OCTOBER 9, 1909.

ith has given a clear sol. blesome problem which, , stirs and impassions schools. " It is through kings rule, that princes that the powerful render and in the Book of Pro-16: "Give ear ye who for the power given to e Lord, and your strength High Who will ask earch your thoughts," I submit to public power, al to the Romans; be-r comes from God. Thus s power opposes the order

of entire tradition civil he reflection of the power ction of His glory, a par-His supreme His supreme domain. st days of the Church, Clement of Alexandria. at. Irenæus and later n, St. John Chrysos later ry of Nazianzen, and m victoriously responded to alumniated the Christian representing it as the il magistracy and secular pid defenders of the Cath-hey confessed that God, il society, is by the fact, son of public power, and the laws, is to conform ght, respect the commands God Himself and not man. nt the Church has never annot vary. The thought f the Popes of the last the thoughts and words of pe. "The Church," says his memorable encyclical dei," teaches with reason cal authority comes from this truth is fully affirmed Letters in the monuments antiquity. Moreover, one eive a doctrine more conreason, more in harmony alvation of princes and nd yesterday, did not our overeign King Edward VII. cognize it in a telegram the President and to the re First Plenary Council of to the best traditions of the

irch ? tian dogma of divine origin gularly ennobles obedience, ne explain the facility with ains it," notwithstanding so and it, notwithstanding so es that man would have left ions and to his inordin-of emancipation and escape and throw off the encodimense does does an obedience does not

an, it elevates him. myself to him because he lod, is to proclaim that I am e, that no one is over me but These beautiful words gh.' st have been these last few echo of the words no less merly pronounced under the of Notre Dame de Paris, by is predecessor Pere Lacore Gospel sets forth this at man is too miserable to ed by man by reason of his and virtue. . . . but God yed through man. Leaving ons of strength and of choice rse of events, he said to the hoose a consul, a president, om you will, but remember o moment you have seated he magistracy, God will come

ON OF THE POWER, SOVEREIGNry of the PEOPLE. rch has never defined how insmitted ; if God confers it the princes and chiefs elected ple, or if he extends it to communicate it to those who cise it. The Church leaves ar to opinion and controversy. , the thing matters but little, case or the other, social manates from God ; in one other, i's trustees are but ers of God, the Delegates of ne Power. A contemporary s that "life starting from the not properly speaking their be passing through the a society which is formed ned public power does not hold to is eternal source."

And in order that power may exist in the people and in the chiefs of the nation though under different titles, the people have the right to elect their deputies and that the latter are reaponsible to the nation for their man-

OCTOBER 9, 1909.

There are many points which the Church has never contested to the sovereignty of the peo-as is said with reason, it is regard But, her thing to recognize in the greater or lesser part of sovergreater or lesser part of sover-is another thing to proclaim the sover-eignty of the people, that is to say, to declare, as I have exposed it, that power can never belong but to the people, and that they cannot part from

Gregory XVI. in the encyclical Mirari Vos," Pius IX. in the "Syllabus," Leo XIII. in the encyclical "Immortali Dei," have condemned the thesis of the other Apostles, martyrs, confessors, of all centuries. God and Christ are above Dei," have condemned the thesis of the sovereignty of the people as contrary to the essential rights of power, to public order and social progress. "As regards the sovereignty of the people" . . . that we pretend resides by natural right in the people, said Leo XIII. if it is eminently proper to flatter and en-flame a multitude of passions, it does not rest on any solid foundation and would not have enough strength to cuarantee public security and the Caesar—"Obedire oportet Deo, magi quam hominibus." The French Episco pate offers us at the present time an example of Christian courage. Dragged if needs be to the knife of the execu-tioner, the bishops of France are ready to suffer all rather than to bow to a guarantee public security and the maintenance of order. In fact, under the empire of its doctrines, principles nodern Caesar. aim, which is the common good of soc-iety. Therefore the depositaries of have given away to such an extent that for many it is an imprescriptible law in political right to be able to legitimately raise up seditions. For the opinion prevails that the chiefs of the governat are but delegates authorized to exercise the will of the people. electors, THE EXERCISE OF POWER.

Authority is necessary to society, to its aim, and to its action; the source to social authority is God Himself, author of nature and of its laws; the civil power is not the property of the people; these are the points we have established in the light of reason and faith.

