

# HOUSE AND HOME

CONDUCTED BY HELENE.

## True Witness Paris Patterns



MISSES SEMI-PRINCESS DRESS. Paris Pattern No. 2700 All Seams Allowed.

The waist portion of this pretty model is made in "Gibson" style, with a wide tuck over each shoulder, stitched from neck to waist-line, and ornamented in the front with small buttons and loops of soutache braid. The front is further ornamented with a square yoke of butter-colored lace, over a silk lining of either cream-color, or matching the color of the dress, this yoke being outlined with black military braid. The long close-fitting sleeves are finished with a band of the braid, and a ruffle of plaited mousseline, in cream-color, or matching the frock. The seven-gored skirt is attached to the waist, under a belt of the material, trimmed with a wide bias band, finished with an edging of the braid. This band is set on the skirt so that its lower edge meets the upper edge of the lower hem. The dress closes at the center-back. The pattern is in 3 sizes—12 to 17 years. For a miss of 15 years the dress requires 9 yards of material 20 inches wide, 6 1/2 yards 27 inches wide, 4 1/2 yards 36 inches wide, or 4 yards 42 inches wide; as illustrated, 1 yard 20 inches wide, 3/4 yard 27 inches wide, 1/2 yard 36 inches wide, or 1/2 yard 42 inches wide, extra for bias band; 1/4 yard of allover lace 18 inches wide, 1/4 yards of braid and 1/2 yard of ruching. Price of Pattern, 10 cents.

### PATTERN COUPON.

Please send the above-mentioned pattern as per directions given below: Name: No: Size: Address in full:

### HOUSEHOLD SUGGESTIONS.

If the yellow portion of orange or lemon peel is shaved off, put into an airtight bottle, covered with alcohol and allowed to stand unopened for three weeks, the result will be better orange or lemon-extract than one can buy and at less than half the cost. When the lids of glass fruit jars refuse to come off, place the jar in boiling water, enough to cover, and allow to remain for two or three minutes. The expansive action of the heat will cause the little rubber about the mouth of the jar to loosen, when the lid can be removed without difficulty. The tin boxes in which sweet wafers or biscuits are purchased are handy receptacles in which to stow away sandwiches for evening luncheons. Pack them neatly in the box, adjust the lid, place on ice until ready to serve, when they will be temptingly fresh and cool. When, after a meal, there are greasy dishes to be washed, rub each quickly with a small portion of news paper that has been softened by crushing in the hand. This removes grease and particles of food and makes the actual dishwashing more agreeable. It is a very simple thing but it saves time and labor, makes necessary a smaller quantity of dish water, and, consequently, less heating of the range, and causes sink, cloths and dishpan to be practically free from grease after the dishes are washed. The bottom shelf of my buffet holds a "luncheon store," a supply of canned and boxed foods suitable for light lunches. We often have an intimate friend or two drop in during the evenings to whom it is

pleasure to offer some dainty refreshment. My supply usually consists of a can of imported sardines, a jar or tinful package of cheese, a bottle of grape juice, a box of salted wafers and one of sweet cakes or biscuits, a bottle of olives, a can or two of potted meat, and a jar of peanut butter. As soon as an article gives out I see that it is replaced, thus keeping my "store" always complete. None of the articles are really expensive—indeed their cost is not to be compared to the pleasure they afford.—Detroit News Tribune.

### THE KITCHEN SCISSORS.

If you want to see a pair of scissors put to all sort of queer uses just watch some young housekeeper getting vegetables ready for dinner or preparing a salad. It is declared that in nine cases out of every ten things can be cut better with the scissors than with a knife. Especially in the preparing of salads should the kitchen scissors appeal to the housekeeper looking for labor saving devices. Dicing apples and celery is a matter of only a moment when done in this way, and a few green peppers may be snipped up in less time than it takes to tell about it. The easiest way to dice green peppers is to cut off several long slices the whole length of the pepper. Hold these firmly in one hand and with the scissors snip the whole bunch. Several stalks of asparagus may be clipped through in the same way.

