So that in this sense as a record of things done and not done, as an all sufficient reminder of our pro-gress through life to death and stergress through life to death and eter-nity, the new year deserves from us more than a passing notice : For in-stance, for some of us it will be the last landmark till the cosan is reached—the last milestone on the way to death—the last year in the course that we may run, and if so, surely, it is time we who are thoughtless, should think—we who are improvident, to look out, we who are carelees and faithless, should face the fact that soon the end will face the fact that soon the end will be here—that soon the solution will come to the riddle we refuse to solve or a to the riddle we refuse to solve the answer to the question we re-fuse to answer, and the judgment that may have been heretofore spurned. And if it be not the very last New Year, then, for certain, it brings us by one large measure nearer the end; for the longest life is fast and fleet in ending; and the years thereof are few, and with ac-celerated pace they pass as we ad-vance along the way. Consequently, for us all, there is the lesson that if we would prepare for the "eternal years," we should take this oppor-tunity of not only starting properly. tunity of not only starting properly, but of persevering in all things we

but of persevering in all things we have started to do. The new year is noted for the reso-lutions we are supposed to make; but, unfortunately, the succeeding days are noted for the facility with which are noted to have them. And so the we start to break them. And so the seriousness of it all fades away in

the cynicism and fun making. Let us turn, then, to the lesson that the Epistle has for us; and while that the Epistle has for us; and while thinking over the days that were and the days that yet may be, and seeing in time and things the mysteries, let us look upon them as the means whereby the great God partly con-ceals and partly discloses the might and mystery of His being, fitting things to our weak and finite minds, and teaching through them the mys-tery of His being, and the depths of His love. Reverence for Him should His love. Reverence for Him should mark our entrance into this new

year. The Epistle says, "Denying ungod liness and worldly desires, we should live soberly, quite a commentary on the way that many celebrated the advent of the new year, and particular-ly quite a comment this year, in that while many feasted in clubs, hotels while many reasted in Guds, Molest and restaurants, quite a larger num-ber of men-we call our brethren-starved and shivered, crowded in tenements and barracks waiting for only hope of joy for them that the new year would bring. the bread line of the morrow, as

The Epistle says that we should live "soberly;" and this means not alone for the beginning, but to con-tinue living soberly through the en-tire year. Hence, a resolution made or backer is contact of little economic oken is quite of little account. The duty, here, is of a character en. during and unchanging. That sobri-ety taught by the Apostle is not alone to be referred to the drinking or the eating, but it is to be referred to the entire sphere of living ; for, he says We are to live soberly," then, he ays, "We are to live justly and godsays, we are to hve justy and god-ly," making, as it were, the law of our our being one of ever extensive growth from sobriety into justice and from justice unto God. says, ly," n

When we look at the ills around us to-day, the sufferings of the poor, the narrowness and apparent hopeless-ness of their lives, when we inquire into the causes thereof, while there may be many exceptions yet, it will be found that antecedent to their poverty and helpleseness was written, the defaulting to this rule, namely; to live soberly, justly and godly.

And when we consider on the other

GENERAL INTENTION FOR FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CHRISTIAN MODESTY

CHRISTIAN MODESTY "There must be a beauty in one's thought if one would have beauty of expression," is a well-known literary axiom, one, however, of which writers cannot claim a monopoly. When expressed in other and more ample terms the axiom has a world-wide application and may be truth-fully applied to the life of the human soul which does so much to fashion the body it inhabits. If the soul does not rise above the sordiddoes not rise above the sordid-ness of its surroundings, it will ness of its surroundings, it will ultimately reveal in outward con-duct the hideousness that lurks within. On the contrary, habitual elevation of thought and sentiment molds, as nothing else can, one's per-sonal conduct and one's relations with the order would and gives that de vaters.

