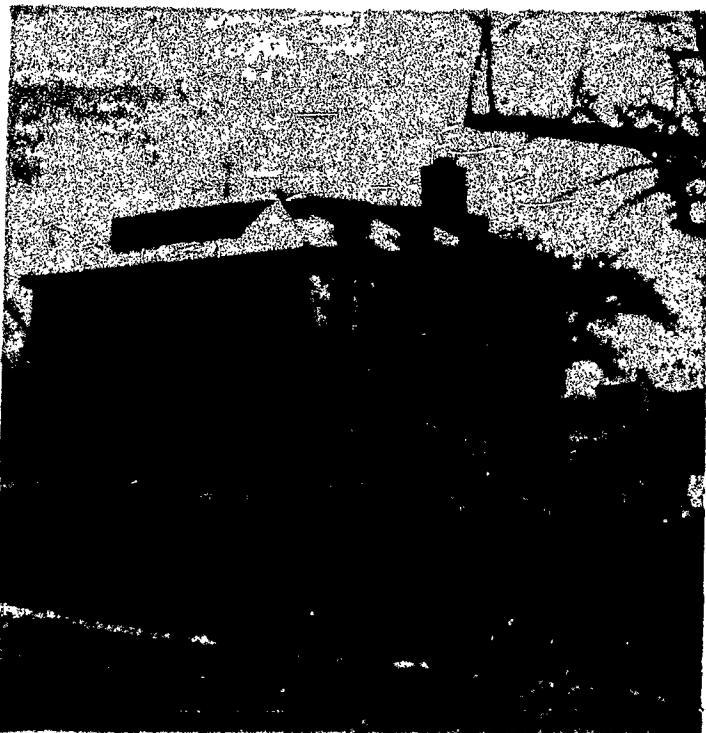


Called Institution -- Holy Angels' Home Houses Happy and Useful Young Girls

By PAUL SCHEFFEL
A visitor at Holy Angels Home one of these fall mornings might be startled to whiff the aroma of prepared chili sauce. He would be even more surprised to find this chili sauce being made by girls who have for their backgrounds broken homes, disinterested parents and a world of unhappy want and godlessness.



Original building of Holy Angels Home, founded in 1832 on Winton Road North for the care of young girls.

The 30 girls of Holy Angels on Winton Road North, Rochester are just that and yet in this refuge for the unloved and uncared-for they learn the mysterious art of canning fruits and vegetables in just as happy an atmosphere as their more fortunate sisters who enjoy a real home and family.

At any time during the day one might find Betsy, who had the misfortune to be born on the wrong side of the tracks, exercising nimble fingers at the piano or crocheting dainty lace on a linen handkerchief.

HOLY ANGELS HOME, conducted by the Sisters of Charity of Our Lady of Refuge, consists of a convent and a children's building surrounded by 16 acres of productive land.

In the gardens these children whose only acquaintance with lush, ripe tomatoes and tempting grapes was an ill-kept fruit stand on a city street, have the opportunity to test their skill at flower gardening, vegetable cultivation and poultry tending.

Every room in the children's building spells home—from the beruffled dormitory to the stately, tenant-to-be-played-in recreation hall. Each girl has her own possessions and a place for them, including her own dresser and locker in the dormitory.

There are no bells or bars or uniforms. Even in an institutional setting the atmosphere and program give each child a taste of family life with its community advantages.

IN GENERAL, the girls at the Home, ranging in ages from 12 to 16, are problem children whose habits of delinquency or personality characteristics are so fixed that they refuse to recognize the authority in a family or a foster-home. For children controlled by impulse and who prove unmanageable even in a good environment, the group care at the Home can accomplish more than foster-home placement thus preventing them from becoming menaces to others.

The Sister of Charity of Our Lady of Refuge was founded in France in the 17th Century by St. John Eudes. The work of the order is twofold: to provide shelter for girls and women of dissolute habits, and to train for wholesome, Christian life, girls who lack the protective and socializing influences of home life. The work of Holy Angels is restricted to this second class.

All are treated alike, no one has any special privileges. No girl is ever delegated as "prefect" in the absence of the Sister in charge. The Honor System is a sound tradition at Holy Angels. They get from this sort of home life the necessary nurture

and discipline which only love and a sense of "belonging" can give. For Betsy, who has never known these things, this environment is a solid bedrock for character and good citizenship.

DISCIPLINE IS NOT attained through regimentation. Rather, a sense of what is "the right thing to do" is instilled through good example and encouragement. For example, if Janie chooses to go without her dinner because she "says" she doesn't feel well, when, when her dislike for asparagus is the real reason, she is gently told sick little girls should get right into bed even though it is movie night.

No child is reprimanded in the presence of the others of the "family," unless the misconduct has been such that would affect the group as a whole. But in such a situation there must be no impression left on the group that the girl is "getting away with it."

