

THE DOMAIN OF WOMAN

"The hand that rocks the cradle rules the world." TALKS BY "TERRA"

There is one great and crying need among the Catholics of Toronto, a need that is getting more acute every year.

The only place at present where these girls can go is the Haven. This is a truly admirable institution which has for its motto the text "Christ came to seek and to save that which was lost."

"Go thou and do likewise." Here every class of "fortunates" are sheltered and cared for; the victims of intemperance and the poor waifs of the streets; the woman grown grey in the service of sin, and the young girl scarcely realizing the terrible possibilities of life, though almost on the verge of paying an agonizing penalty for wrong doing; all are taken in at once, without question, fed, clothed and sheltered.

There is, perhaps no nobler work that can be undertaken than the rescue of fallen, the lifting them up to higher things and opening out to them a possibility of redemption and the restoration of self respect.

We have, I know, in the Convent of the Good Shepherd, a great and powerful institution for the reclamation of the unfortunate; it probably does more in this direction than the whole number of Protestant homes put together can accomplish, but, and this lies at the root of the whole difficulty I am considering; the Good Shepherd cannot receive the poor girls who are about to pay the penalty of their own and another's sin.

There is no place open to the friendless Catholic girls in the whole city, with the solitary exception of the Haven. Where this institution conducted on strictly non-sectarian lines, there would not be any difficulty in the matter, but, unfortunately, admirable as the home is, and worthy of all laudation for the good work it is doing, there is one very grave defect in the management.

The lines on which it is conducted are strictly and uncompromisingly Protestant. No matter how much a Catholic inmate may desire the consolations of her own religion she is absolutely unable to obtain them; she is not allowed to attend her own Church but is compelled under pain of expulsion to assist at the services held in the institution, to listen to sermons from a Protestant minister, and to take part in all the services of the establishment.

Even the consolation of a Catholic visitor is denied her, for, incredible as it may seem to all broad minded people, the visits of the Catholic lady who used to look after the Catholic girls are no longer allowed her for the last twelve months steadily discontinued.

And yet, when the management have a particularly difficult case on hand they have no hesitation in sending for the Catholic visitor and turning it over to her, but if she desired to see a girl in the home who happened to be a Catholic, she would be politely refused the privilege. It must be remembered that those girls are exposed to the danger of losing their faith at an exceedingly critical time, when the mind is peculiarly susceptible to impressions; and they are denied the comfort their religion can give them just when they need it most, when the ministrations of a good woman of their own faith would be gladly welcomed, and would probably sink deep into the mind and bear incalculable fruits.

It is difficult to see what difference it can possibly make to the ladies in charge of the Haven if a visitor comes to see the Catholic inmates, and if they are allowed to worship according to their conscience. Nevertheless the fact remains, and must be faced, these girls are compelled to attend Protestant services, and are not allowed to see a visitor of their own faith.

Catholic contributions are gratefully received of course. But why can we not take charge of our own waifs? Surely we could supply the temporary shelter needed by these poor girls, and give them at the same time the great and consoling benefits of religion which they so sorely need.

It is a great and splendid work to rescue the sinners, the lost ones whom Christ is ever seeking, and for whom the Sacred Heart is pleading before the face of the Father.

Are there no women of leisure in the world who are willing to devote part of their time and substance to this work? are we to leave everything to the "religious orders"? Is there no active work for them to do which can only be accomplished by those in the world? "Christ came to seek and to save that which was lost."

"Does He do it now? You answer yes; well, how?"

By touching individual souls and leading them to repentance? Sometimes, but very rarely. Most conversions and reformations come from the example, the precepts and the help of others. "Faith cometh by hearing."

Each one of us has a message to deliver; each one has a certain power to help others, a power given to us by God in order that we may aid Him in the salvation of sinners, whom he chooses to reclaim through us and by our help.

If every one were to grow apathetic, and to go his way without troubling about his brethren, how could there be any hope of a better world? how many sinners would be led to repentance? Very few; therefore, if God's Will is to be done it is necessary for each of us to work and to do his or her share in raising the fallen and helping the unfortunate.

