The Xmas Tree.

A flash of light, a merry hum, And peals of ripping laughter sweet, The pattering of they feet.

A stately fir-tree rears its head, With stars and tapers all a-biaze; And quivering in the fairy tays. The glittering, los ded branches spread.

The childish eyes are sparkling bright, And childish hearts with joy o'er flow, And on that birth-cay long ago They ponder with a grave delight. Then to their gifts they turn once more, And in the present sunshine tost. They fear no future tempest tossed, But unto fairy regions scar.

No cares, no fears, a happy time Of laughter; tears that cannot stay; An April day, a year of May, Pealed in and out with X mas chime.

CARDINAL MANNING CHRISTMAS JOYS.

At High Mass at the Pro-Cathedral At High Mass at the Pro-Cathedral, Kensington, on Sunday, Cardinal Manning made an appeal before his sermon for funds for the support of the mission. Their offerings, said His Eminence, would be made for the glory of God and for their own good, foz that church was, he would say, their home. The best home a man can have on earth was the house of God. The house of God is the house of the poor. The poor are of many kinds. There are those who are poor in this world, having nothing but the labor of their hands to live upon. For them the house of God is truly a home. It is the only bright place in their life, and when ey enter it they have a right to do it, belongs to their Heavenly Father, and they inherit a portion in it. Again, there are those who are poor in spirit, who make themselves poor for the love of our Lord Jesus Christ, those who live of our Lord Jesus Christ, Lose who live lives like his—"going about doing good" —and spending themselves and being spent in the works of corporal and spiritual mercy. Once more, there was not one among them who might not be poorer some day. The changes, the uncertainties, and the vicissitudes of lite often strike down the richest into abject poverty. Some of them

MIGHT THINK THAT THEIR FORTUNE WAS SO SOLID AND THEIR HAPPINESS SO

that they could never come to poverty, but before next Christmas Day they might find themselves among those who were filled with the cares and the anxi-eties and the poverty of this life. But even if they remained rich to the end when they would be poor. There would come a time of temptation, it might be a time of sin, when as penitents they would come poor to that house of God. would come poor to that house of God. Or there would come a time when some great sorrow would rive their hearts in two, and they would come poor into that house of prayer, having lost the happiness of their home. Or there would come a time when some sharp sickness would bring them down, and everything they possessed would give them no happiness—for our happiness depends no tupon what we have but upon what we upon what we have but upon what we are. With peace of mind and health of hedy even the poorest may be happy. He rejoiced to know that great care had been shown not only by their priests but by themselves to make that humble church as fitting as might be for the service of their Divine Master. They remembeased how the prophet rebuked the people of Jerusalem who dwelt in "ceiled houses"—their ceilings were painted with vermillion and gilded with gold—"while my house lies waste." If a sittle of what was spent by people on their private dwelling houses were spent upon the bouse of God they should not see so many desolate sanctuaries. The poverty of the Catholic Church, as they knew, came from the fact that the world had robbed it of what it had. Was that to be regaetted? It was a great sacrilege and a great sin, but it had restored them to the state in which their Divine Master born, in which He lived, and in Apostles converted the world. And therefore he appealed to them out of the love they had for their Heavenly Father and their Divine Redeemer, and their thankfulness and gratitude for the word of God, for the Holy Sacraments, and for the continual consolations they had in that place, to give generausly for the support of that church and that For his sermon His Eminence selected for his text the words of the Prophet Isaias: "A child is born to us, a Son is given to us, and the government is upon His shoulders, and His name shall be called Wonderful, Counsellor, God the Almighty, and Father of the The works of God. said His Eminence, are unlike the works of man; the mightiest of them are the Whoever heard the passage of the light? Yet the light is the life of the world. What human ear ever heard the revolution of the earth? Yet it i never still. So it was with the coming of the King. When He came the king. dom of this world was ssleep—ssleep not only in the sleep of night, but in the sleep of sin, the sleep of sloth, the sleep of sensuality. It had neither ears to hear nor heart to understand the coming of the King. At midnight, when the shepherds were keeping their watches, the angel of the Lord came upon them, and the glory of the Lord shone about them, and they were sore afraid. And the angel said, "Fear not for I bring you glad tidings of great joy, for unto you there is born this day in the City of David a Saviour, who is Christ the Lord." And immediately there was with the angel a multitude and the heavenly host, Heaven poured out its myriad of those perfect spirits of God who do His will, and

with the song of the angels, "Glory be to God in the highest and peace on earth to men of good will? And the shepherds went and found the Infant lying in the manger in the stable, for there in the manger in the stable, for there was no room in any human habitation for the Son of God when He came, and His words afterwards were true in His horizonta. in the manger in the stable, for there was no room in any human habitation for the Son of God when He came, and His words afterwards were true in His beginning, "The fexes have holes, and the birds of air have nests, but the Son of Man hath not where to lay His head?"

