ot lift him out of the ne had fallen.
earned all the hideous
uld not tell me that it
wed that I would never
d roused the people of
from office rascals like

d roused the people of from office rascals like and his gang. And I all of my resolve," he aimself. "I have suc-ny hopes; the last one wn into bitter disgrace, out the past; it can't ead."

dear, the past is in the

ous story," he went on 's ruin and his death. ws the full measure of e you—and father.' e you—and father."
speak of those things
? It all happened so
were tears in the
s hand she held out to But he was gazing mood-and did not see. forgave him before he

ave prayed for him all ayed for the murderer

p. that is a hard name.
Id do no less, my son."
le our home, the home
and you have prayed
e years, prayed for the
the miserable coward."
uddenly, passionately in
ther," he sobbed, "you
one else could do it no

rom her striving to look ut he turned his head

y you are ill. It has all or you." out answering, to pace nervous, hurried steps. he window and laid his cainst the cool pane on beased to beat. e said, after a little r worst enemy was in

ould, Philip, what else was Mark Gannon,

was Mark Gannon.

ile longer in the deep, and the moon was rising lobe into a clear, peace-The turbulent wind ce softened and changed. e to leave you, mother, intended. I promised an important decision in I thought I could not st, but I have found that go to him before I go

thought, he was dimly step on the stairs and entered the room. me to come up, Mrs.
hat you were alone. It,
but, you see, I haven't
way."
oice of a girl, sweet and
ad. The Governor turn-

er standing there in the Margaret Gannon!" his aying. "My dear I am embered. Come and sit can see you. It is a long

stay, only a moment."
ward as she spoke and
older woman's chair. "I
eer," she said slowly, and
s hurt her, "he is about he sent me to you to beg him for the past." She and slender in the bright glancing flames shining k, beautiful face. "He no peace till I came. It believe him. He told me the would undo it all if t—that—" A great tearher and her voice broke.

my child, I forgave him ad Vincent, my husband, oo. Tell him that, it will

ow what it was all about," t on drearily: "no one ell me. But I no longer know that he is the best ever had, and that I—am



utifier of the Skin . Chase's Ointment ique position. It does he pores as do unsaniers but positively proealthful action of the hereby makes it clear, th and velvety.

es irritation and inn, cures chafing, pimblackheads, and all kin eruptions, includorst cases of eczema heum.

W.Chase's ntment

ng promptly and heals uickly. It is antiseptic ore of utmost value in blood poisoning when scalds, sores and wounds

losing him. There is no justice any- He fought through the war of 1870, and

"Yes, it is merciful, I used to think that mother's death was the greatest sorrow I could possibly know, but now I am glad she is gone, glad she is away from the horror of it all."

Mrs. Harrington was leaning forward, tooking at her in bewilderment.

"Margaret, what is it? You said he

"Margaret, what is it? You said he was about to die?"
"Yes," she answered, in a strange, stifled voice, "in the morning. Everything we did was in vain. Dixon La Velle was sure he could save him. He had some great hope. I don't know what it was, but it failed him. He has

hold them apart, but it could not destroy their love. They had not willed it so; peace lay another way, but they could not change while life lasted. What did it matter that no words had ever been spoken? They knew; they had always known.

"You mean that you can save him-

"I not only can, but will. I am going to Dixon La Velle now, to-night, and you need not fear, all will be well." She held out her hands to him, tried

to thank him, but it was no use; the words would not come. She sank down at his mother's side to sob out in those tender arms the bitterness that had frozen about her heart in the long, terrible hours.

And he left them so when he went out,

his best beloved together.—Anna Cecilia Doyle, in Extension.

THE FRENCH CLERGY AND THE

prosperity and glory through the war of 1870.

The attitude of the French clergy convinces me that the Concords of 1801, though loyally accepted by the French Church, was looked upon as a mere instalment of restitution due to her on account of the violence and confiscations of the Revolution. It was ally a favorite measure in the minds of the nobler and more enlight-ened members of the French clergy. ened members of the French desprise accepted at the sacrifice of honor and liberty, and it was utterly insufficient as a wage for the services demanded of the Church by the State.

However that may be, it is clear that now (I speak the open confession of my confreres) there is no regret among the priests of France either over the sur-cease of the Concordat or the loss of the stipend that accrued to them from that unworthy compromise. They are to-day poorer but better and nobler men. They feel too, that the time is fast coming, or has come, when they will gain in the eyes of the people they love all or more, than they have lost from the suppression of their Government alimony. No longer the paid servants of a protean State system, they own a higher title to respect and support from the people. These they had lost through connexion with and dependence on the State. These they may well hope to regain when thrown into the catholic people. But, whatever they may gain or lose by the new order of things, they are resolved to face the situation like men and adapt themselves to it in a dignified Christian spirit.

where, no mercy."

