#### VERSION OF LORD'S PRAYER

In the King James version of the Bible—the one used by English-speaking Protestants for nearly four hundred years—the conclusion of the Lord's Prayer (Matt. vi, 13) reads as follows: "Lead us not into reads as follows : temptation, but deliver us from evil: for Thine is the kingdom, and the power and the glory for ever.

The Catholic Bible omits the words "For Thine is the kingdom," etc., and every now and then some Catholic editor is asked which is the correct version, the Catholic or the Protestant, says the Catholic Fortnightly Review.

The stereotyped answer to this query is: Evidently, the Protestant translators of the authorized version were guilty of interpolating the words For Thine is the kingdom," because the learned compilers of the revised version, which was published in 1885, omitted the words from Matt. vi. 13, leaving the text just as it stands in the Catholic version, thus showing their conviction that the words added in the King James Bible are an interpolation.

Even the late Father Lambert of the Freeman's Journal was satisfied with this superficial answer to a real difficulty. The difficulty is real because the words "quonian tuum est in many ancient codices, both Greek and Latin, of St. Matthew's Gospel, in the writings of St. John Chrysostom and in those of St. Gregory of Nyssa. Hence, if there is an interpolation it cannot be charged against the editors of the King James or any other Protestant version, because the incriminated passage antedates Protestantism by more than a thousand

The origin of what is clearly a 'doxology" in the Protestant version of Mast. vi, 13, is not yet, we believe, fully cleared up; but our best authorities hold that the phrase is a liturgical addition, which at an early period slipped into the sacred text through some copyist's error. Such doxologies were recited in the early days after every prayer and sermon. Father Knabenbauer (Comment. in Matt. Vol. I., ed, alt, p. 280, Paris, 1903) traces this custom to St. Paul.

The meaning attached to the 'Thine is the kingdom,' etc., in Matt. vi, 13, by the Fathers was: Thou, O Lord, art able to grant us the things we have asked for in this prayer, because Thine is the kingdom, and the power and the glory, forever. "Kingdom," St. mas explains, refers to the first and second petitions of the Lord's 'glory" to the rest. (Op. Imp. S. Thom., quoted by Knabenbauer, 1, c.)

#### A CONVERT'S VIEWS

DOCTRINE OF THE REAL PRES. ENCE COEVAL WITH CHRIS-

TIANITY

(Mr. Farmer is one of the most noted of recent converts. Formerly Methodist minister and foreign mis he was received Cathedral in Savannah, Ga., May 8,

During the period in which the writer of this article was so convincingly persuaded of the truthfulness of the claims of the Catholic Church, nothing made a deeper impression upon him as he studied afresh the records and doctrines of Christianity than the overwhelming amount of the writings of the Fathers and Doctors of the Church, beginning with the subapostolic age and extending to the present day, for the doctrine of the Real Presence of the Lord in that most sacred of all rites of the Christian religion, the Holy

Eucharist or the Lord's Supper. What student, or even casual reader of ecclesiastical history and observer of the prominent beliefs and practices of the Christian religion does not know that the vast majority of the followers of Christ today believes and teaches the real Presence of Jesus Christ in that august rite? It is no insignificant that the most ancient of the sects now out of communion with the Catholic Church devoutly hold this doctrine and thereby show that Ithey have derived it from the teaching of

the very earliest days of Christianity. not know that after passing from the Lord and His Apostles we come to no less certain and definite testimony early disputed by heretics, but so clear and as definite was the teaching in reference to this one that we find no real opposition until the year 1050 A. D. by Berengarius It was bound to be disputed and attacked as everything else belonging to the Christian Christianity from mere human philosophy and speculation. That it in so late for its share of attack had held its own throughout the preceding centuries.

It is not unusual for Protestant writers to take isolated passages from the writings of some of the Fathers and attempt to make them tell against a particular doctrina knows, was held most tenaciously by the feaching and practice of the once at Cana turned water into wine, Church. Who in reading such writ- which is akin to blood; and is He

ings by ill informed or prejudiced Protestants, has not seen the sad and un-fair treatment to which so illustrious saint and theologian as the Bishop of Hippo has been subjected?

