

NOT ONLY did the city for the time being take on a thoroughly Presbyterian aspect but the daily papers also were for the nonce transformed into Presbyterian organs. Whole pages—and front ones at that—were given over to the deliberations of the congress, and its most trivial details were served up to an indulgent public *ad infinitum et ad nauseum*. This was particularly true of the Globe, whose ministerial editor simply "spread himself" for the occasion. Backed up by a corps of clerical contributors, the historic organ of the Solemn League and covenant in Canada succeeded in outdoing even the palmiest days of George Brown. This, again, was quite within its rights, and its indulgent readers of other persuasions were content to smile and pass it on.

IN REFERRING to the gathering at all it is not our intention to give undue space to it. It was a domestic affair of Presbyterianism, and as such, of special interest only to members of the sect. As gatherings of the kind go, it appears to have been a success, and no one would be so ill-natured as to begrudge the brethren a reasonable measure of gratulation and enthusiasm. The Scot is not ordinarily perfervid, but when he (that is his Presbyterian embodiment in Canada) "gets together" on a question of doctrine—not dogma, for that he has mainly abandoned—he can certainly hold his own with any sectary in Christendom.

ONE had but to glance at any one of the columns of the daily papers to realize to what a degree Knox's disciples can blow their own horn. The redoubtable John was good at that himself, but, judging from this latest foregathering, he has it "laid all over him" by his Canadian disciple of to-day. We cannot pretend to have followed the reports of the Congress proceedings closely—life is too short for that—but as a matter of human interest they could not altogether escape us, and the one impression we have gathered from them is that to the Presbyterian rank and file, the saying attributed to a certain vice-presidential candidate in the United States: "We claim everything, Me and Jim"—is at once the simple cry of nature, and the very form and flower of the modest spirit within. Let us take just a passing glance at the brethren as they swept the whole earth with their conquering vision and tumbled Christians of a thousand years into their capacious garner.

ONE of the ministerial brethren, a well-advertised dealer in common places and platitudes under the guise of fiction, conducted a column in the Globe descriptive day-by-day of "The Kirk in Conclave." To this writer every Presbyterian goose is something better than a swan. His characterization of one preacher as the possessor of "commanding presence"; "native passion (rather circulating and peripatetic in its outlet)"; "glowing verbiage"; "vital coloring"; "a voice of almost organ grandeur"; "dramatic fervor"; "spiritual unction"; and much more, might with slight transposition of phrases answer for his description of all. It was a gathering of the greatest men in the world; the devotion and enthusiasm had no parallel in history; in grandeur and impressive-ness Presbyterian institutions have simply no second; and practically all the conquests of civilization, all the freedom and enlightenment of the modern world have poured in to mankind through the Presbyterian funnel. If that was not the burden of his song we sadly mistake ordinary terms of human speech.

LEST we be thought to exaggerate let us, as a fair sample of its drift, cull from a mass of verbiage the concluding paragraph of this writer's description of the communion service as celebrated during the congress. Writing of its effect upon the gathering he concludes, "those thronging thousands had been under such an influence, and in such a frame of soul, as no such number have ever at one time before known in Canada, if, indeed in the history of the world." This was very poetically and very prettily put, no doubt, but in the light of the fact that Christianity is now in its twentieth century, and the Christian Catholic Church spread throughout the whole world, while Presbyterianism is but a petty sect of yesterday, these high-sounding phrases become but the veriest bunkum.

THERE was another phase of this Presbyterian assemblage which per-

haps calls for passing remark. We ought to be used to it by this time, as in fact we are. It has been remarked by outsiders who profess no concern one way or the other that if it were not for abuse of Catholics and their Church these annual gatherings of Protestants would cease to be attractive. Certain it is, that this species of calumny forms their chief stock in trade, and to this rule the Presbyterian Congress formed no exception. This year the tide set in especially against "foreigners" whose defects, real or imaginary, were one and all charged to the account of the Catholic Church. One speaker had the courage to demur to this torrent of wholesale slander but he seems not to have had the ear of the assembly. The nut was too sweet to forbear cracking, hence full ear was given to the torrential slanders of a Ruthenian apostate. Men and women, we are told, stood on their seats and howled over his nasty tales, in strange contrast to the professions of divine charity and good-will which were so effusively uttered with another breath. "The summer sun was shining," writes the congress scribe. "The day without called with its kindest voice. The ceaseless din of the great city flowed in now and then. A hundred avenues of business, of recreation, of social fellowship, were open to the thronging strangers from mountain pass and distant plain—but there, beautiful to behold, amid the full flare of a week-day morning, were the reverent thousands that crowded the vast auditorium"—for what? To re-echo the voice of the Prince of Peace? No! but to indulge in the meanest and cruelest of slanders against an incoming people, and to listen without protest to outpourings of falsehood and misrepresentation against the Church of the ages, and of the vast majority of Christians still in the world. That, it must regretfully be said, seems in the last analysis still to be the first article in the Presbyterian creed.

