8

### IDEALISM OF THE SUPERNATURAL

ARCHBISHOP IRELAND SETS FORTH THE GUIDING PRIN-CIPLES OF RELIGIOUS LIFE

Archbishop Ireland preached the Sermon at the profession of 20 Sisters and the reception of 38 novices the new St. Joseph's Novitiate in St. Paul on March 19. "The idealism of the Supernatural" was his subject. We regret that we cannot publish the entire. We give only a few extracts from the Catholic Bulletin:

'Idealism is the vision of realities beyond and above the lowly world bordered by the reach of sense; it is the longing of the soul for those highborn realities, its flight, generous and unselfish, towards union with

There are those who despis idealism—who crave nought for the world of men but the fleeting fact of the day, the shallow and short-lived enjoyment to be wrested from it. Positivists they call themselves; they are the dire enemies of humanity Would you have the world of men grow in sweetness and charm of life, in service to fellow-creature, in grandeur of thought and exaltation of spirit, bid them look upward and

onward and know that there dwell, as not in the darkened vales of earth true, the good, the beautiful that there lives and reigns the eternal God, in whom alone man finds

abiding life and felicity. "The world to day is losing in idealism, because it is losing in religion. God put cut of sight, the ethureal regions enclose only dream earth becomes the sole shadow; God no longer thought of and value. loved, idealism vanishes; the selfish grasp of pelf and pleasure remains the one object of life on earth. In many ways religion is the salvation of humanity—in this, too, that it guards and perserves idealism.

Idealism of the supernatural up lifts the soul to the throne of God. there to inebriate itself with divine life and love, thence, God-like, to de scend upon humanity in copious streams of devotion and service. The argument is made against the idealism of the convent that it is the destruction of altruism ; that suffer ing and needful humanity receives little from it ; that it is in nature and aspiration the absolutism of egotism -egotism sublime if you will, egotism still. This is a complete misapprehension of the idealism of the supernatural, a complete ignorance of the activities of the Catholic Sisterhoods.

"Do you seek the destruction of altruism ? Then destroy idealism, especially the idealism of the superna-Do you seek the destruction tural. of altruism ? Then reduce the soul to an atom of earth, in warfare with other atoms for the survival of the it not a voice without interest to us, fittest; confine it to the fatalism of without touch with the world in facts ; narrow it to the circle of which alone we are concerned? morrow, forbidding it all vision of America, our schools and our char towards things not one's own; no sacrifice of one's self or of one's pos- out the disinterestedness of our Sissessions ; consequently, no altruism. highest? Then attune the soul to its best, its highest form.

for man.



for the salvation of souls and the uplift of human society.

fessed and received Extreme tion of his own initiative with the "What our Sisterhoods do for fiel-low - creature ? Our Sisterhoods simplicity of a child that was most touching. He was bent upon mal pray and make expiation. Those of ing a Christian end, and he openly said and declared as much. — Cathous who have the knowledge of the mysteries of divine grace know the value before God of prayer for lic Standard and Times. others, of expiation of sin for others. This, the gift of the Sisterhoods to

IF THE BIBLE WERE their sisters and brothers, tossed hither and thither on the perilous billows of worldliness, exposed to death in fatal shipwreck unless Were the Bible lost (says the Rev succor from God's throne be involved Dr. Barry, in his Tradition of Scrip-ture), it has been declared with not upon them. Our Sisterhoods give edification, by the diffusion through more energy than truth, we might the surrounding atmosphere of the fragrance of the supernatural. It recover its text from the writings of our Catholic Fathers and mediaeval was Cardinal Manning who said that the mere residence of a Sisterhood schoolmen. Their works, which fill in a parish is a constant exhortation great libraries, are made up to a large extent of commentaries on

to the practices of religion. Scripture, and are everywhere steeped "What our Sisterhoods do for felin its language and ideas. Beginning low-creatures ? The land is strewn with St. Clement of Rome, St. Justin, with their schools, hospitals, orphan-St. Iraeneus, Tertullian, and Clement asylums, refuges and protectorates of Alexandria-from about 95 A. D. No ill is there that their hand does not soften, no sorrow that they do to the first decade of the third century - we find the Old Testament not appease, no sore that they would quoted in all parts of the Church, and the New gradually acknowledged. not heal, no uplift of mind and heart to which their help is not promptly rushed. The deeper the evil and the more repulsive the sore, the more prodigal and the more unremitting their zeal. The consecration is until death : the sacrifice is without limit; the disinterestedness absolute and complete. Wherever service is possible, it is given : and given with the days of the Apostles. fullness of soul which gold and silver do not purchase, which fame applause do not reward. Our representative men, says Dr. Barry Catholic Sisterhoods their work But the undying merit of those thou explained only when Christ's saying is remembered : 'Amen I say to you, long as you did it to one of these