There remains something to be said about the exercise of power, of the rights and duties of this exercise, if social authority wishes to remain within the boundary of its attributions and to efficaciously conduct society to its aim. RIGHTS OF CIVIL POWER.

Power is essentially a right, that of commanding. Social authority can then, contrary to the pretensions of the school of individualists, impose limits and restrictions to the liberty of citizens, and to exact all that is necessary to the existence of society and to its develop-ment. To affirm the contrary is to bind public power and to reader it incapable of fulfilling its noble mission. Also the law of subordination to the

just prescriptions of the State, is it a universal law, a law of all times and of all countries? Far from abolishing it, Jesus Christ has confirmed it by His divine teachings and has sanctified it; He has ordained to render unto Cresar

He has ordained to render unto Clear that which belongs to Crear and to God that which belongs to God. "Reddite erge quae sunt Dei Deo." Heirs and interpreters of the doctrine of the Master, the Apostles did not cease to proclaim the obligation of obey-ing civil process not only through fear of ing civil power, not only through fear of He who resists power," says St. Paul, ' resists the order of God."

It is, therefore, necessary to submit oneself, not through fear of danger, but through conscience. Render, therefore, to all that which is due them.

The Church imposes this divine duty of obedience towards civil authority on all her ministers, in all that is not con-trary to its rights, liberty and independ-ence, it imposes this on all, even though the depositaries of power should prove to be wicked and perverse. "Servi sub-divi estole in omni tempore dominis, non tantum bonis et modestis, sed etiean dyscoils.

The legislative power of the State necessarily carries executive judiciary and coercive power. These powers are necessary to society, but they are re-doubtable powers, which exact the exer-

creative act. This time it is addressed, not to nothingness, but to twelve men, re-creating them, endowing them with a mission that He compares to His own, and such as no man ever had before: HALY AND NEW NE&CO. HALY NEN NEW NE&CO. HALY NEN NEW NE&CO. HALY The exercise of authority ceases to be egitimate, it even becomes an odious tyranny, from the moment that power constitues itself the instrument of evil, that it is in conflict with God, in commission that He compares to His own, and such as no man ever had before: "As the Father hath sent me, I also send you.' For its limits, He assigns the ends of the earth ; for duration, the manding things contrary to the holy laws. The State may, for the maintenance of order, the tranquility of the country, the national order, make severe laws, exact of the citizens the

donsummation of ages; for duration, the donsummation of ages; for accomplish-ment, His everlasting presence: "Be-hold I am with you all days, unto the consummation of the world." tribute of money, even that of blood, but it has not the power over the soul or conscience; because the soul is immortal

This is a new, a living universe which the Son of God erects in the midst of and conscience an inviolate sanctuary. If, abusing its power, the State orders things forbidden by God, or forbids what creation, making a man the foundation-stone, for He says to one : " Upon this r.ck I will build My Church ;" and God has commanded, it loses through making eleven others the walls of the structure, as He says to the twelve : "I that fact all right to obedience. duty of the subjects, then, is to resist have appointed you, that you should bring forth fruit, and your fruit should even unto death, according to the examples set them by Elzear, the seven Machabee brothers, of St. Peter, and remain.

All history, with divine tradition, agrees that these creative words of the Lord God were addressed to the apostles, magis hosen as the teachers and governors of lis everlasting Church. Should or His everlasting Church. Should or could there be a flaw in the delivery or fulfilment of this commission, then Chris-tianity crumbles to ruin; for before before tribunals, having to pay fines, submitting to the chains of prison, and ppointing them, He reveals His Divinity, claiming almightiness as His own and, in virtue of this, sends them forth to teach the world unto the end of time Public power is also limited by its All power is given to Me in heaven and on earth. Going therefore, teach all nations."

