

## CHATS WITH YOUNG MEN

## LET US BE KIND

Let us be kind!  
The way is long and lonely,  
And human hearts are asking for  
this blessing only.  
That we be kind.  
We can not know the grief that men  
may borrow,  
We can not see the souls storm-  
swept by sorrow,  
But love can shine upon the way  
today, tomorrow.  
Let us be kind!

Let us be kind!  
This is a wealth that has no  
measure,  
This is of heaven and earth the  
highest treasure.  
Let us be kind!  
A tender word, a smile of love in  
meeting,  
A song of hope and victory to those  
retreating,  
A glimpse of God and brotherhood  
while life is fleeting—  
Let us be kind!

Let us be kind!  
Around the world the tears of time  
are falling,  
And for the loved and lost these  
human hearts are calling—  
Let us be kind!  
To age and youth let gracious words  
be spoken;  
Upon the wheel of pain so many  
weary lives are broken.  
We live in vain who give no tender  
token—  
Let us be kind!

Let us be kind!  
The sunset tints will soon be in the  
West;  
Too late the flowers are laid then on  
the quiet breast—  
Let us be kind!  
And when the angel guides have  
sought and found us,  
Their hands shall link the broken  
ties of earth that bound us,  
And heaven and home shall brighten  
all around us—  
Let us be kind!

—Catholic Telegraph

## CRITICISM

It has been said that there is no  
truer test of a man's qualities for  
permanent success than the way he  
takes adverse criticism. The little-  
minded man can't stand it. He  
pricks his egotism. He makes  
excuses. Then, when he finds that  
excuses won't take the place of  
results, he sulks. The big-minded  
man, on the other hand, is thankful  
for the criticism because he under-  
stands that it is meant for his good.  
He has sense enough not to let his  
vanity interfere with anything that  
will help him in the important  
matter of self-improvement.

Of course it hurts to find out that  
you are not as good as you thought  
you were. But it is only by finding  
out that you will become better.  
So learn to accept honest, sincere  
criticism, even when it is not flattering.  
Don't resent it. Appreciate it  
and profit accordingly. —Catholic  
Universe.

## MAKING MONEY

1. Longfellow could take a sheet of paper worth one-tenth of a cent, write a poem on it and make it worth \$5,000. That's genius.
2. Rockefeller could take a similar sheet of paper, write a few words on it and make it worth \$10,000,000. That's capital.
3. The United States Government can take an ounce and a small fraction of gold, stamp an eagle on it and make it worth \$20. That's authority.
4. A skilled workman can take 30 cents worth of steel, make into watch springs and make it worth \$3,000. That's skill.
5. A merchant can take an article that cost him 90 cents and sell it for \$1. That's business.
6. A woman can buy a good fall hat for \$10, but prefers one that costs \$100. That's foolishness.
7. The man that wrote this article can write a check for \$1,000,000, but it wouldn't be worth 30 cents. That's tough. —The Casket.

## HOW TO SUCCEED

Here, young man, is some sound advice on "How to Succeed" by J. H. Barringer, general manager of the National Cash Register Company:

Do more than any one else on your job—and do it better.  
Work where you have a chance to grow, and make good.  
Learn the business from the ground up.  
Ask questions and keep your eyes and ears open.  
Never do anything without having a good reason for doing it.  
Use your head; think for yourself.  
When you know you are right, go ahead.

When in an executive position and you want something done, go to the men you want to do it, and tell them what you want, why and how you want it done.

There isn't a day I don't visit some part of the factory and talk to the men and women; my office door is always open, and I make it a point to see every worker that wishes to see me.

If you want your workers to be on the job and work hard for you, set them the example of hard work yourself.

Speed combined with accuracy spells success.  
To the worker, I say—what man has done, man can do; others have come up from the ranks, so can you if you try hard enough.

