

we approach your episcopal throne to welcome you as our chief pastor and to assure you of the good-will and affection of your new flock.

While we deeply regret the cause which has impelled our late reverend Archbishop to lay down the burdens and to free himself from the responsibilities of the episcopate, the selection of yourself as his successor has filled us with confidence for the future of this diocese.

Your designation by the Holy See as our Archbishop would suffice to ensure for you our loyalty and our religion as Catholics; the dignity of your exalted position (if itself commands respect. For the third time consecutively the Bishop of London becomes the Archbishop of Toronto. Our knowledge of the many excellent qualities of your illustrious predecessor, our appreciation of the splendid work accomplished by him and our grateful recognition of the benefits which we have derived from his paternal solicitude and exemplary lives lead us to regard as most auspicious the appointment to Toronto of another Bishop of London.

Under the administration of your immediate predecessor the churches and schools of the diocese have largely increased in number. The Catholic parishes in this, your metropolitan city and its suburbs now number seventeen; the Catholic population has grown until it approximates 40,000 souls. Your new vineyard is large and fertile, and we have been the beneficiaries of the past, we realize that there is still much to be accomplished.

Our educational advantages of to-day are undoubtedly great as compared with those of years not long past. Yet we believe that there is still room for progress and improvement in this field; and we are especially delighted to know that, in the person of Your Grace the cause of Catholic education, advanced as well as primary, has an ardent friend and advocate.

ARCHBISHOP'S REPLY.

My Lords, Archbishops and Bishops,

Very Rev. and Rev. Fathers and dear brethren:

In obedience to the command of our Holy Father, Pius X, who alone has the right to appoint Bishops in the Catholic world, I left the diocese of London, where my relations with both clergy and laity were most cordial, and have now come to the Metropolitan See of Toronto to succeed His Grace, Archbishop O'Connor. We all regret the illness that was the occasion of His Grace's resignation. Having had the honor of succeeding him, I am also in the diocese of London; I can appreciate the great work he accomplished both as priest and Bishop in that part of the Province. His edifying life and devotion to duty are well known and it will always be a pleasure for me to do everything in my power to make happy the evening of his well-spent life. The grateful clergy recall the hardships of the Jesuit Fathers and other zealous priests in the formation of the Toronto See—hardships that are unknown to many in this generation. We enjoy the fruits of their labor and heroism. We serve the same Master and expect the same reward. We should be prepared to imitate their example and to give our lives if necessary for the salvation of souls. The Bishops, too, had their days of trials and triumphs. Bishop Power, the first Bishop of Toronto, left us a glorious example of zeal for souls. He sacrificed his life in the cause of the Holy See, and his life was a model of our holy religion to the afflicted ever-stricken Irish exiles, who had lost everything except their love of God and the hope of everlasting reward. The second Bishop was the illustrious Bishop Charbonnel, whose health broke down under the heavy strain of labor and burdens and he resigned and retired like His Grace, Archbishop O'Connor, to make special preparation for death—every man must face it. The good works of Archbishop Lynch and Archbishop Walsh are still held in loving remembrance by many who are present. Both loved the Church and the freedom enjoyed in Canada and did much to promote the virtues essential for the welfare of both Church and State. In coming to succeed these illustrious predecessors I do not come as a complete stranger to Toronto. As a student I spent several years in St. Michael's college under the care and direction of the good Basilians, and I remember with gratitude and love the kindness received both from the college faculty and the students of that time. I notice with much pleasure that both addresses mention the great work of Catholic Education and this shows the deep interest taken by the devoted clergy and faithful laity in this important subject—important for Church and State, for time and for eternity. All Christians acknowledge the Eternal God as their Creator and believe that every child born into this world is made in His soul to the image and likeness of God. The soul is noble, immortal and beautiful and requires both grace and truth to enable it to reach its true home in heaven. The grace of God reaches the soul by means of prayer and sacraments; and to pray properly a child must know he is a creature, that he has a Creator Who will reward the good and punish the wicked, and hence arises the absolute right of the child to what is called a religious education. It is the duty of parents to supply the wants of both soul and body of the child and as the soul is far more important than the body special care must be given to the training of the soul. Parents for many reasons are not in a position frequently to give a proper religious education to the children and hence schools are formed and teachers engaged to help the parents in this great work. If schools are necessary to give children a secular education for earth, how much more are they necessary to give a religious education for heaven? Time is fleeting; and heaven eternal. Even on earth no state is safe without virtuous citizens, and there can be no real virtue without religion and to form a virtuous Christian citizen who knows how to give to the State what belongs to the State and to God what belongs to God, the combined efforts and influence of the home, the Church and