BUT THE DESPISED "foreigner"—is he in very truth the poor creature they essay to paint him? We believe, on the contrary, and have good reason for believing, that in many of the supremest Christian virtues, the most respectable of Presbyterians (and, be it remembered, "respectability" is the second article in their creed), have much to learn from these children of oppression. Of oppression these natives of southern and south-eastern Europe have had their full share, but the burden came from civil rulers, against whom, in their darkest days the Catholic Church was their only bulwark. And, hating the percentage of the vicious and the lawless, of which no race under heaven has a monopoly, these despised people start life anew in this free land, with a fund of thrift, honest determination, and solid moral worth, which within a generation may put the boot on the other foot. In the midst, therefore, of their pharisaical reflections upon the "foreigner," Presbyterians would do well to pause a little and to put the bridle upon their notoriety and money-seeking hirelings of the Berlis type. They might also study the Sermon on the Mount to their own advantage.

FINDS MUCH TO ADMIRE IN AMERICAN LIFE

REV. BERNARD VAUGHAN RELATES IMPRESSIONS OF RECENT TOUR

It was my privilege the other day, writes a Catholic Times representative, to meet Father Bernard Vaughan, fresh from his world tour, and to hear his answers to the many questions with which he was bombarded by a circle of inquiring and admiring friends. We were all very much gratified to find the eminent Jesuit preacher looking none the worse but all the better after his strenuous, complicated and engrossing work during the past sixteen months in the United States of America.

"In America," he said, "there is no time to grow old. Out there, like the Catholic Church herself, one is so inspired by the fire, the energy and the enthusiasm of youth that one forgets the ravages of time, the worries of life and the pains and aches of Anno Domini. It is a worth-while journey," continued Father Vaughan, as bright and cheery as ever he was. "It is simply magnificent to go round the world with the uplifted torchlight of faith bidding all sections of the community—sinners and saints, young and old, black, yellow and white; to rally to the great Light; to 'speed up' and hope for the best. Everywhere in the world," Father Vaughan proceeded with grave emphasis, "I have found more than enough to break down one's spirits and to sob one's bosom empty but it

was just then that the words of the Master uttered under similar circumstances came to the rescue: 'Let not your heart be troubled: believe in God: believe also in Me.'"

AN ANECDOTE

"Did you," interrupted a friend, "find the same overwhelming audiences and congregations in New York as you have always found in our great cities in the old country?" "Well, now that you ask me, I may say," replied Father Vaughan, "that I preached in St. Patrick's Cathedral twice a week, and the only difference between the Thursday and Sunday congregations was that more were turned away on the Sunday morning than on the week day. On the first Thursday, not realizing what a crowd there would be, I tried to get in by the main entrance, and was stopped by a verger at the barrier who, in response to my request to be allowed to pass, answered: 'I cannot, there is not standing room anywhere but in the pulpit.' Very well," I replied, "I'll take that; if I cannot stand up for the preacher, at least I'll stand by him." A ripple of smiles followed as a Columbus discovered me, and I passed on to preach to seven thousand people. I may say of my audiences in America generally, that one seldom found an auditorium, theatre, gymnasium, church, or Cathedral big enough to hold the thronging hungering for the Bread of Life and thirsting for the waters of salvation."

HOME RULE AND AMERICAN FRIENDSHIP

"What do you think of Home Rule out there?" asked the Catholic Times man.

"Why," replied Father Vaughan, with a characteristic wave of the hand, "they think of it, of course in the same way as their relatives in Ireland do. They are waiting for the bill to come, and they are waiting for the bill to come. The sooner the bill becomes law the sooner will America clasp England with the hand of friendship. Till then they cannot but be on terms of strained relationship, and that's the end of the matter. 'I presume that 85 per cent. of the population of Ireland demands Home Rule, and,' added Father Vaughan, 'America asks why they have not got it.'"

STRONG INDICENT OF CO-EDUCATION

"What do you think of co-education which prevails in America?" asked our representative.

