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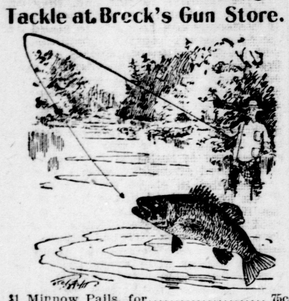

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## LONDON AND DISTRICT

—Rev. S. B. Culp will lecture on Sunday night in the Elizabeth Street Christian Church on "Eve, the Famous Mother of the Human Family."

—Miss Robina Murdock, of London, will leave in a short time for the China Inland Mission to work under the auspices of the Christian Workers.

—The longest days of June, 1904, have arrived. Four of them—June 21, 22, 23 and 24—are the same length. On Saturday Old Sol stays in bed a minute later in the morning.

—St. John's Chapter of the Brotherhood of St. Andrew held a meeting last evening. Mr. W. G. Davis, traveling secretary, who is in the city attending the synod, was present and gave an address. The gathering was very successful.

—Mr. B. H. Swift, formerly of London, was married at Chatham on Tuesday to Miss Lena Helen Ward, Rev. G. H. Cobbledick officiating. Miss Helen Cumming acted as bridesmaid, and the groom was supported by Thomas Swift, of St. Thomas.

—Miss Elizabeth A. Palmer, daughter of the late Mr. Robert B. Palmer, was yesterday married to Mr. Francis E. Waddock, of Toronto, the ceremony being performed at the family residence, 419 Horton street, by Rev. R. S. W. Howard. Mr. and Mrs. Waddock left on the evening train for Toronto.

—Mr. and Mrs. E. H. Johnston, of this city, were guests at the wedding of Miss Mabel Walters, Chatham, and Mr. Samuel P. Kennon, of the Grand Trunk Tunnel office at Port Huron. The interesting event took place yesterday at the residence of the bride's mother, Mrs. William Walters, Selkirk street, Chatham.

—At Conservatory Hall last night, the pupils of Miss Bessie Moore gave a piano recital of unusual interest. Among those who contributed to the programme were Marjory Underwood, Ruth Young, Miss Moore, Doris Sabine, Florence Belton, Norah Moore, Miss Nora Dann, Doris Yarker, Helen Weld, Eulalie Young, Maud Ward, Nita Sheere, Vera Elwood, Miss Dann, Lotta Hayman, Agnes Barron, Marjory Underwood, Helen Weld.

JUDGING TO START SOON.

The judges in the lawn and garden competition are to commence their work in the course of a few days.

SEVENTH BAND ENGAGEMENTS.

The Seventh Band has a number of out-of-town engagements, among them being the union school picnic at Poplar Hill, Lobo Township, tomorrow, and the demonstration at Petrolea on Dominion Day. At the union picnic at Poplar Hill, people from all parts of Lobo will be in attendance, and with those from other sections of the county the attendance will number several thousands.

CONCERT AT DORCHESTER.

A well-attended and much-enjoyed concert was held at Dorchester last evening, under the auspices of the Methodist Church. Mr. John Stevenson, of this city, made an excellent chairman, and the entertainment was provided by the Foresters' Band from Ingersoll, and the London Male Quartet of this city.

SIR JOHN CARLING INJURED.

Shortly after noon yesterday, Sir John Carling, who is in Ottawa, when crossing Bank street, opposite the "Two Macs," was struck by a bicycle and thrown upon his back to the street. His injuries were very slight, consisting of a bruise of his elbow. He was able to get up unaided and pass on to his house in the city.

BABY SHOW AT THE PARK.

At Queen's Park on Dominion Day, the picnic in aid of St. Joseph's Hospital will be held and one of the features of the day will be a baby show. The contestants must be on the grounds not later than 2 o'clock in the afternoon, when the judging will take place and prizes will be awarded.

MR. A. MOORHEAD'S FUNERAL.