For hollowing out a tomato previous to stuffing, a pair of scissors enables one to remove practically all the pulp without breaking through the skin. For fruit salads scissors are equally useful, as the fine skin which separates the sections of grape, fruit and oranges is easily clipped off in this way. But fruit and vegetable salads are not the only kinds for which the kitchen scissors may be brought into use. Cold boiled chicken and lobster are easily cut into pieces, and, surprising as it may seem to those who haven't tried it, chicken joints and lobster shells are no obstacles when scissors are used. The hard part of oysters and clams are neatly removed with a pair of scissors, and slices of cold tongue and ham are often much improved in appearance if, before sending to table, they are trimmed into shape in the same way.

When it comes to preparing cold vegetables for reheating in cream sauce, or the many popular dishes au gratin, the kitchen scissors are again a blessing. Cold boiled potatoes, cauliflower, asparagus, oyster plant, in fact any and every vegetable may be easily snipped into pieces of the required size. Doing such work with a pair of scissors is not only much quicker and easier, but the saving of one's hands is important. No woman will believe until she tries for herself how great a labor saver a pair of scissors may prove in her kitchen.

### NEW LINE OF TRIMMING.

If you want to be quite fashionable and show that you know what the designers are doing, you will put a line of trimming on each side of the belt a little to the front and down the inside of the sleeves. The designers use Jacob's ladder made of heavy silk floss, either in white or black or the color of the blouse. It is about two inches wide and is either laid over coarse net or allowed to show the lining beneath.

### TO LINE THE NEW GOWN.

The fashions of the season must not be passed over without some mention of the linings used in the gowns. Taffeta has held its place alone as a lining silk, but now for some dresses it must give way to a softer material. Satin evening wraps are lined with satin, the ideal lining material, for it clings to the figure and in no way interferes with the grace of the dress. A house gown of satin or crepe de chine may be lined to perfection with white habutai or china silk. Evening gowns are frequently lined with a soft crepe de chine. As a rule, a gown built upon the lining and sewn to it has a far more clinging effect than if made separately and worn over a lining slip. If a petticoat is worn under the gown it may be of crepe de chine or stockinet in white.

### NEW NECKWEAR.

A new jabot is formed of batiste tabs with crocheted edging, each tab trimmed with three batiste-covered buttons. A fine knife-plaited ruffle of valenciennes falls under the tabs, and at the right are double ruffles of knife-plaited batiste edged with valenciennes. Valenciennes bow.—Vogue.

### BRAID ON NET.

Wide panels of filet net covered with arabesques of soutache braid are used to trim afternoon and evening costumes. The braid is used as a scalloped finish and the net is cut away from beneath.

### CHRYSANTHEMUMS.

When summer flowers have passed away— Each lingering petal shed, When nature dons a sober grey,

And the last rose is dead; When trees have lost their robes of green— Then, like a regal dower, The glad chrysanthemum is seen— Old Autumn's fairest flower."

So, too, when health and strength grow less, And age is creeping on, When summer's joys and happiness Have blossomed and have gone— Then in the autumn of our days, Bright, precious blooms appear; New hopes, new joys, to grace the ways Of life's swift-closing year."

### HAVE COURAGE TO TELL THE TRUTH.

The person who lies is a coward. He is afraid to tell the truth, for fear that some evil will happen to him. Thus he will tell a lie, and then to conceal his deception he will go on lying, until at last his dishonesty is discovered, and his evil is exposed.

To tell a lie is to deceive. To deceive is to be dishonest. Dishonesty fails in business, and it will bring failure, sorrow and trouble everywhere.

To promise to pay a debt at a certain time, and not to do it, is lying; it is deception, it is dishonesty, unless it can be clearly shown that circumstances occurred that made it impossible to fulfill the promise at the time specified.

To succeed in life, you must tell the truth. You must do as you agree. You must fulfill your promises. When you have proven that you can be relied upon as truthful and honest, you are far on the road toward permanent prosperity.

Holloway's Corn Cure takes the corn out by the roots. Try it and prove it.

