

by the grace of God to win a position for the Benedictine Order in the Ecclesia Anglicana, which at one time had seemed to be impossible. In this matter it is not a mere question of another community coming into being. It is rather the recovery of a great principle, for the lack of which the Catholic Revival had been incomplete.

That Abbot Elred, though he lacked not for friends and supporters, should from actual test have realized the hopelessness of grafting the Benedictine spirit upon the Anglican tree, and, with practically all his followers, have sought admission to the fold of Peter, should not be without its effect upon their chivalrous and earnest-minded supporters. The result will be awaited with interest far beyond the boundaries of England.

THE SPLENDID response to the appeal made in these columns in behalf of Father Fraser's Chinese Mission proves that the missionary spirit is very strong in the Catholics of Canada, and that it only needs a little urging to bring it out. The immense sums raised by non-Catholics for their foreign work is often the subject of remark amongst Catholics, and it need not be denied that the example is in a measure worthy of emulation. It should be borne in mind, however, that of the millions raised by Protestants in Canada and the United States for foreign missions, a very large proportion is swallowed up in salaries and administrative expenses, so that comparatively little reaches its ultimate destination. Protestant missionaries are expensive commodities, and, judging from their own utterances, a million dollars does not go a great way. The meagre results produced in most cases is the best proof of this. That millions should continue to be forthcoming is more creditable to our friends than their discernment.

WITH CATHOLICS it is different. They know that every dollar set aside for missions or for any Church purpose goes direct to the object intended. Their missionaries do not receive fat salaries, nor are thousands frittered away on palatial offices at home or sumptuous establishments abroad. For the most part those who labor for the propagation of the Faith are dependent for their sustenance upon those to whom they are sent. They become as the people themselves, and are content to share their humble lot. As to the truth of this contrast there is the evidence of independent travellers and consular officials to testify in abundance. And being so, there is the greater incentive to Catholics at home to be generous in their offerings to work such as that of Father Fraser's in China. It is essentially a Canadian work, and should appeal to the patriotism as well as to the faith of his countrymen.

WE HAVE especially to commend the numerous contributions from Parkhill which were acknowledged in the RECORD of last week. It is evident that some good soul has interested himself or herself in the work and has solicited offerings. The same is true of the contributions from Barnett, B. C., acknowledged some weeks ago. Both instances afford a splendid example which might be well emulated by zealous Catholics all over the Dominion. The amount already raised will afford immense consolation to the heart of Father Fraser and enable him to cope with some hope of success with the great problem that lies before him, viz., that of saving many children from a cruel fate and bringing them up as Catholics and apostles to the teeming millions of China.

#### A BISHOP'S BLESSING

It seems but a simple thing to remember how gladly we kneel for a bishop's blessing; but yet it is no light privilege; for the blessing of a bishop is the blessing of the God he represents. A blessing given by a priest is something sacred and unearthly, consecrating in some sort and dedicating to God that upon which it falls. Even the simplest exercise of the priestly power of blessing, perhaps the only act that a newly ordained priest can perform without need of any permission, is yet one that the Church ranks among the sacraments, the holy water becomes the means of increasing and sanctifying grace. The blessing of the priest at the end of the Mass reminds us of our Lord lifting up His hands and blessing His apostles before He left them. The priest's blessing brings peace and sanctification, yet the priestly power of benediction comes forth from the power of the bishop as a stream flows from its foundation. In the bishop it resides in a plenitude that is surpassed upon earth

only by the still completed fullness of apostolic blessing. Whenever we meet our bishop we throw about him and kneel until he has blessed us; and in the church he passes to and fro he scatters his benediction around him, or still more solemnly chants it from the altar. Our hearts are soothed and strengthened; we scarcely know how; but we should be mindful that we depart with the hallowing influence upon us of a benediction that speedily dedicated all upon which it falls to the sacred service of God.

#### CRADLE OF ENLIGHTENMENT

Readers of cheap literature are familiar with the old charge that "obscurantism resulted from the rule of the Popes during the Middle Ages." Dr. O'Riordan, in a Catholic Truth publication, has much to say with reference to that charge, and in doing so declares that the shortest way is to quote therefrom the opinions of some of the great historians and thinkers of the world in regard to the influence of the Church on the advancement of learning throughout the ages.

