

—Blanche of Castile. But her husband loved her and she spent many happy hours together, snatched by stealth from the obligations of their position and the weighty preoccupations of state affairs. She accompanied him to the crusades and took uncomplainingly her share of the hardships and sufferings inseparable from the campaign. Overcoming her natural timidity she showed herself a heroine at the Siege of Damietta, where her courage and her energy saved the life of the king and his nobles, prisoners in the hands of the Saracens. It was from her sick-bed that she directed operations and kept up the spirit of the defenders. When the great king died and the whole nation was plunged in mourning, she retired again into seclusion and we hear of her no more.

I came across this story in an old French book. I cannot vouch for its historic accuracy, but there is more than a grain of truth in these old legends where one chronicler relates what another has passed unnoticed.

—Edith Stanforth in the Magnificat.

**TRANSFORMATION OF INDUSTRY**

DISCUSSED BY TWO RECOGNIZED CATHOLIC AUTHORITIES (From the Fortnightly Review)

The September (1920) number of Studies had an interesting article on "The Democratic Transformation of Industry" from the pen of Dr. John A. Ryan of the Catholic University of America. The writer first briefly explained the nature of the disease in the industrial system, and then suggested certain remedies calculated to cure it. Our present system is fast developing into a kind of industrial feudalism, under which society appears to be permanently divided into two classes—the proletariat and the propertyless. The general situation is that the vast majority of men who begin life as employees must resign themselves to dependence upon wages or salaries for their livelihood until the end of their working days. And the complement of this situation is that, so far as at least an urban industry is concerned, the functions of ownership and direction are performed by a small minority.

The great defect of this state of affairs is that it concentrates the attention of both classes on the diversity of interests, and obscures and minimizes the community of interests between capital and labor. The results are restriction of output, industrial friction, and social discontent.

In Dr. Ryan's opinion, there is but one remedy for these evils—namely, "to put labor in such a position that it will participate in the benefits of ownership."

These benefits are chiefly these: "The first is the direction of industrial operations; the second is the possibility of obtaining indefinitely large gains as a result of hard work and industrial efficiency; the third is the consciousness of independence, security and self respect, and the possession of a degree of social and political power which the propertyless man, other things being equal, can never hope to obtain."

To secure for labor the first of these benefits Dr. Ryan suggests participation in management; that is, industrial administration. The workers in an establishment should have something to say about the industrial side of management. . . . should take part in all those phases of industrial management which concern them directly—wages, hours, shop conditions, discipline, etc.

The second benefit might be secured to labor by profit-sharing; that is, by giving the workers, in addition to their wages, a part of the surplus profits. Dr. Ryan adds the word "surplus" because he thinks it is not feasible to seek any share for the workers till the owners have first drawn the prevailing rate of interest on their capital. By prevailing rate of interest he seems to mean the normal rate of dividend—"the rate of interest that can generally be obtained on investments of normal security."

The benefits under the third heading, namely, personal independence, security and social power, can only be derived from ownership itself. Sole proprietorship of an individual business is, of course, out of the question for the great majority of industrial workers; but co-operative ownership, which is quite feasible, will secure the same benefits.

Such, in bare outline, are the changes recommended by Dr. Ryan for the democratization and stabilization of the industrial system. The present state of affairs cannot last. "There are only two conceivable alternatives: one is Socialism; the other is co-operative control and ownership by the workers of the greater part of industry. Reforms which will merely better the conditions of life and labor of the wage earner . . . will have no permanent value. What the worker needs is a change of status."

In a discussion of Dr. Ryan's paper in the Irish Theological Quarterly (No. 60), another writer, presumably Dr. Keane, says:

"Few will question the desirability and urgency of the changes recommended by Dr. Ryan. They are excellent reforms as far as they go; as far as they go, they are excellent; as far as they go, they are excellent. Still, we doubt if a final settlement can ever be achieved without more far-reaching reforms than those advanced in Dr. Ryan's article. In saying that 'what the worker needs is a change

of status,' Dr. Ryan has undoubtedly struck the right note. But will the reforms that he suggests bring about, even in time, that change of status? We do not doubt that co-operative control and ownership by the workers of the greater part of industry would, if adopted, change the whole status of the workingman; but we can see little hope of any substantial advance in that direction, until the grip of the present owning class on the world's capital is first loosened by preliminary reform. It is here that Dr. Ryan's article appears to be weak. It seems to us that the preliminary reforms that he suggests are not sufficiently drastic to loosen the grip appreciably. In a word, we fail to see how co-operative ownership by the wage propertyless wage earners can be established on any considerable scale, while the feudal lords of industry—even if they concede to labor a voice in industrial administration and a share of the surplus profits—still maintain the rest of their privileges, and the practical monopoly of capital which these privileges confer.

