even as the Lord hath forgiven you, so do you also. (Col. iii. 13)

Perhaps you may think, my dear friends, that we have a good deal to say about this matter of charity and forgiveness, and if you do you are probably right; it was not long ago that we had occasion to remind you of it in one of these little morning instructions. But why should we not speak of it often? Is not the love of our neighbor the second great commandment, like to and founded on the first? Does not St. John also make it the test of our salvation? "We know!" he says, "that we have passed from death to life"; and why? Is it because we fast, say long prayers, visit the church, or even because we receive the sacraments often? No, it is "because we love the brethren." And he continues: "He that loveth not, abideth in death. . . . We ought," he goes on to say, "to lay down our lives for the brethren."

In the latter years of the life of St.

In the latter years of the life of St.

John, when he had become so old and
feeble that he had to be carried to the
church, and was not able to preach at

children all of God and of His noly church, that his words were addressed. And these words are more needed now than they were then. Why, in the early times Christians used to be known from other people by their love and charity for each other. It was this that made converts to the faith, more people as then preceding or miradles. perhaps, than preaching or miracles. "See," said the world, "how these Christians love one another." But now I am tians love one another." But now I am afraid it would be hard to pick out very many Christians by this test. No; it is more likely that our infidel friends would say of all the Christians that would say of all the Christians that they happen to know: "See how these Christians are all the time quarrelling with each other! They never seem to be content unless they can show their pride by having at least some one who is not supposed to be worthy of their acquaintance. They go to church and say their prayers—oh! yes; but perhaps there is some person, even in the next pew, that they used to know, but have not spoken to for years, and have no notion of ever speaking to, unless, perhaps, on their death-bed if the priest should insist on it. Bearing with one another, indeed! Is it possible that one of their Apostles told them to do that? Why, they do not put up with half as of their Apostles told them to do that? Why, they do not put up with half as much as a sensible man would who had no faith at all. Let them suffer the least even fancied slight or indignity, and there is an end of all their friendship. Forgiving one another, as they say the Lord has forgiven them? Well, if the Lord forgives as they do, his forgiveness does not seem to amount to

By Douglas' Egyptian Liniment

Mr. W. B. Perry, Tamworth, Ont., has a son who owes a good deal to Douglas' Egyptian Liniment, for without it he would certainly have been partially crippled for life. His father writes:

"My son Marshall had his foot so badly frozen that the doctor said he would have to amputate the toes. The boy cried so much that we declined to allow the doctor amputate.

"A friend hearing of the case sent us a bottle of Egyptian Liniment and strongly advised us to try it before consenting to amputation. We wished if possible to save our son from being a cripple and used the Liniment.

"Three days after the first applica-

"Three days after the first applica-tion the frozen flesh dropped off and the boy's foot began to improve and was saved."

The way Egyptian Liniment removes unhealthy matter from frost bites, scalds, burns and festering wounds, and restores sound, healthy flesh, is simply wonderful.

doeble that he had to be carried to the church, and was not able to preach at any length to his beloved people, he would still give them a little short sermon; it was very short, not even a five minute sermon; and it was not fresh every Sunday, but always the same. It was just this: "Little children, love one another." But his people, in spite of their great reverence and affection for him, were something like people nowadays, and got rather tired of hearing this same old story. They wanted something more novel and startling, and one day they asked him: "Master, why do you never tell us anything but this about loving one another?" He answered: "Because it is the Lord's command, and if it is fulfilled it is sufficient."

If St. John, then, preached about this matter of charity every Sunday, certainly we may be allowed to speak of it several times in the year. And you, my dear Christians, will not lose anything by hearing about it pretty often. For the matter is one in which there is always great room for improvement for us was to the children, big as well as little, children all of God and of His holy church, that his words were addressed. And these words are more needed now than they were then. Why, in the early times Christians used to be intended to his projects, and include the was not speaking to the Sanday scalds, burns and festering wounds, and restores sound, healthy fesh, is simply wonderful.

Prepared by Douglas & Co., Napanee, ont.