Mothers, do you know that the mind of a growing child is most impressionable, and every word spoken in the presence of the young should be an influence for good? The best way to train children is by the example of our own lives—speak courteously to every one, control your temper always, be considerate, polite and womanly. The model mother is not the one who scolds and teaches, but the one whose daily life is worthy of being copied. A mother's heart is a child's home. There the little one must bring all its joys and griefs. And let mothers welcome the telling of their daughter's sorrows and troubles. Let her come with her every problem. She will feel then that mother is the great power that stands between herself and harm.

It is hard when we have done wrong to own up and say we are sorry. No one enjoys "eating humble pie," but there is no humiliation in an apology. The real humiliation comes when we lower our standard to do that which requires an apology. This is the thing we should be too proud to do.

Away With Depression and Melancholy—These two evils are the accompaniment of a disordered stomach and torpid liver and mean wretchedness to all whom they visit. The surest and speediest way to combat them is with Parnelle's Vegetable Pills, which will restore the healthful action of the stomach and bring relief. They have proved their usefulness in thousands of cases and will continue to give relief to the suffering who are wise enough to use them.

### THE COLORS OF THE CHRISTMAS VESTMENTS.

White is the color of the vestments worn on Christmas day, and, with three exceptions, it is the color worn at every service from Christmas Day to the Octave of the Epiphany.

On the Feast of the Holy Innocents the purple vestments are worn, and on the feasts of the two martyrs Saint Stephen and Saint Thomas of Canterbury.

White is the symbol of innocence and of joy. The Church, by her White robes at Christmas-tide, expresses the joy and gladness of the world when the Angels announced the birth of a Saviour. The purity, beauty and innocence surrounding the Bethlehem crib, where the Holy Mother and the Foster Father adored the new-born King, are symbolized by the spotless robes of white.

Most fitting are the red robes for the martyrs who gave their blood for love of Him who died for all.

## CURE FOR DYSPEPSIA

As is well known, this troublesome complaint arises from over-eating, the use of too much rich food, neglected constipation, lack of exercise, bad air, etc. The food should be thoroughly chewed, and never bolted or swallowed in haste, stimulants must be avoided and exercise taken if possible. A remedy which has rarely failed to give prompt relief and effect permanent cures, even in the most obstinate cases, is

## BURDOCK BLOOD BITTERS

It acts by regulating and toning the digestive organs, removing costiveness and increasing the appetite and restoring health and vigor to the system. Mr. Amos Sawler, Gold River, N.S., writes: "I was greatly troubled with dyspepsia, and after trying several doctors to no effect, I commenced taking Burdock Blood Bitters and I think it is the best medicine there is for that complaint." For Sale at all Druggists and Dealers.

## Funny Sayings.

DEFINED.

An Englishman was asking for information about the state of education in an Irish county. "Can they all read and write?" "Troth they can, every mother's son of them." "Have you no ignoramus among you?" "Niver a one." "Do you know the meaning of the word ignoramus?" "I do." "What is it?" "A stranger like yerself."

During the Bryan campaign, little Alice heard many political discussions among the folks at home. On a Sunday morning, just previous to the election, the teacher of the infant class, of which Alice was a member, told the children a story illustrating the lesson, dwelling upon the fact that at all times they must be for Jesus, and asked them to promise to do so. They all did so except Alice, who replied, "I can't be for Jesus; my papa is for Bryan and I'm for Bryan too."

Four-year-old Clyde was a precocious youngster—very talkative and a close observer. He and his father were strolling through the meadows one morning when Clyde observed, for the first time, some tadpoles in a pond. He waded in and cried out in delight, "Oh, father, what are they?"

"Tadpoles, son," the father replied. "Please, father, let's take them all home with us, then come back and find the mama and papa, and we'll have the whole family in our pond at home."

The father explained how impossible this would be, and as they walked on a few steps a large ugly frog hopped across their path. Clyde's father said, "Look, son, perhaps there is the papa."

Clyde was very thoughtful. He looked at the frog, then at his father, then at himself and exclaimed: "Well, father, was there ever so much difference between me and you?"

"You were very lenient with that conductor," said the first passenger. "Oh," replied the other, "we're all liable to make mistakes."

"Ah! perhaps you were a conductor yourself once."

"No, sir; I'm a weather forecaster."

