

HOUSEHOLD NOTES.

THICK CREAM.—Those housewives who have been complaining to their milkmen that their cream was thin and watery will be consoled with the fact that all thick cream is not what it appears to be. This was demonstrated in a Springfield court the other morning, when a patent device for making poor cream appear rich was exposed, and one of those who used this device was made to suffer for it by paying a heavy fine.

In the course of the investigation of this case, some very interesting facts with regard to methods adopted by unscrupulous milk dealers were brought to light. At the dairy of the milk dealers arrested, two fifty-pound cans were found partly filled with a patent milk thickener which had apparently been very freely used to produce thick cream, giving it an appearance of unusual richness. This substance resembles gelatin in appearance, and, so far as is known, is entirely harmless, except as it deceives the customer. In the process of pasteurizing cream, which is now commonly done in modern dairies, the cream, while containing the same percentage of butter fat, appears to have much less solidity, and the customer who buys it is led to believe that the cream has been diluted with milk. To disabuse the customers of this idea, some of the dairymen have adopted the patent thickener, which is a Chicago production and is sold in fifty-pound cans.

The recipe by which it is used, runs something like this: For every twenty-seven gallons of thin cream add nine gallons of milk and one pound of the thickening to produce thirty-six gallons of thick cream. The thickener costs fifty cents a pound in fifty-pound cans. By adopting this plan the dairymen can sell what appears to be a better quality of cream for less money than his competitors who sell the pure article. Some time ago the milk dealers of Springfield decided that all cream sold should be on a basis of at least forty per cent. butter fat. When the above recipe is used it is figured that there is less than twenty-five per cent. of butter fat in the cream.

WASHING DAY.—Sometimes in the summer when the water is too muddy to whiten the clothes it can be cleared very quickly by stirring in a little corn meal. The meal will go to the bottom as soon as it is thoroughly wet and will take the mud particles with it.

NECESSITY ETC.—I visited a cottage in the country where they had neither ice-chest nor a cellar, and yet the butter, milk, etc., were just as cool as if they came off the ice. Upon inquiry I found they had dug a hole about one and a half feet deep, and about two feet deep, in a cool shady spot at the back of the house, in which they placed a wooden box, with a tight cover, on which was kept a piece of wet carpet. In this box were kept the butter, milk, cucumbers, etc., and certainly an ice-chest could not keep them fresher or cooler.

COLOR IN DRESS.—One woman wanted to take the color entirely out of a cotton dress, after it had become somewhat faded. This was done very successfully by boiling the dress in cream of tartar water. A perfectly white dress was the result.

MOIST HANDS.—You can keep your hands from perspiring on the hottest day by bathing them in strong alum water. This is often of the greatest convenience when doing fancy work or other particular work.

NO FLIES.—Did you ever wonder why there were no flies around the soda water fountains where one would expect them by millions. It is because there is essence of sassafras scattered about to keep them away. You can keep them out of your house the same way. A few drops of the oil will also drive away ants, if it is put on a shelf where they have chosen to frequent.

GOOD COFFEE.—The rule for making good coffee is one tablespoonful of coffee for each person and one for the pot.

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OUR BOYS AND GIRLS

NEATNESS IN DRESS.—Rev. M. Klases, in one of his contributions to the New World, Chicago, says: Be neat in your dress, boys. Be clean and tidy. There is no reason why you ought not. Tidiness in dress is proper, not only for girls, but also for boys. Why should our boys always look ragged and untidy? Why should they?

There are, of course, times when you cannot have the best clothes on and be dressed according to fashion. When working, for instance, one does not expect to see you dressed in your finest suit. But, at other times, when visiting, when going to school, to church, when taking a stroll through the park, you must be neat and tidy in your dress. And not only on Sundays should you be so, but at all other times.

It is a pleasure to see a boy clean and properly dressed. You need not have the finest clothes. The finest fabrics will not do it all.

In the first place, you must be clean yourself. Your face, your hands must be clean. What about these dirty finger nails of some boys? Did you ever look at them? Look at your fingernails now. Is there a ton of dirt under them, dirt which has not been scraped out for a century? Oh, how they look! What an awful black rim of dirt peeps out from under your fingernails. Scrape it away, boys. Keep your hands clean. If soap will not suffice to take away the dirt use a brush. What ugly hands some boys do have, disfigured, discolored on account of the little attention they give to keeping them clean!

