CHRIST AND WOMAN

Modern literature abounds in references to Christ's attitude towards woman. In view of the false impressions frequently created it is important to understand aright the Scripture lesson upon this point. They regard both the equality of the sexes and the distinction between them in God's spiritual kingdom upon earth.

The first and most obvious fact to be gathered from the Gospel records is the total absence of discrimination between man and woman on the part of Christ wherever there is ques-tion of the "one thing necessary." both the same commandments upon both are conferred the same general means of sanctification and spiritual perfection; both are en-couraged by the same promise of reward and deterred from evil by the same threat of everlasting punishment. Together they are to be, at the resurrection of their glerified bodies, "as the angels of God in heaven." For like to those pure spirits they shall then "neither marry nor be married." They who ecounted worthy of that world' are henceforth, in the words of Our Divine Lord, "equal to the angels, and are the children of God, being the children of the resurrection."
(Luke xx, 36.) Surely a glorious

consummation of woman's highest hope of a man's supreme ambition. If to both, therefore, is pointed out the same sublime height of perfection as the goal of all their endeavors, both must likewise observe the same essential condition that they may attain to it: "Unless you be converted and become as little children, you shall not enter into the kingdom of heaven." The quarrel for mere worldly pre-eminence, which has extended even to the mutual relations between the sexes can have no place among the true, children of God. "Whoseever will be the first among you shall be servant of all," is the law of Christ's kingdom. "For the Son of man also is not come to be ministered unto, but to minister, and to give His life a redemption for many." There is only one royal road for all and that

is the road of the Cross.

Yet a distinction is made by Our Lord between the sexes, and is most strictly observed by Him in His spiritual kingdom upon earth, where there is question of the outward ministry. He best knew the nature of man and woman, for in love God os man and woman, for in love God had made them both. In studying, therefore, His divine dealings with woman it is well that we hold our-selves aloof from the clamor and passion of the modern world and reverently take our place, in the silence of Bethany, at the feet of

Throughout the mortal life of Our Savicur woman's place was close in-deed to His Sacred Person and closer still to His Divine Heart. Her service was first and foremost that of motherhood. The fact that the Eternal Word chose to be born of a woman, to be tabernacled within her breast and cradled upon her heart, has given to woman a sacredness and exaltation of which nothing can ever deprive her. Her service in the second place was one of intercession Who can tell how greatly the faith and love of those two noble types of womanhood, the sisters of Lazarus, moved Christ to call back their brother from the dead! At Mary's word of salutation to Elizabeth, the word of satisfaction to Entrapeur, the infant Baptist was sacrificed and at her prayerful suggestion the first public miracle was worked by Christ in Cana of Galilee. Woman's servministering to Him, as the Gospel's

Whatever form, therefore, woman's service assumed, it was always, without exception, of a private or domes-tic, never of a public official nature. At no time was woman chosen by Christ for the outward ministry, for the preaching of the Gospel and the dispensing of the Sacraments. She not numbered among the Apostles nor commissioned with the disciples. Christ's lambs and sheep were not entrusted to her and the government of His Church was not placed upon her shoulders. The distinction here could not have been drawn more definitely.

If these dispensations of divine love and wisdom are unintelligible to modern worldlings, they offer no difficulties to those who like Christ are meek and humble of heart. confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath things of the spirit can never be understood by the children of the world. The salve of humility has never been laid upon their eyes that they might see.

To the faithful soul God's ineffably halv will is reason sufficient for all helv will be reason s it seemed good in thy sight." The things of the spirit can never be

from the public functions of the spiritual ministers of Christ's king.

"The first of these editorials treated the spiritual ministers of the spiritual mini for woman on His part? Which of the Apostles could be compared with the immaculate Mother of God? Yet the power of forgiving sins and never given to her. She who loved and reared and nourished the Divine Victim for the world's re-demption, was never to offer Him up

and not of office determine our near-ness to His Throne. Woman's place was in the affec-tions of Christ and not in His award