No one can be a Christian and pretend oower have not the right to employ it in the service of individual interests, in the triumph of a political party, or other that these words are vain. There must, therefore, still exist a body of men vested with this divine mission to teach such cases, much less have the right to purchase consciences, through the Treasury of the State, of deputies or electors, the press, in order to the nations, as, in fact, there is one such body that has never ceased, and never will cease, to claim and exercise it—the Episcopate of the Catholic Church united with the Bishop of Rome, the See of Peter. All history, sacred and profane, shows that the Catholic Bishops in union with Peter's electors, the press, in order to favor unscrupulous politicians or power-ful commercial chiefs, who, in return for exorbitant privileges and concessions, promise their influence. Christian sociologues oppose a fourth barrier to the prerogative of civil authorsuccessor at once assumed the govern-ment of the Church, even before the last ity, that of individual action, when the action and its initiatives are sufficient of the "Twelve" had died. Divinely established in the Apostolic office, they have ever shared with the Sovereign to bring to a good end the progress of society. "It should not be," said Leo society. "It should not be," said Leo XIII. in his encyclical "rerium novar-Pontiff in teaching and governing the flock of Christ. ium." on the condition of workmen, that

the individual or family be absorbed by the State. It is but just that one and After the decre's of several councils, notably that of Trent, we are not free to believe that the office of the Bishop is not superior to that of the priest. The priest is, as it were, a branch of the episcopal tree; and, transcendent though the other keep the faculty to freely act, as this can be done without prejudicing the common good and without its being his office be, he can bear fruit unto life only in unity with the Bishop. When duly elected and consecrated a Bishop. in his excellent studies on natural righte that "the State should not be the lever which raises the obstacles, but merely e becomes himself a tree in the Lord's a support for the lever of particular initiatives; it should not be the extinvineyard to bring forth precious fruit of grace and holiness. A priest of God, he can beget children unto everlasting life

guisher of liberty, but the candle which in the waters of Baptism ; he cannot extols its brilliant light." make them perfect Christians by the gifts of the Holy Ghost. He can absolve intermeddling of All superfluous intermeddling of sovereign power is therefore a violation of liberty. Basing ourselves on these principles, we can truthfully say that a rom sin, but the exercise of this power is dependent upon episcopel authority; he can offer the tremendous Sacrifice of nation is all the more advanced in the the New Law, the "clean oblation" foretold by the prophet, but only in temples and on altars consecrated by path of progress when it has less need of the State to assure public service and the bl ssoming of its liberty. DUTIES OF THE STATE.

detrimental to anyone. Mr. Chas. Bocaud affirms, with reason

the Bishop's hand. In fine, that mar-vellous fruitfulness, which is the unend-An orator of Notre Dame de Paris quoting Bossuet's courageous words to Louis XIV: "It is a terrible position to ing life of the Church, is wholly in the Episcopate; for, the Bishop not only ordains priests and inferior ministers, have nothing above one's head," adds, "yes, when we are to be judged by God and performs all sacred functions, but by the power that is in him perpetuates the Episcopate itself, for the future life it is terrible never to meet the opposi tion of men, because then the passions have no check, except inwardly, and if of the Church : I have chosen you, and have appointed you, that you should go, and should bring forth fruit; and that we fail in our duty to repress them, we take upon ourselves a load which will

your fruit should remain. Through their office of teaching and be heavy to carry on the last day. (Mgr. d'Huist, Careme de 1895) Hence, it is without doubt that the ordaining, the Bishops become the chief Hence, it is without doubt that the kings, princes and heads of states will have to render an account to Gcd of their administration. "Pay head," says the inspired author of the Book of Wisdom, to the leaders of the multi-tudes, "because power has been given to rem by the Lord and strength by the pastors of the Church; it is for them to guard the sacred deposit of Revelation amidst the variations of human opinions in its integrity and purity against all the attacks of pride and power. It is inherent to the Bishop's office to teach the divine word, and no voice can to you by the Lord and strength by the Most High who will question your works and search your thoughts." (Wisdom raised for the spiritual guidance of the faithful without his authority; it is he who must judge that the doctrine is

sound and true, and not weakened by ignorance or malice. All religious The masters of civil society have therefore, duties to fulfil. Those duties are of a moral species; they bind the conscience and induce responsibility. ignorance or malice. All religious teaching in his diocese is subject to

necessary to society, but they are into a moral species, and induce responsibility. They allow, if they are violated, besides the sanctions of the present life, the more formidable sanctions of the truture life. The right to punish in particular, incontextible right, and which includes even the sentence of death. Authority in striking the guilty, should have in view, besides the reparation of society, the amendment of the ways of the criminals and delinquents, the bring back of them to the path of duty—ing back of them to the path of duty of Christianity, Episcopal authority is recognized in fact; for the Council of Antioch, in 341, confirms a canon that had come down as attributed to the Apostles: "Let nothing be done with-out the counsel of the Bickor," Here out the counsel of the Bishop." How-ever excellent any work, if it were carried out in defiance of this universal Quebec, Sept. 27th, 1909. The second public session of the First carried out in denaite of this universal rule, it bore fruits but of schism, heresy, and atheism. It militated against Christian unity, and resulted no less in the first century than in the modern foreshadows that region of confusion "where no order, but everlasting horror dwelleth."