the school are required. Now the Legislators of both Ontario and Quebec have recognized this right of parents and children and have schools in which both the religious and secular education is given and in so doing they have shown to the world a splendid example. It is the clear duty of every Catholic worthy of the name to take advantage of the rights we have here enjoy, and Bishops, priests and people should unite in making our school system as Catholic as possible. We grant to others what we ask for ourselves and we should be able to live always in peace and harmony and the love of God and our neighbor. Considering the advantages possessed by the city of Toronto—being the commercial, educational and legislative centre of this Province—it should be a model for the whole Province, and all its citizens should be treated with justice and British fair play, and even generosity should be extended by all right-minded citizens to those who are in the minority. For my part I will try to obey the laws and respect the public officers and ever remember that the God Whom we serve is the God of love, of justice, of mercy and of peace. Regarding the charitable institutions, I am glad to hear they are doing good work. The poor, the afflicted, the sick, the orphan, yes! even the outcast appeal to the Church as to their mother for assistance and protection. To meet this want the Church selects devoted souls chosen by the Divine Master to do His work and they are consecrated to God in the form of religious communities, and under their gentle care those that mourn are soon comforted and the weary and despondent find rest. I am very grateful to the reverend clergy for their warm words of welcome, presented by my old seminary comrade, Father Hand, and for the promise of assistance in every good work. After God's blessing everything depends on the help of zealous and obedient priests, both secular and religious. With them much can be accomplished for God's glory, and without them very little, and hence the necessity of always working in union, and in this way make sure of success—for the obedient priest is sure of victory, as he imitates the great high Priest who was obedient unto death.

I thank also the Hon. Justice Anglin and my old college friend, Mr. Kelly, and the other gentlemen of the Committee for the beautiful address presented on behalf of the faithful laity of this diocese. Some imagine that the interests of the clergy are of one kind and the interests of the laity of another. This is pure imagination and a great error. We have no interests in this world except your interests and the interests of your children. Your interest are ours—and ours are yours and both are God's. We stand or fall together. We make the same friends and the same enemies. We fight the same battles and gain the same victories—we are members of the same Catholic family and belong to the same glorious Church of Christ. This Church is our loving Mother and our duty as good children is to defend her to love her, to obey her and if necessary to die for her—knowing that when the night of death shall come and our work is done she will guide us to Jesus, to Mary, to Joseph, to St. Michael, the patron of this diocese, to live in peace forever. Finally I take this occasion to express my sincere gratitude to the Archbishops and Bishops for their presence, and to many priests and people, including many kind friends who are not Catholics from different parts of the country. I am grateful to the good people of Toronto for their kind reception and I appreciate in a special manner the presence of both priests and people from the diocese of London. They have crowned many years of goodness to me by coming to the ceremony of my installation as Archbishop of Toronto. May God bless you all.

After Mass Vicar-General McCann addressed His Excellency the Papal Legate, Mgr. Sbarretti. He assured him of the loyalty and homage of the entire diocese. He spoke briefly of Toronto as a city of great educational institutions and of charity, where the sick and poor found shelter. A touching reference was made to the resignation of Archbishop O'Connor who had performed long and faithful service for the Church in the diocese.

MGR. SBARETTI'S REPLY.

In reply His Excellency in part said: "The Holy Church to which we have the gratitude to belong is the mystical body of Christ. She is His spouse, all beautiful and all-fair, without spot or stain. 'Tota pulchra es amica mea et macula non est in te.' Thou art all fair, O my beloved, and there is no spot in thee.' She is the mirror of God's majesty and the image of His goodness. She is the brightness of eternal life, 'condor lucis aeternae,' because she is the divinely appointed depository of supernatural revelation of all truths necessary for the salvation of mankind. We can truly repeat with reference to her the words of the Almighty in Holy Writ 'Ecce dedi in lucem gentibus ut salus mea inquit ad ultimum terrarum.' 'Behold I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the farthest parts of the earth.' HUMAN REASON NEEDS LIGHT.