"No justice, no mercy?" Mrs. Harrington repeated, wonderingly. "But you said he was dying, Margaret.
There is no injustice in death, and it is the merciful."

"No merciful."

"Mrs. Harrington repeated, wonderingly. "But the effects of which he still suffers. He is pound, though not boastful, of his country. But there are others who were forcitly enlisted later on, and in country. But there are others who were forcilly enlisted later on, and in time of peace, not to serve France exactly but the Republic. Their account of their soldier days is a more convincing proof of the good spirit entertained by the clergy towards the form of government adopted by France.

I never heard the slightest complaint from any one of them against what must.

from any one of them against what must have been to them, men of peace by instinct and training, a great hardship and rude trial. One, a corporal, a fine, tall, dashing fellow, was (under his soutane) all the soldier still; he approached you always with the military salute, and made you feel sure that he would prove what it was, but it failed him. He has given up."

"Then he gave up too soon; it has not failed him." The Governor came forward out of the shadow, and they were looking into each other's eyes. And as they looked they knew that their love was a death'ess thing; that the years and silence had no power over it. All that had come between them, the things that the girl could not understand that the man understood, only too well, might hold them apart, but it could not des-Le Mans), had to go to Carcassonne— the military headquarters of this depart-ment—by order of the General and Staff ment—by order of the General and Staff residing there. They "had him on their list," and, in spite of the bad report of his physician here in Amelie, he had to run the gauntlet of the military medical staff in the presence of the General. They pronounced him (as his own doctor here did) unfit for service at present, but bound him to appear again when called upon. Pitying the lot of this scholarly young priest—one of the most brilliant I ever met—I spoke severely of the treatment accorded him in his delithe treatment accorded him in his delicate state of health. He answered, "Oh! that is nothing I am first of all a Frenchman and a man of the people, the son of poor villagers. I do not deny my ambition to pursue my studies, and, perhaps, reach some little eminence in my career as teacher. But, I am ready to give my heart's blood for France any day or hour she may call upon me. For France—her liberties and her rights, whosoever may

THE FRENCH CLERGY AND THE

"SEPARATION ACT."

By Rev. Dr. Richard Howley in the Westminster Gazette.

In this corner of France—a charming retreat, hollowed out of the side of the Eastern Pyrenees—I claim to hold the best possible position for feeling the pulse and noting the bearing of the French elergy in facing the new freedom and the new difficulty created for them by the Act of "Separation."

I have been here for over six months—the only English-speaking guest among a body of French secular priests over thirty in number. They are all men of character, zeal, and ability, all engaged, in various dioceses, in the active work of the ministry. They are here for a time, shorter or longer as their condition of health may require. They represent almost every department and a great number of dioceses in France. It is certain that what they feel and say on this burning subject is the feeling and opinion of the elergy of France. I do not adopt or advocate these views. I simply state them.

The first feature notable in their manner of treating the situation is the dignity and gravity—the coolness, in fact—they bring to bear upon its discussion. I find—to my surprise—that there is set deep down in the French eharacter a power of calm reflection for which the world has given them little credit.

These men, my courteous and amiable blow of the Revolution. A Second the remainer only the death of the Revolution. A Second the remainer only the colored the profit bound them together from Charlemagne to Louis XVI. Another—or the same league—modified by a Concordat, bandaged up, but lidid not reset the fracture dealt by the terrible show of the Revolution. A Second the price and seeing only the blow of the Revolution. A Second the price and her rights, whosoever may be her rulers. These men, whole of the doth them, out of our small company, representing, however, the whole of clerrations presenting, however, the whole of them, out of our small company, representing, however, the whole of them, out of our small company, represen there is set deep down in the French character a power of calm reflection for which the world has given them little credit.

These men, my courteous and amiable conferes, waste no words on the theme that occupies their whole mind. Care is on their brow, caution on their tongue, but no mark of fear or despondency. They indulge in no impotent invective, no futile ridicule of their foemen in the desperate fight that is impending. I will go so far as to say that a strong sense of relief—a vigor unknown to them while they wore the shackles of State support—pervades their spirit; they stretch the limbs of their soul and rejoice to find them forceful and free.

Not one word is uttered here argiest.

possibly construct upon the ruin of her prosperity and glory through the war of perilous and destitute of resource? This is what I would deal with, if permitted in future correspondence.

