

THE DOMAIN OF WOMAN

The hand that rocks the cradle
rules the world
TALIES BY "INFANTA"

It is an indisputable and clearly proved fact that no one can succeed so well or so permanently in the course of women as a woman.

Feminine sympathy is always soothing, and the counsel, advice, and assistance of a good and self-respecting woman is of immense value in helping back to a life of virtue and happiness those who have had the misfortune to stumble, it may be for the want of a helping hand to keep them straight, and point them to the right path. But too many of us are too much occupied with the things of this world and with our own concerns, to give much heed to the spiritual needs of our poor sisters who are languishing in pain. We are, like Martha, "cumbered with much serving," serving of our households, our own pleasures, and our bodily wants. We give in charity, of course, some of us indeed cannot do more, but there are very many who could give up one afternoon in the week to visiting the gaol and trying to help at least some of the women to obtain situations where they may live self-respecting lives. Are you, dear reader, afraid that you would not know what to say? The poor prisoners are only too glad to see and speak to someone from outside; you might tell them a little news, such as the musical soirees held at a certain church, a confirmation you attended, anything like that. Try and win their confidence, let them think you are really a friend who wishes to help them, and desires to see them happy. Do not preach; tell them some simple story or read one out of a book, enquire into their histories, and find out if they have any families about whom they are worrying, and promise to bring them word of anything they wish to know provided you can obtain it.

Some women would say:—"I would not degrade myself by going inside a gaol; I could not bear the contamination of contact with such creatures."

Did the Saviour speak thus when Magdalen cast herself at His feet? Did He think it degradation to sit with publicans and sinners? Surely that which Almighty God did not disdain to do, you may do safely without any loss of respect.

Remember, those who speak in such terms represent the spirit of the world, that same spirit which moved the Pharisees to condemn our Lord because He ate with sinners. No matter how good such a person thinks herself she has not the spirit of Christ, and without that spirit is no true religion. Much praying and church-going and bazaar working is all very well, and what is called "working for the Church" is right enough, but it is in vain if the Church can get along without sales, but she cannot get along without souls. What are you doing to save souls? You have as much responsibility in the matter as the parish priest. You doubtless pray, but why not work also? Supposing your priest was called to a dying sinner, and were to return the answer:—"I cannot come, but I will pray very hard for him," what good would that do? The priest's prayers might do good, his work certainly would, and if souls are saved through the help man gives to God.

Perhaps God requires work of you. He does require it of each one of us, not alone church work, but work for our fallen brethren; work for their souls and bodies; a sense of individual responsibility towards each one within our reach.

There are the clergy and the religious certainly, but they cannot do everything; they must have lay help, not alone in the corporal works of mercy, but in the spiritual also.

The Police Court opens a fruitful ground for energetic rescue work. The magistrates and officials are most courteous to all ladies who attend the court to take charge of girls committed to the Good Shepherd and Mercier Catholic lay women should take a more sympathetic interest in the condition of their unfortunate sisters.

TERESA.

COLLEGE EDUCATED RUFIANS.

George T. Angell writes in Our Daily Animals:—"A wealthy Boston gentleman and friend of ours was called upon a few days since by a representative of a New England college, and asked to make a donation. His reply was:—"Not one cent—our colleges are running off the young men that are sent to them." We have not the space in our little paper to tell the outrages which are almost constantly taking place in some of our anti-religious colleges and universities. One of them we find in our morning's (May 18th) paper. The students of Brown University celebrating one of their gambling-baseball victories by starting several fires; (stealing fences, doors, valuable lumber, and parts of a building for the purpose) one of these fires was dangerously near one of the college buildings, and the fireman was wounded in the discharge of his duty, but no sooner had they reached the ground than they were attacked by the students, their hose was cut several times and some of them, as well as some of the police who attempted to aid them, were severely injured.

When the celebrated Dr. Wayland was president of this University, he told his board of trustees that he was

going to have order there if he expelled every student—and he had it. We wish that other men of the same kind could be placed at the head of all our anti-religious colleges and universities."

MARVELOUS INSTINCT OF A CAT.

The marvelous instinct of an animal is said to sometimes be a sure warning of impending danger. It seems to be the case of the pet cat of the steamer City of Kingston. This animal, a large yellow one of no particular recommendation except its particular proclivities, has long been attached to that vessel, and not even the most persuasive coaxing could induce it to leave the confines of the ship. It has never been known to miss a trip.

When the Kingston arrived in Seattle from Victoria early Sunday morning, for some mysterious reason the feline went ashore, and when the time came for the departure for Tacoma, which resulted in the disaster to the Kingston, the animal refused to be coaxed aboard. Finally, a saucer of milk having been placed on the ship's deck, the cat took the bait and was carried it aboard the vessel, but just as the lines were hauled in and the steamer was leaving the dock, the sagacious puss sprang from the Kingston to the wharf and disappeared in a pile of bags. It is now alive, and the admiration of all hands at Yeaser wharf. —Post Intelligence, Seattle.

DID YOU EVER SEE A HORSE CRY?

"Did you ever see a horse cry?" asked Herbert Tennent of a St. Louis Globe-Democrat reporter. "Many people believe that horses do not weep, but those who have had much to do with them on several occasions they will shed tears, as well as express sorrow in the most heart-breaking manner. In the West, where the hardness of the ponies causes the riders to almost overlook the necessity of providing for their needs, it is quite common when the weather is extremely cold to leave an unblanketed pony tied up for two or three hours when the temperature is nearly zero, and while its owner is transacting business or getting drunk. In this case the suffering is evidenced by the cries which are almost like sobs, and unmistakable tears freeze on to the cheeks like icicles. When a horse falls in the street and gets injured the shock generally numbs the senses so much that it does not either cry or groan, but under some conditions an injured horse will solicit sympathy in the most distinct manner. I remember a favorite horse of my own which trod on a nail long enough to pierce its foot. The poor thing hobbled up to me on three legs and cried as nearly like a child in trouble as anything I can describe. The sight was a very touching one, as was also the crippled animal's gratitude when the nail was pulled out and the wound dressed."