## SELF-MASTERY

Mortification consists in regulat-  
ing and ruling our passions, our  
evil inclinations, and our disorderly  
self-love. "If any man will come  
after Me, let him deny himself and  
take up his cross daily and follow  
Me." (Luke ix., 23.) If we wish to  
follow Christ we must prepare the  
way by means of mortification. As  
Our Lord intimates, mortification is  
the foundation of the spiritual life.  
"Always bearing about in our body  
the mortification of Jesus." (2 Cor.  
ix., 10.) This is the cross that we  
must daily take upon our shoulders  
if we wish to follow Christ. Job  
says most truly: "The life of man  
upon earth is a warfare" (Job  
vii., 1), and the Apostle Paul de-  
clares: "For the flesh lusteth  
against the spirit, and the spirit  
against the flesh: for these are con-  
trary one to another, so that you  
do not the things that you would." (Gal. v., 17.) This is the continual  
war which every Christian has to  
wage against self. To overcome  
self, to bridle one's senses, to  
master one's passions, is far greater  
than subduing others to our will.  
On this point the Wise Man says:  
"The patient man is better than the  
valiant; and he that ruleth his  
spirit than he that taketh cities;" (Prov. xvi., 32.) As saints and spir-  
itual writers declare: "All our  
progress, all our perfection consists  
in mortification," St. Jerome says:  
"In just the measure that you over-  
come self, will you advance in per-  
fection." —Father Lasance.

## OUR BOYS AND GIRLS

## FINISH YOUR TASK

It's easy enough to begin a task,  
But to finish it—that's the thing;  
The completed work holds the honey  
sweet.

While the undone yields a sting,  
Oh, the feet will lay and the heart  
grows faint  
Oft-times ere the stint is done;  
But what joy is yours, as you rest at  
last.

With the hard-fought battle won!  
Then here's to the lad who will see  
it through.

Whatever the task may be,  
For my heart goes out to the boy of  
pluck;  
But no half-done boy for me.

—The Universe

**TEACHING DEPENDABILITY**  
At first glance it may seem that  
dependability is a pretty big word  
to fit into the lives of tiny individ-  
uals. But an hour spent in observa-  
tion on any playground will reveal  
this characteristic and the lack of it  
also.

A group of small boys and girls  
were enjoying recreation in the park.  
"You push me in the swing and then  
I'll give you a nice long one,"  
pleaded Jimmy. So Elinor pushed  
Jimmy up in the swing many times  
until her little face was flushed and  
her arms tired. "Will you swing  
me as long as I'm swinging you?"  
she asked several times, and Jimmy  
always answered, "O, sure lots  
longer."

But Jimmy didn't swing Elinor.  
He saw some of the boys headed for  
the slides and followed feeling no  
compunctions whatever, although  
he left Elinor in tears.

Right across from these two chil-  
dren sat a small girl watching her  
baby brother two years younger.  
Repeatedly her playmates came  
along and asked her to wade with  
them in the pond, but this faithful  
little girl shook her head decidedly,  
explaining that she couldn't move  
from that seat until big sister came  
back from swimming in the tank.

So within ten yards of each other  
these children demonstrated both a  
lack of dependability and a true  
application of it in child life. And  
since they were too young to have  
spent much of their time under any  
influence except mother's we must  
draw our own inference as to where  
the responsibility lay.

When a child is sent to do an  
errand a mother should hold him to  
his task and make him understand  
that she depends on him for the ex-  
ecution of that duty and nothing  
must be allowed to interfere. If  
Billy is given a nickel to go one  
block to the store for a lemon, he  
should receive from mother the  
idea that this is an important mis-  
sion. And it is.

But if he stops and rides on a play-  
mate's new kiddie car and loses the  
nickel—what then? Well, it would  
be much easier to give him another  
nickel and send him off again, espe-  
cially if one is in a hurry to make  
lemon pudding. But there is an ele-  
ment involved much more important  
than five cents' worth of merchan-  
dise. For perhaps when Billy is  
twenty-one he may be sent by his  
employer to deposit a thousand  
dollars in a bank. Where is he  
going to learn dependability for the  
big task if not from the first small  
duties assigned him?

