breast. Blessed be the love of our Re-deemer for only His love can work the miracle o' conversion.—The Missionary.

HIS HABIT.

JESUIT'S CLOSING HOURS.

rter in the Freeman's Journal

than it does a poor man to have the Holy Sacrifice offered but once.

Rev. Herb rt Thurston, S. J., answers

for such luxuries as retreats, pilgrim-

ages and multitudinous services, not to speak of the private oratories, the

beautiful objects of piety, the pictures

beautiful objects of piery, the pictures and crucifixes, the stimulating religious books, the Papal blessings, the free access to a helpful confessor and many other things. Even in the very essen-tials of religion they seem to be favored,

for surely the landowner, with his ora-

tory and private chaplain, has, ceteris paribus, a better chance of obtaining

the last sacraments than the poor laborer who dies with hardly a soul to wait upon

him upon the sixth floor of a tenement building. Even after death the law habenti dabitur seems still to hold, for

Hamilton to among us this alization of a us, and trings ads a response designed plea-of St. Mary's Grace to the y of Hamilton on. Not only mbers of the we greet hed head of our welcome tender note

of years adand temporal Those years, , the result of ty, ardent zeal will ever re-ories. Among iends throughrejoiced more n to the Arch-Metropolitan or former par-children of St amilton. Not City and Die honor confer he Sovereign hat our joy was eloved Bishop ies which have for the higher ernment. The ess which have nistration of the

been called to ur influence for and country, is ar beyond the ce. For ques-st importance cational, moral ity demand Your Church Exten e inception in o your apostolic-we are sure, reenerous support the means, under aven, of pre-the faith among Your Grace that Church and the n in this Canada red without unity orks among the by al co-operation he ecclesiastical nize the fact that copate is, in our oice of God. We brace for coming the decorations of howing, as we do,

t is too rich or nt of God's House, the beautiful and completed within fice, endeared to happy memories, ous and energetic y, who under the uidance of our de-ght this great un-Your Grace that oray Almighty God and length of days, presume to ask of nento in the Holy voted friends, the St. Mary's Cathe St. Mary's Cathe

S REPLY. end Fathers and hank His Lordship on and the gentle-ee for their kind ee for their kind t is scarcely neces-resent that it is a to take part in this giving and joy on e magnificent work ich you have been terial age it is con-party congregation

make sacrifices to of God with and in sculpture ease in sculpture; easure to meet the friends with whom s. When your good of the Diocese of happy to work there and it was through priest of this dio-n friendships were verend clergy and con-Catholic people dure forever.

between priest and d sacred; the confioriest by the people one else except God is that when the so are the people. joice and congratu-cess, your co opera-xample of generosity other congregations. th Extension, which to mention in your you but express the your large hearted ous Rector, Dean congregation is a he benefits of Church ave helped to form es which are nov ty; and in the mean

ch Extension Move wide field of action bring some help to paries in the great the scattered Catho ore priests, churches et the needs of the and speaking differ-united in the grand rve and we are so reserved to them. t sincerely, then, and prayers and I bereward you for your

less towards me dur-

your cathedral and tutions in first-class

· EFF.UARY 20, 1909.

ing the pleasant years I served you in this Cathedral parish of Hamilton.

THE ARCHBISHOP'S SERMON.

The sermon preached by His Grace was increasing expension of the grace. an impressive exposition of the grounds on which the Catholic Church adorns its on which the Catholic Church adorns its houses of worship with all the embellishments of art and beauty. "We are told in the psalms," he said, that "The king's daughter is all glorious within; her elothing is wrought of gold." Now, to appreciate the importance of the ceremony in which we are taking part this morning it is well for us to recall the ceremony of the ancient temple which was built by Solomon under the direction of God Himself. You know how Solomon, we are told, procured great and Solomon, we are told, procured great and costly stones, of the ceremony in the great cathedral temple when the work was completed, of the thousands of victims sacrificed, of God's power and majesty veiled in clouds surrounding the holy of holies. Everything that could be suggested in the way of grandeur and magnificence, was embodied in the ceremony of the opening of the temple, the people falling down adoring God. Why all this? Because the Lord had chosen the place. Because there His Holy Name was inscribed, domon, we are told, procured great and adoring God. Why all this? Because the Lord had chosen the place. Because there this Holy Name was inscribed, there the sacrifice was to be offered and from there grace and blessing were sent forth on all who adord the sacrifice was to be offered and from the grace and blessing were sent forth on all who adord the sacrifice was to be offered and from the grace and blessing were sent forth on all who adord the sacrifice was to be offered and the sacrification. from there grace and blessing were sent forth on all who adored Him there. So there would be no mistake God said, there would be no mistake God said, and the state of the page for the page. "I have chosen this place for the house of sacrifice. I have chosen and sanctified