the outer world, and gives that de-corum without which social relations would be primitive indeed. The delicacy of some virtues is such that, like polished mirrors, the slightest breath tarnishes their brilliancy. The heart is the seat of human

passions, those sources of energy which stimulate us to good or to evil which stimulate us to good or to evil, according to the end we make them subserve. God intended our strong natural inclinations to help us in the practice of virtue. He left to our free will the task of controlling and guiding them in the right direction, a task comparison hand to perform. a task sometimes hard to perform, but the importance of which no one will questi

ne need this guiding hand more None need this guiding hand more than the passions of pride and pleas-ure. At every twist and turn of life man is face to face with the seduc-tive influences of those two passions. The victims of pride and pleasure are legion: their votaries browse freely in the pastures set before them : the gains are always onen. So them ; the gates are always open, so that he who runs may enter. Why is this? Because man does not use

his free will to curb these two in-clinations. The lack of the check-rein gives them a free field, allows them to draw down into the vortex millions of souls; for personal liberty was never so great as it is in the present age, and the occasions to abuse it were never so numerous. Rigid discipline of the senses,

Rigid discipline of the senses, backed up by a strong will, is re-quired of all who wish to conquer pride and pleasure. This discipline is called modesty, the daughter of humility and temperance. Modesty is the virtue that holds our natural inclinations in leach and submits inclinations in leash and submits them to the dictates of reason. Here again the beauty of one's expression should be the reflection of one's thoughts; the soul should be the mirror of things affecting us exter-nally. External modesty should re-ceive its life and substance from the modesty which has its seat in the soul, the cultivation of which, while controlling the external in man and controlling the external in man and cossibly keeping him within bounds loss not diminish his merit. Rather does modesty give beauty and strength to his merit, and make it tand out in bolder relief ; for there is no hypocrisy in the man who is a foc to pride and pleasure, and who has disciplined his soul in humility

and temperance. External modesty has a wide range and passes in review our whole con-duct as it appears to the eyes of our fellowmen. Our conversation, our fellowmen. Our conversation, our carriage, our gestures, our move-ments, the use we make of our senses, are all involved if we wish to edify those who live and converse with us. The externally modest man takes to heart the coun-

THE CATHOLIC RECORD

inter

OLA DEGES OF

Old

Dirt

Catholicism."

WAR

was bringing up a dangerous and pernicious serpent. This I then said, and at the same time I heartily wished I might be mistaken; and without doubt it had been much hetter that I had been so, since we then should not have seen those evils which have rendered the world almost desolate."

Cleanser almost desolate." This example is perhaps an extreme case, but in it we have a proof that a man's soul is mirrored in his features. An irregular exterior is the sign of a disordered interior, as an external disordered interior, as an external disordered interior, as an external modesty, when sincere, is a proof of a composed interior. External de-corum cannot exist without its cor-responding counterpart in the heart. Men may, by an extraordinary act of the will, play a part and deceive others, but they can do it only for a time. No one can keep up appear-ances for a long while. Virtue is too delicate a flower to live long with-out supernatural watering, too frail out supernatural watering, too frail a bark to sail far in dangerous

For these reasons all who desire to practise Christian modesty are urged, first, to cultivate temperance which is the antidote of pleasure, and secondly, to cultivate humility which is the antidote of pride. Temper-

secondly, to cultivate authentian and the second se

weakness and our mediocrity grows on us our whole demeanor will under go a change ; external modesty will

be the expression of our souls. If we are in earnest, external modesty, proceeding as it should from interior gravity of soul, will control our movements in their relation to place, time, business, and other circumstances. It will preserve grace of gait, voice and look. It will control the equipment of the body, dress, furniture, according to the require-ments of things and persons. It will set a reasonable limit to the desire for sport and relaxation of mind. It will control studiousness and repres an inordinate desire of knowing ; for

who would care to set more value on science than on conscience ? or who would indulge in the greed for knowl edge of things that may be beyond his position and ability? This super-ficial catalogue shows how far Christian modesty may regulate the entire man. How satisfactory to know that voice, dress, manner, food, look, movement, may be controlled by the application of the virtues of temperice and humility !