To rid themselves of the clear, concise testimony of the Fathers, men have resorted to many subterfuges and have attempted to rewrite the history of Christianity to suit the tenets of Protestantism. The declarations of belief and practices of the Protestant world are discordantly out of time with that glorious sym phony whose introduction and theme have filled the world with the heaven ly music of revealed truth. does Cardinal Newman state the case when he says: "And this one thing, at least, is certain : whatever history teaches, whatever it omits, whatever its exaggerates, whatever it says and unsays, at least the Christianity of history is not Protestantism. If ever there was a safe truth it is this." And Protestantism has ever felt it

to be so. I do not mean that every writer on the Protestant side has felt it : for it was the fashion at first at least as a rhetorical argument against Rome to appeal to past ages, or to a whole feels it and has felt it. This is shown in the determination already referred to of dispensing with historical Christianity altogether and forming a Christianity from the Bible alone; men never would have put it aside, unless they had despaired of it. regnum et virtus et gloria" are found It is shown by the long neglect of ecclesiastical history in Eagland, which prevails even in the English Church. Our popular religion scarcely recognizes the fact of the twelve long ages which lie between the Councils of Nicca and Trent, except as affording one or two passages to illustrate its wild interpretation of certain prophecies of St. Paul and St. John. It is melancholy to say it. but the chief, perhaps the only, lish writer who has any claim to be considered an ecclesiastical historian is the unbaliever Gibbon. "To be deep in history is to cease to be a Protestant." If Newman could say the above

words as he viewed the teaching body

of the Anglican Church, what might he not have said if he had looked beyoud to that hetereogeneous and contradictory world of dissent which with a self opinionated mind and ruthless hand has never hesitated to interpret the Holy Scriptures and overthrow antiquity to sait its own bias! Apply such lawless and unauthoritative interpretations to the holy doctrine of which we are writing, is it any wonder that many are decaived as to the original and true meaning of the Lords Supper? If Prayer, "power" to the third and Christian Church for sixtsen hundred years, and is still held by the majority of Christendom, how can the opposite belief suddenly become true without discrediting the message of sixteen centuries, and there annulling the promise of Christ to be with His Church and guide her into all truth? And if the ancient one which held its place by every tie and testimony deserving of belief and confidence was thus carelessly and hastily put aside, what proof conclusive, authoritative and trust worthy, could the new interpreters offer to mankind which would make them more certain and upon which faith could more securely rest? None whatever, for time has proven their

utter folly. Even Martin Luther, with all of his wild assumptions and perversions of the doctrines of Christianity, could never bring himself to deny the Real Presence of the Lord in the bread and wine. Scriptures and the witness of the Church of the ages. This was the rock upon which the so-calle reformers made ship wreck and went to pleces.

O reader, truth is as unchanging as God Himself! For hath He not said, "I am the truth?" If the Real Presence was once the truth (and it most assuredly was) from the very nature of Revelation, it can never be changed, no matter how expedient and desirable to a certain class of people. Philosophical and scientific hypothesis of men may change; one generation may deny and overturn all that was believed and taught in a former: but the truth of the Chris tian Revelation shall remain forever the same. Wos be unto the man who attempts to overthrow its great truths and dogmas by his puny near sighted conclusions derived from re-

search into science! In the days of our Lord it was the What reader of Church history does | truth that except a man ate H is flesh and drank His blood he had no life clear witness to this doctrine by our in him; and that He spake the truth when He lifted up His eyes to heaven no less certain and definite testimony and said, "This is My body—this is to the same by the early Christian and blood." It was the truth when apologists, Church Fathers and St. Paul warned the Christian at Doctors? Other sacred and import. Corinth against partaking un worthily ant doctrines involving mystery were of the Lord's Supper lest they should be "guilty of the body and of the blood of the Lord." And when St. Justin Martyr writing in the second century said, "We do not receive these things as common bread and drink; but as Jesus Christ our Saviour, was made flesh by the word of creed has been, which differentiates God, even so we have been taught that the Eucharist is both the flesh and the blood of the same incarnate came in so late for its share of attack Jesus." Origen, in the third cen-and opposition shows how firmly it tury, writes: "If thou wilt go up with Christ to celebrate the Passover, He will give to thee that bread of benediction, His own body and will vouchsafe to thee His own blood." St Cyril of the fourth century. "He Himself having declared, This is My body,' who shall dare to doubt hencewhich, as every informed person forward? And He having said, 'This is My blood,' who shall ever doubt that father and in full accord with saying: 'This is not His blcod?' He

undeserving of belief when He turned wine into blood ?'