"Again, a voice in the regulation of hours, discipline and such other things as directly concern them, is something gained for the workers. But are they not also deeply interested in the things that concern them indirectly? Why, for instance, should the capitalist alone have a voice in the policy of production? . . . While the capitalist controls the credit and policy of production, a voice in industrial administration can do little for the wage-earners beyond making their dependence a little more tolerable."

"Again the sharing of surplus profits does not bring us very far. From Dr. Ryan's definition of 'surplus profits' it seems to follow that in the average establishment there will be no surplus to divide, so long as the standard of efficiency remains at its present level. If there is to be a surplus at all, therefore, it must be brought about by the increased efforts and diligence of the workers. To secure this extra effort Dr. Ryan holds out to the workers the hope of a share in the increased profits due to their increased efficiency. We doubt whether the average wage-earner would think it worth his while to 'speed up' in the circumstances. If profit-sharing is necessary at all, why should it be confined to profits above the normal rate of interest? Dr. Ryan would say that no other scheme is feasible, so long as the regime of private capital obtains. Perhaps he is right. In any case, this normal rate is not a sacrosanct thing, but merely the outcome of economic conditions, which is a hypothesis an inequitable condition for the workers. If it stands in the way of a necessary scheme of profit-sharing, let us try to limit it, so far as estimating surplus profits is concerned, by legal enactment binding every industrial establishment in the country. For the purposes of a profit-sharing scheme, the normal rate of dividend could, we believe, be diminished *fictione juris* to a vanishing point, if necessary, without seriously interfering with the capitalization of industry."

"Until some such drastic step is taken we see little hope that profit-sharing can accomplish anything beyond slightly easing the situation."

**HOW TO KEEP LENT**

You are well aware, my dear reader, that Holy Church has set apart each year a certain time called Lent, in which she enjoins on her children to practice fasting and abstinence from certain kinds of food. Now, one may ask, Why does the Church do this? I will tell you. Our Saviour has said: "He that will come after me, let him deny himself, and take up his cross daily and follow me." And He, as we read, went out into the desert and fasted forty days and forty nights, to give us an example. He kept the first Lent, and the Church has kept Lent ever since in memory of that first Lent to imitate the example He then gave us.

She prescribes fasting from food in order to sanction and recommend the grand principle of self-denial, so that we may raise our minds to a greater earnestness in heavenly desires. In this she shows clearly the divine wisdom which directs her, and that she is truly Holy Mother Church—that is, a true mother of our souls.

Is it not plain that most people need such time as Lent to renew themselves in spirit, and to correct what has become amiss? It is so with the merchant. No matter how carefully he manages his affairs, he must have his set times for posting up his books and taking account of his stock, or his business will fall into disorder. When he has done this and brought everything into good order, he feels great satisfaction, and is prepared to go on with new life and energy. And I may say that God himself seems to renew the face of nature in the spring of the year. The grass grows green, the buds swell, the leaves open, and the whole country is clothed in a new dress. In like manner Lent is the spring-time of the soul, when the cold, frosty winter gives way, and the soul grows young and fresh once more in her love of God and resolution to keep His commandments.

And when this time of Lent comes around each year God sets up a new life in you and makes you say to yourself, no matter how careless or how wicked you have been: "It is high time for me to attend to myself. God calls me, and I must obey His

voice. It will not do to let this Lent go by without peace with my Creator." This is the thought of the Catholic heart. And now let us see how this blessed time can be spent in the best manner possible.

In the first place, begin it with a right will, and say: "I will endeavor to get all the good I can out of this Lent."

Begin, then, on Ash Wednesday, so as not to lose time, and be in the church on that morning to receive the ashes. The priest will mark the sign of the cross with them on your forehead, and repeat the words, "Remember, man, that thou art dust, and unto dust thou shalt return." A most impressive ceremony, and one calculated to remind you forcibly of the one great fact which sooner or later must come to every one of us. Bear in mind this great lesson, and think of death, for this will drive out all that is evil and sanctify your soul; for, as Scripture says, "Remember thy last end, and thou shalt never sin" (Eccl. vii. 1).