There are many things the religious orders cannot do because they require a certain amount of commerce with the world which their rule forbids them to have, thus it is necessary that there should be lay helpers, who from their greater freedom of action can do much

that the sisters cannot do.

Now an institution such as we are considering would require lay women as managers, etc., but it would rarely be possible for us to have a Catholic institution on the same lines as the Haven.

Of course, things can remain as they are; the Catholics can continue to go to the Haven and be deprived of their religion and unable to perform their duties, but is this according to our conscience? Is such a state of things agreeable to the desire of Him Who came to seek and to save the lost? It should be very indignant were we forced to attend Protestant services, but these poor girls have no choice in the matter, they must conform or be turned out of the only shelter that is open to them, and risk with us Catholics to try and put an end to this state of things, and furnish some kind of home wherein our own waifs may be cared for at a time when they require all the help and sympathy that can be given them, coupled with the consolations of religion.

"Christ came to seek and to save that which was lost."

"Go thou and do likewise."

As an example of the great need there is for women of leisure to take up some branch of rescue work, I will mention the following incident related to me by a lady who is very active in charitable work.

A poor old creature was arrested on a charge of having stolen a silver sugar bowl. The police officer accordingly and one; the old lady had no one to look after her, her daughter who used to help her is dying of consumption in the House of Providence. When she was arrested she was starving and looked like a poor hunted creature.

The lady informed the Crown Attorney that she was willing to take the old woman and find her a home of some kind. Mr. Curry kindly assisted her, and after some little delay on the part of the magistrate he remarked that he could easily provide her with a home for some time to come; the prisoner was handed over to the lady and is now in a comparatively comfortable situation where she does light work and is well fed.

That lady is the only Catholic lady visitor at the Police Court; she is indefatigable, and the amount of good she has done unaided is incalculable. If she had not been there, the poor old woman would have been sent to jail and would have been in a worse plight than ever when she was released, with no help, no friends, and the prison stigma upon her.

Unfortunately there are hundreds of such poor creatures in the city, and they have no refuge but the jail, if the abode of criminals and malefactors can be called a refuge—for those whose only crime is their misfortune. TERRA.

St. Michael's School.

SENIOR IV.

The following prizes list was omitted from last week's report of the De La Salle closing exercises:

General proficiency, W. O'Connor, G. O'Leary, J. Doyle. Christian doctrine, G. O'Leary, H. Baker, J. Doyle. Spelling and diction, W. Burke and L. McGinn, H. Baker, G. O'Leary, Geography, F. Annet, G. O'Leary, J. Egan. Arithmetic, H. Baker, W. O'Connor, E. Thomson. Composition, J. Egan, J. Doyle, G. O'Connor, J. Doyle, J. Egan. Reading, H. Baker, L. McGinn, F. Annett, History, G. O'Leary, W. O'Connor, L. McGinn, Grammar, W. O'Connor, W. Burke, J. Doyle, Drawing, F. Annett, W. Burke, J. Doyle. Attendance, Leo St. Denis. Gentlemanly deportment, George O'Leary, Sunday school attendance, G. O'Leary, H. Baker, Fred O'Leary.

JUNIOR IV.

General proficiency, J. Thomson, F. O'Leary, C. Callen. Christian doctrine, J. Thomson, F. O'Leary, St. Denis, Spelling and diction, C. Callen, G. O'Leary, J. Thomson, Geography, C. Callen, F. O'Leary, J. Thomson, Arithmetic, J. Thomson, J. Dowling, F. O'Leary, Composition, C. Callen, J. Thomson, F. O'Leary, Penmanship, J. Brady, C. Callen, J. Thomson, Literature, J. Thomson, C. Callen, F. O'Leary, Reading, F. O'Leary, C. Callen, J. Thomson, History, C. Callen, J. Thomson, F. O'Leary, Grammar, J. Thomson and C. Callen (equal), F. O'Leary. Drawing, C. Callen, J. Thomson, J. Dowling, Attendance, Leo St. Denis. Gentlemanly deportment, George O'Leary. Sunday school attendance, G. O'Leary, F. O'Leary, H. Baker.

