

The Church Guardian

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CALENDAR FOR AUGUST.

AUG. 5th—10th Sunday after Trinity.

" 6th—TRANSFIGURATION.

" 12th—11th Sunday after Trinity.

" 19th—12th Sunday after Trinity.

(Notice of St. Bartholomew.)

" 24th—ST. BARTHOLOMEW. [A. & M.]

Athanasian Creed.

" 26th—13th Sunday after Trinity.

Special Notice.

We shall give *in extenso* in the next number of THE CHURCH GUARDIAN, "THE ENCYCLICAL LETTER OF THE LAMBETH CONFERENCE OF 1888." Extra numbers may be had at Two CENTS each, provided orders therefor be sent in to this office on or before Monday, the 27th instant.

WOMAN AND WOMAN'S REALM.

The Rev. Dr. Holland preached a sermon at the consecration of St. Mary's Church, Knoxville, Illinois, the parish church for St. Mary's School at that place, his hearers being largely young ladies from the seminary. We take the following portions from the *Pacific Churchman* as not only choice in language, but also suggestive of wholesome thought:

"As Jesus is a pattern of men, Mary, the mother of Jesus, must be of women, most womanly, when, like her, they desire to bless and be called blessed.

To this office men, by a religious instinct deeper than their intentions, have consecrated Woman. Her privacy is a sacredness not to be

profaned by word or look—a Galilean dale with its own pure well of purest life, shut in from the world; and they are the hills around it, making home a stronghold that she may make it a sanctuary. They expect, and rightly expect her to be better than themselves. The scars, which on their souls might be marks of heroism, would utterly deface her beauty. The vice they have to rub against and, perhaps, be defiled with every day, must not come into her presence; or, should they take some of its clinging defilement there, they trust that, as the good angel of home, she will stand aloof from it, and frown it into shame, and so save herself and them from the curse of their sacrifice. No man ever loved his wife more for a partnership in his vices, or easy compliance toward them. He thinks that unless she is better than himself, she is worse, having fallen from a greater height, and shattered a more precious image. He has looked to her for a strength that would lift him above himself, and mourns as false to her wifely office the weakness that stoops to his degradation. Though despising her faith, and laughing at her scruples, he will nevertheless, if she yields or parleys, reproach her in his heart for not having resisted his siege with a virtue invincible as *Enid's* in *Earl Doorm's Hall of Sin*.

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Already the would and maker of men, among whom never yet lived one great that had not a great mother, she may be certain that her intelligence, learning, refinement, moral habit, and religious devotion, however hidden by the privacy of domestic life, shall at last reach the world, and become public with all proper publicity of action and fame. What, then, is there that man possesses and woman lacks, of opportunity for making character felt to the furthest possible play of its forces? Can she ever expect to wield a more regal power than she now possesses? Can she ever hope to gain over the hardened adult an influence she has failed to exercise over plastic youth? Can she imagine that the caucus, the hustings, the polls will prove more potent talismans than the fascinations of wife and mother? Does the hand that casts the ballot perform a higher function than the subtle, unseen nerve that guides its motion? Suppose all women had the right to be what a few of them are seeking—the right to be men, or rather to ape them, for men they never can be—and insisted on using the right, do you not see that just in proportion as they became like men, they would be treated as men, and would have to meet this treatment with a man's courage, cunning, hardness, and cruelty of competition, and that under such competition the qualities effigied in their grace of feature and form—delicacy of thought, serenity of temper, candor, confidingness, ignorance of those ways of the world, the purest knowledge of which stains, and pity that never becomes callous—all that makes womanhood to manhood as rest after toil, shade after noontide glare, moonlight and music after common place, vexatious day—all would be lost, and life dried into a flat and torrid and universal desert.*

Home, then, is woman's realm. There she is supreme. Her royalty is one of meek and quiet wisdom, and governs more absolutely than any Czar—governs not merely acts, but wills, not merely wills, but motives, not merely motives, but loves the fountain-head of all disposition. For such government, with such eternal ends as it contemplates, remember, young ladies, you, who are one day to inherit it, no culture can be too diligent, no knowledge too vast or profound, no art too exquisite, no piety too faithful and devout. Greatly do you err if you imagine that you can spend your girlhood in frivolity, and trust Chance for the

* I should not wish women to desire political functions nor, if granted, to assume them. I imagine that a woman whom all men feel to be the best, would decline such privileges if offered and feel them to be obstacles to her legitimate influence.—Emerson, *Cabot's Life*, p. 455.

powers that shall make your reign worshipful and benign. It is to be a reign of character, alone, and character must be imperial to command the reverence of its subjects. Ignorance they will not reverence, nor caprice, nor any frowiness of thought. Should they prove disloyal, the fault will belong largely to a girlhood which, while looking forward to a crown, neglected the brow that was to wear it. Forget not, then, that you are princesses, every one, and that no education befits your rank, which fails to qualify you for a reign that exacts more versatile wit than any that sways gross masses of men. Forget not that your every charm and accomplishment of dress, manners, literature, art, needle-work, house-keeping—or rather home-keeping, which includes all other accomplishments and charms—will tend to establish your future reign more firmly and make it more lasting over the lives it has to bless. Above all, bear in mind that to have aught of a Madonna's influence you must have some-what of the Madonna's disposition, and be a genuine handmaid of the Lord. For without religion the fairest woman lacks the very complexion of womanly character and even sense and sin see the fatal defect. Be her natural beauty what it may, her embrace, like *Undine's* kills the soul. Instead of angel, she is witch.

But what of the princesses that never come to their thrones, and the queens who are driven from them by misfortune? They do not covet the prizes of men, yet they must perform men's tasks to preserve life and self-respect. It is only because they have no champions to stand between them and the world that they must face the world themselves. Women in every instinct and principle of their natures, delicate, modest, home-loving, they, notwithstanding, would rather earn their bread in any decent way than accept it as a gift without exchange of favor, or as the bride of marriage unpromoted by love; for there is no betrayal of womanhood like that which enslaves it, body and soul, to loveless wedlock. Shall they not be acknowledged as queens and princesses still, though in exile—Zenobias of the hearth—and receive from men the compassionate honor due to exiled royalty? Whether at the desk or in the shop, or amid the whirr of factories, they are entitled to the loyalty which can sympathize and protect as well as compliment and caress; and which only cloaks a hypocrite's heart if the devotion it pays to dress, jewels, elegant mansion, family name, or prospective wealth, be denied to unadorned essential womanhood. And should their need, which none deplore more than themselves, happen to displace men, let the men withdraw to tasks more distinctively their own, or use their great strength and courage to explore new vocations. Is gallantry only a trick of the back-bone learned from dancing-masters, and inapt, outside of the ball-room? Has it no place in work? Wherever they go, do not right-minded women take with them the home, which, after all, is not a style of house so much as the sense of right-minded woman's presence, claiming though they be neither wives nor mothers all the homage due to both, especially when they do the mother's part in teaching the young and the part of wife in nursing the sick, a joint endeavor to make the limits of home as wide as the world, so that the wide world shall contain no vagrant or lost soul unblessed by woman's wisest and kindest tendance. Has heaven any holier angels on earth than these sisters of truest charity, who should need no habit of nun to command reverence wherever they walk or work?

APPOINTMENT.—Mr. J. K. SHIRLEY, of Calgary, has been appointed Travelling Agent for this paper for Alberta and British Columbia, and is authorized to solicit and receive subscriptions and advertisements. We bespeak for him the cordial assistance of the Clergy and Laity of The Church.