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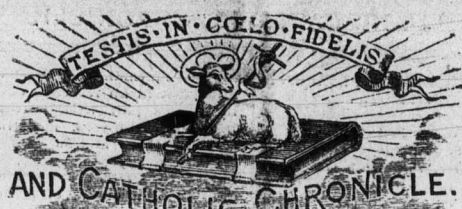
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# The True Witness



Vol. LVIII., No. 25

MONTREAL, THURSDAY, DECEMBER 17, 1908

PRICE, FIVE CENTS

## Solemn Dedication of Historic Bell Charlotte

### Imposing Ceremony -- Immense Congregation Listens to Eloquent Sermons.

"Charlotte" the historic old bell which for nearly seventy years has pealed forth from the Gothic tower of St. Patrick's is once more in position, after having been recast, and with her has been placed a younger sister, also a product of the White-chapel Bell Foundry, the Holy Name bell. Charlotte had to be sent over to London last Spring, as she had sustained a fracture which made her silvery peal lose its harmony, but she was heard once more in the sanctuary of St. Patrick's, on Sunday last, with all her pristine sweetness restored, while the Holy Name bell is a fitting companion to the old bells now in the belfry. The peal of three bells will be heard for the first time on the feast of Christmas. The work of replacing Charlotte in her old position was carried out on Wednesday of this week, while the Holy Name bell was hung in position to-day.

The ceremony of the dedication of the old Charlotte and her young sister took place on Sunday, and was carried out with all the pomp and ceremonial prescribed by the Church for such occasions. Rev. Father Gerald McShane, the beloved pastor of St. Patrick's, had invited for this occasion the Right Reverend Timothy Casey, bishop of St. John N.B., to dedicate Charlotte, while His Lordship Mgr. Racicot, bishop of Pogle, and Administrator of the archdiocese of Montreal, blessed and dedicated the Holy Name bell.

St. Patrick's has rarely held a larger congregation, and the scene was that of the most brilliant celebrations, though the vestments of the officiating Bishop and the attending clergy was the penitential purple of Advent. The church was brilliantly illuminated for the occasion, while the choir, with Rev. Father Elliott as leader and Prof. B. F. Poier at the organ rendered its choicest programme at the three services held during the day.

At the opening of the service there was a procession from the vestry and up the centre aisle, to the sanctuary, where His Lordship the Bishop of St. John celebrated pontifical Mass. The order of the procession was as follows:

The cross-bearer and acolytes; the boys' chancel choir; St. Patrick's orphans' delegation; St. Patrick's junior boys' delegation; St. Patrick's junior girls' delegation; St. Patrick's senior girls' delegation; the Rev. Sisters of St. Bridget's Home and of St. Patrick's Orphanage (Grey Nuns); the Rev. Sisters of the Congregation (St. Patrick's Academy); the Rev. Christian Brothers; the sanctuary boys; the reverend clergy; His Lordship the officiating Bishop; the officers of the Mass.

The Bishop of St. John was assisted in the celebration of the Pontifical Mass by the following clergy: Rev. Isidore Kavanagh, S.J., Professor of Science at Loyola College, assistant priest; Rev. Father Sylvestre, Vice-Chancellor of the Archdiocese, and Rev. James P. Killoran, deacons of honor; Rev. F. J. Singleton and Rev. Martin Reid, chaplain of St. Patrick's Orphanage, deacon and subdeacon of the Mass.

Rev. Gerald J. McShane, pastor of St. Patrick's, after the usual Sunday announcements, welcomed in the name of the congregation His Lordship Bishop Casey, who had come from nearly one hundred miles to dedicate the historic old bell. He announced that Rev. Dr. D. J. O'Sullivan, who was well known to the congregation of St. Patrick's, had kindly consented to come from St. Alban's, Vermont, to deliver the sermon for this auspicious occasion. The pastor invited the people to join in the singing of the hymn "Holy God, We Praise Thy Name" at the end of the Mass. He also announced that instead of placing a plate to receive the offerings of those who came forward to ring the bell, he had decided to devote the proceeds of the collections of the day to paying the expense of recasting and restoring the old bell. Two ladies of leading families in the parish had contributed a considerable sum towards this purpose. There still remained, however, a large sum to be paid, and he invited every parishioner to give his or her contribution towards this object, in order that when the silvery chimes of Charlotte would be heard from the belfry of St. Patrick's in the generations to come, each could feel that through his or her contribution, all had contributed towards restoring to St. Patrick's the old bell which had announced the celebration of the sacred Mysteries and the events in the life of the parish.

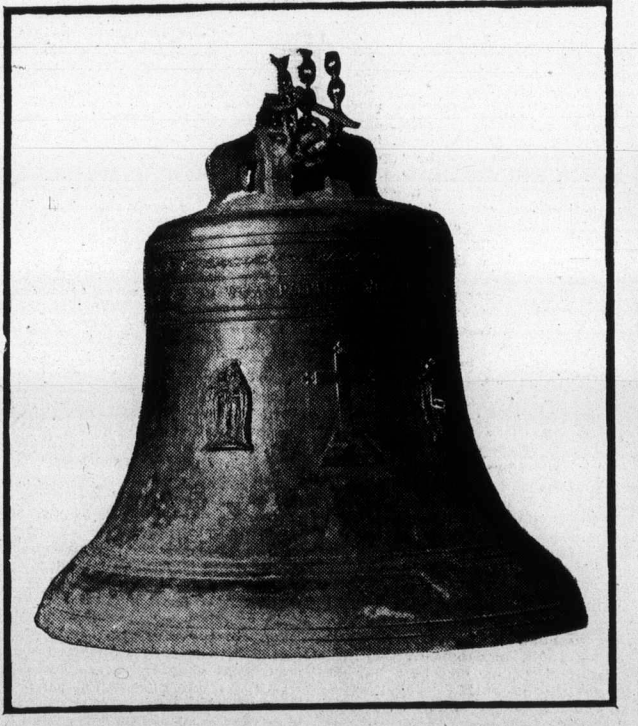
Rev. Dr. O'Sullivan replaced the pastor, and took for his text the words of St. John the Baptist: "I am the voice of one crying in the wilderness: Make straight the paths of the Lord." All present were aware, declared the preacher, that they had assembled not alone for the ordinary celebration and observance of the sacred Mysteries of each Sunday. They had come to witness one of the solemn celebrations, the consecration of a bell for the use of their parish church. This it was which had actuated the unusual pomp which attended the celebration of the Mass of the day, which had caused the use of the bright lights,

holy oils seven times on the exterior and four times in the interior. During this ceremony, the bishop and his ministers will recite prayers from the penitential psalms, and the faithful will join in those prayers, so that the bell when consecrated may carry to God's throne for ages to come the spirit of grace. The church is composed of two parts, the believing and teaching church. The bell speaks in the name of the believing and also in the



HIS LORDSHIP BISHOP RACICOT Officiating Bishop at the Blessing of Holy Name Bell.

name of the teaching church. Her peals call the people to attend Mass on Sunday and on other days in the name of the teaching church. She gives forth the news that a babe has been regenerated in the water of baptism, the glad tidings that young children have been admitted for the first time to Holy Communion.



LA CHARLOTTE, BLESSED AND RE-DEDICATED ON SUNDAY LAST

At the close of the ceremony His Lordship struck two peals on the bell Charlotte, once more devoted to the service of St. Patrick's. The procession was then reformed, and proceeding down the centre aisle returned to the vestry. The vast majority of the great congregation then proceeded to sound the restored bell.

At 3.30 p.m. the children of the parish filled the greater part of the church to take their part in the ceremony of dedication of the bells. His Lordship Bishop Casey proceeded from the vestry to the sanctuary in a procession made up in the same way as that of the forenoon. He was attended by Rev. T. W. O'Reilly and Rev. F. J. Singleton. Led by Rev. Father Elliott, the young members of the congregation sang the hymn "Come Holy Ghost," after Rev. Father McShane had pointed out to the little ones the privilege which was theirs of having His Lordship Bishop Casey address them. Rev. Dr. Casey expressed the great pleasure afforded him in addressing the little ones. Our Lord

had expressed His preference for the little ones, and His Lordship declared that he always felt nearer the Master when he spoke to the young. It was indeed a great day for St. Patrick's to have their old bell Charlotte restored, and he felt indebted to the pastor for the privilege of explaining to the children the message of the bell.

The bell announced to them and to the world the birth of a little child nearly two thousand years ago in Bethlehem—which meant the city of bread. The birth of that child had been announced to the lonely shepherds by angelic music, as tidings of great joy, for a Savior had been born to them. That Savior was still among them, and His Church was the city of bread. In the Church, His body and blood were given as bread to those who loved and served Him. Each day the bell rang out this message to the world outside that Our Lord is about to distribute the bread of life. The pastor of St. Patrick's had wished to have the little children take their part in the celebration of the voice which had announced to

striking: "But the hour cometh and now is when true lovers shall adore the Father in spirit and in truth." No one doubts that the sweetest music that can rise from earth to heaven breathes forth from the pure of heart, and finds expression in the professions of faith, in the gentle murmurs of prayer, in the sighs of repentance, and in the aspirations of love; all these ascend as splendid melodies to the ears of our Father who is in heaven. Devote ourselves, however, to these beautiful exercises as generously as we may, they must ever diminish in value unless they are supported by some external props, some signs and ceremonies, which appeal to imagination and excite it to such ideas of the Divine Majesty and of God's rights over us, as will lead us on to adore, praise and invoke Him with renewed fervour.

The instinct of adoring God by sacrifice and ceremony is as old as humanity. Therefore it has been rightly said that the last man, who the splendors of the Divine Majesty broke upon him through the wonderful works of the new creation, burst forth in songs of adoration, praise and love. At the sight of the marvellous beauties being in celestial harmony over his head and spread on all sides about him, at the music of a thousand voices proclaiming through nature the power, wisdom and goodness of the world's Sovereign Architect, man, for whom all things were made, could not but feel inspired to sing the praises of his benefactor, his friend, and father. By God's gracious action on his soul, man was thus raised to a supernatural state, inspired to live on earth in a manner proper to his supernatural origin and his eternal destiny. Though sin unfortunately came, and marred most dreadfully the ineffable harmony of the divine plan, it did not, however, cause the Creator absolutely to abandon the crowning glory of His visible handiwork. He inspired His creature still to seek after those things that are of God, still to aspire after a supernatural union with the living Majesty on earth. Therefore do we find the Church of Israel, God's chosen people, form their laws and express their belief in signs and ceremonies and feasts, in expiations and sacrifices and celebrations, to connect the natural with the supernatural, earth with heaven, the present life with that which is to come.

There is a charm in recalling the splendid ceremonies of ancient Zion, full of magnificent souvenirs, all penetrated with the majesty of Jehovah. As from the temple the joyous peals of the trumpets proclaimed the march-longed-for Feast, the great crowds, clothed in splendid garments, pressed about the sanctuary, and as the multitude of levites, all burning with heavenly inspiration, blended their voices with the sound of the instruments; and the high priest, wearing his ephod, hanging with golden bells, prayed for Israel; Israel transported with joy, burst forth with tremendous acclamation: Hosanna, hosanna to God, the Most High! To all this splendor of song and music, patriarch and prophet, all on fire with light and love from on high, incessantly exhorted the people, and that Heaven was pleased with the acclaim, is proved, for scripture says: "And the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." Justly, therefore, do we hear the greatest of their singers chanting:

"Praise the Lord with timbrel and choir; praise Him with strings and organs.  
"Praise Him on high-sounding cymbals; praise Him on cymbals of joy; let every spirit praise the Lord."  
But is it not the same God of Majesty who came on earth in a more personal and striking manner to begin the work of redemption, and to establish the divine kingdom among men, on that Christmas night that marked the greatest epoch in the world's history? The timbrels and organs, the chords and cymbals of men, all earth's best in song and music, is judged by the Most High too feeble to herald the advent of His Son. He therefore throws open the heavenly gates, sends forth his angelic choirs, and the melody of Heaven, such as earth had never heard before, resounded from the hillside of Bethlehem: "Glory to God in the highest, and on earth peace to men of good will. I bring you glad tidings of great joy which shall be to all the people. This day is born to you a Saviour who is Christ the Lord—in the City of David."

And it is this same Christ, the Lord, our Emmanuel, who dwells with us substantially in our grand cathedrals and our village churches. This is His kingdom, which He sends to establish on earth, promising His Holy Spirit and His perpetual presence to aid in its government. Religion makes use of everything it can find, the greatest, the richest, the most magnificent, to honor God's presence. What a spectacle of beauty does the Church afford, when, clothed in festive garments, her altars ablaze with lights, and collecting vast congregations of sincere worshippers, she adores, sings and prays! Recall, I beseech you, these words are true and

THE REV. D. J. O'SULLIVAN. Preacher at the Morning Service.

In the evening St. Patrick's was once more crowded to the doors. The members of the Holy Name Society, who were the donors of the Holy Name bell, occupied seats in the centre aisle. His Lordship Bishop Racicot officiated, assisted by Rev. Father Meahan, C.S.C., of St. Laurent College, as assistant priest and Rev. Father O'Reilly and Rev. James P. Killoran, of St. Patrick's.

Rev. Dr. Casey, Bishop of St. John, delivered the sermon, which was as follows: "Glory to God in the highest; and on earth peace to men of good will." Thus did angelic song with celestial music introduce Christianity into the world. It was God's plan, therefore prompted by a sovereign wisdom; it was suited beyond human conception to the needs of humanity. After all, if we want to know man's misery and its remedy, we have but to watch God's dealing with him in those things that relate to his last end. Why was the work of redemption with the inauguration of Christ's kingdom on earth introduced with music and song? When we note that the plan is divine, it becomes evident that there can be no other means in such keeping with the eternal fitness of things. Like every other precious saying of our Lord's, these words are true and

(Continued on Page 8.)



# HOUSE AND HOME

CONDUCTED BY HELENE.

## True Witness Paris Patterns



GIRLS' COAT. Paris Pattern No. 2678

All Seams Allowed.

Mole-colored broadcloth has been made up into this stylish little coat for the growing girl. It has many of the fashionable Directorate features and is very becoming. The model hangs straight from the shoulders, the revers being of black and white striped velvet. A tie of black mull is slipped under the high turn-down collar and tied in a soft bow at the front. The lower ends finishing in small black silk tassels. The turn-up cuffs are of the material and the stitching on these and the patch pockets is done in self-colored silk. The double-breasted front closes with large cloth-covered buttons, smaller buttons trimming the revers. The pattern is in 5 sizes—4 to 14 years. For a girl of 10 years the coat requires 2 1/2 yards of material 20 inches wide, 4 yards 36 inches wide, 2 1/2 yards 42 inches wide, or 2 1/2 yards 48 inches wide, with 3/4 yard of velvet ribbon to trim and 1 yard of ribbon for ties.

