the Domain of Woman.

TALKS BY "TFRESA,"

At last my readers are beginning to ake up to the extent of letting me rake up to the extent of lettinow what they are doing.

It is a singular fact that no a

of polite enquiry on my part is able to cheit the smallest letter or notice from any of the secretaries of the different any of the sections of charlest and control work, apparently "sab rosa. It is not worth while writing to "Teresa" and letting her know how much work we accomplished last year and what we mean to do this year, and enlisting her help and sympathy. But let "Teresa' say something that rubs the wrong way and forthwith somebody or other fires up and "goes for her" with a bowildering list of all sorts of work that is being done in such and such a parish, by this or that society, and blaming her unnerfully for not being omnisciout and omnipresent and knowing all about overything that is going on in overy parish from one end of the city to the other. iotics who are doing so much wonder

ther.

But, as for giving mo a little encouagement—not they—they seem to think
don't need it. They are ready enough
blame and find fault and tell me
that to do, but as for coming forward
and helping me a little, that seems to
e the last thing they think of.

be the last thing they think of.

Dark Trresa—I am surprised to see that the columns of Thr Caritolic Resources are used as a means of circulating the unjust aspersions cast upon the Catholic women of Toronto in the Catholic women of Toronto in the Catholic women of Toronto in the Stranger (for such your unacquaintance with our parcohial societies proves you to be) should publish in a Catholic journal statements, that, if appearing in a Protestant paper, would be ascribed to prejudice? The story of a Catholic lady being mistaken for an "Anglican Deaconess" because, forsooth, she applied for coal for a needy family is calculated to provide a smile. I think the the Vincent of Feu member that who was evidently new to the work.

North.

Perhaps, I may be able to relieve you of one or two of the bees that are buxines of the property of th

FAIR PLAY.
Toronto, Mar. 15th, 1897.

Anybody reading the above letter for a first time would really suppose a writer imagined me to be the enemy Catholic women, and one who was ingher best to vilify and belittle them.

of Catholic women, and one who was doing her best to villy and belittle them.

More than once, to my certain know-ledge. I have told my readers that I was comparatively new to the city, and that any information they could give me about their different societies would be readedly concerned and the control of the country request and leave me to imagine that they take no interest in anything?

My correspondent kindly suggests that I had better go and make enquiries among the different parish priests about the socioties as work under 'tiem and when the couply posted in the matter theorems are not matter than the couply posted in the matter theorems are not matter than the couply posted in the matter theorems are not my information. I had better at once say that I shall do nothing of the kind.

For one thing I have no time; for an other the olergy have no time either, and last, but by no nears seast, it is the duty of the kind.

For the third is correlated to the matter and last, but by no nears seast, it is the duty of the kind.

For the correlation of the kind of the

indiment that they recognized my wish to help them.

With regard to the incident mentioned by me as having occurred to a lady who visited the St. Vincent de Paul Society on behalf of a poor family, I can only roiterate that the statement is strictly true, that the gentleman in juestion is incapable of "taking a rise out of anybody in such a manner, and that my correspondent has been engaged in visiting the poor in one of the most densely populated parishes in this city for years, and that not only slic, but some of the Sister also have told me about she lack of proper district visiting in connection with our churches

As for the Woman's Auxiliary, there is not the slightest necessity for them to send a joint report to the Ball quarters of a to the light of them to send a joint report to the Ball quarters of a tools, or the light of them to send a joint report to the Ball quarters of a tools, or the light of the Ball quarters of the Ball

But what good do such correspondents as "Fair Play," expect to accomplish by writing to use in such a strain? The remarks of mine to which she takee exception were certainly not intended to apply to Catholic women who are already engaged in charitable work, but to the many who never give a thought to the good they may do in the vast field that still lies open to us. The life of a writer is not an easy one, and if things go smoothly for a time, still sooner or later, one is bound to say something that offends somebody.

I have very great difficulties to contend with in this work, difficulties to contend with in this work, difficulties of which my readers can have no conception, and were it not for an intense sympathy with every good and worthy object, and a recognition of the nocessity for the wider representation of Catholic women in the press, my will, strong as it is, would hardly be equal to the task. Every letter such as the above, brings with it is own weight of dissouragement, whereas a few kind words of information designed to carrect a possible wrong idea, help to lighten my work considerably, and give me the impression shat, though my correspondent may differ with me for the nonce, yet she recognizes my evident desire to do what little good I can and sympathizes with it. But one must expect both rubs and snubs, particularly if noe happens to any occasion.

