

FIVE MINUTE SERMON

By Rev. N. M. Redmond
SECOND SUNDAY AFTER THE
EPIPHANY

WHAT CHRIST REQUESTS US TO DO
"His Mother said to the waiters: 'Whatsoever He shall say to you, do ye.'" John 2: 5

Long ago have we been made aware of what Our Lord wants us to do. The one short phrase, "Seek first the kingdom of God," expresses our entire duty. If we do it, we will enjoy the superabundance of His favors at the eternal nuptials above. But we cannot deny the fact that there are many too lazy, and many too busy, to do what He requests in this short phrase. Large, indeed, is the number of those who express an abhorrence of all vice, and yet either from sloth or over-solicitude in the affairs of this life, are very far from obeying this precept of Our Divine Lord. He is the great Master whose right to command no Christian questions; we are His servants whose duty to obey no Christian denies. The command of the Master has gone forth. Can those servants with any show of reason, who spend the greater part of their time in regular rounds of amusements and pleasures, though not vicious, yet irrelevant to the import of the precept, claim they are good and faithful servants? Can a servant be said to do his duty, when he spends almost his whole time in attending to matters which in no way pertain to his duty? The answer to these questions is in the mind of every one of you. It would be to mock God to tell Him that we offer Him lives that are idle and unprofitable. It would be to tempt God, to tell Him that it is for His sake we spend the greatest part of our time in passing from one source of amusement to another. Oh, the impudence of the man that would say to God: "It is for love of you that I study to gratify my inclinations and humor! What Christian would have the audacity, to say to God that he had led a life of ease, idleness, and pleasure in compliance with His divine will? How many Christians there are who lead such lives! They delusively expect to be at the eternal nuptials above, and enjoy all the favors of our Lord, though they are too lazy to comply with His request. They are deplorably deceiving themselves. May God grant that they realize this before it will be too late.

It is unnecessary to remark, that no legitimate business is inconsistent with the duty pointed out in the short precept of Our Lord. Of their own nature temporal employments are not opposed to the duty prescribed in the precept. But whilst in themselves they are no hindrance, they are often rendered such. Christians there are who allow the concerns of this life to so engross them, that God and matters of their soul's salvation are almost entirely shut out from their thoughts. They thus flagrantly mismanage the affairs of their lives. Altogether taken up with material matters, they leave their souls starving for the nourishment that should come to them from prayer, and the sacraments. Their bodies are fed when hungry, are cared for when sick, but their souls may starve, and be without remedy in sickness. Their business, let it be ever so important, prevents them not from nourishing their bodies, and from procuring them a remedy when sick. So would they act with regard to their souls if they were but faithful servants to their God. If they were honest servants, neither their spiritual nor temporal duty would be neglected. As servants of God, they are held to both. They do not their duty if they neglect either. The temporal part of their duty is sanctified and made a means to their salvation, when they attend to it, without neglect of their spiritual, as a part of the duty which, as servants, they owe to God. Oh, what folly, men, Christian men, are guilty of who mismanage the affairs of their lives either by being too slothful, or too busy to attend to the whole duty marked out for them by their divine Master! For what have we life? Is it not to love God in first seeking the kingdom of heaven? All which may not be made do so, by our intention. This is the "one thing necessary," to which all others must be subordinate. If in eternity we will be consigned to misery and want, what will it avail us to have abounded in wealth in this short life? When in eternal torments, of what avail will it be to us to have enjoyed all the pleasures of this world? "What will it avail us, if we gain the whole world, and lose our own souls?"

It is clear, dear people, that if we wish to have a place at the eternal nuptials above, and enjoy the heavenly wine of divine love eternally, we must hearken to our Lord's voice when He tells us, to seek first the kingdom of God. The condition is right when compared with the prize to which it leads us. If we but lay hold of the many graces which He in His mercy holds out to us; if we but profit by the many blessings which in His loving-kindness He bestows upon us; if we but listen to His inspiration, and respond to His invitations; what He requests in His short precept, will be a pleasure rather than a difficulty. We have but to taste to be convinced. The slothful and the too busy ones of us, know not, "how sweet the Lord is." Let them rise from their sloth, let them detach their hearts from things earthly, and fix them on Our

Lord, and then will they experience the effects of the heavenly wine which He reserves for His true followers even in this life—the rich flavor of this, of the present life, will make them thirst for that of the future in the mansions of bliss.

