

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., WEDNESDAY, SEPTEMBER 16, 1903.

# STRUGGLES OF ENGLISH AND FRENCH FOR RULE ON THE RIVER ST. JOHN.

Invasions, Subtleties of War, and Captures—An Interesting  
Letter Written at Woodman's Point—Naval Battle in  
the Bay of Fundy—Tribulations of the  
Acadians.

W. O. RAYMOND, LL. D.

CHAPTER XI. (Continued 2.)

## RIVAL CLAIMS TO THE ST. JOHN RIVER.

The French still cherished the project of establishing a fortified post at the mouth of the St. John, and as they had opportunity, sent their munitions of war and garrison supplies. In the summer of the year 1750, the British warship "Hound," Capt. Dore, was ordered to proceed to St. John in quest of a brigantine laden with provisions and stores from Quebec, and said to have on board 100 French soldiers. Before the arrival of the "Hound," however, Capt. Cobb in the provincial schooner "York" got to St. John, where he found the brigantine anchored near the shore at the head of the harbor. She fired an alarm gun on sight of the "York." The English captain brought this vessel to anchor under the lee of Partridge Island and sent a detachment of men in a whale boat to reconnoitre. They were fired upon by the French and Indians, and the French commander, Boishebert, insisted that Cobb should quit the harbor, as it belonged to the French king, and threatened to send his Indians to destroy him and his crew. Nothing daunted, Cobb proceeded up the harbor in his sloop until he discovered "a small fortification by a little hill," where the French were assembled and had their colors hoisted. Boishebert's forces consisted of fifty soldiers and 200 Indians. He summoned to his aid the inhabitants living on the river and they responded to the number of fifty or sixty. The governor of Canada had lately commissioned Joseph Bellefontaine, an old resident, to be "major of all the militia of the River St. John," and it is to be presumed he was active on this occasion. Cobb allowed himself to be enticed on shore under a flag of truce, and was made a prisoner and compelled to send an order to his vessel not to molest the French brigantine. His mate, however, pluckily declined to receive the order, and announced his determination to hold the French officers who had come with the message until Cobb should be released. This Boishebert was obliged to do and the commander of the "York," by way of retaliation, took six prisoners from the French brigantine and brought them to Halifax.

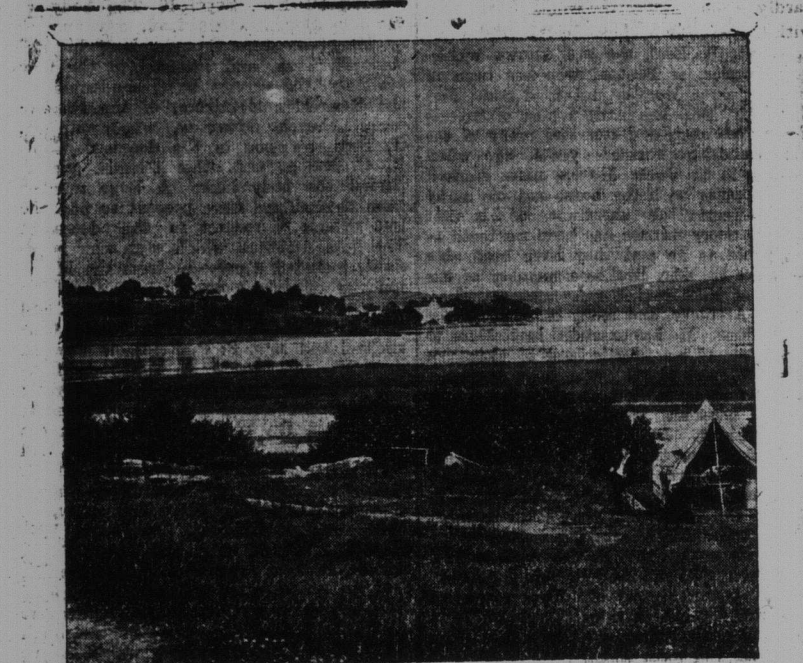
Capt. Dore did not reach St. John with the "Hound" until after the "York" had left. He did not enter the harbor but sent his lieutenant in a whale boat to investigate the state of affairs. The lieutenant's experience was similar to that of Cobb. He was induced by Boishebert to come on shore, was made a prisoner and only released on promising that the six prisoners carried off by Cobb should be set at liberty.