Make up your mind to attend all the services which are held in the church during this time; assist at Mass with real devotion; daily if possible and wherever the word of God is preached, be there to hear it. Go to church, even if it costs you some self-denial, and you will come back happy and contented. People are often unhappy and they do not know the reason why. It is because they place their happiness in selfish indulgence, and they cannot be satisfied with it. If they would only seek it in God and His service, they would enjoy a satisfaction beyond the power of words to express.

But going to the church would be of little avail without adding prayer to it. Pray as much as you can during Lent. Fasting would be of no great advantage without prayer. If you do not offer up the fast with the right intention to God, it will not be acceptable to Him; and this right intention cannot be kept up without much prayer. One ought to say to himself: "I have a good deal of business to transact with my God at this time, and I must be about it." Short prayers, or ejaculations as they are called, such as "God be gracious to me," "O Lord! be merciful to me and pardon my sins," "The will of God be done in all things," "God preserve me from all sin, small and great," etc., repeated frequently, have a most powerful effect to draw down the grace of God in abundance upon the soul. Some who have practised them faithfully for even a few days have been so changed that they have turned to God with their whole hearts, and continued to lead holy lives ever after until the hour of their death.

He that hears the cry of the young birds will not despise the cry of a poor soul for whom our Lord Jesus Christ died on the cross. If you will have a profitable Lent, draw the delightful Lent prayer book to hand, and see if my words do not come true.

But what would be the use of going to the church and praying if you should allow yourself to go on in sin or in sinful habits? Is it of the very first and greatest importance to shut the door on such things at the very beginning of Lent. Bid good bye, then, to any old habits of sin you may have, and you need not be very polite about it either. Say to these all: "I will stand by you, I have deserted and chased me long enough. You pretended to make me happy, and you have made me miserable and poor enough; for you have robbed me of my God, you have stolen all the treasures of my soul from me. Begone! and never come back. I have done with you forever."

Make this firm and good resolution: *Stop all sin at the outset of Lent.* God has said, and He will be true to His word: "If you have done this, I will send you away from me, and I will blot out your name from the book of life, and I will surely save his soul."

This will sometimes cost a great deal, and require a strong resolution; but think of the reward beyond all price, which will give you courage to make the sacrifice, and to make it gladly and cheerfully.

By word and example lead the young to avoid selfish indulgence in eating, movies, theaters, parties, and other worldly amusements.

With these dispositions, I can safely promise that Easter time will not go without your having made a good and satisfactory confession, and obtained the pardon of your sins.

The confession and the Communion put the seal upon the good work begun by prayer and self-denial, and this is the reason why the Easter Communion is made an obligation on all Catholics. Would that Holy Church, and the holy angels and saints, and the Lord Jesus Christ, could look with satisfaction on the spectacle of all the faithful clothed in white garments of innocence and renewed in the spirit of their minds, assisting each year at the celebration of Easter, on which day our Lord arose from death to immortal life! Then, arising from the death of sin to the life of grace, we should soon arise to eternal life, to share with Him His boundless and unspeakable glory and happiness.

Of course, you will endeavor to keep the fast and abstinence prescribed by the Church, as well as your heart and the nature of your work, or have laborious and exhausting labor to do, and in some other circumstances, you are not required to fast. In such case, try at least to keep the spirit of the fast and deny yourself when you can

without injury. Draw near to God in these simple ways during Lent, and he will draw near to you. Spend even one Lent in this way, and you will be quite sure to spend the next in the same way, and all that come after it. By and by there will be no need of Lent; for you will enjoy a perpetual, never-ending Easter in heaven.—The Guardian.

**THE LOGIC OF THE CONVERT**

It has often been asked by Catholics referring to the making of converts: "How is it done, and what are the steps in the mind of him who, from total or partial lack of faith, becomes a man of religion and of God?" In other words "what is the process and the logic of the convert?"

In answer it might be said that no two conversions are exactly alike. From the philosophical conversion of the brother of G. K. Chesterton, down through what might be called the historical process of Newman, the Reredos of Manning, the denominational pathway of Brownson, to the recent "military" return to the faith of Lavredanau the Frenchman, one encounters types and shades of diverse hues—all leading to the same white light. But, in general, it can be said that the logic of the convert follows certain well-defined lines, no matter what may have been the starting point and it is of this logic I wish to write.

