

Household Notes

ABOUT BAKING. — A contributor to an exchange devoted to domestic affairs writes on this topic:

Divide the time required for baking the cake into four portions. During the first quarter, no change will be noted except that the batter has risen considerably; at the end of the second quarter it will have risen still more and have begun to brown; in the third quarter it will brown all over, and in the last quarter settle slightly and shrink from the pan. To make sure it is done, a broom straw may be run in; it should be clean when withdrawn. Also, if the ear is held close to it, little or no "singing" noise can be heard. Layer cakes will be done in from ten to twelve minutes, cakes one and a half to two inches in thickness in from twenty-five to thirty minutes and loaf cakes require from fifty minutes to an hour. Cakes containing fruit require a slower oven and the pans should be well lined with paper to prevent burning. After taking it from the oven, let the cake rest a few minutes in the pan, as handling often causes it to fall. In mixing, use a wooden spoon. Less baking powder is needed in dough with eggs than in biscuits; in short-cake use one even teaspoonful of baking-powder for each cupful of flour; in cakes use two teaspoonfuls of baking powder for three or three and a half cupful of flour. When milk is colder than the creamed butter and sugar, it "curdles"; avoid this by adding a little flour first, then a little milk and more flour, beating each time.

PACKING TRUNKS. — This is a subject upon which there is a variety of opinions among our matrons. In a recent discussion the following views were expressed by one who claims to have had some experience in the matter:

After you are persuaded that everything has been crowded into your trunk has been crowded into your trunk add something more, even if you have to sit on the lid, and you will find far less confusion at your journey's end, than if no attention had been given to filling every crack and crevice so that things will not have a chance to rattle round and get acquainted with each other, before you are ready to have them.

If you wish to put in boxes, or a hand-mirror, or pictures, put them in the middle of the trunk between the skirts of woollen dresses. Books can be tucked into chinks and corners, but boxes and things breakable require a place where there will be the least friction, and this is always in the middle, provided that the trunk is closely packed.

It is a mistake to think that articles put in the top of a trunk will be less liable to get mussed up than those at the bottom. Men who handle trunks are no respecters of position, and are just as liable to land one on the top or end as on the bottom. Long experience therefore, has taught that the only safe and reliable way is to pack slowly, to crowd, in fact; and if this can be done in no other way, to finish by filling every possible space corner with crumpled newspapers, to keep things from shaking about.

RUSH AT MEALS. — Much has been written in regard to the time to be devoted to meals. The men and women who rush their tired brains and bodies to the "quick lunch," and hastily cram an ill assorted mass of food into the mysterious organ whose needs they so little heed, under the mistaken impression that they are providing nourishment to repair the waste of their strenuous lives, are wooing bilious attacks and general breakdown every time they thus outrage nature.

Fifteen minutes of rest before eating—preferably spent in a leisurely walk, during which deep breathing is practiced, as that will give the quickest and most thorough aid in recuperating the tired body, and half the amount of food commonly indulged in, chosen with regard to its ease of digestion, would increase enormously the average health of the great body of office and shop workers.

Hard work, either physical or mental, immediately after a full meal is a dietic outrage. The heavy stupor which often follows hearty eating, indicating an intense desire for rest, is nature's safeguard or warning, inhibiting the individual from interrupting her recuperative task of perfect digestion, for the first stages of which she requires the best remaining energies of the physique.



SAINT ANTHONY.

Saint of the wide world; friend of those Placing in thee their trust; He, Who with thee found sweet repose, List to thy pleadings must! Ask for thy children strength to bear Crosses that lead above; Ask from the Saviour wisdom rare Teaching "to know;—to love!" See how He gives His hands to thee! See how He waits thy clasp! Ready to leap, with joy, to be Held in thy loving grasp! Yields He Himself to thy embrace; Answereth He thy call; What is the secret of this grace? Love is the key to all! —John Romaine in St. Anthony's Messenger.

THE CHURCH IN JAPAN.

The Church in Japan consists of one archdiocese with three suffragan dioceses. The archdiocese is that of Tokio, erected in 1891, which is presided over by the Most Rev. Pierre-Marie Osoff, D.D. In this archdiocese there are not more than nine or ten thousand Catholics. The diocese of Nagasaki, in charge of the Rt. Rev. Jules Alphonse Cousin, D. D., has about thirty-six thousand Catholics; the diocese of Osaka, under the care of the Rt. Rev. Jules-Auguste Chatron, cares for about five thousand Catholics, and that of Hakodate, entrusted to the Rt. Rev. Alexander Berlioz, D.D., has about four thousand Catholic subjects. There are, consequently, not sixty thousand Catholics in the whole Empire.