RELIGIOUS BIGOTRY. Newman in one of his lectures give an illuminating exposition of the bigotry of Protestants towards Catholicism. They imagine, he points out, that educa-They imagine, ne points out, that education, light and progress will be the certain destruction of our system of religion. They think "our creed is so irrational that it will fall to pieces of itself, when the sun of reason is directed in upon the places which at present it is enveloping." At the same time, acknowledge that the Catholic pr acknowledge that the Catholic preschood, as a class, cannot be regarded as ignorant; on the contrary, they know that much learning and much ability may be found in the ranks of the Catholic clergy. What, then, is their conclusion? Newman states it thus:

They not only sourn our creed and

They not only spurn our creed and ur worship themselves, but they are (as they think) in a condition to maintain that we too in our hearts despise both he one and the other as really as they. Tuey will not believe that educated mey will not believe that educated men can sincerely accept either; they do not hold them, therefore no one else can hold them. They conclude, there-fore, that we disbelieve what we teach fore, that we disbelieve what we teach and practise; and in consequence, that we are hypocrites, as professing one thing and thinking another. Next they come to a third conclusion, that since no one acts without motives, we must have a motive in professing without believing, and it must be a bad motive; for instance gain or program accordingly. for instance, gain or power; accordingly we are, first, unbelievers; secondly, liars; thirdly cheats and robbers. And statements than the demeanor of those amongst us—not a few for so limited a company—who, priests as they are, have served in the Army of the Republic. During the past winter we have had one captain of infantry—now a cure of a mountain village. He is too old to render further service as a soldier.

For that tired, run-down feeling eat

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It has all the body-building material in the whole wheat prepared in a digestible form. Try it for breakfast.

They think that this spontaneous feeling (it is nothing more) against our years; let yours live as many months. doctrine and worship is synonymous with reason. What is the source of this feeling, or whatever else it may be called? The answer is made clear by an observation or two. There are on observation or two. There are opinions and beliefs which do not depend on previous grounds, that is, opinions that are held without proof as self-evident. We call them first prinself-evident. We call them first principles, and every argument presupposes them. Now, these principles fall into two categories. In the one we have the principles which are common to the great mass of mankind, and are therefore true, as having been imprinted on the human mind by its Maker. Such are the great truths of the moral law, the duties for instance, of instice truth the duties for instance, of justice, truth and temperance. In the other category are the principles which are peculiar to individuals and which are in conse-CATHOLIC CHURCH. quence of no authority; as for instance, the opinion that there is no difference

between virtue and vice. This set of principles does not essentially differ from principles which are common to extended localities, but are not univer-sal. Men catch them from each other, by education, by daily intercourse, by reading the same books, or by being members of the same political community. Hence nations have very frequent-ly one and the same set of first prinriples of this secondary sort—principles that are not necessarily true and are in fact erroneous for the most part. Thus, for instance, it was the opinion of the ancient pagan Romans, that everyone should follow the religion of his own accountry, and this was the reason why

country, and this was the reason why they persecuted the first Christians. There are indeed many principles of this sort. The celebrated Roman patriot Cato stabbed himself rather than fall into the hands of Cæsar. In like manner Saul fell on his sword when defeated in battle. A first principle was at the bottom of their conduct, namely that there is no evil so great in the whole universe, visible and invisible in time and eternity, as humiliation. Take, again, our belief in the miracles wrought by the relics and the prayers of the saints. The Protestant laughs at the very idea of miracles or super-natural acts as occurring at this day. Why? Because of his first principle: there are no miracles since the Apostles.

Now, first principles of this kind characterize a man. They are the conditions of his mental life. They are hidden for the very reason they are so sovereign and so engrossing. Bigotry consists, not in holding such principles as true, but in the infliction of our own unproved first principles on others, and treating others with scorn others, and treating others with scorn or hatred for not accepting them. And that is precisely what the religious bigot does. It is by such assumptions that ultra-Protestants come to their foolish conclusions concerning the roguery and superstition of the Catholic Church. But let us quote Newman ex-

them while they were the shackles of State support—pervades their spirit; they stretch the limbs of their soul and rejoice to find them forceful and free.

