the Domain of Woman.

TALKS BY "TERESA."

D THAT ROCKS ALIS CHAOLE BULKS THE WO Here is a letter upon the much dis-nted demestic servant question, from ne who claims to have had personal experience of a servant's life.

experience of a servant a me.

I think it would do a considerable
amount of good if these of my readers
who care to do so would send me their minions on the matter; but it is better opinions of the case in a few well chosen words, and to give plainly the reasons for and against, without introducing too much irrelevant matter.

Tonovro, Feb. 28th, 1897.

Tonovro, Fob. 28th, 1897.
To "Toresa":
Having read with interest your soveral paragraphs under the heauthful heading "The hand that rooks the eradle rules the world." I thought that a few marks on a sub-et which hos printed and is at press. I ritating the minds of the public would not be out of place, namely, the question of domestic service. And I shall end a yor to explain why so many of our girls look upon set i service as one of the humiliating m-rans of actining one's subsistence. This is a subject about which I have thought and written much, but never before have I felt myself as fully competent for the task I have undertaken as now, for I write not from heavay, not from observation, but Irom actual personal

write not from hearsay, not from observation, but from actual personal control of the personal control

difficulties?

This apparent stupidity on the part of girls in these enlightened days was perplexing, and I determined to sift the thing to the bottom and find out, if possible, the real cause of such state of efficient

in the bottom and field out, if possible, the read cause of such state of affairs.

Alt, dear reader, I speak now from experience. I stand up in their defence. They do perfectly right. Before I would engage again as a domestic I would walk three miles every morning rule the thermometer below zero for \$1.50 per week and return in the ovening to some ill-heated wom with a created and cold watch as supply a created as servant in one of our capteded as servant in one of our capteded as servant in one of our capteded as the photon of the capteded and cold watch as supply a created by the company of the c

dolls of society as the servants know them.

When one reflects on the state of safairs at present the freedom established in 1805 seems more sarcasm. For in that momerable year une of all creeds and nationalities tought for the grandes, rightiest cause the world has ever known, they fought for liberty, that most brilliant event which diministes the pages of American history. Union is strength, then let one loud cry sound through this Canada of curs and servants unte, form one body, domand your rights and burst for over the chains of slavery and prove to the world that God and not money rules this fair land of ours.

I must say my correspondent is not

world that God and not monoy rules this fair land of ours. T. N. S.

I must say my correspondent is not particularly clear in her remarks. For one thing, the given her remarks. For one thing, the given her remarks. For one thing, the given he has arrived, the content of the land of

in the morning, and I have not lost my self-respect by engaging in that extremely unladylike occupation.

But, some may remark, it is very childrent in one's own house. I counters I cannot see it: if a thirg is degrading to one it is quite as much so to another. I cannot see it: if a thirg is degrading to one it is quite as much so to another. I cannot see it: if a thirg is deprading when performed in one's own home pray why should it be when performed in the home of another?

The fact is, there is no legitimate duty that must be done that can be considered in itself degrading, whether performed voluntarily or in cost-deration of a salary. How would some of my delicate integered hypersonstitively retined readers like to make their own shoes, to say nothing of other people's 'And yet the Sisters of the Previous Bleod. refined, educated ladies, make theirs not dairty, delicate wool altars, but good, strong leather shoes, warranted to last a couple of years.

It is may correspondent says, outside the tridinary routine of duties. It would be as well perhaps to make screasts unclerstand that if they are called upon to do anything out of their province they may justly and legitimately refuse to do it, and this applies extra the succession of the try and the province show in the province they may justly and legitimately refuse to do it, and this applies extra the succession of the try and the succession of the contract of the contract of the province show in the province they may justly and legitimately refuse to do it, and this applies extra the succession of the province show in the province they may justly and legitimately refuse to the succession of the province show in the succession of the province day in the succession of the province show in the succession of the province show in the succession of the succession of

My correspondent's remarks about the illteracy of domestic screams are I that the control of the

There is one thing in connection with rod member of the household who as home late and had to get up early me as being both cruel and unjust, and

that is the treatment of servants in

in the majority of cases, if a servant is sick, she is straightway packed off to the hospital in some cases even, turned adrift to shift for herself the best way

she can.

An I yet the servant is expected to nurse her master or mistress, to perform all kinds of arduous duties if they happen to be ill, and in short, she must become a model of charity and patience; but let ther each the list assertion which they are subtring, and off she must go, they cannot be bothered with her in the house

liouse
I fear many of us will have a great deal to answer for in this matter
I kkess.

Hab La Guerr -- Mr. 1 Nickerson, Farmor, Dutton, rrites -- Lask winter I had La Grippe and it left me with a sovero pais in the small of my back and lip that used to catch no whenever truck to climb a fonce. This distributed in the Troope Extre the chased of the Troope Extre the chased order to both internally severally, merming and evening, for three lays at the expiration of which time I was completely cured.

The Angelus Bell in St. Catherines

The Angelus Bell in St. Catherines

St. Catherines March S.—Hark, the Angelus is ringing, and with the sound of the bell all good Catheis involunarily offer up a prayer to their maker.

In St. Catherines the Angelus bell has nover been heard until yesterday. D-an Harris, however, deoided long ago that the bell sheeld ring, but for one reason or another it was was never done until yesterday, and from now on the Cathelie members of this community, and , is subly Protestants too, will have their thoughts drawn from the worry and toil of every-day life, with its hustle after the goods of the ringing of this bell was owneed, so The Journal decided to get a short history of the oven tor the benefit of its readers, and for that reason interviewed Dean Harris.