So even though Billy's allowance  
may be only ten cents a week—or  
five, he should pay back the loss  
from his personal funds. If he is  
old enough to do the errand he is  
old enough to do it in a dependable  
way.

We cannot erect for our children  
a far-away, grown-up ideal of de-  
pendability and expect them to reach  
it at maturity by some stroke of  
magic. The vital qualities of char-  
acter are developed from day to day  
amid the activities of their childhood  
and youth.

All mothers agree that it isn't  
easy to stop each day and translate  
dependability into terms that the  
little tots can understand, but in  
justice to the future it is fully worth  
while. —The Echo.

## GRATITUDE

There are few things in the world  
which wound us so deeply as the  
feeling that we are ignored by our  
fellow creatures, that we are looked  
over or passed by. We all appre-  
ciate little attentions, and yet it is  
marvellous how few people properly  
recognize attention when it is shown  
to them. We take too many things  
in this world for granted, as if they  
were our due, as if it were only right  
that they should belong to us. Some-  
times an imaginary feeling of  
superiority, either mental or social,  
makes us feel that any attention is  
due to us, and only our right. As  
often as not, when kindness is not  
properly acknowledged, the remis-  
sion is merely due to thoughtless-  
ness.

Nothing in the world is so discour-  
aging, in extending a courtesy,  
as to feel that the thought which  
inspired it, or the trouble it costs, is  
taken for granted and not consid-  
ered worthy acknowledgment. This  
is to be noticed in many ways, espe-  
cially in regard to little things.  
Some people seem to think that  
gratitude is only called for when the  
courtesy is one of magnitude,  
whereas very often a little kindness  
costs more personal effort than  
greater ones. It is the little cour-  
tesies of life which we are prone to  
disregard as courtesies. The most  
subtle thought is often shown in the  
smallest attention, and even if a  
kindness only costs its donor a  
thought for us, it should not pass  
unacknowledged.

The majority of us take things too  
much for granted. We receive favor  
as a right, forgetting too often that  
a courtesy extended, no matter how  
trivial it may be, is meant as a  
politeness, and ought as such to be  
suitably acknowledged, even at a  
little inconvenience to ourselves. —  
Southern Cross.

## THE VIRGIN BIRTH OF CHRIST

—Wilfrid Parsons, S. J., in America

When we speak of the Virgin  
Birth of Christ, just what do we  
mean? We mean that Christ had  
no human father—that He was  
"conceived of the Holy Ghost," not  
of man, that up to the moment of  
His birth, Mary was an inviolate  
virgin. We mean, further, that the  
actual birth of Christ was miracu-  
lous; that as He came into the world  
from the stainless body of His  
Mother, Mary remained a virgin.  
Through the veil of flesh He passed  
as light passes through a window-  
pane, as He rose through the sealed  
tomb, as He passed through the  
locked doors on the day of His  
Resurrection. That Mary was an  
inviolable virgin before, during, and  
after the birth of Christ, are three  
separate dogmas of Faith, accepted  
humbly and proclaimed proudly by  
every Catholic.

Sometimes by well-meaning but  
ignorant non-Catholics and some-  
times by ill-instructed Catholics,  
the Virgin Birth of Christ is con-  
fused with the Immaculate Concep-  
tion. We can make the matter clear  
by saying that the latter is the  
Immaculate Conception of Mary  
and the former is the Virgin Birth  
of Christ. Mary herself was con-  
ceived and born in the natural way,  
but unlike the rest of mankind, she  
was free from original sin from the  
first moment of her conception. She  
was "conceived immaculate," that  
is, her soul was never touched by  
the stain of original sin. Christ  
was conceived by Mary, His Mother,  
not through the co-operation of  
man, but through the power of the  
Holy Ghost. Jesus Christ was con-  
ceived by a virgin and born of a  
virgin.