"Personally, I just hate it," replied Father Vaughan with some bitterness, "because human nature, being constituted as it is, I cannot bring myself to believe that it is mentally or morally good for boys and girls to be brought up and taught in the same schoolroom. I am quite sure I should do my very best to stop any child friend of mine from going to a school where this system was in vogue. At best it is a method to be tolerated under severe protest. If in itself it were a desirable system the Church would have sanctioned it and adopted it as her pet system of a thousand years ago. A great many non-Catholic educationists are quite as much opposed to this sort of school as I myself. Let us hope I am wrong in my verdict, but as you ask me for my opinion, I give you mine and not that of anyone else."

SOCIALISM

"We have been reading most flattering reports of your new book, 'Socialism from the Christian Standpoint,'" suggested one of those present, "and everyone is wondering how you managed to have time to write and give so much local color to the interesting chapters it contains."

"I readily admit," replied Father Vaughan, "that I nearly broke down under the effort of persistent writing in train and on boat, whenever I had time to spare between the pulpit and platform; but I was anxious before leaving America to leave the best I had at the feet of my best friends, and I felt I could do nothing better than offer them in testimony of my affection and gratitude a work expressive of the Christian mind upon the problem of Socialism. To my thinking America is up against Socialism, and the Catholic Church stands alone in her fight against it."

THE DECAY OF PROTESTANTISM

"How is the Protestant Church faring in the States?" queried the Catholic Times representative. "Father Vaughan," I am sorry to say it is a fact that Protestantism in all its forms and fashions is daily shedding its old dogmatic tenets so as more readily to adjust itself to the modern world. Protestant theology is being reshaped in its seminaries to suit what it calls 'the social implications of the Gospel.' It no longer asks what is a man's dogmatic creed, but what is his social work. It calls itself by the old name of Christianity, but its Christianity is dying of anaemia. Protestantism can no longer be called the break-water against infidelity. It is too invertebrate to stand up against anything, and its present mission seems to be to flirt with Socialism. Thousands of its ministers are being claimed by Socialists as their ardent followers. The Catholic Church, on the contrary, after a patient and exhaustive study of Socialism, has come to the conclusion that it is something much more than an economic theory. She recognizes with its men of light and leading that it is a religion—a Church which wants to rise up on the ruins of Christianity. If Socialism is to be put back and kept in its place, it is the Catholic Church that will have to do it. The salt of other churches has lost its savour, and their lights have burnt out or else are quenched."

THE FUTURE OF THE CHURCH IN STATES

"Are you full of hope about the future of the Church in America, Father Vaughan?" asked the representative.

"The Church question in America," he replied, "is a school question; in other words, its fate to-morrow depends upon its state to-day. If throughout the States the children of Catholic parents were schooled in a Catholic atmosphere, and under Catholic teachers, in another generation Catholics will be on top. The tide of emigration is a Catholic one. And, what is more, it is from these Catholic emigrants settling in the States that teeming generations are to come; condemning by their overwhelming numbers the sterility of the old American settlers who, by processes I need not mention, are robbing God of His children and paperizing the growth of the nation."

"Twenty-five years hence," continued Father Vaughan, speaking in prophetic vein, "the Catholics of the United States will not be 16,000,000, but twice that number. The vote will be in their hands and the future of the republic will depend upon their use of it."

"God forbid," exclaimed Father Vaughan, "that Catholic successes and triumphs should be in any measure due to the plurality of divorces among their fellow-citizens, and to the iniquitous practice of racial suicide. By less ignoble processes than these we should like to see the Church of Christ triumph in the land discovered by her chivalrous son—Columbus."

THE CROSS AND THE STRIPS

At this stage Father Vaughan was called away, and expressed his sorrow at being unable to say more on this burning question, which, he declared, was at the very root of his heart. As he was leaving we asked him how it was he had so little criticism to pass upon the state of things in America.

Standing with hand upon the door and looking back with that gracious and courteous manner so naive to him, he said benignly:

"When one has been the honored guest at a great banquet it is scarcely becoming to criticise the menu or to find fault with the cooking. The United States of America may be like a young, rich and fruity wine, while England is like one that has grown matured and mellow by long keeping. When the rare wine of American youth ripens and mellows, we ourselves may stand in need of none: our day will have passed. 'May the Stars and Stripes float proudly in the breeze over the White House for ages to come,' said Father Vaughan in conclusion, 'and may the Cross brought by Columbus stand over it always.'"