St. John Chrysostom, who died in the beginning of the fifth century, It thou were indeed incor-Bays : poreal He would have delivered to thee those same incorporeal gifts without covering. But since the soul is united to the body, He delivers to thee in things perceptible to the senses the things to be apprehended by the understanding. How many nowadays says: 'Would that they could look upon His (Jesus ) form, His figure, His raiment, His shoes.' Lo! thou seest Him, touchest Him, eatest Once more, was it not the truth when St. Augustine in addressing the newly bapt zed, says: "I promised you a discourse wherein I would explain the sacrament of the Lord's table, which sacrament you even now behold, and of which you last night were made partakers. You ought to know what you have received. The bread which you see on the altar, after being sanctified by sanctified by the word of God, is the blood of Christ." Moreover let any one read the history and text of the early Liturgies of the Church and see what, beyond all doubt, is the truth of the Real Presence taught

It was the admissions made by such men as Dr. Fisher of Yale, Dr. Schaff, and other reliable Protestant historians, which aroused deep suspicion in the mind of the writer as to the authority of the teaching of Protestantism, and moreover, helped materially to confirm the Catholic claims. In their effort to treat the question at issue fairly, they are ompelled to concede to the Apologists and Fathers of the early Church the same interpretation as is accorded to them by the Catholic world. The same is true also of other doctrines considered particularly "Romish." What a wonderful and convincing testimony to the fact that the Catho lic Church imposes no "cunningly devised fables" and "blasphemous deceits" upon her children, but con scious of her divine message and its contents, promulgates it with authority and power. Hence what an enigma she seems to the vacillating compromising and uncertain sects outside of her communion. may change the Faith, she cannot : they may interpret their message to suit every passing scientific hypo-thesies of theory demanded by the unbelieving world, she cannot; they may deny her, but she, like her

Master, cannot deny herself. O glorious Church founded upon the Rock against whom the gates of the Real Presence was once the hall shall never prevail; the stones truth proclaimed everywhere by the of whose superstructure are cement ed with the blood of martyrs and saints; whose cross-crowned battlements, rearing themselves above into the effulgence of God's love, beckon the weary wanderer in sin to return; who, ind welt by that unchanging Holy Spirit of Truth, promul gates to an unbelieving and perishing world the true and saving doctrines of Jesus Christ; and upon whose holy and blessed altars is daily Immaculate and Divine Victim whose Precious Blood atones for sin and opens the gates of Paradise : "O may I dwell in Tay courts all the days of my life and behold Thy glory and beauty!

'Faith of our fathers living still in spite of dungeon, fire and sword, Oh how our hearts beat high with

Whene'er we hear that glorious word! Faith of our fathers! holy faith!

# We will be true to thee till death !" EASY WRITING

"At the close of the nineteenth century, a new spirit had enveloped the earth. Men's minds were in a ferment; the inevitable reaction had set in. Scholars who had affirmed conclusions with dogmatic insistence now advanced their cautious theses with a reserve which argued fundamental doubt. The spell once exercised by the vitality of a symbol upon whole nations had been forever dissipated," and so on.

The amount of earnestness contained in the preceding lines is in inverse ratio to the number of words employed Men's minds may have been in a ferment at the end of the nineteenth century, or they may have been as clear as crystal—a large term; a new spirit may have enveloped the earth at that time, or swamped it, or asphyxiated it or displaced it in the solar system; all that has lost interest for us. But the paragraph has an interest as an example of "easy writing"; the kind that is merely the task of slipping paper into a machine and working the keys In other words, it is frothy, quite unreal, altogether 'out of joint with facts. This is the usual style of the author, Dr. Lyman Abbot, wherever he discourses about dogmatic religion His rather solemn prepossessions are mistaken for facts of the object ve order and his fancies are written down with an air of finality that wou'd do credit to a youthful doc or devoid of a sense of full session.

