

the principles that must guide the Christian Social Reformer in his effort to alleviate the condition of the masses. The old order changeth for the new; and the future holds out abundant promise for the sons of toil. Why should it be tarnished by the taint of irreligion? It should not be—nor will it be unless we are blind to our duty. If we leave it to false teachers to point the way we have no reason to complain if the way leads, not to life, but to death.

"The social question," writes our present Holy Father, "deserves to have all the Catholic forces applied to it with the greatest energy and constancy." And in his Encyclical on Christian Democracy Leo XIII. insists on the co-operation of all in the work of social reform. "Especially the kind assistance is to be invited of those whose rank and wealth and superior culture carry with them more influence in the State. If this assistance is not given, scarcely anything can be effected of real avail towards the improvement which it is sought to introduce into the life of the people. Doubtless the path of improvement is better assured and more quickly traversed the more we have the co-operation of leading men, with their wide opportunities of effectual aid. We would have them consider for themselves that they are not free to choose whether they will take up the cause of the poor or not; it is a matter of simple duty. * * * He who neglects to take up the cause of the poor acts without regard to his personal interest as well as that of his country."

The leaders of the Catholic body must be leaders in the work of Social Reform. They must fit themselves for this work by a careful study of the social question. It rests with them to see that the Catholic workman makes himself heard, and with good effect amid the confusing cries and the discordant sounds which go up from the world of toil. Power is with the people, and we must help them to use it aright.

COLUMBA

NOTES AND COMMENTS

READERS of the CATHOLIC RECORD have evidently determined to make Father Fraser and his Chinese charges a Christmas gift worth while. As will be seen in another column the stream of contributors to the good work shows no sign of abatement. It is at once a splendid tribute to a devoted missionary and a guarantee of the missionary spirit inherent in the hearts of the Catholics of Canada. Father Fraser is the active tiller of the soil, but every one may share in the garnering by a prayer or an alms.

ANOTHER EVIDENCE is to hand of the generosity of our people where a good work is at stake. There came to our shores a few months ago a representative of the Convent of the Holy Child in Yokohama, in the person of Sister Marie Louise, a native Malaccan nun. Her object was to solicit aid for the work of her Congregation in Japan, devoted to the Christian education of native children. We are informed by His Grace the Archbishop of Toronto, by whom she was authorized to make collections in his diocese, that as a result she forwarded to her institute in Yokohama the sum of \$1,500. And her appeal did not extend beyond the limits of the city of Toronto.

ALL ACCOUNTS agree that the recent elections in Italy were little short of a rout to the anti-clerical forces. Not that the Catholic representatives have been materially increased, but that the constitutional and moderate deputies, pledged against anti-clerical or anti-religious legislation, have been victorious all along the line. This is really tantamount to a Catholic victory, and it is all the more gratifying since it has been won by no sacrifice of principle, but by the simple action of wholesome public opinion brought to bear upon the candidates for election to the nation's parliament.

THE POLICY of the Holy See in prohibiting the faithful from voting in the parliamentary elections in Italy is one not always understandable to Catholics in other countries. That it was based on the weightiest reasons goes without saying, and that, if it served no other purpose, it had the effect at least of impressing a sense of the unenviable position the Holy Father has occupied since the fall of the Temporal Power in 1870, upon the world at large. For the rest, Catholics in Italy or beyond it have been content to leave the time and

the occasion for a reversal, whole or in part, of this policy, to those to whom the administration of the Church is entrusted. By them alone is the situation in all its bearings known and appreciated.

THE POLICY of the Holy See in regard to Italy, and especially to the city of Rome, is that of the *non-expedit*, ("it is not expedient,") according to which it was declared by Pius IX. forty years ago that it was not to the interest of the Church meantime that Catholics in general should take their natural share in the public life of the country. To act in common with others would have appeared as a sanction, and in a measure, acceptance of the present constitution, which has always been held not only by the authorities of the Church but by many of the most enlightened statesmen abroad, to be a usurpation and spoliation. Under the pontificate, however, of Pope Leo XIII. certain exceptions have been made to this rule, and it has been left to the Bishops of Italy to suspend it where it was clearly the lesser of two evils. That is to say, that when an anti-clerical candidate was opposed by a moderate, Catholics might vote for the latter provided he had given an undertaking not to lend his sanction or support to measures tending to subvert law and order, faith and good morals.