ECCLIASTICAL FOLLY AND INSUBORDINATION

To the Editor of The Globe: By far the most astounding piece of folly perpetrated in the sacred name of Christian unity has just been committed by certain members of the Anglican Church in the formation of what they are pleased to call a Church Unity League. I am not in a position to say how far an Irish element obtained influence in the new sect, because I can only infer its presence from the beautiful paradox of promoting peace by fighting any unity by division.

I observe that the new sect has obtained the benediction of a live Earl, which ought in itself to carry it a long way to ecclesiastical success. The first article of the new faith is: "To Jericho with the Bishops."

The second is not unlike the first. It is: "To the dust heap with the Holy Scripture."

The proof of these two important positions is furnished by the signatories themselves.

The first: "There is no intention of alienating the Bishops who have disapproved of the movement. They are within their rights, but the priests and laity have their responsibilities also which they feel they must meet."

Let us hope that this is sufficiently clear and that the Bishops, in loyal obedience to these youthful aspirants after ecclesiastical authority, will be good enough to govern themselves accordingly.

The second: "The Christian Church has largely restated its position with respect to the Holy Scriptures."

Now those of us who are ignorant of the wonderful things that these new sectarians propose to accomplish would be glad to be told plainly and without unnecessary circumlocution where and under what circumstances has the Anglican Church restated its position with respect to the Holy Scriptures?

To gentlemen who know so much this will surely be an easy matter, and will enable that mysterious individual, "the man of the street," to know exactly where he stands.

Is the Unitarian to preach in St. James' Cathedral, or Professor Jackson to have a love feast with the Protestant who says, "The Bible, the whole Bible, and nothing but the Bible?" So far as my memory goes, the new sect doesn't differ materially from the old ones, but I suppose their not having had the benediction of a real live Earl.

Is it any wonder that our Catholic neighbors laugh us to scorn and confidently predict that the disintegration of Protestantism has almost

reached its last stage? For myself personally I would be glad to see the whole Christian world united, but it is not to be accomplished by a few people obsessed either by feelings of their own wisdom or their own importance.

There is just one other question I would take the liberty of asking: When these gentlemen say "the Christian Church has largely restated its position in regard to the Holy Scriptures," where shall we find this truly remarkable Church? That is easy is it not?

ROBERT KER
Canon of Christ's Church Cathedral,
Hamilton.

A REAL RUTHENIAN PRIEST REPLIES TO BERLIS

FATHER BOYARCZUK REPLIES

To the Editor of The Globe: Since your paper has seen fit to publish in extenso the strictures of Mr. Berlis, who purports to be a Presbyterian minister, and since these strictures, time and again refuted, seem to have been accepted by the assemblage to which they were spoken, save and except by the Ruthenian missionary at Sydney, C.B., who denied them, I deem it my duty, in the name of common justice, to ask you to print my repudiation of them.

He says my people have been kept in superstition and ignorance by the Church. They have believed the same things and professed the same truths as all Catholics from the beginning—no more, no less—and if these Catholic truths make such men as he says, then such were your own fathers but yesterday, for up to the Reformation all held them. Intelligent Protestants hold no such views. The Ruthenians are, perhaps, a rural people, without the modern civilization which is called American. Is this a great fault? If so, it is not theirs. They have political, not religious conditions to blame for apparent backwardness. But are they more ignorant than most rural Englishmen? I think not. They are superior morally to those latter. Are they drunkards and criminals, as Mr. Berlis says? We invoke the records. Despite religious seduction and other humbugging, they are better men to-day than those others, and this is the reason they get ready employment where honest service is needed. Here in Toronto they are numerous; they are not unduly occupying the courts. They were humbugged by such converts as Mr. Berlis, and Presbyterian money was being used to pay for bogus priests; and they were being demoralized in the west until they discovered the impostor, and now have a Bishop of their own; and that Bishop whilst ministering to them, will not fail to exact from them qualifications of citizenship as good as any other people. This does not suit Mr. Berlis, who is a paid emissary to rob them of their rich faith and such. They will not again. The ministers he wishes to have admitted are the bogus priests ordained by a bogus Bishop Seraphim at \$14 per head. They are trained in the art of securing missionary funds, but in religion they are sadly wanting.

I am a real Ruthenian priest, born and bred among these people, and I resent in the strongest terms the scandalous misrepresentation of my religion and insult to my countrymen at the hands of this man. I believe that honest Presbyterians will also see the harm and indignity he does in hysteric money-producing stage-play, and will resent his conduct also.

