

Bible Thoughts for This Week

July 30
THE ETERNAL GOD is thy refuge, and underneath are the everlasting arms.—Deuteronomy 33:27.

July 31
FEAR THE LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.—1 Samuel 12:24.

August 1
FOR THE LORD GOD IS A SUN AND A SHIELD: THE LORD WILL GIVE GRACE AND GLORY; NO GOOD THING WILL HE WITHHOLD FROM THEM THAT WALK

UPRIGHTLY.—Psalm 84:11.

August 2
THY SUN shall no more go down; neither shall thy noon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.—Isaiah 60:20

August 3
THE RIGHTEOUS shall inherit the land, and dwell therein for ever. The law of his God is in his heart; none of his steps shall slide.—Psalm 37:29

August 4
CAUSE ME TO HEAR thy loving-kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Psalm 143:8.

August 5
WHEN THE RIGHTEOUS ARE IN

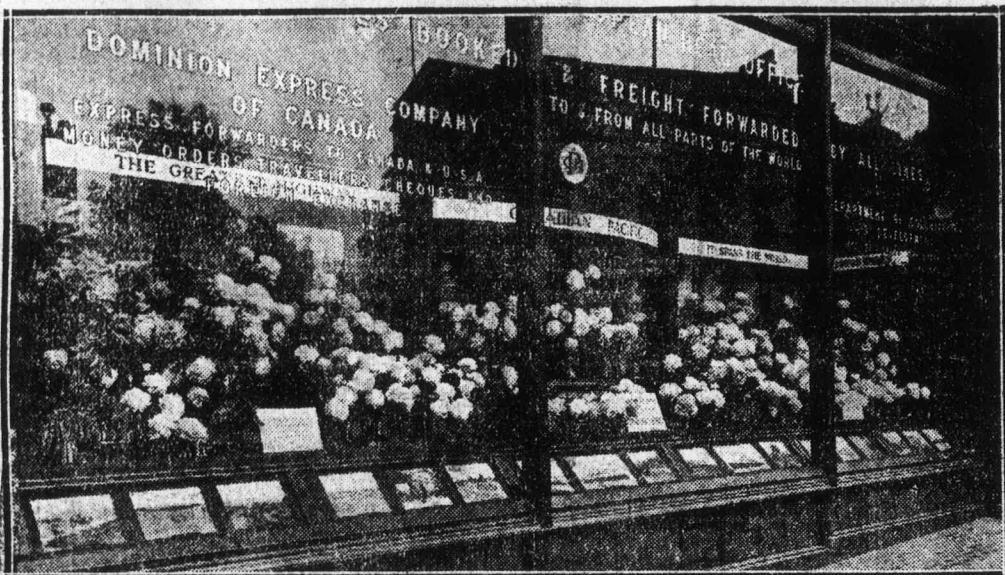
AUTHORITY THE PEOPLE JOICE; BUT WHEN THE WICK BEARETH RULE, THE PEOPLE MOURN.—Proverbs 29:2.

August 6
FEAR THOU NOT; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

August 7
THE LORD WILL GIVE GRACE AND GLORY: no good thing will he withhold from them that walk uprightly.—Psalm 84:11.

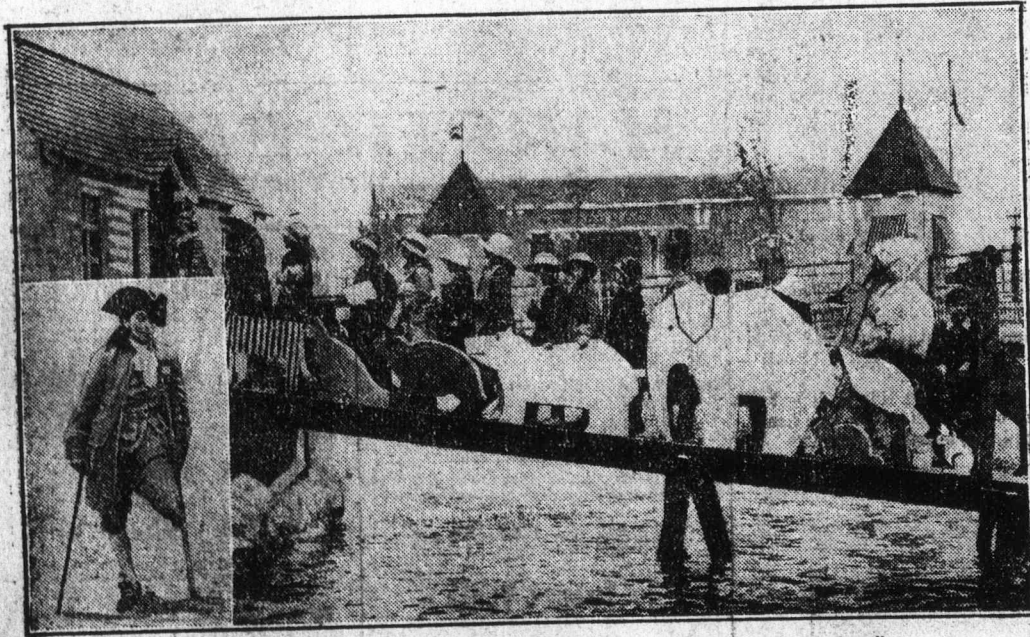
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Prize Winning Canadian Peonies Exhibited In London