**Naval Battle in the Bay of Fundy.**  
In the autumn of this year (1750) Captain Ross, while cruising in the "Albany," fell in with a French man-of-war and a schooner off Cape Sable. The schooner had been sent from Quebec with provisions and warlike stores for the Indians on the River St. John. Ross fired several guns to bring the enemy to, but in response the ship cleared for action and when the "Albany" ran up alongside of her, poured in a broadside. A spirited engagement ensued, which resulted in the capture of the French ship, but the schooner got safely into St. John. One midshipman and two sailors were killed on board the "Albany," and five men on board the Frenchman.

Governor Cornwallis reported this as the second instance in which the governor of Canada had sent a vessel into a British port with arms, etc., for the Indian enemy. The governor of Canada, the Marquis de La Jonquiere, however, viewed the matter from a different standpoint and demanded of Cornwallis an explanation in regard to the vessel captured. He again asserted the right of the French king to the lands occupied by his troops, and by his orders four British schooners were seized at Lunenburg as a reprisal for the brigantine taken by the "Albany."

Cornwallis explicitly felt the difficulties of this position very keenly. Halifax was yet in the infancy and in a comparatively defenceless state; Lunenburg and Quebec were supporting the French on the St. John and he had befriended the latter in the money to oppose their proceedings. It seems, too, that he had been called to account for the large expenditure he had made in Nova Scotia. In this letter to the Marquis de La Jonquiere he expressed his desire to "lessen the expense and the force of his province." He was doubtful if, with the forces at his disposal, he could prevent the French from fortifying St. John and Beauport, and he observed, with some irritation, that it has been said, "What has he to contend with? Three or four hundred Indians: it is a time of peace and no other enemy to fear." So far from this being an adequate representation of the situation, he claimed the facts were that the French had taken possession of all Nova Scotia north of the Bay of Fundy, and had obliged many of the Acadians of the peninsula to remove thither and swear allegiance to the king of France; that the governor of Canada, through his emissary Le Loutre, had offered a premium for every prisoner, head, or scalp of an Englishman; that the French had sent a ship of thirty-six guns and 300 men to the Bay of Fundy and had not only incited the Indians to hostilities but had behaved as if there were open war.

The situation of the Acadians on the St. John at this time was a very unenviable one. Fort Boishebert, at the Nerepis, was a frail defence, and they were beginning to be straitened for supplies on account of the vigilance of the English cruisers. Father Germain wrote to the commandant at Annapolis Royal for leave to buy provisions there for the French living on the river, but the governor and council objected on the ground that French troops occupied the place and the Indians there were hostile. We gather some interesting information from a letter written at this time to the French minister by the Sieur de Gaspe, who was in command of the fort at the mouth of the Nerepis.



Site of Fort Boishebert, Woodman's Point, Above the Nerepis.

Fort de Nerepis, 16th June, 1751.  
Monsieur: On my arrival at this post on the River St. John, to which I am sent by my general, the Marquis de La Jonquiere, to relieve M. de Boishebert, the commandant of the place, I found at anchor the frigate "Eslele," commanded by M. Macarti, who was landing the provisions and other supplies sent for this post. The coming of this ship, Monsieur, convinces me that you wish to hold possession of this post.

I have only just arrived here. I learn that the English threaten to come and build a fort at the mouth of the river near that which the Marquis de La Jonquiere has caused to be begun and has ordered me to continue. I will do my best to carry out his orders so far as circumstances permit, and the governor will furnish you with an account of his intentions.