TEMPERANCE

SERVING MARY BY TEMPERANCE

Love is the only coin of Christ's Kingdom and all else is counterfeit. By it alone is all the law fulfilled and by it alone are the favors of His Kingdom obtained. Many a Christian wonders that his prayers are not more profitable, who has not yet learned to pray aright. Building shrines and making votive offerings may help to make Mary loved of men but not always. Such things may be senseless monuments to vanity, rather than magnets for human hearts. The wayward son who mistakes a natural tenderness for his mother for a genuine love for her may give her houses and automobiles, and everything that he is willing to give away. But that mother wants his heart and the love that only a clean heart can give. She may accept the tokens of his tender thought of her, but she hunger for that gift which alone can fill up her heart's desire. So it were better that, instead of shrines to Mary and costly gifts, we give her our love and win for her the love of others.

He who protects the Blessed Mother from a single blasphemy uttered against the Divine Son; or wards off some threatening sin; or renders any service that love dictates, will do more than he can hope to do who enriches her shrines with costly gifts. Better far to get a drunkard to become sober, or to save a boy from a drunkard's fate, than to offer many novenas made for selfish ends. Not that shrines are of small value, or novenas of little effect, for by them are largely fulfilled that great prophecy of Mary, "Behold from henceforth all nations shall call me blessed." But they must be inspired by love, and must not fail in an intelligent appreciation of that ultimate purpose of all religious symbols—the salvation of souls.

Every pledge of total abstinence will gladden our mother by the greater assurance of safety for one more of her children. The establishment of a temperance society will bless those who ward off from her the cruel sting with which drunkenness in her children wounds her. Build up the Kingdom of her Divine Son and her maternal blessing will be upon the builders. Temperance is one of the four cornerstones of that Kingdom. Make men sober and you will make glad the heart of Mary. Let us then sing the praises of Mary with love and joy! Let us breathe in devotion to her with every breath of spirit! Her month is the month of the earth's awakening! Let us be glad in these days! Let us gladden our Blessed Mother by gifts of love and thoughtful service.—Catholic Temperance Advocate.

TRUE NOW

Cardinal Manning, the great English total abstinence advocate of his time, said of the drink evil: "For thirty-five years I have been a priest and Bishop in London, and now I approach my eightieth year, and have learned some lessons, and the first is this: The chief barrier to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know of no antagonist to the Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child and home with such universality of steady power as intoxicating drink." And were this good Cardinal alive to-day he would be forced to admit that the same conditions, the same grace destroying enemy is in our midst. As in his day, so to-day, the laborers in the field of total abstinence are few, very few, and the harvest of rotting grain is so plentiful. We can only pray the Lord of the field to send into the minds and hearts of those who should be rightly disposed, the generous impulse to labor.—Catholic Temperance Advocate.

MAKING REPARATION FOR BLASPHEMY

The Holy Father recently received in audience, the Society of Our Lady of the Valley, which has for its aim the suppression of profanity, blasphemy and unclean talk. In his address the Pope referred to "terrible blasphemies that had been launched against the adorable Person of Our Divine Redeemer by one who poses falsely as representative of the people of Italy." His Holiness urged on the members even greater zeal in prohibiting the good words to which they had pledged themselves.

"Insults inflicted on a friend naturally strike upon our own heart," said the Holy Father, "and how much more true is this when the friend is also a benefactor. Were we to remain dumb and insensible in face of the insults inflicted on a friend and benefactor, it could only be said of us that our friendship is not genuine, and that our hearts are void of that sense of gratitude which is not unknown even to the brutes. But was not a friend's heart wounded, was not our supreme Benefactor offended by those blasphemies

launched last month against our Divine Redeemer?

"All Christians must have felt outraged by them, because a person who loves, takes as done to himself the injury done to a friend, and he who is not ungrateful is afflicted when insult instead of homage is heaped on his benefactor.

"But you, of all others, who are enrolled in a league against blasphemy, cursing and unclean talk, must have been specially shocked. Your Sodality is of a nature to make you fulfil your duty of reparation to your outraged Lord. For that reason we would wish that the faithful of Rome give in their names in great numbers to this holy league, and that they vie in noble rivalry among themselves in offering to Jesus prayers and pious ejaculations, mortifications and other acts of devotion in reparation for the outrages which blasphemous tongues, or pens dipped in the poison of a lurid sect, have done to his Divine Majesty."—Sacred Heart Review.