A FRENCH NATURALIST.

A French naturalist asserts that if the world were to become birdless, man could not inhabit it after a few years' time, in spite of all the sprays and poisons that could be manufactured for the destruction of insects. The bugs and stings would simply eat up our orchards and crops. Indeed, the more we study the various adjustments and arrangements by which the business of the natural world about us is carried on, the better disposed we should be to trust our ability to improve upon the present executive management of this great terrestrial plant.—Boston Evening Transcript.

THE ANGEL OF THE HOUSE.

(Covenanter's Palace.)
"Why, having won her, do I woo? Because her spirit's vestal grace Provokes me always to pursue. But, spirit-like, eludes embrace; Because her womanhood is such."

That, as on court days subjects kiss The Queen's hand, yet so fear a touch Affronts a lady in her dress. Nay, rather marks more fair the height Which can with safety so neglect To dread, as lower ladies might. That gaze could meet with disrespect—
Thus she with happy favour feeds—
Alone, from a love so high—
That hence no false conceit proceeds Of difference, or state put by; Because, altho' in act and word As lowly be, her wife is she.
Her manners, when they call me lord, Remind me 'tis by courtesy; Not with her least consent of will Which would my proud affection hurt. But by the noble style which still Imputes an unattained desert: Because a lady in her dress, When all is won which hearts could ask—
Reflects light of hopeless snows That bright in virgin thier hark; Because, tho' free of the outer court I am, this Temple keeps its shrine Sacred to lonely—because, in short, She's not and never can be mine.
Fecunda salutate stars distress with height; Friendship means well, but misses reach; And wears in its best delight, Vexed with the vanities of speech; Too long regarded, rises even Afflict the mind with fond unrest; And to converse direct with Heaven Is off a labor in vain desires, Or sickens by satiety.
But truly my delight was more In her to whom I'm bound for aye, Yesterday than the day before, And more to-day than yesterday."

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Thankfulness is the tune of angels.

To ease another's heartache is to forget one's own.—Abraham Lincoln.

God meant us for musical instruments, and gave to each soul its capacity for some original harmony.—Amber

God would never have let us long for our friends with such a strong and holy love if they were not waiting for us.

A beast of burden falls to the ground, we take it immediately. A soul perishes, and no one comes to its rescue.—St. Bernard.

It is in solitude and by the spirit of prayer that the soul becomes powerful through the merits of a Saviour to obtain the mercies of God.

Sincerity is an openness of the heart; we find it in very few people. What we usually see is only an artful dissimulation to win the confidence of others.

Everyone whose love of Christ is sincere cannot be indifferent to His heart's wish, cannot be unconcerned about the eternal salvation of those for whom He died, and whom He bade us regard as His and our brethren.

More illumination has the effect of point, as a perfect illustration acts like a stroke of wit, and conversational hits may seem keen simply because they shine with light. A crystal will often give out the same sharp line of light that will flash to you from the edge of a sword's blade.

Where shall we find help and assistance, if not in devotion to Mary? What antidote more powerful against the degradation of the senses than to meditate on the many virtues of the purest of virgins? Who cannot be pure when walking under her white standard? Who cannot be strong with such assistance?—T. F. Ward.

No wearisome days, no sorrowful nights; no hunger or thirst; no anxiety or fears; no envies, no jealousies, no breaches of friendship, no sad separations, no distrusts or forebodings, no bitter regrets, no tears, no heartaches; "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."—Bishop Foster.

Just as the works of art in our galleries and museums furnish the students of art an example and inspiration, so in the Church many a weary soul is encouraged and inspired by the example of the saints, and many a student of Christianity comes to meditate before the statue or picture of his patron saint or the Mother of Christ, and finds therein consolation, encouragement, and strength.—Right Rev. J. B. Cotter.

There is not a property in nature but a mind is born to seek and find it. For it is not the plants or the animals, innumerable as they are, nor the whole magazine of material nature, that can give the sense of power, but the infinite applicability of these things in the hands of thinking man, every new application being equivalent to a new material. And what is a weed? A plant whose virtues have not yet been discovered.

And who is our Model? You have called her name—Mary. The mystery of Mary's love for God and man is simply beyond the reach of thought. We bow in silence before it as we would bend in worship before a tabernacle, with its hidden miracle of Eucharistic love, Mary's Mother! Queen! We kneel in silence before her altars. Our thoughts fly away from speech. Our souls are still, too still for speech but a breathless, soundless prayer. Thou art listening to it down in our hearts.—Father Ryan.

COMEDIAN AND THEOLOGIAN.

Mr. Albert Chevalier is, according to this week's "M. A. P." a theologian. He can "kneek 'em" in other ways than with "Donkey carts," and elsewhere than in "The Old Kent road." Instead of entering the Church, for which he was intended, he went to the stage. In theological, as in other matters, he is exceedingly well read, and is always willing to discuss a knotty point. He has a good library of books on religious questions, to which to turn in case of need. When not at Queen's Hall, Mr. Chevalier is generally to be found at his house at Notting Hill Gate. He delights in literature.

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