It will be remembered that St. Francis Xavier first in 1549 bore the light of the Gospel to this wonderful people. For twenty-seven months this illustrious man preached in the principal cities, and converted many to the faith. In 1546, when Taico-Sama began the era of persecution, there were more than two hundred thousand devout Catholics in Japan. Persecution after persecution laid waste this fair field until this once flourishing church was almost utterly ruined. The sufferings inflicted upon the martyrs were barbarous beyond description, but the Catholics in every walk of life displayed intrepid courage. The brave bands of Christians were stimulated to these heroic deeds by zealous missionaries belonging to the religious orders of St. Dominic, St. Francis, St. Augustine and to the Society of Jesus. Many of these devoted men were put to death by hitherto unheard of kinds of torment. Their persecutors tore with pincers the skin, limbs and nerves of their victims; they cut off the flesh morsel by morsel with dull knives; they dipped some naked in icy waters, and burned others by slow fires, while they plunged not a few into boiling sulphur springs, which made the flesh a vast ulcerous mass of fetid sores.

The last known entrance of a missionary was the Rev. Padre Sidotti, a Sicilian priest, who was led in October, 1709. He was soon arrested and sent to prison, where he was wall ed up in a close cell, four or five feet deep. He was occasionally fed through a small aperture; but the rigors of his imprisonment killed him. In 1846 Gregory XVI erected Japan into a vicariate-apostolic and several attempts were made by courageous missionaries to carry out the plans of the Holy Father. But it was not until 1858 that the field was opened and the Rev. Fr. Mermet was granted entrance under the protection of Baron Gros, the minister-Plenipotentiary of France. The opening of the country to foreigners in-

spired several zealous priests to devote themselves to the task of winning the Japanese over to Christianity. Among those noble men was the energetic Father Petitjean, who built a beautiful church at Nagasaki. It was not long before they were visited by several bands of Christians, descendants of those who had been converted by St. Francis Xavier and his successors. So successful were the efforts of the missionaries, that the first plan of ecclesiastical organization was adopted in 1877. This was carried out in detail in 1891, when the country was divided into four sees and measures were adopted for the future spiritual welfare of the intelligent and energetic inhabitants of these islands.

Two great systems of religious belief flourish in Japan, Buddhism and Shintoism. Buddhism for many centuries had the ascendancy and was the formal state religion, but it was virtually disestablished in 1874. Shintoism can scarcely be called a religion, for it teaches no definite moral code, and it does not strive to explain the riddles of life and death. The lessons it does inculcate lead practically to a blind following of natural impulses; while its worship is largely a form of ancestral and hero-worship. It is intensely patriotic, its chief deity is Amaterasu, goddess of the sun, from whom the Mikado is reported to trace his descent. —Donahoe's Magazine: Question Box Department.

The Church And Marriage.

Week in and week out we have been dwelling upon the clear fact that the Catholic Church is the mother and protector of morals, that her stable stand on the great question of matrimony as a sacrament has ever been the safeguard of all who listen to the honest dictates of conscience and accept her advice and teachings on this subject. We have shown that she is the bulwark of the State—be that State Catholic or Protestant—and that in order to save the entire social fabric from being honeycombed by vice and tottering to its downfall, her principles have to be admitted and accepted. Protestants generally admit all this in their hearts, but few ever openly express the same. The Chicago Tribune, a non-Catholic organ, dealing with this same subject, from the two-fold standpoint of religion and national needs, has paid a splendid tribute to the Catholic Church in this regard; and so truthful are its remarks, and so timely the tribute that we will reproduce it. Mark it well, and you will find that it is merely the voicing by an honest writer of the belief and sentiments of thousands:

"While we are searching the recesses of our chaste souls for words to express our shuddering horror of simultaneous polygamy as practiced by the Mormons, we might to our consternation find that we had been providing our enemies with words most uncomfortably applicable to consecutive polygamy as practiced by ourselves. Father Sherman said the other day that in the United States during the last twenty years there had been 300,000 divorces. Father Sherman stands against a background which might well lend him an aspect of authority. Fifteen hundred years ago when turbulent barbarians settled within the confines of the Roman Empire, it was the Catholic Church that coerced the vagrant lust of the barbarian heart and bound one woman to one man till death did them part. To-day, when the sacrament of marriage is threatened not so much by savage boisterous-