"Poor human reason needs to be enlightened by the supernatural light of God. It has no physical power to reach supernatural truths; it cannot of itself acquire even the knowledge of natural moral truths without the greatest efforts, and then indeed but after a long search, and what is worse, not without an admixture of errors. The vast majority of men find themselves in a moral impossibility to attain to such an arduous and difficult study. So the infinite mercy of God came to the rescue of poor humanity—a rescue the more needed as humanity had fallen from primitive justice to a sad condition from which it could not redeem itself. 'Se perdere potuerant, se redimere non potuerant. Ancient and modern history teach us how nations

and peoples left to their own natural resources have fallen into the deepest degradation. We do not speak now of the aboriginal people of these or other parts of America. You know how base their instincts were, how ferocious their character, how they were sunk to the lowest scale of savagery. But we refer to the more enlightened pagan society. The picture we have of it is indeed appalling. The condition of woman was very low, the moral situation was abominable, slavery, tyranny and depravity reigned supreme. And wherever the revelation of God is rejected no better conditions are ever to be looked for.

TRIUMPH OF THE CHURCH.

"The infinite wisdom of God revealing supernatural truth did not and could not allow the sacred deposit to be left to the judgment and will of every individual. This would have been to put into it an element of division and destruction. This deposit must be carefully guarded, and to the Church founded by Him Christ entrusted this sacred duty. All the powers of darkness have combined against her, furious attacks have been made upon her, she has been subjected to every kind of persecution, rivers of innocent blood have been spilt, but no violence, no persecution, no terror can prevail against her. Her trials are but the prelude to a greater triumph. The blood of martyrs was the seed of Christians. 'Sanguis martyrum, germen Christianorum.' She came forth from the combat more powerful and more beautiful than ever, crowned with the crown of victory. Even more dangerous enemies arose from within her own fold—men who tried to darken the light of her faith, tarnish the purity of her morals, and break the unity of her communion. The Church, always vigilant, did not hesitate to cut off the rotten branches. The branches so cut off are destined to decay, but the Church, freed of their malignant influence, continued to grow with renewed life and vigor. So it has been, and so it will be to the end of time. The enemies of the church have passed and will pass away, always with more or less noise, 'perlet memoria eorum cum sonitu.' From time to time they gain some apparent advantage and they fancy they are going to win a final victory. Of a certainty they will be deceived. In the end, with the desperation of Julian they will be obliged to cry out 'Galliae violati.' 'Galilean, thou hast conquered.' The battles of the Church will never cease. It would appear that she sometimes suffers a reverse, but she ever emerges from the strife triumphant.

BE DEVOTED TO THE CHURCH.

"Now I know that you are second to none in affection to the Holy Father. The beautiful address you have read to me is an expression of your filial devotion to the supreme head of the Church. I certainly did not expect less from your faith, but it is not that account I am very happy to hear this manifestation of your love towards the Holy See. The sentiments you express are not directed to me personally, but to the authority which I represent in this country; for that very reason they are more acceptable to me. You love a man and all to whom any portion of his authority is delegated. As you see the Saviour in Peter, and Peter in his successor, so you see the Holy Father in the person of his representative.

"Be always, my dear brethren devoted to the Church and the Holy See, knowing that thereby you are ever devoted and attached to Our Lord Jesus Christ.

"In conclusion, I desire to express another lively and ardent wish that I cherish, namely that the faithful laity, the clergy and the Bishops will be always united, that the bonds between you will become stronger and stronger and that you will be as a family in which all the members love each other, co-operate with each other, obeying cheerfully the guidance of his head."