tions of Christ and not in His award of public functions. Of the greatness and tenderness of His divine love for women the Gospels offer abundant evidence. The final test of this love, the laying down of His life, was given alike to both the sexes. How 'delightful, too, Our Lord's divine conversation with Martha and Mary in the home of Bethany, how tender His love for the mothers with their children, how inexpressible the gentleness of heart expressible the gentleness of heart with which He shielded the penitent woman and instructed the Samaritan at Jacob's well. It was He who gave to woman the exalted position she occupies in the Catholic heme, by exalting the marriage contract to a exacting the marriage contract to a sacrament, making man and woman one in Him. The depth of Christ's love for woman can in some way, be estimated by the generosity and devotion it awakened in her and the votion it awakened in her and the marvel of her fidelity to Him. When the Cross was raised on Golgotha the world was witness to the faithfulness of woman. "And here," reads the sacred text, "were many women after off, who had followed Jesus toom Galillac ministering anto Him." from Galilee, ministering unto Him."
The hooting of the rabble, the flerceness of the executioners, the hatred of the Jews could not intimidate them. And when the body of Jesus was at last laid into the tomb, and Joseph of Arimathea had rolled the great stone to the door and departed, there was there Mary Magdalen and the other Mary sitting over against So again, early in the sepulchre. the morning, the first day of the week, whom do we find upon the road to the garden, bearing sweet scented spices for the anointing o their Lord, but the holy women? In the darkness of the early hours Mary Magdalen had anticipated even them, and great was her reward.
What worlds of tenderness and love
in those two words alone: "Mary,"
"Rabboni." This very fidelity of
woman, to which the centuries were likewise to bear witness, is itself an evidence of God's affection for her. It reveals to us above all the strong chords of love with which the Heart of Jesus had bound her to itself. For her were reserved His first visits of consolation after his glorious

Woman's place, therefore, must still be near to Christ's Divine Person, ministering to Him or His mem. bers, bringing to Him her little ones fashioned to His likeness, mothering all mankind in its needs and in its sorrows, pouring out in lavishness upon the Master's head and feet her ointment of all preciousness, filling the wide spaces of the Church with the sweetness of her sacrifice, winning for Him the hearts of men by the power of her intercession and in spiring them by her words and her example, abiding in fidelity beneath the outstretched arms upon the, Cross, and ever receiving in fullness the first divine consolations of His love. Her home will then be with Christ, where the humblest are the highest. Such, in part at least, is woman's sublime vocation in the Church of God. It is impossible to reach ; it will be deep as life and will continue.—Joseph Husslein, S. J., in

DISCONTENT GROWS IN ANGLICAN CHURCH

recent article in The Lamp, published gained. We are only stating a fact by the Society of the Atonement, a religious community founded by Anglican converts. The Lamp makes some creasingly dissatisfied with that might! instructive comments and quotes a couple of editorials from the English Church Times, which throw striking light on the situation:
"Ever since The Lamp was lighted,

it has insisted that the Terminus of the Oxford movement in the Anglican Church is union with Rome. It is all in vain that High Church Anglicans try to find rest for their souls in the branch theory of Catholicism, which would make the Church of England a sister Catholic Church with the socalled Latin and Greek Churches. The Romeward drift will insist on making itself felt more and more and the "Catholic movement" cannot be anchored. It is always tending in a papal direction and it will give its adherents no peace or content as long as they remain in the Anglican Communion. To those whose eyes are open this is writ large in every issue of the English Church Tim which is par excellence the organ of advanced Anglicanism, although there are smaller papers both in England and America, which go be-yond The Church Times in open

dom necessarily imply a lesser love of the latest 'straddle' of the Archbishop of Canterbury on the 'Kikuyu' controversy, a sufficient excerpt from

which follows:
"This Scottish indignation, the full expression of which is reserved for days of external peace, supplies an excellent commentary on some other complaints that are being made about the archbishop's statement. We have made our own com-

forward, judgments on minor issues which we think deplorable. But comments are being made which go far beyond the facts of the case, and which seem to be prompted by childish petulence. Things are being which may which may whispered in the ear which may soon be proclaimed on the housetops Mon are speaking of the 'apostasy' of the archbishop, and threatening withdrawal from the ministry of the Church of England in consequence. We have little patience to discuss the matter with such minds. We might ask, if the archbishop of Can-terbury be an apostle from the faith terbury be an apoetle from the fatth, why a parish priest in the Midlands should on that account forsake his altar. An apostate bishop—there have been such in all ages—should be fought outright, not left in peaceable possession of the field. Still less can we understand why the apostasy of an archbishop of Canterbury should prove to anyone—the bury should prove to anyone—the proof seems to be alleged—that the largest claims of the Roman See are well founded. Such inconsequence

staggers the understanding. "The next editorial treats of the observance of the Feast of Corpus Christi by Anglicans, and it is not only much more interesting than its grumbling predecessor but it is a much more pronounced confession of the 'Romeward drift,' particularly among the younger members of the High Church party. This justifies us in giving a more extensive quotation from it :

"'Perhaps nothing is so significant of the spread of Catholic instincts in the English Church as the growth of the observance of the Feast of Corpus Christi. In very many churches throughout the length and breadth of the country it will be celebrated next week, and we rejoice that it is so. .

