel to guard the flock from the wolves. This guarding and defense need not be left solely to the editors. Others are fitted by position and ability to assist in the good work. Their presence and their power would impart courage and make victory doubly secure. PEOPLE READ, people will read. Most of them read secular newspapers, and we all know that many of these are entirely unfit to enter Christian homes. They are messengers of evil, and as agents of Satan do his work with fruitful and pernicious activity. Parents too often welcome the enemy of religion disguised as a daily paper. Cardinal Manning declared: "The all but universal effect of the daily newspaper is to wipe religion out of the minds of men. Even if religion be not directly attacked, the principles assumed and insinuated are incompatible with faith. And yet great numbers read little else. \* \* \* The newspapers pour out lies like water and we drink down poison with perfect credulity." Many will recognize the fact and agree that since the weekly Catholic

THE HOLY FATHER AND THE PRESS.

THE CATHOLIC DAILY.—Look upon them as we may, newspapers are a power, a power for good or evil. As the constant drop of water wears away the stone, so the continuous reading of a journal imperceptibly influences the mind, often against former convictions. The whole tide of non-Catholic writers, anonymous and otherwise, throughout the land, is consciously or unconsciously hostile to the Church, to its Vicar and to its members. We know that the world is against us, as it was against our Lord, but when a strong arm keepeth his court these things are in peace which he possesseth. We should seek to be strong in defence and in offence when the good of souls, the welfare of the Church and the honor of God demand it. Such are the conditions of our times and the state of modern society that the existence of the Catholic newspaper is a necessity, if the baneful influence of the majority of secular journals is to be counteracted. In justification of this view we quote the following extract from the letter of the Holy Father, Paternae Providaeque, sent to the Latin-American episcopate on September 18, 1899: "We renew the counsel to work with as much zeal as prudence for the publishing and spread of Catholic papers. For in our time the people neither form their opinions nor regulate their conduct except following the daily reading of the papers. It is really painful to see those that are good neglecting the weapons. Most of them read secular by the impious, lead to the deplorable ruin of faith and morals. Let the pen therefore be sharpened and literary ability be so employed as to make the lie yield the way to truth and cause the voice of right reason and justice to be listened to by those who are deceived." The Vicar of Christ, alive to the importance of the commission, "Feed My lambs; feed My sheep," turns to the Catholic press as a potent and watchful sentinel to guard the flock from the wolves. This guarding and defense need not be left solely to the editors. Others are fitted by position and ability to assist in the good work. Their presence and their power would impart courage and make victory doubly secure.

markable statements. Among other things he said: "When you go down to the penitentiary behave yourself, and some fool Governor, who wishes to distinguish himself for philanthropy, benevolence and kindness, may pardon you. Yours is an extraordinary case, and some Governor may think he can become distinguished by pardoning you. Therefore the jury do you a great benefit not to hang you. They have given you a chance to be pardoned. "We have had examples lately of Governors seeking to become heroes by pardoning murderers and criminals in this State. The hero factory has been working overtime in the last eighteen months. If a man can become a hero by wading a river with the water up to his suspender buttons, why can't a Governor become a hero by pardoning you?" —Kansas City Correspondence of the St. Louis Globe-Democrat.

AN AMERICAN JUDGE ON PARDON.

In sentencing Levi Moore to ninety-nine years in the penitentiary, Judge John W. Wofford, of the Criminal Court, recently made some re-

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don you. Yours is an extraordinary case, and some Governor may think he can become distinguished by pardoning you. Therefore the jury do you a great benefit not to hang you. They have given you a chance to be pardoned. "We have had examples lately of Governors seeking to become heroes by pardoning murderers and criminals in this State. The hero factory has been working overtime in the last eighteen months. If a man can become a hero by wading a river with the water up to his suspender buttons, why can't a Governor become a hero by pardoning you?" —Kansas City Correspondence of the St. Louis Globe-Democrat.