lieves in making use of the good, the true and the beautiful in the highest form of art, in architecture, sculpture and paintings, so that these things may help to elevate the soul of man from the profane things to the divine. And so whether you look around and take the mysteries as represented in the holy rosary, in the cross of Christ, in the image of our Immaculate Mother and above in the decorations of the altar and all things connected with these decorations they help to make us remindful of our true destiny and keep before us the ends for which we are before us the ends for which we are created and the eternal reward God

will give those who keep his law.

Rvery man is welcome to come here, rich and poor, learned and ignorant, Catalie and non-Catalic to admire the works of art, to follow the meaning expressed in them and ask of Him in the Tabernacle assistance in the trials and expressed in them and ask of Him in the Tabernacle assistance in the trials and troubles of life. Every man does not need to know the whole Bible or be very learned to come here and follow the Master from Bethlehem to Egypt, to Jersualem, to Calvary, to the tomb and Mount Olivet. We should be able beyond all to contemplate on the right hand of the Eternal Father. His trans. yond all to contemplate on a right hand of the Eternal Father, His trans-figuration so glorious and grand. If the mere glimpses of divinity obtained by the apostles on Mount Olivet, was so overpowering, how could we picture the glory and splendor that existed around the throne of God.

self is whether he will accept or reject this heavenly inheritance. That is as far as his choice goes. No man has the right, no man can reject both Whether a man believes in them or does not he must face one or the other. He may say like a fool that there is no God, but whether he wants to or not he must necessarily make a choice of Heaven with its glories or Hell with its horrors. As reasonable people, once and for all let us decide that we are going to be true to our destiny, make sure of Heaven,

and take no chances in the preparation required for that place." His grace exhorted his auditors, looking for a glorious example, to follow the Master himself. If that example was too high he asked them to take that of the Holy Mother, after whom their cathedral was named, of the saints and angels who went before Him, fighting the good fight and preserving the faith

When the religious ceremony was over His Grace Archbishop McEvay held a reception in the sacristy. To those whom he remembered, and they were many, he had a kind word. A large number were presented to the Arch-bishop, each being introduced by Dean Mahony. The untiring efforts of the amiable and zealous rector of St. Mary's cathedral were crowned with deserved ss. Not the least pleasing part ceremony was the boys' choir in number about fifty under the leadership of one of the Sisters of St. Joseph. One of the choir, Master Jas. Boswell, gave a

#### AN AWFUL EXPERIENCE.

A TRUE STORY.

By Rev. Richard W. Alexander. went to another town. His money was not gone, so he obtained medical treat-ment in the hospital, and gradually re-covered sufficient strength to go about. His life was changed indeed. He made Staggering from side to side, reeling until he almost fell, stumbling along the unpaved streets of an Oklahoma town, a unpayed streets of an Oklahoma town, a young man presented a sad and pitiful appearance. Passers-by looked at him with disgust or a half pity. Women drew back or hurriedly crossed to the other side of the street, while the boys stopped their play, and shouted: "He's drunk!" while they followed him jeering, until, even he, with mandlin jeering, until, even he, with mandlin oaths turned on them and hurling a loot; give him your pity and your praynot; give him your pity and your prayers. We are all human, and very weak. We need the protecting hand of God forever round our ways. "Lest we forget," and stray away! If we call out to Him in our hours of peril, although our wins are red as coarlot one tear of reoaths turned on them and hurling a stone at them drove them terrified down the thoroughfares. Coming to the edge of the town, the drunka d sat down by a fence and finding himself secluded and unmolested slept the heavy sleep of the inebriate. He is a disgusting sight as he slumbers, but he was not always thus. Only three years ago in a South-ern city he was a rising and prosperous young man. By clo e attention he had

STRIKING INCIDENT MARKED NOTED "I have chosen this place for the house of sacrifice. I have chosen and sanctified this place that my name may be here that my name may be here make no impression on her now, and yet Father Pardow, was, as all know, a most delicate man, and a year ago the doctors warned him that he was burning the candle of life at both ends. 'I would rather burn out than rust out," forever,"

Notwithstanding, all this was but a mere shadow of what the new temples are in reality. If Christ's presence was so great in the old temples how greater the more being causeforthe change. He tried and tried in vain to find the reason. He never found it; and seeing her efforts to close the breach were vain he grew moody and careless of the more than the first to come the reason. reason. He never found it; and seeing the candle of life at both ends. 'I would rather burn out than rust out,' so pleasing how much more so must be the sacrifice of the new law when the victim was the only begotten son?