Herder, the German philosopher-historian, who was far from being a Catholic, says the Doctor, gives it as his conviction that Europe without the Papacy would have fallen into the claws of tyrants \* \* \* and would have become a Mongolian desert (Thoughts on the Philosophy of History, vol. iii, page 167.) Hallam the arch-Protestant historian, writes: "It may be said with some truth that Italy supplied the fire from which other nations in the first as well as in the second era of the revival of letters, lighted their torches." (Introduction to Literature of Europe vol. 1, page 58.)

And a non-Catholic writer in the North American Review says: "Italy in the Middle Ages was like Mount Ararat in the Deluge—the last reached by the flood and the first left. \* \* \* The great ascendancy of the Papal power and the influence of Italian genius on the literature and fine arts of all countries, made Italy essentially the center of light, the sovereign of thought, the capital of civilization."

Omitting numerous other writers of great authority and not Catholic writers, to whom one may refer, it is easy to show that the Church has ever been the real cradle of enlightenment. When Roman pagan civilization was breaking up, when the Barbarians from the North were sweeping all before them, and Southern Europe was in chaos, the Church it was that undertook the difficult task of christianizing the invaders and of building up a new civilization out of the rude elements that remained. It was during the Middle Ages (the "obscurantist" ages) that the Church exercised its greatest influences on Christendom.

It was precisely during these ages that arose the great universities of Europe. Under the patronage of the Popes the University of Oxford was founded at the close of the ninth century, and that of Cambridge at the beginning of the tenth. The famous University of Paris (the Sorbonne) was founded by Charlemagne when the Pope had consecrated him Christian Emperor. It is the mother of all European universities.

The Popes also founded the Great Italian universities which arose in those times at Rome, Bologna, Padua, Pisa, and Pavia; and the Canon Law ordained that wherever a cathedral was built, there also a school should be established. Jurisprudence was restored at Bologna, which has for long ages been a famous center of legal studies; medical science, systematically pursued, began at Salerno in the eleventh century and at Montpellier in the twelfth. According to Hallam, the English historian the paper which we write was invented at the beginning of the twelfth, and to those days we can also trace the invention of printing, which was afterwards perfected by Gutenberg.

An Italian monk of the thirteenth century, Guido d'Arezzo, did for music what the inventor of the alphabet did for language; he constructed the gamut and thus reduced sounds to systematic rules, and enabled us to teach and learn music on regular principles. The mariner's compass, invented in a rude form in the twelfth century by the mariners of Amalfi enabled Marco Polo and Columbus to make those voyages and discoveries which have changed the world's conditions. The first bank was established in Venice in the middle of the twelfth century, and the needs of Venetian enterprise introduced the first use of bills of exchange and the post office. The revival of painting began in the thirteenth century in Florence with Cimabue; it was the dawn of the great school that was to raise up Raphael, Fra Angelico, Da Vinci, and as for architecture, Cologne, Westminster, York, Rouen are all eloquent.

And economically, how worked the Church? When the Church found the Barbarians masters of Europe, she began a twofold work, namely, to Christianize and civilize them. Under her influence, they gradually settled down into industrious communities and were given the models of the monastic institutions to imitate. "There is not a man now in Europe," says Cardinal Newman, "who talks bravely against the Church, but owes it to the Church that he can talk at all." Nor was the education of women neglected, for the nuns of St. Clare were as active

as their brothers the monks. The monasteries became the homes of science and art, and the hives of industry, and a glance at the "Monks of the West" (by Montalembert) will show how the monasteries founded by St. Columbanus spread over Northern Italy, Switzerland, along the East of France and towards the German Ocean and civilization and sprang up.

Interesting is the fact in connection with the discovery of America that Columbus took with him on his voyage of discovery a work written by his patron, Cardinal Alliaco, entitled Imago Mundi (Image of the World) about which the great scientist, Humboldt, says: "It was more influential in the discovery of America than was the correspondence with the learned Florentine Toscanelli" (Cosmos, vol. ii, p. 249). The most strenuous supporters of the discoverer were ecclesiastics, and but for their recommendations the discovery of the New World might have been delayed for many years.

Mr. W. H. Mallock, the non-Catholic author, says: "Looking at the Church of Rome from a strictly logical standpoint, it is hard to see how, if we believe in free will and morality in the face of modern discoveries, which as far as they go show us all life as nothing but a vast machine—it is hard to see how we can consider the Church of Rome as logically in any way wounded, or crippled, or in a condition, should occasion offer, to be less effective than she was in the days of her most disputed ascendancy.—N. Y. Freeman's Journal.