UNTIL THIS PRESENT year such suspensions or dispensations from the ordinary rule have been given very sparingly, hence Catholic influence upon the body politic, as at present constituted, has had but little effect. In the recent election, however, a radical departure was made. In 330 constituencies the veto was lifted, and according to the Observatore Romano, the number of candidates elected who were known to be moderates in their general action and in this election specifically pledged against anti-clericalism was 228. Moreover it is stated as certain that without Catholic support at least 100 of these would have been defeated. Or, as the English journal, Rome, puts it, but for the suspension of the *non-expedit*, the avowed anti-clerical deputies in the new Chamber would have been in a majority of 310, instead of which they are now in a minority of 210. It is also stated that whereas there were about 200 Freemasons in the last Parliament, there are now less than half that number. All of which must be counted as a great gain to the Catholic cause, which, of course, is the same as saying as to the cause of good government.

IT IS ALSO gratifying to know that this admirable result was brought about by the loyalty of the Catholic electorate to the Central Catholic Committee, having the matter in hand, and keeping in touch with the Bishops everywhere. This is exemplified by the fact that where, in some constituencies, the *non-expedit* being in force at the first election, and a second ballot being necessary, the Catholics were advised to vote to keep out the anti-clerical, the percentage of votes cast was increased from 20 to 30 per cent., which in many cases had the desired effect of electing the moderate candidate. Which fact, in our humble judgment, goes to show that the atheistic clique which has so long held Italy in its grip, by no means represents the solid judgment of the country, but rather the power of a clique when it sets itself to manipulate the administrative machinery of a country. We do not have to go beyond our own borders to see the "machine" in action. Concrete examples abound, therefore, that should moralize modestly.

SUMMING UP the Italian situation an English exchange has this to say: "These happenings should serve to allay the anxiety and wonderment of Catholics in various countries who do not properly understand the position in which the usurpation of 1870 placed the Holy See in regard to Italy. Catholics have waited long, but their patience and obedience has been rewarded at last. A Liberal Government is again in power, but it will not touch the Church: the recent elections have ruled that item out of its programme, at all events. The wisdom of the policy of the Holy See has been abundantly justified. No principle hitherto laid down by the Pope or the Episcopate has been either weakened or compromised; yet the intervention of the faithful, who have nobly done their duty, has been powerful and effective beyond

expectation." Catholics everywhere will pray that this result may not fall short of its full possibilities.

CANADA'S FUTURE

BISHOP FALLON'S ADDRESS AT ST. ANDREW'S BANQUET
(London Free Press, Nov. 29.)

The meeting of Bishop Fallon and Henri Bourassa, the Nationalist leader, at the fifty-fifth annual banquet of St. Andrew's Society, held last night in the Tecumseh House, was anticipated with keen zest by the citizens, and the realization was quite as pleasant as the anticipation. Representing antipodal ideas on the question of imperial relations it was a rare treat to have both expounded them on the same evening. Brilliant orators, his Lordship and Bourassa carried their audience with them throughout and it is seldom that so striking a situation develops. Some anticipated that there might even be some "drawings" on this occasion, either from his text, in order to express his opinion of the other's stand on several questions, bilingualism, for instance. However, both stuck religiously to their texts. Their views were divergent, but each developed his own line of argument without reference to the other.

"In endeavoring to acquit myself of the responsibility which I assumed," said his Lordship, "in accepting the invitation of St. Andrew's Society to reply to the toast of 'Canada,' on this occasion, I shall not burden you with the recital of the facts concerning our fair land, which every schoolboy knows. What Canada has been we are acquainted with; what she is, we are not unaware of. What she shall be, however, the question of supreme importance to every Canadian."

"I assume that it is generally admitted that we cannot forever continue in our present abnormal and illogical political condition. It must, therefore, be of greatest moment that we should give our best thought to our future destiny."

"Speaking from first-hand knowledge, gathered personally in many of the states of the American union and in most of the Canadian provinces, I do not believe that there is any appreciable public sentiment in favor of the annexation of Canada to the United States, either in the one country or in the other. I have lived in the United States for almost ten years, and have worked in every section of its immense territory. I admire many of its institutions: I love its people for their intense enthusiasm, their boundless energy and their generous impulses. The United States is commonly called an Anglo-Saxon nation. This, of course, is a misnomer, except in as far as the term 'Anglo-Saxon' is a convenient expression to connote political institutions and accepted principles of liberty, which are of English origin and are common to all the various peoples of the English-speaking world. The United States is made up of all tongues and tribes and peoples and nations. But it is neither Babel nor Beldam."

