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SHORT STORY WRITING

BICYCLE MUNSON

THE WOMANLY WOMAN

There is a canker at the heart of the new feminist movement. It is eating deep into the purity of woman, her happiness, her dignity, and every virtue and prerogative which Chris tianity assured to her. Its destruc-tive work consists in disparaging by every method in its power-her purely anly duties. Suffragists themselves should here see their worst foe. Unless prevented, it will turn their victories into defeat. It will the fruit for which they have labored and longed to wither in their hands the instant they triumphantly reach forth to pluck it. The heart of woman's dignity and worth, her very womanliness, will have been eaten out, and only a Dead Sea mockery remain with its ashes of bitterness

The symptoms of this new plague can easily be known. Woman's work in her own peculiar sphere is pro-claimed to be inferior, degrading, slavish. She is taught to believe that nothing worthy of a human creature has been accomplished by her in the past, except where woman entered freely into competition with man. Household duties are represented as worse than Egyptian bondage, and motherhood is described as debasing whenever it interferes with personal aspirations, or make the wife dependent upon the father of the family and therefore subordinate to him; a de pendence which, according to the teaching of religion is meant to be a subjection of love and not of slavery. But we are living in the age of the superman, why not likewise of the superwoman?

Disturbing as such sentiments are to the highly susceptible girl, and depressing to the youthful wife and mother, they are at the same time utterly destructive of the happiness and holiness of the home. All joy and courage in the accomplishmen of the divinely appointed task of woman is taken away; the love and ambition which God implanted in her soul are belittled and degraded sacrifices are mentioned only with pity and apology: and the whole ennobling tradition of past centuries of Christianity, which should sustain her in difficulty and trial, is relentlessly swept away The work of perdition could not be more perfectly accomplished; for when woman, whom God made to be man's helpmate in all his needs, according to the Scriptures, has been dragged down from the high station to which the Church has raised her, man too must sink with her. No nation can rise above the moral standard of its mothers and its wives.

It is necessary, therefore that woman's work should be appraised at its true value. To do this we must view it both from its purely natural side, and above all, in the glory of that dignity and beauty which the light of another world has cast about it. Yet even when considered only from its natural stand-point, and in what Miss Ida Tarbell calls its professional aspect, the "Business of Being a Woman" is a task so exalted, so difficult, so com prehensive, of far-reaching, so inter-woven with the happiness of individuals, the welfare of the State, and the destinies of mankind, that few women have the greatness of soul and the courage required to master it. Only a want of comprehension and a lamentable failure in her own peculiar sphere has made possible that product of our age, the "Uneasy

Saying this, we make no allusion to the movement for the suffrage on the part of such as deem it desirable for civic and not revolutionary purposes; nor to that necessity which at times forces women, under economic pressure to enter into competition with man even in certain occupations which had been regarded as peculiarly his own. What must, however, be unconditionally condemned is the "new thought" principle, that woman's sphere, as Christianity has defined it, is too narrow and confining, and must be expanded until it likewise embraces in every direction that of man. This supposes the deliberate setting aside of woman's first and most sacred duties where they conflict with her ideas of perequality and independence implies the ruthless negation of the word of God when she plans her life after her own perverted will and neglects the great and obvious work which lies in her way in order to accomplish a fancied good which exists only in her own distorted

Human society is likened by Miss Tarbell to two concentric circles, one revolving within the other. In the inner circle woman rules as queen. Here she prepares the material for the outer circle "which exists only by and for her," in as far as man is born of her and reared by her," and in turn labors for her and for the child at her bosom. "That accidents may throw her into this outer circle is of course true, but it is not her natural habitat, nor is she fitted by nature to live and circulate freely Man learns unconsciously the needs of public affairs in his outer life of labor, as woman learns those of private affairs.

