of her as somebody's grandmother, gather,' he whisepered to me when I too I bin of her welfare, and then, there will be a message from Grandmother Hynes to-day.

Within sound of Father Whyte's words—broken and tearful words, now that the restraint of the parent's presence was removed—Henry Germann recalled that leave taking in Chara and the prophetic conclusion, "All together in heaven foreover and over, tather and I will moet our sons and theirs." The message that had heaunted his thoughts might never be written, only transferred to angel a charge for delivery in the beautiful Boyond where parting and exile are not. "Connor is coming!" It seemed of a surely that this responsibility of his had been assumed by spirit ministrants, and that on the ears of the patient mother, blent with the hymns of B. thlehem, should sound the happy searance for which she longed—"Connor is coming."

Not many hours were left to watch and wat; seeinee was powerless, but faith and hope stood guard by that budshid through the gloaming of the December day Instead of cheery greeting and reminiscence, the visitor, admitted into the family circle for Connor's and Grandmother's dear sakes, heard the selemn sound of petition and response, and carried away the memory of a death bed that in its atmosphere of hope and resignation embodied the essence of Calulcity. His deceription of the ceone, written Mrs. Clancy while on route for his home, crossed in its passage her husband's letter to him, the burdon of which was told by the printed enclosure that futtered therefrom as he opened it.

"At her residence, Moate Cottage, Garteen, on Dec. 28rd, Mrs. Marys

opened it.

"At her residence, Moate Cottage,
Garteen, on Dec. 28rd, Mrs. Maurya
Hynes, beloved and regretted by all
knew her."

So the premonition was proven!—
So the premonition was proven!—
the message that was to have been his care had fallen to that of the Ohristmas angels, and with their glorious promise of peace for those she must leave behind was blended for the mother of exiles the tidings

oraved :
" Connor is coming !" Catholics in Germany.

A highly interesting situation has arisen in the German Relohstog over the Bill for the incress of the Navy, Parties are so divided that the centro Catholic party holds the casting vote. The Centre are accordingly utilizing their power to force the Government to consent to re-admit the Jesuits to Germany. If the Government want their money for their increase of the Navy they can have it on those conditions, not otherwise. The Kaiser is said to be in a highly in Hammable condition of mind over the action of the Centre in making his grand naval programme the subject of a deal. But the probability is that the Centre will carry the day all the same.

Bickle's Anti Consumptive Syrup tands at the head of the list for all breases of the threat and lungs. It does like magic in breaking up a cold, to cough is soon subduct, tightness of he chest is relieved, while in exact consumption is relieved, while in exact cases it may be said never to oil. It is a medicine prepared from the active principles or virtues of overal medicinal horbs, and can be epended upon for all pulmonary combinities.

The Precious Blood is such a won-terful revelation of God that it partakes in a measure of his incompreheasibility. But it is also a marvel loss revelation of the enormity of sin. Father Faber.



Disease weaves its web ound people a little at a me. They are not danger-isly ill all at once. The crimnings of illness are at a little indigestion, per-st a little indigestion, per-

the strands or caught, as illnesses begin with liver trouble or with a of the bowels. These to be put in good conditions of the bowels.

the digestive system power to nourishment and make good drives ont billous poisons; it e red, vitalizing, life-giving ele-lie circulation; and builds up the ediculation; and builds up the tution.

titution.
in conjunction with Dr Pierce's
Pellets, it relieves obstinate conand keeps the bowels in a pertural condition.

Ella Howell, of Derby, Perry Co., Ind., "In the year of 1894 I was taken with or relief. The of our best physical blockery was common percent of the order order of the order order of the order order o าฐ็กรยรอบออกออกออกออกขอบอน Chats with the Children าตอลออดดาอออกสาคอออดด

THERE WAS SO ROOM IN THE INNS. There was no room in the inn, And they slowly turned away, At the close of that weary day, Some sheltering spot to win.

There was no room in the mn
But the gentle ox in the stall
Leaned to them from the wall,
And welcomed them kindly in.

There was no room in the iun, But over the roolless place, On her who was "full of grace The wondering stars looked in.

In the inn there was no room,
But a sign at midnight came,
Brilliant with points of flame,
Some said, "Is it Peace or Doom?" In the inu there was no room, But a Babe in the manger lay,

But a Babe in the manger I And it was Christmas Day, With the world a bloom.

O, soul grown dark with sin,
O, heart turned sick with dreams,
The Star of Bothlehem beams;
Shall there be room in the inn?
—Many E. Mannix.

CHRISTMASTIDE.

There's a little old man with silvery hair An' a long white board 'at flus in the

With twinklin' black eyes and a rosy, red face, red face, he comes to our place,
Au' one ta year he comes to our place,
Au' our little maid
Au' our little man
Ez auxious to see 'im—they ain't afraid!

