THE ACADIAN
One Year to Any Address for $1.00.

The Acadian.

No better advertising medium in the Valley than THE ACADIAN.

HONEST, INDEPENDENT, FEARLESS.

VOL. XXVIII. WOLFVILLE, KINGS CO., N. S., FRIDAY, MAY 7, 1909. NO. 34

THE ACADIAN.

Published every FRIDAY morning by the Proprietors,
DAVISON BROS.,
WOLFVILLE, N. S.

Subscription price is $1.00 a year in advance.

Newsy communications from all parts of the county, or articles upon the topics of the day, are cordially solicited.

ADVERTISING RATES

$1.00 per square (2 inches) for first insertion, 25 cents for each subsequent insertion.

Contract rates for yearly advertisements furnished on application.

Reading notices ten cents per line first insertion; two and a half cents per line for each subsequent insertion.

RULES.

Copy for new advertisements will be received up to Thursday noon. Copy for changes in contract advertisements must be in the office by Wednesday noon.

Advertisements in which the number of insertions is not specified will be continued and charged for until otherwise ordered.

This paper is mailed regularly to subscribers until a definite order to discontinue is received and all arrears are paid in full.

Job Printing is executed at this office in the latest styles and at moderate prices.

All postmasters and news agents are authorized agents of the ACADIAN for the purpose of receiving subscriptions, but receipts for same are only given from the office of publication.

TOWN OF WOLFVILLE.

T. L. HARVEY, Mayor.
A. E. COLDWELL, Town Clerk.

OFFICE HOURS:
9.00 to 12.30 a. m.
1.30 to 3.00 p. m.
Close on Saturday at 12 o'clock

POST OFFICE, WOLFVILLE.

OFFICE HOURS, 8.00 a. m. to 8.00 p. m. On Saturdays open until 8.30 P. M. Mails are made up as follows:

For Halifax and Windsor close at 6.30 a. m.
Express west close at 9.40 a. m.
Express east close at 4.00 p. m.
Kentville close at 6.15 p. m.

E. S. CRAWLEY, Post Master.

CHURCHES.

BAPTIST CHURCH.—Rev. E. D. Webber, Pastor. Services: Sunday, preaching at 11 a. m. and 7.00 p. m.; Sunday School at 2.30 p. m. B. Y. P. U. prayer-meeting on Sunday evening at 6.15., and Church prayer-meeting on Wednesday evening at 7.00. Woman's Missionary Aid Society meets on Wednesday following the first Sunday in the month, and the Woman's prayer-meeting on the third Wednesday of each month at 3.30 p. m. All seats free. Ushers at the door to welcome strangers.

PRESBYTERIAN CHURCH.—Rev. David Wright, Pastor, St. Andrew's Church, Wolfville: Public Worship every Sunday at 11 a. m., and at 7 p. m. Sunday School at 9.45 a. m. Prayer Meeting on Wednesday at 7.30 p. m. Chalmer's Church, Lower Horton. Public Worship on Sunday at 3 p. m. Sunday School at 10 a. m. Prayer Meeting on Tuesday at 7.30 p. m.

METHODIST CHURCH. — Rev. E. B. Moore, Pastor. Services on the Sabbath at 11 a. m. and 7 p. m. Sabbath School at 10 o'clock, a. m. Prayer Meeting on Thursday evening at 7.30. All the seats are free and strangers welcomed at all the services. At Greenwich, preaching at 3 p. m. on the Sabbath, and prayer meeting at 7.30 p. m., on Wednesdays.

CHURCH OF ENGLAND.

ST. JOHN'S PARISH CHURCH, OF HORTON.—Services: Holy Communion every Sunday, 8 a. m.; first and third Sundays at 11 a. m. Matins every Sunday 11 a. m. Evensong 7.15 p. m. Wednesday Evensong, 7.30 p. m. Special services in Advent, Lent, etc., by notice in church. Sunday School, 10 a. m.; Superintendent and teacher of Bible Class, the Rector.

All seats free. Strangers heartily welcome.

REV. R. F. DIXON, Rector.

Geo. A. Prat, J. D. Sherwood, } Wardens.

ST. FRANCIS (Catholic)—Rev. Martin Carroll, P. P.—Mass 11 a. m. the fourth Sunday of each month.

THE TABERNACLE.—Rev. A. Cohoon, D. D., Superintendent. Services: Sunday, Sunday-school at 2.30 p. m., Gospel service at 7.30 p. m. Prayer meeting Wednesday evening at 8 o'clock.