'What it all amounts to is that the labor of the world is naturally divided between the two different beings that people the world. It is unfair to the woman that she should be asked to do the work of the outer circle. The man can do that satis factorily if she does her part; that



her own business and letting man do the same comes from our confused and rather stupid notion of the meaning of equality. Popularily we have come to regard being alike as being equal. We prove equality by wearing the same kind of clothes, studying the same books, regardles of nature or capacity or future life Insisting that women do the same things that men do, may make the two exteriorly more alike-it does not make them more equal. One only comes to his highest power by following unconsciously and joy fully his own nature." (p. 211, sq.)

While virginity is the noblest state of woman, marriage likewise is in-effably exalted in the Church in being raised to the dignity and sacredness of a Sacrament. The great body of women will always belong to the married state. Figures quoted to show the number of single women in commercial and industrial life are very misleading. Such statistics may be perfectly accurate; but it must be remembered that the pro-fessions are for the vast majority of women only a passing stage leading to matrimony and the home. Here, therefore, is the ultimate goal of woman, generally speaking, and Man, on the contrary, is trained for his profession as the final occupation to which his whole life must be devoted. Such is the case only with the exceptional woman.

But even the unmarried and the childless woman and the woman whose children no longer need her all absorbing care have all their own womanly duties which, if properly performed, will fill their lives to overflowing with great and noble works for God and for mankind. They are meant to be mothers in the highest and spiritual sense in which all true dignity of motherhood consists. To them the orphaned children stretch out their little hands in mute appeal, the sick and dying look natural protectors, the child and women toilers in the dark tenements, in shop and mill and factory lift to them their cry. The great words of the saintly women of God's Church have always given long before the modern phraseology of scientific philanthropy has been invented. To say, as we now hear it claimed on all sides, that woman's hands are

empty, is only ignorance and folly.
Woman's ordinary task, however, will always be the making of home. The long years of maternity, the best part of her life, will leave little time for outward occupations. Her work is to socialize the home, to make of it the genial and diffusive centre of happiness and holiness and blessings which extend in ever widening ripples through all her neighborhood, and so out into the great community, still growing larger and larger long after she has ceased from earthly labors. To belittle this sublime work, to hint obliquely in the highflowing terms of a new morality at the artificial limitation of children, is the method of the new paganism proclaimed by the "emancipated" woman.

voman's possibilities within her own legitimate sphere. There is work for all and more than any individual woman can ever accomplish, and yet we have not even spoken of the most important aspect of woman's ministry her spiritual influence upon the world. Like many others, Miss Tarbell seems to overlook the fact that only religious motives can be strong enough to keep woman faithful to her life of domestic, social and civic heroism. Her spiritual activity indeed never ceases, and when old age creeps upon her, and her footsteps totter, and her sight is gone, and the trembling hands lay aside at last the great world's work and burden, she can still with the grace of the Eucharist daily received, and the power of the beads that pass unceasingly through her busy fingers, take hold of the omnipotence of God and by the might of prayer conquer new worlds for Him. Never was she more powerful than now as she sits with the smile of contentment upon her lips and the glory of another world about

Rest now, the dews of eve are gently falling. Your work is done, and rest and peace

Dream, gentle soul, the days of youth recalling. listen to the voices of the

your due ;

friends you knew! Rest well and fold the hands in fer-

vent prayer, Which never rested idly in your

To relaxation you are lawful heir, Turmoil and work are past, and slower runs life's sap. JOSEPH HUSSLEIN S. J., in America.

Chapped Hands - Rough Skin -Sore Lips — cured by Campana's Italian Balm. Send two-cent stamp is, if she prepares him the material. Certainly, he can never come into the inner circle and do her work. The idea that there is a kind of intributors, for Canada, E. G. West & equality for a woman in minding Co., Toronto, Can.

ST PETER'S SEMINARY. LONDON

GENEROUS CONTRIBUTION BY THE PARISH OF ST. THOMAS St. Thomas Times, April 14.

