

feministic in its aims and means as to be of no value to men engaged in the great work of educating other men; one of the aims of the brave undertaking is to engage parents to enter more directly into the revival of interest in Higher Education. It looks—from the Editor's candid assertion in number two of this Quarterly—as if it would take some time to realize this particular aim; from this side of the water the situation does not seem so beset with difficulties and if there is a serious fault to be found with this English publication, it is the same fault that has always been found with English things—too insular. When will England grasp her imperial size and distinguish as to which sections do not relish being considered as colonial? The Crucible however has some pages of universal interest, but it will prove tiresome to the “colonials,” especially the Canadians, to be called upon to listen every three months to suggestions as to means and ways of raising the standard of Catholic Education. In spite of the snobbishness not quite invisible here in Canada, we don't feel alarmed as to the chasm between the “leisured class” and the working people, and we don't worry about the middle class trend our young folks may follow. The paper on “Will Power and Obedience” by Father Cuthbert, O. S. F. C. is not of insular timeliness only. Always and everywhere it must meet the hearty approval of those who dare to call their soul their own. The paper runs on these lines: “How much of man's destiny lies in his own hand is evident from the history of every man and woman who has left a mark upon the world's life. Whatever speculations philosophy may have about the nature of moral freedom, it is certain that the power to choose and determine for oneself is the secret of all real greatness. Personal initiative and self-determination are as necessary to the saint as to any other successful individual; and the stronger these qualities are in the saint, the greater he appears to be, indecision, want of character and an indolent will have no part in the making of sanctity”—when he launches forth against the cheap books of devotion that are so capable of muddling one's interpretation of obedience, he says: “Were one to form one's judgment by these, it would be impossible almost to understand such men and women as Saint Francis, Saint Ignatius, Saint Teresa”

This publication is procured at 89 Woodstock Road, Oxford, also at Burns & Oates, London. Price, \$1.20 a year. The Editor is Margaret Fuller, well known by some recent books that make good reading in the cloister and by the hearth. S. N.