

the Girls' Separate Schools of Ottawa. Including the institutions in the United States, the Order owned and controlled no less than 47 institutions with a total membership of approximately 800 members. The institutions in Canada are chiefly centred in Ontario and Quebec. In Ontario outside of Ottawa, the order has institutions in Sault Ste. Marie, Sudbury, Mattawa, Chelmsford, Verner, Eganville and Pembroke. Up to the present young women from the United States desiring to join the order were compelled to come to Ottawa to attend the novitiate and follow the course of studies in order to comply with conditions governing admission into the order.

A CALL TO CALGARY

Bishop's House,
910-7A St., N. W.,
Calgary, Alta., July 4th, 1921.
The Very Rev. Thos. O'Donnell,
President Catholic Church
Extension Society of Canada,
67 Bond St., Toronto, Ont.

My Dear Father O'Donnell,—The special purpose I have in writing you today is to bring to the notice of our priests and people, and especially of Catholic teachers, the happy fact that at the beginning of September next, that is to say in two months' time, a novitiate is to be opened in this City of Calgary by the Ursuline Sisters, the oldest and one of the most renowned female teaching Orders in the world.

It is not merely to invite participation in the spiritual joy this long-desired realization brings to me that I write; my object is more practical and involves an earnest, a suppliant appeal for help to make the new foundation a success. Nor is the scope of this appeal mainly financial, though indeed a contribution, great or little, from all who have at heart the progress of Catholic education, would be just now most timely and most welcome.

The principal purpose of this message to all our Catholic friends is to solicit much more essential and efficacious help, a number of postulants, to be, as it were, the charter members of the new Community. I beg of teachers especially to lift the exercise of their profession to an immeasurably higher and happier sphere by offering it to the service of the Most High God in this bright new Western field of labor. Other young ladies also besides teachers would be gladly acceptable.

The new community will be diocesan, that is to say, will exist exclusively for, and within the limits of the Diocese of Calgary. It will be Calgary's only diocesan community, and whatever is contributed to its upbuilding, is a direct gift to this new and struggling diocese. I write this, however, with no thought of prejudice in regard to the other community labouring here, the Faithful Companions, but with every sentiment of appreciation and admiration for it and desire for its progress and success.

I would confidently ask the clergy, especially of Ontario, to take a kindly interest in this new foundation, and direct vocations of worthy young ladies, and particularly of teachers, to offer themselves to this Calgary mission. We have here a beautiful city, a growing and promising country, a healthy climate and almost a virgin field for such a community as this, for, as far as I know, this will be the first novitiate opened in Canada by an English-speaking community west of Pembroke, Ont.

Our need of such a community is very great. Not only do our Calgary schools need many more Religious as teachers, both for their value as such, and for financial reasons, but, throughout the diocese there are various centres where considerable numbers of Catholics, often those known as foreigners, are grouped, and the saving of children, yes and parents as well, depends upon the opening for their benefit of schools taught by Religious.

I hope that God's Providence will inspire to generosity all those able to help us in this new and necessary effort for the fulfilment of His dearest wish in the world, the instruction of His children to fit them to be citizens of Heaven.

Help of whatever kind, and applications from postulants, or candidates to enter the Calgary novitiate, may be addressed either to myself at the above address, or Mother M. Angela Sidley, Ursuline Convent, Chatham, Ont., if possible before the end of August.

To add emphasis and clearness to the meaning of this appeal, I would crave enough space in your columns to reproduce here as having equal application in this case the following quotation from the remarkable sermon delivered recently by Bishop McDevitt of Harrisburg, at the diamond jubilee celebration of an American Sisterhood:

"Let us not lose sight of the fact that the dominant element in our whole educational system is the self-sacrifice of the men and women who devote their lives to the high vocation of the Christian teacher, with no other compensation than that which is barely sufficient to clothe and shelter them. By reason of the inexpensive but highly

trained and skilled service which Catholic schools are able to command in those who heard the call of God and the invitation of the Church to abandon the world and follow the religious life, there is provided actually and effectively, even if indirectly, an endowment of a vast sum,—an endowment which bears the principal and the heaviest part of the burden of Catholic education. If this subsidy ceased, if the men and women of our religious communities abandon their vocation and returned to the world, our whole educational and charitable work, as far as human judgment goes, would crumble. There can be no doubt whatever of the utter hopelessness, under present conditions, of securing lay service as a substitute for that of religious in our educational institutions.