#### IMPORTANCE OF INSTRUCTION

The Bishop of Newport has contributed to Catholic Truth literature an important booklet on the value and necessity of instruction in the tenets of the Faith for Catholics of all ages, all ranks and conditions. More so in this age, says the Bishop, than in ordinary ages and because of the vast increase and rapid circulation of all sorts of information. Religious knowledge has to compete in these days with knowledge of every kind for a place and position in limited human minds.

Religion was at one time the only knowledge for multitudes of people; now, says the Bishop, knowledge is everywhere. There is an overflow of supply every morning and evening—much of it weak, washy and demoralizing, but, all the same, fairly satisfying to the indolent minds of the multitude. This is the serious peril for religion, yet religion must be studied or it will disappear. It is certain, says the Bishop, that the pulse of Catholic life beats more feebly all through the Church of the present day by reason of the want of religious knowledge. Catholics are lukewarm, or sceptical, or indifferent because they know so little of the real Catholic teaching, and are more or less influenced by the paganism in thought which they find on every side. Again, says the prelate, one of the most disturbing features of modern Catholic life is the difficulty so many seem to have in realizing that there is only one Church and in understanding the sinfulness and misfortune of heresy and schism. This is because their instruction is shallow.

They practice their religion solely out of human respect, and are more or less strangers to Bethlehem, Nazareth and Calvary. The Catholic Liturgy is to them a sealed book, the Ritual is as often as much a mystery to them as it is to Protestants, and they have never learned to understand it. Blameworthy ignorance is in the main the cause of all this. A mere smattering of Catholicism, sufficient to penetrate the complex fabric of the human heart, or to protect human nature from the snares of the world.

Religious instruction should, therefore, begin with the earliest years of childhood, and the child's intelligence should be trained to the good and the right, the rudiments of the Christian Kingdom being imparted as the age of discretion manifests itself. One never knows how much a child takes in, if by skillful repetition and exhibition, it is kept in the simple essences of its immature mind is thus led to work out relations and consequences for itself. If at this age the child's mind can be protected from evil impression, from bad example and from foolish and ignorant parents and nurses, the first teachings of sacred truth will easily expand.

At such an age should elementary instruction be given as to confession and Communion, and the instructor of infancy, whether parent, priest or teacher, should persistently and confidently give instruction to young children. In the stage in which the truths of the Catechism are imparted growing children can be made to understand the seriousness and gravity of life, and to appreciate the difference between the broadway and the narrow.

In particular should instructors seek to cultivate in children the faculty of attention on which the truths of the Catechism are imparted. Only let the child be made to understand the seriousness and gravity of life, and to appreciate the difference between the broadway and the narrow. In particular should instructors seek to cultivate in children the faculty of attention on which the truths of the Catechism are imparted. Only let the child be made to understand the seriousness and gravity of life, and to appreciate the difference between the broadway and the narrow. In particular should instructors seek to cultivate in children the faculty of attention on which the truths of the Catechism are imparted. Only let the child be made to understand the seriousness and gravity of life, and to appreciate the difference between the broadway and the narrow.

of the Catechism also seek to produce on the Catholic child's mind the sentiment of Catholic citizenship, or the pride and joy of belonging to a Catholic family.

A boy or girl, it would seem, could easily be taught to feel that to be a Catholic is to belong to a proud stock and when a youth has once said in his very heart "the Catholic religion is my religion," he will probably never cease to cling to it even as he clings to his own family. He will learn this with difficulty, however, unless he be taught it during the days of his Catechism.—N. Y. Freeman's Journal.

#### SOCIALISTS THREATEN THE CHILD'S MORALITY

WOULD INFILTRATE EVIL PHILOSOPHY INTO INNOCENT MINDS

Socialism doesn't believe in God. That should be quite plain. For instance, Socialism is based on what Marx and Engels called "The Materialistic Conception of History." History is the known facts of the past. A conception is an idea. A conception of history is an idea about the facts of the past. Materialistic means material, or of matter. A materialistic conception of history means an idea of the facts of the past based upon another idea that is all that we know is matter, says Bird S. Coler in the Live Issue.

The Socialists have another term that means the same thing. They call it "economic determinism."