REV. JOS. BOYARCZUK

NEW BISHOP OF DUNKELD

APPOINTMENT OF MGR. FRASER, SCOTS COLLEGE, ROME

Right Rev. Mgr. Fraser, Rector of the Scots College, Rome, has been appointed Bishop of Dunkeld in succession to the late Bishop MacFarlane. The appointment which had been generally anticipated, is one that will be received with acclamation by the Catholics of Scotland, and particularly by the faithful of Dunkeld, who may well regard with pride and gratitude the appointment which His Holiness has made to their vacant See. Bishop Fraser is the fourth Bishop of Dunkeld in the restored Hierarchy of Scotland. His predecessors were Bishop Rigg, consecrated in Rome in 1878; he died in 1887. The second Bishop was Bishop Smith, now Archbishop of St. Andrews and Edinburgh, who was consecrated in October 1890, and translated to the Metropolitan See in 1900. The third Bishop of Dunkeld was the late Bishop MacFarlane, who was nominated on the 21st of February, and consecrated on the 1st of May, 1901.

CONSECRATION ARRANGEMENTS

Our Rome correspondent writes that the consecration of the Bishop Elect will take place on Sunday, the 25th of May, in the Church of St. Andrew attached to the Scots College, Rome. The consecrating Bishop will be His Eminence Cardinal Merry del Val, Cardinal Secretary of State, and the assisting prelates will be Archbishop Macintosh and the Bishop of Aberdeen, who are at present in Rome. Canons, Lavell and Crumly and Father Malcolm, of Blairgowrie, all priests of the Diocese of Dunkeld,

who are at present in Rome, will remain for the consecration.

AN APPRECIATION

It will be generally admitted that it was a very happy day for the Church in Scotland when Mgr. Fraser was nominated to the See of Dunkeld. "The very man for it," sprang instantaneously to the lips when we read the news last Friday. It was no surprise to many of us, for the Rector of the Scots College, Rome, has been long marked out in ecclesiastical circles as one certain to wear the mitre—the real mitre, the Episcopal mitre, not the inferior mitre that he has been privileged to wear within limits as Prototatory Apostolic. And the sooner the better; for the Bishop-elect is fifty-five; and a Bishop should be a vigorous man physically as well as every other way. Rome could not have given us a better man. (We speak after the manner of men.) He will be an ornament and an acquisition to the Scottish Hierarchy. He may almost claim to be "a native here, and to the manner born." That a Fraser should fill a Northern See, as well as a Chisholm, is but in the fitness of things. Dunkeld is not indeed the Fraser country, but Bishop Fraser would be at home in any part of Scotland. Now for a little biography.

ECCLIASTICAL CAREER

Dr. Fraser has been Rector of the Scots College, Rome, since 1897. He was born at Wardhouse, in the parish of Kennethmont, Aberdeenshire, in 1883, and was educated at Blair's College, Aberdeen, the English College, Douai, and the Scots College, Rome. He was ordained priest in Rome in 1882, and from 1883 till 1896, was a Professor at Blair's College. He was appointed a Domestic Prelate of the Pope in 1898, Prototatory Apostolic in 1904, and delegate of the Pope at the quinquicentenary celebrations of St. Andrews University, 1911. He is a D.D. of the Gregorian University, Rome, and an hon. LL.D. of Aberdeen University. Dr. Fraser wrote the authorised English version of Pere Rose's Studies on the Gospels, and he edited the Diary of the Scots College, Rome, and has written a historical sketch of the College for the Spalding Club series of publications.

SCOTS RECTOR IN ROME

While many will look back to him with love and veneration and gratitude for the years they spent under him at Blair, it is as Rector of the Scots College in Rome that he has undoubtedly rendered signal and enduring service to the interests of Catholicity in Scotland. What more important than the training of those who will be prelates in the mission? That he trained them most admirably is known to all. He was an ideal Rector. The interests of the College and the good of the students were the things he lived and worked and prayed for, and these alone. A good disciplinarian, a first-rate scholar, a vigilant superior: gifted with personal piety and a higher ideal of the priestly vocation; his students found him at all times tender-hearted and considerate. That was one side. But Dr. Fraser is a Scot of the Scots; that means that he is by nature a financier. It is no secret that when he took over the government of the College, Scotland he had his work cut out for him in that line. That he did it to perfection is proved by the flourishing condition of that institution at the present moment and for many years back. Dunkeld will have a prelate who will know how to administer, both in regard to men and money.