MASONIC.

ST. GEORGE'S LODGE, A. F. & A. M., meets at their Hall on the second Friday of each month at 7.30 o'clock.

A. J. MCKENNA, Secretary.

ODDFELLOWS.

ORPHEUS LODGE, No. 92, meets every Monday evening at 8 o'clock, in their hall in Harris' Block. Visiting brethren always welcomed.

DR. E. F. MOORE, Secretary

TEMPERANCE.

WOLFVILLE DIVISION S. of T. meets every Monday evening in their Hall at 7.30 o'clock.

FORESTERS.

Court Blomidon, I. O. F., meets in Temperance Hall on the third Wednesday of each month at 7.30 p. m.

At Wolfville.

Building Lots for sale on the Randall Hill, fronting on Victoria Avenue and the new street, running east and west across the hill (King street).

The lots are conveniently and beautifully situated in the centre of the town.

Land good. Air and views delightful.

Apply to
MRS. ED. COGSWELL,
tf Wolfville.

Zam-Buk

SURE CURE FOR SKIN INJURIES & DISEASES.

A purely herbal balm; best thing for the tender skins of children; yet powerful enough to heal an adult's chronic sore; highly antiseptic; eases pain and smarting soon as applied that is Zam-Buk. Remember it is purely herbal—no mineral poisons nor animal fats. Power and purity combined!

All druggists and stores sell at 50c. a box.

Professional Cards.

DENTISTRY.

Dr. A. J. McKenna
Graduate of Philadelphia Dental College
Office in McKenna Block, Wolfville
Telephone No. 43.
Gas Administered.

Dr. J. T. Roach
DENTIST.
Graduate Baltimore College of Dental Surgeons. Office in HERBIN BLOCK, WOLFVILLE, N. S.
Office Hours: 9—1, 2—5.

Leslie R. Fairn,
ARCHITECT,
AYLESFORD, N. S.

W. E. ROSCOE, K. C. BARRY W. ROSCOE, LL.B.
ROSCOE & ROSCOE
BARRISTERS, SOLICITORS, NOTARIES, ETC.
KENTVILLE, N. S.

E. F. MOORE
PHYSICIAN & SURGEON.
OFFICE: Delaney's Building, Main St.
RESIDENCE: Methodist Parsonage, Gaspereau Avenue.
OFFICE HOURS: 9-10 a. m., 2-3 p. m., 7-9 p. m.
Telephone connection at office and residence. 23

$10 REWARD!

As we are under considerable expense in repairing street lights that are maliciously broken, we offer the above reward for information that will lead to the conviction of the guilty parties.

Offenders will be prosecuted to the full extent of the law.

ACADIA ELECTRIC LIGHT CO.

To Rent.

Tenement on Main street, 6 rooms beside hall, bath room, store-room and pantry. Apply to
I. W. SELFRIDGE
or C. W. STRONG.
Wolfville, Aug. 28 1908.

Expert Piano Tuning Guaranteed.
Voicing Regulating and Repairing.
Organs Tuned and Repaired.
M. C. Collins.
P. O. Box 321, Wolfville, N. S.

Wolfville Real Estate Agency.
Persons wishing to buy or sell apply to
J. W. SELFRIDGE,
Manager.
Wolfville, April 27.

H. PINEO,
EXPERT OPTICIAN.
WOLFVILLE.
rite if you wish an appointmnt either at your home or his.

WHY NOT OWN AN AUTOMOBILE?

If automobiles are needed anywhere at all they are in the country. One of the speakers of the Women's Institute, at Guelph, recently predicted that the time was near at hand when farmer's wives would run their own automobiles. Nor is the prediction a visionary one. Like the telephone and the trolley, the automobile seems destined to add to the comfort of country life, and the cost will not interfere with your buying. We can sell

Good Second-Hand Machines

at a mere fraction of original cost. These cars are taken by us as part payment for the newest and latest models, and are such as we can thoroughly recommend. Any machine we send out is guaranteed to be in first-class condition, and beyond the fact that second-hand cars are not this year's style, there is nothing wrong with them in any way. We use them as a means of introduction to the country trade, and make the values extra special to encourage quick buying. If interested, send your name and address for fuller particulars.

HYSLOP BROS., Limited
High-Class Automobiles and Bicycles TORONTO, ONT.