Economic means the struggle of human beings for necessities, conveniences and luxuries of life. Determinism, as here used, means the effect upon human beings of something. "Economic determinism" means the effect on human beings of their struggle for the necessities, conveniences and luxuries of life. Its effect on their bodies and their minds. Its effect on their conduct. They say, for instance—it is Engels, the man who worked with Marx, when the two of them together wrote "The Manifest," who says it—that "God is a reflex of economic conditions." A "reflex of economic conditions" means a result of the struggle for food and comfort and pleasure. It is argued out this way. The struggle for food and comfort and pleasure was between two classes—you know how they talk of "the class war"—one of which compelled the other to do the hard labor while it enjoyed the fruits of that labor. In order that the owning class might keep the non-owners satisfied, a promise was given of a happy future beyond the grave; and to compensate for the cruelty and injustice here, a good and just God was invented. Thus, God was a result of the struggle, or a "reflex of economic conditions." They account for marriage in the same way; Bebel says it was invented so that property might be kept in families.

So, when a Socialist tells you that Socialism is a political movement that does not question your religious belief, if you have one, he is like a man saying: "The stones of which this house is built have nothing to do with the house; it would stand just as well without them," or "The roof from which this apple tree springs has nothing to do with the tree; it would bear apples without a root."

#### DOESN'T BELIEVE IN GOD

Socialism doesn't believe in a God—it is also opposed to marriage. Mr. Bebel, who was a great Socialist leader, says so. He wrote a book called "Woman and Socialism" and the other day in Brooklyn a principal of a Public school advised his friends to read that book. It has been translated into English. It is pretty full stuff morally. The school principal who commends it ought to have a less delicate job than the care of children. There have been many examples of this Socialist dislike of marriage. They differ from non-Socialist violations of the moral code in this, that in Socialism they are held to be justifiable—paraded as an evidence of high intellectual condition and modern, liberal spirit. There is an impression in Socialism that nastiness can be brazened out if it is part of a political or philosophical movement.

Wherever Socialism gets an upper hand in schools, there appear persons who have a mad desire to addle with their own unwholesome sex philosophy the clean minds of developing children. They would thrust upon the immature a problem that even the full grown intelligence does not always stand up against. The awful passion and power, the raging fire of life, they would put into the unready hands of little children.

#### CAN'T HIDE ITS ATHEISM

It isn't accidental—it is purposeful. The Socialists want the schools. They want the minds of the children. They want them for Materialism, because, as we saw, that is the basis of Socialism and they want them for the "liberal" view of the sex relation—because the destruction of the family is the capstone. Short is the leap from Bebel to the injection of "liberal" sex-philosophy into the schools. It is the most cunning, the most dangerous part of the Socialist propaganda. We might let them rant forever and everywhere from their soap-boxes, we might let them fill the newspapers with weak-chinned enthusiasts, if they would leave the minds of the children unpolluted. For it is in childhood that the real wrong is done. It is in the

child that science sees the plastic psychoblast in which tendencies may be set up and features formed that will swell into restless torrents and harden into adamant ridges. Professor James J. Putnam of Harvard says in one of the Harvey lectures: "That marvelous period when tendencies are established and paths of least resistance are laid down, which may give a set or bias to all the years to come, and cause the child's mind to become someone and sensitized \* \* \* to special influences which may be brought to bear later \* \* \* That is what Socialism is striving for—to sensitize the mind of the child—to make it ready to receive the form and color of Socialism later, as a photographer's plate is made receptive for the picture."

This is not only the field of a battle where victory means the most for Socialism, but it is a field where the spoil of the enemy flourishes the sinews of war. If Socialism can get control of your schools, it can make you pay the cost of its propaganda. It uses your money, your buildings, your extensive teaching force to take your children from the faith and morality and political system in which you believe. Your money pays the bills. It is very simple.

It is no wonder then that Socialism is reaching for the schools, "strengthening its grip on the schools" as the New York Call (Socialist) states in large headlines. Under that headline is an article describing the activities of the National Educational Committee of the Socialist party, and an interview with a member of that committee, who is also a State paid teacher, in which he says that the children in the schools must be taught a "philosophy to fit them to live."

You see they go back, back of their political platform, which prudence and opportunism and political shiftness have voided of what might keep voters away, back of that to their "philosophy," the philosophy of dead matter, of no God, of "liberal" "sex experimentation," of no family. They can tin-plate Socialism at each election time, but they cannot hide its atheism and immorality, for of those things it is.—Providence Visitor.

