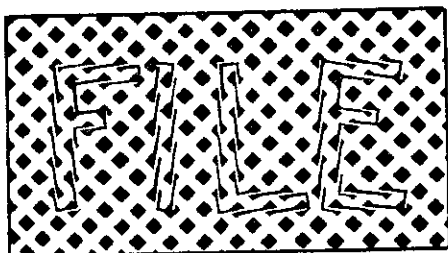


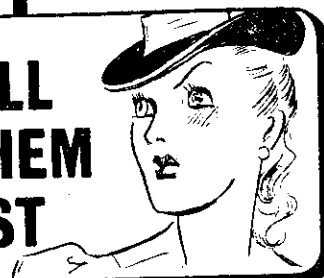
• ANOTHER SPEEDEE PUZZLEGRAM



Are the lines of the letters parallel?

They don't appear to be, because our eyes are distracted by the background. But check the lines with a ruler — you'll be surprised!

**THIS WILL
HAVE THEM
ON TOAST**

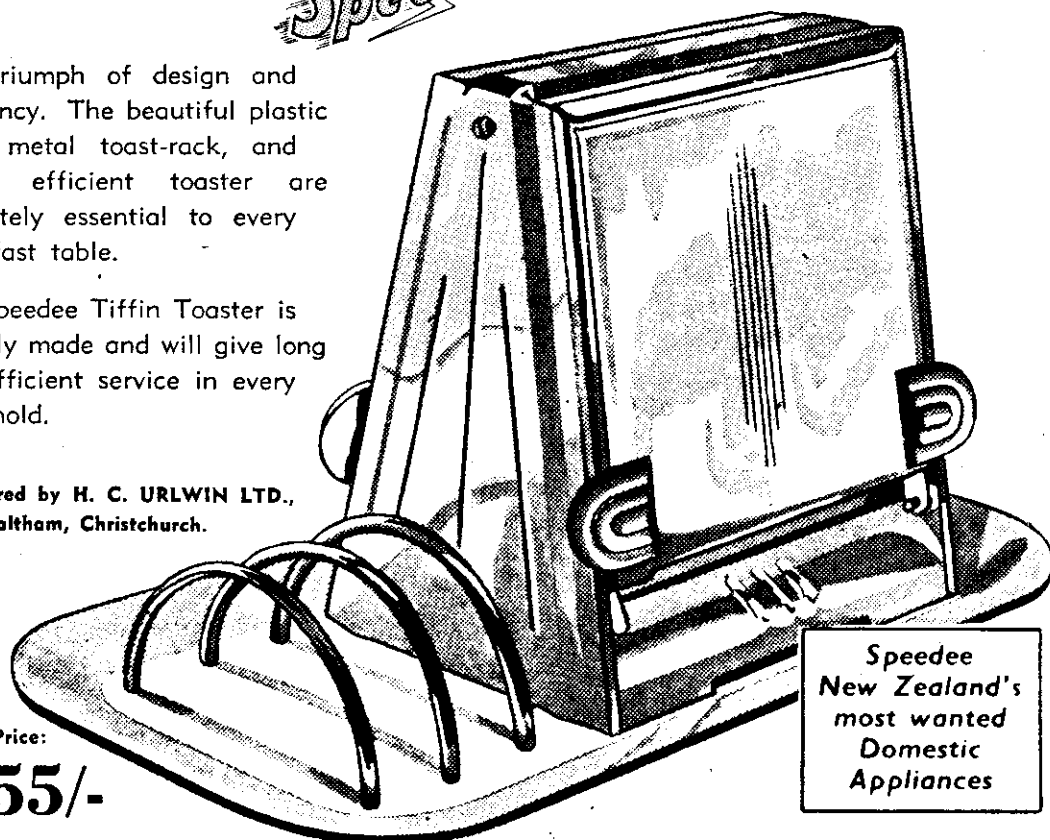


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THE FRENCH OUTLOOK

(continued from previous page)

French family is much more of a legal and moral reality than the family is with us. If you know any French bourgeois families you must have received one of those elaborate notices in which a whole host of kinsmen announce the death of Uncle Pierre or Aunt Anne. We may doubt if they feel more sorrow than we should when an elderly and distant and possibly rich relation dies, but they feel bound to express more. French businesses were often and are often family businesses. The Frenchwoman, under the Code Napoleon, may have had fewer legal rights than under English law, but she was more likely to know her husband's business affairs inside out. If she did not, how could she keep the cash desk or do the marketing of the farm products or save up for her daughter's *dot*? She did more than marry a lover when she married (assuming that she did marry a lover), she married into a clan, into a business, large or small, she brought her own capital to a joint venture, her own *dot*, and she exercised a degree of control over her son—at any rate till he went off to the army—rare indeed in England. It is no accident that one of the most famous names in French industry is that of the Widow Clicquot.

And the converse was that the man, on becoming a husband and father, put away many childish things, including some of the bold and generous ideas he had as a young man. "The good family man is ready for anything," says a French proverb and one of the things he is ready for is to cheat the State for the good of his children. Less than China but more than England or America, France is an agglomeration of families.

The Influence of Catholicism

In the French attitude to the State and the family, a great place must be given to the influence of Catholicism. I say Catholicism rather than the Church. Not many more people in France to-day are churchgoers than in England. But France is as profoundly marked by her Catholic as is England by her Protestant past.

One reason for the weakness of the French State has been its inability, since 1789, to get along with the Church—with a consequent division of loyalty. Not since 1789 has there been a government which all, or nearly all, Frenchmen have accepted as the natural legitimate government of the country. There have always been large and formidable minorities for whom the State (in the hands of its rulers) was an enemy. It was far more than the normal bitterness of party politics, for these groups could never be the State themselves without a revolution. And there were very bitter memories indeed between the parties. Paris has suffered its most terrible losses in French civil wars and not very remote ones at that. The State is not a referee; it is a player

(continued on next page)