"It is doubtful indeed whether or not the vast majority of Catholics grasp clearly the significance of the truth I have just spoken. They have become so accustomed to see Catholic institutions doing their work in a quiet and unostentatious way that they have lost sight of the sacrifices, the self-denial, the rigid economy, and the whole-souled consecration to a high calling of a chosen group of men and women who make Catholic institutions what they are today,—a standing mystery to those outside the Church. Too many of us all fail to note that works of charity and education among non-Catholics continue because of the service which money purchases; but that the same works among Catholics depend, and must depend in a large degree, upon the life offering of men and women who consecrate themselves unreservedly to the service of God and the welfare of their fellowmen."

With the fullest confidence that the result of this appeal will be the placing of the newest and brightest gem in the already brightly jewelled crown of our Catholic Church Extension Society, I am

Gratefully and devotedly yours in Christ.

J. T. McNALLY,
Bishop of Calgary.

BACK FROM CHINA

IRISH PRIEST TELLS WHAT HE SAW

Very Rev. John Blowick after paying a visit of inspection to the Mission Field confided to the Chinese Mission Society, of which he is Superior, says:

"I have just returned from China, my mind filled with many, many memories of that forgotten land; memories which, in some respects, are among the most pleasant of my life, but which under the one vital aspect of the work of Christ in China are unappealing sad."

"I have seen the Chinese in their homes. I have been received by them with a warmth of hospitality that I will never forget. I have seen the gentle women at their household work, I have seen the multitudes of little children in the streets at their games all day long, and all the time the one harassing thought that filled my mind during my time in China was that if priests and young men saw a tenth of what I have seen there would be a rush of zealous seekers after treasure to pick up those souls that be theirs for the snatching. To put the matter as bluntly and as plainly as possible, the situation is this: That for every priest who goes to China there is in his own lifetime, be it long or short, a certain definite number of souls who will be saved by him, and who will not be saved to the Church without him, and God only knows what a rich harvest of souls will be borne in the generation to come by the seed which his hand will scatter."

"A few months ago Father Galvin received three deputations from the Chinese people of our region who had heard of the arrival of our priests in China. Two of these came from pagans, one came from a few scattered Christian communities a hundred miles away, who rowed down the river in their junk and sampans asking our priests to come amongst them. The chief men of Han Yang asked Father Galvin to take over the working and management of a large modern school which they had just erected. The chief of the large Iron Works near by appealed to him to take over the large schools which he had provided for the education of the 2,000 men, all heads of families, whom he has in his employment."

"When I was in China I made every effort to study the conditions in the places which I visited. I consulted Bishops and priests; I learned the desires of the Ecclesiastical Authorities, and all coincided with my own impressions—that soon, very soon, China, if it is to be made Christian, must have not merely hundreds, but thousands of priests. In our District we shall need hundreds of priests. It is a difficult task to estimate the population of any region in China, but there must be at least Four Millions of Souls in the District in which our priests will work. In that same District there are not more than ten or twelve missions now, and about the same number of priests. If those people are to receive the Gospel we shall need a larger number of priests than our Seminaries at Dalgan and Cahiron

can supply for several years. The people in China are good, pure, honest, kindly people. They are eager to have Missionaries come amongst them. The prospects of an exceedingly large harvest are bright."

"We need all the priests who will come to lay the foundations of the Apostolate in our region in China."

"I left China with the determination to appeal straight to the priests and students, for a very large increase in the personnel of our Missionary body, and I take this opportunity to do so. This is no time for mincing matters. China is passing through its crisis. Paganism is dead in many parts of China as a practical religion. The Temples are deserted and being sold or given away by the Authorities for philanthropic purposes. The people are willing and ready to embrace Christianity. This is the opportune moment and it is the duty of every Catholic who has the interests of the Church at heart to do his utmost for the evangelization of China."

"I appeal to all those priests and students who feel impelled to give their lives for the cause of Christ in China to take the matter seriously in hand now and enable us to send a much larger band of Missionaries than that which we sent last year."

FALSE SINN FEIN OATH CIRCULATED

Dublin, June 25.—The oath attributed by Anti-Irish and Anti-Catholic propaganda to Sinn Fein has not been published or circulated in Ireland. The reason of course is that the unscrupulous propagandists know that the clumsy concoction would not deceive anybody in this country. It is being widely circulated in the United States and elsewhere. The Publicity Department of Dail Eireann says:

"The document is a filthy and blasphemous libel upon the Sinn Fein organization. The alleged oath is a concocted forgery, and the statements which follow it are lies. Sinn Fein imposes no oath of any kind upon its members. It is an absolutely unsectarian organization, embracing men and women of all creeds and requiring its members simply to declare their belief in Irish independence and to pledge themselves to work for that ideal. Two of its many Protestant members are ministers of the Republican Government."