Price of pattern, 50 cents.

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### OLD CHRISTMAS CUSTOMS.

Christmas was regarded from the first both as a holy commemoration of a most sacred event and as a mirthful, joyous festival, but in the middle ages the festive observance of the day occasionally overstepped its most sacred features and the clergy were compelled to check the unseemly merriment of their flocks. All persons old and young were then accustomed to indulge in what were called the "December liberties"—wild gambols, pranks and masquerades of the most extravagant and grotesque character, in which everything and everybody were absurdly satirized and burlesqued.

At the Christmas dinners of the old feudal barons, the first dish brought to table was a huge boar's head having a lemon placed in its mouth. It was carried in great state the whole length of the immense banquet hall, upon a massive silver platter borne by the majordomo of the household attended by a large number of servants and vassals, and was placed before the lord of the manor at the head of the festive board with great pomp and ceremony. It was followed by great trenchers of beef, venison, pork, mutton, capons, hens, geese, ducks, plum puddings, nuts, sugar and honey, and monstrous bowls of punch and was-sail. Then came Christmas sports and games of many kinds, the festivities being presided over by a specially appointed officer of the household called the Lord of Misrule or the Abbot Unreason who reigned supreme from "Hallow Eve," October 31, to Candlemas Day, February 2.

Prominent among these Christmas diversions were "snap dragon," a game which consisted in trying to snatch raisins from burning brandy and place them in one's mouth without dropping them, and "hot coxles," in which a blindfolded parson was struck by the other members of the company and required to guess the name of each person dealing him a blow.

Another old custom was the "mumming," which consisted of the donning of grotesque garments and thus attired passing from house to house, making merry and partaking of Christmas cheer with the inmates. In a very quaint old book of folk-lore, called "Sound Abon, Our Camp Fire, or Christmase Entertainment," is found the following: "There comes a Mummung or masquerading when ye squire's wardrobe is ransacked for dresses of all kinds and every one in ye family, except ye squire himself, must be transformed."

No better idea of the universal mirth and joy of an old English Christmas in the middle ages can be conveyed than by the following passage from Sir Walter Scott's "Marmion":

"On Christmas eve the bells were rung  
On Christmas eve the bells were rung  
That only night in all the year,  
Saw the stoled priest the chalice rear.  
Then opened wide the baron's hall,  
To vassal, tenant, serf and all;  
Power laid his rod of rule aside,  
And ceremony doffed his pride.  
The air with roses in his shoes,  
That night might village pastime choose.  
All hailed, with uncontrolled delight,  
That to the cottage, as the crown,  
Brought tidings of salvation down.  
And general voice, the happy night,  
England was merry England when  
Old Christmas brought his sports again.  
'Twas Christmas broached the mightiest ale,  
'Twas Christmas told the merriest tale  
A Christmas gambol oft' would cheer  
A poor man's heart through half the year."

### MR. DOOLEY ON CHRISTMAS.

Christmas comes but once a year, and the reformer is sorry it comes so often, because it breaks up the little twenty-four hours of sunshine the melancholy work of making the world better; I know what my friend the Enthusiast over there, is saying to himself. He is lamenting the fact that I permit the frivolity of a Christmas (or would he say Xmas?) festival to divert me for a day from the cares and anxieties of the responsible person. Is there no political meeting in Hoboken or Cohasset that I can attend on the night of December 25th, when by the grace of God I hope to be whitening a turkey? Why should I be beaming down on my well-fed (or soon to be well-fed) children, cracking old jokes, slashing at the savory white meat and probing for the stuffing, when I might be addressing a meeting of the down-trodden in some center of freedom and tyranny? A few enlightened words from me might spur indignant citizenship to the last super effort that will land Hans Machensnax as coroner, and thus at once abolish poverty, crime, suffering, boodle graft, disease, Jerome, the Atlantic Monthly, and lynching in the South. But I refuse to utter them. I refuse to permit the Christmas feeling that mounts within me to be put aside by any other feeling, human or political. If there is one man at that reform meeting on Christmas night, I say disfranchise him—strike him from the rolls, deprive him of speech, reform him into the shape of a donkey! Nay, if the great Hans Machensnax is there himself, if he is any where but beside his own Christmas tree with a fur cap on his head and false white whiskers on his chin, then may he never achieve his crown. May he never hold inquest on me or mine, I agree with you, this is no time for laggards. We must hasten to the toy shops.

A grave question presents itself to the manhood of America. It is, fellow citizens, what am I going to give my wife? Shall our children starve while John D. Rockefeller gushes himself on boiled milk? No, a thousand times no; they may have indigestion, but starve? Never! The real issue before the American people to-day, the issue that cannot be confused by false reasoning or obscured by the hired scribbles of plutocratic tyranny, is, "Is there a Santa Claus?" And when the masses of liberty-loving people, a vast majority of the people, rise in their might and their nighties, and creep with bare feet into the parlor and see the stockings bulging, they will decide, as with one voice, that there is. They may not put it that way. They may just say: "Oh, look what I got!" But it will come to the same thing.

Who wants to change this spirit for any other? Who fails to see in it the beginning of all good work in the world? The spirit of Christmas, the unselfish selfishness of giving happiness and taking it, the desire to do good if it is only for one day, and only towards one's own and the beggar at one's gate, this is the true source of all right improvement. You cannot go to the Patent Office in Washington and take out a patent that will transform men into angels. The way upward, long and tedious as it is, lies through the hearts of men. It has been so since the founding of the feast. And nothing has been proved more clearly in the political history of the race than this, that good will to men has done more to improve government than laws and wars.

### ROAST TURKEY STUFFED WITH CHESTNUTS.

Select a young hen turkey. Be quite sure that the legs are black, the skin white, and that the breast is full and fat. Draw and clean carefully by wiping out with a damp sponge, but do not plunge into water. For the dressing wash two quarts of French chestnuts, remove the shells and mash to a pulp. Put one-half the quantity in a bowl, add two tablespoonfuls of butter, two tablespoonfuls of salt and a dash of pepper. Mix thoroughly, and fill both the cavity in the body of the turkey, and the space left by removing the crop. Fasten the openings with skewers, and lard the breast thickly with fat salt pork. Place the turkey in a baking pan and add a teaspoonful of salt dissolved in a cupful of water. Roast in a quick oven, allowing fifteen minutes to each pound.

### FRUITARIAN CHRISTMAS PUDDING.

In these days when so many people have become fruitarians and vegetarians it has become necessary to invent special recipes for the old-fashioned orthodox dishes.

The following is an excellent recipe, and worth a trial by others than those who follow the diet:

One pound of bread crumbs, one pound of raisins, quarter of a pound of sugar, one pound of sultanas, one pound of currants, half a pound of candied peel, half a pound of pine kernels, half a pound of chelled Brazil nuts, three lemons, six eggs, quarter pound almonds and quarter pound butter.

Chop the peel coarsely. Pass the almonds and nuts through the chopping machine and chop the pine nuts coarsely. Prepare and chop the fruit. Put it in the basin with the nuts, sugar, bread crumbs and grated lemon rind. Stir these well together add the butter, melted, the strained juice of the lemons, and lastly the six well beaten eggs.

Put the mixture into greased bowls, tie scalded and floured pudding cloths over the top and boil steadily for six hours.

### PLUM CAKE.

One pound of flour, three quarters of a pound of butter, three quarters of a pound of sugar, three quarters of a pound of cherries, three quarters of a pound of sultanas, half a pound of mixed peel, quarter of a pound of citron peel, six ounces of almonds, one ounce of mixed spice, eight eggs, the rinds of two oranges and two lemons, half a teaspoonful of salt, half a pound of currants, quarter pint of sherry wine, and half a cup of milk.

Grease a cake tin, then line it with three layers of greased paper. Put the butter and sugar into a basin and beat them till smooth with a wooden spoon.

Next add the sugar, beating in each separately.

Chop the peel coarsely, cut the cherries in half, shell the almonds and shred them finely, clean and stalk the sultanas and currants. Mix all the fruit together and two by two add the spice, the grated orange and lemon peel.

Sieve together the flour and the salt, add the milk to the butter, then the flour and the fruit.

Put the mixture into a prepared tin and place this tin in another one.

Bake it very carefully in a moderate oven from three to four hours. If it begins to get too dark, lay a piece of paper across the top of it.

For the first ten minutes the cake should be put in a quick oven; it should then have the heat lessened in the manner of cake the slower should be the oven, otherwise the outside will get done while the inside is still raw.

If a clean skewer struck into the cake comes out clean the cake is done, if not, it requires more cooking.

### American Plum Pudding With Orange Slices and Orange Marmalade Parfait.

Put one pound of flour into the oven and let it remain until of a pale-brown color. Sift it with two teaspoonfuls of baking-powder, add one pound of whole wheat flour, two pounds of currants, two pounds of raisins, two pounds of sult finely chopped, one pound of chopped English walnuts, two pounds of sugar, half a pound of chopped crystallized lemon-peel which has been softened by soaking in a thin sugar syrup, and half a pound of dried cherries similarly softened. Season with two teaspoonfuls of salt, one nutmeg grated, and one teaspoonful of cinnamon. Mix the dry ingredients well together, then add sweet milk to make a batter just thick enough to spoon into the moulds. Two-thirds fill one-pound baking-powder cans (or molds of similar size and shape) and steam for four hours. Reheat for serving, unmold, cut in inch-thick rounds, place on each a slice of orange which has been dipped in a heavy sugar syrup and coated with powdered sugar, and top each slice with a tiny form of orange marmalade parfait. The underlay of orange keeps the parfait from melting.

If desired, a hot sabayon sauce with orange juice, may accompany the pudding in place of the parfait.

To make the parfait, surround a bowl containing a pint of single cream with equal parts of ice and salt, and whip the cream to a froth. Add one cupful of powdered sugar and, drop by drop, one teaspoonful of melted gelatine. Continue beating until partially congealed, then fold in by the half-teaspoonful a glass-ful of orange marmalade (not the bitter kind). Do not beat after add-

ing the marmalade. Fill small molds and pack in an ice cave or in layers in a lard pail with paraffin paper between the layers; bury in ice and salt for three hours.

For the sabayon sauce, sweeten half a cupful of orange juice with a quarter of a cupful of powdered sugar and stir until the sugar is dissolved. Into a double boiler put four egg-yolks and four tablespoonfuls of sugar and beat with a wire whip until thick and smooth. Add half a teaspoonful of powdered cinnamon and, very gradually, the orange juice; stir continually for two minutes, take from the fire and strain into a warmed bowl.

### CHRISTMAS GINGERBREAD.

Sift two and a half pounds of flour into a basin, rub finely into it twelve ounces of butter, add six ounces of brown sugar, half an ounce of ground cinnamon, half an ounce of bi-carbonate of soda, half a teaspoonful of salt, half a pound of cleaned sultana raisins, four ounces of cleaned currants, and four ounces of chopped candied peel.

Heat one pound of golden syrup with one cup of milk; allow them to cool a little, then add them to the dry ingredients with two well beaten eggs.

Mix thoroughly and divide into greased and floured tins. Bake slowly and well.

This quantity will make about four cakes of one pound weight.

### HE CAME UNTO HIS OWN.

Into the world the Master came—  
Into the world He made:  
Down through the rows of shining stars,  
Over the far horizon bars,  
Down through the golden sunset flame,  
Into this world of shade.

Over the world the tidings flew—  
Over the world that slept;  
Over the earth and over the seas  
Over the bending forest trees,  
Thrilling the darkness through and through,  
Darkness that vigil kept.

Unto His own the Master came.  
Happy their blessed lot!  
Closed were their hands to gifts  
He brought,  
Closed were their homes where rest  
He sought,  
Closed were their hearts, O bitter shame!  
His own that knew Him not!  
—C. in Ave Marie.

### HINTS ON XMAS GIVING.

(Written for True Witness.)

Walk through the busy streets, elbow your way through crowded stores, go down to your place of business, step into your friend's for five o'clock tea, come home to the family table, retire to the seclusion of your own room, and one question rings in your ears, one question weighs on your mind, "What will I get him or her for Xmas?" You cannot evade the hints and confidances which your family and friends buttolehole you to display on their problem, but you can't for love or money forget out two seconds of anyone's earnest attention to help solve yours.

It is a serious problem to consider the tastes, wishes and appreciation of say twenty people to whom we have been sending gifts for years and years; we must keep always in view individuality and circumstances and never repeat ourselves, endeavoring that the tissue paper and baby ribbons display to the expectant receiver a remembrance savoring of wishing boxes and wish-bones, inspiration, fairy godmothers and all manner of charms which haunt the region of Castles in Spain.

Except to the intensely practical, matter of fact, spade is a spade type of humanity, who never get at the spirit in which the gift is given, the delicate flattery of individuality and the dainty air of its presentation count for more than the intrinsic value of the gift itself.

It is universally acknowledged that men prove more mettlesome subjects than women, as many of their hobbies and likes and habits and interests are de hors of Christmas presents. An elaborate or expensive gift to a man is generally out of place or ridiculous as men are the monied half of the world. Again man is more practical, sensible, matter of fact, materialistic, what you will, he lacks that sentiment which throws over a woman's life a particular interest. Some men are deeply sentimental about such things and hoard every little unusable keepsake from year to year. More just like to be remembered, they don't know on Dec. 26 what they have received, much less where it is hanging, but they are happy that there was an it.

A woman is always much easier to suit, as her interests, amusements, occupations and ambitions are symbolized by one thousand and one things which are makeable, buyable, and giftable. Her personal points are almost limitless. Then a woman can invent a way of using a pretty bit of uselessness, or she can at worst pass it on next year.

What are your friends' occupations, recreations or ambitions? Are they sports, ease lovers, home lovers, travelers, smokers, needle-women, invalids, correspondents, society belles or happy little home birds, scrap book fiends, collectors of any kind, china, pictures, stamps, silver spoons, post-cards, cushions, etc.?

Don't thrust your tastes and theories on others, for this is one of the hitches in Xmas giving. If Miss Nineteen has a pale mauve room and her complexion does not blend with it do not send her that large pink silk glove sachet, because pink suits her better. It is a bitter thing to be the receiver in that case, and no very blessed thing to be the sender.