In order to fix ourselves here we must keep up communication by way of La Baie Francaise (the Bay of Fundy) so as to furnish provisions; for the place cannot be supplied by land, especially if we must afford subsistence to those families of Acadians who are obliged to seek refuge on the river, as has been stated to me. I will receive them, Monsieur, in order to settle the country, which at present has only twenty-eight French inhabitants,\* who can give no assistance in

\*The date of Joseph Bellefontaine's commission was April 30, 1750.  
\*It is interesting to observe that the original letter of which a translation is given above. It is one of the many interesting documents that have never yet been published.

providing for the support of others, not having as yet enough cultivated land for themselves.

M. Macarti, commander of the frigate, has taken note of the harbor [at St. John] on the other side of the fort, and of the other advantages, or disadvantages, we must encounter in this place, where I will endeavor to maintain the rights that we have and to oppose the Englishmen if he attempts to build here.

I am with very profound respect, Monsieur.

Your humble and very obedient servant.

GASPE.

### De L'Isle-Dieu and Le Loutre.

The situation on the St. John had now become a matter of international interest in view of the boundary dispute. The deliberations of the French and English commissioners began in 1750 and lasted four years. In preparing the French case the Marquis de La Galissonniere summoned to his aid the Abbé de L'Isle-Dieu and Le Loutre, who were both well informed as to the situation of Acadia and also filled with intense zeal for the national cause. We learn from letters of the Abbé de L'Isle-Dieu, written at Paris to the French minister early in the year 1753, that the two missionaries, in consultation with the Count de La Galissonniere, prepared several documents to elucidate the French case. Copies of these very interesting papers are now in the Canadian Archives at Ottawa, and have been published at Quebec in 1890 by the Abbé Casgrain in "Le Canada Français." The three most important of these documents are entitled:

1. Memorandum on the necessity of determining the limits of Acadia.
2. Plan for the settlement of the country in order to hasten the determining of the aforesaid limits.
3. Representation of the present state of the missions, French as well as Indians, in the southern part of New France in Canada.

In the first of these documents the following references are made to the River St. John:

#### Fort Menagoue at St. John.

"This post, so important to relate to France, has as commandant M. De Gaspe at Fort Menagoue, built at the mouth of the river. The missionary on the river is Father Germain, Jesuit, who makes his residence at Ekouba (Aukapeque), distant about forty leagues from Fort Menagoue."

"The savages of Father Germain's mission are Marichites, and he has in addition the care of some French families settled on the river."

"Since the month of August last, Father Audren has been sent as assistant to Father Germain, but his assistance will be much more harmful than beneficial to the mission if, in accordance with the plan of the Jesuit provincial, it is decided to recall Father Germain to Quebec to fill the office of superior general of the house of the Jesuits in Canada. This is not merely a proud and empty promise, for the destination and nomination to office of Father Germain are already determined, at least Father Germain himself so states in his last letter to the Abbé de L'Isle-Dieu, and he adds that he has made every possible representation to at least delay his recall. The Abbé de L'Isle-Dieu, who perceives all the consequences of his removal, has already endeavored to prevent its being effected by the Provincial, and it is thought that, under the present circumstances, the court should as far as possible employ the authority to hinder the retirement of Father Germain from his mission, where the term and confidence, the respect and authority, that he has acquired over the savages and the few French who are found in his mission, give him a power that a missionary could not have. Besides Father Germain aims to do his duty without example, to ply the most sincere, and to a real indefatigable, consummate experience. All this is necessary in connection with the various operations that are now to be undertaken, in which a man of such qualifications can be of great assistance."

"At a distance of eighteen leagues from Father Germain's post of duty is another called Melodect, which is dependent on the same mission and served by the Jesuit Father Leger, who has been there nine months, and who has the care of a band of Marichites; but, in addition to the fact that Father Leger is on the point of leaving, he would be useless there on account of his great age and it would be better to send there next spring Father Audren, since this mission is daily becoming more important, especially to the savages whose chief occupation is beaver hunting."