The Church in the Holy Sacrifice of the new law and the Sacred Presence expected man to procure the best that could be secured to embellish the place of sacrifice. This was done all through history, in the days of the catacombs, prisons and persecutions. The Church insisted that the vestments to be used in the worship of our Redeemer and God should be the best.

The Church, said His Grace, believes in making use of the good, the true and the beautiful in the highest form of art, in architecture, sculpture and paintings, so that these things may help to elevate the soul of man from the profane things to the divine. And so whether you look around and take the mysteries as represented in the holy rosary, in the cross of Christ, in the lange of our Immaculate Mother. or thought of God had entered his befuddled brain for many months. He
was now in Oklahoma, and had reeled
along the highway until he found a
sleeping place where animals might
rest, in a secluded fence corner.
Towards nightfall he awoke, and
stretching himself he arms. He was

stretching himself he arose. He was sober now, and he gave himself up to bitter, despairing the ughts. What was the use of living? What good was he to the world? There couldn't be any God, for if there was He would have done something to him, or for him, long ago. He muttered curses, and walking on found himself at the entrance of a wood, where the moonlight lay upon the grass in fantastic shapes, where a little stream rippled along over the pebbles, where the grass lay soft and thick far into the silent bidden depths. He moved on, and at last sank down in thick far into the stient ridden deptils.

He moved on, and at last sank down in a thicket, with his back to a tree. Not a sound was heard; while overhead the stars floated by and the moon-time stars floated by and the moon-time. the stars hoated by and the moon-light streamed down. A wild desire seized him to put an end to it all, to disappear, he didn't care where, and he cautiously drew out or his inner pocket two small vials. One the throne of God.

After referring to the vision of John, His Grace said, "So, my friends, all these decorations are intended for the special purpose of enabling us to follow our true destiny, to educate us along certain religious lines and make us think of the glory God has in store for us. It is well for us to remember this one point. Heaven is what we all desire and wish. It is ours, bought for us at a great price. Our Saviour shed His last drop of blood to make the purchase. The great question for man to ask himself is whether he will accept or reject this heavenly inheritance. That is as the last grows. No man has the force where, and no cautious, and no his inner pocket two small vials. One he uncorked and touched the cork to his tongue, then he did the same to the other. The first vial he corked and touched the cork to his tongue, then he did the same to the uncorked and touched the cork to his tongue, then he did the same to the death. He passed as peaceful as a child, without a struggle—his beautiful death justly rewarding his beautiful life.

The first vial he corked and touched the cork to his intended for the special vials. One he uncorked and touched the cork to his intended for the special vials. One he uncorked a

tangled with a rosary from a poor laborer who had just received his pay.

The thought of the mercy the robber received through that little rosary tore the heart of the suicide more than the poison. "Oh! God forgive me! Have Mercy! Pardon me! Give me grace to repent!" He cried the words aloud, and then fell insensible.

The night passed on; the stars looked

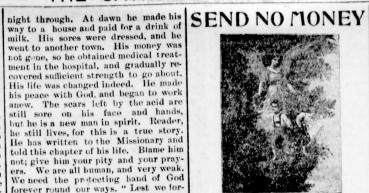
The night passed on; the stars looked down on the motionless body; the dawn came; birds sang in the shine. No footfall disturbed the dawntcame; birds sang in the sair shine. No footfall disturbed the silence of the woods. The figure lay there motionless, but the heart was beating, and breath was com-ing hot and fast. Evening came again, and the would-be suicide opened his eyes. His face and hands smarted ter-ribly, but he was fully alive. He raised binesit to a sitting position, for he had himself to a sitting position, for he had been lying on his face, and the dews of the night had soaked his clothing, which the night had soaked in the deep shade. He had not dried in the deep shade. He found his stomach had discharged the poison during his swoon. Marvellous to tell, there was no pain there, but parts of his face and hands, where the poison had fallen as he threw it up, were eaten almost to the bone. The flesh was burnt, and the pain intense. He realnurnt, and the pain ited, that he was alive, and a wave of mingled self abasement and gratitude overwhelmed him. Weak and trembling be flung himself on his knees. "Oh! be flung himself on his knees. "Oh I God," he cried, "what have I done?" God, he cried, "what have I done? and You have spared my life! and have given me a chance to repent! Merciful God! How could you have pity on such as I am?' Floods of tears coursed down his cheeks, and in his agony of propertures he yound he would use his Pontifical vespers were sung by His Grace Archbishop McEvay. The sermon in the evening was preached by Father Teefy. He chose as his subject the Blessed Sacrament as the significance and purpose of every Catholic Church.