How is such a thing possible?  
In the same way that any other  
miracle is possible, by the omnipot-  
ent power of God, the Author of  
nature. When God from eternity  
decreed the ordinary laws of  
human generation, He at the same  
time decreed this unique and extra-  
ordinary manner of conception and  
birth; the "law" and the depart-  
ure from the law forming together  
the complete and universal law  
framed by God for nature. In our  
Blessed Mother took place by direct  
action of the Creator. Mary was  
as much the Mother of Christ  
as any woman is the mother  
of her child; Christ's conception,  
however, was virginal, because it  
was not effected by a human father.  
"Rationalists" hold that God can  
not work miracles, and therefore  
the Virgin Birth never happened.  
It was shown in these pages last  
year (April 21, '23 and May 5) how  
irrational it is to deny that miracles  
can happen.

How do we know that this particu-  
lar miracle of the Virgin Birth  
happened? We know that it hap-  
pened because the Catholic Church  
teaches that it happened. This is  
in itself complete, absolute and final  
proof of the truth of this doctrine.  
A body of teachers (1) commissioned  
to teach what Christ taught; (2)  
guaranteed to teach Christ's  
truth free from any error, teaches  
that Christ was conceived and born  
of a virgin. Therefore Christ  
was conceived and born of a  
virgin. The conclusion is per-  
petually. Even the Rationalists,  
the Modernists and the Fundamen-  
talists would admit the conclusion  
to teach what Christ taught, namely  
that the Catholic Church is an  
infallible teacher of Christ's truth.  
It is for that reason that the great  
modern division of the world into  
Catholics and non-Catholics is not  
merely about whether this or that  
dogma is true or not, but about  
whether or not the Catholic Church

is a Divinely commissioned infalli-  
ble teacher.

To conceive of this matter merely  
as a question to be decided after an  
examination of texts by scholars and  
critics, is to go astray from the  
beginning. The history of docu-  
ments, from the Gospels to the  
United States Constitution and the  
Declaration of Independence, how-  
ever clear and definite they be, is  
enough to show that no man or  
body of men will ever by themselves  
reach an unanimous and definite  
conclusion about their meaning.  
That is why the Fundamentalists  
will never be able to defend the  
Virgin Birth, or any other doctrines  
for that matter, by appealing  
merely to the Scriptures. Infalli-  
bility the Gospels undoubtedly have,  
but no purely human interpretation  
of the Gospels is Divinely infallible.  
Christ promised infallibility in  
teaching His Revelation to the  
Apostles alone. Only the one holy,  
Catholic and Apostolic Church can  
tell us ultimately and definitely  
what the Scriptures mean about  
Divine Revelation, and what in its  
totality was the Revelation which  
Christ gave. This is not because  
we claim that the teaching part of  
the Church are "brighter" men or  
keener critics than the rest of men.  
But because we know as a historical  
fact that Christ founded a living  
organism, Divine because He is  
always present in it to see that His  
truth is taught, and we know that  
this living Divine organism is the  
Catholic Church and no other. To  
rely therefore on the Scriptures  
alone is to invite disaster and the  
history of Protestant dissension is  
there to prove it. It is as certain  
that 10,000 years from now the  
Catholic Church will be teaching the  
Virgin Birth as it is certain that  
she has always taught it. This is  
admitted even by Protestants and  
it is a proof of the Church's Divinity.

But what do the Gospels say?  
They say as clearly as it is possible  
to make it that Christ was conceived  
and born of a Virgin. As a pre-  
liminary qualification to any under-  
standing of this subject, everyone  
should read the first three chapters  
of St. Luke and the first two chap-  
ters of St. Matthew. In passing it  
should be remarked that when the  
Modernists deny the Virgin Birth,  
they are thinking principally of the  
virginal conception of Christ, and  
not so much of the particular  
miraculous way in which He came  
from the womb, though of course  
they deny that also.