"' The observance, then, of Corpus Christi tastifies to the extent to which stored in so many English churche Catholic worship. Catholic worship centers round the Blessed Sacrament because it recognizes that this is the chief way in which Our Saviour fulfils His promise to be perpetually present with us. When this truth is grasped everything at once takes on a new color. Religion becomes more homely and friendly; visits to churches gain a new meaning and the radical difference between the Catholic and the Protestant atmos-

one natural and inevitable result of belief in the Blessed Sacrament is the practice of reservation. Of late years this has become increasingly common, and we believe, though we have no statistics on the subject, that it is now practiced in a large number of churches, especially in the south of England. And in many done, not with the hishop's unwillingly wrung consent. but with his approval. In Scotland indeed we believe it is a common practice, and one allowed not only for the Communion of the sick, but for others who could not be present at the celebration in church. But leave irritating restrictions as to the mode of reservation; restrictions which eem to have for their principal aim the discouragement of prayer before the Sacrament. To such restrictions there is a rapidly increasing opposi-

tion.
"'Those who are behind the scenes in the Catholic revival know that for years past there has been great discontent with this state of affairs, and that discontent is rapidly The present state of unrest in the becoming vocal. Many are not satis-Anglican Church is the theme of a fied with what has been already temper of mind and that way of looking at things to which the term Anglican has been attached. For a long time they were content to gibe at it in a friendly way, but now it is beginning to make them angry. In the veins of the younger generation the Catholic blood is stirring, and they are captured by the marve romance of Catholicism, and not only the Catholicism of the ancient and mediaval worlds, but that of modern times as well. The typically Angli can outlook seems to them provincial and unattractive.

"In the new literature which the Revival in the English Church is producing the note is definitely Cath. olic, and you can search in vain, say in those books of Mr. G. K. Chesterton, which deal with religion, for anything Anglican. The poetry of Mr. R. L. Gales or Mr. Arthur Cripps is as distinctly Catholic as that of Francis Thompson or Coventry Pat-more, and these writers only reflect the beliefs of the younger generation of Catholics in the Church of Eng-

"The Catholic revival is not over, and there is work for the younger not show the cruelty with which a younger generation sometimes treats its elders. We shall speak quite plainly, and there is a tendency of irritation with the older men, and an unwillingness to listen to or to learn from them, which is not a pleasant sign. It is the older men who have orne the burden and heat of an earlier day, and it is to them that we owe much of that which makes life in the Church of England tolerable to-day to Catholic minds. It would be outrageous if they were to be treated as back numbers, or censured in juvenile and impertinent scorn as really Anglicans at heart. There was once a tribe of South Sea islanders which had a practice of forcing its older men to climb a tree in the sacrifice of the Mass.

Difference of function between man and woman can not, therefore, be accepted as the final standard of excellence. Our only true worth is the rank we occupy in the registry of God's nobility. Degrees of grace

ment. We have made our own complaints. We do not like the state was once a tribe of South Sea ment. It seems to us to encourage islanders which had a practice of toroing its older men to climb a tree at intervals in order to test their the enunciation of dootrinal principle. It suggests, if it does not put

killed and eaten. This was not a very grateful way of treating their parents, and perhaps it may be taken

"What a spectacle to see the Pops, who speaks from the editorial chair who speaks from the editorial chair of The Church Times, crying out for mercy and reverence for his white hairs to the younger men of the advanced movement, who are impatient of everything Anglican and show 'a tendency to irritation' with their seniors 'and an unwillingness to listen to or learn from them. to listen to or learn from taem.

How tvery true what the editor of
The Church Times says: 'In the
new literature which the revival in
the English Church is producing the
note is definitely Catholic, and you
can search in vain for anything Ang

These confessions of The Church Times are hopeful and encouraging reading; they afford substantial testimony that the Romeward movement in the Anglican Communion has not spent its force, but on the contrary, the rank and file of that most enlightened and important body among the sixteenth century dissidents are becoming more and more leavened with Catholic thought and practice, and that they are keeping at the head of those wandering sheep whose faces are turned towards the fold of the Chief Shepherd of Chris-

Meanwhile that dissatisfaction with their present estate which char-acterizes Anglican High Churchmen might well be described as a divine discontent, for it is the Holy Spirit Who will not allow them to rest easy in the Anglican fiction of a Catholic Church not in communion with the successor of St. Peter, the Rock of Unity on which Christ builded His