Not one word is uttered here against the Republic as such. Nay, the prevalent feeling is in its favor, as the only form of government that France could possibly construct upon the ruin of her " Catholicism has its first principles, ceremonies; or, a mummery because prayer cannot move Him; or a tyranny, because vows are unnatural : or, 'hypocrist', because no rational man can credit all.' I say here is endless assumption, unmitigated hypothesis, reckless assertion; prove your 'because,' 'because,' 'because;' prove your first principles, and if you cannot, learn philosophic moderation. Why may not my first principles contest the prize with yours? They have been longer in the world; they have lasted longer, they have done harder work, they have seen rougher service. You sit in your early chairs, you dogmatize in your lecture-rooms, you wield your pens: it all looks well on paper: you write exceedingly well: there never was an age in which there may better writing; legical new these was better writing; legical new these was the second property of the second page. there was better writing; logical, nervous, eloquent and pure—go and carry it all out into the world. Take your first principles, of which you are so proud, into the crowded streets of our cities, into the formidable classes which make up the bulk of our population; try to work society by them. You think

means

Excellence

years; let yours live as many months. That man can sin, that he has duties, that the Divine Being hears prayer, that He gives His favors through visible ordinances, that He is really present in the midst of them, these principles have been the life of nations; they have shown they could be carried out; let any single nation carry out yours, and you will have better claim to speak contemptuously of Catholic rites, of Catholic devotions, of Catholic belief.—Antigonish Casket.

BICENTENARY OF JOHNSON.

HE FAMOUS LEXICOGRAPHER WAS NOT-ABLY SYMPATHETIC TOWARDS THE

The bicentenary of the birth of the famous lexicographer and man of letters, Dr. Samuel Johnson, is to be commemon. br. Samuel Johnson, is to be commended ated in September by appropriate celebrations in his native town, Lichfield, Staffordshire. In Irish papers it has been suggested that Catholic Ireland should be represented on the occasion in should be represented on the occasion in view of the great doctor's friendly sentiments towards the Irish people and his sympathy with them in the oppression to which they were subjected through the anti-Catholic Penal Laws, which were in full operation in his time. Speaking of those laws, he said: "The Irish are in a most unnatural state, for we see there the minority (Protestant) prevailing over the majority," adding that "there is no instance, even in the Ten Persecutions (of the early Christians) of such severity as the early Christians) of such severity as that which the Protestants of Ireland have exercised against the Catholics."

We are told also by an Irish Protest-ant elergyman, the Rev. Mr. Maxwell, a close friend of the doctor, quoted in Boswell's immortal "Life," that: "He Boswell's immortal "Life," that: "He (Johnson) had great compassion for the miseries and distresses of the Irish nation, particularly the Catholics, and severely reprobated the barbarous, debitating policy of the British government, which he said, was the most detestable mode of persecution." His remark to another Irish friend about the Parliamentary union between England and mentary union between England and Ireland, which was even then talked of, indicated the same line of thought. "Do not make a union with us, sir," he said, "we should unite with you only to rob you"—a prophecy which Irish history since the union, accomplished not many years after those words were uttered. abundantly verifies. Johnson was also very respectful, even

sympathetic, in his sentiments and ex-pressions regarding the Catholic Church and its doctrines, as may be seen from
the following dialogue recorded by his
biographer and companion, Boswell, in
his great work: Boswell—"What do
you think, sir, of purgatory, as believed
in by the Roman Catholics?" Johnson—
"Why, sir, it is a very harmless doctrine.
They are of the opinion that the generality of mankind are neither so obstinately wicked as todescrycleverlasting nunand its doctrines, as may be seen from ly wicked as to deserve everlasting pun-ishment, nor so good as to merit being admitted into the society of blessed spirits, external observances'; or, 'It is all a be once established that there are souls bondage, because there is no such thing as sin; or 'a blasphemy because the Supreme Being cannot be present in who are yet in this life." Boswell— "The idolatry of the Mass?" Jonhson— "There is no idolatory in the Mass. "There is no idolatory in the Mass.
They believe God to be there and they
adore Him." Boswell—"The worship of
saints?" Johnson—"Sir, "they do not
worship saints; they invoke them;
they ask their prayers." Boswell—
"Confession?" Johnson—"Why, I don't
here, they that the good thing. The know but that is a good thing. The Scripture says, 'Confess your faults one to another,' and the priests confess as well as the later. Then it must be a can well as the laity. Then it must be considered that their absolution is only upon repentance and often upon penance also. (You Protestants) think your sins may be forgiven without penance and