#### A RELIGIOUS PANSY—TWO FACES UNDER A HOOD

The easy grace with which the trammels of "sectarian" considerations can be flung aside by people whose backs stiffen like steel plates at the mention of the word "Catholic" is marvelous to behold. All the public utilities are placed at the disposal of the Y. M. C. A. whenever some moment is started to raise money. The City Hall is given up to the service of the association, just as though the general public had no right in the building, or that it is a matter of course that the public taxes be freely drawn upon for the use of this particular "non-sectarian." This claim of a non-sectarian character for the Y. M. C. A. is no longer tenable, if the fact of a legal decision rejecting the claim be considered as sufficient disposal of the question. The decision was written out by Mr. John W. Happer, City Attorney of Portsmouth, Virginia, in relation to a plot of ground which the city authorities desired to hand over to the Y. M. C. A. for the purposes of that organization. Dubious as to their power to do so, the authorities had appealed to the City Attorney to settle the question of legality of donating the ground for the purposes of the society. The full text of the decision was reproduced in America of April 19 last. These passages may be quoted as conveying the kernel of the question and the decision thereon:

It is true that the Virginia Constitution (section 67 of the Constitution, 1902) authorizes the General Assembly to extend to cities and towns the right to make appropriations of public funds, personal property or real estate to any charitable institution or association.

It is also true that the General Assembly by section 1038 of the Code as amended by an act approved March 14, 1908 (Acts 1908, p. 623), for the purpose of carrying into effect this constitutional provision, has authorized cities and towns of this Commonwealth to make such appropriations to any charitable institution or association located within their respective limits, "provided such institution or association is not controlled in whole or in part by any church or sectarian society. But the words 'sectarian society' shall not be construed to mean a non-denominational Young Men's Christian Association."

Admitting the Young Men's Christian Association of this city to be a charitable association as contended for, the real question arises, is it a non-denominational Young Men's Christian Association? A non-denominational Christian association, in my opinion, is one in which all Christians, or believers in Christ, have an equal right to participate, upon the same terms and conditions. Is this so of the Young Men's Christian Association of this city?

We are told that it is managed and controlled by its active members, and to be an active member one must be a member of a Protestant church. Is not this requirement an exclusion of all Christians who are not members of the Protestant faith or churches? And yet are there not many Christians who are not members of a Protestant church? If

these propositions be true, then how can it be said that this association is a non-denominational young men's Christian association? Yet it must be in order to be the recipient of the city's bounty.

In accordance with the opinion given, the City Council decided that it had no right to make donation to the Young Men's Christian Association of the property in question as a site on which to erect their proposed building.

The sectarian character of the Y. M. C. A. (of which the Y. W. C. A. is a sister organization) has been demonstrated time and time again. Nor is the experience of two Catholic young women in New York, who, as reported in a communication published by an evening contemporary, found their creed a bar to their admission to a Y. W. C. A. establishment, a singular one. We have heard of similar occurrences nearer home, in which the creed line was drawn between "Evangelicals" (Protestants) and Catholics and Jews.

We did not go to the trouble of investigating these cases because it was unnecessary to do so. The discrimination is there, and its existence is recognized by all save the few gullible Catholics with more money than brains and an irresistible desire to see their names in print along with other "broad-minded" benefactors of their kind.

We have more than once shown, by the testimony of Archbishop Harty, writing from the Philippines, and other witnesses, that the Y. M. C. A. is a Janus-faced institution, pretending to Catholics that it is non-sectarian and proving to Protestants by its action in elections that it is sectarian when coming down to bed-rock practice.—Catholic Standard and Times.

#### A CHRISTIANITY WITHOUT CHRIST

Toronto Globe, Friday, May 16

To the Editor of The Globe:—The following paragraph appears in a contemporary (New York Sun): "Four Union Theological Seminary students, desiring to become Presbyterian ministers admitted upon examination that they wanted more evidence before they could credit the virgin birth of Jesus Christ and the authenticity of the Pentateuch: three who doubted the canonical standing of John's Gospel, and two who were uncertain on the resurrection." When the vote was taken as to their admission it appeared that no less than 71 voted for their admission and 10 against.