THE HUMANITY OF OUR LORD

The Missionary.

It was St. Gregory Nazianzen who said of Our Lord speaking of His marvelous personality. He was oppressed with hunger; but He feeds the thousands in the desert, and He is the living and celestial Bread. He was parched with thirst, but He cried aloud, if any one thirst, let him come unto Me and drink, and He promised to be a fountain unto believers. He was weary, but He was the rest of those who are weary and heavy laden. He was weighed down with sleep, but He walked lightly on the wave, and He rebuked the winds, and He bore up Peter from the rolling billows. If the things which evince His humanity have afforded thee a pretext for error, let the circumstances which attest His Divinity remove thy mistake."

The humanity of Our Lord was a perfect humanity, and it was a symmetrical and rational development that gave the world that perfect and adorable Saviour whose character and work must ever be the amazed object of study on the part of the wisest of philosophers. We, being defective in nature, are developed not only in truth but also in error; but not so with Our Blessed Lord. He was ever growing, and yet was ever complete. There are two conceivable kinds of development: one, development through antagonism, through error, from stage to stage of less and less deficiency. This is our development, but it is such because evil has gained a lodgment in our nature, and we can attain perfection only through conquest with it. But there is another kind of development conceivable, the development of a perfect nature limited by time. Such a nature will always be potentially that which it will become, i.e., everything which it will be is already there, but the development of it is successive—according to time, perfect at each several stage, but each stage more finished than the last. The plant is perfect while merely the green shoot above the earth—it is all it can be then it is more perfect as the creature adorned with leaves and branches, and it is all it can be then; it reaches its full perfection when the blossom breaks into flower. But it has been as perfect as it can be at every stage of its existence; it has had no struggle, no retrogression, it has realized in an entirely normal and natural way to each successive step of its life, exactly and fully that which a plant should be.

Such was the development of Christ. He was the perfect child, the perfect boy, the perfect youth, the perfect flower of manhood. Every stage of human life was lived in finished purity, and yet no stage was abnormally developed; there was nothing out of character in His life. He grew freely, nobly, naturally, unfolding all His powers through a struggle, in a completely healthy progress. Rev. P. J. Bradley says of Him in The Baltimore Catholic Review:

Ever since the dawn of Christianity the mystery of the Incarnation has afforded a fertile field for the speculation of the active but finite intellect of man. Some saw in Christ the ideal man, but nothing more; others admitted His divinity but denied the reality of His human nature. Revelation makes it clear that two perfect natures are united in the Person of Christ, and Christians must believe though they do not understand.

Of His childhood days the Gospel says but little, and imagination has to fill up the picture. Without any danger of irreverence we may take it that He shared the joys and sorrows of other children. The sweet songs of the birds charmed Him. He loved the beauty and fragrance of nature's flowers; and if Nazareth had a candy store I believe He loved it, too.

I have read somewhere a beautiful legend of His youth. One day as He walked through the village, He saw a little maiden weeping as if her heart would break. His heart went out to her in sympathy, as He inquired the cause of her tears. Beside her lay her little pet canary, cold in death. He took the little bird in His hands and consoled the weeper by saying it only slept, and lo! next moment the canary sang as it never sang before, and the little maiden's tears of sorrow were turned into tears of joy.

The time came at length when He was to reveal Himself to men as the

promised Messiah. Zeal for the salvation of souls was the characteristic feature of His public life, but He was always natural, always human. His illustrations were natural, so were His actions.

To impress upon His hearers the all-pervading Providence of God, He told them that the insignificant little sparrows were under the watchful care of Our Heavenly Father.

To warn them against undue anxiety about the things of this world, He mentioned the lilies of the field, which neither sow nor spin, yet Solomon in all his splendor was not clothed in beauty that could compare with their beauty.

To bring home to their hearts God's infinite mercy towards His erring children, He spoke the beautiful and consoling parable of the Good Shepherd.

In a word, He knocked at the gate of every avenue that leads to the human heart. He was human, tenderly human, in His actions. The tears of a heart broken mother moved Him to restore her only son. The sobbing sinner found mercy at His feet. He loved His country. He loved His friend. He wept over Jerusalem. He wept over Lazarus. In His agony He was human. He yearned for sympathy but His Apostles slept.

Too well I feel the picture I have drawn is very inadequate, but my aim is to draw attention to the most interesting and fascinating biography ever written, namely, the Life of Christ, written, it is true, by men, but under the inspiration of the Holy Spirit. Take and read, for to know Christ is to love Him.