It is in Caba, in several large cities of South America; it is in Europe, in Asia. Immense sums of money are the example of the example of the sum in this wonderful expansion, but those sums of money are they it in this wonderful expansion, but those sums of money are there is in the sum of the restores sound, healthy fresh, is simply wonderful.

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It is in Caba, in several large cities of South America; it is in Europe, in Asia. Illience, it is in Caba, in several large cities of South America; it is in Europe, in Asia. Illience, it

then we should have to note the opportunity set before the association by
circumstances in our modern social
organisms. In cities and industrial
centres the young men are legion whom
no well-constituted home, no immediate
parental control guards from peril or
guides to safety along the pathway of
sound morals and good citizenship. To
harbor young men, bring them within
reach of wise counsel, procure to them
innocent recreation seasoned with encouragement to Christian manhood
must be taken as a most needed, a most
praiseworthy work. To a work of this
kind thousands of well-meaning people
will contribute promptly and liberally,
and thousands of young men will readily
put themselves more or less under its

put themselves more or less under its protecting wing.
"Caring for unprotected youth is a blessed benevolence, to which none object, to which many are strongly drawn. Right here, however, enters the criticism we feel bound to make with regard to the Young Men's Christian Association—a criticism from which in its present form of organization and methods it cannot escape. The association in organization and methods is sectarian—Protestant. It is, in essence and in fact, what its authorize sponsors call it. fact, what its authorize sponsors call it, Evangelical Protestantism. This is hy it is not patronized yet more ex-tensively than it is, why large numbers of young men hold themselves aloof from its class-rooms and recreation halls; why many as deeply concerned in the welfare of young men as any of

and there is now and all their frame and their

"Catholies should have nothing to do with the Young Men's Christian Association. Now and then we hear the promise that the Association will alter its constitution and methods, but the promise is not being fulfilled. When this is done, if ever it is done, the attitude of Catholies towards the association may also be altered. tion may also be altered.

tion may also be altered.

"Meanwhile the question rises before the Young Men's Christian Association: Does it ostensibly sail under the true colors? Are its professions free of fraud and deceit? Should it not be candid and frank and openly declare that it is in all its parts Evangelical Protestantism—this and nothing else; that it expects patronage, whether in money or in frequentation of its halls, from Evangelical Protestants, not from others, especially not from Catholics?"

ORANGE FICTION VERSUS FACTS

The refutation of the Orange charge that Irish Home Rule would mean the oppression of Irish Protestants by their fellow Catholic countrymen, is an ex tremely easy matter. All that is needed is to set over against it hard, cold facts. What disposition to discriminate against Protestants have Irish Catholics discounted by the content of played when it was in their power to do so? By way of answering this question, let us see how many paid offices are held in the most Catholic parts of Ireland by Protestants who have received their ap pointments from County Councils elected

pointments from County Councils elected by the majority of the Catholic votes. Let us begin with Galway. The Pro-testants in that county, according to official statistics, constitute six per cent. of the total population. What propor-tion of paid offices do they hold in County Galway? Answer: Nineteen per cent. Does that look like unjust discrimination on the part of the Catho-lies?

lics?

In Cork the Protestants make up ten per cent. of the population. What proportion of the paid offices are held by them? Answer: Twenty-three per cent.

Does that bear out the Orangemen's

In Cavan the numerical strength of In Cavan the numerical strength of the Protestants is twenty per cent. of the total population. And the percent-age of paid offices held by them? Answer, forty-seven per cent. Do the Catholics of Cavan, any more than the Catholics of Galway and of Cork, manifest an animus against the Protestant

minority?

In Westmeath the Protestants, all told, are nine per cent. of the population. How do they fare when it comes to the distribution of lucrative offices by an administrative body elected by Catholic



DEFENDED HIS FAITH CARDINAL HOWARD, ONCE DREW

THE SWORD TO SAVE THE

England, should teach such weak ones a lesson.

"In early life," relates an English paper, "Cardinal Howard was in the army, and one day some of the officers picked up a scapular somewhere about the barracks, and brought it to the mess table, where it was ridiculed, and treated with disrespect. At last one of them hung it to the gaspipe over the table. Lieutenant Howard came in rather late. He was immediately assailed with shouts of 'Oh, Howard, here's something in your line! Isn't this thing popish? As soon as Howard saw what it was, he walked straight to the middle of the room, and before them all said in a loud, clear voice: 'Yes, it is something I reverence and esteem, and for which I would be ready to draw my sword, if necessary to defend it.' So saying he drew his sword, and with the point of it took down the scapular from the gaspipe, kissed it, and reverently pinned it to his breast. No one said a word after that, but all present honored him the more for his disregard of human opinion."

WORD ABOUT ST. BLAISE

It is at this season of the year, when "the grippe" is so generally prevalent, that the devout Catholic mother, with a sigh of relief, anticipates the approaching feast of St. Blaise, which is celebrated Friday, Feb. 3, through whose intercession she trusts her flock of little ones may be preserved, during the coming year, from ailments of the

All who wish to receive the benefit of the blessing assemble in the church at an appointed hour; when the priest bearing two of these candles, lighted, and fastened together in the form of a cross, places them under the chin of the child or person to be blessed pronouncing in Latin the following vocation:

"By the intercession of St. Blaise, bishop and martyr, may God deliver thee from disease of the throat, and from every other ill. In the name of the Father, and of the Son, and of the Ho¹y Ghost. Amen."

We bave all heard of Catholic young men who, in the presence of non-Catholics, fail to defend their Faith. An incident in the life of Cardinal Howard of England, should teach such weak ones a lesson.

"In early life," relationship of the Father, and of the Son, and of the Holy Ghost. Amen."

It is probably not generally known, that it was in St. Alphonsus' Church that this pious and practical devotion was first observed in St. Louis, the custom having been introduced into our lity with the advent of the strength of the s

city with the advent of the Redemptorists.

To these good Fathers, therefore, our Catholics are under a debt of gratitude; for the blessing of St. Blaise when sought in the proper spirit, and not offset by subsequent heedlessness to the laws of health, is an almost infallible preventive of "doctors' bills'—where throats are concerned.—Catholic Columbian

IS FREEMASONRY DYING IN ENGLAND?

This is the question now on the lips of many in London. There is a very old saying that "out of evil sometimes cometh good." That the exile of the young King of Portugal has appealed to the sympathy of English people generally is plain and unmistakable, and that the opposition to him and to his august method as members of a Catholia dynastic. mother as members of a Catholic dynasty is mainly due to the unscrupulous Masonic leaders can hardly be ques-tioned. That a circular was sent to Masonic leaders can hardly be questioned. That a circular was sent to English Freemasons with regard to the expatriation of King Manuel and the Queen - Mother, urging hostility to their presence in England is an undoubted fact, and although two certain London dailies have been advised of it, their Freemason editors have studiously. their Freemason editors have studi their Freemason editors have studiously put them into the "waste basket." It is said that Continental methods had been gradually creeping into English lodges, and that even the "entente cordiale" between France and England will henceforth, so far as individuals are concerned be expeditly continued. Some the coming year, from ailments of the throat.

Yet, notwithstanding the promptness with which the children, at the proper time, are hustled off "to have their throats blessed," it is likely that but few, even of the saint's clients, know anything about him, or the origin of the custom of blessing throats in his honor. Alban Butler in his "Lives of the Saints," tells us that St. Blaise lived in Saints," tells us that St. Blaise lived in their lodges people who in the past had been welcomed as "visiting brethren," but who dare not now approach the official called "the tyler," and it is thought by many that the end is in sight with repart to this sworn secret society, so far as individuals are concerned, be carefully scrutinised. Some old Freemasons—men who have "passed through the chairs"—are up in arms against the deposers of the King of Portugal. Within the past week, I understand, they have denounced in their lodges people who in the past had been welcomed as "visiting brethren," but who dare not now approach the official called "the tyler," and it is thought by many that the end is in sight with regard to this sworn secret society, so far as individuals are concerned, be carefully scrutinised. Some old Freemasons—men who have "passed through the chairs"—are up in arms against the deposers of the King of Portugal. Within the past week, I understand, they have denounced in their lodges people who in the past had been welcomed as "visiting brethren," but who dare not now approach the official called "the tyler," and it is thought by many that the end is in sight with regard to this sworn secret society, so far as individuals are concerned. How the product of the King of Portugal. Within the past week, I understand, they have denounced in their lodges people who in the past week, I understand, they have denounced in the lodges people who in the past week, I understand, they have denounced in the lodges people who in the past week, I understand, they have denounced in the lodges people who in the past week, I unde