Master sixteen cats and sleeps between hockey and football, and links do not send him Charles Dickens' "Child's History of England" in two respectable real bound volumes. He may play too much according to your views, but he will never thank you honestly for the books and will never read them. Give the girl something white if you can't conscientiously make it mauve, and buy the boy some picture typifying strength and honor for his own room.

You have always given the girl something to wear. She is a good looking girl and should be better dressed than her purse allows, so you always present her with a collar, a tie, a few yards of ribbon, a purse, or the makings of a blouse. Now, to you that girl may take dress or her social ambitions, her plans for next year's frocks and hats—to no one else does she mention them. Why? Because, as you must know, she is musical, fond of books, likes a good picture, enjoys her rare theatre visits and many other interests and ambitions and amusements in her wishing box. Has never had very much in the line of fine or suitable clothes, would like them, oh, so much, but as she can't get them, and must feel the lack of them in her other lines of interest, she would so much rather receive donations in those other lines and be free to display her own taste, which is decided and good, in choosing her articles of apparel. Being a grateful, broad-minded young woman, she has had to make the best of it all along, and only caters to your limits in talking of the season's new colors and shapes and bows; but, if with your two or three dollars you gave her a good book of those Beethoven Sonatas she longs for or those little "Love Dreams," or if you send her a little note promising tickets for the next opera season at her own discretion, she would like it. How much she could revel in a well bound good edition of Browning, or Tennyson or Keats or Lamb, or one of the good novels her type loves to see on its bookshelves. There are dozens of pictures that would be real treasure troves to her. Beautiful prints in sepia and steel engravings of the world's masterpieces, pretty little forest scenes, forest scenes that will be always bright spots in her days.

When there is little money to be spent on enjoyment all the year, the young enthusiast and the old, too, very often, with half glimpses of ethereal beauty haunting her mind, a craving in the breast for a little change, a little wider range of vision, a little glimpse into the world of long ago, it is a trifling disheartening on the one day in the year when Fairy Godmothers are rife, the only opportunity for adding to a small accumulation of treasures, to open a box of initiated handkerchiefs, a very elaborate blue collar, two yards of the latest in pink ribbon, a silver inkstand (with no desk on which to put it) a long, hand-painted sachet which would utterly efface your bureau, a few pairs of gloves, including two beautiful long white suede, when the coat could not be mentioned in the same breath.

She likes the pretty things to wear but they will perhaps be remarkable with her ordinary apparel, and she would so much prefer another book, or to hear that singer, or a little travelling convenience, or some addition to the parlor ornaments. When there is little money to be spent on enjoyment all the year, the young enthusiast and the old, too, very often, with half glimpses of ethereal beauty haunting her mind, a craving in the breast for a little change, a little wider range of vision, a little glimpse into the world of long ago, it is a trifling disheartening on the one day in the year when Fairy Godmothers are rife, the only opportunity for adding to a small accumulation of treasures, to open a box of initiated handkerchiefs, a very elaborate blue collar, two yards of the latest in pink ribbon, a silver inkstand (with no desk on which to put it) a long, hand-painted sachet which would utterly efface your bureau, a few pairs of gloves, including two beautiful long white suede, when the coat could not be mentioned in the same breath.

Then again while I have been talking of Lucretia, Doris may be gasping at the idea of trying to exclude nice clothes from the list of Xmas presents. She would not thank anyone for a book or a picture. She usually has one or two good dresses and a fair suit and hat, but mother never seems to feel that she needs more than that and only by managing and striving can she include a silk waist or two and a new tie or belt in her wardrobe. If she wants a pair of long white gloves to go to the theatre with Roland, mother asks, "Didn't I buy you a pair of gloves two weeks ago?" And she did, nice two dome tan kid gloves. If she needs a pair of dancing shoes, "you got new boots in November, no one will notice whether you have shoes or boots." To Lucretia such trifles are past noticing; she knows that nine out of ten times she cannot so for lack of necessities, and she may long for the fun while its foregoing is all but second nature, but to Doris a dance is the highest point on the horizon, and all her energies are expended on wishing for a dance, preparing for it, enjoying it and discussing it. Give Doris anything to wear, to carry, to beautify, from a box of powder to a pair of those new half rubbers in a little bag.

Then there is the interest involved in house keeping to be catered to. Girls cannot be too much admired and encouraged for displaying it. There is more influence exerted by home decoratins and comforts than will ever be translated into black and white. Where mothers and fathers forbid the introduction of juvenile and youthful suggestions into the home, the natural craving for change and newness is being quietly fostered and garnered. If Roland's Gibson pictures annoy you on the parlor mantel, do not order them off. They are, perhaps, the first house decorations he has ever called his own. He thinks them beautiful and is generously putting them there the day after Xmas that you may enjoy them too. Doris has introduced a tea table because Aunt Kate gave her a tea set and Clara gave her a centre piece. The table cover is one of your dinner napkins, the table is the three-legged sitting-room

utensil; and she has it out in the middle of your parlor floor, and links she can never live again without such luxuries. Dear, kind, patient, self-sacrificing mother, you all but squirm when you look at it. The table that should be in the sitting-room, the napkin that should be in the drawer, the dishes that should be in their box, and the horrid that she can do as she likes with all there in the middle of your parlor floor. Your parlor, and she never as much as asked you if she could do such a thing. Ungrateful girl, after all the money you spent on her clothe skirt for Xmas; if you tell her to take it out she'll do so and then lock herself in her room and cry; she always does it, though she is twenty-three.

And Doris is out at Aunt Kate's telling her how lovely the set was and how she fixed it up on a table in the parlor with the centre-piece that would be so surprised when she went in and found that other people besides the Van Hunters could have a lovely table cover for mother's birthday. I bought it for mother's birthday. Arthur's Xmas money and I guess I can make it in three months.

The friend with the hobby is the friend who meets our advances with the real pleasure. The hobbyist is the enthusiast who never has enough and whose heart responds eagerly to more. The road to Xmas giving is simple and delightful with him or her. The rest of the world leaves Dec. 26th; the hobbyist extracts his point and proceeds to put it to its proper use despite time and circumstances. See him dip into his new Tennyson while the tissue paper and ribbon are still falling to the floor.

"Tears, idle tears, I know not what they mean,"  
"Gosh, that's fine!"  
Watch her snuff her new Jane Austen's and rans them in between Dickens and Elliot. How she gloms over the new addition to her dear shelf. See her trip off with the new china cup and saucer number three dozen and ninth in her collection, dearest treasure there it must have a drink of tea from it. At once. So easy to handle, and those pale pink rose buds! See him carry his four stamp albums and up rearrange them so as to include a fifth.

Another important member on our present list is the old or invalid friend. No one knows the bleak and desolate side of Xmas as they do. Perhaps they are alone in the world, where a wholesale supply of cheer is brought around systematically, and where the little thoughtful gifts of happy friends are the only relieving notes. It is not easy to select, for such people. Something pretty and comfortable to add to their condition or some little diversity in the way of a picture or a book. Grandmas and aunts sometimes have a sweet tooth saved from the wreck of dental ravages, and if a box of candy lasts a long time on their bureau it is not because they do not enjoy their three or four morsels a day. Grandpa likes one brand of tobacco, he might also like a new pouch, but then again he might prefer his old. Nice warm gloves, a necktie, slippers, brush and comb, an eiderdown cushion, or a dark dressing gown. Sometimes we know old ladies who crochet and knit, but while fate gives them bed and board she draws the line at needles and yarn. Then make a nice little serviceable work bag and stock it well. No youthful enthusiast will revel in her opera bag more sincerely. Give the sick friends pictures, books, and give them an opportunity of feeling not so much out of the world by enabling them to treat their visitors or show them something interesting.

One Xmas present that is always acceptable and lasts a year with us is a subscription to a magazine or paper. This is, of course, a popular way of sending a gift, but it might be much more popular. There are so many people who would like this, that and the other magazine, but the one or two or three dollars are always needed elsewhere. To anyone who has a fair amount to spend on Xmas giving a good plan would be to talk magazines with his friends a little ahead of time, find out what monthlies are coming and what would be welcome there. Then having a fair idea of the land, take a night or two weeks ahead of Xmas and send his orders to the publishers, by subscribing in large quantities he gets them so much cheaper—and lo! his Xmas shopping is done. On the 25th nicely engraved cards arrive at his many friends doors announcing the good news that such and such a monthly or weekly with such a friend's good wishes will arrive for a year.

Everyone can be reached in this way, old and young, rich and poor, so long as they read. The Hobbses, the mother, father, Roland, Doris, Lucretia, the invalid friend, the sewing girl, the baby sister and grandpa and grandpa. Not long ago I came across the dearest little Literary Monthly, only fifty cents a year—five cents a number, with two dollars worth of first class literary chat and criticism.

Remember first to be broad in your views of your friends' likes and needs; do not intrude your taste in opposition to theirs, consult their hobbies, tie your parcels in tissue paper and pretty ribbon, write a few words of good cheer on the tag, ship them off with a beautiful wish and prepare to be surprised and delighted with whatever they send you.

CONSTANCE.

THURSDAY, (10)

The

(Written for True Witness.)

The presence known actress play calls for a stage as it present time we great deal of an equal amount vaudeville. This in a whole year opportunity of doing a thing but for it supposed to be a similar material prizes such plays, the "Divorce" at most of these Canada. These lem plays are intelligent people who appear in their ability and gift. We gain no by hearing the tion of the best. They excuse the atic scenes of tragic the lack of delicate evident through t. The theatre sub sine, but if the did not lend its plays, the combin next to powerless. The theatre-suffi relaxed and love educated society, sense that we week and moral religion is sufficiently to grasp much he has lost her app for the reason th religion the place should have in e has eliminated G that the taste fo aesthetic has dete craving for the se al has increased i.

Another thing thre is the too str of it. It account demand for infere even the educated to the theatre wor from a day on. They want rest; b they have a mista and they fancy be require no mental stand them, that. Besides, these p because they app side of their natu assailed from the little physical or resistance.

Present manager to forget that the nest, intelligent peous to elevate the desire better plays however, to curio morbidly pander the financial prosp they persisted in for even a short find that instead o great throng of w educated them to change.

Our theatres, drama or vaudevil thing of which we the past, although the age was greato our own, the thea of deep learning a training. So it sh There is no place tional possibilities.

From the dram not always expect we do expect somet tend to elevate arid do intelligent peopl always amused; a the people must be as instructed. C amusement forms a tion and a rest for Whatever we have instructing or amus it be something w shock the refineme ple or the purity of dren.

Our theatres shou ture and morality o fact they do. Con should be conducted ner and should give entertainments as will Canada and Canada.

When we take fro dignity of the moor plays we are detract now of English lit we should have the proud of.

Our theatres shou putation we have a cultured, earnest, G ple.

and please every time

Surp So

It makes child's—and every day's

The pure soap ju dirt in a natur cleanses easil injury. Re

SURPRISE



The Theatre.

God's Acre in Rome.

"Health Talks"

as it out in the parlor floor and or live again with- Dear, kind, pa- ing mother, you en you look at it. ould be in the sit- pkin that should the dishes that box, and the hor- vered centre piece she likes with, iddle of your par- or, and she asked you if she hing. Ungrateful money you spent for Xmas; if you out she'll do so self in her room s does it, though e.

t at Aunt Kate's vely the set was it up on a table ch the centre-piece to make, and no- rprised when she that other people uthers could have ing to make a for mother's birth- day with Uncle nes three months." he hobby is the our advances with e. The hobbyist is never has enough sponds eagerly to o Xmas giving to ul with him or of the world leaves s in boxes till sbiest extracts his hes on his tender to put it to its time and cir- cums dip into his le the tissue pa- still falling to the s, I know not an." her new Jane them in between How she gloriates ion to her dear p off with the saucer number h in her solilo- quy there. Must tea from it, hand, and those! See him carry up albums and is s eve prepare to as to include a t member on our e old or invalid mas the bleak and mas as they do. lone in the world one or Hospital, supply of cheer is ically, and oughful gifts of the only relieving asy to select or- thing pretty and l to their condi- versity in a book. Grand- times have a from the wreck and if a box of time on their ecause they do e or four morsels e one brand of also like a new warm gloves, a brush and comb. ion, or a dark Sometimes we who crochet and e gives them bed- ves the line at. Then make a nice work bag and youthful enthusi- s opera bag more s sick friends pic- es, something that e give them an- ing not so much by enabling them ors or show them ng.

at that is always s a year with us o a magazine or course, a popular gift, but it might ular. There are o would like this, magazine, but the e dollars are al- here. To any- amount to spend good plan would s with his friends ame, find out what e the house well- having a fair idea a night off two s and send his s, by subscrib- ers he gets them and to his Xmas On the 25th nice- arrive at his nic- uncing the good h such a monthly h a friend's good for a year.

reached in this ng, rich and poor. ad. The Hobbiest Roland, Doris, alid friend, the baby sis- and grandpa. Not across only fifty cents a number, irth of first class criticism.

to be broad in friends' likes and ndle your taste in e, consult their parcels in tissue ribbon, write a e cheer on the tag. a beautiful wish surprised and de- eatever they send CONSTANCE.

(Written for the True Witness.) The presence in Canada of a well-known actress in a very doubtful play calls for some consideration of the stage as it is to-day. At the present time we find it offers us a great deal of very poor drama and an equal amount of vulgar, indecent vaudeville. Three or four times in a whole year we may have the opportunity of hearing a really good thing but for the most part we are supposed to be grateful for plays of similar material to that which comprises such plays as the "Test" and the "Divorce", plays recently staged at most of the leading theatres in Canada. These so-called sex problem plays are an insult to a moral, intelligent people, and the actresses who appear in them are wasting their ability and abusing a powerful gift. We gain no suitable knowledge by hearing them. Even the question of the sex problem is not discussed. Even if it were discussed, we could not excuse the altogether too realistic scenes of tragedy and love and the lack of delicacy and refinement evident through the whole play. The theatre suffers from the combine, but if the society of the land did not lend its support to these plays, the combine alone would be next to powerless.

The theatre suffers chiefly from the relaxed and lowering taste of an ill-educated society, ill-educated in this sense, that we consider education weak and deformed for want of religion and moral training. Society is sufficiently learned and cultured to grasp much better plays; but she has lost her appreciation of them for the reason that she has refused religion the place of prominence it should have in education. Society has eliminated God and the result is that the taste for the higher and aesthetic has deteriorated while her craving for the sensual and emotional has increased alarmingly.