The remains of the late Alexander Moorhead, whose sudden death in Toronto occurred on Monday, were buried yesterday in Woodland Cemetery. Rev. Dr. Thomas S. Johnson, late pastor of the Adelaide Street Baptist Church, conducted the funeral services, at which a number of the relatives and friends of deceased were present; those from a distance being Mr. and Mrs. J. E. Henderson and Mrs. J. W. Stockwell, of Toronto; and Mr. Wm. J. Morhead, of Minneapolis. The pallbearers were Messrs. John Hislop, Caleb Stockwell, Alex Mason, Lewis Clark, Charles Bartlett and B. Penhall. It appears that Mr. Moorhead's death was more sudden than at first reported. He attended Jarvis Street Baptist Church (Toronto) Sunday morning, and dined with his son-in-law and daughter, Mr. and Mrs. J. W. Stockwell. He returned in the afternoon to the residence of his daughter, Mrs. J. A. Henderson, retiring about 9:30 p.m. Soon afterward he was attacked with internal hemorrhage, and in spite of prompt medical attendance, passed away a few hours later.

MANSFIELD IN "OLD HEIDELBERG."

The announcement by Manager Small of the change in the play from "Ivan the Terrible" to "Old Heidelberg," has been favorably commented upon by patrons of the theater. For many seasons Richard Mansfield, who appears at the New Grand on Saturday, has been producing the latter play, and it is not entirely unknown, as many citizens have followed the career of this famous actor in this production. For Mansfield to produce this play in the smaller cities entails a much larger increase in detail work. To give an idea of the immense amount of stage scenery, etc., required, it is only necessary to mention that twelve teams have been engaged to transport the stuff from the cars to the theater. No stage production of such magnitude has ever come to London before. The cast numbers 106 people, and with the stage hands a total of 130 people are engaged behind the curtain during the play. Not alone in London has the change of play been made, but in all cities in Canada "Old Heidelberg" will be substituted for "Ivan the Terrible." The sale commenced yesterday, and was satisfactory. Mansfield is one of the celebrated actors of the day, and the house will likely be crowded on Saturday evening next.


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When any one gets on to the fact that he or she is on the coffee rack, there's a chance, but most coffee drinkers "never suspect" coffee is the cause of all their ails until the drugs in the coffee have slugged them into organic disease of some sort.

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## HARDING—CHAPMAN

**Afternoon Wedding at Home of Mr. Wm. Chapman, Glebe Street**

A very pretty wedding took place yesterday at the residence of Mr. Wm. Chapman, 347 Glebe street, this city, when his niece, Miss Ida Frances Chapman, was united in marriage to Mr. John Bentinck Harding, of Thorndale, Ont. Rev. Dyson Hague, M. A., rector of the Bishop Cronyn Memorial Church, performed the ceremony. The bride, attired in a neat traveling costume entered the drawing-room accompanied by her uncle and followed by her bridesmaid, Miss A. L. Chapman, a cousin, from Lockport, N. Y. Mr. William Lee supported the groom. Immediately after the ceremony the young couple received the hearty congratulations of the assembled guests, after which a dainty dejeuner was served in a large marquee on the lawn. Numerous and costly gifts from friends far and near attested the esteem in which the young people are held. Mr. and Mrs. Harding left for points east last night. Their home will be at Thorndale.

# DR. TUCKER SAYS THE CANADIAN CHURCH IS ON ITS TRIAL TODAY

## Makes a Strong Appeal to the Synod of Huron for Better Work for Missions.

The work of the first year of the Missionary Society of the Church of England in Canada was shown by the general secretary, Rev. Dr. N. Tucker, last evening, to have been eminently successful. It is a long time since such an urgent appeal for missionary work has been made, or in fact a more religiously patriotic speech made as that by Dr. Tucker last night at the missionary conference called for Huron Synod week. Mr. Matthew Wilson, K. C., of Chatham, who against all kinds of difficulties piloted the bill of organization through to completion, also delivered an address that thrilled all with the sense of responsibility in this great movement.

Cronyn Hall was thrown open to all at this missionary meeting, and the large crowd of both ladies and gentlemen from various churches, in addition to the delegates, who were present, was an encouraging evidence of the increased interest being taken in missions. Bishop Baldwin, in opening, pointed out that the Diocese of Huron had done more than was asked in raising money for missions. He spoke encouragingly of the work and rejoiced that there was a deep missionary spirit spreading. He first called upon Rev. J. W. Andrew, of Berlin, for a report of the mission board of the diocese. This showed that last year over $11,000 had been raised by the diocese for the Missionary Society of the Church of England in Canada. Of this amount $3,035 had been contributed by Middlesex, as compared with $5,846 the year before the organization of the missionary society. The committee indorsed the idea of missionary education in the Sunday school. The report was adopted.

