

other ought to be," and some able writer and pacifier has consoled poor and irresolute humanity with these words, so pertinent in suggestion, and persuasively calm and moderate in expression of encouragement: "But in the long years liker must they grow—the man more of woman, she of man; he gain in sweetness and in moral height. Nor lose the wrestling thews that threw the world; the mental breadth, nor fall in childward care, till at the last she set herself to man, like perfect music unto perfect words," but essential it is they assume the pleasing conjugal embrasure in early life, she especially, and not contaminated by the curricula of Brooks' Academy. Dear old Homer, who wrote of wars, even of the very destructive wars and wrath of Achilles, even tells us: "Naught beneath the sky more sweet, more worthy is than firm consent of man and wife in household government." Yes, he wrote his grand epic, one hundred and forty years after the fall of Troy, occasioned by the abduction of fair Helen, of whom Marlow says: "Was this the face that launched a thousand ships and burned the topless towers of Ilium?" In these our days the majesty of our courts—Christian (?) courts—sets aside the teachings of the gods and heroes of Homer's age, and even the rulings of our Saviour are grossly infringed. Father Vaughan has declared that present-day society, while not yet at the cemetery, is leading rapidly toward it. Man and woman are in nothing alike; each gives to the other what the other has not. Their union should be indissoluble. Careless marriages bring about cradleless nurseries. The man and woman who come together to dictate terms of policy to God and defy His will and ignore His inspirations are playing a poor game. You are too heavily handicapped to run a race with God. We refer to the words of Professor George B. Foster, of the University of Chicago, and they are: "In the middle ages the woman question was solved in the cloister." The revolt against ecclesiastical virginity was the beginning of the woman movement. It emancipated woman from canonical law and sanctified authority. The modern demand of woman is not a new right; it is only a kind of right. Never was there a demand made for a human right that someone did not say it was against a divine right. It is so easy to convince ourselves that our rights are divine, and that anyone who differs is going contrary to divine rights. We, as men whose studies are on these subjects, necessarily so, in order at times to act as peacemakers in conditions and at times in which the church knows nothing and is in ignorance how to act, must agree with our brother, Sir Almroth Wright, and he is right in his words. I present them: