King of the Isles, and in her right succeeded to that principality which

to the Court of England with a numer-

appended to a charter granted by King Malcolm IV., to the Abbey of Dunferm-line in which he is styled Rex. Insula-rum. His brother Reginald, came

next. This chief was distinguised by

his liberality to the religious institu-

tions of the time. He appropriated the lands of Kilbride in Arran to the

Abbey Church of Paisley. He like wise founded several churches and monasteries and endowed them with

lands out of his principality of the

the King of Scotland, Alexander III.,

whom he assisted in his expedition

Donald, who succeeded him, was equally liberal. He richly endowed the Churches of Kilkerran, Saddel and

Icolmkil. He died in his castle of

Dunavertie, Kintyre, and was buried with regal honors at Icolmkill. His

son and successor, Angus, was chosen by Alexander III. of Scotland as one of the six regents during the minority of his grandchild, Queen Margaret, the

"Maid of Norway." His son and suc-cessor, Alexander (alastair), was equally generous to the churches, par-ticularly Paisley, Kilkerran, Saddel and St. Mary of Icolmkill. His

funeral in this venerated place must have been largely attended, as it was

required that nine hundred head of

cattle should be slaughtered as an item

of the hospitality extended to the mourners. His successor, Angus Mor, received (1307) and shel-

tered King Robert Bruce in his time of distress at his castle of Duna-

vertie in Kintyre. It was a stern and successful defiance of that powerful

monarch, Edward I. of England, who,

at the time, was master of all Scotland except the territories of the Island

Prince. But this was not all. When

the fortunes of Bruce began to revive, McDonald came to his aid, fought with

him at the head of 3,000 of his men, at

the battle of Bannockburn, (1314). He commanded the reserve of Bruce's

comparatively small army of 30,000

men, which was all that could be

brought against the English force of

100,000, consisting of Edward Ist's

veterans. Bruce was not to be dis-

Donald" he commenced that memorable battle which proved to be a glori

ous victory. Bruce now confirmed in his sovereign rights conferred, by

charter, on the Island Prince, the

privilege of holding the right wing of the Scottish army. This honor the suc

cessors of Angus continued to enjoy

until they were deprived of it as

succeeded his son, Angus Og, married

the daughter of the Earl of Strath

Earn, afterwards Robert II. This marriage proved an unhappy blending

of the Stewart and McDonald blood

Donald, the first son of the second

marriage, was a most wicked man unworthy of his father-in-law, who

during his long reign of twenty years,

loved and maintained peace to the great honor and benefit of his country.

Donald, in pursuit of his iniquitous

purposes, murdered his prother Reginald and usurped the sovereignty

of the Isles. Notwithstanding his

ambition, his line failed and came to

This lady married Alexander, eighth

Macmihe Alastair, and so reunited the two branches of the family. In the

reign of Robert III., King of Scotland, (1390), the Family of the Isles still

occupied Kintyre, dwelling in their mansion of Dunnavertie. It fell to

nized there by the Prince's sister-in-law who had seen him

when he was suppressing a rebellion in Ireland in the days of his glory. He had escaped from his

keepers, two gentlemen of high degree,

who were too loyal to hold their sov-

ereign too strictly as a prisoner. He fled to Ireland. But, as that country

was under the sway of his usurping

successor, he did not consider himself

safe there, and in the guise of a wan-

dering pauper, traversed Ireland, and,

arriving in the nearest part of Scot-land, Kintyre, he confided himself to

the ruler of that district. He was

kindly received by Prince Donald aud his family and treated with all honor

and hospitality. Donald, however, considering that it required a stronger

couraged.

Culloden.

d. Addressing his Island "my trust's in thee, brave

Fis grand-son, John, who

against the Danes in 1249.

I have knelt in great cathedrals, with their wondrous naves and aisles,
Whose fairy arches blend and interlace;
When the sunlight on the paintings like a ray of glory, smiles;
And the shadows seem to sanctify the place;
Where the organ's tones, like echoes from an angel's trumpet, roil.
Wafted down by seraphs' wings from Heaven's shore.

en's shore.
y are mighty and majestic; but they cannot touch my soul, Like the little whitewashed church at Bally-

Ah: little modest chapel, half embowered in the trees—
Though the roof above the worshippers was low.
And the earth bore traces sometimes of the congrecation's knees.
Whilst they themselves were bent with toil and woe:
Milan, Cologne, St. Peter's—by the feet of monarcharchs trod.
With their monumental genius and their lore—

lore—
Never knew, in their magnificence, more trustful prayers to God.
Than ascended to His throne from Ballymore.

Its priest was plain and simple ; and he scorned to hide his "brogue" to hide his "brogue"
In accents that we might not understand:
But there was not in the parish such a rene

As to think his word not Heaven's own command. semed our cares and troubles and our sor rows to divide; rows to divide; And he never passed the poorest peasant's

door;
In sickness he was with us, and in death still by our side;
God be with you, Father Tom of Ballymore! There's a green graveyard behind it; and, in dreams at night, I see Each little modest siab and grassy mound; For my gentle mother's sleeping 'neath the withered rowan tree; and a host of kindly neighbors lie around. The famine and the fever through our stricken country spread.

Country spread—through one street and sore:
So I had to cross the waters, in strange lands seek my bread:
But I left iny heart behind in Ballymore.

I am proud of our cathedrals, they are symbols of our love
To our ever-mighty Benefactor shown;
And when wealth and art and beauty have been given from above,
Thedevil : hould not have them as his own.
Their splendor has inspired me; but amidst it all F prayed
God to grant me—when life's weary work is o'er—

over—
Sweet rest beside my mother in the dear embracing shade
Of the little whitewashed church at Bally--(ARTHUR M. FORRESTER.

KINTYRE TO GLENGARRY.

By Very Rev. Æneas McDonell Dawson, V. G. LL. D., etc. Glengarry is the name of an important chief of McDonells who claims to be the chief of the whole clan. More than this, his family can boast an existence of over eighteen hundred years. Learned men of Scotland have traced it to Conn, of the hundred battles, who came from Ireland to Scotland in the year one hundred and twenty five of the Christian era. Scotland had received Christianity, together with the higher civilization which ever accom-panies it, in the second century: and this state of things never suffered any serious interruption until the presen It is well known how carefully the Christians of the early centuries preserved their records. To all who are aware of this it is easily under stood how we know as much about Conn and other warriors of his time as about Julius Cæsar and his Romans who, fifty years before our era, at-tempted the subjugation of Britain. The literature of the Celtic tribes which has come down to our time, presents another undoubted proof of their antiquity as familiar to us as the Æneid o ero's orations, as the Iliad or the Philippics of Demosthenes. Conn of the hundred battles reigned over the Ulladh in Ireland about the year 125 of the Christian era. He was suc ceeded by his son, Airt or Art; after Art came Cormack and then Cairbre Lechmechair, (Ruadh or red haired. Hence the country occupied by his descendants was called Dalruadh and its inhabitants Dalruadini. Cairbre was succeeded by his son, Achaius Dub-bin, the father of Coll Uais who, after reigning fifteen years in Ireland, was driven from his dominions by his cousin-german, Mauritius. He fled to cousin-german, Mauritius. He fled to Scotland and settled in the district of Kintyre. His descendants afterwards male heir to the usurping Donald. assumed the title of Kings of Argyle. He returned to Ireland where he died about the year 337. His eldest son, Achaius, succeeded, Eric or Ero, grandson of Achaius, further colonized Kintyre, which, with the neighboring country, was divided among his three sons. Fergus obtained Kintyre, Laurn, the district of Lorn and Angus, the Island of Isla. Angus left a son, Murchad, who married his cousin Erca, the daughter of Laurn. Murchad left only one daughter who was married to her cousin, Godfrey, son of Fergus. By this marriage their possessions were united. Gorrie or Godfrey succeeded Fergus; but it appears that Fergus had an elder son whose name was Domangart, the ancestor of several kings of Scotland, particularly Kenneth McAlpine who in 1843 conquered the Picts and thus constituted all Scotland one nation. This important change caused the capital of Scotland to be transferred along with the stone of destiny to Scoon. Godfrey was the second son of Fergus and Erca. He remained in possession of Kintyre, to which other lands were gradually added. His descendants afterwards assumed the title of Kings of Erraghael (Iargael). From this Godfrey the Clan McDonald are lineally descended. Kintyre was still in the possession of Godfrey's descendants in the time of King Robert Bruce, and later still when Richard II. of Eng-

land escaped into Scotland A few more chiefs, Nicl, Suina, Warradha, Sollad, and we reach Crynan, Abthane of Scotland, (Abthanus, quod est ahorum Thanorum Prefectus. Buchanan, Rev. Scot:) who married Princess Beatrix, the daughter of Malcolm II., the victorious King of Scotland (1094) who beat the Danes in twenty pitched battles, and so saved his country and his crown. Beatrix was his heiress. Of her marriage came Duncan, King of Scotland, the prede-

cessor of a long line of statesmen, kings, and Donald or Domhuall, who scription remains, carefully preserved in the archives of Scotland. It is as ntinued the line of the Abthanes. follows: By regular descent we come to Somer-led, who married a daughter of Olaus,

Prodicione potens sceptro potitur iniquo.
Prodicione potens sceptro potitur iniquo.
Supplicium lutt hanc ipsius omnegenus.
Ricardum inferis hunc Scotia sustulist
Qui caustro striveling vitæ peregit iter,
Anno milleno quaterceno quoquedeno
Et nono Christi regis finis fuit iste. his descendants enjoyed without ac-knowledging any of the Kings of Scotland their superiors until the time of Robert II., whose daughter, Mar-garet, became the wife of John, Lord of the Isles. His successor, Reginald,

The Family of the Isles continued to prosper until the time of Donald, the son of Prince John's second marriage, crimes and usurpation destroyed the high title of the family. They still continued to hold an important place in the country. Such was their influence that Charles II. created their representative, Æneas, a Baron of the United Kingdom. This chief went to assist his neighbor, McLean, in some warlike people. He was received with honor and treated to a banquet at which the sacred vessels of Iona, which had been carried off by an enemy at some former period, were freely used. Such dese-cration shocked McDonell, and he resolved to retire. The sacred objects were immediately sent to him as a present from his friend McLean. He could not, however, be prevailed upon to remain; but allowed his men to continue their aid to McLean. The last chalice of Iona, which was of the purest gold, was afterwards presented by the family to the late Bishop Ranald McDonald, at whose decease it fell to his successor, Bishop Scott of Glasgow. It was used with honour in Saint Mary's Church until, one night, that the sexton had neglected to lock the safe in which it was kept, it was stolen. The thief, when detected by the police, had it broken to pieces ready for the melting pot. (See Sir Daniel Wilson's "Prehistoric Annals of Scattered") of Scotland.")

It now remains to commemorate, in a few words, the concluding glories of the ancient Family of the Isles. The now had their name from the land, Glengarry, which they occupied. Alexander, who was living at the time of George IV.'s visit to Scotland in 1822, was much distinguished by his judicious conduct when command ing a brigade for the suppression of the outbreak of the end of last cen tury, in Ireland. His brother, General Sir James McDonell, who com-manded the Coldstream Guards at Waterloo, realizing the importance of preventing the enemy from passing the farm buildings of Hougomont, kept the gate shut against them alone till Sergeant Fraser came to his assistance, and then other soldiers. This is the account which the general himself gave of the affair. Some patriotic person left a legacy to the bravest man in the British army. It was referred to the Duke of Wellington. His Grace of Wellington sent the money to General McDonell. He, in his turn, livided the sum with Sergeant Fraser. who, he said, was the first who came to assist him in keeping the gate shut. No doubt, it was the skill and bravery of the British officers and private so diers with their allies, that won this battle; but the battle would not have been so easily won if Hougement had been taken. All will agree, therefore, that the poet is justified in saying:

"Agincourt may be forgot
And Crossy be an unknown spot
And Blenheim's name be new:
But still, in story and in song.
For many an ago remembered long,
Shall live the towers of Hougomont
And field of Waterloo."

Many Glengarry men, as well as other clansmen of Scotland, had sough nomes in the thirteen colonies of North America before the war of indepen dence. When the separation of those colonies from the mother country came, they remembered their origin and adhered to the country whence they sprung. They found refuge and homes in British North America, greatly increasing the population of those colonies which now form the seven provinces of the Canadian Dom inion. Their number were greatly added to by the continuous emigration of their fellow-clansmen who camto the Canadian colonies sometimes in a body, sometimes separately. A Catholic priest, Rev. Alex. McDonald, mansion of Dunnavertie. It fell to their lot, one day, to entertain an unexpected visitor. Richard II., the deposed King of England, was found sitting by the kitchen fire as an unknown mendicant. He was recognized there by the Prince's towards the end of last century brought his whole congregation, 500 in number, to these new countries. Bishop McDonell brought his disbanded soldiers, after having obtained with much pains and influential nego tiation, of the British Government, that lands should be given to them in Canada rather than in the West Indies. Arrived in Upper Canada, their patriotic leader secured grants of land to the clansmen who had come before them as well as to themselves. All this was done in the years 1803 and 1804. An important chief, Macdonald of Glenaladale, sold his estate in Scotland in order to enable him to emigrate together with a numerous body of his tenants to Prince Edward's Island, at the time known as St. John's. Others followed, and such a tide of emigration accounts for the now flourishing population of Canada's Maritime Provinces,
Mr. MacDonell's book chiefly con-

man than himself to protect the fallen monarch, sent him, escorted by the Lord Montgomery, to the court of King Robert III., at Stirling. He was gracerns, as the title indicates, such men of Glengarry connection as have won for themselves more or less distinction im Canada. Many of ciously received there and treated with them figured in the war of 1812. It was impossible, therefore, to all the honor due to a King of England. He lived an honored guest in the Palace of Stirling nineteen years, of the land war and its bright achievements. It is shown, as is fitting, at highest English nobility, but never consenting to any of their proposals for restoring him to the crown. He died some length, how bravely, determinately and successfully the Canadians restoring him to the crown. He died at Stirling in the year 1419, and was interred in the church of the preaching held their ground, unaided, against the United States, at the time become a powerful nation. The brilliant affairs of Chateauguay, Lundy's Lane Friars with an inscription over his tomb, showing his name, dignity and and Queenstown Heights are duly comthe date of his decease. The church memorated; and, finally, it is told with becoming praise, how the strong and tomb are swept away, but the in-

men of Canada, assisted by some of Wellington's veterans, drove the enemy from their much loved home and country. Others besides military characters receive their just meed of honor. None more than the Hon. and Right Rev. Bishop McDonell, who, by every means that a patriotic church man could employ, encouraged the soldiers of Canada in their arduous struggle. It would require a volume to recount the labors of this patriotic Bishop. First of all, his arduous toil as a missionary priest in Glasgow at a time when the Catholics there were few in number, and far from being in favor with the other citizens, who have since come to entertain more friendly views and have learned to respect their Catholic fellow-citizens, now so numer ous, amounting to a third part of the whole population. When Bishop Mc-Donell's friend, Alexander of Glengarry, commanded a brigade in Ireland for the suppression of the rebel-lion at the end of the last century, Bishop McDonell was chaplain to the force, and materially aided the commander by his wise counsel. The native yeomanry had acted in the most cruel manner towards the unarmed people, driving them from their homes and using their churches as stables for their horses. The conduct of the chaplain and his friend contrasted finely with the atrocious proceedings of the native soldiery. The Glengarry men sought the terrified people in the bogs and mountains to which they had fled, restored them to their homes and helped them to cleaned their bogs. elped them to cleanse their churches and fit them once more for public worship. This was indeed a new way of quelling rebellion; but as it was the most humane so was it the most success Such important service was recognized by the statesmen the day. If it be asked l Bishop McDonell became so popular ular and possessed such influ-ence with the British authorities as to obtain from them for his people in op-position to their views, lands in Canada which they had little hope of holding, in preference to any amount of territory in the West Indies, we have only to point to Ireland, its rebellion the result of injustice, and the success ful humanity with which it was treated Some persons have found fault with Bishop McDonell because he favored the Conservative party. There was no other party to favor or from whom to obtain favors. They have said that he was merely a politician. Even so; but what was his policy? To honor the existing powers, exercise unob-trusively the high duties of a Bishop,

What Catholics do not Believe.

preach assiduously the Gospel of peace

promote with all his power the inter-

ests of his people, together with the welfare and happiness of the whole

country, found missions, build churches

and extend by all fair and legitimate

means the domain of truth and right

1. They do not believe that an inlulgence is a licence to commit sin. Hear what our catechism, a standard vork, says: "An Indulgence is a remision of the temporal punishment of our sins, which the Church grants outside the sacrament of penance

Temporal punishment remains due to sin, after the sin itself has been for given. If, as we have seen, sins can be forgiven by man, why sh uld it be so hard to remit the punishment due to sin. Should there be any difference, the latter must be easier than the former. St. Paul exercises this power in case of the incestuous Corinthian parents exercise it, when they miti gate or remit the inflicted punishment governors exercise it when they release convict, imprisoned for five years, though condemned by the courts to an imprisonment for ten years. If parents and state officials are empowered to remit inflicted punishment, why not the Pope, successor of St. Peter, to whom Christ said: "Whatsoever thou shalt loose on earth it shall be loosed also in heaven." (Matt. 16., 19.)

"Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit any sin, even the least; or that a sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to forsake sin and amend his life."—Catholic Belief, Rev. Joseph Faa di Bruno.

2. They do not believe that it is right to break faith with "heretics." "Catholics do not believe that it is allowable to break a lawful oath, or tell s lie, or do any other wicked thing what ever for the sake of promoting the supposed interest of the Church, or for any good, however great, likely to arise from it. The false and pernicious principle that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church.—Catholic Belief. Rev. Jos. Faa di Bruno.

3. Catholics do not believe that the end justifies the means. Catholics do not believe that sins are forgiven unless there is sincere

repentance. 5. Catholics never pay money for the forgiveness of sins. 6. Catholics do not believe that the Pope should guide or direct them in

political matters.

Our Family Physician.

DEAR SIRS,—I was troubled with eczema (salt rheum) for about two years, but I did not bother with it until it began to itch and spread over my hand. I then took four bottles of B. B. B., which completely drove it away. It was by my son's advice I took B. B. B., as B. B. is our family physician.

J. S. MILLS, Collingwood, Ont.

Vou campat he happy while you have come You cannot be happy while you have corns.
Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

CONVERSION OF BISHOP ROSE-CRANS

HOW HIS BROTHER, GEN. ROSECRANS LED HIM TO RECEIVE THE TRUE FAITH

When the diocese of Columbus was erected, Rt. Rev. Sylvester Horton, titular of Pompeiopolls, in partibus, on the feast of the Annunciation, 1862, and appointed Auxiliary to Archbishop Purcell, was transferred to the ne See, and at once took possession of his vineyard. Born at Homer, Licking county, February 5, 1827, this prelate, whose memory is still held in benediction here, studied at Kenyon College, where he had for a classmate the late Presid't Hayes and graduated the late Presid't Hayes, and graduated from that institution with high honors in 1845. His elder brother, General Rosecrans, then a captain, had but recently embraced the true faith, and on of the dearest desires of his heart was to lead his younger brother to a know ledge of the truth and peace which he himself had found. After his graduation from Kenyon, the future Bishop paid the captain a visit, and as the twain were taking a walk one day they chanced to pass a Catholic Church, whreupon the captain, to quote the words of one conversant with the facts in the case, said to his brother: "It is high time, Sylvester, for you to put an end to this procrastination of yours come in here and get baptized."

Mechanically obeying the command, and entering for the first time in his life a Catholic Church, the same authority tells the story of the Bishop's conversion: "They soon reached an altar, before which, to the young brother's surprise, shone a lighted lamp, although it was broad daylight. 'Let us pray here, 'said the captain, 'in the Real Presence, for two graces, the grace of light to know the truth, and the grace of strength to follow it;' and with this he knelt down. Sylvester also knelt, as a matter of courtesy to his brother, but by no means to pray He gazed for awhile around at the works of art within reach of his eyes, but not being in the habit of kneeling long at any time, and his knees aching, he turned to look at his brother, whom he found absorbed in God. The sight was too much for Sylvester. 'Wretch that I am,' said he to himself, 'while this truly good man is so earnestly interesting himself with Heaven for my soul's salvation, I am indifferent, as if it were none of my business. God is everywhere, and therefore, here; I, too, will pray for strength and light. And he did pray, so long and earnestly, that when he began to look for his bro-ther, he found him in a remote part of the church. Up sprang Sylvester, and with agitated steps he approached the captain. 'Well, Sylvester,' whispered the latter, 'what will you do?' 'I wish to be baptized,' was the prompt reply; 'I hope the priest is at home.' Hap pily the priest was at home, and find ing his caller, already, thanks to his brother's good offices, well instructed in Catholic teaching, he had no hesitaion in baptizing him and receiving him into the Catholic fold .- Catholic