In a recent article, the Doctor has

retire to a monastery and there practise the exercises of religion, fasting, prayer, meditation." Nothing could be farther from the truth. In Catholic teaching and practice, then as always, to be religious meant to love God above all things, and next, one's neighbor for the sake of God. People can do this in the world as in a cloister; have done it, and must do it, for only the chosen few are called to the cloister. Saint Isidore was a farmer, Blessed Thomas More, a lawyer, Saint Maurice a soldier, Saint Margaret a queen, and Saint Monica, the busy mother of a family. Saint Louis of France was truly religious in a camp and in a palace. Blessed Joan of Arc in a but as well as at the head of an army. Not one of these men and women ever lived in a cloister, or withdrew from the world ; but because all of them exemplified the Catholic ideal of a religious life, the Catholic Church by canonizing them, has held them up as models. And a model, in the plain language the word of God, is the body of common sense and of ascetical Christ. That chalice, after being writers, ancient and modern, is some thing to be imitated.

Butler's "Lives" is a fairly accessible book : Dr. Abbott will do well to consult it before he again dogmatises on the Catholic ideal of a religious life. The man who can write with all gravity that "St. Francis Xavier was as truly a product of the Protestant Reformation as Luther or Wesley," stands in great need of some such elementary guide. "I can give a better lecture on Spain than Mr. Stoddard," a youthful lecturer once remarked, "because I have been there, and hence am not bound by the facts in the case." writing of the Catholic Church, Dr. Abbot has always fretted at the facts Why indeed should he trouble to go to Spain, when "easy writing" seems to satisfy his readers?

#### HAVE YOU A "BOY PROBLEM ?"

IT CAN'T BE SOLVED BY ARITHMETIC

A QUESTION OF FOOD AND EXER CISE AS WELL AS EDUCATION

The best boy in the world presents a serious problem. His proper development is a problem that must be parents who have a proper sense of their responsibilities. Boy problems are not confined to incorrigibles or to boys of bad tendencies. The brighter the boy the greater the problem

by any mathematical theories. You can't build a sturdy, well, balanced boy out of books or fermons. It is largely a question of food and proper direction of exercise. Faulty nutrition, or lack of nutrition, is responsible for many a boy problem and many a girl problem. Children are stuffed with foods that lack the ele ments needed to build bone, muscle and brain. A boy fed on potatoes alone would soon become a flabby idiot. A boy fed largely on meat becomes irritable, petulant and quarrelsome. A meat diet means impaired liver and weak kidneys.

Probably the most perfectly balanced ration ever devised for growing children is shredded wheat biscuit. It supplies everything needed for building healthy tissue, good bone and good brain. It contains all the body building material in the whole wheat grain made digestible by steam cooking, shredding and baking. Being ready cooked it is so easy for the mother to prepare with shredded wheat a deliciously warm, nourishing meal in a few moments. The crispness of the shreds encourages thorough chewing which is the most important process in digestion, and this chewing develops sound teeth and healthy gums. A boy or girl fed largely on shredded wheat is ready for study or play. With this kind of food Naturs develops a healthy, perfect, well balanced body.

### THROUGH THE HEART IS THE BEST ROAD TO PEOPLE'S

MINDS

The object of the Church, in all her dealings with those without, as well as with those within, is the salvation of souls. This must be ours, also as her faithful children. This object we shall be able to further only as we live in accordance with the spirit of our religion. Is requires no deep or extensive knowledge of mankind to know that the road to their convic-tions lies through their affections. If we would be instrumental under God, in converting them, we must begin by loving them, and by our love winning their love. Nothing is gained by convincing a man against his will; of en the very logic that convinces, where the affections are not won, serves only to repel from obedience to the truth. We succeed in influencing others for their good only in proportion as we set before them an example fit for them to follow -are meek, gentle, humble, charitable, kind, and affectionate in our intercourse with them. And why countrymen of ours, who have not the inconcsivable happiness of being fairly surpassed his best efforts in in the Church of God? Who are we, the art of 'easy writing' "In the that we should set up ourselves above seventeenth cen'ury," he tells us, "to them—that we should boast over