Another thing that hurts the theatre is the too strenuous life outside of it. It accounts in part for the demand for inferior plays among even the educated. The people go to the theatre worn and brain weary from a day of too great activity. They want rest; but the fact is that they have a mistaken idea of rest, and they fancy because these plays require no mental exertion to understand them, that they obtain it.

Besides, these plays interest them because they appeal to the weaker side of their nature, which is easily assailed from the fact that they have little physical or mental strength for resistance. Present managers of theatres seem to forget that there are still earnest, intelligent people who are anxious to elevate the stage and who desire better plays. They prefer, however, to pander to the weak morbidly curious people who keep the financial prospect cheerful. If they persisted in giving better plays for even a short time, they would find that instead of having lost this great throng of weaklings they had educated them to appreciate the change.

Our theatres, whether given to drama or vaudeville, should be something of which we can be proud. In the past, although the profligacy of the age was greater than that of our own, the theatre was a school of deep learning and high moral training. So it should be to-day. There is no place of greater educational possibilities.

From the dramatic stage we do not always expect masterpieces, but we do expect something which will tend to elevate and educate. Neither do intelligent people desire to be always amused; at the same time, the people must be amused as well as instructed. Clean, wholesome amusement forms a necessary recreation and a rest for overworked nerves. Whatever we have, whether it be instructing or amusing, or both, let it be something which will not shock the refinement of grown people or the purity of innocent children.

Our theatres should voice the culture and morality of the country; in fact they do. Consequently they should be conducted in such a manner and should give only such entertainments as will reflect honor on Canada and Canadian people. When we take from the theatre the dignity or the moral standard of its plays we are detracting from the renown of English literature which we should have the desire to be proud of. Our theatres should confirm the reputation we have abroad of being a cultured, earnest, God-fearing people.

(Boston Pilot.) In Santa Maria della Pietta, behind St. Peter's, Rome, on the left, on the eve of All Souls Day, there is each year, at 4.30 p. m., a solemn, followed by devotion for the Holy Santo and procession in the Campo Santo adjoining the church. The founding of the cemetery reaches back to the time of Constantine, when it was one of five God's acres round the old Basilica. The more recent traditions tell us that in the year 1448, because of the pest that raged in Rome, the German confessor in St. Peter's, one Father Johannes Goldrach from Wuerzburg, established a confraternity to procure burial for his pest-stricken countrymen, pilgrims and others, and to secure prayers for their souls. The young confraternity in 1575 erected the church, which since that time has been but slightly altered; it has some beautiful stained glass windows, two presented by the Emperor of Austria and two by the Prince-Regent of Bavaria. The fine organ was given by the Emperor of Germany.

There is a painting by Pinturicchio and another, the Descent from the Cross, by Caravaggio; the altar sculptures are by Achtermann and an artistic sepulchral monument by Flammingo. The old crucifix dates from the fifteenth century. During the French occupation the church and house were taken and suffered deprivations. Pope Gregory XII. raised the confraternity to the dignity of archconfraternity, and subsequent Popes conferred on it rich indulgences and privileges, amongst them the right to liberate on the 8th of December the principal feast of the archconfraternity, a prisoner condemned to death. The cemetery is even to this day the national burying place of Catholic Germans. German in this instance taking the sense it has in the old folksong: "So weit die deutsche Zunge klingt," as is indicated by the inscription over the gate: "Plus VI. P. M. Toutoum et Flandror. Coemeterium in elegantiorum cultum restituit Ann. Pontif. VI. (1781).

In the 18th century as the number of Germans in Rome became smaller, the confraternity declined also. It was re-erected under Pius IX., who gave it a new constitution. Among the more illustrious dead who have found their resting place here we may mention Cardinal Prince Gustav Hohenlohe, de Merode, papal war minister; Prelate Schaeppmann, the great leader of Dutch Catholics; Queen Mother of Denmark, Princess Hohenlohe; the family of the painter Overbeck, who rests himself at S. Bernardo alle Terme; the painters Kock and Kuechler, the sculptor Wagner, and the celebrated ecclesiastical historian Father Theiner.

BOOK NOTICE. The Beautiful Teachings of the Holy Catholic Church, is the name of the latest book by Rev. Father McGovern, with the approbation of Most Rev. James Edward Guigley, D.D., Archbishop of Chicago. As the title suggests, a complete treatise on all points of our faith is set forth in a concise manner, all sustained by 1500 proofs, the whole profusely illustrated with art studies. Testimonials of very highest commendation have been given by the Apostolic Delegate, the Archbishop and Bishops of the United States, as well as by our own Archbishop Brucehi.

No way could this book be better organized than in his words: "A clear and inexhaustible spring out of which may drink both flock and pastor. The amount of good which your work is apt to produce is immense. Every Catholic family should have a copy." The perusal of this valuable book will prove most beneficial and instructive, and telling the old truths in the concise manner it does, it cannot but be most useful to those in search of information, making as it does clear facts plainer. The Holy Publishing Co., Chicago, are the publishers, and Mr. E. S. Ferry is Montreal agent.

WOMAN'S HOME COMPANION FOR CHRISTMAS. The Christmas Number of Woman's Home Companion is one of the most beautiful of the holiday magazines. Its cover is in blue and gold—depicting the Madonna and Child. There is a beautiful painting in color by James Montgomery Flagg, occupying a full page. Another delightful and unique feature consists of two big pages of old-fashioned Christmas Carols, with decorations by Ernest Hassell. For the Christmas Woman's Home

Overfeeding—A Most Dangerous Habit. Overfeeding is the most common of all sins against the body. Practically everybody is overfed from birth to death. Most people think that the more they can eat the better for them. As a matter of fact, it is almost true to say the less they eat the better for them. By taking too much food the body is both starved and poisoned. This seems a strong statement, but it can be proved. First, how is the body starved? In this way: The fluids which digest the food are poured out in proportion to the needs of the body—much when we work hard, little when we are quiet—and not in proportion to the amount of food we take. When we take too much food it is not digested at all, and so the body gets no nourishment out of it. That is starvation.

Now about poisoning. This mass of undigested food in the stomach and bowels begins at once to decompose, to putrefy, just like animal or vegetable matter in any warm, moist place outside the body, only more rapidly. In this decomposition there are formed certain poisonous products known as leucomins, ptomaines and so on. These get into the blood and there is real poisoning—"auto-intoxication," as it is called. And this absorption of poisons into the blood leads to a wide range of symptoms—varying from simple dizziness to sudden death.—The Circle.

The Supply of Fresh Air. Cultivate your noses, for they are the very best natural guides to wholesome, pure air. The educated nose may be the cause of uncomfortable moments, but it may also save hours of suffering. With the winter months, the necessity for some system of ventilating the average home is keenly felt. More often than is realized, neglect of this important duty means a lowered vitality, which leaves some member of the family the easy victim of a germ. Pure air is not free, it is true; warm air unquestionably means more heat, and there are many who declare they will not "heat air out-doors," but just as unquestionably it is a real saving in insurance against sickness and possibly death. In one hour an adult person requires 3,000 cubic feet of air. This means that a room 12 by 12 by 9 feet would furnish all the air needed, but only for one person for one hour; at the close of this period the air supply would need to be entirely changed. If the occupant of the room could not leave long enough for complete change to take place, he would be subject to a dangerous draft, so it is safer and more practical to plan for a gradual change of air. This can be accomplished, because air grows lighter in weight as it becomes heated. There is a constant tendency in any room for the cool, fresh air, as it becomes heated, to rise and pass out, if there is any opening near the ceiling, while fresh air from out-doors is sucked in through window cracks and walls by force of the current thus established.

It has been common to measure "bad air" by the quantity of carbon dioxide it contained. This is not because the latter is dangerous—carbon dioxide is harmless—but because it is useless and is taking the place of the needed oxygen. Moreover, the gas is odorless and is never responsible for the Lusty smell noticeable in unaired houses and churches. This odor is always caused by organic material given off through the skin and lungs of the occupants, which makes it still more objectionable. Carbon dioxide is about twice as heavy as air, and because of this difference, even when heated, the carbon dioxide, commonly called carbonic acid, must have an appreciable current to force it out.

The way a house is heated, the way it is lighted and even the way it is built, affect the ease with which it can be properly ventilated. In a tightly built house, made to withstand the storms of the North and East, more attention is required to insure good air for the inmates than in the loosely built bungalow structures of the South and Southwest. It is not necessary to make breakfast a chilly and uncomfortable meal by throwing doors and windows open the first thing in the morning unless there is a maid who can attend to it early enough for the house to become warmed for breakfast. Moreover, if the bedroom windows are opened at night, as they should be, the dining room windows may safely be kept closed until after breakfast. Then, when the family have departed for school and office, and the active work of the household is in progress, open the win-

dows in the lower and upper halls, living rooms and dining room. But, if necessary, air only one room at a time, leaving the remainder warm and comfortable. Especially in the evening an increased supply of air is necessary. The living room attracts the most of the family and the lamp or gas jet must be counted as an additional occupant. A small but constant supply of fresh air, which yet shall not endanger anyone through a draft, is essential.—Good Housekeeping.

A Pill That Proves its Value. Those of weak stomach will find strength in Parmelee's Vegetable Pills, because they serve to maintain the healthful action of the stomach and the liver, irregularities in which are most distressing. Dyspeptics are well acquainted with them and value them at their proper worth. They have afforded relief when other preparations have failed, and have effected cures in ailments of long standing where other medicines were found unavailing.

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Ours give to those who wear them "A Truly Queenly Air" The creations of "Desjardins" are unique as regards matching, cut, making, fit and finish. There is no hitch. Our immense counters, of world-wide reputation overflowing with those lovely furs which the ladies are crazy to possess.

LADIES' COATS In MUSKRAT, lined with satin or silk, semi-fitting, very smart and quite new from \$40.00 In GRAY SQUIRREL, lined according to taste with satin or silk, well made and first class finish, from \$50.00 In ELECTRIC SEAL (our specialty), for all sizes, smart cut, perfect fit, from \$18.00 Also a splendid assortment of Coats and Capes for Ladies and Young Girls, either in Russian Pony, Caracul, Persian Lamb, Mink, Zibeline, Russian Marten, etc., etc.

OPERA CAPES A splendid line of these elegant Wraps, richly fur-trimmed. We can satisfy the most fastidious with our hundreds of different models in all prices. Have you seen those graceful FUR BONNETS of which our millinery Specialists alone have the secret? MEN'S OVERCOATS In beautiful heavy cloth, new coat, lined or only \$25 and upwards

40% Our large financial organization, the immense amount of business we do, our exceptional chances of purchasing—always for cash, our direct relations with the breeders and the best purveyors themselves; all this enables us to offer a superior value at 40 per cent. cheaper than the ordinary quality. We will prove it to you.

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SOCIETY DIRECTORY. ST. PATRICK'S SOCIETY.—Established March 6th, 1856; incorporated 1863; Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P.P.; President, Mr. W. P. Kearney; 1st Vice-President, Mr. H. J. Kavanagh; 2nd Vice-President, Mr. P. McQuirk; Treasurer, Mr. W. Durack; Corresponding Secretary, Mr. T. W. Wright; Recording Secretary, Mr. T. P. Tansey; Asst.-Recording Secretary, Mr. M. E. Tansey; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. P. Connolly.

Synopsis of Canadian North-West HOMESTEAD REGULATIONS. ANY even-numbered section of Dominion Land in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less. Entry must be made personally at the local land office for the district in which the land is situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader. The homesteader is required to perform the conditions connected therewith under one of the following plans: (1) At least six months residence upon and cultivation of the land in each year for three years. (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother. (3) If the settler has his permanent residence upon farming lands owned by him in the vicinity of his homestead the requirements as to residence may be satisfied by residence upon said land. Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent. W. W. CORY, Deputy Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for. As a vermifuge there is nothing so potent as Mother Graves' Worm Exterminator, and it can be given to the most delicate child without fear of injury to the constitution.

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I heartily bless those who encourage this excellent work.

—Pope Pius X.

THURSDAY, DECEMBER 17, 1908.

A "WITNESS" CORRESPONDENT'S WAIL.

The Anglicans of Montreal have been scandalizing some of their neighbors—amongst them one who signs himself in a letter to the Witness Luther the Second. This individual is greatly exercised at the presentation of a pastoral staff by his co-religionists to the newly-elected Bishop of Montreal, whom he styles "head of the Protestant church" in this city.

no right to a crozier—not because such a staff is imitation and therefore misleading. That reason goes only a short distance. What harm does imitation of Rome do so far as real power is concerned? The reason why the Anglican bishop should not have a pastoral staff is that he is not a shepherd. His orders are not valid. He does not belong to the episcopate.

ANGLICAN ORDERS.

Anent the present to the new Bishop and the question raised by the Witness correspondent, Luther the Second, a timely article appeared in the Tablet lately upon the Anglican Orders. This we briefly summarize.

scarcely uttered an official word since the Synod of Jerusalem in 1672. Certainly she has said nothing about Anglican Orders. Her theologians have said something. "Very doubtful" was the decision of the most eminent Greek theologians, of the nineteenth century.

LA VERITE AND THE KNIGHTS OF COLUMBUS.

La Verite published in Quebec devotes a whole page of its last issue to an attack on the Knights of Columbus, which it denounces as a machination of the Irish Americans to diminish the influence and prestige of the French Canadians in the United States.

dical Ave Maria gives excellent reasons why this society should be encouraged, while one of the most ardent members of the society is His Lordship Bishop Roy, coadjutor Bishop of Quebec, where La Verite is published, and director of L'Action Sociale, the great Catholic daily of Quebec.

MERCHANTS BANK.

The Merchants Bank of Canada's directors are to be congratulated upon its splendid showing. They were not taken unawares while the country was passing through the severe money stringency simply because they took the precaution of holding a larger amount than usual of assets in cash or in loans, thus enabling it to meet quickly all calls.

A Cure for Rheumatism.

A Cure for Rheumatism.—A painful and persistent form of rheumatism is caused by impurities in the blood, the result of defective action of the liver and kidneys.

ST. ALOYSIUS FANCY FAIR.

Maisonneuve Town Hall presented a scene of unusual splendor on Monday evening last when the fair in aid of Saint Aloysius Church was formally opened by the Rev. Father Shea. The brilliantly lighted hall, the beauty of the fountain, the bewitching display of novelties and the smart appearance of the lady-vendors in the colors of their respective booths—all will live in the recollections and be recorded among the pleasant memories of the first fair held by the parishioners of St. Aloysius parish.