But you better take keer, fer some folks

But you nester sans Acceptage asy
say
'At of yor naughty he'll fly away,
An' quecker n you km whistle—phow—
Away he's gone up the chimney flue t
Sour Intle maid
An' our little mau
Ez tryin' to be jest ez good's they ca

But of yer good an' boy yer pa Ao' don't never cry and vex yer ma He'il full yer stockin's with games

toys
An' nuts an' saveots an' all sorts of joys.
So our little maid
An' our little man
Wants Sauty to como jos' as quick's he
can.

A CHRISTMAS LEGE

In the pators of central Franco are preserved many touching Christmas legends. In passing through villages, in conversing with the peasants, in visiting the laborer'c hut, one sees how the imagination of these simple people is struck with the least details of the D-vine infancy.

"In one of my excursions through the country," says a traveller, "I found myself one Saturday in the house of a good peasant. Of course, I assisted at Mass and at the sermon of the day.

"After ordinary prayers the cure spoke of the chidnood of J-sus. I was glad of this opportunity of observing how the good paster would fix the attention of the flock which he had tended for more than forty years with the charity of an apostle and unbounded devotedness.

"He commenced: 'Jesus was five years old; he lived with his parents in the village of Nezireth, assisting his father in his humble labors. His mother kept in heart the words, full of wisdom, which fell from the hips of the Divine Child.

"Not far from them lived a woman who had a son of the same age as Jesus. This child was suddenly seized with so profound a grief that convulsive sobs escaped from his breast; day and night the eries were the same, and the poor mother could find nothing to console him. Desparit took poseession of her heart. "My child," she said, "is very sick. Wust can I do, my God, to relieve him?"

"Suddenly a thought came to her. She would go to the house of her neighbor, the Virgin Mary, tell her all her trouble, and ask her by what means she could calm her dear child. "Jesus listened attentively to the plaint of the desciate mother, while the child continued to cry. Then, approaching the poor little one, He em braced him tenderly. Immediately his tears ceased. He looked sweetly as J. sne, and an ineffable smile lighted up his pretty face.

"The happy mother was astonished at this produgy, and turning toward Mary: Holy woman," said she, "your son will be the greatest "

greatest"
"Jesus pressed the hand of the child, saying: "This one shall be my brother; he will suffer and die for my sake. Weep not, O privileged mother, but winde."

brother; he will suller and one ..., sake. Weep not, O privileged mother, but rijoic.

"'The woman went home, pondering on what she had een and heard, and bleasing God in her heart.

"'After the ovent the children grew up together. Jesus instructed His friends in things so mayelous that He slone understood them.

"After the death of our Lord, a man, a sant animated with divine love, was stoned to death for the faith, and opened the era of martyre. The first stone cast at him struck his face at the very spot which Jesus had kneed. This martyr, which the Christ-child had cousoled, accomplished by his death, the prediction of the Saviour."

There is no doubt such, a thing as

2222222222222222222222222 Farm and Garden 

An interesting talk was given by F O. Il trison, assisted by storeopticon views, on milk contamuation. A hate which had fallon into a milk conwas shown to be full of bacteria. The udder of a cow chould, the speaker said, be moistened before milking, as if left dry injurious droppings would fall from it into the pail. From a most adder milk could be taken with only a tenth of the inpurities which would fall from a dry one. The effect of proper methods of cleaneing cone was also shown. Milk taken from a tin which had been cleaned with lukewarm water showed five hundred times more impurity than did milk contained in a can which had been the sealed and then steamed. Even the sealeding of time would produce good recults, as milk taken from canes to treated would only show one-twelfth the impurity found in vessels not perfectly cleaned.

H. L. Hutt gave an object lesson in

not perfectly cleaned.

H. L. Hutt gave an object lesson in grafting. With the aid of branches, tools, etc., he illustrated each part of the work. Grafting should, he said, be done in the spring. The branch grafted on should be thritty and from he'l an inch to an inch and a helf in diameter. Shoots of last year's growth should be selected for the cutting, and the cutting itself ought to be taken from the centre of the shoot and should contain three buds, the bottom bud being faced outside on the limb to which it was grafted. After grafting air and moisture should be excluded by means of grafting wax. A Toiman Sweet was a good stock to graft on. One of the visitors, W. W. Farley, of Northumberland county, said if a fast-growing branch was grafted on a slow growing tree the new section would seen outgrow its support and break off.

R. Harcourt spoke of the respective value of clover and timothy as fodder and of the proper time for cutting. They had cut Lucerne at the farm, he sad, just at the beginning of bloom, at full bl.om, and in the decay of the flower. That cut early showed 16 per cent. of flesh forming material, that taken in the full bloom 11 per cent. The carly out showed 28 of indegestible fibre, the medium 31, and the late 40. The amount of digestible matter per acre w== 1 938 pounds from the medium, and 1,654 pounds from the medium, and 1,654 pounds from the late. Tuplesson was, then, that Lucerne should be cut when the bloom was at the full. The value of red clover for feed was, the speaker said, almost trebic that of timothy, to which Mc. Remne added that clover would yield 2½ tons to the scre, while timothy would only give 1½ tons.

1½ tous.

"Why, then,' asked the latter, "will farmers raise tunoth? ?" J. B. Reynolds spoke of the eff.ct of decay now segetable matter in the soil. It prevented the baking of clay, assisted and to hold water, and provided plant food. To keep up the supply of this material should be one of the first objects of a good farmer. Mr. Reynolds introdused another important matter. He pointed out that nothing was of more vital interest to the farmer than the question of moisure. Streams, once large, were now dry. He suggested that the samples of mine inches of surface soil and nine inches of surface of cultivation, or cultivation, drainage, deep and shallow pioughing, and various varieties of corp on the conservation of moisture might be arrived at.

It is rather strauge that, after being

crop on the conservation of moisture might be arrived at.

It is rather strange that, after being told so often how to water and care for house plants, so many inquiries i ave come in Istely asking for info-mation upon this point, and yet, perhaps, not so strange, since it is one of the most difficult perse of gardening to learn. Indeed, it goes as a trustin. Show me a min who can water a plant properly and I will show you a plant properly and I will show you a plant properly and I will show you a plant properly and it will show you a plant properly asked to small moment. The trouble is all caused because people will not take the trouble to study out the requirements of the plants in their homes. When a child is not properly taken care of he soon lets the nurse know, and if it cannot articulate and tell its wants it will soon show its bad treatment in its face and body, so it is with a plant, for there is no difference in the respect between animal and vogetable life. When a plant is receiving proper treatment it will show it at once by growing and putting forth flower, giving pleasure and satisfaction to those who take care of it, and in this way repaying for the labor and care bestowed upon it; but on the other hand, when proper treatment is not given, it at once turns sickly, drops its leaves and dies; and here I wish to say that if all our homes were in such a healthy condition as to fresh air, wherein plants delight to grow, it would be much better for usali, as the two great conditions of plant life are to be found in air and water.

To say a sting is chance or casualty, as it relates to second causes, is not

There is no doubt such a thing as chance, but I see no reason why Providence should not make use of it.

The best perfection of a man is to do common things in a perfect manner A constant fidelity in small things is a great and heroic virtue.—St. Bona

One who has tasted the delights of the heights and suffered the agence of the depths knows that a balanced life is the ideal one—D life in when the trails and suffrings of one time are offset and counterbalanced by delights and compensations at other times, in such ways that humanity is better adjusted, the divinity of man is better apprehended, and the fact that God is infinite is somewhat comprehended.

It is interesting to notice how some minds seem almost to create themselves, springing up under every disadvantage, and working their solitary but irrestable way through a thousand obstacles. Nature seems to delight in disappointing the assiduties of art, with which it would rear legitimate dulness to maturity, and to glory in vigor and luxurance of her chance productions. Sue seatters the steeds of genus to title winds, and though seems may perion among the stony places of the world and some be colocked by the thorus and brambies of early adversity, jet others will now and then attrice root even in the elefts and them attrice root even in the elefts of the rock, struggle bravely up into sunchine, and spread over their sterile birth-placealithe beauties of vegetation. It is interesting to notice how some

orth-placealithebeauties of vegetation.

"I never saw a garment too fine for a men or a meid," writes Oner Wendell Holmes; "there never was a chair too good for a cobiber or a cooper or a king to sit in—never a cooper or a king to sit in the met of a harrel, or dress after the fashion of John the Baptist in the suddrives, or as to a block all my life, than consume all on myself bitors I get a home, and take so much parse with the outside when the inside was as hollow as an empty nut. Beauty is a great thing; but beauty of garment, house and furniture a greathy or or a spoonfail of real heart-love than for whole shiploads of furniture and all the gorgeousness all the upholsterers in the world can garther."

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Domestie Reading H

Charity is made the constant com-panion and perfection of all virtues, and well it is for that virtue where it most enters and longest stays.

Men do not make their homes un-happy because they have genius, but because they have not enough genius; a sa mind and sentiments of a higher order would render them capable of seeing and feeling all the beauty of domesticities.—Wordsworth.

A remarkable vagary of modern oriticism is the serious dispute concerning morality in art. That is not an open question. We must require that same morality in art that we require in a woman, and this entirely to such other reasons. Immorality is not beauty, and art has nothing to do not beauty, and art has nothing to do with anything not beautiful. This is not a limitation of art, because beauty is overywhere, from the light of a child's forchead up to its source in God.





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