They who excel are modest. They see the infinite possible, and what they have attained, seems to them a slight thing.—Bishop Spalding.

The smallest spark may devastate a whole city. A word spoken lightly may yet fall heavily upon an already overburdened heart.—Rev. W. F. Hayes.

God! How could you have pity on such day 1 am ?' Floods of tears coursed as and so of Masses that may be said are the whatever answer is to be to the difficulty it can hardly be this that the system of saying Masses for alms is an abuse, and that we must strive to bring about a state of things in their endedors.

How different the conduct of the Cath-low items is unterned by the the rich shall enjoy no advantage of the private intentions, offered for the



sins are red as scarlet, one tear of re-pentance from our heart, one cry of deep soulfelt sorrow will bring Him to

Sell these 36 pictures to your friends at 25 cen us, as the shepherd goes to the lost sheep, pushing aside the briars and thorus, and lifting the wanderer to his DYING, FATHER PARDOW DONNED 7th street, Chicago, Ill,

> the next world, which in ways which Almighty God has not thought well to reveal to us somehow adjusts these

differences. "But in the meantime we may note two things: First, that every priest who has the care of souls is bound on Sundays, holy days and certain days of devotion to offer Mass for his parishioners, excluding all private intentions. This is a strict obligation. It has been again and again insisted on by ecclesiastics. astical authority in the course of long centuries, and the very greatest diffi-culty is made in allowing any dispensation for relaxation of this duty. Secondly, there is hardly anything of which we know less, as theologians themselves know less, as theologians themselves confess, than of all that concerns the application of the 'fruits' of the Mass. It is a common opinion that the holy souls in Purgatory are only up to a certain point susceptible of help. What satisfactions are offered for them over any above that limited energity are perand above that limited capacity are per-haps communicated as we may piously believe, to those that are most destitute or most forgotten. It cannot even be said with absolute certainty that the nave pneumonia, father, I shall not re-cover," he said; "was it not a beautiful thing that my last sermon was on the Holy Name of Jesus?" As he grew worse, he asked to be taken to the hospital, and as he was carried out two priests expressed their hope for his speedy return.

on a long journey," was his answer to both, proving his true premonition of death. At St. Vincent's Hospital Drs. Janeway and McGuire consulted, and Father Pardow called Dr. Janeway and asked him the result. "To be truthful, your chances are slim, father," Dr. Jane-

way acknowledged.
"I thank you," was Father Pardow's answer. "Now I wish to dictate some messages, and then to die in my habit."
The effort of changing his covering was considered too much for him by the doctors and Sisters, but he could not be a supported by the state of the s that the rich may be in a better posi-tion as regards the mere expiation of their heavy debt to the divine justice. be dissuaded, saying that since his time was so short, the risk did not matter. He rose unaided and donned his beloved cassock. Then he heard the death-The fact still remains that the kingdom of heaven belongs of especial right to cassock. Then he heard the death-rattle in his throat, and spoke of it. "Is not that a sign that I am going soon?" he asked. The doctors reluctantly assented, and having received the last the poor; which means, no doubt, that they more readily find entrance there and that their beatitude, when they reach it; is proportionately greater.— Philadelphia Catholic Standard and sacraments, he clasped his crucifix in his hands and laid in quiet waiting for

and the same of th person who by his profession is capable person who by his profession is capable of imparting the required knowledge. Now how many Protestants follow either one or other of those courses? Take up Rev. Herb rt Thurston, S. J., answers this specious objection as follows in the course of a paper on "Stipends for Masses" in No. 523 of the "Month." "I do not think that the existence of one of other to those consists the last thing he would think of doing. Consult some Catholic priest or educated lay man on the subject—oh, no, that's just as bad, so he takes his knowledge then this inequality, at any rate so far as such a matter can be judged by what meets the outward eye, is to be disputed. But, of Catholicity from such sources as the works of the early reformers or from the then, does it not also extend to the whole range of spiritual privileges of every kind? It is, as a rule, only the lips of ministers whose only argument is vituperation and calumniation. For our part we never yet took up a Protestant book, no matter how able comparatively wealthy who have time

the writer was, but there was in that book a series of untruths. You will find there "Catholic adore the Blessed Virgin, the Saints and relics." Priests sell indulgences. Catholics are not allowed to read the Bible. "The Catholic church is against human progress and puts a restraint on human thought,"