"It is often said that all these various world elements are there thrown into the melting pot and come out fused. Every comparison limps a bit, but this comparison is maimed and blind, as well as halting. All the tribes and tongues and peoples and nations, at least of the civilized world, meet in the United States, on a footing of absolute equality, provided they realize that they come there, not to perpetuate the old order which they left behind, but loyally to accept the new order into which they have been ushered. Through the unifying and assimilating influence of the English language, they, or their children, become loyal and thorough-going Americans, while, on the other hand, the United States while embracing the racial qualities from which it sprang. The race to which I belong—from Washington's army, which was two-thirds Irish, down to Governor Glynn, of New York; Governor Walsh, of Massachusetts, and Governor Gunn, of Illinois—has played an important role in the development of the American republic. The Irish leave the whole mass, but it is not due to any tribal exclusiveness or racial purity that the Irish people have so largely contributed to the upbuilding of our sister nation. Every existing race in the world to-day is a composite race."

"To HELL or TO CONNAUGHT
"My forefathers, refusing to go to hell, went to Connaught. I do not forget that it was the English who issued the invitation to them to take their choice of either place, but that was three hundred years ago, and I am prepared to forget and forgive, as are also millions of men of my race and creed, for the sake of the glorious future that lies before the British Empire. (Cheers.) I have no means of determining whether the death of the Duke, the strain of the Norman, the blood of the Milesian, or the bone of the Firibagh predominates over the Celtic element in me. Nor am I losing any time on the problem. What I do know is that the Irish people who went to the United States displayed a remarkable readiness to cooperate in the establishment of a new and great nation, while losing no particle of the love they bore for the land of their fathers. The history of the Germans, the Poles, the French-Canadians, the Italians and the other

peoples of Southern or Eastern Europe, who sought within the boundaries of the United States an asylum from persecution, or a wider opportunity for the development of their energies and the betterment of their material condition, might be summarized in similar terms. It is only in the congested districts of the great American cities that one is apt to come across 'Little Italy,' or 'Little Poland,' 'Little Canada,' or 'Little Hungary,' and in every instance where such an abnormal condition confronts us, the greatest sufferers are the people whom we find in it. With all the undoubted national advantages of the great American republic, it is quite inconceivable that any considerable number of Canadians should ever look favorably upon annexation as their ultimate political destiny. The looseness of legal procedure, the objectionable features in the choice of the judiciary, the strained relations of wealth and work, and the easy bond most every man as an insuperable obstacle to political union with our country and inspire resistance to the ultimate limit of our resources."

INDEPENDENCE A SHAM

"I am prepared to admit that there may be a not inconsiderable number of our people whose minds are open on our question of Canadian independence, and I am quite ready to express my entire belief in their honesty and sincerity. Independence, likewise, is an attractive catchword, and quite in harmony with the spirit of the age, which groans at the thought of obedience. Unfortunately most catchwords are unmeaning shams or mischievous deceptions. Canadian independence, to my mind, is both one and the other. The independence of a nation of ten millions, side by side with another of a hundred millions, can be no better than a hollow mockery. The independence of Cuba or of Mexico is not political reality for me. But the worst I have to say of Canadian independence is that in the inevitable day, it will place Canada in a false position. I say, 'the inevitable day,' for the enemy will come. Whether from the snowy steppes of Russia, or the flowery kingdom of Japan, whether from China, shaking off its slumbers and realizing its giant strength, or from the imperial ambitions of the German nation, I know not. But in that day, the fate of even an independent Canada will hang in the balance, and she may suffer for having failed to face her higher destiny."

"For there is a higher, a holier and a nobler destiny than Canadian national independence. A man went down from Jerusalem to Jericho, and fell among robbers, who, having wounded him, left him half dead by the wayside."