It would be useless to give motives for the cultivation of Christian modesty. The Holy Scriptures, laden with the wisdom of the ages, the ex-amples of the saints, the voice of reason, are unanimous in proclaim-ing the necessity of this virtue. Our own experience will tell up that we own experience will tell us that we must guard our souls from the contion of our environment and keep them in an atmosphere of plety. Since each one of us is responsible for his own soul, our highest interests demand that we take the precaution necessary to strengthen weaknesse

if they exist and prepare ourselves for the struggle which ends all. E. J. DEVINE, S. J.

STORY OF ARCHBISHOP

IRELAND

of the most virulent of the anti-Cath-olic papers in the United States, has the following editorial on the emptiness of Protestant churches : "Judge by church attendance there has certainly been a great declension in the past sixty years. Time was when, in some cities at least, all re-spectable people were supposed to be churchgoers. No doubt there were always some respectable persons who did not attend any church, but one might here here a citik were all the sector the desire to remember Him the wood in front of a new and neatly built cottage. I approached with the salute, "Well, Patrick, what are you might have had a fairly wide acquaint-might have had a fairly wide acquaintance without knowing anybody that could not be found in church on Sunday morning at least, and it was customary to attend the evening service also. But in those old days religion was authoritative. People differed greatly over religious questions, but very few questioned, even in their own ninds, the authority of the Bible; the only question that was common ly considered open to debate was whether this or that way of inter preting it was the right way. Now, on the contrary, it is customary to repudiate, all authority, and to as-sume that whatever one chooses to accept as truth must be true. And, of course, it follows that one is not under obligation to accept any truth that he does not like, or to adopt any

CHURCHES ARE

EMPTY

their theories of boldly assert that these teachings were only the personal ideas of the men who know the infirm and the halt and the blind comes with tottering steps out of their homes to stand and pray in the shadow of the Great Physician.—St. Paul Bulletin. as much as the twentieth century

"That sort of teaching cannot have any authority over men's consciences. The man on the street has every bit as much right to construct a religion for himself and to reject any teach-ing which he does not like as the preacher has, and the man on the street knows it, and acts accordingly. If he likes the preacher he may go and listen to him when he feels like it, but there is no reason why he should go when he does not feel like it.

Then, too, the preachers will Then, too, the preachers will preach all around these fundamental truths; they will even preach as if they believed them, but they cannot come out boldly and preach the gospel as Peter preached it and as Paul preached it, because they are not only only and preach they have Hygienic Cleanses

not quite sure whether they themthe Church, either voluntarily or, in

selves believe it or not. "And even the preacher does not the case of priests, by compulsion. The ex-priest is he that has been give any expression to his doubts or questionings, the lack of depth in his silenced, ex communicated, thrown out of the Church because of a scanpreaching will necessarily lead to superficiality in the beliefs of all those dalous life. There is the fact! I boldly issue the defiant challenge to ong his audience who in any measured ure lock to him for religious instruc-

boldly issue the defiant challenge to mention to me one single name of a man who left the Church for disin-terested motives in order to better himself spiritually. Protestantism cannot point to a single irreproach-able and unselfish convert from (achelisium."

of the so-called Protestant Reforma-tion !--Intermountain Catholic.

THE ROSARY

The remark was overheard by one sitting by who thanked God for the faithfulness of "those Irish girls" to The Duchess of Norfolk made suggestion that is meeting with gen-eral approval. She recommends special attention to the rosary in this time of trial. A correspondent of the London Tablet refers to this

developed during the siege of Paris. The communication was established between the outside world and the pious suggestion in these words : Our Lord has said, "Where two or three are gathered together in My Name there am I in the midst of

city by means of pigeons. The mes-sages were microphotographed upon thin films of collodion, being reduced them. How few households nowadays five hundred times. These films were enclosed in quills, sealed at the ends, and the quills were attached to keep to the good old custom of family prayers! How few meet as of old and say the rosary in common! the pigeon's tails. If necessary thirty thousand dispatches could be And yet is there the same unity at home; the same happiness in family placed in one quill. One bird car-ried the record load of forty thouthe same respect for parents and authority in general, the same sand dispatches. Germany, which suffered from this morality and charitableness that used to exist in our homes ? I think phase of pigeon usefulness, was prompt to profit by the lesson.