"Tereas" has come to say, and stay, "Tereas" has come to say, and stay, and stay.

I shall continue to do whenever I see any occasion.

"Teresa" has come to stay, and stay she will, and perhaps source or later, her readers will begin to recognize the fact that she can help them, that she switch that she can help them, that she willing to do it, that she sympathises with everybody, and that the way to obtain her sympathy and help is to write to her and tell her what they are doing and what they hope to do, and in short to use this department in The Resistrak for the purpose for which it is intended; to let people know what Catholic women are doing. If I say sometimes, what occasion has anyone to whom it does not apply to feel offended? While as for the people who feel a sting, they must remember that they can blame no one but themselves if a certain disagreeable truth comes home, and the fact that they recognize the application, is proof positive that they reed it.

The fact is the majority of us don't like plain speaking. We don't like a writer who comes forward and points out some of the things we know we ought to do, but that we put off doing with some excuse or auother.

with some excuse or another.
We don't like a preacher who, instead
of talking about sin collectively as
though it were some abstract thing that
had very little to do with his hearers,
demonuece suis individually, and brings
home to each of us our particular faults
and failings.

denounces sius individually, and brings home to each of us our particular faults and failings.

"Oh! I never do this, or leave undone that," is a common thought in our minds, even if it is not expressed in so many words, and I fear many of us when making our examination of conscience, put all the sius of which we think we cannot exouse ourselves in a little heap and gloat over them; they are so many more than the things we must confess to, that they really make a sort of balance sheet decidedly in our favor. Sometimes conscience comes along and reminds us of something we had nearly forgotten and we listen in disgusted surprise, and wonder whether after all she isn't making some mistake. But no, onescience is quite certain, and so we look about, and wonder who else is guilty of the same misdemeasour.

"Oh! there's so and so, I'll go along and give her a prod," and we feel quite virtuous while engaged in the landable task of pointing out so and so, it is also to contain a surprise, and the seel quite virtuous while engaged in the landable task of pointing out so and so, it is also to contain a surprise, as shough her coencience was not proking away at her as hard as it could.

Then there is another thing that we are excoordingly fond of doing, because it could be successful to make such as the property of the make at the manner of the background, and that is, taking to the background, and that is, taking to a third person about the sins of another. It gives us a kind of superlatively good and virtuous feeling, especially if we don't happen to have been guilty ourselves of the faults for which we are blaming our neighbor. And yet, all the meanest and most contemptible sins it is possible to imagine. But we don't think we, it never occurs to us to view our conduct-un that light, we are merely indulging ourselves in the usual ialiacy of inectining that we are better than our neighbor, because we have not committed the same kind or degree of sin; we are all sunners, and none is better than another. We have all fallen short of the grace of God, some in one way and some in another. Some, through allen very long what is the fact of the proper of t

kind, may be oven worse than their's.

Let us, then, beware how we judge others, and remember that the desire to do so arises from an intense repugnance to consider our own sins, from a feeling of pride and self glorification, a reluctance to admit that an accusation can come home to ourselves, and an extremely dangerous habit of looking upon some sins as worse than others because they differ in kind or degree, whereas the real difference in the heinousness of sin lies in the knowledge and will of the person who commits it.

The Salvation army is in the habit of distributing several acore of copies of the "Wer Cry" among the patients in the General Hospital. It would be a good thin; if the saint distribute Thus Russiran in the same manner. The patients are not all Catholies cortainly, but that does not matter, many of the Protestant patients would read the paper out of curiosity, and who knows what good might not result? Perhaps a considerable amount of prejudice might be expelled from many minds, and a foundation laid for a superstructure of after thoughts that would lead to much good.

"They would sooff at it?" I don't think they would, and what matter if they did? They cortainly did not seed at the paper with a seed as who give them a paper with a sulle, and a kind "Would you like one?"

I bog your packon, dear reader, for introductive to content.

and a kind "Would you like one?"

I beg your pardon, dear reader, for introducing to your notice anything so excessively rulgar as the "War Cry" and the Salvation Army; but, upon my word, when I see the energy of that much despised orgenization. I wish a little of it could be used to galvanize some of us into corresponding activity. I suppose that remark will bring down another vial of wrath on my unlucky head. Well, I cannot nelp it. I don't care how much we are diolny we are still not doing half enough, or half as much as we ought to do. Terres.

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