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THE FARMERS' ADVOCATE. Mention this paper London, Ont.

ST. MICHAEL'S CON. A highly interesting dramatic entertainment Tuesday afternoon.

DEATH OF MRS. The death took of Mrs. W. O. Farwell known in this attendance, her disposition made friends, who will regret of her death.

ST. MICHAEL'S CON. A highly interesting dramatic entertainment Tuesday afternoon.

Re The member Young Men's Society on Tuesday Spiritual Director O'Meara, by Hall, Point St. Casion of his the priesthood members were taking of a da sident, Dr. C the words of v lation on beha Society. He s Rev. Canon Friends: As Preside Young Men's S very pleas words of welc this evening, b further I want own unworthin task. This evening's welcome and ho honor a disti priest, who car years ago, and his friends, to that you coul him-the honor- privilege to bea Pastor whose u nial way have his parish. Truly may it Canon, that yo our people. Y associated with ligious event in and every one name is ever on



Rev. Canon O'Meara Honored.

The members of St. Gabriel's Young Men's Society took opportunity on Tuesday evening to honor their Spiritual Director, Rev. Canon O'Meara, by banqueting him at their Hall, Point St. Charles, on the occasion of his 25th anniversary to the priesthood. About one hundred members were present, and after partaking of a dainty repast, the President, Dr. Conroy, rose to speak the words of welcome and congratulation on behalf of the Young Men's Society. He said: Rev. Canon, Rev. Fathers and Friends: As President of St. Gabriel's Young Men's Society, it has become my very pleasant duty to speak the words of welcome and of honor here this evening, but before proceeding further I want to acknowledge my own unworthiness to this important task.

This evening's banquet is one of welcome and honor. We have come to honor a distinguished and devoted priest, who came to us nearly 19 years ago, and we have invited you, his friends, to come with us, so that you could help us render unto him the honor due. It is our proud privilege to belong to the fold of a pastor whose untiring zeal and genial way have made him the idol of his parish. Truly may it be said of you, Rev. Canon, that you are the priest of our people. You have been and are associated with every important religious event in the history of each and every one of our families. Your name is ever on the lips of the young

Most cheerfully do we improve this opportunity to contribute our note to the spontaneous outburst of heartfelt congratulation pouring in upon you from all classes, stations and quarters of the city on the anniversary of your 25th year in the holy priesthood.

We feel certain that we have done but scant justice to the character of one who possesses the love and esteem of everyone whom he honors with his acquaintance. A true man—a profound scholar, an able preacher, a trusty friend, a virtuous Father and a worthy Canon. Canon O'Meara is an honor to St. Gabriel's and an ornament to the Church. Dignities cannot disturb the beautiful simplicity of a character so humble yet so strong.

You have reached a fitting place in the Church of God. May you long be spared to your innumerable friends and children in the fervent prayer of all here this evening. As a token of our gratitude and the affection in which we hold you, please accept this small present.

The Rev. Canon being called upon, said he had received a more than pleasant surprise. He thanked the officers and members of the society for the good spirit exhibited on this occasion, his silver jubilee in the priesthood. He had reason to feel proud of the young men of St. Gabriel's, as he felt sure that up to the present all had been honorable and upright young men. He knew of no parish in Montreal which had given so many young men to the holy

REV. W. E. McDONAGH WILL SAY FIRST MASS AT ST. MARY'S.

On Sunday next the Rev. Father W. E. McDonagh, who will be ordained to the priesthood on Saturday next, will celebrate his first Mass in the Church of Our Lady of Good Counsel, St. Mary's parish.

The Rev. Father McDonagh is a child of the parish, being a son of Mr. James P. McDonagh, a member of the Bank of Ottawa staff here, and a prominent member of St. Mary's Church. Father McDonagh will be the youngest priest in the diocese, and will assume his priestly duties after a brilliant course in St. Laurent College and the Grand Seminary in Montreal.

Father McDonagh will be assisted by deacon and subdeacon, while the Rev. Father Meahan, C.S.C., who formerly taught the young priest, at St. Laurent, will deliver the oration. The Rev. Father Brady, pastor of the parish, is completing arrangements for the occasion.

BISHOP CASEY VISITS ST. LAURENT AND NOTRE DAME COLLEGES.

His Lordship Bishop Casey, of St. John, N.B., who came to Montreal to bless the bell Charlotte, at St. Patrick's on Sunday, was on Tuesday the guest of the Fathers of the Holy Cross at Cote des Neiges and on Wednesday he visited the convent of the Sacred Heart at Sault au Recollet.

His Lordship was attended by one of his old professors, Rev. Father Meahan, C.S.C., of St. Laurent College, who accompanied him to Notre Dame College, Cote des Neiges. Here the distinguished prelate was met by Rev. G. A. Dion, C.S.C., superior of the college, Rev. Father Hebert, C.S.C., and the members of the college faculty. His Lordship was entertained at dinner and visited the college. Here, too, he found some of the former members of the faculty at the University of St. Joseph's College, situated at Memramcook, in his diocese, where he himself studied under the direction of the Fathers of the Holy Cross.

In the afternoon Bishop Casey went out to St. Laurent College, where he was received by Rev. J. E. Hebert, C.S.C., the president of the college, Rev. Father Meahan, C.S.C., the vice-president, Rev. Fathers Condon, Groulx, Laurin, Paule, Guertin and other members of the faculty. Rev. Gerald J. McShane, P.S.S., pastor of St. Patrick's Church, Rev. Dr. D. J. O'Sullivan, of St. Albans, Vermont, who preached at St. Patrick's on Sunday last; Rev. F. J. Singleton, of St. Patrick's; Rev. Martin Reid, chaplain of St. Patrick's Orphan Asylum, Outremont, and Rev. Father O'Brien, of St. Mary's, the three last named former students of St. Laurent, were also guests of the Fathers of the Holy Cross at supper.

In the evening there was a public reception to the bishop in the theatre of the College. An address was read in French by Mr. Eugene Pelletier, president of St. Jean Baptiste Society, and Mr. Frank McKeon, president of St. Patrick's Society of the College.

His Lordship replied in both languages, and his French proved a surprise even to those who knew him in his student days. He referred touchingly to his student days when he was trained under the Fathers of the Holy Cross by such men as Rev. Father Meahan, whom he was glad to find still at his post. He complimented and congratulated the boys of St. Laurent College on being under the direction of such excellent professors, who would develop not only their intelligences but also their minds and their hearts to the knowledge of the great truths of life.

Rev. Dr. O'Sullivan was called upon by Father Hebert and gave a happy and practical address to the boys. His Lordship imparted his episcopal blessing after which there was an adjournment to the chapel where solemn benediction of the Blessed Sacrament was celebrated.

After saying Mass at the College, His Lordship left at 9 a.m. for Sault au Recollet to visit the convent of the Ladies of the Sacred Heart, who formerly had a house of their order in St. John, N.B., and who count among their number many ladies from that district. He returned to St. Patrick's Presbytery on Wednesday afternoon and left for St. John Thursday noon.

ENTERTAINMENTS AT ST. PATRICK'S ACADEMY.

There will be held a series of entertainments at St. Patrick's Academy on Monday, Tuesday and Wednesday, 21st and 22nd, at 8 o'clock in the evening and at 2.30 on the afternoon of the 23rd, including two operettas "The House that Jack Built," and "The Golden Sickle," from Fairyland. This means has been adopted to bring old pupils together and at the same time help to defray the heavy expense incurred by the immense improvements to the school building. The tickets, which are 50c, 35c and 25c, may be had at the school.

ST. PATRICK'S T. A. & B. SOCIETY.

The regular annual meeting of St. Patrick's T. A. & B. Society took place last Sunday in their hall, at 92 St. Alexander street. The election of officers was held, but, owing to the amount of business to be transacted, the reading of the officers' reports was deferred until the second Sunday in January. The society is holding an entertainment on Jan. 12th, which promises to be a very successful and pleasant affair.

MERCHANTS BANK OF CANADA.

The Forty-fifth Annual Meeting of the Directors and Shareholders of the Merchants Bank of Canada was held at noon on Wednesday, December 16th, the president, Sir H. Montague Allan, in the chair. Amongst other directors and shareholders present were Messrs. Jonathan Hodgson, Thomas Long, C. F. Smith, Hugh A. Allan, Alex. Barnet, R. Campbell Nelles, G. Durnford, Geo. Hague, John Patterson, C. I. Black, A. Brown, M. S. Foley, F. Hague, J. Watson, E. F. Hebden, T. E. Merrett and D. C. Macarow.

The President appointed Mr. J. M. Kilbourn, secretary of the Bank, to act as Secretary of the meeting. The minutes of the last annual meeting were taken as read.

THE ANNUAL REPORT.

The President then submitted the annual report of the Directors, as follows: Your Directors beg to submit the Annual Statement of the affairs of the Bank at close of books on November 30th last, covering the year's business. The net profits amount to \$738,597.19, which is less than those of a year ago, but it will be borne in mind that the conditions have been less favorable. Our interest bearing deposits have grown to a considerably larger sum latterly, while our call loan funds—nearly \$11,000,000—have likewise greatly increased under a slowing down of trade activity, the latter yielding a

substantially less return than at any date for many years back. After paying the usual dividend of 8 per cent., we have disposed of the surplus earnings by writing down Bank Premises Account \$100,000, contributing \$25,000 to the Officers' Pension Fund, and carrying forward the balance to Undivided Profits Account, which has now reached the total of \$400,997.94.

All the Branches of the Bank have been duly inspected. We have found it desirable to close the sub-office at Douglas, Ontario, which did not justify being continued. We have opened Branches at Melville, Sask., Wainwright, Alta., and in Toronto on Parliament street.

With reference to the world-wide monetary stringency experienced the past year, bordering at times on panic conditions, without claiming undue precedence, we had early indication of the coming storm and prepared for something of the kind well in advance, so that our course through the growing pressure was made much easier and without stress to our extensive discounting clientele. Maintaining a clearer financial outlook has supervened, and we look from this on to a gradual revival of general trade, following upon an excellent crop in the North-West and good prices.

All of which is respectfully submitted.

H. MONTAGUE ALLAN, President.

STATEMENT OF THE RESULTS OF THE BUSINESS OF THE BANK FOR THE YEAR ENDING 30TH NOVEMBER, 1908.

Table with 2 columns: Description and Amount. Includes Net Profits, Dividend No. 82-85, and Balance carried forward.

STATEMENT OF LIABILITIES AND ASSETS At 30th November, 1908.

Table with 2 columns: Description and Amount. Divided into Liabilities (Notes in circulation, Deposits, etc.) and Assets (Gold and Silver, Dominion Notes, etc.).

The President having invited discussion of the report, Mr. C. R. Black spoke as follows: I would like to say that I am sure all the Shareholders must be very much pleased with the result of last year's business. It is true that we had a slightly better report last year, but when we consider the tremendous upheaval that has taken place across the line, and the fact that we cannot in this country stand aside from the effects of anything like that, and that our financial affairs, our industries and business generally, are influenced very largely by business conditions in the United States, I think that the report just presented shows that the affairs of this bank have been managed during the past year with wonderful care and caution. The Directors and the Management must have exercised great prudence, and at the same time cared for the interests of their clients.

The annual report was then unanimously adopted on the following motion: Moved by the President and seconded by the Vice-President, that the report of the Directors as submitted be and the same is hereby adopted and ordered to be printed for distribution among the shareholders.

The General Manager of the Bank, Mr. F. F. Hebden, briefly discussed the report, remarking: "There is very little to say beyond expressing the hope that the shareholders may find the exhibit placed before them satisfactory. The only other matter I have to

a director who has resigned to join the directorate of another bank, and I feel sure that they will be satisfactory to you, and I am sure that all the Shareholders are greatly pleased with the result of their efforts. (Applause.)

The President briefly explained that the appointment of Mr. Bryce J. Allan to the directorate was merely temporary, to fill the gap caused by the resignation of Mr. C. R. Hodgson from the Board. He explained that as soon as it was possible to call a full meeting of the Board a permanent Director would be elected.

The motion for the election of the Directors by one ballot was then unanimously adopted.

Mr. J. Campbell Nelles: "I think a vote of thanks should be tendered the President, Vice-President and Directors, and to the General Manager and Staff. While I am not one of the youngest here, I have had an account with this Bank since 1882, and in all that time I have never met with a single word of discourtesy, while my business has always been carefully looked after, and any one who has met with the attention that I have always received will have no cause of complaint regarding the Merchants Bank." (Hear, hear.)

The President, on behalf of himself, the Vice-President and Board, and the General Manager, on behalf of himself and the Staff, briefly returned thanks for the meeting's appreciation of their services, after which the meeting adjourned.

At a special meeting of the Directors subsequently held, the following officers were re-elected: President, Sir H. Montague Allan; Vice-President, Mr. Jonathan Hodgson.

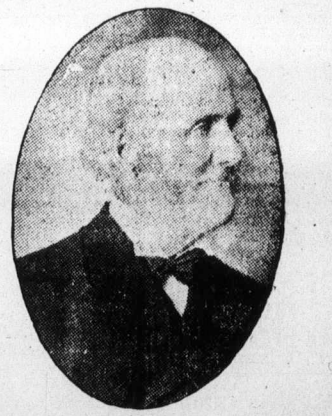
SIMPLE SUBTRACTION

"How little did I think when I said that I could not go that a few days afterwards the wholly unexpected summons to the Archbishopric of York would arrive. I want to be quite honest with you to-night. I wonder whether it might not have been a great thing for the Church of England if a man had been found to say I will refuse the Archbishopric of York and go to Montreal. I am not sure that it would not have been a splendid thing to do"—Extract from address by the Anglican Archbishop of York in East London.

How a person, however ardent his desire to be honest, could refuse to respond to a wholly unexpected summons, before the serving of that wholly unexpected summons, or choose between it and another call seems to be one of those things that no fellow can find out, as Lord Dunsyre would put it. As a practical observer a solution of the wonder expressed in His Lordship's address can be found by simply subtracting "call" from "wholly unexpected summons." The answer will be in E. S. D.

Death of Mr. Philippe Roy.