If we read St. Luke and St.  
Matthew we shall find that those  
two evangelists clearly say that  
Christ was conceived virginally.  
St. Luke tells us that "Gabriel was  
sent by God to a virgin espoused  
to a man named Joseph and the  
virgin's name was Mary." (Luke  
i., 26). "Hail, full of grace," he  
said to her, "the Lord is with thee,  
Thou art blessed among women."  
Mary was troubled at these words  
and wondered what they meant.  
"Fear not," said the angel, "thou  
hast found grace before God. Be-  
hold thou shalt conceive in thy  
womb and shalt bring forth a child,  
and thou shalt call His name Jesus."

But Mary was not calmed.  
She had a doubt. "How can that  
be?" she objected, "for I know  
not man." It is universally  
admitted that this Hebrew expres-  
sion meant in Mary's mouth not  
only that she was a virgin but that  
she had a vow of virginity. If there  
had been any question of the ordi-  
nary manner of conception, she would  
never have doubted how she was  
to be the mother of a son. She will  
not give her consent to become the  
mother even of the Messiah, if it  
means giving up her virginity. The  
angel reassures her: "The Holy  
Ghost will come upon thee and the  
power of the Most High will over-  
shadow thee, and therefore the Holy  
thing that shall be conceived in thee  
shall be called the Son of God." And  
to give her an infallible sign, he  
tells her of another miracle: "And  
behold thy cousin Elizabeth (Eliza-  
beth was long past the child-  
bearing age) has herself conceived  
a son in her old age, and this is the  
sixth month of her that was called  
sterile. For nothing is impossible  
to God." Then and then only  
did Mary yield and utter her im-  
mortal fiat: "Be it done unto me  
according to Thy word."

An incident that happened a few  
months later confirmed the words of  
Gabriel. St. Matthew narrates it  
to let us see the manner of Christ's  
conception, (Matt. i., 18). St. Joseph,  
the spouse of Mary, finally noticed  
that his wife was with child.  
Merely to tell of their relation-  
ships had been virginal and that the  
child was of the Holy Ghost. St.  
Joseph did not know this latter  
fact, though of course he was well  
aware of the former. As any other  
man would do, he immediately con-  
cluded that his wife had been un-  
faithful to him. "But Joseph was  
a just man and not being willing  
publicly to expose her, he was  
minded to put her away privately."  
In the midst of his extreme anguish,  
an angel appeared to him, saying:  
"Joseph, son of David, fear not to  
take unto thee Mary thy wife, for  
that which is conceived in her is  
of the Holy Ghost. And she shall  
bring forth a son and thou shalt  
call his name Jesus, and he shall  
save his people from their sins." (Is.  
lii., 14.) Thereupon St. Matthew reminds us  
that here is the fulfillment of the  
prophecy of Isaiah: "Behold a  
virgin shall be with child and shall  
bring forth a child, and they shall  
call his name Emmanuel, which  
being interpreted is God with us." (Is.  
vii., 14.)

This prophecy of Isaiah is interest-  
ing in itself and also shows the  
Scriptural foundation for the  
Church's assertion of what she has  
kept in her memory from the days  
of Mary herself, namely that in the  
actual birth of Jesus Mary remained  
a virgin. The Hebrew of these  
words literally translated is: "Be-  
hold there will be a virgin found  
with child and giving birth to a  
son." It is the virgin who will be  
with child and it is the virgin who  
will bring him forth. The word  
used by Isaiah is 'almah', and the  
seventy Jews who three centuries  
before Christ translated the Scrip-  
tures into Greek, translated 'almah'  
into Greek word for virgin. With  
this meaning it is nearly always  
used in the Old Testament, and  
taken together with the circum-  
stances in which the words were  
uttered, the demonstration becomes  
complete. Isaiah had told King  
Achaz to ask the Lord for a sign,  
(Isaiah vi., 1), a unique, wonder-  
ful sign, a miracle. Achaz refused.  
Then said Isaiah: "Hear ye there-  
fore. O house of David, the Lord  
Himself will give you a sign, (Isaiah  
vii., 14). A virgin will be found  
with child, etc." If 'almah' meant merely  
a young girl, there would be noth-  
ing very wonderful in a young girl  
having a child. The truth is that  
'almah' may or may not mean virgin  
in itself. In the circumstances it  
must mean virgin here, or Isaiah is  
talking nonsense. The "sign" for  
the House of David is that a virgin  
will conceive and bring forth a  
child. But even if we did not have  
that passage and the interpretation  
that the inspired writer Matthew  
gives it, it would be enough to know  
the truth of the Virgin Birth if, as  
we said before, the infallible Church  
teaches the Virgin Birth.