It may be noted that when O'Connell was fighting for Catholic Emancipation, and on the occasion of every popular movement during the last century, the same fabricated oath was attributed to the organization of the Irish people at the time. In their day it has been used against the supporters of Catholic Emancipation, the United Irishmen, the Repeal movement, the Land League, the National League, the Fenians, the Home Rule Movement, the Ancient Order of Hibernians, etc. Now this disreputable form of propaganda is used against Sinn Fein.

According to this "oath" every Sinn Feiner swears that he will "wade in the blood of Orangemen and heretics who do not join us and become one of ourselves," and that "we shall not give up the conquest till we have our Holy Father complete ruler of the British Isles as he was before the Reformation."

THE REIGN OF CHRIST

The General Intention recommended by His Holiness, Pope Benedict XV., to the members of the Apostleship of Prayer for the month of July is The Social Reign of Jesus Christ. The reign of Christ over men is not a fanciful theory to be accepted or rejected according to individual whim or caprice, but an inescapable fact to be acknowledged and acted upon by all.

The kingly power of Christ over men and things is outlined in the Old Testament. Speaking of Himself through the lips of His prophet, centuries before He appeared among men in the flesh, the Son of God tells us, "I am appointed King by Him over Zion." While on earth Our Lord emphasized the fact of His Kingship. When asked by the Roman governor, "Art thou a king then?" He could truly answer, "Thou sayest that I am a King."

What individuals acknowledge to be an obligation to their Heavenly King must also be acknowledged by the mass organized into what is called society. Man is both an individual and a neighbor. He has rights and privileges by virtue of his manhood, but he has also duties and obligations by virtue of his membership in society. To reconcile his rights as an individual with his obligations as a social being is one of the great problems of life. But this problem is simplified by the virtue of religion, which is the acknowledgment of the reign of God over men.

Two contending philosophies are apparent in the world today which may be summarized by the individualistic and the communistic concept of society. A charming essayist figuratively sums up those two opposing tendencies by comparing the extreme individualist to the "rogue" elephant solitary, preda-

tory, miserable, a torment to himself and a terror to his fellows, and the extreme communist to a swarm of bees in which each one must work for his board, but each must sacrifice himself for the perpetuation of the hive. Between these two social extremes lies the true Christian concept of society, with God the ruler, guiding and directing man's actions by His commandments, his laws, and his counsels.

Until men in the world acknowledge the rule of God in human affairs, and are willing to introduce religion into the solution of their problems there can be no true social existence. It is the reign of Christ or the law of the jungle. Which it shall be for the world to determine. During the month of July we are asked to pray that the social reign of Christ may prevail, that sociologists and economists may write into their tables the dictates of the moral law, and that individuals and neighbors may act according to religion, which is the real cement that holds society together. The social reign of Christ is the balm of Gilead for a stricken world, it is the oil and wine to heal the wounds of the social world, it is the sword and spear of the Kingdom of God.

From the Catholic home, that small domain over which the King holds sway, may this Kingdom little by little extend its circumference according to the Holy Father's lately pronounced wishes, until it encircles the whole world and in society is an object worthy of the prayers and endeavors of all Catholics duty and the month of July. The world will be the better for such a glorious campaign. —The Pilot.

VATICAN QUIRINAL RECONCILIATION

SOCIALIST BELIEVES ITALY SHOULD FOLLOW COURSE OUTLINED BY POPE

Rome, June 26.—Professor Mussolini's statement in the chamber of deputies that the reconciliation of the Vatican and the Quirinal is "opportune, logical and inevitable," has continued to be discussed with more sympathy and approval than such an utterance appeared likely only a little while ago to win from the press and the political leaders. Professor Mussolini is a Socialist.

It is the first time that the subject has received discussion in the chamber with such a clear understanding of the large and influential part which the Papacy has taken in the affairs of the world and of the benefit which the Church's moral power has been to Italy. The newspapers even of a neutral and anti-clerical disposition either have hailed Professor Mussolini's proposal with commendation or, at worst, have treated it with mild dissent.

Professor Mussolini affirmed that the reconciliation of the Church and the State is not only opportune, but historically and essentially logical and inevitable.

"The development of Catholicism throughout the world," he said, "obliges hundreds of millions of persons to keep their eyes fixed on Rome as the center of the universe. This is a great moral force for Italy."