#### Tribulations of Acadians on St. John River.

"The French inhabitants of the River St. John have suffered much by different detachments of Canadians and Indians, to the number of 250 or 300 men, commanded by M. de Montesson, a Canadian officer, whom they have been obliged to submit, and for that purpose to sacrifice the grain and cattle needed for the seedling and tillage of their own fields. In the feeble position in which these inhabitants find themselves, it is thought that in order to afford them sufficient relief it would be advisable that the Court should send them immediately at least 1,000 barrels of flour, and the same quantity annually for some time, both for their own subsistence and for that of the garrison and the Indians. It would be well also to send them each year about 250 barrels of bacon; this last sort of provision being limited to this quantity because it is supposed, or at least hoped, there will be sent from Quebec some Indian corn and peas as well as oil and fat for the savages."

The reference to the St. John river region in the document from which this extract is taken, concludes by strongly recommending that the supply of flour and bacon should be sent; not to the store houses at Quebec and Lunenburg, but directly to St. John, where it would arrive as easily as at any other port and with less expense to the king and much more expedition to the inhabitants.

\*This refers, I imagine, to the Acadians on the lower St. John and does not include the colony at St. Anne.

W. O. R.

## THE TELEGRAPH'S PULPIT.

The Sin of Ananias and Sapphira, His Wife—Falsehood and Deception One of the Most Common Sins of Life—  
Sermon by Rev. B. N. Nobles.

Acts 5:4 "Why hast thou conceived this thing in thine heart; thou hast not lied unto men but unto God."

The great evangelistic movement that followed upon the advent of the Holy Spirit at Pentecost wrought a marked change in the social as well as the religious life of the church. One of these was the adoption of communism—all things being held in common. There is no indication that it was the requirement of the New Faith that each adherent should bring his earnings to a common treasury, or having possessions sell them and bring the proceeds. However, under the religious fervor of the day, many did this thing. It was because of this condition of affairs in the urban community at Jerusalem that the seven men, usually spoken of as deacons, were elected. They were to take charge of and administer the common fund, distributing to each according to the need, and so relieve the apostles who found this work was assuming too large proportions for them to manage in conjunction with all the other duties that pressed upon them in connection with the large and constant increase in the membership of the community. It may have been and doubtless was on account of this communistic manner of life being cumbersome and unnatural, that it was very soon abandoned and never has it been resurrected, though some small Christian communities have at times made the attempt but only to fail in the end.

Among those who, under the excitement of the movement and the example of others, sold their lands for the common good were Ananias and Sapphira, his wife, but before the money realized from the sale had been paid in they repented their course. However, being unable to draw back altogether from their vows without it becoming known unto the whole community, and lacking courage to confess their change of mind, they determined to give a portion of the price as if it were the whole. When questioned about it they told untruth and the issue according to St. Luke, was the tragic death of both. Let us study this sin of Ananias and Sapphira and seek for profit.

It was a sin induced by covetousness. Under the first impulses of religious fervor they had devoted their entire possessions to the Lord's treasury, but when their ardour had cooled somewhat they found themselves coveting for themselves the possessions they had publicly consecrated to the common good. So they determined upon deceit and sin, bringing a part and lying it devoutly at apostles' feet as if it were the whole. Covetousness which lay at the root of this sin has been the primal cause of many sins of one kind and another. It was because Eve in the parable of man's fall coveted the forbidden fruit that she sinned in disobeying the divine commandment. It was because Achan coveted the Babylonish garment and wedge of gold that he stole and concealed them. It was because David coveted Bathsheba that he sinned so grievously against Uriah, her husband. Someone has said that Balaam with his face toward God walked into hell. If he did it was covetousness that blinded the man. "He loved the wages of unrighteousness." He coveted the

honor, preferment and money offered him by King Balak if he would come and curse Israel; hence his covetousness wrought his ruin.