I nope that every priest will take up the Duchess of Norfolk's sugges-tion, and in the pulpit and out of it impress upon his flock the benefit of united family prayer and the great blessing to be derived from it and from transmissible from frequent or, where practicable, daily attendance at Mass. Some of us, in our fulness of cul-

France has a military pigeon serv-ice, arranged with special reference to the forts on the German frontier. Great Britain, Spain, Italy, Austria, Switzerland, Russia, Denmark and Sweden have also adopted the system. Africa is connected with Spain by pigeon service, with stations at Ceuta and Melilla. The United States War Department has long been experi-menting with "homers," with most satisfactory results. — Church Prosatisfactory results. - Church Prored Heart Review. WHY PROTESTANT

A SCHOOL OF VIRTUE

Holy Communion is more than Holy Communiton is more than a remedy. It is, says Pere Eymard, a strengthening power, aiding us to become good, virtuous and holy. It is, indeed, a different thing to acquire The New York Weekly Witness, one a Christian virtue. A virtue is a quality of Jesus with which we must clothe ourselves. It is a divine edu-

BEETHOVEN'S TENDER HEART

olic Poems by "Columba" (Rev. D. A. Casey.) AN IDEAL GIFT BOOK. Rugged as was Beethoven's out-ward appearance, he had a kind and tender heart. Once a child of his friend Madame Ertmann died, and she was surprised that Beethoven did ound in cloth with portrait

A JEST OF FAITH

"I can not get my maids to come

those Irish girls will not spend the

the religion of their forefathers.

18

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not pay her a visit of condolence. Finally she received a message from him, asking her to call at his resi-dence at her earliest convenience. This she did, and found him too deeply

moved to speak. He pointed to a chair, and the lady sat down, he meanwhile seating himself at the For an hour he played to her, bring

ing forth from the old instrument sounds of sympathy, and fually of comfort and resignation. It seemed to Madame Ertmann as if an angel

to Madame Ertmann as if an angel were speaking through the music. At length he stopped; and she, weep-ing happy tears, went away, feeling greatly strengthened and consoled. She could never tell of this touching incident without amotion, although incident without emotion, although she lived to be an old woman .- The Ave Maria.

lost hold on the consciences of men until they regain their faith in the authority of the teaching of the Bible, and are able to preach an authorita-

up here," querulously complained a lady on the hotel veranda. "You see, there is no Catholic church her, and summer in any place where they can not go to Mass. So our cottage beyond stands idle and empty, and we are forced to live at the hotel."

THE DUCHESS AND

Keep young, keep innocent. Inno-cence does not come back, and re-pentance is a poor thing beside it.

WestervellSchool

J. W. WESTERVELT J. W. WESTERVELT, Jr. C.A. J. J. M. Landy

not. I hope that every priest will take Every German fortress now has a Every German foreses how has a pigeon-loft, and pigeons are trained to fly to Berlin from every fortress in the Empire. France has a military pigeon serv-

> some of us, in our turness of during ture, may be in danger of thinking that the rosary is only for the poor and the unlettered. Perhaps if we will not listen to the Church on this will not listen to the Church on this matter we may be inclined to lis-ten to a real live Duchess-a good and pious woman withal, who in this advocacy of the rosary is in strict and loving accord with the mind and heart of the Church.—Sac-action of the church.—Sac-

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acher knows. "That sort of teaching cannot have 1. Dutch othing else so

g000 For Old Dutch

- Trunche

on. "The churches cannot regain their

tive gospel." What an admission of the failure PIGEONS IN TIME OF

valued member of the garrison. The world first really awakened to the possibilities of the "homer," or carrier-pigeon, during the Franco-Prussian war, when the practical value of the bird as a messenger was dural during the store of Desir

valued member of the garrison. The

The "homer" pigeon has two careers. One is of peace, and the other of war. In almost every fort-ress of the world the "homer" is a

hand the oppressions it has wrought on humanity-the crimes it has com-mitted, and the curses it has brought upon its possessors, we are liable, again, to see antecedent to its crimes and curses the violation of this law to live soberly, justly and godly.