Keep your face clean, your ears, your neck, your feet, in fact your whole body. Don't think people will not notice it. They will. They expect to see you clean. And your hair. Why should you not keep it properly combed? Are you an Indian, a wild man who lets his hair grow as the weeds grow along the country road? Did you ever know a girl to be careless about her hair? Look at the girls; how much time they spent in arranging their frizzes, their "rats," their locks and puffs. It won't take you half the time to comb your hair properly. Now, why are you not careful?

Secondly, your dress, your clothes. Why must these buttons be off? Why not have them sewed on? Why these torn clothes? Why not have them mended? And look at the spots on your clothes! Why not have them taken out? And the rust! Say, boy, when was that coat brushed last? Ah, yes, how many things are to be looked after! A clean, tidy boy will notice all these things. He will always manage to keep his clothes in good shape.

Some time ago I asked a business man how he liked a certain boy whom he had recently employed. The man answered me, saying: "Well, Father, he is all right, but he doesn't dress tidy enough." Do you hear that, boys? I knew that boy of whom the man spoke. He always wore good clothes, but was careless in the manner of how he wore them. Much depends on that. It is not at all indifferent how you wear your necktie, how you button your coat, how you put on your hat.

And, lastly, your shoes. Keep them clean and polished, boys. I knew a boy who would not be seen with dirty, unpolished shoes. I often purposely observed him at different times and places, but never found him wearing unpolished shoes. I respected that boy. He is a young man now, and a model young man at that. Keep clean and tidy boys. It is of the utmost importance.

ABOUT HYPNOTISM.

It is a well known fact that from time immemorial the Church has condemned all manner of superstitious practices. For example, fortune-telling, necromancy, and such like, have been not only forbidden, but condemned with severe penalties. No system on earth is more devoid of or antagonistic to superstition than is that of the Catholic Church. In recent years the hypnotic mania seems to have seized upon the world and naturally Catholics would be anxious to know to what degree they may participate in such like performances. The question was asked if hypnotism is contrary to the laws of the Church, and our contemporary "The Casket," has furnished a very complete reply in the following terms: "By an encyclical letter dated July 30, 1856, and addressed by the Holy Roman Inquisition to the Bishops of the whole world, the Church has prohibited the practice of hypnotism in nearly all its phases. Some of the phases of hypnotism seem to be within the power of nature, others are certainly beyond its power and contrary to its laws.

"For instance, while in a hypnotic state a subject, without any previous study, may show himself master of a most difficult science, speak tongues unknown to him before, recall the supposed spirits of the dead and converse with them, have a knowledge of things unknowable under the circumstances by the ordinary natural mediums of knowledge.

"All these effects are clearly not natural. They are not the effects of a direct intervention of God, and are therefore deceptions of the evil one, and as such have to be avoided. Not only are Catholics forbidden under pain of grievous sin to practice any of those forms of hypnotism they are also strictly forbidden to assist at hypnotic seances of that kind, be they public or private.

"Besides being superstitious, these phases of hypnotism are peculiarly dangerous to the morals and often to the health, and these are two other very grave reasons why the Church so strongly condemns them.

"As the encyclical was directed against the abuse of hypnotism, theologians conclude that therefore there may be a right use of it. And as a matter of fact one case is laid down in which the Church, under certain very stringent conditions, permits the induction of hypnotic sleep—and hypnotic sleep merely.

"As laughing gas, ether, etc., produce the same artificial sleep and insensibility as hypnotism does the effect is not, therefore, contrary to the laws of nature, and no one has yet shown that the ordinary means of inducing hypnotic sleep are either superstitious or bad.

"It is just possible that the whole phenomenon may be due to some imperfectly known law of nature. At the most the causes and effects of hypnotic sleep are of a doubtful nature. In such a case we may presume that they are due to some imperfectly known force or law of nature. And, therefore, given the necessary conditions, it may be licit to induce hypnotic sleep.

"The conditions are: That the hypnotic sleep be induced by means which are not superstitious or bad; that it be for a just and sufficient reason, to facilitate a surgical operation that otherwise would be almost impossible; that no danger to the health or especially to the morals of the parties concerned be incurred.

