

Chloroform freed the shackles which bound the progress of surgery, steam released the brake from the progress of the arts and manufactures; and life assurance has glorified the path of the husband and father who are no longer the bond slaves of the future.

Let a man imagine every kind of hard luck hitting him at once, and he will be a long way short of the troubles which will hit his family if he fails now to secure for them the protection which an assurance policy in the Sun Life of Canada can give them.

It is useless to argue with the inevitable. The only argument available against an east wind is that of protection—put on your overcoat. And similarly the only argument against the east wind of possible adversity is one of protection—assure in the Sun Life of Canada.

And, talking about the east wind, reminds us of the old lady whose social status was described by Tennyson, as "An old wife, lean and poor, her rags scarce held together." Well, this old lady got her an ulcer, or, as the story hath it "a cloak." And it fell on a day that the East Wind and the Sun got into a windy and heated argument, as to which of them could make the old lady take off her cloak the quicker. So the East Wind huffed and puffed and blew a blast that would have chilled that ancient female to the bone, but for the cloak, which she held on to until the blast had "blown."

Then the Sun came out from behind a cloud and smiled his sweetest, and grew warmer and warmer, until that naughty old lady "blessed herself and cursed herself and went to tell her neighbours," that the Sun could discount the East Wind or any other wind. So she took off her cloak to the Sun, (reserving, however, the right to wear it in the face of the East Wind). Therefore when the Sun was shining she didn't need her cloak. There's a moral in that story for those who have the wit to see it.

G. M.

THE BOW IN THE CLOUDS.

The late Henry George was uncompromisingly opposed to private ownership of land, and was the chief advocate on this continent of a proposed single tax on land values, as an improvement on existing

methods of taxation. When the Encyclical on the Condition of Labour was issued from the Vatican in 1891, Mr. George addressed a reply thereto in the form of an open letter to Pope Leo XIII., which embraced some economic views diametrically opposed to those contained in the instrument issued by His Holiness, and also it may be said, opposed to the views held on the same subject by nearly all professed religious teachers in Christendom, in all communions and creeds.

It is said that "all great men think in the same direction," but nothing could be further from the fact. Few great men since the world began have thought alike, because men do not arrive at the same conclusion from the same evidence, or if they did, juries would never disagree, and lawyers would have no clients. When we find two eminent men trained in different schools of thought holding different views upon a great question, there is no cause for alarm; they are equally honest and sincere in their views, and both of them are seekers after truth.

The Encyclical on Labour is divided into paragraphs, the fourteenth to the sixteenth of which postulate, that fathers should provide for their children, and that private property (in land) is necessary to enable them to do so. To quote the exact words of the official translation:

"It is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance."

To which Henry George replied:

"The duty of fathers to transmit to their children profitable property that will enable them to keep themselves from want and misery in the uncertainties of this mortal life! What is not possible cannot be a duty. And how is it possible for fathers to do that? Your Holiness has not considered how man kind really lives from hand to mouth, getting each day its daily bread; how little one generation does, or can leave another. It is doubtful if the wealth of the civilized world