When we read of the slaughter of men, and hear the orphan's cry or see the widows' tears, as they stand by the ruined homes, the blood stained fields crying and weeping for those who shall return no more; and ask ourselves what is back of the diplomatic exchanges and their ulti-matums, we will find that more than one of the nations of Europe have gone on their way to death because they no longer lived soberly, justly and godly.

It is yet but a few weeks of the new year, and quite irrespective of how the new year was ushered in, or how its early hours were spent, it is not only not too late, but it is just the time when we, assembled before the altar, should promise that our ways shall be those of sobriety-that our deeds shall be marked by justice, and our lives be modelled upon Him who is our exemplar and our God.

The Epistle continues : "Looking The Epistle continues: "Looking for the blessed hope and coming of the glory of our Lord." This marks the end of the journey—the end of the end of the journey—the end of

It you walk westward on Lindell boulevard some evening in the later boulevard some evening in the inter-autumn or early spring you will see the end of the way suffaced with the great golden light of the setting sun. Well, such also is the Christian's Well, such also is the Christian's way, westward as the years go, but at the end the glory of God, which he has been "looking for" and which, reached at last, shall mark his faith's fruition—his hope's realiz-ology Church Programs ation.-Church Progress.

How much of life's joy we lose from want of a fearless and cheerful spirit. The brave and glad hearted, like the beautiful are welcome in all companies.

The following story is said to have een related by Archbishop Ireland f St. Paul: "Not long age I was sel of St. Augustine : "Let there be nothing offensive in your exterior." of St. Paul: "Not long age I was It is this decorum that edifies and wins, and does more than brilliant discourses to draw the respect and discourses to draw the respect and mine was seen hammering a piece of discourses to draw the respect and good will of all whose good will and respect are worth having. External modesty is an argument of interior peace reigning in the soul, just as the hands on the placid dial of a clock are a sign of the exact and regular movement of the whole mine was seen hammering a piece of doing here ?'

regular movement of the wheels within.

It will always be true that our face It will always be true that our face is the mirror of our soul, as St. Jerome says somewhere, and "our eye, though silent, the revealer of the secrets of our heart." A classi-cal instance is left us in history which illustrates the truth that "the linea-ments of a man's face is the discover-er of his humor." Here is St. Greg.

ments of a man's face is the discover-er of his humor." Here is St. Greg-ory Nazianzen's portrait of Julian the Apostate : "A great many did not know Julian till he made himself know Julian till he made himself known by his infamous actions, and by his abuse of sovereignty : but for my part, when I first knew him, and lived and conversed with him at Athens, I never could perceive the least mark of geodnass in him. He least mark of goodness in him. He carried his head extremely high ; his shoulders as well as his eyes were

disdain drew them in ; he frequently discain drew them in ; he frequently played the buffoon. His conversa-tion was very sourrilous, his laugh-ter was ungraciously loud. He would very freely grant and deny the same thing with the same breath. His discourse was neither methodical nor rational : his constitute wave imporrational; his questions were impor-tune and his answers impertinentbut why do I dwell so long in describ-ing his exterior in detail? To conclude, then, I knew him by these ex-terior marks before I had heard any.

'Industrying,' answered he, 'put-"'Industrying,' answered he, 'put-ting some last touches to this house of mine.' 'This house of yours,' I replied. 'Have you had the money to pay for this building?' 'Yes, in-deed,' he answered, 'this house is paid for, and so is the next house, mine shar-one to live in the other

paid for, and so is the next boues, mine also—one to live in, the other to be rented to some neighbor. "My wonder grew. 'Why, how is this, Patrick? I remember, well when you had very little money. 'So do I remember,' replied Patrick 'but I have found money. You, Father Ireland, gave it to me.' Still ratner Ireland, gave it to me.' Still more did my wonder grow..'Come inside,' continued Patrick, and in an instant following his quick pace, I was upstairs in Patrick's bedroom, 'Look here,' he said, 'here is the deed of gift.' I looked. On the wall above the hed minely framed was the above the bed, nicely framed was the

above the bed, nicely framed was the document: 'I promise to abstain, during my lifetime from all intoxi-cating drinks.—Signed Patrick —_____' Witnessed, John Ireland.' The mystery of the two houses, the property of Patrick, was explained. With gladsome heart I prayed for further success to the cause of total abstinance." abstinence.