My least brethren, you did it to Me. "The debt of gratitude the Catholic Church owes to its Sisterhoods finds no measure in words. They are the abiding proof that the Gospel of Christ finds in the Church full and abiding realization. And in this, too, it is their debtor-they don its name and to its glory works mosts neces-sary to its healthness of life, to its power to win to itself a hearing from the positivist world around it.

"I speak particularly of our own times and of our own country. What were the Churches in America without Catholic schools and Catho lic charities? Without Catholic schools our little ones were the prey of unbelief and secularism. Without Catholic charities the world of unbelief would ask : To what serves in humanity the Catholic Church ? Is things that come to day and go to Well, as matters are with us in the beyond and the above. This ities were impossible, if we had not done, there is no spring to the soul our Catholic Sisterhoods. Our mind schools were impossible, because withconsequently, no altruism. you altruism, the best, the until years have benumbed lip and hand for the pittance of humble idealism of the supernatural in raiment and parsimonious meal, our schoolhouses were void of teachers

The mystery of God in His love and of pupils. Impossible, no less, The Incarnation was the our charities, because here, too, dismanifestation of the divine being ; it interestedness is imperative, and bewas the manifestation of the divine cause the lustre of those charities love. Love was the cause : God so is due to that supernal sweetness loved the world, as to give His only of service, issuing from begotten Son." Love was the re- which enrobes our Sisterhoods in peerless attractiveness, unpurchase able by the richest gifts of earth.'

## THE CATHOLIC RECORD

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### of the Holy Ghost upon the Apostles SANOL' S on Pentecost. Recently this work has been intro duced into this country, notably in New York, Cleveland, O., and St. **ANTI-DIABETES**

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ic Acid. Price \$1.50. SANOL'S ANTI-DIABETES is The enemies of the Church are active the only remedy which has a record and on one point at least, opposition of complete cures of Diabetes. Price

to Catholicity, they are united They have class consciousness, Catho lics have not .-- Cleveland Universe For sale at all Leading Druggists. Send for Free Literature.

### NON-CATHOLICS AND The Sanol Manufacturing Co., Ltd. CONFESSION WINNIPEG, MAN.

St. Augustine, indeed tells us fessional as an aid to right living, that a Christian may be perfect in apart from the grace impartec faith, hope and charity who is yet unlearned in the Bible; but St through the sacrament of penance have been noted in every age since Jerome, considering the duty of teachers, lays it down that "he who the beginnings of the Church; and in modern times even Protestants have knows not the Scriptures, knows not acknowledged the usefulness to so the power and wisdom of God." Leo XIII., in his Enclyclical Provid Deus, concludes: "It is our wish and desire that those especially ciety of that tribunal. Leibniz says "This whole work of sacramental penance is indeed worthy of the Divine wisdom, and if aught else whom God's grace has called to Holy in the Christian dispensation is mer Orders, should spend more and more itorious of praise surely this won diligence and industry on the readdrons institutions is. For the neces ing, mcditation and exposition sity of confessing one's sins deters Holy Writ."-N. Y. Freeman's Jourman from committing them, and hope is given to him who may have fallen again after expiation. The pious and prudent confessor is in ery deed a great instrument in the hands of God for man's regeneration. For the kindly advice of God's priest helps man to control his passions, to the lurking places of sin. to know avoid the occasions of evil-doing, to