This unique picture shows the much discussed Canadian Peonies grown in Montreal by Mr. Ormiston Roy and shipped to England in cold storage in a Canadian Pacific vessel, on exhibition in the window of the Canadian Pacific offices in London, England. The Royal Horticultural Society has presented the Banksia Silver Medal to Mr. Roy and several London papers have remarked editorially upon the extraordinarily perfect condition of the blooms after their long sea voyage. An interesting feature of the picture is that in the window may be seen the reflection of the new Canadian Building which stands almost directly opposite the Canadian Pacific Offices and was recently opened by the King and Queen.

Alice Discovers New Wonderland at Wembley



"The animals went into the Ark in case it should rain." "Long John Silver was also there."

"I know what we'll do," said Alice, "let's go to Wembley." "What do you want to go to Wembley for?" asked the Walrus, who was always asking foolish questions anyway.

"I want to see the sailing ships and sealing-wax and cabbages and kings," replied Alice.

"Ha, ha," laughed the Walrus, "you won't see any sailing-wax there, it's all at Madame Tussauds and I have my doubts about the cabbages, too."

"Well, I shall see lots of sailing ships and kings," said Alice starting to cry, for she was very fond of cabbages, "and, anyway, if you go to the Exhibition alone you won't be able to get in to Treasure Island as they don't admit adults unless they are escorted by children."

"Oh, all right," said the Walrus, who, being 182 years old, no longer regarded himself as a child and had secretly wanted to go to Treasure Island all the time.

So away they went. When they arrived at Treasure Island they found a real train—not a very big one, it is true, but, nevertheless, the real train in the world—putting like a grampus, at a little station labelled Banff, as if anxious to get on its way around Wonderland.

"Look," said Alice, "there's Peter Pan."

"That ain't Peter Pan," said the Walrus, whose education had been sadly neglected, "that's a Canadian Pacific engine."

"I don't care," answered Alice, starting to cry again, for, like all modern children, she hated to be contradicted by her elders, "it's called Peter Pan because it goes everywhere and never gets old or tiresome." This reply referred to his age effectively subdued the Walrus, who now relapsed into silence, and didn't say another word until they were seated in the little train and slowly pulling out of Banff.

It would take too long to describe all the things they saw or all the wonderful people they met, but they had such an interesting time that Alice soon forgot all about her cabbages and sealing-wax.

There was Long John Silver, with his one eye and wooden leg and piratical disposition; and there were Mother Goose, Sir Francis Drake, Robinson Crusoe and Man Friday, Humpty Dumpty, Little Bo Peep, Jack and Gill and all the other fairyland people Alice had read about but never met before. And they saw the animals going into the Ark which Noah had provided for them in case a rainy day should come along and wash off all their paint.

Of course, they saw lots of other things, too—the Rocky Mountains, for instance, and the Golden Hind.

"While we're about it," said Alice, when they had seen all there was to see at Treasure Island, "we might as well go in and see the 'Canadian Pacific Pavilion.' Everybody goes there, you know." So in they went, and saw all the good things to eat and wear and work with that they have in Canada. They were shown around the building by a big man in blue who had "C.P.R." on his epaulettes, and explained to them that the initials meant Canadian Pacific Railway, and that they had put up this building and made Treasure Island in order to let the boys and girls in England know what a fine country Canada is. But it presently began to get dark and Alice had to take the Walrus home and give him a bath before he went to bed.

"Well, that's that," remarked the Walrus, when they got outside.

"Of course, it is," replied Alice, "what else would it be?" "I mean it's all over now," grumbled the Walrus who had been annoyed because Alice had refused to allow him to go into the Ark with the other animals, "and you didn't see any sealing-wax or cabbages, and not many kings either."

"That's quite true," replied Alice patiently, "but I've found out a lot about Canada and I've had a jolly good time, so you may grouse a bit much as you like—I'm quite satisfied."

"And so they went home, and the funny part of it is, Alice did not wake up—for she had not been dreaming at all."

History of ICINE

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d.
Wickett, M.D.
Hamilton

Note:—The following will be published in four sections from the pen of Dr. Wickett, now of Hamilton, who was of our older readers will remember practised medicine in Watford from 1898 until 1903. In his time, some eight centuries before Christ, medicine had a "History and a System of Treatment" and besides these, the "Duties and the Status of Physicians" were fully defined and generally made known.

The Father of Medicine of enduring fame and genuine worth was "Hippocrates", who lived 420 B.C. He is the "Pater Familias" of all orthodox medicine, known through the centuries and up to the present time.