A lady who kept a little curly poodle, lost her pet and called on the police to find it. The next day one of the force came with the dog, very wet and dirty.

The lady was overjoyed, and asked a number of silly questions—among others: "Where did you find my dear darling?"

"Why, ma'am," said the officer, "a fellow had him on a pole and was washing windows with him."

Mother (an invalid)—Johnny, don't you think I ought to punish you for being so bad? Johnny (aged five)—No, ma'am. You know the doctor said you must not indulge in any violent exercise.

A WRONG GUESS. Botanical Youth, (in park)—Can you tell me if this plant belongs to the arbutus family? Gardener (curtly)—No, young man, it don't. It belongs to the county council.—London Globe.

GOING SOME. The boy stood on the bridge of a schooner beside the captain on a starry night. It suddenly became necessary for the captain to go below, and he said to the boy: "Here, take the wheel, I'll be back in a few minutes. Steer by that star and you will be alright."

The boy began to steer the boat, and soon he got her out of her course. The star now appeared astern instead of ahead. He shouted down to the captain: "Hi, skipper, come up and find us another star. I've passed that one."

NEW ENGLAND CHARACTER. A New England clergyman was taking breakfast one Sunday morning in a hotel in a little Western town. A rough old fellow across the table called over to him: "Goin' to the races, stranger?" "I don't expect to."

"Goin' to the ball game?" "No."

"Well, where are you goin'?" "I'm going to church."

"Where do you come from?" "New England."

"Oh, that explains it! That's where they keep the Sabbath and every other blamed thing they can lay their hands on."

THE SAME ONE. A young country minister, who had been presented with a horse by a rich farmer parishioner, rode the animal home to exhibit him to his father. The old gentleman studied the horse carefully and observed that he seemed very aged and infirm.

"Well, father, you ought not to complain of him, even if he is old and feeble. It is a good deal better animal than our Saviour rode into Jerusalem nineteen hundred years ago."

"I don't know, John, I think it is the same animal."

## Apostolate of the Layman

General Intention for December, Recommended and Blessed by His Holiness Pius X.

In the divine economy of salvation through the Church, there are duties assigned exclusively to the clergy, others to the laity, under the direction and at the instigation of the clergy, and finally others that belong more especially to the laity.

To the first category belong the administration of the Sacraments, preaching and the spiritual direction of souls. To the second and third belong a host of duties and works of charity and zeal, in some of which the initiative should originate from the clergy; in others, in which the initiative should be taken by the laity, and in which the laity must necessarily play the leading part.

In the course of time the concept of these respective duties has varied greatly, and many burdens are now placed upon the shoulders of the clergy that in the ages of faith were rightly considered incumbent upon the laity. The Catholic layman of to-day learns with no little surprise that his forefathers in good old Catholic times considered the building of churches, of hospitals, of free schools, the decorating of altars and shrines, the distribution of alms, the administration of parish funds, and even in certain places, the determining of the hours at which Mass should be said, and the number of curates the parish could support, were matters which concerned the laity and for which they were responsible before God.

How efficiently the laity understood their responsibilities and performed their work, is evidenced by the records of the Catholic past now being brought to light and published—and is still more eloquently manifested in those wondrous Gothic cathedrals, imperishable monuments, to the energy and zeal of the layman.

The Protestant Reformation and the revolutions to which it afterwards gave birth, did more than deplete churches and banish or martyr priests. They first tore down the ramparts of God's temple, the guilds, those corporations and associations of laymen instinct with Catholic life, and with them swept away the whole fabric of Catholic charity and zeal.

When the work of rebuilding took place, the clergy found themselves without churches, without schools, without little assistance could be expected from a people scattered by persecution, reduced by penal laws to poverty and illiteracy. It was almost inevitable that in the new order of things the clergy should take upon themselves burdens that, in Catholic ages, had belonged to the layman; and it is not strange that in the course of time the layman should have come to consider it the natural thing that all obligations towards the Church should be met by those who by their calling are set apart exclusively for the service of God.