Rev. Canon Roy, Chancellor of the archdiocese of Montreal, has been the recipient of general sympathy from the members of the clergy and his other friends, on the occasion of the death of his father, Mr. Philippe H. Roy, who died last week at L'Acadie. The deceased, who had attained the ripe old age of eighty, was a successful and highly respected farmer of the parish of Ste. Blaise



THE LATE MR. PHILIPPE ROY.

de l'Acadie. Two of his sons count a wide circle of friends in Montreal, Canon Roy and Dr. Hector Roy, of Ville St. Paul. Their consolation resides in the fact that throughout his long life their father was a strict observer of the doctrines of Holy Mother Church, so that they are safe in their belief that he has been called to a better world. May his soul rest in peace.

EARL AND COUNTESS GREY WILL VISIT HOTEL DIEU.

The Excellencies the Governor General and Countess Grey will, on Friday, at 3.30 p.m., visit the electrical department of the Hotel Dieu. The reverend sisters of that institution have within the last few months installed the most up-to-date apparatus for the treatment of diseases by electricity, and this department is under the charge of an expert who will demonstrate to the vice-regal visitors the art of healing by electricity. Mrs. J. G. H. Bergeron will assist the good sisters in receiving their distinguished guests.

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hereby given that painter, of the City Montreal, will apply of the Pro... at its next session, to ratify a deed of between himself and his and others, of the Montreal, before Mr. Ranger, N.P., on the twenty-eighth, 1908, under the minutes of said

h November, 1908. RANGER, ST. MAIN & GUERIN, Attorneys for Petitioner.

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ST. MICHAEL'S CHRISTMAS CONCERT.

A highly interesting musical and dramatic entertainment was given on Tuesday afternoon and evening in St. Michael's parish hall by the juveniles of St. Michael's, assisted by

the pupils of the parochial school. The varied items elicited rounds of applause from the large and appreciative audience. The young artists were encouraged by the presence of their many admirers and friends and of many members of the local clergy, among whom were: Rev. Fathers Brady, P.P., St. Mary's; L. Callaghan, D.D.; J. Hayes, F. Elliott and Bro. Prudent, director of St. Patrick's School. At the close of the performance the pastor, Rev. J. P. Kiernan, tendered thanks to all present, and in particular he thanked Father Jas. McCrory, his able assistant, Miss Agnes Lynch, the accompanist, the Rev. Brothers and Sisters of the parochial school, as well as their talented pupils.

No one need endure the agony of corns with Holloway's Corn Cure at hand to remove them.



THE PAPAL JUBILEE.

(From the Tablet.)

Monday last will count as a memorable date in the annals of the present Pontificate. On that date His Holiness Pius X. celebrated the Golden Jubilee of his priesthood by singing the high Mass at the high altar of St. Peter's. It will not be difficult for any of us to picture the scene under the great dome—the venerable figure of the Pontiff standing in clear relief at the lofty basilical altar, girt by his ministers and the scarlet-clad Princes of the Church—the other cardinals and bishops of the Church (a greater number than that of many of the General Councils)—beyond the multitude of clergy and religious from all parts of the Catholic world, and, finally, the vast concourse of some fifty thousand of the faithful, thronging the transept and the nave. As the eyes of the Holy Father travelled over that mighty and representative gathering of his flock, massed around him in the gladness of fraternal congratulation and thanksgiving, there may well have come to his mind the inspired words of the Epiphany lesson: "Lift up thine eyes round about and see; all these are gathered together: they are come to thee; thy sons shall come from afar, and thy daughters shall arise at thy side."

And yet the function in St. Peter's was but the central act and the microcosm of what was taking place simultaneously throughout the length and breadth of the Catholic world. From the cathedral and parish churches of the old world and the new—from our own greatest city of the world, to the farthest outposts of our missionary settlements in African forest, or Canadian wild, or Australian bush, Catholic hearts have turned Romewards, claiming to take the children's part in a father's joy, and offering the Mass and singing the "Te Deum" in gratitude to God for the providence which has allowed their Chief Pastor to see the fiftieth year of his sacred priesthood.

In the midst of this magnificent manifestation of unity and loyalty, the Catholic mind will be conscious of a still higher reality—one which transcends even the splendor of the surroundings, or that world-wide expansion which united the faithful in every clime in one thought and prayer for the spiritual father of Christendom. It will see the Vicar of Christ standing at the great altar over the tomb of St. Peter, his first predecessor, offering to God that Sacrifice of Thanksgiving, the paschal lamb, which is the sacrament of Ordination on that day fifty years away in the past—the Sacrifice which unceasingly, morning by morning since then, he has held up with pure hands before the heavenly Father for the people of God—the Sacrifice which has been the stay and the solace and the inspiration of his life during all these years, which have led him from the humble curacy at Tombo to the Throne of the Fisherman. There is in this that which touches us as Catholics more deeply than the golden dome, or the stately canopy set in array, or even the prayers of the millions sounding from every land "like the voice of many waters."

It reminds us of the Rock and of the Apostolic foundation, and of the twenty centuries of antiquity of the Catholic Church. It confronts us with the most august authority upon earth, typifying in itself the living and visible unity of the Church of God. It speaks to us, above all, of Him who is the very solidity of the Rock; who in the most blessed of all mysteries has wrought the sanctification of the soul of His Vicar, and has built up the strength of his spiritual life in all the sweet intimacies of the altar during the fifty years of the toil and stress of the ministry.

In the sacred moments of his communion with the Most Holy One, the mind of the Pontiff must have journeyed back across the vista of the years—and we may surely in sympathy journey with him—to that September day in Padua, in 1858, when he lay prostrate in the sanctuary during the chanting of the litanies; when he knelt under the imposed hands of the venerable Bishop of Treviso, when he repeated with him in slow and separate emphasis the sublime words of the Canon, and when, after the kiss of peace, he issued from the chancel, "a priest for-

ever according to the order of Melchisedech." That fresh joy of the priesthood is one of its own kind. It fills to overflowing the newly-made priest, and radiates above all to the heart of the Catholic mother and to the Catholic family. We may doubt if in life here below there is any other joy which is just like that, or one of which the thrill is quite so deep, or the light is quite so white. Herein we have a memory in common which unites Pius X. to all his clergy, and awakens in all chord of sacred recollection in all of the oldest curates ordained at the youngest curate, and down to the youngest curate ordained at last Ember-tide. Hence we can well imagine that from many an altar in Christendom during the last few days the memento for the Pope will have gone forth with an understanding and sympathy which included something more than hierarchal loyalty.

From his ordination, that day of days, the thoughts of the Holy Father will have passed to the experiences of his pastoral life at Tombo and Salzano; to his episcopal work at Treviso; to his appointment as Patriarch of Mantua, to his life as Cardinal of the Holy See, and, last of all, to the last five years of momentous solitude in the Chair of Peter. But during the long retrospect of half-a-century, amid all the variety of work, and place, and people, and amid all the wondrous warp and woof of sorrow and joy, the one Divine strand which runs continuously through it all, and is the light Double Jubilee at St. Ann's MM.II, and the life and the strength of it all, is the Sacred Victim offered each morning on the altar, and made lovingly his own in holy communion. "Thy altars, O Lord of Hosts, my King and my God!"

When we thus picture to ourselves the Holy Father standing at the altar of St. Peter's in the Mass of his Jubilee with the eyes of his soul turned to that panorama of fifty years of priestly and episcopal work, culminating in the exalted anxieties of the Vatican and seeing the loving providence and sacramental help of Christ in it all and through it all, we may realize something of what must have filled his heart when he lifted up, his hands at the "Sursum corda," and bade his flock gathered around him to join with him in saying "thanks to the Lord our God."

If we have ventured so far, and we trust not irreverently, to enter into the sanctuary of the personal feelings of the Pope on the day of his Jubilee, we are quite conscious that there is another element in our own thanksgiving which is of a wider scope and significance. Most of us, who have taken part in the Jubilee services whether in Rome or in our local churches, while uniting cordially with the intentions of the Holy Father, will very naturally have been thinking also of ourselves, and of the Church at large, and the thought most in our minds and upon our lips will have been to bless God having given to the Church so good and so great and so truly Apostolic a Pontiff, and to thank Him for the signal benefits which have been vouchsafed to us through his pontificate.

These benefits are certainly neither few nor small, although but five short years have passed since the Holy Father was elevated to the Papacy. The luminous characteristic which has so happily marked the Pontificate of Pius X. is that it has been to us a revelation of that Apostolic humility and simplicity and single-minded faith and uprightness which is the very deed and ever will be the true strength of the Chair of Peter.

In the following incident, though trilling in itself, is something of a key-note. Just twenty years ago, in 1888, Leo XIII. was celebrating his Golden Jubilee, and many bishops had come to Rome for the occasion. At one of the side altars in St. Peter's a canon had come to say his Mass, but was distressed to find that his server had absented himself. Thereupon a bishop, who, with some friends, was walking round the basilica, came forward and offered to act as server. The canon deprecating the idea of allowing a bishop of the Church to become his server, but the Bishop replied: "Don't be uneasy, Signor Canonico, you will find that I can really serve Mass rather well. Pray begin!" And kneeling at the side of the priest, he served the Mass with a degree of care and fervor which, we fear, is not always found in the average altar boy. The bishop was Mgr. Sarto, then Bishop of Mantua. Just a few paces from this side altar where he served the Mass twenty years ago is the great basilical altar at which he celebrated the Papal Mass last Monday. "Et exultavit humiliter" (See "Vie intime de Pie X." Visconte de Colloville.)

For long years past the storm has been brewing, and currents of thought both political and intellectual had been steadily setting in, and preparing troublous times for the Church. The time had come when mere statecraft, as the word of the world goes, could not have gone far to save her. In this hour of her need, when the great and good Leo XIII. was called to his reward, it pleased God to give her a Chief Pastor as simple, as frank, and as transparently honest as St. Peter himself. For all who have closely watched the course of events within the last five years, it has been a sight to gladden both men and angels to see how the workings of the world in its assaults upon the Church have been baffled and brought to naught by the simple faith and apostolic teachings of this heir of the Fisherman's throne.

Credo, and whose sole diplomacy is the Ten Commandments. Against this spirit of Faith "which overcometh the world," the powers of evil may rave in derision and may revel in ruin, but they cannot prevail, and all the chicaneries of statesmen, and all the subtleties of the unbelievers eventually fall back upon themselves beaten and broken like the spray upon the rock. It is in this contest of Apostolic simplicity as matched against the world and its unbelief that Catholics have learned most to admire and appreciate in the rule of Pius X.

First of all, and most of all, he has stood forth as the watchful Guardian of the Catholic Faith. It is fresh in the recollection of all how in recent times a certain group of writers, fired by the zeal of reconciling Catholicism with the scepticism of the age and of securing for men all the privileges of Catholic communion and the prestige of the Catholic name, with the evasion of all the burthen of Christian intellectual obedience and the forth a religious assent, brought a philosophical system which altered the very meaning of faith and revelation and Church authority. They substituted for Christianity a mere mystical rationalism in which they unhappily mistook the evolution of their unbelief in their own souls for a prospective evolution of progress in the minds of the Church at large. The methods of covert propagandism which were adopted, as well as the deceptive guise of spirituality or research in which the real purpose of the ultimate principles were clothed and the alkare of depth and breadth given to what was in reality narrow and superficial, made all the more insidious and difficult of detection errors which in themselves were both deadly and detestable, and at best a sickly travesty of the Gospel of Christ. At a moment when such errors were gaining ground in certain centres in which they ought never to have obtained a foothold, and were misleading not a few, especially amongst the unripe and novelty-bitten youth, the Holy See, having exhausted the resources of patient admonition, came promptly and firmly to the defence of the faith. In a memorable Encyclical which expounded a masterly exposure of the whole system of the Modernist fallacies, Pius X. not only unmasked the real nature and source of the errors, but with all the traditional plainness and force of Apostolic speech, authoritatively condemned it as subversive of the Christian religion and as the very "synthesis of all the heresies." The entire Catholic world, awakened to a sense of the evil, responded with ready unanimity and cordial gratitude to the warning voice of the chief Pastor, in gladly affirming their devoted adherence to his teaching, and their abhorrence of the heresies which he had condemned. So complete in fact and so effectual has been the censure of the Apostolic See, that the outcry and protests of the misguided few who have clung to their false position have served only to vindicate more powerfully than others could have done so, the justice and need of the Papal condemnation by revealing more and more clearly the undisguisedly rationalistic nature of their principles, and the uncatholic spirit by which they have been animated. Those who have most clearly grasped the whole inwardness of the system, and its havoc as a specious dissolution of Christian faith, will realize the grave danger from which so many souls— not a moment too soon—have been shielded, and the enormous debt of gratitude which the whole Church owes to the pastoral vigilance and Apostolic firmness of Pius X., who has made it irrevocably plain to the Christian world that now and for ever the place of the Modernist is not inside, but outside the Church of God.

Not less beneficently, Pius X. has come before us as the guardian of Church liberty. Next to the Faith, and inseparably bound up with it, the interest which is nearest, and dearest to the Catholic heart, is that of the Church's freedom. The Spouse of Christ can never become the bondswoman of Caesar. The struggle for his defence has been all along the line of the Church's history, and especially in this country—as the blood-stains on the floor of Canterbury Cathedral attest!—and from west to east, and here and everywhere, the very fulcrum of Catholic effort and success against Erastianism.