proffer them His love with infinite And has He not so sweetness? longed for their love that He has died to win it? How then, shall we not love them and labor for their salvation with charity that burns with an intensity proportioned to their danger? Is it not here where we come short? Repelled by the bigotry, fanaticism, and hardheartedness of some, attracted by the sweetness, affection, and kind offices of others, are we not prone to look upon these countrymen of ours who are out at the Church, either as persons whose conversion is hopeless or as persons who need version :- excusing ourselves from zealous labors to bring them to God by persuading our-selves that their conversion either is not possible or not necessary-torgetful that in either case we sin against faith and charity and in both show ourselves wanting in true love of our neighbor, and therefore of God? Is not here, in this double error, the reason why so few, com-

One Shepherd?

one hand and the scymitar in the other, shouting "There is one God and Mohammed is his prophet,' overran the East, and, more than half the known world, over the fairest provinces of even Europe herself supplanted the Cross by the Crescent Arianism has been subdued and is remembered only in the immortal records of its victors; the barbarians have been civilized; the Saracenic hosts have been checked their power has been broken, and their once formidable empire retains a fitful existence only by the iniquit ous policy of nominally Christian princes, who forget their God and the interests of civilization in a vain endeavor to maintain an ever vary ing balance of power, and to arrest march of Destiny. Protestantism it of Europe, as the tail of the Apocalyp And this problem cannot be solved tie dragon swept away a third part of the stars of heaven, has spent its force, has been driven back far with and dread. They are, in the nature of things, short-lived. The human

#### THE GOLDENROD AND THE ROSARY

race loves order, and must be a be-

liever. It must worship-must have

a religion .- Our Sunday Visitor.

all occasions, and emphasized in his writings and discourses.

In the October opening number of the Los Angeles Tidings last year, under the caption, "October, Golden Rod," this devoted servant of Mary, who so lately passed away, wrote beautifully as follows:

How we love the turning of the leaf for the Great Creator who has given simple but beautiful goldenrod their heads in the morning breeze humor, or an ecumenical council in shall we not love these neighbors and as if to pay tribute to summer's be religious was to retire from the world." It was not. The Doctor could have learned as much by con. could have learned as much by consulting any penny catechism of the period. "To be religious," he continues, "was to leave one's home, one's industry, the common life, and one's industry industry

rod among devotions, found by reciting of the Rosary.

brought into the one fold, under the

There is nothing in modern here sies that should discourage us. world, before this, has been afflicted with as deep, as wide spread, and as obstinate heresies as it is now. We must not suppose that we have fallen upon peculiarly evil times. Evils, indeed, there are, but our lot is cast in comparatively good times. What is the situation of Catholics now in comparison with what it was under the Arian successors of Constantine or when the wild and destructive hordes of Northern barbarians overwhelmed the Western Empire? or when the yet more destructive Saracenic hosts, with the Koran in

self, which swept away a third part in its original confines, and, for two hundred and fifty years, has made no progress in the Old World, but towards destruction. True, Unbelief. Indifference, Socialism, Communism, Revolutionism, are, or just now were, rife;-true, they held during the last year their carnival, convulsed the greater part of Europe, exiled the Sovereign Pontiff, took possession of the Eternal City, and for a moment seemed on the point of rising to empire. But defeat follows on the heels of victory, their chief's have fallen, are in exile or in prison, and they must soon be objects of ridicule and contempt, rather than of fear

The deep devotion that the late Right Rev. Dr. Consty, Bishop of Monterey and Los Angeles, bore to our Blessed Lady, was manifested on