This declaration of a fact that most Italian statesmen realize, whether or not they proclaim it, brought unanimous applause in the chamber.

"Italy, as far as the political status of Palestine is concerned," continued Professor Mussolini, "has but two courses to follow—that of English policy and that outlined by Pope Benedict in his recent consistorial allocution. As for me, I do not hesitate to declare that Italy should follow the course outlined by the Pope."

The applause which greeted these plain statements was only one sign that Professor Mussolini has made a profound impression on Italy.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HEROIC MISSIONARIES OF THE MACKENZIE

(CONTINUED FROM LAST WEEK)
LEARNING THE ESQUIMAUX TONGUE

To get to matters of immediate importance. Your Lordship must not believe that I have received the gift of tongues and that I can make myself understood to the Esquimaux under all kinds of circumstances. I began, it is true, to have a smattering of the Esquimaux tongue and to know a few rules of the grammar, but I am still far from being able to speak the language with approximate correctness. The more I know of it the more does it appeal to me as difficult and complicated. Each word taken alone does not appear very difficult to pronounce, but the declensions, the conjugations and the entire phraseology is filled with bewildering combinations. I have in mind just now one particular word, a verb, in the same tense, the same person and the same sense has four different forms. The Montagnais is said to be difficult, and in fact is, well, the little experience I had of that tongue in

the seven years which I devoted to learning it appears to me now like child's play to the task of learning Esquimaux.

At the present moment I do not try to learn new words; my whole attention is devoted to getting sentences together and then correcting them. I have in my possession a prayer-book composed by the ministers of the coast. Either their people speak a different dialect or their translations are faulty, for the Esquimaux here understand these words not at all or very little. I used this book, however, to translate for them the Apostles' Creed and the Lord's Prayer. Without making any reference to this source I translated the Hail Mary. These prayers with the Sign of the Cross are all that my newly-converted Christians can offer to God. It is altogether probable that it will be imperative later to correct these prayers; for the present, however, I am fairly certain that in saying them according to my translations they are at least not offering God any insults.

WHO WILL FIND US THE BOOK

I have written Father Turquetil (at Chesterfield Inlet) to ask the assistance of his prayers and the use of his notes; I think Father Frapsaude had already done the same. But when shall I have a reply from him? Our readers on consulting the map will see the reason of this remark.—Ed. Communications with either of us are by no means certain or easy. Should there appear any work devoted to the study of this language either in French or English, I would be most happy to get it. Father Morice, who looked up this matter for us, got the information that the only books on this language were published in German.

Recommending myself and Brother Meyer to Your Lordship's prayers and begging for the two Esquimaux missionaries and their flock a special blessing, I remain, Respectfully and devotedly yours in J. C. and M. L.

FATHER FALAZEE, O. M. I.
Donations may be addressed to:
Rev. T. O'DONNELL, President,
Catholic Church Extension Society,
67 Bond St., Toronto.

Contributions through this office should be addressed:

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OLD PRINCIPLES AND NEW

Recently much stress was laid on the six commandments for the modern capitalist which were given in an address in Spain before various bodies of employers and employees. This publicity was in the nature of a discovery and was loudly trumpeted as something new in the ranks of industry. The contrary, however, is the case. These "commandments" are as old as Christianity itself. They embody only what the Church has taught day in and out for the past twenty centuries.

They are nothing more than the exposition of the old principles of truth, right and justice. One has but to go back to the old days when religion was universally respected and conscience was the guide of everyday activities to find these principles enshrined in industry, commerce and all lines of human endeavor.

Take the Gild system, for example. Not one of these so-called new discoveries that had not been known and observed. For this reason life in those days was far more tolerable than it is today. With the breaking of the bonds of religion and the consequent flood of free thought and freer action that were generally the rule, there came an era that spelt hardship and injustice. It was but the result of a denial of Christian principles where every man felt that he was obligated to but one thing and that was to care for himself regardless of the conditions that surrounded his fellowmen.

Such a procedure was bound in time to reflect itself into the lives of the workers and there was bound to come the time when labor would be aligned against capital and the battle royal for supremacy begin. Since the conclusion of the great War, much sanity has been introduced into life. Men who formerly made personal gain and satisfaction their one goal have opened their eyes to a new order of things. This order is one of larger scope and comprehends not alone the employer but the employee. And to bring employer and employee to terms, so-to-speak, there has been put forth a plethora of systems. Wherever there has been success, however, it is a conspicuous fact that Christian ethics have had their due consideration and recognition.

