

Refuge for girls. The institution has existed for twelve years. In the first year there were received 141, while in 1891 there were received only 75, a decrease of nearly 50 %, and this in connection with the fact that the city population has increased in numbers—and it is from the city that the greater number of the inmates (90%) come. This is attributed to the work in the Refuge. The industrial, moral and religious education given them, and the care and help extended to them when they are thrown on their own resources in the world again. In the report nearly one-half are reported intemperate, but the Superintendent says in private conversation with them that he did not find one total abstainer, and they admitted that drink was the cause of their disgraceful and indolent life. The mental status of the inmates of the Refuge is much lower than what it was at first, and decreases from year to year. This is accounted for by the rescue work of the Salvation Army and the philanthropic work of the different societies in rescuing children from degrading surroundings and educating those of criminal tendencies.

Miss Zinkan, the officer of the Prisoner's Aid Association, endeavors to find situations for those whose time expires and renders them whatever other services possible.

The inmates are employed about the Reformatory, in the kitchen and laundry, housecleaning, baking and nursing; they knit and sew; those who do not know how to do so are taught. They make shirts for the Central Prison, and suits of clothes for the common jails, do the laundry work for the Central Prison and C. P. R. In the Reformatory there are classes for those who will learn to read and write, but the adults are not compelled to learn. In the Refuge they attend school four hours each weekday and are taught to do domestic work to an extent that they may earn an honest livelihood. And after their time has expired those who wish it are apprenticed. There is

a Sabbath-school held under the auspices of Mr. Howland and the ladies of the Prisoner's Aid Association, who teach the classes. Church services are held Sabbath afternoon and Thursday evening of each week by the ministers of Toronto, while Father Walsh has the religious care of the Catholic inmates, which work appears to be good seed sown and ripening into fruit.

The Penetanguishine Reformatory is situated on the shore of the Georgian Bay, between the towns of Midland and Penetanguishine. The situation is considered to be very good in regard to healthfulness. The Prison Commissioners reporting that: The air is bracing and salubrious; the water pure and abundant; the facilities for drainage are excellent, and the outlook grandly beautiful; but the Reformatory is isolated from the great industrial centres. The boys cannot be profitably employed, and through their isolation, public interest is not awakened in their behalf and there is not extended to them a helping hand when they emerge from the Reformatory. The land is rough and stony and little adapted to farming. In 1890 there were 201 inmates, and in 1891 185, and for 1892 178. The number at present is still lower, being 167. There are in the institution 28 officers, 26 males and 2 females.

The boys under instructors do all the work in connection with the institution. They learn to be tailors, shoemakers, carpenters, engineers, farmers, cooks and bakers; each employment supplying the Reformatory with its wants in their line.

There are three teachers, two Protestants and one Catholic. The pupils are divided into two divisions, those that study in the morning, work in the afternoon and vice versa. They are graded in their classes the same as in other schools. There is an inspector who visits the schools and notes the work done, praising or condemning as necessary, and reporting their state to headquarters.