SENIOR III.

General proficiency, A. D'Assette, R. Dowling, F. O'Halloran. Christian doctrine, R. Creagha, A. D'Assette, J. Brazill, Spelling and diction, D. O'Mahoney, A. D'Assette, F. O'Halloran. Geography, E. McMillan, A. D'Assette, J. Whelan, Arithmetic, R. Dowling, J. Men, H. Bray. Composition, A. D'Assette, W. Hingston, F. O'Halloran. Penmanship, W. Hingston, E. O'Halloran, W. Davis. Reading, L. Lee, D. O'Mahoney, A. D'Assette, History, J. Brazill, E. McMillan, A. D'Assette, Grammar, W. Hingston, M. Ryan, E. McMillan, Drawing, R. Creagha, L. Lee, N. Davis. Attendance, J. Millen, E. McMillan, R. Creagha. Gentlemanly deportment, Michael Ryan. Sunday school attendance, E. McMillan, M. Ryan, R. Dowling.

SENIOR II.

General proficiency, J. Hennessey, C. Bassman, W. O'Reilly. Christian

doctrine, N. McGrath, J. Hennessey, J. Doherty, Spelling and diction, C. Bassman, J. Hennessey, W. O'Reilly, Geography, J. Hennessey, E. Foley, M. Doherty, Arithmetic, J. Hennessey, C. Bassman, F. Kennedy, Composition, W. O'Reilly, J. Doherty, C. Bassman, Penmanship, J. Kenny, W. O'Reilly, J. Doherty, Reading, J. Hennessey, C. Bassman, W. O'Reilly, Drawing, J. Hennessey, J. Kenny, E. Foley. Attendance, C. Bassman, J. Kenny, E. Foley.

JUNIOR III.

General proficiency, W. Blainey, T. Hynds, P. Pinfold, Christian doctrine, P. Pinfold, G. Murphy, J. Feeney, Spelling and diction, B. Sheridan, J. Ellis, W. Blainey, Geography, N. Hennessey, T. Hynds, P. Pinfold, Arithmetic, W. Blainey, N. Hennessey, T. Hynds, Composition, T. Hynds, W. Blainey, P. Pinfold, Penmanship, B. Sheridan, D. Davis, W. Blainey, Reading, T. Hynds, W. Blainey, P. Pinfold, Grammar, T. Hynds, W. Blainey, P. Pinfold, Drawing, B. Sheridan, P. Pinfold, H. Murray, Attendance, P. Pinfold, W. Blainey, T. Hynds, Gentlemanly deportment, Thomas Hynds. Sunday school attendance, P. Pinfold, N. Hennessey, W. Blainey.

JUNIOR II.

General proficiency, Herman Pape, Christian doctrine, T. Quasit, H. Pape, C. Duggan, Arithmetic, H. Pape, W. Grainger, J. Mesnar, R. Adsett, J. Bonner, C. Flannery, Geography, J. Bonner, F. Murphy, H. Pape, Language, H. Pape, W. Thorpe, F. Murphy, Spelling, H. Pape, J. Dorsey, J. Sweeney, Writing, H. Pape, W. Grainger, F. Murphy, Drawing, T. Quasley, W. Grainger, H. Pape.

PROMOTION LIST.

The following boys of Senior Fourth form wrote on Entrance Examination: F. Annett, H. Baker, W. Burke, J. Doyle, L. McGinn, W. O'Connor, G. O'Leary, E. Thomson. Results not yet known. Promoted to Senior Fourth, J. Thomson, F. O'Leary, C. Callen, J. Dowling, J. Byrne, J. Hickey. Promoted to Junior Fourth, A. D'Assette, R. Dowling, F. O'Leary, W. Hingston, E. McMillan, M. Ryan, R. Creagha, T. Wheeler, L. Lee, J. Brazill, J. Millen, A. Grant. Promoted to Senior Third, W. Blainey, T. Hynds, M. Hennessey, G. Murphy, B. Sheridan, P. Pinfold. Promoted to Junior Third, J. Hennessey, C. Bassman, W. O'Reilly, D. Meaney, S. McMahon, Foley, N. McGrath, J. Kenny, M. Dahoney, J. Doherty, R. Johnson. Promoted to Senior Second, H. Pape, J. Bonner, W. Thorpe, C. Duggan, W. Murphy, T. Quasley, C. Flannery, W. Hennessey, F. Murphy, W. Grainger, J. Wells, J. Sweeney.