On this dialogue, Boswell goes on to observe: "I thus ventured to mention all the common objections against the Roman Catholic Church, that I might hear so great a man upon them. Wh he said is here accurately recorded. Boswell also recorded some interesting views by Johnson on "conversions" in religion. "A man," said he, "who is religion. "A man," said he, "who converted from Protestantism to Pop you can: I say you cannot—at least you have not as yet; it is yet to be seen if you can. Let not him that putteth on already had. But a convert from Popery off.' Do not take it for granted that that is certain which is waiting the test of reason and experiment. Be modest until you are victorious. My principles, which I believe to be eternal areasy nad. But a convertion topely already nad. But a convertion topely a predict of what he has held as sacred as anything that he retains; there is so much thought nad. But a convertion topely already nad. But a convertion topely nad. But a convertion to prove the nad. But a convertion of what he has held as sacred as anything that he retains given the nad. But a convertion to prove the nad. But a convertion to prove the nad. But a convertion of the nad. But a convertion to prove the nad. But a convertion to prove the nad. But a convertion of the nad. But a convertion to prove the nad. But a convertion to prove the nad. But a convertion of the nad. But a convertion to prove the nad. But a convertion of the nad. But a convertion to prove the nad. But a convertion to pro

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marks that: "The truth of the reflec marks that: "The truth of the rener tion may be confirmed by many an eminent instances, some of which will occur to most readers," as to all o which, coming from Johnson, the fur ther remark may be made that it might not have been a difficult task to make a good Catholic of a great doctor.

SEEKING THE SOURCE.

One of the congregation of a Texas parish was giving a dinner, to which the colored minister was invited. The reverend gentleman evidently was delighted with the goose served, and re-

"Dat am a berry fine goose, sar! Where did you get it?" Now for some reason or other the host didn't like the question, so he answered: "'Deed, sar, dat ain't fair. When you preach a berry good sermon, do I eber ask you where you got it from?"-An Exchange.

A school teacher was explaining the use of the hyplien to the children.

"Why do we put a hyplen in 'bird-cage?" she asked.
One small boy raised his hand. He was told to give his answer.

"It's for the bird to set on," he said.

"Here !" shouted the railway official, "what do you mean by throwing those trunks about like that?"

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The porter gasped in astonishment, and several travelers pinched themselves to make sure that it was real.

Then the official spoke again:
"Don't you see that you're making big dents in this concrete platform?"

It was said of a certain village "in-ocent" or fool in Scotland that if he

nocent" or fool in Scotland that if he were offered a silver sixpence and a copper penny he would invariably choose the larger coin of smaller value. One day a stranger asked him:

"Why do you always take the penny? Don't you know the difference in value?"

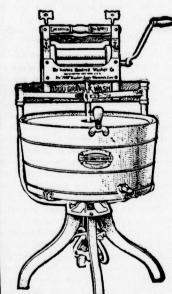
"Aye," answered the fool, "I ken the difference in value. But it I took the sixpence they would never try me again."

An Engine for Good or Ill. Writing to America, Supreme Knight A. Flaherty, of the Knights of

Columbus, says:
"There is no work that I propose to
myself during my administration as
supreme knight of our order that is more vital, more pressingly important than a general awakening among our people to the value of the product of people to the value of the product of the printing press, in both periodical and book form. What an engine it is for good or ill; and how little we have used it for the former, while so many others have been diligent in its exploit-ation of the latter! How happy I shall be to have a part in beinging about, an be to have a part in bringing a improvement in this condition."

There's much injustice and unfairness on every side, but there will be some-what less if you stick to justice and fairness.—Leigh Mitchell Hodges.

The Washboard **Ruins Clothes**



Then soap it, and rub the stains out of it

on a Washboard.

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,

months' hard, steady use. Half the life of the garment gone-eaten up by the Washboard.
Shirt cost a dollar, say—washboard takes 50 cents of wear out of it- you get what's

Why don't you cut out the Washboard? water through the clothes like a force pump. It takes out all the stains, in half the without wearing a single thread, or

cracking a button. No rubbing, scrubbing, wearing, nor tearng the clothes against a hard metal Wash-board. That costs twice as much for hard work, and wears out twice as many clothes

Try the "1900 Gravity" for four washings! Won't cost you a cent to try it, either. You write to me for a "1900 Gravity" and I'll send it to any reliable person without a cent of deposit, or a cent of risk on their part. I'll pay the freight, too, so that you may test my offer entirely at my expense. Use it

nonth, free of charge If you don't like it, send it back to me, at my expense

If you keep it you pay forsit 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 this for yourself and at my expense.

I'll send the "1900 Gravity" free for a month anywhere so you can prove it without risking

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 I make a cent out of that deal if the "1960 Gravity" wouldn't actually wash clothes in half the time with half the wear and do ALL that I say it will?

Write to me to-day for particulars. If you say so, I'll send on the machine for a month, so that you can be using it in a week or ten days.

More than 200,000 people are now using our "1900 Gravity" Washers. Write to-day to me, personally, C. R. X. Bach, Manager The "1900" Washer Co., 357 Yonge Street, Toronto, Ont.

The above offer is not good in Toronto or Montreal, and suburbs—special arrangements are made for these districts.