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fruit should remain."

WARNING TO KING EDWARD.

a good natured soul that he is really his

a good natured soul that he is really his own enemy. Take yesterday, for ex-ample, when he attended a Mass at Mar-ienbad, probably quite unthinkingly. But has he forgotten the Coronation

Oath, where the Mass is referred to as idolatrous and superstitious? It is quite possible King Edward was so ex-

cited when the crosses the words. Or it may be that, like many thousands of his loyal subjects, he be-comes emancipated when he crosses the

"silver streak" (meaning the channel.) What have the Queen Street Hall stal-

warts (Protestant associations) to say

about our merry monarch, who forgets his solemn word? The customary reso-

lution won't do. All that happens is

-New York Freeman's Journal.

ism. I "The

Catholic Practices.

dead are as rational as prayers for the living, and he who believes in a future

life and in remedial discipline has no

occasion to scoff at the doctrine of pur-



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that the royal charwoman gets so much more waste paper to dispose of. How Peter necessary for the unity of the " We Church, adds these striking words : more waste paper to dispose of. How would it do to get a copy of Macaulay's history and send it to his majesty, with the pages marked about that old-time Mass lover, James II. summarily evicted from London? What happened once may happen again, and if King Edward gets into a thoughtful mood he might be seared ock of Christ. After the decrees of several Councils, unity, and to defend it, we Bishops who preside in the Church, to show that the Episcopate is one and indivisible. Yes, the Episcopate is one, in which every Bishop participates without division of the whole." And Pope St. Symmachus, And Pope St. Symmachus, gets into more emphatically : "The scared. speaks still more emphatically : "The Christian priesthood is maintained in unity by the Bishops, after the example This, of course, is " rote sarkastik " or the "Queen street stalwarts" (Protest-ant bigots) and their kind, still by no of the Adorable Trinity Whose power is one and individual."

In the short time allotted us this morning, we cannot attempt to conside the ten times ten thousand Bishops that command our admiration since apostoli times, to note their labors and successes for, the struggles of the Church are the lives of her prelates, her triumphs are their crown. The Holy Ghost has placed them, none can doubt their fit-ness; their myriad numbers emblazon-ing the roll of saints are its sanction. The old dioceses of Europe and Africa, of Great Britain and Ireland, have splendid representation among the "just made perfect," the honor roll of God's saints. Even in young America there are already two, the Venerables, first Bishop of Quebec and the fourth Bishop of Philadelphia, that promise well to be, in the early future, Sts. Francis de Laval and John Nepomucene Neumann. Though but few may reach the honors of the altar, the marvellous growth and expansion of the Church in America

estify to the exalted character of cur pioneer Bishops in union with the army of their faithful priests in Canada and the United States.

And while immediately concerned with the sovereign interest of saving their the sovereign interest of saving their flocks, the Bishops were never the least among the benefactors of their country. A nation cannot prosper without duly attending to the sanctity of human relations, of law and justice: for, these are the founda tions of civil and national life. In his unceasing labours for the promotion of truth and virtue, for upholding the dignity of labour and insisting on the duties of capital, for spreading far and wide the noblest aspirations of human-ity, there can be no truer patriot than the Bishop. It is his office unceasingly to make known all things the Divine Master commanded His apostles; and, in fulfilling it, he penetrates the whole

Fifteen Years of Agony

"Fruit-a-tives" Promptly Cured Him After Doctors Had Failed To Give Relief.

