

as soon as possible after arriving at St. Paul's School room, corner Dundas and Wellington streets. Railway certificates will be signed by the Secretary on Friday or Saturday. Do not neglect this—Read the note on the back as to obtaining reduced rates.

Through the kindness of the Ladies of Woodstock, tea on the Quiet Day and Luncheon on Friday and Saturday will be provided in St. Paul's School room.

NOTE.—The necessarily heavy expenses of the Convention will be defrayed by collections.

#### PROGRAMME OF WOODSTOCK CONVENTION.

THURSDAY, February 7th, 1895.—Quiet Day, 4.30 to 6.30 and 7.30 to 8.45. Rev. G. Osborne Troop, of St. Martin's church, Montreal; Subject, 'Strength out of Weakness.' Tea will be provided.

FRIDAY, Feb. 8th.—10 a.m., Opening address, Canon DuMoulin. 11 a.m., Organization; addresses of welcome by Lord Bishop of Huron, Rev. J. C. Farthing, and others. President's address. Words of greeting from: *a* New Brunswick; *b* Nova Scotia; *c* Manitoba; *d* Quebec; *e* The United States of America.

Afternoon.—2.30 Council report and general business; 3.20 p.m., 'What is a Conference,' address by N. F. Davidson; 3.30 p.m., Conference No. 1, subject 'Our Work'; chairman Rev. F. DuMoulin; *a* Its motive, A. B. Wiswell; *b* Its cost, Spenser Waugh; *c* Its power.

Evening; 8 p.m.—Open meeting, subject 'The Brotherhood Idea'; chairman, Judge Senkler, of Perth. Speakers: The Lord Bishop of Niagara; Wm. Aikman, jr., of Detroit; Rev. Arthur S. Lloyd, of Norfolk, Va.

SATURDAY, Feb. 9th, 7.30 a.m.—Corporate Communion; celebrant, Rev. Canon DuMoulin. 10 a.m., business; 10.30 a.m., Conference No. 2, subject 'The Boys' Department of the Brotherhood'; chairman, Rev. C. L. Ingles. 1. The need of such an Organization, Rev. W. F. Quartermaine; 2 How the Boys' Department fills such need, Rev. C. B. Kenrick; 3. Its relationship to the Brotherhood, W. C. Sturgis. 11.45 to 1 p.m., Brotherhood Bible Classes; addresses by Rev. R. J. Moore, Rev. H. C. Dixon and others. General discussion.

2.30 p.m., Conference No. 3, subject 'Enthusiasm in the Work'; chairman, Rev. J. C. Davidson; *a* Whence it comes, W. C. Sturgis; *b* What it can accomplish, H. C. Tilley; *c* How it can be retained, Rev. T. C. S. Mucklelem. General discussion. 4.30 p.m., final business.

8 p.m., Meeting of Chapter No. 18, followed by general discussion on Chapter Work and methods.

SUNDAY, Feb. 10th.—8 a.m., Holy Communion. 11 a.m., Morning Prayer with anniversary sermon by the Lord Bishop of Huron. 4 p.m., Mass meeting in Opera House; chairman, the Lord Bishop of Toronto; addresses by Rev. John Ker, D.D., of Grace church, Montreal; John W. Wood and Rev. W. J. Muckleston. 7 p.m., Final service with sermon by Rev. A. S. Lloyd, followed by Farewell meeting, to be conducted by Rev. J. C. Roper.

#### THE CRY, "ROMANISM."

The cry 'Romanish' 'Romanism,' is the ordinary assailant of the Church what the stones were to the ignorant, prejudiced Jews who attacked and abused our Lord. When she announces her divine claims, her holy mission, her identification with her exalted Head, as the continuation of the Incarnation through the ages, and the bringing His offices of Prophet, Priest and King practically within the reach of all generations, then they give over arguing, and have recourse to

persecution; they raise a mad cry, which will excite prejudice and hate; just as the Jews, when Jesus proclaimed His absolute eternity and God-head in the words, "Before Abraham was I AM," took up stones to cast at Him. Romanism, as a usurpation and a system of error, has only a single invincible foe in the world, and that is no one of the religious bodies around us, who identify us with it, and abuse us accordingly; but it is the One, Holy, Catholic and Apostolic Church on earth, of which we are the true representative, and branch in this land.—*Bishop Seymour.*