Covetousness is the root sin whence many other sins spring. In David it led to adultery and murder, in Lot to worldly association and iniquitous alliance, in Ananias and Sapphira to falsehood and blasphemy.

Did you never notice that covetousness is written in Holy Scripture among the worst sins that curse man? "Mortify therefore your members fornication, uncleanness, inordinance, affection, evil desire and covetousness, which is idolatry." "Fornication and all uncleanness and covetousness, let it not be once named among you." "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor sevilers, nor extortioners shall inherit the kingdom of God." Some one has said that God in giving the ten commandments put "Thou shalt not covet" last on the list so as to leave it ringing in the ears of men, because it is the hardest command to keep. If covetousness then is so grievous a sin and one to which men are so constantly tempted, with what care should we guard our hearts against its attacks.

It was a sin against God, when they brought the money that day and lay it down at the apostles' feet and said they sold the land for so much they thought they were simply lying to Peter, but the apostle judged it sin against God. Did you observe the word, "Thou hast not lied unto men but unto God? My brothers and sisters, sin against our fellowmen, especially if they be of the family of God, is sin against God. Says the apostle: "He that despiseth, despiseth not man but God." "When ye sin against the brethren and wound their conscience ye sin against Christ." Some of you recall the cry of the psalmist in his distress and penitence, "Against Thee, Thee only, have I sinned and done this evil in Thy sight." So Jesus, speaking of the treatment accorded his disciples, says: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Whoso oppresses, whoso slanders, whoso sins in any way against the Lord's own, sins against the Lord Himself. If men realized this would there not be more caution? We see persons careless and irreverent in the house of the Lord, heedless of the testimony and entreaty of Christian people; we see persons turning their back upon the services of the sanctuary, we hear them speaking disrespectfully of God's people; if they knew it was all accounted as said and done against Jesus surely they would be more careful of their words and acts in regard to Christian people. But whether they know it or not it is none the less true that sin against His own is sin against Him: Saul of Tarsus, making havoc of the church and persecuting the saints unto strange cities, thought it was only the followers of Jesus whom he was afflicting, until he was met by Jesus on the Damascus road. When, however, he heard the voice, "Saul, Saul, why persecutest thou Me?" And in answer to his question, "Who art thou, Lord?" heard the reply, "I am Jesus whom thou persecutest," then he knew his cruel acts and deeds against the sect that he hated reached further than he had thought—reached even unto the Lord Himself. Oh, man, be careful how thou speakest, and what thou doest, against the followers of Jesus for in these things you speak and sin against their Lord.

The sin of Ananias and Sapphira is a very common sin. Their sin is sometimes thought to have been in keeping back part of the price the land sold for. But this is a misunderstanding. Their sin was in their falsehood and deception and it is one of the commonest sins of life. It is committed as if it were of small account, yet upon no sins have the judgments of God fallen with more severity. It is this sin which has taken out of life in the commercial and social realm an element of confidence and trust which nothing will supplement or make up for. Men lie about their business, lie about their property, lie about their plans and motives, lie about their religion, lie unto men and lie unto God—and do it with deliberation. Oh if persons could only realize that the lies they tell over the counter about the goods on sale; the lies they tell to induce men to income and personal property to avoid larger taxes; the lies they tell over by stock in moneyless corporations; the lies they tell about the hindrances that impede their religious life and prevent their attendance upon the service of God's house. I say if persons could only realize that these lies are lies unto God and that many who are led unto, know the liar is lying though pretending to speak the truth, there would be less lying done and so less punishment suffered by the liar in blight and blast and ruin of soul. Oh this sin of lying—lying unto God! It was the sin of Jacob, the sin of Rebekah, the sin of Judas. It is the sin of Satan, our great adversary.