A PARABLE

"And all mankind has since condemned the inhuman cruelty of the priest and the Levite who passed him unheeding by. The application of the parable is not obscure. Within the limits of the world-wide British Empire, we have our brother citizens who, any day, may be set upon, their bodies wounded, and the more precious inheritance of the civil liberties compromised. Are the advocates of Canadian independence prepared to justify the failure of their country, to play the part of the good Samaritan in such circumstances, on the plea that they have great possessions and must needs develop their natural resources? Shall such considerations serve to turn Canada's face from her nobler destiny? Has she no ears for the ringing denunciation that has come down the ages, of the fatuous excuses offered for failure to assist at the Great Supper? Will she offer as a reason: 'I have bought a farm, and I must needs go out and see it,' or 'I have bought five yoke of oxen and I go to try them,' or 'I have married a wife and, therefore, I cannot come?' Money is a means, not an end. There is a nobler occupation than merely increasing our dollars and cents. The high cost of living is not the supreme question, and material prosperity, unless it subserve the sublimer purposes, can only aid the hastening ills that huddle around every national doorstep."

SCHEME OF IMPERIALISM

"If annexation is undesirable and independence is either fatuous in itself or false to the higher and holier destiny of our native land, then there remains only some scheme for making permanent the bonds that now bind together the scattered portions of the British Empire, and through which, we may honorably discharge those obligations that are common to us all. Call this scheme imperial Federation, if you please. I am not afraid of the phrase. It is quite as respectable, quite as defensible and quite as practical as either annexation or independence. If you cannot federate the empire, because its parts are unlike, then neither can you federate Canada even under independence. There is no whole under likeness, taken as a whole, between Australia or New Zealand, on the one hand, and Canada on the other, than there is between our Eastern and our Western provinces, or between Ontario and Quebec. The human body is an image of the body politic. Its function is to unite in one whole different parts, or members, not because they are like each other, but because they are unlike, they can help each other. If the foot should say, 'because I am not the hand, I am not of the body,' is it therefore, not of the body? There are many members, indeed, yet one body. With God all things are possible; so are

they with man of good will who serve Him unselfishly and unseekingly, in spirit and in truth. You may tell me that this is religion, not politics. Well, if you will show me from my duty to my fellow-citizens in every portion of the empire that shelters and protects them and me, I will agree that religion and politics can be separated. (Cheers.) If religion is anything, it is everything. It includes, therefore, politics, and if so, politics must be a question of the fulfillment of our duties, high as well as humble."

IMPERIAL FEDERATION

"There is a scheme of imperial federation in the air. It is based on the principle of devotion to the general interests of the British Empire in all its constituent parts. It involves the surrender of no title of local autonomy; it means the assumption of no new obligation. It would simply transfer the responsibility for the great imperial concerns of peace and war, of defense and foreign relations, to a body where all the parts of the empire would have their proper representation and would share in just proportion the burdens of responsibility. (Cheers.) It would no longer be a question of Great Britain exercising control, England would lose her position as the predominant partner, and would be equal to the sacrifice of that proud distinction for the sake of the greater imperial idea. The constituent nationalities would in no sense suffer. Little Wales would loom large, so long as she could give her Lloyd-Georges to the public services. Scotchmen would not be less Scots, by having their outlook extended beyond their native heather. Canada would gain in size and strength by the gift of her unborn MacDonnells, Cartiers and MacKenzies. The position of Ireland alone could not be bettered. She rules the empire to-day; and those who admit it are not boasting about it. But it is no extravagant prediction to hazard the guess that the very descendants of those who criticize the Irish dictators to-day will glory in the part to be played by the children of those dictators in the empire of to-morrow. (Applause.)"

NO IDLE DREAM

"You tell me that this scheme of imperial federation is an idle dream. Let me see. There is an empire greater even than that of Britain: it is an empire of which I am likewise a citizen; it is the empire called 'the Catholic Church.' It is, of course, essentially, a divine organism, but it is also a human polity. As the incarnation of truth amongst men, it aims to make this world the habitation of justice and holiness. There is no principle that it emphasizes more strongly than the responsibility of its members towards the less favored portions of the fold. Much of its strength rests on the fact that each Catholic helps to bear the burdens of the universal church. Prayer, sympathy and support go out from every Catholic heart and every Catholic hand to the afflicted of every race and clime. The hermit in his solitude has only a restricted place in the Catholic scheme of things. The occupant of the monastic cell is justified in the exclusiveness of his seclusion only by the fact that he has received a very special vocation. In neither one case nor the other can he escape the necessity of sacrifice or the burden of responsibility. But the Catholic Church has no admiration for the tramp. He evades responsibility; he shuns sacrifice, and, it seems to me, that a people who refuse to take up the cross of responsibility, or to bear a share in carrying the burdens of mankind, come perilously near incurring the contempt that justly falls on the tramp fraternity."