Now, the question arises: What are these young men sent out to preach? The flabbiness, not to say unworthiness of modern theological training is becoming a scandal and a disgrace. Any one, be he Bishop or Presbyter, who denies the resurrection ceases in every proper and honest sense of the word to be a Christian. An honest pagan is far more deserving of respect than a dishonest preacher whose pulpit exercises consist of ethical platitudes that are absolute without basis, if they are without Christ virgin-born, crucified and risen. An honest expression of faith on the part of modern pulpitiereers would empty half the pulpits on this continent; nor would the cause of morality suffer seriously by the vacancies. Can you wonder that the churches are being deserted, or that modern preaching has practically ceased to have any real influence upon the lives of the hearers? Churches are occasionally filled by attractive gifts of oratory, elaborate concert arrangements by the choir, plus the kitchen, and the initiative gambling arrangements which are so much in evidence in modern church life; but all this may exist—as a matter of fact does exist—with the complete extinction of spiritual life.

In my early boyhood days in Ulster we looked upon our Presbyterian neighbors as being absolutely impervious to any defection from the "pure Word." I hope they are so still, but evidently Presbyterianism in the United States is of quite a different brand. For the life of me I don't see what good purpose could be served by the union of Church members who are supposed to believe in Christ and other members who avow their unbelief. The Gospel comes to us as a revelation, supernaturally given and super-naturally to be continued in a sacramental life, and is no more subject to debate than the existence of light. The Churches, however, are rapidly converting Christianity into a philosophy, and in that philosophy is written their own extinction.

ROBERT KER, Canon.  
St. Catharines, May 12.

#### EDUCATION WITHOUT GOD DEPLORED BY PROTESTANT WRITER

The teaching in our schools is almost wholly materialistic," declares a writer in the London Saturday Review, who blames much of the prevailing selfishness and corruption to "the emptiness of the teaching which man receives when he is good and little and a child." Among the things that children do not learn to-day is: "If any will not work, neither shall he eat." Continuing her arraignment this writer probes the system:

There is no "dogmatical" teaching. This means a diet of dry bones, means that the child is never taught to look for happiness in the performance of acts that do not, on the face of them, look as though they would make him happy. It is not explained

to him that man's life and the will of God are like a poem—God writes a line and man must make the next line rhyme to it. When it does rhyme, then you get that happiness which can only come from harmony. And when you do your best to make your line rhyme and can not—well the Author of the first line knows that it was your best you did.

There are many to whom the child can carry the story of its triumphs in studies and games and be given applause and rewards; but in moments of depression and temptation and failure the child does not know the best source of comfort and consolation and strength—he does not know God.

There is now talk of a great measure for the reform of national education; much talk and there will be more. There will be much ink spilt, much breath wasted; we shall hear of Montessori and Froebel, of science and the classics, of opportunities, of ladders, of scholarships and prizes and endowments. . . . We shall be told how important are the telescope and the microscope, and how right it is that children should know all about their little insides. The one thing we shall not hear about will be the one thing needed, a tottering Government may keep itself in power by such a measure—a defeated party may bring itself back to office; but such a measure will not keep the nation from perdition, nor bring back the soul of a man into the true way.

We may build up as we will schemes of education and instruction, add science to science, learning to learning, and facts to facts, but what we shall build will be only a dead body unless it be informed by the breath of the Spirit Which maketh alive. For education, which teaches a man everything but how to live to the glory of God and to the service of man, is not education but only instruction; and it is the fruit of the tree not of Life but of Death.

The Great Teacher made known this truth to His people nearly two thousand years ago, and the principles He laid down are taught to-day by the Church He established. Those who set aside religion as the basis of all true education have learned through sad experience how unstable—and perilous to body and soul—is any other foundation.

He who meets life as though it meant something worth finding out, and who expresses his best self, is the one who has the permanent basis of happiness.—H. W. Dresser.

#### A LITTLE KERRY SONG

T. A. Daly in May Canada Monthly

There's grand big girls that walks the earth,  
An' some that's gone to glory,  
That have been praised beyond their worth

To live in song and story,  
O' one may have the classic face  
That poets love to honor,  
An' still another wear the grace  
O' Venus' self upon her;  
Some tall an' stately queens may be,  
An' some be big an' merry—  
Och! take them all, but leave for me  
One little girl from Kerry!

Sure, Kerry is a little place,  
An' everything's in keepin'!  
The biggest heroes of the race  
In little graves are sleepin';  
An' little cows give little crame,  
Fur little fairies take it,  
An' little girls think little shame  
To take a heart an' break it,  
Och! here's a little Kerry lad  
That would be O! so merry,  
If but your little heart he had,  
O' little girl from Kerry!

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