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THE MONTREAL City and District Savings Bank Notice is hereby given that a dividend of eight dollars and a bonus of two dollars per share of the Capital Stock of this Institution, will be declared, and the same will be payable at its Banking House, in this city, on and after Saturday, the 2nd day of July next. The Transfer Books will be closed from the 15th to the 30th June, both days inclusive. By order of the Board. A. F. LESPERANCE, Manager. Montreal, May 31st, 1904.

ness of passion as by the frivolity and insincerity of men and women to whom unshaken belief has become impossible, it is the Catholic Church that still refuses to make a single concession to legalized promiscuity, and that still keeps unblemished the ideal of an indissoluble spiritual union between man and wife. If we cannot subscribe to the theology of the Catholic Church, in this matter, neither can we fail to subscribe to its practical morality. The Smoot case ought to give a tremendous impetus to the demand for a uniform federal divorce law. The easy route to consecutive polygamy ought to be beset with more obstacles. The voice of the whole Christian community ought to become as clear and emphatic as the voice of the Catholic Church."

A CHRISTIAN IDEAL. The life that has been spent in industry and striving, and which is yet a failure, is the nearest approach to that of Christ, for what was His life viewed only with external eyes, but a great failure?

Business Cards, THE Smith Bros.' Granite Co. The following was clipped from the "Graphic," Boston, Mass.: "Illustrated in the advertisement of K. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."

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Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1866, 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 C. 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. Taney.

ST. PATRICK'S T. A. AND H. 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. Kiloran; President, W. P. Doyle; Rec.-Secy., Jno. P. Gunning, 716 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—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 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, P. Kenehan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized 13th November, 1873.—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. C. McDonagh, 139 Visitation street; Financial Secretary, Jas. J. Costigan, 325 St. Urbain street; Treasurer, J. H. Kelly; Medical Adviser, Dr. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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Society Directory. CHAPTER XIII.—Continued. The next morning grand alone in her room when in for a little chat, as custom. The old lady's with a welcoming smile. "You are tired, no doubt after being out so late but you look quite fresh, too." "Why shouldn't I be happy, when I have all the love of my own can? You are right, Cecelia, for the love of your own we must relinquish a share another." "What do you mean, queried the innocent girl. "I am fully aware that is no longer a child." "And if I am not, who does that make? We can't be children, and I can't be a child." "You are right, Cecelia, mind was so matured, even were very young, that I seemed like other children. "I cannot understand you as fond of dolls and child as any one of my age." "Yes, I know you were different from other. "Perhaps so, grandma; I suppose, are always judges; but you speak love." "Yes, Cecelia; you remember I laughingly told you the evening of your reception meet with one who was companion for life, and phesied that you might be life long before your cousin." "Yes, I remember your saying some such thing but I had scarcely left when they had passed mind." "Another striking peculiarity of my Cecelia." "I cannot see it; life is for us to be wasting time on trifling jokes." "But if I were to tell was not a trifling joke, really in earnest, what would you say?" "It would be very unbecom- ing to tell my dear grand- dunc not believe her, and peccful as well, but I feel strongly tempted to tell any rate." "Well, Cecelia, that is rather plainly, but things from jest to earnest." "Perhaps so, sometimes in this case." "I hope that my grand- whom I always put unlin- fidence, is not beginning dawn of womanhood to deceive me." "No, grandma, how could I think such a thing of me? Large dark eyes looked into her own that she knew was speaking the truth." "Forgive me, Cecelia, wounded you. I ought to have said above all others, that you are an untruth, but mature mind I did not could be wholly blind that you have won the noble man."

CHAPTER XIII.—Continued. Cecelia stared blankly at a mother, who was smiling and she felt herself gripped then the blood seemed to burn torrents to her a sound was to be heard heavy throbbing of her which she almost felt rear of her grandmother, had down suddenly back when, kneeling in the con- she had made a promise felt had been registered of the conditions had not a filled, but she had not g and she fully intended v- grace to keep the compa- with her grandmother's dawned upon her that, p all, she had done wrong, permitting herself to apply as a woman of fashion she managed to say. "Grandma, I never saw a thing. Please explain mean?" "I mean, Cecelia, that roll is in love with you." "It cannot be, grandma be."

"Why not, Cecelia? I s why you should object t as far as family connec- tion are concerned."

"I cannot understand you as fond of dolls and child as any one of my age."

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