"Its doctrine is a tissue of superstition and folly." Yes, the most grossly untrue and abeminable charges are made against her and without a shred of proof, and from the wilful misrepresentation that is made of her doctrines in the pulpit and the bigot press you would be led to imagine that one of the habenti dabitur seems still to hold, for the wealthy have many friends to ask prayers for them. Alms are sent to this religious house and to that, and the good monks and nuns, with real gratitude in their hearts, respond loyally by offering up communions and populars. offering up communions and penances for their benefactor.

"In such a long catalogue the thou-

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only when I had taken nearly two boxes that I ENTERPRISE, ONT., commenced to experience For seven years I suffered with what phy-sicians called a "Water after taking.

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a one was found Catholics would not tolerate him one instant in their pulpits. Catholics for the most part have a good knowledge of the principles of Protestantism, but be their knowledge more or less there is one thing they have never done and will never do, and that is to attribute to those of different creeds errors which they do not hold, nay even which they condemn. A Protestant, an honest, fair-minded man, anxious to see for himself about the doctrines of the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism and the Catholic Church. When we take up the battle against socialism it is merely following the command of the church. It becomes the clear duty of every Catholic to study the question thoroughly and to use all his influence to counteract the efforts of this enemy of the church."

The virtue of cheerfulness requires that we should contribute to holy and to use all his influence to counteract the efforts of this enemy of the church. When we take up the battle against socialism it is merely following the command of the battle against socialism in the merely following the command of the battle against socialism in the merely following the command of the battle against socialism it is merely following the command of the battle against socialism it is merely following the command of the battle against socialism it is merely following the command of the church. It becomes the church. It becomes the church. It becomes the church. It becomes the c of most of the said with absolute certainty that the offering of a single Mass for a dozen different intentions may not help forward each one of those intentions as fully as if a separate Mass were said for each

"No doubt the practice of pious Catholics is, as a rule, practice of pious Catholics is, as a rule, of the said of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the practice of pious Catholics is, as a rule, of the contrary view, and the processing view of the catholic Church, will consult the the Catholic Church will be with a Protestant wanting to the catholic Church, will consult the the Catholic Church will catholic Chur practice of pious Catholics is, as a rule, a sound indication of right faith, and an example which ought not easily to be departed from. But with regard to all these things, strictly speaking, we have no certainty beyond the single fact that the offering of the Haly Sacrifice of the no certainty beyond the single fact that the offering of the Holy Sacrifice of the Mass is helpful to the souls of those who are not yet in the enjoyment of the vision of God.

"Moreover, as St. Thomas, who discusses the whole difficulty with his usual straightforwardness, frankly allows, there is no difficulty about admitting that the rich may be in a better posi-

#### Socialistic Marriage.

Archbishop Messmer of Milwaukee says "that under Socialism the family, as at present, will be unnecessary, as the socialist society will take care of the children and will leave men and women free to follow their natural inclinations for infollow their natural inclinations folial discriminate unions. The socialistic marriage is simply the temporal union of man and woman as long as they agree to remain united. It suffices merely to state these fundamental doctrines of socialism on church and state, family, marriage and education, to see that marriage and education, to see that there is, as the Pope says, a difference between socialism and Christianity; there cannot be a greater one. This explains the great hatred of socialist writers and leaders against the Church, who have publicly declared that there

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one was found Catholics would not cannot be peace between socialism and

that we should contribute to holy and temperate joy and to pleasant conversa-tion, which may serve as a consolation and recreation to our neighbor, so as not to weary and annoy him with our knit brows and melancholy faces, or by refusing to recreate ourselves at the time destined for recreation.

After all, it is a wise policy to learn to like life. And I notice the most of us are mighty fond of it when we stand in danger of losing it?—Leigh Mitchell

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