#### ALCOHOL AND OPIUM.

Dr. N. M. O'Donnell, a noted Irish physician, practising at Fitzroy, New Zealand, speaking of the poisonous effect of alcohol, says:

"Alcohol differs from poisons such as prussic acid, strychnine, arsenic, and belladonna in having an insidious charm on the nervous system, which in time threatens to become irresistible and tyrant. In some form or other—as spirits, wine, beer, stout—its use is spread throughout the whole Caucasian race. The only common drug that can be compared with it is opium. This is the drug indulged in by the Mongolian race, and it, too, possesses a subtle but ever-increasing charm. We Caucasians are apt to look with some superior pity on the Chinese for being addicted to the use of opium, but with just as much reason and common sense from a medical point of view might I invite a friend whom I meet in the city to smoke an opium pipe at my expense, or allow me to treat him to a subcutaneous injection of morphia, as to ask him in and pour a drink of whiskey into him. Both stand in the same catalogue of drugs that are first excitants and then narcotics, and even in small doses, are entirely needless for a healthy man.

As a matter of fact, I have often wondered whether nature has not made a mistake in giving the Celt, with his natural susceptibility to excitement and his strong emotions, alcohol as a drug, and a sluggish, stolid Chinese a powerful narcotic like opium; and whether, as these drugs were consumed at all, it would not be better if the Celt consumed opium and the Mongolian alcohol. Theoretically, at any rate, these drugs as at present consumed seem misplaced.

But, as I have said, neither is necessary in any shape or form to a healthy man. The best mental and physical work can only be done by abstention from alcohol. I defy the world to point out any great intellectual achievement produced while the brain of the author was under the influence of alcohol.—The Total Abstinence.

#### LETTER OF OUR HOLY FATHER POPE PIUS X TO THE ARCHBISHOPS AND BISHOPS OF CANADA.

To Our Venerable Brothers Louis Nazaire, Archbishop of Quebec, and to the Archbishops and Bishops of the Dominion of Canada.

P I U S X, P O P E.

Venerable Brothers, Health and Apostolic Benediction.

It is truly meet and opportune that the immortal conferred on us by our ancestors and the great deeds done by them should be commemorated at fixed and suitable periods—piety itself and gratitude invite us to do this, and the souvenir of great virtues also admonishes and urges us to work together for the cause of public prosperity.

This duty of gratitude you are, we believe, about to fulfill next July on the occasion of the third centenary of the foundation of Quebec and of the second centenary of the death of Francois de Montmagny Laval. And surely, when one reflects on the great soul of the hero and on the importance of your city of Quebec, it becomes clear that the noble nation of Canada has good reason to honor the double event by special demonstrations, nor is it at all surprising that even outside your country there shall be such a great movement to make those feasts now being prepared most solemn and most brilliant, as they already promise to be.

From this joyous consort of grateful sons we do not wish that our voices should be absent—the very special affection and the close ties that unite us to you would not permit that. For your historic life teaches you that while you are able to vie in social activity with the most progressive nations, you are second to none in safeguarding the religion of your forefathers. We know that, thanks be to God, in your country Christian institutions flourish and prosper, and that it is not alone private life which is permeated with the Catholic spirit, but also, as should be the case, public life and even the organization and Government of the State. Moreover, among you the Church enjoys a greater respect perhaps than anywhere else; and in this fact we are pleased to recognize at once the courage and perseverance of the Catholic citizens and the just influence of the Catholic regime.

But most of all are we pleased with your devotion towards our person. For if you have and manifest proofs of the kindness of the Roman Pontiff towards you, we, on our side, cannot doubt the affection and obedience with which you honor the Vicar of Jesus Christ. We had a very eloquent testimony of your devotion when our temporal dominion was attacked by armed enemies and the youth of Canada were the first to hasten in large numbers to the Roman Pontiff, ready to give their lives to defend the rights of the Apostolic See.

But in thus praising the virtues of Canadian people a great share of our eulogy must go to you, Venerable Brothers and to your clergy, and to all those among the laity who are working with you in the defence and prosperity of the interests of religion. For it is owing on the one hand to your vigilance and care and on the other to the prudent activity of those faithful that the Church of Canada has been enabled to maintain in all their beauty those works of the past and to strain forward towards an increasingly better future.

You will understand, therefore, how heartily we take part in your common joy, and this we do all the more willingly from the fact that on the occasion of the coming celebrations people will inevitably remember all that the Canadian nation, from its origin down to the present day, owes to the Catholic religion and to the Church.