The sin of Ananias and Sapphira was visited with summary judgment. It is written of Ananias that, upon hearing these words exposing his sin and the enormity of it, he "fell down and gave up the ghost," and a little later Sapphira, when accused "fell down straightway and gave up the ghost." The shock was too much for them as shock of sudden ill news has often proven severe to persons and they have fallen down dead. As you read the words you call to mind the story of Achan who coveted the garment and gold, acted a lie and suffered death as the punishment. And there was Gehazi. He coveted the gifts of Naaman whom Elisha refused, lied and was smitten forthwith with leprosy. And there again was Judas, coveting the silver and basely acting a lie in betraying Jesus with a kiss; he is afterward harrassed by remorse until driven to suicide. We need not speculate as to why this speedy judgment fell upon Ananias and Sapphira, or the need which may have existed of teaching a people whose begetting sin was and is falsehood, the exceeding sinfulness of lying and deception. It is enough that we believe God's promises and appointments are always for good reasons whether known to us or not.

But let us rest assured that though sins of falsehood and other sins may not be punished generally in so radical a manner that the punishment is sure to the transgressor and sudden in a way. Every sin in the hour of its commission in act or intent brings darkness and death to the soul, that is to say, it separates the soul from God, widening the breach that may already exist and intensifying the darkness.

#### Albert County News.

Hopewell Hill, Sept. 13.—Mrs. Leah Stead and child, of Coveville, are visiting Mrs. Alberta McGorman, sister of Mrs. Steeves.

Mrs. Alex. Rogers and daughter, who have been visiting relatives at Petticoat and Moncton, returned home yesterday, accompanied by Miss Henry, who will spend a few days at the Hill.

Miss Mary Wright, daughter of W. O. Wright, of Hopewell Cape, left yesterday for Boston, where she will spend the winter with relatives. Mrs. Wright is accompanied by her daughter, Miss C. L. Peck, at the Hill.

Miss Orpha West has returned from Moncton, after a visit at the home of her brother, J. A. West, of the I. C. R. H. G. Reed, of Newton (Mass.), is spending a few days with relatives here. Mr. Reed came to attend the funeral of his stepfather, Donald Carmichael.

James Matthews, a highly respected resident of Curryville, who has been in very poor health for some time, does not seem to improve much. Mrs. Matthews is also confined to her bed on account of injury received some time ago, by falling down stairs.

Clarence Payne, of Riverside, has bought the house formerly owned by his brother, Fred, and is moving in.

George W. Newcomb, merchant, went to St. John Tuesday on business, and returned yesterday.

A. E. Wright, of Boston, returned a few days ago from Nova Scotia, where he has been visiting Mrs. Wright's sister, Mrs. Harvey. Mr. Wright and family, who have been visiting relatives in different parts during the summer, will leave the last of the month for Boston, and intend going to California for the winter.

Mr. Wetmore, government engineer, in company with C. J. Osanan, M. P. P., visited the new Shipley River bridge this week, and was much pleased with the way things were progressing. Mr. Wetmore highly praised the work being very satisfactorily carried on by M. M. Tingley, for Contractor Simpson.

William Akorn, of New Horton, was drowned in the creek near his home last

loaded to its utmost capacity. Upon arrival they were warmly welcomed by Mr. and Mrs. John Wallace, and other residents of Gardner's Creek, who by their hospitality and kindness added much to the pleasure of the picnic.

Dance being scarce, the large hall was engaged and music being plentiful, dancing was made the chief amusement in the evening. The neighboring friends came amply provided with refreshments and, adding to the company, made about fifty couples in all.

When the departing hour came, about 6 o'clock Saturday evening, the picknickers left amid cheers for the manager, and friends of Gardner's Creek.