First and pre-eminently, the mind must be made to understand and the heart to feel that the "thing is worth while." This is the first step of saying that unless the prospective convert is fully cognizant of the importance—the absolute necessity—of religion in his daily life, future development can not be counted on—the case is hopeless. This is the most difficult step of all—difficult because the adult American, has been confronted by every style and fashion of creed on every street corner of the town and his general conclusion has been one of indifference to religion in any form.

In the face of this situation the Catholic Church occupies a place most trying to elucidate to the stranger. The other day a man explained, as his reason for coming to see me, that he had arrived at the determination that he ought for decency's sake to belong to some church, and "might just as well be a Catholic as anything else." Of course, we would not proceed into the workings of the Church until this ground had been cleared away.

Suppose, however, that the inquirer has decided (on account of motives which we have not space to examine here) that absolutely nothing—business cares, family connections, health or anything else—will stand in the way of a full and complete satisfaction of this paramount question of his soul, if he has one. The next step will embody the proof of the existence of a personal God and a spiritual soul which must answer an account to this self-same God.

If then God exists and shares the sentiments which we know are the highest of our complex nature—i. e., love and regard for the welfare of our fallen creatures—this God must be interested in us at least to some degree. Here is a vital step. If He has ever been and is now interested in man, John Smith, living in the city of Smithville in the year 1916, has He ever manifested that interest in any way? Well, probably not by any private revelation. Few of us have been so favored. Few of us have been St. Pauls, sent with explicit instructions to Damascus.

If not personally thus, has He ever sent a message to me written on the pages of history? I scan these pages. Yes, I find that, in ages of the world, there have been many who have claimed to come from God with a message to humanity—from Moses and the prophets down through Buddha, Confucius, Simon and count less others too numerous to mention—even to Mrs. Baker Eddy of the present generation. But pre-eminently and above all others stands out a historical personage demanding our immediate attention—the One known as Jesus Christ.

Of course, if we wish we may profoundly sound the credentials of each and every one of these in turn, not so without your having made a good and satisfactory confession, and obtained the pardon of your sins.

Who was He? By His actual works which we can study from pure historical sources independently of faith, we find that God was with Him. If He was with Him in His works He was with Him in His words. What then had this man to say of Himself? He said that He was not only sent from God but was Divine Himself—and died to prove it. If divine, what He says goes. There can be no quibbling. His words are law. Upon Him, therefore, rests my all.

But He lived many years ago, and died. He is not with us today. I cannot go to Him personally. (Of course the Blessed Sacrament is not even mentioned as yet.) Is there any body of men, any society, any church which can tell us what He said and the rules He has laid down for me?

I look around me and—yes, there are many such societies offering to teach me His words—in fact, over a hundred of them here in America alone. I pass down the street and meet building after building on whose corner-stones in some form or other is inscribed the title of "Christian."

I go within and find, to my astonishment and bewilderment, that they are not saying the same things. In fact, one says "yes" and another "no" to identically the same proposition. One tells me that He said very emphatically that there should be no such thing as divorce, another that He said there could be. I cannot, my intellect will not allow me to accept both. It must be one or the other. Which?

Before, therefore, I listen to any of their teachings, before I accept or reject any religious practices purely upon my own likes or dislikes in the matter, I must examine their credentials. Just because their teachings suit my own individual fancy is no reason that they are His. He might have laid down some things which I do not like, things which might be hated by my human nature to accept. But if they come from Him they must be true and just, even though difficult.

The next process is the historical investigation, not of the dogmas but the time of birth of these several religious societies. This might seem a stupendous task, but by a process of elimination the result is not far distant.

I begin at the first society which meets my gaze on your street corner. Its chances to be a church founded, according to the authorized statement of its founder, thirty-one years ago. Thirty-one years ago! Well, what of the years, and the centuries preceding? I want to get back to Him. I lived thirty-two years ago I could not have learned about Him in this society, because the society itself was not in existence anywhere. I leave it.

By a continued examination of the pages of history I find that practically all of these denominations have been born since the year 1521. All of the societies known as Protestant date since this time. The same logic holds here for the thirty-one year-old affair. I still lack some sixteen centuries. (Of course if we care to seriously consider the Greek Church we shall be obliged to retrace farther, but here in America the question is usually not necessary.)

We have now arrived at the nucleus of our labor. Is there a society within my reach today which I can find on the pages of any history in the sixteenth and fifteenth and tenth and the first century? The answer comes back clearly and distinctly: Yes, there is, and this is the one truly Apostolic society, known on those pages as the Catholic Church. It is a pure question of history.