The infallible Church teaches that  
Christ was conceived and born of  
a virgin, and every Catholic, con-  
vinced that the voice of the Church  
is the voice of God, believes it with  
Divine faith. What is more, every  
Catholic always has believed it, and  
in the very earliest documents we  
possess after the Gospels, those of  
St. Ignatius Martyr (98 A. D.) and  
St. Justin (160 A. D.), we find the  
doctrine and we find it, too, painted  
on the walls of the Roman cata-  
combs before the end of the first  
century. In an unbroken line from  
that time the Church always has  
taught that Christ was conceived  
and born of a virgin, and always  
will teach that doctrine, because  
she is the divinely commissioned  
infallible teacher of truth.

## SPIRITISM EXPOSED BY HOUDINI

## SO-CALLED "MEDIUMS" FAIL IN APPEARANCE BEFORE SCIENTIFIC SOCIETY

The chairman of the "Scientific  
American's" Committee on Psychic  
Research, which has been investi-  
gating "spirit mediums" and so far  
has found them 100% fraudulent,  
gave an interesting talk on this  
subject to the faculty of St. Louis  
University.

To the general public which does  
not know his more serious side,  
the committee chairman is known  
as Houdini, the Escapist. But as  
Harry Houdini, president of the  
Society of American Magicians, he  
probably has done more than any  
other man to expose the fraudu-  
lent methods of witch doctors,  
"spirit mediums" and other char-  
latans.

When the "Scientific American"  
gathered together its distinguished  
group of Doctors of Philosophy to  
make a study of the alleged man-  
ifestations of mediums, it decided  
also to add a "Doctor of Tricks,"  
and appointed Houdini, who  
promptly was elected chairman by  
his fellow investigators. They not  
only knew of his study of the  
"mediumistic" world, but felt that  
he could not be fooled by physical  
legerdemain, which Houdini claims  
is the only method by which  
"mediums" possibly can attain  
their so-called "manifestations."

Under the contest conditions  
laid down by Houdini, every so-  
called "medium" who has appeared  
before the Scientific American's  
committee has failed miserably.

The talk given by Houdini at St.  
Louis University was illustrated  
throughout and gave the Jesuit  
Fathers a true history of "spirit-  
ism" from the days of the Fox  
Sisters, as well as the "inside" story  
of how some great British sci-  
entists have been fooled by the tri-  
cksters who pose as "mediums" to-  
day.

## Acids in Stomach Cause Indigestion

Create Gas, Sourness and Pain  
How To Treat

Medical authorities state that nearly nine-  
ty per cent of the cases of stomach troubles (in-  
digestion, sourness, burning, gas, bloating,  
nausea, etc., are due to an excess of hydro-  
chloric acid in the stomach and not as some  
believe to a lack of digestive juices. The  
excess of acid irritates the stomach lining,  
is decayed and food sources, causing the disas-  
trous symptoms which every stomach sufferer  
knows so well.