CANADIAN PACIFIC
Rates quoted and tickets issued from
ANY PLACE EAST
TO
ANY PLACE WEST
And Vice Versa.
OCEAN TO OCEAN
Full Information on Application.
W. B. HOWARD, D. P. A., C. P. R., ST. JOHN, N. B.

KING EDWARD HOTEL
Corner North & Lockman Sts.
HALIFAX.
Fitted with all modern improvements, magnificently furnished. Situation and view unsurpassed in Halifax. Within five minutes ride by street cars to the centre of the city.
Terms—$2.00 to $2.50 per day, according to location.
WM. WILSON, Proprietor.

SCOTIA FARM DAIRY
J. Rufus Starr, Proprietor
BEST QUALITY MILK AND CREAM.
Leave orders at Mrs. Hutchinson's telephone exchange, or telephone No 13 at Port Williams 22

REWARD!
A reward of $20.00 will be given for information leading to the conviction of the person or persons who on the night of the 17th inst. maliciously cut a square out of the covering of the fountain on my lawn.
RODMAN PRATT.
Wolfville, March 18th, 1909. 27

Weak Women
Dr. Shoop's Night Cure
A. V. RAND.

D. B. SHAW,
Buyer of
Hides, Calfskins, Sheepskins, Tallow and Wool.
I pay CASH. Bring your stock to me. Plastering hair always on hand.
Willow Vale Tannery.
Sept. 10, '06.

E. W. FOX
Painter & Paper Hanger.
Address P. O. Box 345.
WOLFVILLE, N. S.

Faith.

Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
'Be patient, heart, light breaketh by and by,'
Trusts the Most High.

Whoever sees, 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, 'Tomorrow,' 'The Unknown,'
'The Future,' trusts the power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief,
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.

—Edward Bulwer Lytton.

A Prophet in Babylon.

BY W. J. DAWSON.

THE HOUSE OF JOY.
Continued.

Day after day these striking articles appeared in Butler's paper. Had they appeared in the religious press they would probably have attracted little attention; but appearing as they did in the most authoritative daily journal in America, written as they were with both sympathy and knowledge, and expressed in language at once caustic and temperate, they attracted the attention of the whole nation. They were reprinted in a thousand journals. They were discussed in business offices and clubs. The expression 'Pagan America' fixed itself upon the popular memory. The evening papers took it up, and published sensational episodes and statistics of New York misery and crime. Sickening details were given of vice and vice, and the question was asked occasionally in real earnestness, but often in derision, 'What is the church doing?' The term Pagan America found its way into the comic papers, which presented their readers with barbaric pictures of which might be supposed to happen in 1930 when America had reverted to type. Music-hall singers used it as a catch word in their songs, associating it with the most banal and vulgar ideas, and often thinly disguised profanity and indecency. The gilded youth of New York asked one another over their cocktails, 'are you a Pagan?' and found a new form of wit in christening a new and complicated cocktail a 'liquid Paganism.' But beneath all this characteristic levity there sounded a note of real alarm. It was as though a sudden gulf had opened, toward which the entire nation was seen rushing at a frantic gallop. Sober and serious men of all shades of thought, who had already been alarmed by the constant revelations of corruption and fraud in the great insurance societies, in the municipal and political world, began to realize for the first time that all this gangrene of chicanary, which was eating out the honor and life of the nation, had its origin in the decay of the religious sentiment. These things could not have existed had not the restraint of religion been relaxed. Religion therefore became the urgent question of the hour. And the form which that question was bound to take was precisely the form Butler had foreseen: was it yet possible to free the genuine spirit of religion from its decaying forms, to rescue it from enfeebling theologies and traditions, to make it once more a genuine impulse and inspiration in the lives of men?

One day Dr. Jordan sought an interview with him, a resolution of protest against Butler's articles, requesting that it might be published in The Daily Light.

'Certainly I will publish it, if you wish,' said Butler, 'but I think you are ill-advised to request it.'

'You will find that the protest is signed by twenty ministers, some of them among the most prominent in New York,' said Jordon stiffly. 'Probably they know their own business better than you do.'

'That is precisely what I venture to doubt,' replied Butler. 'You know it is the looker-on who sees most of the game.'

He gravely examined the names of the signatories to the protest.

'I see your name here, Dr. Jordan. Suppose you give me your own views, for I imagine that the protest is your work.'

'Yes, sir,' said Jordan pompously. 'The protest emanated from me, and I am not ashamed of it. In my opinion your articles are calculated to damage the prestige of the church.'