I am now ready to listen to what he has to tell me in the mouth and on the pens of His Apostles. I am now prepared to receive instructions on the sacraments, practices, and devotions of that society. No matter if it asks of me such a trying ordeal as the confessional, fasting, regular attendance at services on Sunday, etc., these cannot be wrong or unjust because they come with the authority of their Founder and His God.

And this, to my mind, is the skeleton of the logic of the convert, filled in through sometimes months of instruction, before the earnest seeker arrives at that faith and peace of mind which "the world cannot give"—nor take from Him.—Rev. E. J. Mannix in The Catholic Convert.

**AN ADMIRABLE GUIDE FOR EVERY CHRISTIAN HOME**

It is the Correct Thing: To know that open handed hospitality is generally rewarded by the happiness afforded, even in this world.

To know that great men and noble women are generally reared in happy homes.

To remember that courtesy, patience, consideration, affability, self sacrifice, sympathy, are some of the virtues to be practiced in the home circle.

To let no unpleasant subject ever be broached at table.

To be ever ready and glad to give a place at one's board to a friend.

To be temperate in eating as well as in drinking.

For a Christian "to eat to live, not live to eat."

For children to love, honor and obey their parents.

For parents to teach children their prayers as soon as they are able to talk.

To be careful that children never see or hear anything that could tarnish their innocence in the slightest degree.

To take care that children are not frightened by stories of ghosts and hobgoblins.

To punish them when they need correction.

To be kind but firm always with children.

To watch over their associations.

To answer their questions accurately.

To understand their faults as well as their perfections.

To let them dress as children, partake of the amusements of children, be obedient as children, think as children, learn as children, be innocent as children.

To be punctilious about saying grace before meals, and returning thanks after wards.

To remember the old maxim about the twig and the tree.

To celebrate both the birthdays and the feasts of the patron saints of the several members of the family as well as all other family feasts, since it tends to foster a love of family and of home.

That terrible artillery, the prayers of little children.—Sheehan.

Poverty makes man come very near each other, and recognize each other's human hearts; and poverty, highest and best of all, demands and cries out for faith in God.

It takes a joint of beef to make a Bottle of Bovril.

**BOVRIL**  
Never Profiteered  
Has not changed since 1914  
Same Price  
Same Quality  
Same Quantity

**ABSORBINE**  
will reduce inflamed, swollen Joints, Sprains, Bruises, Soft Bunches; Heals Boils, Poll Evil, Quittor, Fistula and Infected sores quickly as it is a positive antiseptic and germicide. Pleasant to use; does not blister or remove the hair, and you can work the bottles, \$2.00 per bottle, ordered.

**HAIR BRUSH, COMB AND CLOTHES BRUSH COMPLETE SET FREE**

**A DANDY SET**



You would be proud to own this lovely 3 piece toilet set. Both brushes have jet-black combed backs and the bristles are of excellent quality. This dandy complete toilet set of hairbrush, clothes brush, and comb given for selling only \$3.50 worth of our sure-selling, fast-selling, beautiful colored packets at only 10c. each, lovely colored and embossed St. Patrick, Easter, and other Picture Post Cards at 4 for only 10c. and magnificently colored fine Art Pictures at only 10c. each. **IT'S THREE TIMES AS EASY TO SELL THREE KINDS OF GOODS.** Send no money—we'll ship you. ORDER TO-DAY. The Gold Medal Co., Established 1888, Dept. C. R. 11, 311 Jarvis St., Toronto.

**Free MacSwiney Photo**

with each assortment of Essays on the Irish problem. Sent on receipt of 25c. in stamps. Given for selling only \$3.50 worth of our beautiful colored packets, including Picture Post Cards at 4 for only 10c. and magnificently colored fine Art Pictures at only 10c. each. **IT'S THREE TIMES AS EASY TO SELL THREE KINDS OF GOODS.** Send no money—we'll ship you. ORDER TO-DAY. The Gold Medal Co., Established 1888, Dept. C. R. 11, 311 Jarvis St., Toronto.