restore ill-gotten goods," etc. Readers of the daily press are familian with cases of restoration and restitu tion. The Bulletin Religieux, published in Bayronne, France, recently published particulars of one of these instances. A priest called at the residence of the proper official in Madrid and placed in the hands of the secretary the sum of 1.500 pesetas. The only explanation the priest grave was that the money had been handed to him by a repentant thief who desired to restore to their right ful owner his ill-gotten gains. If the thief had been a free thinker, the injured person would probably be still awaiting the restitution of his property. Another case occurred in Louisville, Ky, some time ago. Sam Harrell, who confessed to a number of postal thiefs in Chicago, informed the postoffice authorities at Louisville that in confessing he was acting on the advice received from a Cincinnati priest. According to his story he used to sit in saloons pretending to be reading a newspaper, and when he heard any of the customers state that they were expecting money from some source he would call at the postoffice and obtain the letters. His conscience began to hurt him, and when he drifted to Cincinnati he took counsel with a priest, who told him to confess his delinquences. Harrell

heard that "they always assist a man in trouble.'

MAY210, 1918 THE ORIGINAL 1854 HOME BANK OF CANA

### NOTICE OF QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Seven per cent.  $(\mathcal{P}_{i})$  per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st May, 1913, and the same will be payable at its Head Office and Branches on and after Monday, June 2nd, 1913. The Transfer Books will be closed from the 17th to the 31st May, 1913, both days inclusion.

### ANNUAL MEETING

The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board, JAMES MASON, General Manager

## Toronto, April 16th, 1913.

### BY-LAW TO INCREASE CAPITAL

It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Oapital Stock of the Bank to \$5,000,000.

LUMINOUS CRUCIFIX ously in the same pursuits, but THIS CRUCIFIX HAS A SECRET COATING which absords light during the day and shines in the dark. Retail price §3 postpaid. Send for particulars how to earn one tree of charge. Vernon Sales Co., Chattanooga, Tenn. 1809-1 rather that each sex should discharge

BUSINESS COLLEGE

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TRAINING SCHOOL FOR NURSES IN THE TRAINING SCHOOL FOR NURSES IN THE TRAINING SCHOOL OF THE GOOD Samaritan Hospital, Suffern, N. Y., a two years and six months course is given to young women wishing to become nurses. There are several vacancies. Suffern is on the Erie R. R. One hours ride from New York City. For particulars apply to Supt. of Nurses. 1802-2

Funeral Directors

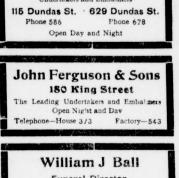
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To debar woman from such pur-To restrict her field of action to

Evidences of the value of the con-

united

those duties which are adapted to its nhysical constitution and sanctioned by the cans of society. To some among the gentler sex the

words, "equal rights," have been, is to be feared, synonymous with similar rights."

Suffrage, or the right to vote, and the right to hold office, are ambitions which some women have, that are really rights of similarity and not of equality. Seeking these so-called rights alienate the feminine spirit from

its foreordained and guarded haven -the home.

suits as suffrage, or from doing a man's work, or from wearing mascu line attire, is not to degrade her.

the gentler avocations of life is not to fetter her aspirations after the higher and the better.

WOMEN'S SUPEREMINENT RIGHTS

It is, on the contrary, to secure nen and our judiciary hold the high but those supereminent rights that can not fail to endow her with a sacred influence in her own proper sphere: for as soon as woman trenches on the domain of man, she

ing or executing the laws. But our Christian women—wives and mothers —hold a higher place, for they mould the character of our statesmen and jurists in their childhood and instil

virtue in their hearts. Our greatest statesmen have loudly and unani mously proclaimed their indebtedness to their mothers. MOTHERHOOD PROVIDES THE NOBLES The noblest work given to woman

is to take care of her children. The

Chapped Hands - Rough Skin -

ing.

THAT HAS ACCEPTED CHRIST, BUT HAVE NO ENTHUSIASM FOR BUILDING HIS KINGDOM

Bishop Tihen of Lincoln, Neb., in an address to a body of men in Sioux City, not long ago, strongly insisted upon the need of unity among Cath-Among other things he said "We Catholics, in the words of the enemy, lack class consciousness." That was a mighty apposite remark we do lack class consciousness and we should not.

