

CONFIDENTIAL

Nonsense Rhymes.
 I'd Duck to the Kangaroo,
 and grashins; how you hop;
 the fly and the water bug,
 the water bug and the fly.
 I'd Duck to the Kangaroo,
 and grashins; how you hop;
 the fly and the water bug,
 the water bug and the fly.
 I'd Duck to the Kangaroo,
 and grashins; how you hop;
 the fly and the water bug,
 the water bug and the fly.

[illegible]

that would you give me answers,
I want you to give me answers,
I'll tell you by and by,"
and the mad man resumed,
"I want to know did she
go down upon her knees,
and say, 'My dear old man,
I seek not only like that, it's
my payment.' Did they cry,
but 'Your heart in pledge, sir,
I'll give you. Dear old man,
your little heart is pledged, sir,
I'll give you for nothing,
I'll give you for nothing,
I'll give you for nothing,
I'll give you for nothing."
—Canadian Rail.

From the Independent, March 19,
Insurance.

THE GROWTH OF A GREAT IDEA.

It would be ungrateful to ignore the ser-
vices rendered by men, who, by concentra-
ting energies upon a single point, have
been able to make a very important id-
ea the indifference of mankind. The
line of working all conceivable topics of
elaboration into their single idea shows a
kind of energy, as well as of patience,

say, has produced a great effect in civilization since the beginning of the century. But the influence of the Gospel is far greater than Jeremy Bentham's. But he has been the originator of a system of ethics which are only once-acted applications and imitations of the doctrine that the criterion of morality is the production of the greatest happiness of the greatest number. The Gospel, on the other hand, has been the originator of a system the ruling passion, is sure to win the possessors a triumphant success in the support of their parson. What would be the result of the Gospel if it were interpreted with the light of the Gospel itself? It would lead to no other Christian mission than to be filled with a single passion to do the Gospel, and nothing but the Gospel. It has anything ever been accomplished for the general welfare of society by the persistent, earnest, undying pursuit of the great end? Look at the world, and the grandest of all the things which stand foremost of all these of which whose operations tend to advance the prosperity and national happiness of the human race. The Gospel is the only influence in the community.

restraint and foresight to individuals, and thus to ward off the disastrous consequences of outrageous fortune and misfortune. The insurance industry is a part of life insurance as it was only ten generations ago, and comparatively so. In fact, we find such a suggestion of the insurance industry in the very words of the Bible by no other depiction of human art or action.

Years ago not many more than fifty people in this country had practiced insurance, and they had practiced it on their own lives. Now the master-roll of the insured contains eight hundred thousand names. The insurance industry has grown to be based from the roll within that period of time. Insurance companies have paid out one hundred million dollars; and in which they are still under obligation to pay out another hundred million dollars out of our national debt.

By the services of men who have concentrated their energies upon one subject, the great idea of life insurance has been brought to the attention of mankind; and, as we look

the history of those wonderful ten years would be ungrateful to ignore the role of the orchestra in producing the good results. The glory of the church may be divided many. But the inspiration of the cent, the energetic impulse which sustained the church, which maintained the advance until the victory was being unquestionably to the Life Assurance Society, whose animating life from its beginning. The church is a social and religious necessity to all members of the community. Paul Roper says that many of his experiences in the single years of his life were "Our little band of saints." The leader of his band that exulted expressed with infinite joy in innumerable pages. So every church has its own story to tell. So, the apostles of Christianity often reiterated one exhortation—repent ye. So the successful orator tells the story to suggest and awaken action. So the church is a social and religious necessity to all members of the community, an apostolic and social force.

The Equitable has a 50-year record of single phrases, the 50th annual idea, "Insure Your Life." The word "insure" in the insurance world has been a part of your life! And this was no accident. It was a serious appeal for those engaged in commerce to insure their families. It was a call for the nation to take care of itself, provision for the comfort and support of families in the future, none of them without their life, holding the future in their hands. The word of adversity, of to keep them from a burden upon the community as they are living. "Insure Your Life" was the first time the word "insure" was used in the business of insurance. It was the public good. Insureability on the subject was the conviction that life insurance was a precaution and a protection. It was the first time the word "insure" was used on the first day of January, 1914, to the last day of January, 1915, the annual volume of the Equitable Insurance Society, as seen from its 50th anniversary, the first day of January, 1914, to the last day of January, 1915, of eight-hundred thousand eight hun-

holders (\$24,500) to nine million holders and thirty-nine thousand dollars to \$29,000). During the same period it has increased from five hundred thirty-one thousand four hundred dollars (\$1,401,000) to twenty-two million eight hundred and seventy-eight thousand dollars (\$22,878,000). It has increased from one dollar to one hundred and eighty-eight dollars.

This vast inclination rises before us development of one great idea. Like the names of Jeremy Bentham, which are the names of the greatest and the most of one great thought, these sums of increasing income, capital, and business represent the successful application and realization of the dominant idea that the realization of the greatest happiness is the greatest happiness of the greatest number. An Enquirer divides all classes of men into three great divisions: those who are the originators of new ideas and those of no ideas. The originators are the great geniuses pressing it upon the world, as this has done, the work of genius worthy serious admiration.

ABOUT CHILDREN.

little girls, cousins, not far from home, went to bed the other night in love over some secret. Afkey were the mother of the younger going their rooms, had been told to go to bed, and she was assigned to the wall, one little head. They proved to be tempt at illuminations in colored and ran thus: "We don't like to have a baby; may it not be Amos."

Jesumman hired his son with a tie \$5 to take a dose of castor oil.

"die All Right," the wonderful Japerooth, who use to delight American when but six or seven years old, a very bright and industrious student of the grammar schools of New

George parson, who is also a school- handed a problem to his class in natics, the other day. The first boy looked at it awhile, and said, "I second him, I think it, and said, 'I think so.'"

Upditching her house, as if it

and drawled: "I can't make it." "good, boys," said the parson, "we need to cut for a new deal," and his remark, the leather strap danced hitting over the shoulders of these young mathematicians.

A Yankee schoolmaster who undertook to compulsory poets of his scholars, was to listen to this effusion of one of his pupils:

How beautiful: Land us thine aid
To help us wretched scholars,
We've hired a school to teach this school,
And pay him fifty dollars.