In our day, the enunciation of Catholic principles has been clear and unequivocal. Our Holy Father time and again has given to the world luminous documents dealing with its problems and citing the procedure that it must follow if it is to return to sanity and if the

peace, progress and happiness of the peoples are to be sustained and made durable. And in every document His Holiness has given a mighty impetus as well as sound direction to both workers and employers. What can be more to the point at this distracted time than a citation of the letter to the Bishop of Bergamo? Further evidence is well within grasp of the high and honorable course marked out by the Supreme Pontiff for the amelioration of world conditions.

In our own country, the Bishops' Pastoral tells graphically what must be done to bring back the glorious traditions that were once the pride of the people. This joint letter has been studied in non-sectarian universities as well as in Catholic Colleges and gives the remedy for present industrial disturbances.

The old principles, however enunciated, must prevail. It is because the world does not heed the Church's teaching that it is made sport for every doctrine. Right, truth and justice in high places and low will make this world a better habitation and not until it recognizes this truth and acts accordingly will we enter an era of good-will and fellowship.—The Pilot.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary.

J. M. FRASER.

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PILGRIMAGES

TO THE SHRINE OF THE CANADIAN MARTYRS

The memorial shrine of the five Jesuit Martyrs—John de Brebeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier and Noel Chabanel—is of more and more surpassing interest, since the introduction of their cause in Rome for their Beatification.

Surely the Catholics of Ontario have reason to be proud of the glorious heritage bequeathed them

by those heroic Martyrs, whose life and death have shed an imperishable lustre on the early history of their Province and of all Canada. All the scenes of the labours and death of those pioneers of the cross are situated about one hundred miles north of Toronto. And there can be seen today the relics of the Huron villages of the seventeenth century, as well as remnants of those Apostles of the Faith, Old Huronia might now be roughly described as all that land included in the circle formed by the towns of Orillia, Barrie, Collingwood, Midland and Waubesahe.

In the midst of the country, radiated by the blood of those holy missionaries, a shrine has been erected to their memory. Every summer a large number of pilgrims visit the shrine of those heroic Canadian Martyrs. The pilgrim season of 1920 was one of the most successful of the holy place. It was indeed an impressive sight to witness the presence of over one thousand devout Catholics at the procession of the Blessed Sacrament for the blessing of the sick. A visit to the shrine on such great pilgrimage days is never forgotten, and is always the occasion of temporal and spiritual favors for many pilgrims.

To those who have the privilege of a vacation and wish to get away from the enervating noise and the distractions of large cities, we heartily recommend a sojourn at the shrine. The spot is not only historic and devotional, but also beautiful and favorable for a rest. The shrine is built on the highest plateau of the region, three hundred feet over the level of Georgian Bay and commands a splendid view of the surrounding country. The purity of the air is remarkable, the days are clear and sunny. At the same time fresh breezes are constantly coming from the great lakes. Near the shrine there is a restaurant, and also a large hotel where pilgrims may have sleeping accommodation.

During the pilgrimage season—July and August—on week days, Mass is said at nine o'clock—on Sunday there is a High Mass at eleven o'clock.

There are various ways of reaching the shrine. Port St. Ignace is a flag station on the Port McNicoll—Peterboro Branch of the Canadian Pacific Railway. Travellers over that line coming from Sudbury or Toronto change at Medonte. When they reach Port St. Ignace, they are only a fifteen minutes' walk up the hill to the shrine. An automobile meets every train. Those who travel over the Grand Trunk get off either at Waubesahe or Victoria Harbor; these two places are five miles from the shrine.

Pilgrims intending to make a sojourn at the shrine would do well to write a few days beforehand to the Director of Pilgrims—the Rev. F. Maynard, S. J., The Shrine, Via Waubesahe, Ontario.

ROSES

I went to gather roses and twine them a ring,
For I would make a posy for the King,
I got an hundred roses, the loveliest there be,
From the white, rose vine and the pink rose bush and from the red rose tree,
But when I took my posy and laid it at his feet,
I found He had His roses a million times more sweet,
There was a scarlet blossom upon each foot and hand,
And a great pink rose bloomed from His side for the healing of the land.
Now of this fair and awful King there is a marvel told,
That He wears a crown of linked thorns instead of one of gold,
Where there are thorns are roses, and I saw a line of red,
A little wreath of roses around His radiant head.

A red rose is His Sacred Heart, a white rose is His face,
And His breath has turned the barren world to a rich and flowery place,
He is the Rose of Sharon, His Beatification
And I shall drink His fragrance in heaven when I die.

—JOYCE KILMER

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