CATHOLICITY

THE CHURCH'S MOST NOTABLE POSSESSION

To be Catholic means several things and all the meanings must be present in a Church which claims this among its characteristics. To the member of the Catholic Church this word is the most descriptive title of his Church, and while he recognizes it to possess the right to be called also One, Holy and Apostolic in speaking familiarly he calls it the "Catholic Church." Catholicity then may be said to be the note which in the minds of the people is most important. In its primary significance of course, it means that the Church is found everywhere—that it is "universal." "Their sound is gone out into all lands" must be characteristic of any Catholic preaching of the gospel. Then it means also that it holds everywhere the same doctrine, sends up to heaven one Sacrifice, offers one Service and follows one practice.

All the above would scarcely seem necessary even to state were it not that there are those who profess to be Catholics who are yet separated from the unity of Catholic life, and I have stated these things in order to examine their claim to Catholicity on these bases. The Anglican speaks of the "three branches" of the Catholic Church, meaning thereby the Church in communion with the See of Rome, the separated Eastern Churches, and his own. These, he claims, are all Catholic—indeed that taken together they are the Catholic Church, and that they differ radically from the modern Protestant sects. He bases his assertions as to their Catholicity on the claim of a common Apostolic descent, the possession of valid orders and a lawful ministry.

It would take too much space and otherwise be profitable to go into the matter of the Church's decisions in this regard, but let it be noted that these decisions do not say that there are no validly ordained priests or bishops in the Anglican communion. Supposing, for the sake of argument, that the Anglican claim were true, and that they did possess a valid ministry, how would that affect the claim of their Church to Catholicity? Let us examine it by the tests given above. Is the Anglican Church Catholic in extent? Outside of Great Britain and her colonies she is nowhere a powerful body, and even in many of the British possessions she is decidedly a minority. In the United States her communicants number scarcely more than one per cent. of the population, and in many parts of the country the Episcopal Church is either not known at all or is one of the least known of religious bodies. It is often confused with the "Methodist Episcopal Church" and its existence or non-existence is a matter of utter indifference to many of our fellow-countrymen. Not so the Catholic Church—ask any man you meet. He may hate it, but he knows about it. He is not indifferent to it. He witnesses to its universality and to its unique position. There is to him but one Catholic Church and he is perfectly sure where it may be found.

THE TRULY UNIVERSAL CHURCH

The Catholic Church is represented in every field and has her adherents among all nations. A large section of the Anglican Church repudiates the idea that they have any right to do missionary work in certain parts of the world where, as they say, another "branch" of the Catholic Church is at work, while others make the statement that the Episcopal Church should confine herself to ministering to certain races or classes of people, thus witnessing to the fact that they do not believe her communion to be a really Catholic one. Nord's Eastern Churches fare any better in regard, for their strength is wholly confined to the East or to emigrated members from the East.

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Missionary effort is almost wholly wanting among them, and they are even less Catholic in extent than Anglicanism. They do present one fairly well-defined set of doctrines and have retained their offering of the Mass as the great act of Christian worship, but this is because they are an embalmed copy of the tenth century Church, rigid in their conformity to things as they then were helpless to define anything beyond the decrees of the first seven general councils.

The Anglican claim falls to pieces completely if we apply the doctrinal or practical test, for although they may say,

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity,"

they are nothing of the sort; and, even when the writer accepted their position, he used to be painfully aware of the fact. That hymn sung by a congregation of persons in perfectly good ecclesiastical standing who hold everything from straight out Unitarianism to the beliefs of the Catholic Church in almost every particular, can hardly be called "one in doctrine nor even in 'hope,' for one desires his Church to be completely Protestant, while the other hopes for the extinction of every Protestant element in it. I will forbear to comment on the amount of unity in "charity" which exists between High and Broad Church for example. And practice is not less confused than doctrine. The differences between different parishes of the Episcopal Church is notorious and causes many of the most bitter trials of the clergy. For many years I fought it out, always offending some members of my congregation who objected to things as they were. This must be very High Church; I never saw it like this," was the frequent complaint both of parishioners and visitors who I officiated. Twelve years of this sort of thing showed me plainly that there is no one form of service which is acceptable to them all.