"How beautiful is the autumn! How like a painter she touches leas and tree with her gorgeous hues! when we are attracted to the woods to gather clusters of autumn leaves and weave garlands as beauteous as the flowers of summer! It seems as if the very heart of nature sheds its blood upon them to manifest its love her foliage and fragrance. And, there is the autumn flower, too, the appearing by the roadside and in the meadow, telling us that October is near, and offering, as it were, to pay by its golden grains for all that spring and summer have received All in nature leads to God. May with its springtime bringing us Mary, God's sweetest May flower; June with its roses and the Sacred Heart, and the goldenrod in October with Our Lady's Rosary. How much alike these two are, the goldenrod and the rosary. See the roadside flower, its stalk is bumble, but its crown is of golden grains, waving goodness, as it passes from nature. See the Rosary, its stalk, too is humble, it is the simplest of all devotions, but it is crowned with

national flower and as Catholics we rejoice that it is so, for it reminds us of that devotion which is the goldenroadsides and in the meadows of life. supplying us with power over the Heart of God and shedding into our ves the gold of God's sweet mercy. During October renew your devotion to Our Lady of the Rosary and offer to heaven every day a garland of Her goldenrods by the faithful

I beg, I implore you, with the deep est earnestness, to devote yourself to the honour and service Christ in this most admirable ment of the Eucharist. - St. Ignatius of Loyola. Mary, as the pattern both of maidenhood and maternity, has exalted

woman's state and nature, and made the Christian virgin and the Christian mother understand the sacredness of their duties in the sight of God. -Cardinal Newman.

# What Is Auto-Intoxication--And How to Prevent It

By C. G. Percival, M. D.

This definition is clearly intelli. of assisting her. gible because it puts Auto-Intoxica tion exactly where it belongs; takes eliminating this waste, which has it away from the obscure and easily been perfected recently after many misunderstood, and brings it into the years light as an enervating, virulent, might be aptly termed a nature poisonous ailment.

It is probably the most insidious below par, sluggish, dispirited, etc., and we are apt to delude ourselves overwork or the need for a rest

But once let it get a good hold through non attention to the real Auto Intoxication, and a resulting cause and a nervous condition is ant to develop, which it will take months to correct. Not alone that, but Auto Intoxication so weakens the founda tion of the entire system to resist disease that it any is prevalent at the time or if any organ of the body

The ailments which have been commonly, almost habitually, traced all physicians have for years comto Auto Intoxication are: Languor. Headache, Insomnia, Biliousness, Internal Baths, and the only distinc-Melancholia, Nervous Prostration. Digestive Troubles, Eruptions of the method is infinitely more thorough, Skin, Rheumatism, Neuralgia, Kidney wherefore it would seem that one Disturbance, Liver Troubles.

There are several conditions which may produce Auto Intoxication, but by far the most common and preval ent one is the accumulation of waste in the colon, caused by insufficient exercise, improper food or more food than nature can take care of under our present mode of living.

onder if you realize how prevalent this most common cause of Autoproof of it is that one would be entirely safe in stating that there are more drugs consumed in an effort to correct this complaint than for all gress, however, he improved other human ills combined-it is in deed universal, and if it were once conquered, in the words of the famous medical scientist, Professor has made this his life's study and Eli Metchnikoff," the length of our practice until to day this long ex-

He has specifically stated that if our L. Cascade. colons were removed in early infancy of specializing, as may be readily we would in all probability live to appreciated, most interesting and the age of one hundred and fifty valuable knowledge was gleaned,

accumulates in the colon is extremely way, and will be sent to you on repoisonous, and the blood, as it flows quest, without cost or other obligathrough the walls of the colon, ab. tions if you will simply address sorbs these poisons until it is per meated with them. Have you ever. when bilious, experienced a tingling mention having read this article in sensation apparent sven above the dormant sensation which biliousness The inclination of t Intoxication, way above the danger possible, and still keep healthy and

norough M there could be no arraignment

against them-

Westervell-School

Y.M.C.A. BLDG., LONDON, ONT. Students assisted to positions. College opens Sept 1st Catalogue free. Enter any time. J. W. WESTERVELT J. W. WESTERVELT, Jr. C.A.

St. Terome's College Founded 1864 BERLIN, ONTARIO

Excellent Business College Department, E. High School or Academic Department, E. College and Philosophical Department.