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the nice wet dew. Behind the bottles a mirror stood, as large as your parlor floor, and I looked and looked in the shining glass, and wondered and looked some more.

My own reflection did not appear, but there where it should have been, I saw the form of a cringing bum, all crumpled and soaked with gin. His nose was red and his eyes were dimunshorn was his swollen face, and I thought it queer such a seedy hum should come to ever such swonen tace, and I thought it queer such a seedy bum should come to so smooth a place. I turned around for a better look at this effigy of despair, and uearly fell into a little heap, for the effigy was'nt there. The bar-keeper laughed. "It's the Magic Glass," he said with a careless yawn. "It shows a man how he's apt to look years hence when his roll is gone!"—Walt Mason.

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CHATS WITH Y

THE NEXT TIME Y

If you have made a you feel that it has be you have floundered an have done a lot of foolihave been gullible, ma vestments, wasted you don't drag these gho year line to handicap your happiness all th year.

Haven't you wasted

your time or destroy happiness.

There is only one bitter experiences, bl tunate mistakes, or wi worry us and which and that is to forget of the new year is a g the low-vaulted past," terdays, to forget bitt Resolve that when between the old and will close the door on past that pains and

past that pains and Free yourself from handicaps you, keep makes you unhappy, useless baggage, dro is a drag, that hinder

Enter the door of t

ortgaged to the pas

self for not having do
Form a habit of e
mind thoughts or

call up unpleasant memories, and whice

fluence upon you.

Every one ought to to wipe out from his

to wipe out from his that has been unplet We ought to forget been kept back, has been disagreeable, an hideous pictures of disagreeable.

only one thing to do s harmful experience,

There are many t a person who does thi while when he gets t and thinks it easier push on. But there treating. We shoulh

bridges unburned be open for retreat to to indecision or discou is anything we ever is that we have had

is that we have had enough to push on, things looked dark ingly insurmountab fronted us.

Most people are enemies. We are along "our life game bing-down thoughts moods. Everything courage, our faith i holding a hopeful, and yet, whenever tus, whenever we had yor unfortunate eary misfortune, we thought, doubt, fear, bull in a china shop mentalities, perhap mentalities, perhap destroying the work

destroying the work up, and we have to s We work like the fr climb up only to lose all we gain. You will find that as you increase you self by the affirmation be and to do, crease.

No matter what No matter what think about your : yourself to doubt th come what you long self-confidence in and you can do this gree by the power of This form of su oneself vizorously. oneself vigorously, arouse the sleepin conscious self mo

thinking the same

There is a force is which is not stirre same words mental arouse slumbering which thinking doe ially if we have think deeply, to for think deeply, to form they make a monupon the mind, just through the eye fr make a greater important was seeing objects of lasting impression thinking about the certain force, accept. certain force, acce word-especially i many in merely this words express. If solve to yourself all vehemently, you are it to reality than it is released.

it to reality than in silence.
We become so silent thoughts the the giving audibly yearnings, makes a sion upon us.
The audible self ment may be use sults in correcting coming our deficie Never allow you narrowly, poorly o gard yourself as eased, but as perfe Never even think going through life failure. Failure a the man who has himself, who has divnity. They a himself, who has
divinity. They a
never discovered
God:like qualities
Stoutly assert
for you in the wo
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Never admit, ever
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you think you are things all your lif It is marvelous