PLEASE "MENTION" ONE

Bishop Schrembs once said: "I defy the world to mention to me a single good, unselfish, disinterested, practicing Catholic, a man faithful and tried in virtue, who has ever abandoned the Church. It is not good and decent Catholics who leave the Church; it is the rubbish, the rank weeds, the men who are un willing to square with the Church's morality. These are they who leave Bishop Schrembs once said : Bishop Schrembs once said: "I defy the world to mention to me a single good, unselfish, disinterested, practicing Catholic, a man faithful and tried in virtue, who has ever abandoned the Church. It is not good and decent Oatholics who leave the Church; it is the rubbish, the work the men who are up. thing of his impisty, which now con-firms my former judgment of him. Those who lived with us then a the church ; it is the rubbish, the Athens, were they here present, would testify that having observed his man ners, I said that the Roman Empire

practice which does not seem to him advantageous or desirable. "And from this point of view, why

should men go to church? They can hear better music elsewhere, and in very many cases they can hear much more entertaining lectures elsewhere

than they would hear in church. "It is the changed attitude toward religion that has caused the falling off in church attendance, and the theological seminaries are primarily responsible for that changed attitude. responsible for that changed attitude. Under their tuition the preachers have kicked the pulpit from under their own feet and by so doing have

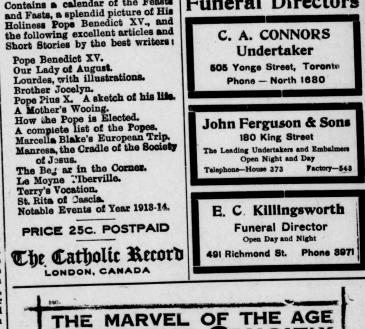
factor, the desire to remember Him, the thought of the happiness there is imitating Him, and living of His life. What charms virtue has in school of Communion. How easy is humility when we have seen the God of Glory humbling Himself so far to enter a heart so poor, a mind so ignorant, a body so miserable! How easy is gentleness under the action of the ender kindness of Jesus giving Him self to us in the sweetest of His Heart! How beautiful the dear neighbor becomes in our eyes when we behold him feeding on the same Bread of Life, seated at the same Divine Table. and loved with so much effusion by Jesus Christ ! Penance mortification and sacrifice lose their bitterness when we have received Jesus Crucified ! — Intermountain Catholic.

A WONDERFUL BRIDGE

TWELVE STATUES OF CHRIST ON ITS PARAPETS IN AUSTRIAN CITY

In an ancient Austrian city there is a wonderful bridge, on the parapets of which stand twelve statues of Christ. He is represented as Prophet, Priest, King, Physician, Pilot, Shep-herd, Sower, Carpenter and so on.

In the early morning just after dawn the country people coming just arear town with fruit pray with bowed heads before the statue of the Sower or Shepherd Christ. A little later





The Gracifix is indeed a beautiful and strangely mar-reloas work of art. By means of a wonderful and secret preparation, the body of this figure is made to short the rays of light during the day and at night these rays will shine for the body and at night the christ Figure in almost startling relief continuously through the darkest night. The darker the room, the better the result. The luminous effect is everlasting. When darkness first comes on, the light is blue at first, and gradually changes to a hight it work the comforting in a sick room. One can imagine the company and soothing effect to a sick person lying resules in the darkes of the night. This Gracifix makes an ideal gift for Christmas, Easter, Schools, Convents and Hospitals througt they did the size of the Gross in 144 inches high by 8 inches

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