5



CHARLES BARRETT, Est. Harbor au Bouche,

Antigonish Co., N.S., March 24, 1909. "I wish to express my sincere appre-ciation of the great benefit I received from taking "Fruit-a-tives." I suffered from biliousness and Dyspepsia for fifteen years and I consulted physicians and took many kinds of ordinary medicine, but got no relief. I was in miserable but got no relief. I was in miserable health all the time and nothing did me any good. I read the testimonial of Archibald McKechnie, of Ottawa, and I decided to try "Fruit-a-tives," I have taken a number of boxes of "Fruit-a-tives," but before I had taken one box I felt better and now an entirely well. "I am thankful to be well after fifteen wases suffering and Lam willing to have

years suffering, and I am willing to have this statement published for the sake of other sufferers, and to them I strongly recommend "Fruit-a-tives." (Signed) CHARLES BARRETT.

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those who consult him will be better for his offices.

These are very important admissions and show that religious society of to-day must finally recognize the need not only means near extinction in Great Britain. of Catholic practice, but of Catholic faith and unity as well.—Pilot.

Knights of St. John Church Parade,

The uniform and non-uniform members The Christian Register bespeaks the of the Knights of St. John received Holy utility of Catholic practices in Method-Communion in a body at 9:30 o'clock Mass in St. Paul's church, Toronto, on ism. It says : The question is asked whether Methodism has a confessional or not. Sunday last. In the course of an address after Mass, the pastor, Rev. Father Hand, referred to the great assistance Of course it has : every family, every church, every community, has a need of a confessional more or less organized the uniform members had always given the church, at the laying of corner stone, blessing of altar, etc., and advised nd properly conducted. Roman Catholics are human beings, like the rest of all the young men of his parish to be-come members of the order and affiliate us, and Protestants blunder greatly when they reject everything used by Catholics and described by them under with the uniform division. The following officers were present : some technical name. Prayers for the

Col. Richard Prior. Grand President, Col. Joseph Kelz, Col. District; Col. M. K. McGuim, A. D. C., Major F. Connor, Capt. J. J. Harrington, Capt. S. H. Sher-wood Lieut. McGinn, Lieut. Bogeal. Grand officers-J. E. Fullerton, Grand. accession to score at the doctrine of pur-gatory, although he may balk at the decree of eternal punishment. Every right-minded minister in normal rela-tions with the people of his parish will sometimes find himself called upon to discharge all the offices of a spiritual existing decreasing a confessions Grand officers—J. E. Fullerton, Grand. Vice-President; Thos. Callaghan, Grand. Secretary; J. J. Nightingale, Grand. Treasurer; Wm. Moylan, Past Grand Secretary; Bro. Millward, Treas. Leo-Commandery; Chas. A. Connor, Secre-tary, and Col. J. J. Heffering. who looked. after sitting of members at church. priesthood. He will receive confessions, give counsel, and in a proper sense pro-nounce absolution, and both he and after sitting of members at church.



he Church denies, that which the with her anathe mas, alienable sovereignty of the r many a social dogma, it n the multitude a fascination he more dangerous because her understand its false prin-isastrous consequences. Ing to Rousseau's theory, the ever and necessarily be sov-

ole possessor of power since of society, it remains the sole ile it lasts. It may well conthe it lasts. It may well com-or to many executive powers, legislative power, which re-thenation, and is of its nature table. The laws enacted iefs of the Government are Il power, unless they all ob-cit consent of the multitude. atives of the people, the erns by it, it has no other but that of the people. on depends absolutely. In the the theory of the sovereignty ple, the radical school shows as absolute sovereign, the urce of all power, the intangsor of an independent power its origin, as in its exercise. Sovereign God in heaven? it, said one of the chiefs of ol. What we know is that b). What we know is that, sovereign people on earth." so, reason has proclaimed it, y has frightened the priests; God is the people." e people can when a society designate those who should merror average the form of

power, arrange the form of at, the limit of authority of eign and the manner of its on, provided that these deterleave intact social authority, demands it and the aim of that the people be free and that they have the right, for causes, to change the conof society, to continue or transpolitical regime and to even to rehabilitate them in their own eyes and to make of What are the duties of the State?

to rehabilitate them in there where so and in the eyes of society, and to make of them, if possible, honest and virtuous citizens. Therefore, punishment inflicted by the legislator should be in propor-tion to the fault committed, and they What is their motive, character and extent? The answer to these questions will complete our synthesis of Catholic sociology.