Missal and Breviary, Pontifical Rites, Papal documents and Canon Law ocialists, means a vivid realization by each member of a certain class or were efforts on a grand scale to digest body of men, of the place occupied by his class in the world and of the its teachings and apply them. Catholic art drew its favorite subjects functions to be performed by that class in the development of the from Holy Writ, the literature, pro verbs and daily conversation of all human race in its progress towards classes, during this long period, show that Christians were familiar with perfection. The reason why men its narratives in a striking degree. should have this realization is that From the paintings which are still extant in Roman Catacombs, to the only those who realize their place and function in the world will use their strength and talents with nosaics of St. Mark's, Venice, or the an enthusiastic vigor for the attain Cappella Palatina in Palermo, from ment of the end and object for which their class exists.

the primitive religious schools of Siena, Florence, Cologne, Holland, as Now, while we Catholics repudiate well as from every phase of eccles the false system of philosophy, on iastical architecture down to the Bible of Amiens " and the frescoes which Socialists base their distinction of classes, we must admit at least two of the Sistine, it is evident that eves. very distinct classes of men in the and heart could tell their world, the followers of Christ and His fill of that inspired story. Learning

and sanctity wielded pen, pencil, chisel, brush, every instrument that "Ye are in the world. He said conveys thought or evokes beauty in faith. to His disciples, but ye are not of the order that God's written word should be known and loved. The Middle world. It is true that the two classes Ages had their Bible in stone, on illuminated parchment, in stained should not exist, for we are all the

glass. It was delivered from the lips children of God and all are called to enter into the service of Christ. of popular preachers, reflected in the poetry of the Heliand, of Dante, of Fra Christ came to found on earth the poetry of the Heliand, of Dante, of Fra Jacopo, expounded on the walls, gates, and pavements of innumerable the transmission of the state of the sta They could refuse and many did, and hurches. It was recited in monas-

The African church if it did not pronal duce, yet received from an early date before 200 A. D.) the Old Latin ver-CATHOLICS AND CLASS sion celebrated by Tertullian, used by St. Cyprian and St. Augustine. In CONSCIOUSNESS the Eastern Church, the Septuagint was familiar to all divisions from the WE BELONG TO THE CLASS For the Middle Ages St. Gregory the Great. St. Bernard, St. Thomas Aquinas, and St. Bonaventure are

sand years consists in the fact that by devout monks and nuns the very words of Scripture were preserved to us in beautiful manuscripts, such as, towards their close and on the eve of the Renaissance, Thomas a Kempis left for our use and admiration. Cath-

olic doctrine stayed itself on the Bible; preaching went back to it; Class consciousness, as defined by

opponents. This distinction is recognized by the Divine Founder of our

not a Catholic, but says that he went to the priest because he had

most important part of her apostle ship should consist in instructing them in the ways of God. The education of the young should begin at the mother's knee. The mind of a

WORK

child, like softened wax, receives with ease the first impressions, which are always the deepest and most endur-ing. "A young man, according to for a full-sized bottle postage paid-

must not be surprised to find that the reverence once accorded to her has been in part, or wholly withdrawn.

sway in the government of the land or the uplifting of the people than our houses of Congress and State legislatures. Our President, statesmen and our judiciary hold the high offices of framing or interpret-

The home-whether that home is a palace or a cottage-exercises more



sult . " The Son of man is not to be ministered unto, but to minister, and to give His life for the redemption of Light up in the human sou many. to whitest heat the love of the divine; stamp upon it the image of the God-head : bid it think, love and move with tensest energy, as God thinks, loves and moves-it is altruism in its loftiest pitch, with utter forgetfulness of self, with spirit of sacrifice even to immolation in

death. It is altruism to perfection. 'I have made use of the word altruism-the regard of one member of the human family for the other. It is the language of the modern world. Instead, the Christian Church uses the word charity—love. Both words indicate the philosophy of motive-the motive in altruism being such as humanity itself allows; the motive in charity, the love of God and for God's sake the love of the neighbor. Altruism is of earth, charity is of heaven. Both have a common object, service to fellowmen. But the distance in motive is the distance from earth to heaven ; and so the distance in the might of

consecration.