'Prestige is a small matter, Dr. Jordan. It is merely the mirage of false pride. The only vital question is whether or not these articles are true.'

'They may be true in point of fact,' said Jordan, 'but they nevertheless create a false impression.'

'You must forgive me, Dr. Jordan, but I am only a plain man, and I can't for the life of me see how a thing that is true can produce an impression that is false.'

Butler's tone of banter offended Jordan's dignity and made him angry.

'O, I'm not to be put off with words,' he exclaimed. 'I know what you are aiming at. Some fellow (name withheld) wouldn't wonder if he wrote the articles himself. It would be just what might be expected. The man who can't manage to stay in the church no sooner leaves it than he usually proceeds to foul his own nest.

Butler turned to his desk, and began the correction of some proofs that demanded his attention. Without looking up he said in quiet tones, 'I allow no one to shout in my office, Dr. Jordan. You have said things which I am sure you will be glad to forget, and I prefer to forget that I have heard them.'

'I don't want you to forget them,' blustered Jordan. 'I warn you that the entire church of New York will prove hostile to you, and your precious protege. Therefore I repeat—'

'Pardon me, but you will repeat nothing of what you have said here. Repeat it outside if you like, and get those to agree with you who will. I am busy. Good morning.'

Jordan had no option but to go.

'Then you will not print my protest,' he said. 'I ought to have known that editors only publish what agrees with their own views.'

'On the contrary, I will print it with pleasure—even with malicious pleasure, if you like. But you will find that it will do you little good.'

Jordan left in a white heat of rage.

'There goes a fellow,' thought Butler, 'who ought to have lived in the days of Torquemada. He'll burn his best friend for a difference of opinion. I'm perfectly sure he'd crucify me with pleasure.'

Butler related the incident to Gaunt the same evening, and Gaunt's comment was characteristic.

'Don't be hard on Jordan,' he said. 'He's really a good man, who works with vast industry for his church. But he suffers from constriction of vision, which isn't altogether his fault. There's a curious fact in optics which I came across the other day, which explains Jordan. It is stated that people who live on the prairies or on the African veldt have an extraordinary range of vision, because the eye has to accommodate itself daily to vast spaces. People who live among walls, on the contrary, have very short vision, and the prairie dweller, if he comes to live in a city, soon finds his eye accommodating itself to the narrow range. Well, that's Jordan's case. He's always lived among walls, church walls, I suppose, and knows nothing about open spaces.'

'You are more charitable in your view of him than I am,' said Butler.

'Not more charitable, only a little more exact,' said Gaunt. 'You see I know him better, and you know the proverb 'to know all is to forgive all.'

'I suppose you would say that our business is to get Jordon and his kind out into the open spaces?'

'O, he'll have to come out, when the walls fall down,' said Gaunt cheerfully. 'They're already beginning to tremble, thanks to your seismic efforts.'

And this was the truth of the matter, as Butler thankfully admitted. There lay upon his desk hundreds of letters from ministers in all parts of the country, many of them infinitely pathetic in their confession of patient failure, and their eager hope that at length the dawn of deliverance was near. Many similar letters had reached Gaunt, and they gave both Butler and himself a new respect for the American ministry. Contrary to all previous expectations, they began to perceive that the strength and possibility of triumph for the movement lay in the ministers themselves. No doubt men of Jordan's type would be obstinately hostile; but there were others, especially the younger men, whose temper was wholly different. These men were not blind to their conditions. If they were involved in the failure of the church it was not so much their fault as their misfortune. They had been set to perform an impossible task with machinery that was wholly out of date. Gaunt knew the type well; men of sturdy manhood who had fought their way through colleges and seminaries by indomitable sacrifice; who had stoked furnaces or worked on railways to earn money for their training; who were of an incorruptible courage, and because they were courageous fought on silently, and made no complaint. But they knew quite well why they had failed. They knew that they had never had the freedom requisite for success, and these men would rally to the movement.

So day by day the press campaign went on, and daily the public interest deepened. During this month of February Gaunt had become the most talked of man in America.

THE VISION.

THE month was near its close: the first Sunday in March was now imminent. With the approach of this day, which meant so much, a sense of great solemnity and awe fell on Gaunt's mind.

Little by little, in the incessant conference which he had held with his friends, he had drawn the lines of his policy. Gradually Butler and he had felt himself entirely unequal to the magnitude of the task that awaited him; but his dominant mood was peace. He felt himself in the hands of a destiny stronger than himself; he was swept upon an unknown sea, yet the course which the little boat of his life had taken was so definite that he could not doubt the presence of some invisible steersman. For the obverse side of his liberation was surrender; he had gained liberty only to resign it into the hands of One wiser and stronger than himself.