BECOMING DISCONTENTED

It is not difficult to understand why the spirit of revolt is becoming rife among American Episcopalians. Many of them have been studying the works of our Catholic theologians and have become convinced of the soundness of the arguments by which they support the Catholic claims. They have gone to the pages of St. Augustine of Hippo, St. Thomas, and Suarez for information, and have recognized in consequence that the Catholic Church to day fulfils the ideal of that institution presented in the Scriptures. But when they have examined the doctrine and policy of the Episcopalian Church in the light of that knowledge they have been sorely disappointed. Ordinarily there is no doctrinal uniformity in the Church. All sorts of tenets and the want of tenets are tolerated. But when crucial questions arise-questions upon which safe guidance is essential for Christians—the position of the Episcopalians is particularly distressing. To the cry of the soul for certainty as to orthodox doctrine there is no better reply than such a pronouncement as that of the Archbishop of Canterbury—a pronounce-ment which does nothing effective to heal discord, but, on the contrary aggravates it by breaking down barriers regarded as necessary safe guards. If the highest authorities in the Episcopal Church are not only permitting but teaching false doctrine, surely the duty of the ordinary member of that church is to look for truth elsewhere.—The Missionary.

Jesus is willing to come to us in holy Communion every day and we do not care to receive Him. What

We shall never be able to get out of the reach of duty. Duty is with us in the morning and at night. It is with us in our studies, our employments, and our pleasures. it cannot be escaped let us do our duty cheerfully, that it may bring pleasure and profit to others and ourselves. We are social beings, and it is seldom that we can help others without benefiting ourselves.

Oh, that we could take that simple view of things — to feel that the one thing which lies before us is to please God.—Cardinal Newman

If all Catholic young men and young women went to Holy Com-munion worthily every day, there would be no room for complaint against them for not shining as examples of Christian firmness against the world, the flesh and the devil.

Funeral Directors

John Ferguson & Sons 180 King Street

The Leading Undertakers and Embalmers
Open Night and Day
Telephone—House 373 Factory—543

E C. Killingsworth Funeral Director Open Day and Night

491 Richmond St. Phone 3971

AUTOMOBILES, LIVERY, GARAGE R. HUESTON & SONS

Livery and Garage. Open Day and Night.
79 to 483 Richmond St.
Phone 423
Phone 441 FINANCIAL

THE ONTARIO LOAN & DEBENTURE COT Capital Paid Up, \$1.750,000. Reserve \$1.450,000
Deposits received, Debentures issued, Real Estate
Loans made. John McClary, Pres.; A. M. Smart, Mgr.
Offices: Dundas St., Cor. Market Lane, London.

PROFESSIONAL CARDS FOY, KNOX & MONAHAN Barristers, Solicitors, Notaries, &c.

Hon. J. J. Foy, K.C. A. E. Knox. T. Louis Monahi E. L. Middleton George Keough Cable Address: "Foy" Telephones { Main 794 Main 795 Offices: Continental Life Build CORNER BAY AND RICHMOND STREETS TORONTO

H. L. O'ROURKE, B. A. BARRISTER, SOLICITOR, NOTARY Money to Loan
Suite 5, Board of Trade Building.
231 Eighth Avenue West,
CALGARY, ALBERTA

JOHN T. LOFTUS, Barrister, Solicitor, Notary, Etc. 712 TEMPLE BUILDING

e Main 632 P. J. O'GORMAN

Plans, Specifications, Estimates prepared. SUDBURY, ONT. FRANK J. FOLEY, L.L.B BARRISTER, SOLICITOR
The Kent Building
Corner Yonge and Richmond Streets
TORONTO ONT

R. DONALD

A. MACPHERSON, LL. B. BUCKLES, DONALD & MacPHERSON Barristers, Solicitors, Etc.

Suite 206 Healy-Booker Block Swift Current, Sask

Westervell School Y.M.C.A. BLDG., LONDON, ONT. Students assisted to positions. College opens & W. WESTERVELT J. W. WESTERVELT, Jr. C.A.

Loretto Ladies' Business College 385 Brunswick Ave., Toronto

MUSIC STUDIO ATTACHED

St. Mary's College HALIFAX, NOVA SCOTIA

Conducted by the Christian Brothers of Ireland. For Boarders and Day Students the College will re-open on September 8th, 1915. For terms, etc.,

University of St. Francis Xavier's Antigonish, Nova Scotia

Faculty comprises graduates from the leading Universities of Europe and America. Ideal Location. Athletics. Officers' Training Corps. Excellent cuisine. Private rooms for all students. Fees (including tuition, board and laundry) from \$176.

Calendar forwarded on application to the Registrar.

University of Ottawa

CANADA CONDUCTED BY THE OBLATE FATHERS

Founded in 1848. Degree-conferring powers from Church and State.