The "Hippocratic Oath" is still treasured by the profession of medicine at the present day.

This forerunner of medicine labored zealously to have a clear conception of the diseases of the body and skillfully directed the attention and care which the patient ought to receive.

Hippocrates perceived early the part Nature played in disease and health, and his absorbing thought was to assist Nature to heal and cure diseases of whatever form.

Broadly, his chief theory was: The body contained Four Humors:—

1, Blood; 2, Phlegm; 3, Yellow Bile; 4, Black Bile.

Now, when these were mixed in rightful proportions in the body, such constituted health. When improper proportions of Humors prevailed, together with irregular distribution of these Humors, disease followed.

The many works of Hippocrates formed the foundation of medical science and research for centuries.

Herophilus, 235 to 280 B.C., was a pupil of the schools of Cos and Cnidus, Greek schools of medicine.

This great physician made profound researches in Anatomy, and in the knowledge and practice of medicine, he was equally renowned. His writings place him second only to Hippocrates.

Erasistratus, died only about 280 B.C.; He was a contemporary of Herophilus and a student of Alexandria, a Hippocratic school of medicine, a foremost college for hundreds of years.

Strange to relate, Erasistratus deprecated Hippocrates. He was independent in thought and his foremost contribution to medicine was the first rational, though inadequate, theory of inflammation. A marked advance in medicine.

The Roman School of Medicine

Turning back a century or two it cannot be said that a school of medicine was developed in Rome. Pliny, the great philosopher, had boasted, it is worthy of note, "The Roman People had gotten on for centuries without physicians", but it is likely the statement is an exaggeration of the truth.

Now, the most eminent physician Rome had was Asclepiades, who was born in Prusa, Bithynia, B.C., 124.

The theory of disease which he advanced was quite opposed to that taught by Hippocrates. The cause of all disease, he maintained, depended upon the alterations, size, number and arrangement, or movement, of Atoms of which the body consisted.

These Atoms were united into passages, through which the juices of the body were conveyed. This, all will at once concede, was a theory quite distinct and opposed to the "Humoral Pathology" taught by Hippocrates.

Asclepiades rejected the theory of the aid given by Nature to cure disease, pointing out Nature did not help but often marred the cure. Asclepiades, in his treatment of disease, attached much importance to diet, exercise, passive movements and external use of cold water. In brief, a modification of athletic training.

His knowledge of disease and surgical skill were, according to Celsus and Caelius Aurelius, very considerable. It may be stated other systems of medicine grew out of the theories propounded by Asclepiades which lasted for centuries but were eventually overshadowed by the mighty Galen, to whom we shall pay our humble respects in due time.

Celsus, who lived in the first century, (a Roman Patrician), possibly not a physician, wrote a "Treatise of Medicine." He also compiled medical facts from former schools of medicine mostly Greek schools.

Now, passing over many physicians

of more than ordinary note, we come to another great physician who stands on a plane with Hippocrates, a man who created an epoch in medicine, and advanced that great art and science equal to, if not surpassing, any that had gone before. His name is Galen.

Galen was born at Pergamus, A.D. 131, and is said to have died 210. A.D. Pergamus, as you well know, is in Asia Minor, a city that Paul visited on one of his great missionary journeys. Galen delved deeply into Anatomy and Physiology. He was possessed of enormous energy and industry, which was coupled with practical sagacity. Moreover, he was endowed with unbounded literary fluency and ability. Galen gave to the world a new outlook in the science of medicine. He is an anchor-post in the development of the "Healing-Art." Our own Osler seems to have been his distinguished disciple. If you will kindly permit the simile, the mantle of the former falling upon the shoulders of the latter, only centuries apart.

Now observe, and please bear in mind, the Medical Works written by Galen were many and became authorities in the research and practice of medicine, and continued to mould medical thought with those of Hippocrates up to Harvey's time, 1628.

After a century or more comes the Byzantine School of Medicine, 326, A.D. This school followed Galen's footsteps mainly. Her teachers spent their time in compiling medical knowledge but did little at investigating and observing the symptoms of disease in fact, added little or nothing to the knowledge of medicine.

Now, after the fall of the Roman Empire, Salerno, in Europe, became the seat of a Bishopric and the home of a Benedictine Monastery, about 475 to 1150, A.D.

It was in this period that the influence of Arabian medicine made itself felt. The Monasteries, owing to wars and the decay of learning, had become the home of medicine, their great work was to save the medical works and other works of science and art from oblivion by their zealous preservation of all valuable works in the Latin language and in the vernacular in various forms. The Anglo-Saxon Leechdom, meaning Laws of Physicians, in the eleventh century, published the "Rolls" of Medical Chronicles. These illustrate most clearly how magic, superstition, and relics of science, constituted monastic medicine.

To the Benedictines, however, the world owes the higher plane of medicine. Their translations of Hippocratic and Galenic writings and later the Greek writers in art and science preserved to a great extent all the valuable writings and works of art, and thus saving the learning of the Ages to Humanity.

(To be continued)

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