PERSONA GRATA AT THE VATICAN

To have been for sixteen years, Rector of a Pontifical College in Rome, with all that imports of intimate knowledge of the very inner workings of the Church's organisation at its fountain head—and let us add, to have been a *persona grata* at the Vatican under two Popes—means a lot. The subject of our sketch has thus been enabled to blend with the shrewdness of the Scot all the diplomacy and charm of the Roman ecclesiast. And in this connection it may be safely said that none will miss him more in the Eternal City than the English-speaking residents and visitors. All who had occasion to approach him (and they were legion) for any favor or obligation were met with unfailing courtesy; and not seldom the College realised that somebody had been grateful to its Rector.

Mgr. Fraser is a man of action. He is also a direct man; he says things out, without hurting you; you can never hesitate as to what he means to be at. That is a great blessing. Catholics will have a wise and firm pastor. And Protestants will be forced to admire the dignified ecclesiast who will represent Rome in their midst; this also will be a great gain. He will take a high place as a leader of men in the populous region under his jurisdiction.

The new ruler of the See of Dunkeld is the heir to a great succession of great Bishops. Not to speak of Bishops MacFarlane, Smith and Rigg, we come upon the last of the pre-Reformation Bishops, Robert Crich-ton, who died 1586. Before him there was James Kennedy, later one of the founders of St. Andrew's University, and there was the poet-prelate Gavin Douglas, and there was John Hamilton, who afterwards closed his own career, as well as the old line of Archbishops of St. Andrews, who were on the scaffold in 1571. A worthy successor will now occupy the See that was once the Primal See of Scotland. *Ad multos annos!*

A COMPARISON

The non-Catholic churches have been unfortunate in the men whom they are pleased to call "converts from Rome." The Catholic Church, on the other hand, has had a steady influx of men of the highest character and the keenest minds, as converts from the other churches. Catholics and Protestants alike sometimes forget this fact. Let us remind them of such persons as Henry Edward, Prince of Schoenburg; F. A. Challes of Hesse Darmstadt; the Duke of Saxe-Gotha; Frederic of Mecklenburg; the Duke and Duchess of Anhalt-Coethen; Princess Charlotte Frederic; Countess Solms-Bareuth; Count Stolberg; Werner; Frederic von Schlegel; Clement Brentano; Baron Eckstein; Goerres; Adam Miller; Haller; Esslinger; Hurter; Laval; Petit Pierre; Bernay; Spencer; Newman; Manning; Faber; Oakley; Capes; Northcote; Wilberforce; Dr. Ives, a former Anglican bishop; Brownson; Walworth; Hecker; Preston; the four American judges; Bayne; Burnett; Wilkins; Wilkison; Huntington; Bakewell; the famous English judge, Sir Henry Hawkins; the famous Canadian judge and premier, Sir John Thompson. We could continue the list at very great length, giving only names of very eminent and well-known men and women. On the other hand, the great bulk of those persons of intelligence, and instructed, who have gone out of the Catholic Church and adhered to Protestant churches, have been impelled to do so by their unwillingness to endure the discipline of the Church; and those of them who have been made much of publicly by the Protestant churches have been priests whose record was cloudy in the Catholic Church, and who were under censure in that Church before they left it.—Casket.

The deeds attained by the great should become the ideals toward which lesser souls should strive. In fact the greatest thing that a hero does for the world is to be a hero, and thereby inspire others to heroic living.

HYMN TO THE SACRED HEART

(Favorite Aspiration of our Holy Father Pius X.)

"Oh Sacred Heart of Jesus,
"I place my trust in Thee!"
Whatever may befall me, Lord,
Though dark the hour may be,
In all my joys, in all my woes,
Through naught but grief I see,
"Oh! Sacred Heart of Jesus,
"I place my trust in Thee!"

When those I love have passed away,
And I am sore distressed,
Oh! Sacred Heart of Jesus,
I fly to Thee for rest!
In all my trials, great or small,
My confidence shall be,
Unshaken, as I cry, dear Lord,
"I place my trust in Thee!"

This is my one, sweet prayer, dear Lord!

My faith, my trust, my love,
But most of all in that last hour,
When death points up Above,
Ah, then, sweet Saviour, may Thy face
Smile on my soul set free,
Oh, may I cry with rapturous love—
"I've placed my trust in Thee!"

—MUSKOGEE

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