"Although in this solitary case the Church permits the induction of hypnotic sleep, still it is evident that the mind of the Church is adverse to dealings of any kind with hypnotism, especially as so many other licit and certainly natural means are at our disposal for obtaining the same results."

Patent Report.

Below will be found a list of patents recently granted by the Canadian and American Governments through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.:

CANADA.
Nos.
88,370—Austin Conway, Sherbrooke, Que., vending machine.
88,372—Joseph Oct. Brousseau, North Hatley, Que., acetylene gas app.
88,416—Damase Belanger, St. Angele de Rimouski, Que., hay press.
88,426—Joseph Potvin, St. David d'Yamaska, Que., ditching machine.
88,485—John K. Goodfellow, Elmwood, Ont., monkey wrench.
88,493—Wm. Jno. Finlay, Killarney, Man., traction engine coupler.
UNITED STATES.
763,416—Louis Lecoq, Paris, France Automobiles.
764,185—Albert Ferland, Lawrence, Mass., temple game.
765,704—Hermidas Hamel, Granby, Que., cattle guard.

HIS SAD LOT.—An American preacher, at the conclusion of his sermon, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose quickly to their feet. "Then," said the preacher, after they had seated themselves again, "let every man not paying his debts stand up." The exception noted, a careworn, hungry, cadaverous individual, dressed in his last summer's suit, slowly rose. "How is it, my friend," asked the preacher, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the brethren here who stood up a moment ago are my subscribers, and—" "Let us pray," exclaimed the preacher hastily.

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Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1846. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice O. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. P. Doyle; Recording Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. ANN'S T. A. & B. SOCIETY.—Established 1869. Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY.—Organized 1885. Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 8.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, P. Keenan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. O. McDonagh, 189 Visitation street; Financial Secretary, Jas. J. Costigan, 325 St. Urbain street; Treasurer, J. H. Kelly, Medical Adviser; Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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"No, Aunt Nellie; how could I suggest that when you know that I have been to the contrary, I appreciate my more, but, like the more, they are able to fly, I feel time has come when I fly away. It seems a waste to linger here in idleness so short and time passing quickly."

"You above all others have no reason to accuse idleness. Every hour of your life seems filled with some good. Aunt Nellie, you are estimating the value of your act 1 perform. What I do is where I can do something where I can give up my work to charity."

Mrs. Cullen looked at me and read in her eyes more words could have conveyed. "Where would you go, she asked."

"I once thought that I wished to remain in the where Agnes and I were but of late I have changed and it is my earnest desire to come a Sister of Charity."

"Cecilia, do you fully realize you are saying?"
"I do, Aunt Nellie, for I considered the subject."
So far the secret of Cecilia's becoming a religious sister hidden from her aunt by her because she knew too well she to reveal her daughter to her sister, she would Cecilia's cause strongly, and by Cecilia herself her subject was to her far to be much talked of. How Cecilia was not surprised, wished with all her heart blessing had fallen upon child. Long and earnestly mother hoped and prayed for the peaceful walls of her own little lamb amidst trials and temptations with lot of so many in the out. It grieved her sadly to know her proud sister would be posed to such a step out of her who was the last ton family and sole heir ton wealth.

God's ways are not our Mrs. Cullen, whose life has one series of sufferings, pointments, had to submit and be denied the happiness Him the prize she fain. All she could do was to fervor of her prayers, not now, but for Cecilia, and whom she knew would part with her. Gent the girl's locks, she said "Cecilia, does your mind your wishes?"
"She has known them but I believe she sometimes have abandoned the idea. For a whole year I never told of it?"
"Could you have helped you know it?"
"I fear not, Cecilia, in my prayers. Silence in my child, shows great perhaps you have done speak, though you could ed your aunt."

"I know it, Aunt Nellie you will pardon my silence. A long confidential followed, Cecilia speaking most secrets of her pure more fully than she could dared in the presence of "Happy child!" thought len; but God help her, I has a bitter cross to her when Cecilia declared her enough to bear almost the love of God.
"Cecilia, how would you were to find that that great disgrace in your wrought by a near relation. I can scarcely tell, as such a thing seems almost unbearable. Besides, we have disgraced us."

"I hope not, dear Cecilia said tremulously.
"What do you mean, A Please explain. I hope refer to father's sin which caused me to stage."