"Responsibility and sacrifice, for the sake of a fatter good, prevent injurious absorption in local interests, unbuild character, and engender loyalty. And it is my intimate conviction that Canadian nationality would be powerfully aided in the highest and truest sense by sharing the burdens of imperial responsibility and carrying the cross of imperial sacrifice."

TOO BIG FOR POLITICS

"This question is too great and too sacred to be made a subject of party politics, either here or in England. It does not and it cannot enter within the proper scope of party concerns, and I believe there is a sufficient number of good men and true in this Canada of ours to insist that it shall not be made by our political leaders either a handy stone with which to hit their opponents or a stepping stone to office and influence. There are, I am convinced, vastly more than a majority of Canadians who will pledge their lives, their fortunes and their sacred honor to assure the permanence of British civilization and the dominance of British ideals in the affairs of the world. Some nation must occupy that high and proud position; if it be not Great Britain, if it be not the British Empire, then it must, perforce, be Russia or Germany, France or the United States, China or Japan. The men who thus believe are not men of war, they are essentially followers of the Prince of Peace. They find no occasion to revel in the clash of arms, but they, likewise, know that, at times, it is cowardly not to fight, and that, always, it is morally right to fight in self defense. The federated British Empire, which is their ideal, could wage no other war than one of self-defense, and its power would be so great, its influence so widespread, as to make war practically impossible. The federation of the British Empire, coupled

President

A gift that old friend would still be enjoying long after Xmas. Ask to see them in Xmas boxes.

Suspenders

with a cordial and intimate entente with the great English-speaking republic, of similar ideals, aspirations and purposes, would be a long step, indeed, towards the practical realization of the poet's vision:

"When the war drum throbs no longer and the battle flags are furled
In the parliament of man, the federation of the world."

"The poet's dream of yesterday would have become the practical purpose of the statesmen of to-morrow. Then should we also be measurably nearer the ideal—also a poet's dream—the dream of your own loved Robbie Burns:

"When man to man the world e'er
Shall brithers be for a' that."

His lordship was given a great ovation on sitting down.

INTERVIEW WITH CHESTERTON

A BRILLIANT ESSAYIST AND ADVOCATE OF CATHOLICISM, THOUGH NOT A MEMBER OF THE CHURCH—HIS FIRST PLAY IS ENTITLED, MAGIC

(Written for The Catholic Bulletin by Cecil Underwood)

Gilbert K. Chesterton is admitted by the most brilliant English essayist of our time. His advent was not so spectacular as that of Macaulay or Addison or Swift, yet it brought a unique and powerful personality into modern literature. Many of his readers are wondering to what heights he will aspire, for his star is still in the ascendant; and as is usual in such cases, people make glowing forecasts regarding his literary zenith. After repeated success in the essay and short story, his genius has invaded the realm of the drama.

It is only simple justice to Chesterton to observe that he is not a mere rhetorician like Macaulay, nor a dilettante busy with social foibles and puerilities like Addison, while the virulence and coarse brutality of Dean Swift never sullies his sparkling pages. He has a clearer and deeper insight into literature and life than either Pater or Arnold, although his style does not as yet reveal the same exquisite polish and classic beauty. He belongs rather to the gnomes of writers of whom Marcus Aurelius in the past, and Pascal in modern times, are shining examples. Had he been trained in the Transcendental School, he might easily be mistaken for Ralph Waldo Emerson. The Sage of Concord and this London Iconoclast occupy the same lofty spiritual coign of vantage; they possess the same clarity of vision, and the same turn for epigram and stimulating satire. In our age when creative impulse is at the lowest ebb Chesterton comes, as Emerson came a century ago, with an exhilarating tonic.

Our interview lasted fully two hours. It took place in his pleasant suburban home, and its length is explained by the fact that distinguished Englishmen have a fondness for Americans. With the faintest tinge of irony Chesterton regretted that "he was not born in America—youth Americans are so much like the Athenians—always in quest of new ideas, always mentally alert and so delightfully free from the trammeling formulas of tradition." Here we insisted upon proving the last point by unceremoniously helping ourselves to one of Chesterton's choice Turkish cigarettes, and while the smoke curled slowly upward we took a quiet mental photograph of the brilliant author.