Theological, Philosophical, Arts, Collegiate and Business Departments

Over 50 Professors and Instructors

Finest College Buildings and finest Athletic Grounds in Canada.

Museum, Laboratories and Modern Equipments. Private Rooms.

Studies Resumed Wednesday, Sept. 8

For Calendar and Particulars, address:

REV. LOUIS RHEAUME, O.M.I.

Ursuline College, "The Pines"

Under the Patronage of the Right Rev. M. F. Fallon, D.D., Bishop of London. An ideal place for the Education of Young Girls.

College Department Perfectly equipped High School under qualified teachers. School of Business Full Commercial Courses in Book-keeping, Shorthand, Typewriting, etc. Preparatory Department The most devoted attention given to the training and teaching of young children.

Domestic Science Cooking, Sewing, etc., taught practically in all the classes. School of Music Affiliated with Toronto Conserva-Violin, Harp, Voice, Theory of Music.

Schools of Art and Expression. Apply for Catalog to the Rev. Mother Superior.

959595959595959595959595959595959595 St. Michael's College

TORONTO FEDERATED WITH THE UNIVERSITY OF TORONTO

All Courses, General and Honor, leading to degrees. For full information, apply to REV. R. McBRADY, C. S. B., President

St. Michael's College School

Full High School, Preparatory and Commercial Send for Separate Calendar.

FOTOTOTOTOTOTOTOTOTOTOTOTOTOTOTOTO

St. Jerome's College

Berlin, Ont., Canada

Residential College for Boys and Young Men

EXCELLENT COMMERCIAL, HIGH SCHOOL AND COLLEGE DEPARTMENTS

New Buildings with latest hygienic equipments. The largest Gymnasium in Canada — Running Track, Swimming Pool, Shower Baths, Auditorium.

Comfortable Private Sleeping Rooms - Substantial Board Rates very moderate.

ADDRESS - REV. A. L. ZINGER, C. R., PRESIDENT.

St. Thomas College

A SCHOOL FOR YOUNG MEN AND BOYS CONDUCTED

BY THE PRIESTS OF ST. BASIL I. College Department \{\begin{array}{l} \text{Four years course in Classics, Moderns, Science, Mathematics, Philosophy. \end{array}\}

II. High School Department Course leads to Matriculation and Teachers' Examinations.

III. Commercial Department (Diplomas for Book-Keeping, Stenography & Telegraphy

IV. Preparatory Department Course corresponds with Provincial Public Schools.

Hygienic equipment, large campus, magnificent skating-rink.
Write for Catalogue. REV. W. J. ROACH, B.A.,

College and Academy of St. Joseph ST. ALBAN STREET, TORONTO Residential and Day School for Young Ladies and Little Girls

St. Joseph's College is affiliated to the University of Toronto through the I ST. JOSEPH'S CURRICULA:

COLLEGE COURSE OF FOUR YEARS — Classical, Moderns, English and History, and General Courses—leading to Degrees.
 THE COLLEGIATE COURSE (Upper, Middle and Lower Schools) in which pupils are prepared for Honour and Pass Matriculation, for Entrance to Faculty of Education and Normal

School.

3. THE ACADEMIC COURSE—In this course special attention is paid to Modern Languages, Music, Expression, Art and Needle work. In this Department students are prepared for Music Examinations (Instrumental and Vocal) at the University of Toronto and the Toronto College THE COMMERCIAL COURSE (affiliated to the Dominion Business College) prepares the

students for Commercial Certificates and for Diplomas in Sciencial State of For Prospectus, apply to THE MOTHER SUPERIOR.

IN AFFILIATION WITH UNIVERSITY OF ST. FRANCIS XAVIER

COLLEGE: University Professors; Courses leading to B.A. and M. A. Degrees. Scholarships.

ACADEMY: College Matriculation, High School Graduation, Commercial Course, School of Domestic Science. Special advantages in Music and Art.

For Calendar and further information address Reverend Mother Superior, C. N. D.

Assumption College, SANDWICH ONTARIO Conducted by the Fathers of St. Basil

Boarding School for Young Men and Boys

Offering College or Arts Course, High School Course, Business Course, and Preparatory Course for Younger Boys A new Gymnasium will be opened this fall. Swimming Pool, Running Track, Handball Courts. Acres of Campus extending to the banks of the Detroit River. New Dormitory Building to be opened in September. Private Room accommodation for 100 students.

FALL TERM OPENS MONDAY, SEPT. 6, 1915 For Catalogue and particulars address Rev. F. Forster, C. S. B., President.