Despite the many calls upon the purses of St. Thomas citizens in aid of various good causes, in a congregation which bravely shouldered the burden of building a church edifice costing about \$80,000, little more than a year ago, the members of Holy Angels church on Sunday contributed, in response to an eloquent appeal from His Lordship, Bishop Fallon, over \$19,200, toward the establishment of a Diocesan Seminary in the London Diocese for the train

ing of young men for the priesthood. It is doubtful if any other man than His Lordship could have secured such a splendid offering, which places Holy Angels parish second to the Cathedral at London in the amount of contributions toward the proposed Seminary A big man in every sense of the word whole-hearted, kindly, genial, approachable, sympathetic, Bishop Fallon possesses that personal magnetism which sways the hearts of the people, and enkindles in them

the joy of giving.

His Lordship took no text, but spoke for a time on the growing needs of missionary work throughout Canada, especially in Western Canada. There was need of priests right in the Diocese of London; the speaker said he could put into instant service more than a dozen priests if he could get them. The proposed Seminary was for the training of young men for the holy office, right under the eye and constant supervision of their Bishop. His Lordship spoke of the missionaries who had come early across the seas from France, England, Scotland and Ireland for the evangel zation of the new world, enduring untold hardships, to carry the gospe to not only the benighted, but to those of the faithful isolated from all the rites and privileges of the Church. He told of such cases of isolation from the offices of the Church existing to day in the Western Provinces, where people travelled more than a hundred miles to enjoy the rites and benefits of the Church His Lordship told of the response

up into their eyes for love and kindly help, the outcast and abandoned seek in them their a tour embracing to date twenty He was, he said, in view of the fact that Holy Angels Church was burdened by a heavy debt on the new building, ashamed to come on instruction and of Christian charity his present mission, but he feared to in all their countless phases call on them for that personal service which them by. He would like to see this parish second only to the Cathedral in its contribution toward the Sem inary. As an incentive, and also from a desire to help them reduce their own debt, His Lordship announced that whatever was subscribed for the Seminary by the Holy Angels congregation, one-half would be applied on the debt upon Holy Angels church. His Lordship also promised certain weekly and annual spiritual advantages to those who contributed toward the Seminary

fund. The work of taking the contributions proceeded rapidly, and in a very short time his Lordship announced, with gratification and pleasure beaming from his kindly features that the total contribution had reached over \$18,000, and that Holy Angels church held second place to the Cathedral. Subsequently this amount was augmented by the Sunday school services to over \$19,000.

We have referred to only a few of A MISSIONARY PICNIC

One of our missionaries has been on a "picnic," and it doesn't take long to guess which one—no one else than Father Hogan, of Kisumu, B. E. Africa. We will let him describe it way of telling things, peculiar

"I have just come back from s picnic.' What was called, in aposnow term a missionary journey' we cause it's the only outing we get.
The preparations for such a picnic are pretty much the same as those for an ordinary affair of the same name. Pots and pans are bundled together, a few boxes packed, a tent is rolled up and off we start. Having less provisions, we eat less, and having less money, we spend less than the home brand of 'picnicians.'

"And now you will ask, has a missionary to do with picnics?' And I'm I sure I hear some good old lady of my own nationality say, 'So that's what he's doing with our money! Well, he'll get no more of mine! So let me hasten to assure her that a 'picnic' is a very serious undertaking which results in much good for the salvation of souls.

"In a primitive country like this where missionaries are almost as scarce as 'millionaires,' and where one parish is as large as many a small country in Europe, the mis sionary has to take one of these outfairly often, if he wishes to ings make himself and his work known to the thousands who would otherwise never come in contact with him. recent picnic lasted only a fortnight, during which time I visited eight chiefs. Each one of these wanted a priest to come and live right in his own district. 'We will give you milk of our cows, wood for your buildings, young men to help you, if you will only come to us,' these well-disposed men assured me.