Among the most distant memories of your history stands out the figure of Samuel de Champlain, a Frenchman by birth, distinguished for his genius as well as for his courage, but still more distinguished for his Christian wisdom. Charged by the King of France to found a new colony on your continent, nothing was nearer his heart than the propagation of the name of Catholicism in those regions—he rightly deemed that he could not better serve his King than by procuring the glory of Jesus Christ. Thus from the very outset, by the foundation and dedication of a temple, he consecrated the cradle Quebec which was to be as it were the centre from which the influence of Christian civilization was to be spread all over North America.

Shortly after, liberated by the hope of a most abundant harvest, and with the cordial approval of this Apostolic See, he secured missionaries upon his shores bringing the others after them, who worked, with what ardor we know, in rescuing from savagery multitudes of the natives, and in civilizing and evangelizing them. Everybody knows that among all those apostles, the members of the Company of Jesus especially distinguished themselves—many of them, indeed, in the exercise of their sacred ministry, met with the cruel death of the martyr.

Champlain, too, with rare prudence, after having made such excellent provision for the conversion of the inhabitants of the country, took measures for preventing the licentiousness of newcomers from compromising the success of the works of the colony. Not everybody was permitted to cross to America—only those might do so who had given sufficient proof of the practice of the Christian virtues. And it happened that when men of evil life penetrated into New France care was taken to have them arrested and sent back to their own country. An admirable policy! and the fact that the French government who succeeded Champlain maintained and followed it, shows we are convinced, greatly contributed to the preservation of the faith and of Christian life among the Canadians.

These happy beginnings were won dutifully continued and built upon by the men chosen by Providence to be the first Bishops of Quebec. So many and so great were the happy results

that adorned his long episcopate that he was in a manner the creator and the artificer of almost all the glory which continues even to-day to illuminate Canada and its Church. Reaching the diocese entrusted to him by the Roman Pontiff he began with all that courage he possessed to develop the works successfully established there for the common weal, and he laboured with the utmost diligence to organize such others as he thought opportune. Thus, greatly enlarging the sphere of the religious missions, he sent all over North America, as far as the Gulf of Mexico and throughout the full extent of New France, the heralds of the Gospel. To the missionaries he added nuns who served as precious aids to them in all the works and all the duties of Christian charity. Careful as he was to preserve the colonists from all corruption of morals, he was still more solicitous in preserving their faith from all danger. And as a time when many were imbued with the spirit of Gallicanism and lacking in deference for the Apostolic See, Francois de Laval required that in his diocese the liturgy should be in full conformity with the Roman rites, and above all things he inspired his clergy with the affection and devotion which he himself professed for the Sovereign Pontiff; in short, thanks to his perfect wisdom he drew closer and strengthened forever that intimate union with the Roman Pontiff, which, as we have already said, forms our greatest glory.

These services rendered to your country are surely great ones, but in our opinion the greatest of all of them is that Seminary of Quebec which Francois de Laval founded and organized with great wisdom. Thanks to that institution the Canadian Church began to provide itself with numerous priests who, formed in virtue and in knowledge, most devoted to the Sovereign Pontiff and their Bishops, united among themselves by a charity all fraternal, have fulfilled with great piety the duties of their ministry. From that same house excellent citizens have come forth at all times, well instructed in all that appertains to social life, and it is by their action, seconded by the Bishops, that the Canadian nation has acquired the rights and liberties which it now possesses.

That seminary still stands, a most noble monument of pastoral solicitude, preserving intact the character impressed on it and the spirit requested to it by its founder.

It is as it were the mother and the model of almost all the other institutions among you which are specially consecrated to the education of ecclesiastical youth. But it must be remembered especially—for this is the greatest glory of the Seminary of Quebec—that from this Seminary has been born, under the auspices of the Apostolic See and of the Canadian Bishops, the Laval University, that splendid sanctuary of science and fortress of Catholic truth.

Finally Francois Laval, as everybody knows, was the first to work to establish that concord between the ecclesiastical and the political power which very happily exists among you; and this serves to explain why, on the occasion of the honors that are about to be paid to him, the heads of the State are uniting with you in one common and unanimous sentiment.