Catholicity presupposes unity, and I have already tried to show how the Anglican Church failed me in that. Since she is not one, she cannot be Catholic, though this does not in any way deny the existence of many truly Catholic souls within her, nor does it deny their real belief in her Catholicity. It is simply a mistake which they are as yet unable to see in their true light and rectify. To be Catholic a Church must be able to go forth with one voice, and to do this it must go forth from one center, and there is no center from which it may go forth but that one given by Our Blessed Lord when He said, "Thou art Peter and on this Rock will I build My Church." That Christ established more than one Catholic Church no one claims, and that it could lose either its unity or its catholicity and still remain the true Church is unthinkable. The Catholic Church is no nebulous aggregation; it is a well-defined and visible kingdom. Its seat is at Rome and its Vice-regent here on earth is Peter's successor—Floyd Keeler, formerly Anglican Archdeacon of Salford, Kansas, in The Lamp.

AN EMPLOYER'S INFLUENCE

How far-reaching the influence of good example is, is set forth by the New World, Chicago, in the following: "The most genuinely pious man we know is a middle-aged father of a family, who has worked for over a quarter of a century for the same firm. His piety has often been a matter of wonder to us, for he was brought up in a remote rural section, with few opportunities for receiving instruction or going to the Sacraments. The secret of it came out not long ago when he told us that one of the greatest influences for good in his life had been the example set him by his employer. 'I saw him,' he said, 'receiving Holy Communion daily at a time when such a thing was almost unheard-of with the average man. I saw him honest in his business dealings and giving generously to the support of religion, and I never heard him use an oath or speak other than respectfully of the Church and her priests. So I thought I couldn't do better than follow him. That is a case where precise has squared itself with profession, and it may well be taken to heart by every Catholic employer of labor.'



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The Wonderful Mission of the Internal Bath

By E. G. Percival, M.D.

Do you know that over three hundred thousand Canadians and Americans are at the present time seeking freedom from small, as well as serious, ailments, by the practice of Internal Bathing?

Do you know that hosts of enlightened physicians all over the country, as well as osteopaths, physical culturists, etc., etc., are recommending and recognizing this practice as the most likely way now known to secure and preserve perfect health?

There are the best of logical reasons for this practice and these opinions, and these reasons will be very interesting to everyone.

In the first place, every physician realizes and agrees that 95 per cent. of human illnesses is caused directly or indirectly by accumulated waste in the colon: this is bound to accumulate, because we of to-day neither eat the kind of food nor take the amount of exercise which Nature demands in order that she may thoroughly eliminate the waste unaided.

That's the reason when you are ill the physician always gives you something to remove this accumulation of waste before commencing to treat your specific trouble.

It's ten to one that no specific trouble would have developed if there were no accumulation of waste in the colon—And that's the reason that the famous Professor Metchnikoff, one of the world's greatest scientists, has boldly and specifically stated that if our colons were taken away in infancy, the length of our lives would be increased to probably 150 years. You see, this waste is extremely poisonous, and as the blood flows through the walls of the colon, it absorbs the poisons and carries them through the circulation—that's what causes Auto-Intoxication, with all its pernicious enervating and weakening results. These pull down our powers of resistance and render us subject to almost any serious complaint which may be prevalent at the time. And the worst feature of it is that there are few of us who know when we are Auto-Intoxicated.

But you never can be Auto-Intoxicated if you periodically use the proper kind of an Internal Bath—that is sure.

It is Nature's own relief and corrector—just warm water which used in the right way, cleanses the colon thoroughly its entire length and makes and keeps it sweet, clean, and pure, as Nature demands it shall be for the entire system to work properly.

The following enlightening news article is quoted from the New York Times.

"What may lead to a remarkable advance in the operative treatment of certain forms of tuberculosis is said to have been achieved at Guy's Hospital. Briefly, the operation of the removal of the lower intestines has been applied to cases of tuberculosis, and the results are said to be in every way satisfactory.

"The principle of the treatment is the removal of the cause of the disease. Recent researches of Metchnikoff and others have led doctors to suppose that many conditions of chronic ill-health, such as nervous debility, rheumatism, and other disorders, are due to poisoning set up by unhealthy conditions in the large intestine, and it has even been suggested that the lowering of the vital-

ity resulting from such poisoning is favorable to the development of cancer and tuberculosis.

At the Guy's Hospital Sir William Arbuthnot Lane decided on the heroic plan of removing the diseased organ. A child who appeared in the final stage of what was believed to be an incurable form of tubercular joint disease, was operated on. The lower intestine, with the exception of nine inches, was removed, and the portion left was joined to the smaller intestine.