Peterborough and the Famine Fund.

PETERBOROUGH, June 27.—Upon the publication of the cablegram from Hon. Edward Blake to Hon. Solicitor General Fitzpatrick, confirming the existence of utter destitution in large sections of the south coast of Ireland, and that practically all the relief of the distress was taken by Peterborough Catholics.

In the last issue of the New York Irish World, June 11th, it is noticed that Peterborough, through Mr. J. W. Fitzgerald, has already quietly but practically moved in the matter, and that the generous sum of \$120, in the names of contributors to the Famine Fund, has been acknowledged in its columns as follows:

- For James W. Fitzgerald \$120. Peterborough, Ont. Can. Contributions: R. A. O'Connor Bishop \$10; Rev. Daniel O'Connell \$5; Rev. W. J. Kelly, P. P. Douro, \$5; Rev. M. F. Fitzpatrick, \$5; Rev. Father McCall, \$5; Rev. Father Conway \$5; Rev. Father Ryan \$5; Rev. Father Fitzgerald \$5; Mr. (D.) O'Sullivan \$5; Dr. McGrath, \$5; John C. Sullivan, \$5; James Dolan, \$5; Gough Brothers, \$5; Martin Connor, \$5; L. M. Hayes, \$3; D. O'Connell \$2; John Moloney, \$2; James Murty, \$2; Ball, \$1; Anthony Murty, \$1; Edward Murty, \$1; LeBrun \$1; Richard Sheehy \$1; J. W. Fitzgerald, \$1; A Friend 60c; J. W. Fitzgerald, \$1; Michael Murty \$1; Gus Corcoran \$1; James Longwell \$1; Edward Lyons \$1; R. H. Hufferman, \$1; James Hickey, \$1; William H. Ferguson, \$1; Frank Murray, \$1; William Thorne, \$1; C. Clancy \$1; Miles McDonough, \$1; William Lynch \$1; A. Venabad, \$1; J. C. D'Amico, \$1; A. LeHano, \$1; George Danahay, \$1; Fred Guerin, \$1; Michael Daly \$1; collected by Mr. William Rudkins: Wm. Rudkins, \$1; R. Ward, \$1; John S. Judge \$2; William McLaughlin, \$1; Denis Gleason, \$1; Charles Grant, \$1; John L. O'Brien, \$1.

Loretto High School.

The following promotions of pupils of Loretto High School have been made as a result of the June Examinations. Katie Conlin. Form IV.—Helen Heck, Bessie Cortie, Minna King.

Form III.—May Callaghan, Nazo Mathew, Agnes Fishon, Iulu Gezo, Mathew, Clara Foley, Lillie Nowman, Sadie Lappin, Manie Brown, Eleanor Lister, Ida Dowling, Maggie Carney, May Hodgson, Josephine Heck, McGonigle, Maud Dalton, Manie Nellie Costello, Mary Eaton, Manie McGonigle, Manie O'Malley, May Kennedy, May Teevin.

The Proprietors of Parmelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Watkino, Ont., writes: "I never used any medicine that can cure Parmelee's Pills for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a safe family medicine Parmelee's Vegetable Pills can be given in all cases requiring a cathartic.

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A Pleasant Outing. The children of the Sunnyside Orphanage and the sisters in charge are deeply indebted to the kindness of the Steamer Greyhound Navigation Co. for a most enjoyable trip to Lorne Park, Thursday, June 30th. Also, to Mr. John Sloan for his delicious and welcome refreshments of ice cream and cake abundantly and conveniently supplied on the grounds, and to the Christie Brown Co. for a generous donation of choice biscuits for the appreciative little ones. Why will you allow a cough to lacebrate your throat or lungs and run the risk of filling a consumptive's grave, when by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

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