It seemed to his friends, and at times to himself, that his whole nature had undergone some mysterious process of reconstruction. Intellectually he was the same man, but morally he was a different man. His whole character was sweetened and softened. And yet there was no element of conscious effort to which he could attribute the change. That was the strange thing over which his mind often meditated with sincere wonder. He had not worked, but been worked upon. The force which had reshaped him was an external force: it did not arise in himself, it owed nothing to his own volition. Was it new birth—that inexplicable miracle which Christ Himself could not explain, the blowing of a wind whose sound is heard but whose source is secret, which passes through the sterile places of the heart and leaves behind it fertility and life? It seemed so to those who knew him best. There began to be apparent in him a certain mystic quality. It manifested itself in a curious combination of charm and authority, so that without the least demand on his part all with whom he came in contact accepted his leadership. He conquered men because he had conquered himself; or perhaps it would be truer to say, because he had been conquered.

Perhaps nothing in his after life afforded to severe a test of his character as these four weeks of waiting for the lifting curtain. He was modest under the immense notoriety that had suddenly come to him through Butler's press campaign; but it says even more for the change that had been wrought in him that he was patient under the daily provocations which he endured from those whose hostility to him became the more open as his notoriety increased. 'They don't understand, poor fellows,' was his only comment on many an insulting letter.

Cranks of every description waited on him: he had never guessed before how many mad people there were in the world.

One propagandist lady desired to know his views on marriage, and when she found that on this point at least he was severely orthodox, proceeded to deliver for his benefit a ranting half-hour lecture on the servitude of women. Marriage, she affirmed, was 'an unholy institution,' designed in the days of woman's innocency for her perpetual enslavement, and she called on Gaunt, in excited tones, to set women free. It did not appear precisely from what women was to be freed, or what she was to do with her freedom when she got it: the only apparent thing was that the poor creature had found her own life bitter, and Gaunt did his best to soothe her. But she proved too obstinately pugnacious for such kindly acts, and flung out of the House of Joy, with the shrill assurance that every woman in America would henceforth be Gaunt's relentless enemy.

A crank of a totally different order was a mild-mannered gentleman with tired eyes and a subdued pulpit manner of address, who was a long time in coming to the point. This gentleman appeared to be the author of a railroad scheme in the distant West which was to be conducted on purely philanthropic lines, no shares being issued to anyone who was not a Christian man whose character and money were alike without taint. Under these unusual conditions of railroad construction he proposed to build a truly Christian railroad, and he thought it would be an admirable thing if Gaunt would allow a prospectus of this most original scheme to be distributed through Madison Square Gardens, coupling with it a request that Grunt would be good enough to mention the enterprise in his sermon. It was very hard to convince this amiable gentleman that railroad enterprises, whether Christian or otherwise, did not furnish a fit theme for religious addresses.

'I know that most people would think so,' he remarked in gentle deprecation. 'Indeed I have already interviewed several ministers in New York on the subject without success. But I thought you were a different sort of man, sir.'

'Not different enough for that, I am afraid,' Gaunt replied.

It was a long time before this mild-mannered enthusiast could be persuaded to go away, and when he went it was with the sorrowful conviction, which he earnestly impressed on Gaunt, that the greatest opportunity which he had ever had of doing good was escaping him.

Then Roberts wrote a bitter letter in which he accused him of having wrecked Mayfield Avenue church by his ambition and eccentricity, and Jordan waited on him, with vehement prophecies of impending financial and moral bankruptcy.

It seemed that Jordan had really come to get matter for a so-called interview which appeared a few days later in a 'religious' journal. In the

Continued on fourth page.

Non-alcoholic Sarsaparilla
If you think you need a tonic, ask your doctor. If you think you need something for your blood, ask your doctor. If you think you would like to try Ayer's non-alcoholic Sarsaparilla, ask your doctor. Consult him often. Keep in close touch with him.
We publish our formulas
Ayer's
We banish alcohol from our medicines
We urge you to consult your doctor
Ask your doctor to name some of the results of constipation. His long list will begin with sick-headache, biliousness, dyspepsia, thin blood, bad skin. Then ask him if he would recommend your using Ayer's Pills.
—Made by the J. C. Ayer Co., Lowell, Mass.—

Ask for Minard's and take no other.