A TYPICAL BRITON

In personal appearance Chesterton is a typical Briton, with short thick-set body; round well-formed face beaming like a full moon; nose, heavy; eyes, large and dull gray; and a wealth of dark brown hair which resents brush and comb, for it stands out a hopeless bushy tangle, as if it gloried in an age-long defiance of the tonsorial artist. Feet and hands suggest some form of the primeval mammoth, but the graceful tapering fingers indicate the artist, just as the high square forehead and searching look bespeak intellectual strength. Mr. Chesterton possesses a more rapid delivery than the average Englishman; he is a good conversationalist, witty and serious by turns, a little vain, like Dryden, of his store of knowledge, a little anxious to have you bear away the impression that

you have come in contact with a fine specimen of human excellence.

ADMIRATION FOR THE CATHOLIC CHURCH

For a while our conversation ran along technical literary lines of no interest to the general reader. But we finally turned to topics agitating the modern world. Mr. Chesterton was asked to state epigrammatically the principles which guided his trenchant criticism of modern men and things. He replied, quick as a flash: "The fallibility of human reason; the necessity of religious faith." He enlarged upon these points as follows: "The pendulum of human thought is swinging away from materialism and in the direction of the spirit world. The materialist relying upon the fallibility of human reason has failed, because human reason has broken down. There are more things in heaven and earth than reason and science of the term must supplant materialism. The rights of the soul must be vindicated against a number of low-browed philosophers who claim that we come up—body and soul—out of the slime. I admire the Catholic Church for her firm stand in favor of the supernatural world. She is standing on the rock of common sense as well as common experience when she affirms that there is a God and an immortal soul. It is quite in accordance with the idea of an all-wise Ruler in heaven, that we should have an infallible spiritual guide upon earth, but (he added with a merry twinkle), are you aware how much they love the Pope in John Bull's Island? Am I Socialist? Five hundred thousand people go superfluous and hungry to bed every night in London—not one night but every night. Twenty-five hundred men own three-fourths of the land of England. I read an account the other day of a prominent American who at the time of his death controlled vast aggregations of capital—some thirty billions of dollars! Civilized nations to-day spend twice as much upon war armaments and munitions of war, as they spend upon schools and churches combined. Oh no! I am not a Socialist, nor a nihilist, nor a pessimist. I piously, nay with resignation, lay me down to sleep remembering that 'the powers that be and the conditions that be, are ordained of God.' Is it not thus written in the Good Book? But in my dreams a specter occasionally crosses my vision—an angel with bright hair dabbled in blood."

We set down only at random a few of the literary pearls that fell from his lips. Any one acquainted with his writings will recognize his epigrammatic style.

CHESTERTON'S FIRST PLAY

A word about the play, his first play. It is called Magic, and mystical philosophy is intended to show that there is a spirit world. On the whole it proved to be a most entertaining production—witty, quaint, bewildering and elusive. There is no conflict of will; hence, no dramatic interest as commonly understood. But there is conflict of the principles of faith, philosophy, religion, and, at the very last, the spirits of good and evil. There are present, of course, the wonderful conjuror who has gotten into touch with devils through spiritualism, and the loud mouthed skeptic who mocks miracles in general until the conjuror makes pictures jump and a distant lamp change its color, whereupon the scoffing brother is almost stricken with delirium.

One scene is particularly exciting—when audience and actors are aware that the devil is in the room—not seen, but felt—awaiting exorcism at the hands of the conjuror. Your correspondent along with many others breathed a sigh of relief after the exorcism.

Shades of Thomas Huxley and Herbert Spencer! can the evil spirit walk the London stage so soon after your death!

AN APPROPRIATE CHRISTMAS GIFT

"Maple Leaves and Snowflakes" is the title of a modest little booklet of verse by Miss Rose Ferguson, Librarian, Public Library, Brockville Branch, Toronto, and published by the Briggs Publishing House, of that city, which will be welcomed by many as a solution of the vexed question of selecting a Christmas present that will be valued by the recipient. Within its seventy-two pages it includes several very pretty poems of diversified character. As its name implies, it is distinctively Canadian in tone and coloring, and can be all the more readily recommended to RECORD readers because of the Catholic atmosphere that pervades it. This, we think, Miss Ferguson's first venture into the world of books, and we bespeak for this daintily turned out booklet a hearty welcome.

The stayer wins whether the weapon be brawn or brains. The best work is done by hard work.—Archbishop Spalding.

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