**BEAUTIFUL ROSARY GIVEN**

A pretty little Jewel Box containing a lovely Rosary embossed with the beautiful angel-headed lambek together with a fine warranted gold-filled chain. The Scapular Medal and Crucifix are also included. The Rosary you have always longed for—one that you will prize for a lifetime. Given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures. Beautiful inspired religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich, gorgeous colors. Size 11 x 14 inches at 15c., and 14 x 30 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we'll ship you. Just write saying you want our Rosary and Scapular Medal and we'll send the pictures, postpaid. Don't wait, do it now! **THE GOLD MEDAL CO. (INCORPORATED)**, Catholic Picture Dept. C. R. 12, 311 Jarvis St., Toronto.

**Ireland Since the Larne Gun-running**

A Chapter of Contemporary History by **John J. O'Gorman, D. G. L.** with a Foreword by **Bishop Fallon**

Single Copies 10c.  
1 doz. " 75c.  
50 Copies \$2.75  
100 " 5.00  
All Postpaid

**Catholic Record**  
LONDON, CANADA

**THIS DANDY SOCCER FOOTBALL GIVEN**

Football is the game of games for many boys—excitement galore! Start a team and be the captain. We'll give you a regulation football with highest quality genuine leather cover and best obtainable red rubber bladder, for selling only \$1.00 a copy of our sure-selling, fast-selling flower and vegetable seeds, 14 kinds, in big, beautifully colored packets at only 10c. each, lovely colored and embossed St. Patrick, Easter and other Picture Post Cards at 4 for only 10c., and magnificently colored fine Art Pictures at only 10c. each. **IT'S THREE TIMES AS EASY TO SELL THREE KINDS OF GOODS.** Send no money—we'll ship you. ORDER TO-DAY. The Gold Medal Co., Established 1888, Dept. C. R. 11, 311 Jarvis St., Toronto.

**Ursuline College of Arts**

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

All Courses Leading to Degrees in Arts

For information, apply to the Ursuline College "The Pines", Chatham, Ont.

**FITS**

Send for free book giving details of particulars of French world famous preparation for Epilepsy, St. Vitus' and St. Andrew's attacks. Over 30 years' success. Postmaster from all parts of the world; over 100 in one year. Write at once to **TRENCHARD'S REMEDIES LIMITED**, 340 St. James Chambers, 70 Adelaide St. E., Toronto, Ontario.

**Now It Can Be Told**

BY **PHILIP GIBBS**  
PRICE \$3.25  
Postage 16c.

Philip Gibbs has startling things to say that he could not tell the world until now, and he has singled the permanent values out of the bewildering world panorama of the past few years. He comes to a new vision to which the world is just awakening.

**Catholic Record**  
LONDON, CANADA

**ASTHMA**

Chronic Bronchitis and Catarrh  
Conquered by the World's Only Two-Bottle Remedy. Don't suffer a minute longer. Send today for 22 day treatment guaranteed. Trial size, 10c. to cover postage.

**W. K. BUCKLEY, Mfg. Chemist**  
142 Mutual Street, Toronto

**Ready for Delivery**

OUR NEW SERIAL

**"Three Daughters of the United Kingdom"**

By Mrs. Innes-Browne

THE SCOTSMAN: "Many people will welcome it, and rightly, as an excellent portraiture of a life of which the greater part of the Protestant world knows little that is authentic. Its realism and earnestness are very striking. Its literary grace is many."

THE IRISH MONTHLY: "The history of three girls, English, Irish, and Scotch. . . . Many young persons will study their careers, as here narrated, with much pleasure and profit. Its literary grace is many."

THE ROSARY MAGAZINE, New York: "The volume is an excellent addition to Catholic fiction. . . . Its tone is elevating and edifying, and hence we wish that it be found in every Catholic household."

THE TABLET: "The story is well and pleasantly told, and the book should find a welcome in every convent library, and, indeed, in every Catholic home."

PRICE \$1.30  
POSTAGE 10c. SALES TAX 2c.  
TOTAL \$1.42

**The Catholic Record**  
LONDON, CANADA



**Luxuriant Hair Promoted by Cuticura**

Cuticura kills dandruff, stops itching, the cause of dry, thin and falling hair. Treatment: Gently rub Cuticura Ointment with the end of the finger, on spots of dandruff and itching. Follow next morning with a hot shampoo of Cuticura Soap. Repeat in two weeks. Nothing better than these fragrant, super-creamy emollients for all skin and scalp troubles.

Soap 25c. Ointment 25c. and 50c. Talcum 25c. Sold throughout the Dominion. Canadian Depot: **KEENE, Limited, 344 St. Paul St., Montreal.** **Cuticura Soap** shaves without soap.