#### WORK AMONG WOMEN.

Mrs. Creighton, wife of the Bishop of Peterborough, at the Exeter Church Congress, addressed herself to the subject "What women can do to raise the standard of social life." She said: Sex is a fact. We cannot destroy it, and the influence of one sex upon another will ever remain as one of the strongest factors in the formation of character. It is hardly an exaggeration to say that man is what woman wishes him to be. And so the question what sort of man a woman admires and from what sort of man she desires admiration is always of importance. We are often told that many of the best amongst the young women of the present day do not marry and do not wish to marry, and it would be a disaster to society if the marriage profession were left only to those who could succeed in no other. The attitude which women take towards marriage and towards men, viewed as possible husbands, most powerfully affect social morals. Hideous results follow the pursuit of men by women merely in order to gain a husband. But are we in consequence to rush to the other extreme—never speak of marriage, to young people and do nothing to give them opportunities for marriage? Surely what we want is that young people of both sexes should be able freely and innocently to mix together, to be companions for a space so that they may be able to judge whether they are suited to be companions for life. With this view we ought to welcome increasing freedom for our girls, freedom to choose their own occupations, their own pleasures, to make their own friends. The question therefore for young women is, How are they going to use their liberty? Let us take the working class girl first—prominently the factory girl who wins her liberty by hard work. The great danger of her life is that it unfits her to be a good wife and mother in the future. She learns nothing of the simplest domestic arts. She gains a love of stir and variety which makes her hate the quiet life of home after marriage and return when it is quite unnecessary to the bustle of the factory. What those girls need is a worthier ideal of life, opportunities for wholesome recreation as well as for learning such things as will fit them in the future to be useful wives. Most men have a low opinion of women, and this low opinion is as harmful to men, or even more so, as it is to women. It is in the power of each individual woman to help men to change it. We need not fear that her independence will make her adverse to marriage. People forget how difficult it is to change human nature. The desire to love, the strong maternal instinct, can never be destroyed. But we need a worthier ideal of marriage and of home life, and this cannot be realised so long as people drift into marriage simply because there is nothing else to be done. Are mothers preparing their children for liberty? Are girls fit to bear the burden of liberty—to learn the dignity of work? It is not even necessary that women should do paid work if only into their unpaid work for others they will carry the same sense of obligation that paid work demands. Professor Drum-

mond, in his work on "The Ascent of Man," speaks of a lengthened courtship as one of the factors in the evolution of society. He says America has shown that in the unconstrained and artless relations of youth lie higher safeguards than the polite conventions of society can afford. For myself, I believe that they will be so in so far as the women have a serious object in life. Any work that they may do, any training, they may undergo, will be, moreover, a preparation for the greatest and most useful profession they can adopt—that of wives and mothers. The woman who has had an opportunity for free development, for living her own life, will be on that account all the better fitted to be a true wife—that is to say, a companion and not only a housekeeper. Moreover, she will be in a position to make a wise choice, which the ignorant girl, whose life is dull and uninteresting, is not. A girl should know something of life before she marries. This brings me to a difficult and much disputed question. If young women have liberty they will also desire knowledge. A mother is the right person to satisfy her daughter's desire for knowledge about the facts of life. If she checks her questions, treats them as things that should not have been asked, she only drives her elsewhere. Formerly women were ignorant of much of the lives of men. The veil at present has been, in one way and another, rather ruthlessly drawn aside. But if women are to know the facts about men's lives, it is of the utmost importance that they should know them truly, and not take them from fiction and magazine articles. There they will find it asserted either that all men are vicious and must therefore be avoided, or that all men must be vicious, and so it does not matter if only good women do not know about it. Both points of view, of course, are equally false. If society is to progress, women must believe in the goodness of men just as men must believe in the goodness of women. It is only ignorance that can disbelieve in the possibility of purity in men. We must never accept evil as a necessity. It seems to be true that the tone of society is given by women. If so, the question what they expect from men is of vital importance. Will they be content with conduct which in their presence alone leaves nothing to be desired? Let them speak out clearly on this point. To the truly repentant sinner we shall never shut our doors though we have a right to demand that the repentance be true and lasting. But the man who does not honour all women is not fit to be a companion for our daughters, nor for our sons either. It is not necessary that all young men sow their wild oats and do things which they would be ashamed for their mothers and sisters to hear of. But just because their temptations are sharp they need every help that women can give, and the first and best help is belief in them—not ignorant belief, because we do not know their difficulties, but belief in their power and will to conquer them. And, in the second place, we must be very careful that we do not add to their temptations. The flirting ways, the indelicate dress of many girls at balls, what are they but appeals to the lowest part of man's nature? The free and easy conduct, the jokes of a slightly questionable kind, the laughing assumption that a man must do many naughty things—these are only attempts to gain attention by descending to his supposed lower level. We talk as if the vulgar hunt for husbands were a thing of the past, but a very little observation will convince us that it is not so. There are still girls who will do anything to attract men, mothers who are willing to ignore an unsatisfactory past in order to secure husbands for their daughters. We shall not be right on these points unless girls are allowed to have a sphere of their own, some other object in their life than doing the flowers and writing notes for their mother until they can find a husband. Marriage is a sphere, not an occupa-