To Strengthen the Nerves

Nerve force, like electricity, is hard to explain. One thing is certain. Nerve force can only be created from red blood. Make the blood right and you cure diseases of the nerves such as headache, indigestion, sleeplessness, irritability, weakness of the bodily organs, prostration and partial paralysis. This is the only way actual cure can possibly be brought about and because Dr. A. W. Chase's Nerve Food is a great blood builder it accomplishes wonderful results in the cure of diseases of the nerves. Mrs. Robert Darrab, Chipman, Queen's Co., N.D., writes: "My daughter suffered from nervousness and general debility, brought on by gripple. When the doctors failed to help her, Dr. Chase's Nerve Food built her up wonderfully and cured her." Portrait and signature of Dr. A. W. Chase, M.D., the famous Precipit Root at 1000 Ave. Ave. Fox, 50 cts. per bottle. Sold by Edmondson, Bates & Co., 1000 Ave. Ave. Fox, 50 cts. per bottle.

oppression has been the prevailing and strengthening influence of the human Papacy. Pius X. has shown himself worthy of the best traditions of his see, and of its high prerogative of the Church's liberty. We have witnessed in recent times the Church in France passing through one of the gravest crises which have fallen to her lot since the baptism of Clovis. A Government composed of her bitterest enemies had sought to drive her from all national life, and, having wrenched assunder the ties which united her to the State, they laid their plans to reduce her to a state of servitude more intolerable than under the Concordat. She was to be allowed to retain a portion of her own goods, and was to be permitted to accept such a concession as a bribe for the forfeiture of her liberty. Her very material existence and work in each parish were to be embodied in associations cultuelles, which were to live by the breath of the civil power. The offerings of her faithful were to be supervised, and the status of her parish priests was to be determined by an authority composed, in all probability, of Jews, Protestants, Freemasons and Freemasons. The advantages of State connexion were to be surrendered, and its worst disadvantages were to be perpetuated. The bribe offered was the assurance of a small but pitiful income to the clergy, and the use—under civil supervision—of their churches. Stripped of all its plausible chicanery, the nature of the offer could not be mistaken. It was a choice between bread and shelter with degrading servitude, or poverty with honor and freedom. Pius X. in face of all consequences, chose poverty with honor and freedom, and the Church of France, to his everlasting honor, accepted his Apostolic decision with genuine and generous obedience. It would be difficult to say in words how deeply the entire Catholic Church stands indebted at this moment to the faithfulness, energy and faithfulness of France for the magnificent proof of Catholic unity and loyalty before the face of the whole world, at the cost of their historic patrimony, and at the risk of their very means of subsistence. A more splendid example of noble disinterestedness and of unswerving adhesion to the Apostolic See is not easily to be found in the annals of Christendom.

Even their enemies, who held the bribe in one hand and the chains in the other, baffled as they are, have been constrained to admire it. In this supreme trial, and throughout all its anxious stages, Pius X. has been the stay and the strength, the unifier of the French Church, true to his divinely given charge of "confirming his brethren." He has strengthened and steadied them, as Urban II. supported St. Anselm and Alexander III. St. Thomas, and Gregory IX. St. Edmund of Canterbury. In doing so, he has had to face the volume of worldly-wise criticism so plentifully heaped upon him from without. He has had to reckon with the pleadings of the weak and the wavering, and the short-sighted temporisers from within—for at all times and in all lands there are always to be found the men who are lovers of cheap wisdom of compromise, ready to tamper with principles and to take their comfort in making the best of an actual situation, and leave to their successors the burthen of suffering for their policy. Against all such influences Pius X. has stood firm, and inspired others with his own unflinching firmness. To all the wiles of statecraft he has opposed the invincible strength of his own Apostolic candor and simplicity. If the Church of France to-day be persecuted or poor, she emerges triumphant in the preservation of her honor and her freedom, and while these remain to her, there is nothing that she may not hope for in the future. In the ages to come, when we trust better and brighter days will have dawned for her, her historians will tell how, in the hour of her test and trial, Pius X. was to her, and in her Catholic Christendom at large, the faithful guardian and savior of the liberty of the Church of God.

Passing from the supreme interests of the Church's faith and freedom, we have in Pius X. the reformer of Church law and jurisprudence. He has not only initiated the gigantic work of the new codification of the Canon Law, but has already achieved an admirable reconstruction of the Roman Curia, involving changes in its constitution such as have not been known since the days of Sixtus V. We who are Catholics in the English-speaking countries have above all others good reason to be appreciative of his work, seeing that a part of the reform is to raise us from the rank of mere missionary churches under Propaganda, in which we have been classed for more than three centuries, and to enable us to take our places constitutionally and juridically side by side with the churches of the historic Catholic countries. The change constitutes a landmark in our church history, and will be forever associated in our annals with the name of the present Pontiff.

Pius X. is known to all as the reformer of Church music. His Motu Proprio has become the authoritative norm of all that is best in coming and most desirable in the Church's song as supplementing the Church's worship. He has recalled our Catholic Choirs throughout the whole world to the sense of musical dignity and decorum, and has reminded them of the principles which some of their artistic zeal had forgotten—that Church music exists for the glory of God, and not for the pleasure of the singer. He has reminded them that Church music is not to be a mere accompaniment to the prayers who feel eternally

to the Holy Father for his zeal in promoting the musical beauty of the House of God, and who recognize that however much the pressure of local circumstances may impede or delay, in this or that given case, the complete fulfilment of the high conception embodied in the Motu Proprio, it is a signal advantage and an inestimable gain that not only so much should have already been effected, but that the true standards and ideals of Church music should have been affirmed and authorizedly placed before the eyes of all concerned, as the aim and object to which all their efforts must ever be directed.

Finally, Pius X. has shown himself to be a true patron of church learning, not merely in the promotion of Scriptural studies, but in undertaking the production of a revised edition of St. Jerome's text of the Vulgate—the great enterprise for which the Church has been waiting ever since the Council of Trent. To the Catholics of this land it is no small honor and gratification that, in seeking for a scholar— whose erudition and ability he could trust to charge of this monumental task, he should have turned with confidence to one who is an English Benedictine, whose learning has for years shed lustre on the Catholic Church in England.

These main features of the present Pontificate, which we have endeavored to set in relief are, indeed, far from exhausting the tale of services which Pius X. has rendered to the Church since his accession to the Papacy. Yet we feel that, even to take but those five great works achieved within the short space of the last five years—the safeguarding of Catholic faith in the condemnation of the heresy of Modernism, the great crisis of the Church in France, the defence of Church liberty during the great crisis of the Church in France, the re-codification of Canon Law, and the reconstruction of the Curia, the inception of the long-desired revised text of St. Jerome's Vulgate—any one of them would have sufficed to mark his pontificate as memorable in Church history.

In taking part in the "Te Deum" and thanksgiving services of the Jubilee, we justly feel that we have good reason to thank God for giving us a Pope so good, so great, and so Apostolic, and for the benefits which, through his wisdom, constancy, and zeal, have been bestowed upon the Church of Christ. If, through a period of exceptional crisis and anxiety, he has borne so well the heavy burden of the solicitude of all the churches, it must be to him a rich consolation in return to look down from the Chair of Peter upon the Catholic world, and to rejoice in seeing that, amid the manifold persecutions and sundry afflictions, it remains true that never perhaps in any previous period of its history were its episcopate, clergy and faithful more strong in their unity, life and loyalty than they are at the present moment.

It is in public manifestation of this indestructible bond of oneness and common cause with the Supreme Pontiff that on the day of the Jubilee—in the laetitia cordis suit—so large a number of the episcopate has gathered around his throne. (Our Archbishop was already in their midst, and was only absent from the Jubilee Mass because hastily recalled to take his place in the battle for the Church's interests in education.) Pius X. may rest well assured that all that the bishops of the Church have expressed to him of veneration, gratitude, and filial congratulation will represent but inadequately what is felt by the masses of the clergy and the faithful that stand behind them. In all lands joined with special fervor in the anticipation which the Church sings for her Chief Pastor—"The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies." Assuredly, in no land will this prayer have gone forth more loyally and more heartily than in our own. And next to this anticipation, what words could convey to the Holy Father more fitly and fully what the Catholics of England feel at this moment, than those which one of our Archbishops—used in expressing the homage of himself and the English Bishops to Pope Boniface VIII. more than six hundred years ago: "May the Papacy above all other dignities be held in reverence! May it grow strong in Jesus Christ. And long may it prosper in joy and peace for the government of the Universal Church."

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Backache is the primary cause of kidney trouble. When the back has to become weak it is a warning that the kidneys are liable to become affected. Heed the warning; check the back, and dispose of any change of the trouble. If you don't, serious trouble is very apt to arise and the kidneys will know you will have Dr. Williams' Pink Pills for Pale People. Bright's Disease, the most common form of Kidney Trouble. Dr. James Bryant, Albany, N.Y., writes: "I was troubled with backache and kidney trouble for several weeks. I bought a box of Dr. Williams' Pink Pills for Pale People, and after taking a few I was advised by my doctor to continue to take them. I must say they cured me. I feel like a new man now." Dr. Williams' Pink Pills for Pale People, 25¢ per bottle. Sold by all druggists.

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TO LOVERS OF ST. ANTHONY of Padua. Dear Reader,—Be patient with me for telling you again how much I need your help. How can I help it? or what else can I do? For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church. I am still obliged to save Mass and give Benediction in a Mean Upper-Room. Yet such as it is, this is the sole outpost of Catholicism in a division of the county of Norfolk measuring 35 by 20 miles. And to add to my many anxieties, I have no Diocesan Grant. No Endowment (except Hope) We must have outside help for the present, or haul down the flag. The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand—wards the cost of building, but the bishop will not allow us to go into debt. I am most grateful to those who have helped us and trust they will continue their charity. To those who have not helped I would say—For the sake of the Cause give something, if only a "little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament. Address—Father Gray, Catholic Mission, Fakenham, Norfolk, Eng. and P.S.—I will gratefully and promptly acknowledge the smallest donation and send with my acknowledgement a beautiful picture of the Sacred Heart and St. Anthony.

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BOYS and GIRLS

POLLIE'S SAD CHRISTMAS.

It was Christmas eve in the little town of Newark where Polly Simpkins lived. But it was a sad Christmas for little Polly. Her mother had been ailing ever since Polly's father died, which was about six months ago. She seemed to be growing weaker and weaker day by day. Poor little Polly had to sell matches to support herself and mother. But she did sell many. She had been trying hard to get some in such a hurry that they did not hear her pleading cry. Night was drawing near and still the unsold matches lay in her basket. At last a pleasant voice said: "What is it you are selling?" "Matches," answered Polly. "Well," said the young lady, "that is just what I want."

SANTA CLAUS' WORKSHOP.

Tourists wandering out of the beaten tracks of their kind occasionally come to a little village in Austria which presents the aspect of a corner of toyland. The name of the village is St. Ulrich, and nearly all of the inhabitants are toy-makers. Each household, too, has its specialty. One old woman has done nothing but carve wooden cats, dogs, wolves, sheep, goats and elephants. She has made those six animals a whole life long, and she has no idea how to cut anything else. She makes them in two sizes and turns out as nearly as possible a thousand of them a year. She has no model or drawing of any kind of work to go by, but goes steadily on, unerringly, using gauges of different sizes and shaping out her cats, dogs, wolves, sheep, goats and elephants with an ease and an amount of truth to nature that would be clever if they were not utterly mechanical. This woman learned from her mother how to carve these six animals, and her mother had learned in like manner from her grandmother.

DR. WOOD'S NORWAY PINE SYRUP Is A Remedy Without An Equal FOR COUGHS, COLDS, And All Affections Of The THROAT and LUNGS.

Coughs and Colds do not call for a minute respite of symptoms as they are known to everyone, but their dangers are not understood so well. All the most serious affections of the throat, the lungs and the bronchial tubes, are, in the beginning, but coughs and colds. Too much stress cannot be laid upon the admonition to all persons affected by the insidious earlier stages of throat and lung disease, as failure to take hold at once will cause many years of suffering, and in the end that terrible scourge of "Consumption."

IS THERE A SANTA CLAUS?

The following is an editorial in defense of Santa Claus which appeared in an American exchange, attracting widespread attention: "We take pleasure in answering at once and thus prominently the communication below, expressing at the same time our great gratification that its faithful author is numbered among the friends of the Sun: "Dear Editor: I am eight years old. "Some of my little friends say that there is no Santa Claus. "Papa says 'if you see it in the Sun it's so.' "Please tell me the truth; is there a Santa Claus? "Virginia O'Hanlon, "115 West 95th street. "Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge. "Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance, no make tolerable this existence. We would have no enjoyment except in sense and sight. The eternal light with which childhood fills the world would be extinguished. "Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas eve to catch Santa Claus; what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not; but that's no proof that they were not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world. "You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view the picture that certain beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding. "No Santa Claus! Thank God he lives, and lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood."

Correspondence.

THE ETERNITY OF HELL. To the Editor of True Witness: Sir,—Rev. Dr. Paterson-Smyth is sorely perplexed over the possibility of there being a place of eternal punishment in the world beyond the grave, as well as over the equally terrible reality of an immediate judgment after death. He cannot reconcile eternal fire with the goodness of God; he seems to consider only one of the attributes of the Creator, namely—His goodness, losing complete sight of that other and equally infinite attribute, His justice. Now, to more easily combat the doctrine of eternal punishment, the Rev. Rector of St. George's sets to work in an endeavor to repudiate the teachings of the Church concerning the immediate judgment after death. If he succeeds in overthrowing the belief of a particular judgment after death, he would consider the battle against eternal fire half won. In a sermon preached in St. George's recently he is reported as saying: "No man has yet gone to heaven. No man has yet gone to hell. No man has yet been damned." Again he says: "Not even Christ Himself went to heaven when He died."

Now, he evidently means to confer the idea that the Son of God is still in that intermediate place of wait, and this in the face of such evidence to the contrary as is found in the pages of the sacred writings. Let us review a few of the numerous texts of Scripture which go to show that the Redeemer after His death ascended to His Father in Heaven. In the Gospel according to St. John we read: "I go to the Father," Chap. xvi., 10. "Again I leave the world, and I go to the Father," Chap. xvi., 28. "Jesus saith to her: Do not touch me, for I have not yet ascended to my Father, but go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God," Chap. xx., 17. In the Gospel according to St. Luke, chap. xxiv.,

31, we read: "And it came to pass that whilst he blessed them, that He departed from them and was carried up to heaven." And in St. Mark, chap. xvi., 19, appears: "And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God." Here we see clearly that though Christ's soul descended into that hell wherein were detained the souls of the just, He shortly afterwards ascended into the kingdom of God. He descended into hell, as we find in Holy Writ, and why, but to make known to the souls detained there the glad tidings of their redemption; that by His precious blood, the souls, which, by Adam's sin, closed heaven against man, had now been broken.

Rev. Dr. Smyth, finding the twenty-second verse of the 16th chapter of the Gospel according to St. Luke a very severe witness against his pet delusion of the non-existence of an eternal hell, and immediate judgment after death, would follow the example of the Reformers and change the sacred text so as to make it meet his aim. When the so-called Reformers of the sixteenth century met any text of Scripture that did not agree with their new creed, the Scripture was made to agree with their creed and the creed with the Scripture. As an illustration of this we have only to consult the Latin or Greek version, comparing them with the translation of Baza and later English Protestant versions, and we will find "grave" rendered for "hell," "soul" for "life," "wife" for "woman," "elder" for "priest," etc., etc.