GRAPES, from their most healthful properties, give ROYAL its active and principal ingredient

ROYAL Baking Powder Absolutely Pure

It is economy to use Royal Baking Powder. It saves labor, health and money.
Where the best food is required no other baking powder or leavening agent can take the place or do the work of Royal Baking Powder.

Locomotor Ataxia Cured by Dr. Williams' Pink Pills

Read the Strong Testimony of a Man Who was Helpless for Years and Whom Hospital Doctors Said Was Incurable.

Locomotor ataxia is a disease of the spinal cord, characterized by peculiar disturbances of the gait, and difficulty in governing the motion of the legs. As the disease progresses there is a total inability to walk. One of the earliest signs is a tired feeling particularly noted in the knees and ankles. Often a numb feeling is associated with it. As the disease is a slow growth, some cases covering a period of years, the increase and intensity of the symptoms is not noticed, but its progress is constant and gradually approaches a total lack of feeling in the legs, causing a wobbling gait and entire inability to govern the steps. As it grows the patient loses control over the bowels and water. A further symptom is the sensation of a pressure at the waist, as the upper parts of the spinal cord become affected.

Locomotor ataxia is stubborn in yielding to treatment, and before the discovery of Dr. Williams' Pink Pills was considered incurable. It has been fully demonstrated, however, that this disease can be cured by Dr. Williams' Pink Pills for Pale people.

The length of treatment required depends upon the stage at which it is commenced. It is dangerous to delay taking the pills after the presence of the disease is recognized, although this medicine has wrought cures in many cases of long standing.

We give the following statement of Mr. Henry Furzer, a well known resident of Delta, Ont., in proof of the claims that Dr. Williams' Pink Pills will cure this most dreaded of diseases. Mr. Furzer says:—'I am deeply grateful that I am able to write you and let you know the great benefit I have derived from the use of Dr. Williams' Pink Pills. Some years ago, while working on the Grand Trunk Railway, I injured my back while lifting a heavy weight. Gradually the trouble grew worse and I was taken to the hospital at Brockville. The treatment there seemed to help me and after some weeks I returned to my work. I was only at work a few days when the trouble returned worse than before. Again I went to the hospital, blisters were applied to my spine, but without avail. The doctors told me I had locomotor ataxia, and that there was no help for me, as I would never be able to use my legs again. I returned home in the belief that I would always be a helpless cripple, and that death could only bring relief. I gradually got worse and worse. There was absolutely no feeling in my legs. I lost control of both bowels and bladder, and suffered great torture from a girdling pain about the waist. I was in fact a complete wreck and could scarcely sleep at night. Finally a friend asked me if I had ever tried Dr. Williams' Pink Pills, and on my saying no, he got me a supply and I began to use them. It was quite a while before I found any benefit, but at length I began to improve. The pains about the waist ceased. I slept better and my appetite was better. Then the feeling began gradually to return to my legs, and then I was again able to stand alone. As time went on the improvement continued, and I was at last able to be out with the use of a cane, I could get in and out of a buggy without assistance. I scarcely hope to be the vigorous man I once was, but only those who have suffered as I did can imagine the great gratitude I feel for what Dr. Williams' Pink Pills have done for me. I strongly and sincerely advise similar sufferers to give this medicine a fair trial.'

You can procure Dr. Williams' Pink Pills from any medicine dealer or by mail at 50 cents a box or six boxes for $2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

Rheumatism Cured In 3 Weeks

By Father Morriscy's "No. 7" Tablets.

Mr. James LeB. Johnstone, a prominent member of the Citizen's Band, of Chatham, N.B. writes:—

"I contracted Rheumatism by exposure five years ago, and was ailing for two months and in great pain all the time. I got Father Morriscy's No. 7 Tablets, and took them for about three weeks, when the Rheumatism all left me, and I have had no return of the pains since."

"Father Morriscy's No. 7" Tablets have a remarkable record of cures of Rheumatism and Kidney Troubles. They act directly on the Kidneys, which have become clogged with impurities and are therefore unable to free the blood of the poisons it is continually gathering from every part of the body. The tablets clear the kidneys and tone them up for their work so that they can properly purify the blood. Once the Uric Acid is taken out of the blood the agonizing pains stop, and the Rheumatism is cured. "No. 7" tablets cost 50c at your dealer's, or from Father Morriscy Medicine Co., Ltd., Chatham, N.B. 19

Minard's Liniment Lumberman's Friend.