Address:

REV. A. L. ZINGER, C.R., PH. D., PRES Loretto Ladies' Business College 385 Brunswick Ave., Toronto

AUTOMOBILES, LIVERY, GARAGE R. HUESTON & SONS Livery and Garage. Open Day and Night.
479 to 483 Richmond St.
Phone 423
Phone 441

FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO Capital Paid Up. \$1,750,000. Reserve \$1,450,000 Deposits received, Debentures issued, Real Estate Loans made. John McClary, Pres.; A. M. Smart, Mgr Offices: Dundas St., Cor. Market Lane, London.

PROFESSIONAL CARDS FOY, KNOX & MONAHAN Barristers, Solicitors, Notaries, &c.

Hon, J. J. Foy, K. C. A. E. Knox, T. Louis Monahar E. L. Middleton George Keough Cable Address: "Foy"

Telephones { Main 794 Main 795 Offices: Continental Life Building CORNER BAY AND RICHMOND STREETS TORONTO



Perhaps the best definition I have | sults, and if persisted in soon cease ever noted of Auto Intoxication is to be effective at all. Their effect is, "Self-Intoxication, or poisoning by at best, the forcing of the system to compounds produced internally by throw off a noxious element, and they therefore "jolt" nature instead

There is, however, a method of of practice and study, which remedy. This is the cleansing of the colon its entire length, at reasonable of all complaints, because its first in. periods, by means of an internal bath, dications are that we feel a little in which simple warm water and a harmless antiseptic are used.

This system already has over half that it may be the weather, a little a million enthusiastic users and admeans of consistently keeping them clear in brain, bright in spirits, en thusiastic in their work and most capable in its performance.

The one great merit about this method, aside from the fact that it is so effectual, is that no one can quarrel is below par a more or less serious with it, because it is so simple and derangement is sure to follow — natural. It is, as it is called, nothing scientifically applied. but a bath, monly recommended old-fashioned tion between them is that the newer could hardly fail to recommend it without stultifying himself, could be?

As a matter of fact, I know that many of the most enlightened and successful specialists are constantly prescribing it to their patients.

The physician who has been re sponsible for this perfected method of Internal Bathing was himself an invalid twenty five years ago. Medi-Intoxication really is—the clearest cine had failed and he tried the oldashioned Internal Bath. It benefited him, but was only partially effective. Encouraged by this promanner of administering it, and as this improved so did his health.

Hence for twenty five years he perience is represented in the "J. B. During all these years and this practical knowledge is all That is because the waste which summed up in a most interesting Chas. A. Tyrrell, M. D., Room 456, 257 College street. Toronto, and

The inclination of this age is to creates? I have, and that is Auto- keep as far away from medicine as capable. Physicians agree that 95 Now, if laxative drugs were per cent, of human ailments is

These two facts should be suffi cient to incline everyone to at least But they are at best only partially write for this little book and read effective and temporary in their re- what it has to say on the subject

H. L. O'ROURKE, B. A.

(Also of Ontario Bar)
BARRISTER, SOLICITOR, NOTARY Money to Loan
Suite 5, Board of Trade Building,
231 Fighth Avenue West,
CALGARY, ALBERTA JOHN T. LOFTUS, Barrister, Solicitor, Notary, Etc.

Telephone Main 632 712 TEMPLE BUILDING

P. J. O'GORMAN ARCHITECT Plans, Specifications, Estimates prepared SUDBURY, ON C.

FRANK J. FOLEY, LL. B. BARRISTER, SOLICITOR The Kent Building Corner Yonge and Richmond Streets

TORONTO, ONT. D. BUCKLES, Crown Pro R. DONALD M. A. MACPHERSON, LL. B.

BUCKLES. DONALD & MacPHERSON Barristers, Solicitors, Etc. Suite 206 Healy-Booker Block Swift Current, Sask.

## Funeral Directors

John Ferguson & Sons 180 King Street The Leading Undertakers and Embali Open Night and Day Telephone-House 373 Factory-543

E. C. Killingsworth Funeral Director Open Day and Night 491 Richmond St. Phone 3971