"The result was astonishing. In a week's time the internal organs resumed all their normal functions, and in a few weeks the patient was apparently in perfect health."

You undoubtedly know, from your own personal experience, how dull and unfit to work or think properly, biliousness and many other apparently simple troubles make you feel. And you probably know, too, that these irregularities, all directly traceable to accumulated waste, make you really sick if permitted to continue.

You also probably know that the old fashioned method of drugging for these complaints, is at best only partially effective; the doses must be increased if continued, and finally they cease to be effective at all.

It is true that more drugs are probably used for this than all other human ills combined, which simply goes to prove how universal the trouble caused by accumulated waste really is, and that there is not a doubt that drugs are being dropped as Internal Bathing is becoming known—

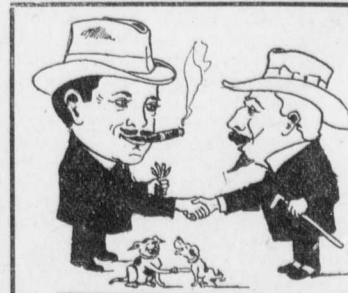
For it is not possible to conceive, until you have had the experience yourself, what a wonderful bracer an Internal Bath really is; taken at night, you awake in the morning with a feeling of lightness and buoyancy that cannot be described—you are absolutely clean, everything is working in perfect accord, your appetite is better, your brain is clearer, and you feel full of vim and confidence for the day's duties.

There is nothing new about Internal Baths except the way of administering them. Some years ago Dr. Chas. A. Tyrrell, of New York, was so miraculously benefited by faithfully using the method, then in vogue, that he made Internal Baths his special study and improved materially in administering the Bath and in getting the result desired.

This perfected Bath he called the "J. B. L." Cascade, and it is the one which has so quickly popularized and recommended itself that hundreds of thousands are to-day using it.

Dr. Tyrrell, in his practice and researches discovered many unique and interesting facts in connection with this subject; these he has collected in a little book, "The What, the Why, the Way of Internal Bathing," which will be sent free on request if you address Chas. A. Tyrrell, M. D., Room 454, 168 College Street, Toronto, and mention having read this in THE CATHOLIC RECORD.

This book tells us facts that we never knew about ourselves before, and there is no doubt that everyone who has an interest in his or her own physical well-being, or that of the family, will be very greatly instructed and enlightened by reading this carefully prepared and scientifically correct little book.



It was a shame to dirty that clean floor. Have you been to Toronto lately? Is that so? I was there myself last week. My Gosh! they have got the House fixed up beautifully, and the Meals are just as good as ever. In fact, I think they are a little better. It does an old timer of that Hotel a lot of good to see the way in which they look after women and children when they go in there. Mr. Wright, the Proprietor, is on the job all the time, moving around to see that everybody is attended to. Nothing escapes his eye. No doubt there will be lots of other Hotels in Toronto, and many of them pretty good ones, Billy, but there is only one WALKER HOUSE for mine. Well, Good-Bye Old Chap! All right, that's a Go! Walker House next Tuesday. Mind your Step, you are getting old now, Bill. Good-Bye!

WHO WOULD EVER have expected to see you here?

I thought you left Canada some years ago. My, Bill! You look just as natural as ever. Let me see now, it must be thirty years since I saw you before. That was the time that your father and my father were attending a meeting in Toronto, and were staying at the Walker House. Gosh! Those were the happy days. I will never forget My! How you laughed at me when I fell sliding on the clean floor of the Office of the Hotel. My Dad thought I was a shame to dirty that clean floor. Have you been to Toronto lately? Is that so? I was there myself last week. My Gosh! they have got the House fixed up beautifully, and the Meals are just as good as ever. In fact, I think they are a little better. It does an old timer of that Hotel a lot of good to see the way in which they look after women and children when they go in there. Mr. Wright, the Proprietor, is on the job all the time, moving around to see that everybody is attended to. Nothing escapes his eye. No doubt there will be lots of other Hotels in Toronto, and many of them pretty good ones, Billy, but there is only one WALKER HOUSE for mine. Well, Good-Bye Old Chap! All right, that's a Go! Walker House next Tuesday. Mind your Step, you are getting old now, Bill. Good-Bye!

TORONTO'S FAMOUS HOTEL
The WALKER HOUSE
Geo. Wright & Co. - Proprietors