The memory of all these great things which will be recalled by the solemn celebrations that are to take place should stimulate all the faithful of your country to render public thanks to God Whose helpful Providence has brought such prosperity on Canada; it should also prove an invitation to them to love with more affectionate devotion the Church who through her most illustrious sons has constituted herself for them the dispenser of the Divine bounties.

Your authority, Venerable Brothers, will ensure the fulfilment of all these common duties. You have inherited, as a sacred legacy, the dignity and the glory of the most holy Bishop, and it is fitting that every day you should keep your eyes attentively fixed on the example he has left you.

For our part, that your centenary feasts may be fruitful for your entire nation, we implore in your favor an abundance of heavenly gifts. As a pledge of these and as a testimony of Our paternal affection, we give the Apostolic Benediction which we grant most affectionately in the Lord, to you, Venerable Brothers, to your clergy, and to your people.

Given at Rome at St. Peter's, on the 31st day of March, 1908, in the fifth year of Our Pontificate.

P I U S X, P O P E.

A resident magistrate living near Johannesburg, South Africa, owns a Goulay piano and is very proud of it. He writes, "The piano is in perfect order. It is standing on its climate well and in tone and mechanism leaves nothing to be desired."

## 15 Years' Agony

Dared Not Eat Meat or Vegetables

The life of a Dyspeptic is a life of torture. The craving for food—the burning pain after anything substantial is eaten—the monotonous diet of gruel etc.—make the sufferer often long to die.



Avondale, N.B., Oct. 15th, '07.

I have been a great sufferer from Indigestion and Constipation for about fifteen years. I was forced to deny myself all such hearty food as beans, meat, potatoes and other vegetables and could not drink tea or coffee. For the last two years I have lived on oatmeal porridge, stale bread, etc.

In June 1907 I saw the testimonial of Hon. John Costigan and I concluded to give "Fruit-a-tive" a trial. I had nearly four boxes of "Fruit-a-tive" and they have made me feel like a new man altogether. I can eat all kinds of hearty food without suffering and am not at all constipated. I recommended my brother, Hugh Brown, to use "Fruit-a-tive" for chronic constipation and he has been greatly benefited too.

(Sgd) LEMUEL A. W. BROWN.

Letters of gratitude like this are received daily at the offices of "Fruit-a-tive" Limited. People are glad to testify to the great benefits they have received from taking these wonderful tablets, made of fruit juices and tonics. They will help you. Begin today to take them. At all dealers or sent on receipt of price—50c. a box—6 for \$2.50. "Fruit-a-tive" Limited, Ottawa.

#### A WORD ABOUT CONVERTS.

The Ave Maria quotes a striking passage from the "Memories" of Mr. C. Paul Kegan, the well known English convert, which throws considerable light on the state of mind of those who have entered the Church in maturity.

"Those who are not Catholics are apt to think and say that converts join the Roman communion in a certain exaltation of spirit, but that when it cools they regret it has been done, and would return but for very shame. It has been said of marriage that every one finds when the honeymoon is over that he or she married another, and not the bride or groom who seemed to have been won; and Clough takes the story of Jacob as a parable representing this fact. We wed Rachel, as we think, and in the morning, behold, it is Leah! So the Church bears one aspect when seen from a distance, an extra, another when we have given ourselves into her keeping.

But the Church is no Leah, rather a fairer Rachel than we dared to dream; her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of penance, the fervor of my first Communion were as nothing to what I feel now. Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly (if I dare use the word), my guardian angel more close to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the relationships and the friendships of another life.

"Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessings He has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love unto the fair land wherein He has brought me to dwell. It will be said, and said with truth, that I am very content. My experience is like that of the blind man in the Gospel, who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unfaltering certainty, 'One thing I know, that whereas I was blind, now I see.'"

It is by resisting the passions and not by serving them that true peace of heart is to be found.—A. Kempis.

#### IT'S THE LINKS THAT DO THE WORK, NOT YOU

It is the links on the "1900 Gravity" Washer that do the work. Will wash a whole tubful in 5 or 6 minutes, and do it more thoroughly than any other machine made.

Just a little power from your hand to give the machine a start. Now I want YOU to prove these statements, and will send you the "1900 Gravity" on

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C. R. I. Bach, Manager, "1900" Washer Co., 330 Yonge St., Toronto.

Please send me full particulars of your free trial offer

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