Indeed, people would now seem to imagine that the Sacrament of Holy Orders had been instituted to confer the grace of being architect, doctor, trader, builder, accountant, collector, administrator, promoter of bazaars, picnic, raffles, card parties, and socials, and of half a dozen other employments besides, all more or less incompatible with the interior life, holy independence, and the sacred functions of the priesthood; while the role of layman should consist solely in dropping a coin in the collection plate, and submitting occasionally to being victimized at a bazaar. The necessary result of this policy of abstention must be quite evident to all. The works that, in the times of eager lay co-operation, flourished to the great good of religion and to the alleviation of many corporal ills, are rendered hopelessly impossible; they are now abandoned or not even dreamed of. But that is not all.

In this unequal division of labor the priest has naturally suffered greatly. In addition to the exclusive work of his ministry—a work that should occupy his whole time and absorb all his energies,—he is compelled to take up a load of minor duties in the secular sphere which were never intended to be his. And yet he graciously accepts a situation which has now become almost a tradition. What is the result? Absorbed by temporal cares, worried by debts, the overburdened pastor cannot find that peace and recollection necessary for his holy calling. The spiritual ministry for which he was ordained, and for which he alone is responsible, is too often made subordinate to a material one, and the preaching of God's word necessarily degenerates at times into appeals for tithes or pew rent, or for special connections to meet urgent parish needs.

Things have reached such a pass in our times that the one true ideal of the priesthood has grown indistinct. Qualities good in themselves, but not necessarily priestly, are given too prominent a role. In summing up the virtues for the ideal shepherd of souls, saintliness is paralleled with shrewdness in business. In the eyes of the parlied the successful pastor is not necessarily the one who most faithfully administers the Sacraments, who is most assiduous in his visits to the sick, most instant in prayer, who most earnestly preaches the word of God, but he rather who builds the highest or clears off the largest debt.

But if the priesthood has suffered by being compelled to assume duties

more rightly belonging to others, the laity has suffered infinitely more. Inactivity has a debilitating effect on the human system. The muscles grow soft and powerless, and the energy that conscious strength gives a man, is lacking. And yet while the reason for this may be known to him, he can never hope for better things till he develops the physical man by exercise. Similar arguments hold good in the moral sphere. The life of the soul needs exercise as much as does the life of the body; without exercise both decline and die. "Faith without works is dead in itself." The practice of good works gives spiritual strength. Acting the apostle among our fellow-men, even though we have no appointed mission, is food and drink for the soul, and faith profits by exercise. Faith waxes strong in proportion as the soul practises charity and good works.

Yet not all works prompted by Faith are equally suited to all. While virtue is essentially the same, its manifestations differ greatly, and its mere madnes as well as waste of time to attempt to lead souls in the world after the fashion of souls living in the cloister. The layman does not meditate; he is, as a rule, incapable of sustained attention in prayer; he has little relish for interior acts of virtue, and is very often unaffected by higher spiritual motives. To spur him to action he needs the stimulus of some tangible good to be accomplished in works of charity or zeal. He needs elbow room and a sense of responsibility. If taken rightly, he is full of good-will and of latent power; but he asks, not unreasonably, that he be required to work for God and the Church according to his aptitudes. Why is he not serving religion as his Catholic forefathers did? and in the same way? In active works of this kind the layman is at home; he is able to display in them an energy, a strength of purpose, a shrewdness and resourcefulness learnt in the struggles of daily life, which if rightly directed would perform deeds of heroism for God's Church.

Such works bring their own reward; it is by the practice of exterior acts of charity and zeal that the layman will be led to the acquisition of virtue; it is by making sacrifices for his faith that he will learn to prize this priceless inheritance; it is by actively doing good to others that he will acquire that "charity that fulfilleth the law." He will come to love Our Blessed Lord by visiting Him in the person of His poor. By taking an active part in preparing and adorning a sanctuary for the Most High, he will grow in love and reverence towards the Adorable Presence in the Tabernacle. He will love the Church of God upon earth if he actively co-operates in her progress. He will grow in zeal when he sees that he has helped in conferring an eternity of happiness upon souls that would have perished but for his efforts. He will be a loyal Catholic, active in every good work, devoted heart and soul to his priests, when he feels that he is an active, useful member of the Church, that in the scheme of regeneration he has his part to play, and plays it.