Mr. Matthew Wilson, K. C., was warmly received. The Diocese of Huron had set out ten years ago, he said, with a determination to form a church organization, including a missionary society, that would embrace all Canada. Even a few years ago, when the union was brought about, there were misgivings, and even the church on the other side of the Atlantic sounded notes of warning, feeling it presumption on the part of the colonial church to form such an organization. Now it was recognized by the church in England that the Canadian General Synod was the most completely developed synodical system in the world. Of these facts, any member of the English Church in Canada might justly be proud, but especially would they be justified in the Diocese of Huron, which had begun this movement not more than ten years ago.

In eloquent words Mr. Wilson referred to the changes in empires and all things of the world in the past centuries, while Christ and the church and the Bible (which Voltaire had predicted would not be known a hundred years from his time), remained the same yesterday, today and forever. He feared that men in congregations were too willing to sit in their seats and listen to their clergymen fight the battle, and then to praise him, if victorious, and if he were defeated, blame him, instead of themselves, for their lack of assistance. What were they going to do to show that missions were not a failure? If missions were ever said to be a failure, it was at this end, not at that. The day, however, was past to argue the failure or success of missions. The question was, What were they going to do? They could not all be preachers, but they could pray, and pay for those who could go to the front. He concluded with an eloquent and touching appeal for an increase in spirit, pointing out that though the clergy were limited, the layman's parish was the whole world.

Rev. Dr. Tucker, who was loudly applauded on being called to the platform, introduced his address by drawing attention to the several large up-to-date missionary maps, which he enlarged upon. He also referred to the New Era, the missionary publication of the society, which was a home product, and covered the Canadian field. In regard to the work they had before them, it was spiritual, it was the preparation for the great consummation when the Lord would return. This movement not only began in this diocese, but there were the names of two churchmen in this diocese, who had more to do with the carrying through of the project—the names of Mr. Matthew Wilson, K. C., of Chatham, and Mr. Charles Jenkins, of Petrolea. Dr. Tucker described the unification of the various church organizations into the M. S. C. C. The old system, by which the various bishops of the north and northwest were allowed to come into the churches here and take away money had passed away. The system now was one appeal by the Missionary Society, and the pouring out of the money into channels which would bring the best missionary results. They had gained a consciousness of their own powers—they could speak as one man. When the synod met in Montreal, eighteen months ago, and the needs of the various mission fields totaled $75,000, it was said they couldn't raise the amount. The bishops of Nova Scotia, New Brunswick, Toronto, Ottawa—all were pessimistic. And the greatest pessimist of them all, the Bishop of Rupert's Land, wrote to him repeatedly to say it could not be done. Those men had, however, set to work, and every one lived to see the apportionments raised by each diocese. The Diocese of Huron had been asked for $11,500, and had raised $230 more than that—he thanked them and said he was there with them to thank God and take courage.

Other interesting figures were as follows: Niagara's apportionment $5,200, paid $5,370; Quebec's apportionment $6,000, paid $6,905; Nova Scotia's apportionment $4,500, paid $5,526; Ottawa's apportionment $5,100, paid $7,700; showing the biggest surplus, $2,600. Reports of parishes showed the following big subscriptions: St. Paul's, London, $1,033; St. James', Montreal, $1,079; St. Paul's, Halifax, $1,245; St. George's, Montreal, $3,334; St. Matthew's, Quebec, $2,900; St. James', Toronto, $2,800; St. Paul's, Toronto, $3,840. How had they been able to do it? "You know how the Japs are doing things," said the speaker, amid applause. "Every man Jack does his man's work, and that's the way we did it." He believed they were at present in a better position to raise $100,000 in 1904 than they were the $75,000 in 1903. It would be raised by going to first principles by getting the support of every member of the church. What was being done with the money? It was late when it had come in, but he gave them the assurance that the money was sent in to the best men at this end of the missions, who would make the best possible use of this money. At the same time, they wished to satisfy every inquirer as to the expenditures, and all details would be collected and published. In a general way, the smallest sum given last year was $1,400, to the diocese of Algoma, other sums to other dioceses up to $8,000, which was granted towards evangelization. It was a matter of satisfaction to them all that the Bishop of Rupert's Land, who had worked so hard for years, had been able to see before he died the dawn of this new era. In concluding his address, the secretary pointed out the opportunities before the church, and the awful responsibilities upon it. In the first place he regarded Canada as the fairest nation on the face of the earth. The people were pouring into the Northwest, and in five years there would be five million people there from immigration alone. The people of the west would one day dictate the policy of the country, and he thought it was important that the people of the east should see that there was a proper citizenship there. The most important national asset was its men, women and children. If they would give the money they could add every year in the Northwest enough population to make another diocese. Did they ever hear of better opportunities as a nation or a church? The Canadian Church was on its trial today. It was only a short time ago the cry went up that the country was being lost to the English church, and so it would be with the Northwest if they allowed the country to be swallowed up by the other denominations. It was their duty to see that the loved church of their fathers was planted there. It would make the nation great, and then they should see that Canada was the bulwarks of the empire.