It answer to the Dean gays the following

viewed Dean Harris.

In answer to the porter the Dean gave the following history of the devotion of the Angelus. It is the custom, not of obligation, but of tradition, that wherever there is a Catholic church with a bell in the is a cation of the with a bell in the tower the Angelia is repeated three times daily, and the Catholics are reminded of the time by the ringing of the bell.

This prous practice obtains in every

rominded of the time by the ringing of the bell.

This pous practice obtains in every Catholic country and goes back to the oleventh century, when Pope Urban II at the council of Clarmont, in 10.95, ordered that the bells be rung every day in the morning, at noon and in the ovening, and that at each time the Angelus salutation be repeated. His special intention was to obtain the protection of the Blessed Virgin for the crusades of the eleventh century, which had for their object the rescuing of the Holy Seputchre from the hands of the infide. These wars are now ended, but the life of every Christian is a crusade against sin and temptation. Catholies believe in asking the Blessed Virgin to pray for them, and therefore the custom of ropeating the salutation is still retained the church.

Longfellow in his Evangeline refers

repeating the salutation is still retained the church.

Longfellow in his Evangeline refers to this pious custom when he states that the farmers in the distance paused in their labors when "sweetly over the village the bell of the Augelus sounded."

od in their labors when "sweetly over the village the bell of the Augelus sounded."

Mrs. Susan Moody in her very readable and interesting work, entitled "Life in the Clearings," expresses her admiration of this custom. She says: "When the bell commences to toll there's a long pause between each of the first three stokes. This is to allow the picus Catholic to say a short prayer. How much of the ideal mingles with this worship. No wonder that the Colts who are such an imaginative people should cling to it with such veneration. It is a solemn thing she concludes, "to witness the intensity of the dovotion of these Catholic people."

If you have not seen the oringinal picture of Millet's wondrous painting, "The Augelus, you have doubtless examined many copies of it. The immortal painter shows on his canvass we figures boldly outlined, a French peasant and his wife, pausing in their work, and with bowed heads and reverent air invoking the prayers of the Virgin. In the background, dumly outlined, is the village church with its graceful spire surmounted by the cross, purcoug the loodads. In the befiry the Angelus bell is swinging while a solemn stillness provades the heart. The Catholic standing in the presence of this matchless work to fart understands at once its import and meaning, and it carries to his mind the davotions of his early childhood. To the non-Catholic, spart from its marvelous execution, its meaning is almost a sealed book, if not a mystery. Of course, continued the Dean, you are familiar with all the Boblical part of this metable and

almost a sealed book, if not a mystery.
Of course, continued the Dean, you are familiar with all the Biblical part of this prayer and you may desire to have some information touching the non-seriptural portion. Well, the 'Holy Mary mother of God, and so forth' was added by Popo St. Celes tin, after he received the decree of the Council of Epiesus, prodatming Mary to be the mother of God, and condemning the Nestorian heresy, which asserted that she was only the mother of the man Ohrist.

The following is the prayer or de-

The following is the prayer or de-

THE ANGELUS.

THE ANGELUS.

1. The angel of the Lord declared unto Mary; and she conceived of the Holy Ghost. Hall Mary full of grace the Lord is with thee. Bleesed art thou among women, and blessed is the fruit of thy womb. Jesus. Holy Mary, mother of God, gray for us sunners, now and at the hour of our death.

Mary, mother of God, gray for us annears, now and at the hour of our death.

2 Behold the handmain of the Lord; be it done unto me according to Thy word. Hall, Mary, etc.

3. And the word was made flean and dwelt amonget us. Hall, Mary, etc.

Pray for us, Holy Mother of God. That we may be made worthy of the protatese of Christ.

Pour Gotth, we beseech Thee, O Lord, Thy graces into our hearts that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, be His passion and cross, be brought to the glory of the resurrection; through the same Christ our Lord. Amen.

France of a "None but those who

Frost D. Out.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one bee of Parmelees Avgestable Pills will do wonders in restoring health and strength Mandrake and Dandelton are two of the articles entering into the composition of Farmelee's Pills.

Presented Him With an Address

Hamilton March 10,-On Monday

Hamiron Merch 10.—On Monday ovening the executive committee of St. Patrick's Literary society waited on O. J. Donovan, this energetic and hard working eccretary, at his residence, the occasion being the presents on the eve of his departure for Boston, where he has secured a luorative position in a large wholesale house. On behalf of the members of the society, President Griffin read the following address, the sentim its expressed therein showing the high esteem in which Mr. Donovan is held by his brother officers and members, and by whom he will be sadly missed:

"Dean Sim—It is with feelings of the deepest regrat we learn of your intended departure from our midst. Since the organisation of St. Patrick's Literary society you have by your strict attendance, good example and kind disposition, as well as your intended ability, advanced the interest of our society, and endeared your self to us all, and we desir to express to you fur sincere regret at the severance of those pleasant associations. We take this means, on behalf of the members of St. Patrick's Literary society of extending to you our heart folt good wishes for your future welfare, and can only add: May your friends in your new home become as numerous se those you are leaving behind. Signed on behalf of the members, W. T. Griffin, president; James A. Cox, vice-president; Ray, Father O'Reilly, chaplant; John J. Lawlor, assistant searcetary; B. J. Conway, treasure."

Mr. Donovan replied in a few words, regretting having to sever such pleasant relations as he has had with the society, and thanked the members for the heautifully worded address presented to him; also for the kind support given him at all times. Rev Father O'Reilly and the other members present also spoke, after which all left, wishing Mr. Donovan good luck in his future home and God-speed on his journey.

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