Lay apostolate is an extensive and as varied as are the needs of soul and body. To the layman who sees no need, and no opportunity, of doing good, we feel tempted to quote the Russian proverb: "The fool goes through the forest, but sees no firewood." Let him look around and see the physical sufferings, the moral dangers, the social evils that exist very often at his own door. Let him see the work his fellow-Catholics are doing elsewhere.

To the honor of our holy religion be it proclaimed that actually there is hardly a need of soul or body that is not somewhere the special object of the lay apostolate. There are thousands of associations recruited mostly among the laity, which aim at lessening sin and the effects of sin in the world. But there is still much to be done. There are very few Catholic centres that have not some special want or other still to be supplied.

What are you doing, readers, in the way of apostleship, you who wish to see God loved by all men? You will pray, you will preach by words and good example; but if you really love our Lord, you will do still more. You will work, and work intelligently. To do good individually is excellent; to get others to do good with you is still better; to organize your work so that even when you are gone the good work will still go on, is best of all. Humble beginnings with God's blessing, may lead to great things. The zeal of a few poor students of Paris resulted in the worldwide Conferences at St. Vincent de Paul. The Association of the Propagation of the Faith, that has been the main support of the Foreign Missions, grew out of the efforts of a servant girl of Lyons.

Do humbly what you can in the sphere in which God has placed you, and leave the rest to Him. You will get your reward; the measure of indulgence and love you use towards others, God will use towards you. If our 600,000 associates in Canada would take to heart this precept of charity given us by Christ and so earnestly repeated by His Vicar, then we should behold an awakening of Catholic life manifested in a still closer union of priest and people, in the sanctification of the laity, in the expansion of existing works of zeal and charity, in the springing up of new ones, beyond our most sanguine hopes.

Meanwhile, by prayer and earnest endeavor, we may hasten the fuller realization of our Holy Pontiff's intention: "to restore all things to Christ," which is but a paraphrase of the motto of our League, and the object of our daily prayers, "The Kingdom come."—H. F. in the Messenger of the Sacred Heart.

THURSDAY, DEC 3, 1908. The Great North. Scattered over the Boniface, St. Albert, in the Canadian West. These natives are the old-time voyageurs, rangers from the Hudson's Bay Co. for furs with the Indians. The adventurous, hardy and red men, dialects and ways of those of the Algonquin degrees they forgot, adopted the Indian and chose wives and children of the forest. From these union half-Indian, half-Catholic inhabits the extreme Canada. It is more than since the first missive present age arrived people and were rangers with open arms. The black robe was ritual father, an intruder. As for us, we seemed to have age. Through we were privy by circumstances, comforts, we were fervor of our people, pared with the depth of faith of the Christian, the early ages of the world. During the first voyage, before we were the language of the breeds were not on traveling companions, prefer, and it was us to make friends of the wilderness, thus the link between civilization and savagery of this region, intelligence as rendered inculcated. Oblate missionaries Northwest. On one occasion, these people, a half-dressing the assembly, laid a hand affectionately-Lacombe's arm. "Friends, we love because they belong one of us the mission, a brother, a protector, fortunes and trials us. He also shares takes part in our feasts. Alas, a critical period for these gods were in many respects sophisticated as children government, flux of emigration, fish a compromise, dians—the half-breeds—sands of colonists allies who were fiercer territory. The aborigines are compensation, to permit to settle in the half-breeds refuge with the Indians, with the government of Canada a trade have been made ad they had they follow of their missionaries, they were deceived white men, and der their precious poor short time many of poverty and misery. The missionaries equal to the emergency appropriation of the Boniface and the Bishop Alberta and Prince Lacombe went to the cause of the Catholic government. The governor-general accepted his plan, the government agreed the missionaries acres of land for the half-breeds territory to be inalienable only by these people. Nothing else. On Friday shoulders rested the enterprise. How necessity then of in the work. He without delay, house lists, the missionary and schools for the wise a chapel. In a journey around of Quebec he collected and began at once project. He bought cattle and pigs, mill corn, building tools instruments. The C. Railroad transported chases to the territory.