Continued applause greeted the speaker, and it was some minutes before a resolution of thanks could be passed to Dr. Tucker, who had spoken at considerable length with interest and much humor. The meeting was considered one of the best missionary gatherings held in London in many years.

# DEATH RATE IS ON THE INCREASE

## in Ontario—Slight Decrease in the Number of Contagious Diseases Also Reported.

Vital statistics of the Province of Ontario for May show a slight increase in the death rate and a slight decrease in the number of contagious diseases. The rate of mortality is 13.7 per 1,000. For the corresponding month last year 2,193 deaths were recorded, the death rate being 13.3. While the rate per 1,000 from all causes shows a slight increase, there is a considerable decrease in infectious diseases, both in cases and deaths. The case were 70 per cent and the deaths 84 per cent less than those for the same period a year ago, as may be seen in the table below.

Scarlet fever and smallpox show a marked decline. The cases are 319 and deaths 38 fewer in number.

Consumption has caused 219 deaths, this being 13 less than last year, but it is 75 per cent of the mortality from diseases of an infectious character.

Following is a comparative statement:

| | 1904. | | 1903. | |
|---|---|---|---|---|
| | Cases. | Deaths. | Cases. | Deaths. |
| Smallpox ..... | 10 | 9 | 66 | 2 |
| Scarlet fever... | 128 | 7 | 391 | 43 |
| Diphtheria .... | 204 | 29 | 295 | 22 |
| Measles ..... | 107 | 2 | 22 | 4 |
| Whoop'g cough | 4 | 3 | 32 | 18 |
| Typhoid ..... | 41 | 31 | 48 | 22 |
| Consumption .. | 219 | 219 | 232 | 232 |
| Totals ..... | 712 | 291 | 996 | 343 |


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# SYNOD DISCUSSES TEMPERANCE AND ALSO SABBATH OBSERVANCE

## Notes With Satisfaction the Stand Taken for Better Enforcement of Law.

At the meeting of the Synod of Huron yesterday afternoon some time was devoted to a discussion of the temperance question. Sabbath observance also came up for discussion. Some members of the synod were decidedly against any work being done on the Lord's Day, the bishop taking the stand that there should be no compromise. Others, however—men like W. F. Cockshutt, the Brantford manufacturer; E. G. Henderson, the Windsor salt man; and ministers from manufacturing towns, like Rev. Dr. G. C. Mackenzie, of Brantford—favored taking a broad stand on the question.

On the opening of the afternoon session, the committee on young peoples' societies reported that the Anglican Young People's Association had made satisfactory progress, associations having been formed in all parts of the Dominion. The membership was 1,527. A convention would be held.

The committee on the bishop's charge brought in a report, saying that in its judgment the organization of the diocese into archdeaconeries was highly conducive to the efficient working of the diocese, and it approved of the action of the executive committee in providing the payment necessary for expenses. The committee expressed pleasure with the promise of the laity that there would be more systematic giving and emphasized his lordship's utterance on the maintenance of peace between the nations.

The report of the committee on temperance was presented by Rev. N. Taylor, of St. Marys. It was as follows:

"A communication was sent to the Ontario Government, stating that the Synods of Huron and Toronto had expressed themselves in favor of some scheme of Government control of the liquor traffic (including all alcoholic beverages), taking as the basis of such legislation the Gothenburg system with the elimination of the element of personal gain from the traffic, and the abolition of the bar. To this communication a courteous reply was received.

"Your committee have kept in touch again through the year with the committee on temperance of the Toronto Synod, and are in perfect agreement with them concerning the Gothenburg system, and the strictest enforcement of the present license law, until we get more advanced legislation upon the exceedingly difficult, perplexing and knotty question of temperance.