It was, indeed, painful to witness their bitter disappointment when they were told that, as yet, such a thing was impossible, as there were their bitter disappointment when the accumulation of the repeat a sentiment that all of us agree upon. And when magazines like Watson's carrying their hatred of any particu-

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only two of us at work among the whole tribe.
"But God who has prepared the soil will now surely give the increase and, no doubt, in His own good time shepherds will come to herd these poor sheep. Please pray the Lord of the Harvest that He send laborers in-to his vineyard."—Sacred Heart

THE PAULIST CHOIR

It is likely that before the concert season finally ends, it will have another choral concert, not a Toronto choir this time, but the famous Paulist Choristers of Chicago—about one hundred boys and men under the direction of Rev. William J. Finn. This Choir is the one that won such great laurels last year at the Paris Exposition, when,? in competition with organizations from all the world, they asserted their title to being the greatest male choir in the world, carrying off the nighest awards and diplomas. They afterwards toured Europe with overwhelming success, the critics, even in Germany, adding to the praise of the Paris Board of Examiners, their mark of approval of the singing of

these wonderful boys.

The Paulist Choristers have set out to do a definite work in music,to keep alive the purely male chorus in motets, glees, and madrigals and are even said to approach the standard of our own Mendelssohn Choir in this direction, especially for their attack and shading. The Choir has been trained in the methods of the great English boy's choirs and their art reveals a very clever conception of the possibilities of the male chorus. Their Toronto concert will likely be given May 8th in Associa-

A SECULAR EDITOR DENOUNCES TOM WATSON

rom the Daily Mining Gazette, Houghton, Mich. "The Federal government has fin ally decided to take the risk of critic sm and is going after some of the obscene magazines that are using mails to peddle their polluted rottenness to the public. Surprising though it may seem, the public seems to like this rottenness: at least there are a sufficient number of people in terested in the licentions uncleanli ness to maintain two or three disreputable sheets that have been de nied the use of the mails.

The first action is taken against Tom Watson's dirty sheet. What makes this case all the more repre-hensible to the good taste of the people of this nation is the fact that atson was once a candidate for the presidency of the United States. note by our associated press mes sages that the federal grand jury indicated Watson for sending obscenmatter through the mails. His trial will come later.

It is unfair to decide that he is guilty in advance of the trial. But anyone who has seen a copy of his magazine will realize at once that it was up to the government authorities to do something to put a stop to the evil work he did. Aside from his nasty attacks on the Catholic church, the general tone of his publication, no matter what particular subject he discussed, was so evil-minded that it would tend to pollute any right think ing persons. And Watson's magazine is not the only one. There are several that have been carrying on vicious attacks on certain churches and there are several that have been ecuring publicity by attacking frater-

nal organizations of various natures It doesn't make any difference what the line of attack is or what religion r Aaternalism is attacked, provided the attack is decent and fair and fit reading for decent people.

For these great religious organiza tions that have stood the test of centuries, that are founded on Christ's martyrdom, are not to be shaken or tumbled to ruins through the maga

zine muckrakers.

They are builded upon, too substantial a foundation.

The most important features of the notion, is not the viciousness of the attacks, but rather the indecency of the language and the indecency of the unequivocal falsehoods that are spread broadcast through the nation, tending to incite men against men religion against religion, friends against friends, simply because of differences in political opinion or re-

ligious opinion.

He who attempts, through politics or through business methods, to stir up religious strife, is a dangerous man to a community. We but repeat a sentiment that all of us agree upon.

lar religion to a point where they fill their pages with salacious rot concerning the Sisters of Charity of the Catholic church—women whose lives are devoted to their conception of Jesus, who sacrifice all happin the world sees fit, for their fellowbeings, whose martyrdom has been matter of historic record and whose lives are so far above the standard of morality of the world at large that there is no comparison-when women of that classification are made the subject of attack of a disreputable magazine and are utilized for the purpose of politics or for the benefit of the business offices of the magazines, then we say that the cur that makes a living that way is beneath

When the federal grand jury states that the very language used in Wat son's magazine is too obscene to be put into the court records we have the sheet. We hope, now that the thing has started, that the govern whose indecencies are a public nui

A WIRELESS STORY

'The manager of the Metropolitan Opera House has warned the holder of box 507 that grave complaint have been made about him. seems that he and his friends attend the opera regularly and listen so hard that often not a note reaches anybody else in the audience, and even Caruso, when in his best voice, can be heard only by snatches in the loudest passages.'