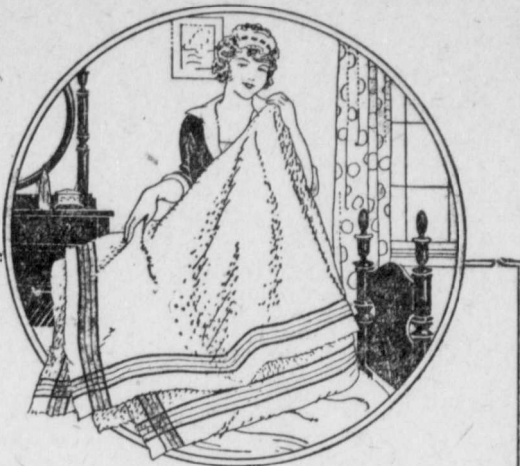
Artificial digestants are not needed in such  
cases and may do real harm. Try laying aside  
all digestive aids and instead get from any  
druggist a few ounces of Bismuth Magnesia  
and take a teaspoonful in a glass of water  
after each meal. This sweetens the stomach  
and prevents the formation of excess acid  
and there is no sourness, gas or pain. Bismuth  
Magnesia in powder or tablet form—  
never liquid or milk—is harmless to the  
stomach. It is expensive to take a d is the most  
efficient form of magnesia for stomach pur-  
poses. It is used by thousands of people who  
enjoy their meals with no more fear of indi-  
gestion.

# Drink "SALADA" GREEN TEA

Its purity, quality and freshness are unsurpassed. Finer than the best Japans. Try it.

When Remitting, Send a  
**DOMINION EXPRESS MONEY ORDER**  
For Sale at C.P.R. STATIONS and  
DOMINION EXPRESS AGENCIES

**SULLIVAN'S REMEDY**  
FOR SALE AT ALL  
DRUG STORES  
OF BEST QUALITY. MANUFACTURED BY  
T. C. SULLIVAN, CHATHAM, ONT.



## Soft fluffy blankets

Woolens must be washed very carefully.  
A strong soap shrinks and coarsens wool  
just as it chafes and reddens a delicate  
skin.

The original soft fluffiness of your best  
blankets can be entirely lost by washing  
them with the wrong soap or washing  
powder.

## Keep them soft and downy

Lux won't shrink or mat your blankets.  
It keeps them soft and fluffy. With  
the pure Lux suds you don't have to rub  
the delicate wool fibres. Just squeeze the  
rich lather through and through them,  
and the dirt floats off.

If your wool-  
lens are safe in  
pure water,  
they are safe  
in Lux.

Sold only in  
sealed packets  
—dustproof!



**LUX**  
LEVER BROTHERS LIMITED  
TORONTO

L-4-68

## Success Begins with Saving

Founded 58 years ago, the Union Bank of  
Canada has helped thousands of Canadians  
to prosper through regular savings.

With over 300 branches from Coast to  
Coast we can render an efficient service to  
depositors.

Copies of the last annual statement  
can be obtained at any branch.

## UNION BANK OF CANADA

**Wonderful Egyptian Remedy** "Samaria" Prescription  
for drunkenness, which  
science has proved is a disease and not a habit and must be treated as such.  
Prohibition legislation does not help the unfortunate. "Samaria" may be  
given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.

**SAMARIA REMEDY CO.**

DEPT. 21 142 MUTUAL STREET, TORONTO, ONT.

## DIRECT FROM COBH (Queenstown) TO CANADA

The Irish Free State now has its own direct sailings  
to Canada. Splendid White Star-Dominion Ships—  
Doric, Celtic and Cedric—are now maintaining a  
regular service for Irish people. These are three  
of the most favorably known ships on the Atlantic.

If any of your friends in Ireland contemplate com-  
ing to Canada you will be especially interested in  
White Star-Dominion Line prepaid passages.  
Further information, rates and sailing dates from



211 McGill St., Montreal  
288 Main St., Winnipeg  
93 Hollis St., Halifax  
41 King St. E., Toronto  
Land Bldg., Calgary  
108 Prince Wm. St., St. John, N.B.  
or Local Railway or S. S. Agents

**WHITE STAR-DOMINION LINE**