So to-day, Rev. Dr. Smyth, in an endeavor to overthrow the doctrine of an eternal punishment and the immediate judgment of the Church concerning the fate of the souls who open 22 of St. Luke, to the more open one of "Hades." The so-called Reformers were indeed very artful in bridging difficult passages; really they had an ingenuity all their own. But as the garment cheaply put together soon shows forth its many seams, so the Anglican Creed so artfully constructed, to-day shows forth its hollowness and inadequacy. From appearances, Rev. Dr. Smyth is a very kind-hearted soul, too kind to condemn any man to eternal ruin. Now I fear his kindness in this particular matter is just a little presumptuous. It is like the kindness of the man who gives away another man's money to the beggar. The law of God exists independently of the acceptance or non-acceptance of the individual. "He that despiseth me," says our Blessed Lord, "and receiveth not My words, hath one that judgeth him; the word that I have spoken the same shall judge him in the last day." John, xii., 48. Of course man is at liberty to reject the doctrine of the Son of God, and in its place, preach the doctrine of men, but by so doing, he does not alter one iota of the truth of the Gospel of Christ who "will destroy the wisdom of the wise."

So in placing the rich glutton snugly away in "hades" to keep company with poor Lazarus, Dr. Smyth does not change the circumstances as they really exist. His predecessors in the Anglican ministry were always at wits' end to get rid of that "Romish" doctrine of an intermediate state in the world of spirits. To them there were but two states of souls in the hereafter, heaven for the just and hell for the wicked. But Rev. Mr. Smyth changes all this and in his kindness abolishes that "fiery hell" altogether. Very well, both Lazarus and the glutton are in "hades," and neither has yet been judged according to our modern Biblical critic. But, alas! I hear the piercing cry of the glutton penetrating even unto Abraham's bosom begging for mercy, craving for one drop of cold water to cool his burning tongue, "for," declares he, "I am tormented in this flame." But Abraham's reply to that cry for

mercy is: "Between us and you, there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither." St. Luke, xvi., 26. Alas! What comes of Rev. Dr. Smyth's theory. What a variety of places must exist in "hades!" Our reasoning forces us to return to primitive teaching and accept St. Augustine's sound words, which are none other than the words of the infallible mouth-piece of the Holy Ghost—the one Holy Catholic Church—that Lazarus was indeed in hell, but in that "lower hell" of Holy Writ, where he was in peace and at rest, while the rich glutton was in the "lowest hell" in fire and torments.

Here we find the doctrines of the Catholic Church concerning heaven, hell and purgatory illustrated in vivid manner. Had the glutton not been judged, how came it that he was tormented in the flame? Rev. Dr. Smyth's pet delusion has certainly failed in the test. He may content himself with the fact, terrible though it may appear, that there is without the slightest shadow of doubt an immediate judgment after death, at which our eternity is irrevocably sealed, and that for some, heaven commences immediately, while for many—oh, terrible the thought!—the despairing cry of the lost is already heard as the eternal decree banishing forever the reprobate soul from the presence of the Infinite Justice is pronounced.

Others there are, yes, thanks to the infinite mercy of God, who repair to that temporal place of expiation as the dove to its cote, and there, by suffering, are prepared for their joyful entry into the Divine Presence where nothing defiled can appear. As we Catholics think of that awful day of dissolution when our souls leaving our body, will go to hear from the lips of Jesus Christ the sentence which shall be rendered according to the laws of His Infinite justice, let us not forget in our supplications to heaven, those souls tossed to and fro upon the great sea of uncertainty and doubt, and beg of God to bring all to a true knowledge of His holy doctrine that by dispising the world and its plea-

sure they may, with us, take up the cross laid upon their shoulders by the loving hands of the Master, knowing full well that narrow is the path and straight the way that leadeth to Life, and that only the violent will bear away the Kingdom of Heaven. M. F. C. Montreal, Dec. 8, 1908.

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HAD GIVEN UP ALL HOPE OF LIVING. Heart Trouble Cured by MILBURN'S HEART AND NERVE PILLS. Mrs. Andrew Savoy, Grattan, N.B. writes: In the year of 1905 I was taken sick and did not think I could live any length of time. My trouble was with my heart and people told me that nothing could be done for a case like mine. I consulted the very best doctors but they could do me no good. For seven weeks I could hardly cross the floor. I had no pain, but was so weak that I was perfectly well and had given up all hopes of living and had given my little girl to my sister-in-law. One day a friend came to see me, and calling me by name, said, 'Lizzie, if I were you I would try a dose of Milburn's Heart and Nerve Pills as they are good for heart trouble.' My husband got me a box, but for two days I was not feeling any better. On the fourth day my husband said, 'I believe those pills are doing you good.' I was able to say 'Yes, I feel a good deal better this morning.' He said, 'Well, I will get you another box right away.' I took two boxes and three doses out of the third one, and I was perfectly well and have not been sick since then. I will never be without them in my home for God knows if I had not been for Milburn's Heart and Nerve Pills, I would not have been alive now.' Price 50 cents per box. 3 boxes for \$1.25. The T. Millburn Co., Limited, Toronto, Ont.

St. Joseph's Home Fund. The actual date of Father Holland's birthday has passed and we had hoped that a goodly sum would have been realized to present to him on Sept. 19th; but so many have been out of the city during the summer that our appeal failed to reach them and consequently nothing like the necessary amount came in. However, every day is a birthday—somebody's—so if each one contributed, his number of years either in dollars or cents, quite a comfortable sum in a little while would be realized. We thank those who answered our appeal and trust that those who have not already done so will send in their mite to help a worthy cause—To pay off the debt on the St. Joseph's Home for Working Boys. A cent will be as welcome as a dollar and will be acknowledged in issue following receipt. FILL OUT THIS COUPON. FOR ST. JOSEPH'S HOME FUND. Name Address Amount

For New and Old Subscribers. Rates: City, U. S. and Foreign \$1.50. Newfoundland and Canada, \$1.00. FILL OUT THIS BLANK AND MAIL TO THE TRUE WITNESS, MONTREAL. Please send me "The True Witness" for.....months from.....190.....for which I enclose \$..... Name of Subscriber..... P. O. Address..... If you are a new subscriber, write "new" here.....

For Frost Bites and Chilblains.—Chilblains come from undue exposure to slush and cold and frost bite from the icy winds of winter. In the treatment of either there is no better preparation than Dr. Thomas' Electric Oil, as it counteracts the inflammation and relieves the pain. The action of the oil is instantaneous and its application is extremely simple.

MATCHETT, Solicitors, People Chambers, STREET. LACOSTE, K. C. & LACOSTE, SOLICITORS, ETC. MATHIEU, Solicitor, XAVIER ST. MURPHY, Solicitors, etc. CEDRAS, Railway Bldg. McKENNA, Public Building. BROS., Attended To. The Riley, Established in 1860. WERS, ANTHONY, patient with me can show much I can help it? help this Mission, and the poor remain with- to say Mass and a Mean Upper- this is the sole in a division orfolk measuring many anxieties. Grant, No Eo- (side help for the own the flar. the Catholic Pub- to secure a valu- and Presbytery, hand "wards the at the shop will into debt, to those who I trust they will have not helped I he sake of the nt, if only a "Re- more pleasant r. Speed the glad no longer plead for e for the Blessed



Parish News of the Week

Subscriptions to the Father Holland Birthday Fund.

Table listing names and amounts for the Father Holland Birthday Fund, including P. McDermott \$100.00, Rev. Fr. Provincial, C.S.S.R. \$10.00, and many others.

Solemn Dedication of Historic Bell Charlotte.

(Continued from Page 1.)

glorious celebration of the new closing year, 1908, when London, New York and Chicago, Quebec, St. Louis and Boston, gave such expressions to Catholic triumph as to re-echo the voice of Pape Rome, re-sounding for Pope Pius' jubilee, in the dome of St. Peter's. At such times man's voice seems too feeble an instrument to express his emotions, to proclaim his wants, to chant the divine praise. Christian inspiration coming to the aid of defective humanity, has invented the Bell, has consecrated it to the divine service, so that its voice may interpret to all who have ears to hear the splendor and dignity of our Catholic ritual; that ritual which expresses our faith as members of the Apostolic and Roman Church against which the gates of Hell shall not prevail. Man is too feeble to raise his voice to the grandeur of such occasions; the bell lends its power and its knell, now majestic as the dashing of the billows or the roaring of the tempest, now slow and solemn as the Requiem of death, now gentle, sweet, soothing as the lyre of the Angels.

the renewed presence of the incarnate God; from the vast concourse of people are perceived the faint murmurs of worship and welcome, the minor tone of the sanctuary gong bespeaks the spell that is on the adorers, the faint tremors of the organ mark the limits of the devout multitude; and then the mighty peal of the spire bell intermingles with the prayers and sighs of the priests and people, and with the entrancing tones of the organ and sanctuary bell, bursts forth beyond the confines of the temple, piercing the highest air, nor appearing to pause until it has mingled its voice with the choirs of the heavenly Jerusalem. Who does not remember the thrills of jubilee and exultation that rise and swell in the heart as the alleluia Bells of the "Gloria" in the Mass of Holy Saturday, break the death silence of the Church mourning her Spouse, and proclaim the glory of her risen Lord? Recall, too, Saint Patrick's day, his Feast who is the patron of your beautiful church and your mother country, when Bells not less musical than Shandon's chimed give voice to Irish enthusiasm from Melbourne to Montreal, from Chicago to the world's great metropolis on the Thames. Then does the soul as the multitude vibrate with the solemnity and majesty of such appeals, and putting under foot, the vanities of the world and the things that are of the world, it takes its spiritual flight beyond the stars, mounting by mysterious steps from height to height, nor pausing until it sees God by Faith in the Heavenly Zion, the city of His glory. Wonderful, is it not, the language and the symbolism of the Bell! Truly, clearly, eloquently, does it re-echo the angelic refrain through the ages: "Glory to God in the highest, and on earth peace to men."

MONTHLY CALENDAR

Monthly calendar for December 1908, listing days of the month and corresponding feast days like St. Nicholas, St. Lucia, etc.

see the unhappy slaves of this world, of its desires, prejudices, blindness, tormented by avarice, or the execrable thirst for riches, gnawed by envy, devoured by the love of pleasure. And, to tell the truth, more cruel are the pains caused by these unbridled passions than were the worst of the greatest tyrants were able to inflict. And is there nothing to relieve this dire picture of human woe? Sacred history speaks of something in the Old Testament. We read that Saul was at times grievously tormented by a malignant spirit, and the sound of David's harp was all-powerful in soothing the King's afflicted soul. Now, the celestial harmony of our sacred symbol inspiring pure and holy thoughts of religion, exciting within us a spirit of faith and prayer, cannot but be less, but infinitely more, powerful than the music of David's harp.

Never, perhaps, was the spirit of wickedness more powerful in high places than in the land in the satanic doctrines and socialistic tendencies of the world-to-day. Positive barbarism, and brute materialism, are found intermingled with our boasted modern civilization. Far and wide is found satisfaction with the things of this world only, and, without God and the supernatural, avarice, voluptuousness and blood-thirstiness may grow apace, until Hell yawns for a Godless generation. Is there no voice to cry halt to men on their way to perdition, as one did to Saul on the road to Damascus? It is true, none but Jehovah can speak to them with power, but is the Bell not the voice of God? It thunders forth in tones that cannot be mistaken the Gospel message that rings from the Christian pulpit throughout the world. God, eternity, nothing. Pretend, as we will like the fool in Holy Writ, that there is no God, the Bell reminds the world of His tremendous reality, that He sees us and holds us accountable for every detail of our lives. The Bell rings out the nothingness of all things that pass fleetly as its own sounds; it reminds us of eternity within whose reach we are, which may engulf us from any side. That mighty voice that peals forth from the spire-height, proclaims the austere Gospel tidings, it teaches the Christian lesson of the saint or martyr whose name it bears, it announces the sublime truth that all is vanity except to love God and to serve Him alone. It peals out in the Holy Name to the avenger: forgive, and you will be forgiven; to the sensualist: stop, for God is looking at you; to the Christ agnostic: deny your faith for your sake; to the unbeliever: tremble and adore, for there is a supreme Judge who will reward and punish; to all men: peace and charity, love one another as God has loved you.

On the gracious invitation of your excellent Pastor, gladly have I come from afar, withdrawn myself briefly from my loved people by the sea, to rejoice with you on an occasion so solemn and so interesting as the Blessing of your Bells. I cheerfully bear public testimony here to the spirit of peace and harmony and justice, that happily hovers over the loyal old city of Saint John. We have followed, too, with admiring sympathy, the heroic work you are doing in this splendid Canadian metropolis for Christ and for His Church, and for the furtherance of the entente cordiale that should prevail throughout the length and breadth of our fair Dominion. We have gladly heard that there prevails in Montreal a goodly share of Irish patriotism, of French zeal and of British fair play. We have read with interest several articles and commentaries in your non-Catholic and secular journals, wishing for the extension of fair play to the Church so dear to us. Let all your good works continue for the furtherance of Canadian unity and Christian charity. Hearken to the moral teachings of the sacred metal that has just been consecrated to the service of the Most High. Let us all meditate on the secret, intelligible lesson of its eloquent vibrations; and, as its various sounds combine in graceful harmony, so shall we see happily reign union of minds and hearts, from which will result a great peace for our loved country. This will be realized the good tidings of great joy which the Angels announced for

CANADIAN PACIFIC

Christmas AND NEW YEAR EXCURSIONS

Toronto \$10.00, Quebec \$4.99, Hamilton \$6.00, Montreal \$6.00, etc. One-way first class fare.

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Application to the Legislature.

Public notice is hereby given that the College of Physicians and Surgeons of the Province of Quebec will apply to the Legislature of the Province of Quebec, at its next session, for the consolidation and revision of the law creating it, which is contained in section two, chapter four, of the revised statutes of the Province of Quebec, entitled "Physicians and Surgeons," and moreover for the purpose of changing this law, notably in that which concerns the creation of a medical board of examiners for the obtaining of the provincial license of medicine, the creation of various commissions with authorization by the Board of Governors to delegate their powers to these commissions, the repression of the illegal practice of medicine, the internal direction of its administration, the prolongation of the term of office of the governors, the annual contribution of the members of the College, the admission to the study of medicine, the privilege of more extended powers to the registrar, and in general for all purposes concerning the good working of the College.

Department of Public Works and Labour.

Quebec, 3rd December, 1908. SEALED TENDERS, addressed to the Honorable L. A. Taschereau, Minister of Public Works and Labour, P.Q., will be received at the Parliament Building, Quebec, on the 23rd of December, instant, 1908, for the completion of the new jail of the District of Montreal.

Mind This.

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