When asked about the religious training at Holy Angels one of the sisters said, "Forcing religion can never accomplish anything. The girls are never required to attend any religious exercise but what they choose except those fulfilling obligations." If Polly prefers playing with her doll at Benediction time, Polly plays with her doll. However, Benediction usually wins out when Polly sees her sisters entering the chapel.

"We like to feel that what they do in the way of religion they do because they want to," Sister said. "Effort is directed not so much to the obligatory following of a program in the institution, but rather to the incul-

cation of a sense of duty, and especially a real and vital love of God. The fulfillment of religious duties naturally follows."

CHAMPION OF THE FAMILY is the Rev. Francis Burns, professor of sociology at St. Bernard's Seminary. The seminary professor spends much of his spare time at the Home, puts on weekly movie programs for the girls, finds transportation for their outings and runs the athletic programs on picnics in Mendon Ponds and Webster Park. The Basilian Fathers act in the capacity of chaplains at the Home.

The two lay teachers, Mrs. Walter Saxo, for high school commercial subjects and Mrs. Mary Melder, seventh and eighth grade classes, strengthen the role the Sisters play in the girls' lives.

"Too much of us nuns isn't good," one of the Sisters told me. "It's good to hear the children say, 'Why, Mrs. Saxo told us the same thing,' because it means that they are learning to investigate and weigh what they are told."

Girls who never knew there was more than one kind of fork or such a thing as a butter knife or jelly server, set a dinner table complete with crystal and centerpiece that would delight any society matron.

The home on Winton Road would indeed startle the visitor. Expecting to find a discontented group he'd meet happy children. Where a visitor would expect to see society's problem children he would find girls being molded into capable responsible young women.

What's Doing At The Daly's

By MARY TITLEY DALY

Right up-to-date, that's our kitchen—if the date is the late 1920's.

We'd like to modernize, but always so many things things take priority. Now and then a friend sends her kitchen engineer to call on us—as likely prospects. It's become quite a game.

The K. E. Mary Daly announces brightly that he would like to take a look . . . give us a few suggestions . . . absolutely no obligation. So he stands in the kitchen doorway and surveys the fertile field.

First off, there's the stove. "On legs yet!" the last K. E. exclaimed. Legs, yes, but an eye-level oven and broiler. And a high white porcelain back which not only protects the wall but, for 20 years, has served as family bulletin board—the first place everybody looks for messages, telephone numbers, I. O. U.'s, punishments, dental appointments, even messages of reconciliation.

That stove has done so much more than cook! Then there's the old white sink water fights don't hurt its innards, nothing can destroy its outdoors.

At this stage the K. E. mentally lists us for new stove and sink

"ALL THE needless steps," he next points out. "You wash your dishes here . . ." He stands at the sink to demonstrate. "Then you put them on this completely inefficient table . . ." Scarcely he waves at the old porcelain top

Family Intangibles And the Old Kitchen

By MARY TITLEY DALY

table—with legs yet!

Of course he couldn't know about under that table—indian tepees, Eskimo igloos, fox-holes, air-raid shelters, hide-aways for G-men and, at night, Mike's boudoir.

THE LATEST had a new thought during the pacing and measuring stage: "I could plan a kitchen so that you'd have time with your family."

I couldn't help thinking of all the "time with my family" spent in that antiquated kitchen. The long years of confidences, when one or another of the children had been helping wash up after an afternoon of baking, or with a holiday dinner.

Somehow that "long walk" to the cupboard had afforded just enough privacy to turn the back and gather courage to tell some treasured secret or hope, to have a quiet confab that never seemed possible in any other room.

Kitchen engineers don't figure such intangibles.

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Among Women A Challenging Suggestion

By MARY LENNON SNYDER
President, Diocesan Council of Catholic Women

The National Council, working with the Education Department of the National Catholic Welfare Conference, has drawn up a challenging program for the school year 1950-51. A challenging program for the Home and School meeting—whether it is a Mothers' Club or a Catholic Parent Teacher Organization.

The suggested virtue, patron and program for each month of the school year have been published in the "NCCW Monthly Message". Your deanery or diocesan officers will gladly supply you with this information if you wish to follow the national program in Home and School Organizations.

THE SUGGESTED, "Formation" is the opening part of the meeting and should be given by the Spiritual Moderator. The National Committee has drawn up a list of virtues suitable for each month and has suggested a patron to foster this virtue.

For example, the virtue for October is piety under the patronage of St. John Baptist de la Salle, "Saint, the Model of Christian Professor, the Patron of Christian Schools and the Protector of Youth". Regarding piety, St. John said, "Hold prayer in high esteem. It is the foundation of all virtues and the source of all graces needed to sanctify ourselves and to discharge the duties of our employment."

"The 'Information' part of the program should include a discussion, panel, or authoritative speaker and deal with the 'How' of child training.

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