No, we cannot say from what New Opera House the Austrian Govern-ment; box 507, a Jesuit college; will be found to tell how the Aus its wireless despatches. Sometime these never reach Vienna at all, and

will believe the story.

But putting aside physics and the to a Government, if it is never to

the religious life and when invitations were out for a special Mass by His Grace Archbishop McNeil, Sister munity at the age of twenty-five years. Of her religious life thirty-three years were spent at St. Nicholas' Home, Lombard street, and twenty-seven years at the House of Providence.

HEAVEN

Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph. It is life. It is tireless work, faithful and unselfish service going on forever.

The way to achieve all this is to try to follow Christ to-day, to-morrow and the day after through prayer and right living. - Henry Van Dyke.

Life is too short for mean anxie

the contempt of ordinary men and women. some conception of the vileness of ment will commence cases against some other very nasty offenders among the magazines, publications

York paper we quote the above. In fact, we do not believe any New York paper would publish it. The very office boy would perceive its absurdity. But make the manager of the the opera, wireless telegraphy, and even among the best papers some trian Government has warned the Jesuit colleges to desist from tapping when they do get there, they are in a mangled condition! And the public

laws of waves propagated from a point, one may ask what is the use of intercepting a wireless despatch reach its destination? As a rule, such a message is valuable only if it reaches its destination to influence the Government's decisions. But perhaps the Austrian Jesuits are too simple to grasp so profound an idea.

DEATH OF SISTER GABRIEL

On the eve of the celebration of the liamond jubilee of her entrance into Mary Gabriel Mackassy was stricken with paralysis and died on the 14th at the House of Providence, Toronto. Sister Mary Gabriel was in her eighty-fifth year, and joined the com-

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ior. Published by P. J. Kenedy & Sons, New York City. Price 60 cts. DIED

GALLACHER. — In Stratford, on March 15th, 1913, Mr. James Gallagher, late of Hamilton. May his soul rest in peace

O'KEEFE.—At Avondale, P. E. I., the feast of the Annunciation, Miss Margaret O'Keefe, aged eighty-seven years. May her soul rest in peace FORRISTAL. - In this city on the 16th inst., ex-Alderman John Forristal, of the London and Petrolea Barrel Works, aged seventy years.

MARRIAGE

May his soul rest in peace!

MILLETT-O'BRIEN .- At St. John, N 3., on April 3, 1913, by Rev. J. J Walsh, at Holy Trinity Church, Mr. Richard O'Brien, Managing Director of the Globe, to Miss Mary Millett.

McBride-Rourke. - At St. Paul' Church, Gravenhurst, on March 31st. by Rev. M. O'Leary, John Wm. Mc Bride to Mary Evelyn, daughter of Dennis M. Rourke, formerly of Windsor, Ont.

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Toronto, April 11.—Not only are the police looking for the man who attempted to rob the cashier's box at the office of the Royal Cecil Apartments at Jarvis and Wilton avenue, but they are also trying to find out who is the policeman who had the wouldbe thief in his hands and then let him go again.

M*s. Margaret Condy, the young cashier of the papartments, had caught the man bending over the cash register and clung to him as he ran out of the house and along the street. She was dragged through the mud, still clinging to the man, when a driver of a delivery wagon came along and went to the rescue. Then others approached and the would-be thief gave in and was taken back to the apartments.

A policeman soon arrived on the scene and the man be succeeded in getting away from the policeman, who also disappeared without anyone getting his number.

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Marriage Laws A Brief Explanation of

the Decree "Ne Temere" It embodies all the Decisions of the Sacred Congregations up to December, 1912, besides giving a clear and definite commentary on each Article of the New Laws on Engagement and Marriage.

J. J. M. Landy

Catholic Church Goods