"Until this, or some other solvent of present evils be given the country, your committee ask with all the power which a unanimous declaration of this synod can give, for the strictest enforcement of the present license laws. They gather that these laws are everywhere flagrantly broken. The specified hours are not observed and Sunday selling of intoxicants is universal."

The last of the above clauses aroused discussion. Mayor Backus asked that it be struck out, as there was no universal violation of the law. The same stand was taken by Mr. John Ransford, Secretary Hicks, however, stood to the report, claiming that in every town or village the law was broken. Perhaps all hotelkeepers did not break the law, but he asked where was there a town or village where it was not being broken at all. Mr. Ransford held that there was not a living man who could answer for every hotel—and "universal" meant everything.

Mr. Hicks then said that the law had been violated on every hand. Until they could have the present law carried out there was no use in seeking more temperance legislation. If they could keep up to the temperance laws there was no necessity for prohibition. He knew that the Government had sent out demands recently to license inspectors to enforce the law. The conditions where the inspectors could be lax were passing away. The Church of England had not gone to any extremes, but had taken broad views, dealing with the question on sensible grounds, and they would stand by the laws, the laity as well as the clergy.

Mr. E. G. Henderson, of Windsor, said he was glad to see the attempt that had been made lately by the Ontario Government to enforce the law. He had a knowledge of the facts and he said he knew that the Government had done more during the past three months than in the previous ten years. It was not often that he would say anything good of the Government, but he thought it ought to be encouraged. So strictly had the law been enforced in Windsor, that young men and women went across the river, where there was no enforcement, and many were the painful experiences. So, instead of saying what it had in the report, the committee ought to commend the Government for what was being done.

Mr. Hicks said he thought they should accept the suggestion, and the synod showed its approval by applause.

Rev. Dyson Hague then prepared a clause to take the place in the report of the above-mentioned one.

The amendment moved by Rev. Dyson Hague and seconded by Mr. E. G. Henderson, was as follows: "That as there has been an almost universal violation of the license law, this synod observes with satisfaction that of late a more determined stand has been taken by the authorities for the enforcement of the law." This was adopted unanimously.

Another clause of the temperance report was: "They should suggest that a third conviction should mean imprisonment, and a fourth the loss of the license for all time." Rev. Canon Farthing asked if such were wise, and the bishop said it was not the place of a religious body to suggest what penalties should be. The clause was eliminated.

"Your committee would strongly emphasize the thought of individual responsibility before God and man; the joy of total abstinence for Christ's sake, and for those for whom he died, holding as we all must that drunkenness is sin."

Canon Dann objected to the word "total." Christ, he pointed out, asked for total abstinence from nothing except sin. The clause was too sweeping. The synod accepted the amendment, the word "total" being eliminated.

Another clause passed, providing for a presentation of the report to the Government. Rev. Mr. Collins wanted the synod to add to the report a recommendation that the Government raise the liquor license to $1,000, but he could get no seconder. The report as amended was adopted.

SABBATH OBSERVANCE.

Rev. W. J. Taylor also presented the report of the committee on Lord's Day observance. The first clause, which started the discussion, was originally as follows:

"Correspondence was opened with the various railways of the Dominion, asking that no work but that of necessity be undertaken upon the Lord's Day, also asking for every employe one day's rest in seven, the day of rest to be the first day of the week, whenever it is possible. Courteous replies were received from nearly all the railways (though one great body, the G. T. R., which your committee believes to be the greatest culprit in the matter of Sunday labor, has not replied). While your committee realize that there are cases of necessity where railways are compelled to employ certain men upon the Lord's Day, yet they know from facts supplied them that work is sometimes undertaken upon the Sunday which is not imperative."

It was the clause referring to the G. T. R. that brought about the division of opinion. First objection was taken to the word "culprit," and the committee willingly changed the word to "transgressor." But then it was not satisfactory. Some wanted to know why it was that the Grand Trunk was singled out, as it was not the only violator of the law, and the reason was given that the G. T. R. has showed a determination not to be guided by the state or church or anyone regarding the matter. It was a tremendous question, as it affected the workingmen all over the country.

Canon Williams said he was in a Grand Trunk town, Stratford, and there he had seen the law broken all the time, the Grand Trunk having a Sunday gang whenever it suited their convenience.

DON'T CONDEMN RAILWAYS.