## PRETTY WEDDING AT CASTALIA, GRAND MANAN.

Castalia Grand Manan, Sept. 13.—The home of Mr. and Mrs. Robert MacLellan was the scene of an event of more than ordinary interest on the evening of Sept. 12th, when their daughter Bertha Belle was united in marriage with Austin LeRoy Ingalls, of Grand Manan, one of our most enterprising young business men. Miss Lovilla Boncourt played the wedding march as the young couple entered the parlor. The bride was charmingly attired in white Lanesdowne and carried a bouquet of white sweet peas. She was attended by her sister Della, who was very becomingly dressed in a gown of white Lanesdowne similar to that of the bride.

The groom was supported by Lloyd Dakin. Only the intimate friends and relatives of the families concerned witnessed the ceremony which was performed by the Rev. A. M. McIninch, of the F. Baptist church.

After the ceremony a delicate repast was served after which the guests departed. The presents were numerous, expensive and useful. Mr. and Mrs. Ingalls will make their home at Grand Harbour.

#### News of Harvey Station.

Harvey Station, York County, Sept. 14.—The communion was dispensed at the services in the upper church yesterday morning. Rev. Wm. Ross, of Prince William, preached a powerful sermon from St. John, iv—15.

The funeral of Harry G. Osburn, who died on Friday morning, took place from the residence of his father, Marshall Osburn, on Saturday afternoon, and was well attended. Much sympathy is felt for the bereaved parents as, within a month, they have lost two sons, bright and promising young men. Mrs. Atton, of Harland, wife of Trackmaster Andrew Atton, of the C. P. R., was here to attend the funeral.

William Rodphor, of Aton, has received a new threshing machine this morning. This is the fourth machine which has been purchased by parties here this season.

Neil Giddens, of Newwood (Mass.), who has been spending a holiday here, returned home on Saturday. He went by steamer from St. John.

Mrs. Robert P. Grove has gone to Boston, to spend a few days with relatives there.

J. Arthur Hoyt, of Acadia, spent Sunday here, the guest of his aunt, Mrs. De Mott.

#### Milltown Personal Notes.

Milltown, N. B., Sept. 14.—Mrs. Hattaw has returned after visiting friends in Eastport.

Mr. Mungall and family have returned from their summer outing at Oak Bay. Harry Williams and wife have returned from a pleasant visit to Eastport.

Harry Upton and wife have spent Sunday last with Mrs. Fred Smith.

Miss Shannon is moving into her new home in Housat street.

A. P. Dewar has returned from a brief visit to Boston.

Miss Caswell spent Sunday last at Moore's Mills.

Mr. and Mrs. C. Roy have returned after a pleasant week with friends at Little River.

Miss Ada Keene is visiting friends in Vanboro.

Mrs. Chas. McLean spent a few days last week at Lewiston.

Mrs. S. Ray has returned to her home at Chertfield, after visiting Mrs. Ed Perkins.

Miss Kelley, of Boston, is visiting Mrs. Mary Welsh.

#### Killed in Maine.

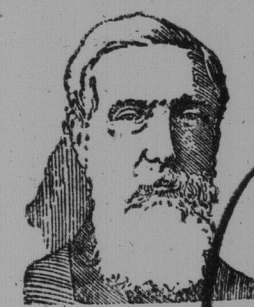
James McQuibby, yard master for the Maine Central, was run over by a freight engine in the railroad yard at Rockland Thursday. Both legs were severed, and other terrible injuries were sustained by the unfortunate man, who died soon after being taken to the hospital. A widow and two children survive him. He was a native of New Brunswick. Previous to coming to Rockland he had been in the service of the Maine Central at Lincoln and Lunenburg (N.S.).

#### Pique at Marselles.

Marselles, Sept. 12.—All the foreign vessels which have been in this port have left for their destinations with clean bills of health. Only the Greek and British vessels have declared the existence here of infectious pneumonia.

Near Teasberg, in Norway, a Viking ship has been discovered buried in marshy ground with its masthead partly protruding. It is probably 1,000 years old, and will be unearthed next spring.

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