"Put together in one potent appeal all motives of altruism, devised thinkers and actors in the field of beneficence, philosophers, philanthropists, socialogians-in persuasiveness it is the slender thread which one rude touch breaks in twain, the in the room, but the Abbe said this gossamer web which a ripple of the breeze dissipates, side by passing side with the simple challenges of the incarnate God: "Amen, I say the General should remain behind it, to you, as long as you did it to one which was accordingly done. But of these My least brethren, you did from the obvious motives of respect idealism of the supernatural sub-stituted to that of the natural, august patient, retired further the substituted to men.

-would you see it anear in the ful-ness of its truth? Study our Catho-hour the Abbe went to call the Gen-

### BONAPARTE'S PENITENT END

The question whether the great general, Napoleon Bonaparte, ever became reconciled to the Church after he had so misused his power as to divorce his wife, Josephine, and attempt was made by some English scholars to translate from carry two of the Popes off to France

1500, ninety-eight complete versions as his prisoners, has often been raised, were printed under Catholic author and has now been settled in the affirmative authoritatively. The ization. Doctor, which traced its pedigree Gaulois recently published a most interesting letter written from Roque fort, May 5, 1890 by the late Countess de Lapeyrouse da Bonfils. She was Scripture that it might overthrow the daughter of General Montholin, the Church. A new discipline, as rewho attended Napoleon at St. Helena. and Napoleon's god-daughter. The garded the study of the Bible, was set up by the Council of Trent (ses-Countess died a nonagenarian some sions iv. v), which did not, however, She gives the following years ago. account of the ex Emperor's recourse Scripture in the vulgar tongue. to the aids of religion, as often narrated to her by her father :

A few hours before his death the Emperor expressed his desire to make

his confession. He summoned Abbe they proved extreme in their ruling. Vignali, who had been sent to St. Helena from Rome by the Holy Father, invested with the fullest faculties. His Majesty wanted General Montholin, my father, to remain divine sense. A large volume would be required to record the names of could not be allowed. As the Emperor insisted, it was arranged that Catholic commentators. teaching that the reading of Holy Scripture is obligatory, and to main tain that without such general readdoor leading into which was open, and "The idealism of the supernatural which was covered by the screen.

ness of its truth i boury out catho. Bour the hole were to call the den. Induce submission to the guardians its Sisterhoods—the glory of the real. When my father returned to of the fath, has been highly com-the Emperor's bedroom, His Majesty mended by the Fathers, as by spirit-"Ah, Montholin, what a ual guides like Thomas a Kempis arm of the Church in its plannings moved, and seemed to recollect him-

teries by day and night, quoted in do refuse. Thus there have sprung parliaments, rhymed and sung by up in the world two clearly defined minstrels, so that never, perhaps, and separate classes, and between these two classes there has been and was it more universally known. Dr. Barry takes us through the will be till the end of time incessant warfare.

earliest periods when the Bible flourished in particular versions All Catholics belong to the class which has accepted Christ; He is (e.g. 311), to those which were produced in 1520. All this vast liter their leader: His principles are theirs but, and here is where the appositeature, he says was founded on the ness of Bishop Tihen's remark comes in, many Catholics lack the conscious-Latin Vulgate, though in the second half of the thirteenth century, an ness of belonging to the kingdom of

the God on earth. As a consequence original Hebrew. Between 1456 and they not only have no enthusiasm for the upbuilding of that kingdom, but often work against its best invery of the certain terests. Forgetful The Reformation, says the teaching of their Divine Head and Master, they strive to reconcile the from Waldensians, Wycliffe and the Hussites, brought in fresh dangers irreconcilable-Christ and the world; to the unlearned and made use of they try to belong to both classes. Such Catholics lack class consciousness.

To bring Catholics to a realization of this truth, to make them see and fully understand, their position in the world, to teach them their funcforbid the reading or translation of tions, as members of the kingdom of God, has been and is still the aim of Several Popes restricted the freedom the teaching body in the Church. No means are left untried; with of teachers, certainly, such as Paul but subsequent Popes repealed their predecessors' rescripts when varying needs different remedies are employed; the aim, though, and, object of all is ever the same-to bring These historical observations will suffice to prove that Holy Church Catholics to a realization of their place in the universe and of the has always kept the written Word in her hands while meditating on its duties which are attached to that place.