The other side of the question was then heard, Rev. Dr. Mackenzie, of Brantford, advising them to go slow. There were tremendous difficulties, he said, and they should be careful what language they used. They must be consistent. Did their people, he asked, travel on Sunday? Would the ordinary church supporter hesitate to take a Sunday train? There were great industries as well as the railways, where Sunday labor was done. They could not stop the business of the country. The only thing to do was to have a conference with others to see what should be done. Anyway the Sabbath was made for man and they should approach the subject with care and moderation. "Don't let us condemn the railways," said the Brantford divine, while the whole people travel on Sundays."

Mr. Ormsby, of Woodstock, did not favor either indiscriminate Sunday traveling, nor working of steam shovels on the Sabbath.

Mr. W. F. Cockshutt, of Brantford, prefaced his remarks to the synod by saying that there would in the future be more and more Sunday labor. If this was to be a great manufacturing country, there would have to be more. He wanted to see a peaceful Sabbath, but they should be broad.

ONE AS BAD AS THE OTHER.

It was no more wrong to run a steam railway on Sunday than an ocean liner, he said. The very commandment that forbade work on Sunday called for six days' work in the week, and if it were necessary that five or six men should work on Sunday in a place to keep up fires, so that 500 men could work on Monday, then they should be permitted to do so. They should not take up a stand they could not defend. Brantford, he said, rejoiced last winter more that a train came in on a Sunday than it ever did in its history. It was in the coal famine, and one Sunday there arrived 20 cars of coal, which were hailed with delight by all. In conclusion, Mr. Cockshutt said, he could not recall where the Lord had ever reproved any one on the Sabbath for necessary work.

Mr. Ramsford took the stand that they were not posted enough in railway matters to say how far the work should be done, and he and Mayor Backus, of Aylmer, asked to have the Grand Trunk's name, at least, left out.

Archdeacon Young said he would make the report even stronger, and others spoke along both sides of the question. It was finally decided to leave out the reference to the Grand Trunk.

The committee also stated that they had been told that many men never get a Sunday off during the whole year, and that many were compelled to work seven days a week, getting no rest whatever.

The frightful number of accidents upon the railways was not a fact at which to marvel, when the men were so worn out.

The committee deprecated the desire of certain electric roads to make a business of running cars to pleasure resorts upon the Lord's Day.

ALLIANCE WORK COMMENCED.

The committee found that there was a general decrease in the attendance at church twice on the Lord's Day, which they viewed with alarm. They drew attention to the large number of people, who had to work late Saturday nights, interfering with their attendance at church on Sundays. They commended the work of the Lord's Day Alliance, and in conclusion, asked the bishop to issue a collection to be used in the services for a true observance of the Lord's Day. All the above clauses were passed without any discussion.

Before his lordship put the report before the synod for adoption, he said there were two principles at work. One was the Word of God; the other was compromise, compromise, compromise. The latter meant that eventually every truth would be lost. The people, however, would learn the fallcay of the world's "Must." No "Must" could stand against the Word of God, for two wrongs never made a right. The "Must" meant that, for in the railways there was a large number of shareholders and they had to have dividends. "Its all a lie from beginning to end—just a specter to put before the people." He hoped the report would carry and it did unanimously, as amended. By this time it was 6 o'clock and time for adjournment.

In the report of Monday evening's meeting at Huron College, the words "once a month" were inadvertently left out after the statement by Rev. Rural Dean Hodgins that "in 140 congregations Holy Communion was not administered."

The public are getting advantage of the 40-cent on the dollar purchase of C. D. Johnston's boot and shoe stock at the clearing sale now being conducted by W. B. Lawson at 198 Dundas street.


**POISONED.**

**Rank Poison is Created when Food does not digest, and that is when Sickness Commences.**

If the man or woman who does not feel right, will at once look to putting the stomach right they will strike the right key—Every ache and every pain is a cry of poison, too much of which has been made in the process of converting food into nutriment. It may be the backache or sideache of the kidneys telling they are overtaxed and cannot filter the poison—It may be weight, pain or distress in the stomach that tells of fermentation and decomposition instead of digestion—It may be headache, dull, depressed, which tells poison has reached the fluid which surrounds the brain cells. The first cause is the same—lack of gastric juice to properly digest. ANTI-PILL, the Great System Treatment, is a new discovery which so acts on the mucous membrane of the stomach, a natural supply of gastric juice is assured. To prove the wonderful action of ANTI-PILL, you may have a free trial bottle by addressing Wilson-Fyle Co., Niagara Falls, Ont.