VI.

should see that they have the aid of re-ligion and its ministers—the only and efficacious aid—in their effort of rehabilitation

The rights possessed by civil author-Canadian Plenary Council was held ity in the government of society, a right which we have recapitulated under a yesterday in the Basilica with the same pomp of ceremony as on the preceding general force, reserving for ourselves to Sunday. High Mass was celebrated by make them better known when we have Mgr. Langevin, Archbishop of St. Bonito speak of the duties of the State, are to speak of the duties of the State, are these rights, I ask, absolute and un-limited? The socialists, revolutionists, reply in the affirmative, because the State is alone the principle of right, it face. After the gospel Bishop Casey of St. John, N. B., delivered the following sermon in English :

ould not recognize interior and super-

TO BE CONTINUED.

sermon in English: I have chosen you, and have appointed you, that you should go, and should bring forth fruit; and that your fruit should remain. (John, xiv., 16.) Your Excellency, My Lords Arch-bishops and Bishops, dea'ty beloved : Nineteen hundred years ago, the Eter-nal Son of the Living God, Christ, the Redeemer and the Judge of the world, addressed these words to a body of men whom He had chosen to complete His mission, received from God the Father; ior rights to its proper rights; the State, if the absolute master of society, State, if the absolute master of society, it has the power of commanding all those whom it wishes to command; individuals, heads of families, em-ployers, workmen, civil and religious associations of any denomination. In order that a law may be binding it suffices for it to emanate from sovereign authority. "The law, the law, it is the last word of all things. The Church, my brethren, has always strongly opposed the absurd theory of the un-limited power of the State, a theory borrowed from the pagans, and which in exalting liberty, brings us back to slavery from which Christianity has de-livered us." mission, received from God the Father and right before me is a spectacle that magnificently illustrates the partial ac-

by brethren, has always strongly opposed the absurd theory of the un-limited power of the State, a theory borrowed from the pagans, and which in exalting liberty, brings us back to slavery from which Christianity has de-livered us." My text is the Word delivered to us by whom " all things were made that were made," and afterwards. He saw that "they were very good." He i aced the sun in the heaven to mark the lines of and," and afterwards the saw that "they were very good." He i aced the sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of sun in the heaven to mark the lines of spendour, and will not rest until the end of the world. No one questions this ; of hough its only assurance is the fact of though its only assurance is the fact of it comes forth, too, in power, in a new

The Episcopate, therefore, became the saving bond of Catholic uni'y. The great doctor of the early Church, St. Cyprian, after declaring the primacy of

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moral atmosphere of his country with the truth as it is in Jesus. Not those only that acknowledge him their teacher, but all his fellow-citizens are lightened by the truths which he is commissioned to teach, and which, in various degrees, reach the minds of all, without as TIDUO GRAVIL WASH well as within the Church, to the wellbeing of the Commonwealth, the ad-vancement of civilization, and the extension of Christianity. Our Fathers in the Episcopate did their work well; now for ours! We inherit their faith, their for ours! responsibility, their mission, all divine. Yes, most reverend and reverend brethren, let us as did Peter of old launch out into the deep. The great waters of our new Canadian life are surging in every direction. Over their depths, we, guiding the Episcopal barks of thirty-three dioceses from Halifax to Vancouver, have a divine commission to

-1700 (ANT 10.01 -

Do this six times. Then look at the hems, collar and cuff edges and the button holes,

You'll find them all badly frayed, ripped. thinned, worn out more than from t nonths' h_{e} rd, steady use. Half the life of the garment gone—eaten

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If you don't like it, send it back to me, at my expense. If you keep it you pay for it out of the work and the wear it saves you —at say 50 cents a week. Remember, it washes clothes in half the time they can be washed by hand, and it does this by simply driving soapy water swiftly through their threads.

It works like a spinning top and it runs as **easy** as a sewing machine. Even a child ten years old can wash with it as easily as a strong woman. You may prove Even a child fei years ou can wasn which as classy as a story more than the story of a story of the story of

I'll take it back then, if you think you can get along without it. And I'll pay the freight

both ways out of my own pocket. How could 1 make a cent out of that deal if the "1900 Gravity" wouldn't actually wash clothes in half the time with half the wear and do ALL that I say it will?

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