Among the means recently intro-It has duced and now being used with tellscreen should be put up and that never been, however, the Catholic ing effect is the Laymen's Retreat, which the Holy Father, regards as one of the greatest agencies for helping him in the task he has set him

self, of restoring all things in Christ. ing the Faith cannot be truly appre-hended, or eternal life secured, is In Europe, notably in Belgium, these doctrine so remarkable that few can retreats for men, especially workmen, have produced splendid results seriously believe in it, though often urged to do so for controversial ends. Careless Catholics have been brought back to their duties; apathetic, though At the same time, a devout study of good men have been roused to the Sacred Writings, with prayer and enthusiasm for the work of the Church, men who had been timid and humble submission to the guardians cowardly in the profession of their

faith have become its outspoken de-Catholic faith, the marvel of divine enderse working in human nature, the exclaimed. "Ah, Montholin, what a grace working in human nature, the living mirror of the virtues preached in the Gospel of Christ, the valiant is " ("Comme cela fait and in modern times, Leo XIII. has the setowed on the daily practice of it in truth, as one writer has said, like however, equal rights do not imply that to those brought about by the coming tic life.

mentioning this paper — to the dis-tributors, for Canada, E. G. West & Co., Toronto, Can.

his way, even when he is old, he will not depart from it." (I Peter, II., 2.) A child is susceptible of instruction much earlier in life than parents generally imagine. Mothers watch with a jealous eve the first unfolding of the infant mind, and pour into it the seed of heavenly knowl

makes for good citizenship and the

welfare of the city and State. And

vet their aims are neither political

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# Marriage Laws A Brief Explanation of the Decree "Ne Temere"

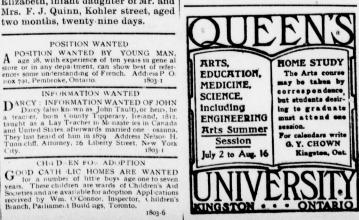
It embodies all the Decisions of the Sacred Congregations up to December, 1912, besides giving a clear and definite commentary on each Article of the New Laws on Engagement and Marriage. a body of men as the Knights of Columbus." said the Archbishop of San Francisco, in a recent address. "Theirs is an organization which

The Catholic Record LONDON, CANADA



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PHONE MAIN 6555





Apropos the present "suffragette" agitation the following words of Cardinal Gibbons are worth pondering over:

The world it governed more by ideals than by ideas; it is influenced more by living, concrete models than by abstract principles of virtue. The model held up to Christian

nothing to do with the Knights of women is not the Amazon, glorying Columbus. It takes no sides, knows no partisanship. Like the Church, in her martial deeds and powers; it is not the Spartan woman, who made of which it is a dutiful and worthy female perfection consist in the development of physical strength at child, it refuses to interfere with anyone's thinking on political ques the expense of feminine decorum and tions. Fraternity is its object. It modesty; it is not the goddess of stands for the teachings of Mother pagan love, like Venus, whose votaries regarded beauty of form and personal

up to woman from the very dawn of Christianity is the peerless Mother of our Blessed Redeemer. She is the pattern of virtue alike to maiden. wife and mother. She exhibits the virginal modesty becoming the maid. the conjugal fidelity and loyalty of the spouse, and the untiring devotion of the mother.

THE SEXES EQUAL NOW AND HERE-

AFTER Woman's origin and destiny are

the same as man's; so is her dignity equal in every way. As both were redeemed by the same Lord and both aspire to the same heavenly inheritance, so should they be regarded as of equal rank on earth; as they are partakers of the same spiritual

gifts, so should they share alike the blessings and prerogatives of domes-

GOOD CATH LIC HOMES ARE WANTED G for a number of little boys age one to years. These children are wards of Children' Societies and are available for adoption Applic received by Wm. O'Connor, Inspector, chil Branch, Pailiament Build ags, Toronto,

Church, for honesty, sobriety and pure Christian manhood." charms as the highest type of female excellence; nor is it an im-perious Juno. No, the model held

QUINN .- At Sault Ste. Marie, Ont .. on Sunday, April 27, 1913, Beryl Ann Elizabeth, infant daughter of Mr. and Mrs. F. J. Quinn, Kohler street, aged two months, twenty-nine days.

D