No Apaist Support for Him:

The Apaist traitors received a ring ng slap from Senator Hoar, of Massa husetts. In writing to the President of the Jesuit College of Holy Cross, on the occasion of its Golden Jubilee, he said that the students in Jesuit colleges will be all the better citizens and al the be ter Americans, the bet er they love the college which nursed them an the teachers who guided their steps. Ten years from now a vigorous effort will be made to deny that the un-American lunatics ever received any ccuntenance on our continent.

BURDOCK PILLS cure Liver ills. They are small and elegantly coated, sure in effec-and pleasant to use. DR. WOOD'S NORWAY PINE SYRUP cures Coughs, Colds, Asthma, Bronchitis, Hoarse-ness & Consumption, if taken in time. MILBURN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphites builds up and strengthens the entire system.

LITTLE MEN AND LITTLE WOMEN some-times suffer from worms. Low's Worm Syrup is very highly recommended as a cure. HOOD'S AND ONLY HOOD'S Sarsaparilla is the medicine for you. HOOD'S CURES.





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Makes the hair soft and glossy. "I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of pres-ervation. I am forty years old, and have ridden the plains for twenty five years." —Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

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Aver's Hair Vigor

Restores hair after fevers. "Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color,"—Mrs. A. Collins, Dighton, Mass,

Ayer's Hair Vigor

Prevents hair from turning gray. "My hair was rapidly turning gray and falling out; one bottle of Aver's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."—B. Onkrupa, Cleveland, O. *

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FIVE-MINUTE SE Fourth Sunday of

(Thou shalt call His name shall save His people from thei There is no day, my d in the whole year which looked forward to as that almost dawning on us. O rich and poor, good and l some happy memories of some bright hopes attached warm place in the heart many, it is true, this joy ly; it is that, perhaps, good dinner, of receiving of meeting pleasant friend these joys are not disple Lord; He is not angry if now, even if it is not a The only ple His sake. He would deny us are come from the breaking specially from drunkens purity, which are too apt these holiday times.

Still, though He does n innocent pleasures, He wo us think more of the real j all others, which this ought to bring us. This ing joy is that on this Saviour of the world, first it; that He came on thi us from sin, to open the that pure happiness whi forever satisfy our sould only to enable us to have late repentance to that ha we die, but to give us a now; not only to free us for next world, but to do it n

What is the reason, the ren, that we do not make joy our hearts on Christ our Lord wishes that w stead of thinking so m others, which should be ers of it? There is on possible, and that is, the feel the weight and burde of sin as it really is; indeed to escape from its cause we do not really ha they should be hated, the fill us with joy to remer divine Child was this day us from them.

Yes, this is the reason not feel the joy, which s chief one at Christmas, days of innocent childh We do not hate sin from we even cling to it: at l compromises with it. Me haps, we try to avoid, bu do not trouble us; this is can be said for most of many there are who come worship before the mang hem, but with hearts en from their God, who cold and poverty for pleading with them for give up their sinful h

out remorse! Hatred of sin; yes, the want if we would be hap mas. And now is the times. hate it. For surely the comes easier to us now, i try to obtain it, than at a unless, perhaps, on Good plished. And the love hatred of sin, which is t which He hates, the on His pain.

Do not let this Christma my dear brethren, with which should come with let this opportunity pass make you really hate under foot all that offen which will make you measure that He has power to do so. Pray that you may learn to lo you may enter into the j not merely that He can that he has saved you, fi

Controvers

No one that loves pearejoice over the decline controversy. The day is waning, and soon and controversial books fashioned as spelling-b tellectual tournaments to fer are fast giving place statements, whether ma mouth or in books. Sor to which no exact mean tached, and verbal sky kinds, are no longer speakers or writers who a hearing or a reading come to be generally naked truth when expre dicative mood is most effe never was a time when c unadorned, unimpassion of Catholic belief were m than now. - Ave Maria

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