All you loved has faded, and you are of Man hath rot where to lay His head?" of Man bath not where to lay His head' of Man bath not where to lay His head" solitary. Will your home ever return?

—only in the stable in the midst of the Yes; if it was sanctified it will return in sinless creatures of God. Such was the coming of the kingdom which shall have coming of the kingdom which shall have no end. His Eminence then considered create homes. Houses may be raised to reate homes. Houses may be raised to remain and purgative, sating on the Stomach, Liver and Bowels, removing all obstructions.

exhaustively what the Incarnation is, and the reasons which might be supposed to have moved the mercy and wisdom of Almighty God in ordaining it. He pointed cut that God willed that the world should be redeemed in such a way dren, and the union of brothers, and the union of brothers. world should be redeemed in such a way as to reveal, not only His mission and as to reveal, not only His mission and His power, but also His love, His compassion, His tenderness, His pity for man. "Greater love hath no man than this, that he lay down his life for his friend." Is it possible that God could have revealed His love for man more than He has done in the Incarnation? Why was this? If God commanded us, not with Ten Commandments, but with not with Ten Commandments, but with 10,000 commandments, to love Him—if He had written a book within and without, with a single commandment that we hould love Him-would it have Him the heart of man? Do your chil-Him the heart of man? Do your children love you because you command them to love you? What wins the love of your children to you? Your love for them. Can you kindle a flame except with a flame? Is it possible to light a fire except by a spark? The human heart could only be made to love by

A REVELATION OF LOVE;
we love God because He loved us, and
because He gave His only begotten Son
to be the propitiation for our sins. There
are some truths to be learned from all this, and I will put two of them in our this, and I will put two of them in our Lord's own words. First, He has declared that "except a man be born again he cannot see the kingdom of God." The emphasis is on the word "cannot." There is an impossibility—what is it? It is this: when we are born first into this world we are born spiritually dead; and if we are spiritually dead we cannot see God. Therefore unless we are reinstated from the First Adam to the Second, and being members of the First Second, and being members of the First. Second, and being members of the First Adam seconding to the flesh—for that which is born of the flesh is flesh—we are made members of the Second Adam by the spirit—for that which is born of the spirit is spirit—we cannot see God.
The vision of God is the perfection of grace. The work of the Holy Ghost in the soul in this world is perfected in eternity in the vision of God. By our first birth we are in the order of nature and sin; by our second birth in Baptism we are elevated to the supernatura order, the end and fulfilment of which is the vision of God in the light of glory. And therefore I say to parents, Take care. There are some who have been baptized themselves, and who neglect the baptism of their children. And I am sorry and grieved to say there have arisen among us those who, not belong-ing themselves,

SUFFER THEIR CHILDREN TO BE DISINHER. and robbed of that which was purchased

and rooped of that which was purchased for them with the precious blood of Jesus Christ. The other truth is this: Our Lord said, "Unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Every one needs conversion. The most innocent are being converted all through this life. Just as the moon, which, when it first rises, is a mere rim of light, through all its time is turning more and more fully to the sun, until at last it is "full," as we say. So the soul which perseveres in the innocence of its baptism is continually filled tism is continually filled more and more with the love of God until at last it is filled to the full. But how many have stained the white robes of their Baptism? And what a reckoning they have laid up even in childhood; what a life of disorder and departure from the law of our Heavenly Father. The prodigal son who went into a far country is a type I fear of the majority. They need conversion. They must come back again and retrace every step of deparagain and retrace every step of departure. They must return to Him and say, 'Father, I have sinned against heaven and before Thee, and I am not worthy to be called thy son." Who are the saints? They are either they who have persevered in their innocence, or, coming back with true contrition, are filled, illuminated, sanctified, and perfected by the grace of the Holy Ghost There are two conversions in the life of the children gave him the best they had to eat, saying: "You must be tired, too, poor child! Lie down on our bed; we can sleep on the beench for one night." Thank God for all your kindness to me!"

So they took their little guest into their sleeping-room, laid him on the bed, covered him over, and said to each other: "How thankful we ought to be! We have warm rooms and a cozy bed, while There are two conversions in the life of many men—the first, their conversion from sin to penitence; the second, their conversion from penitence to perfe and that is the conversion of the saints, and that is the conversion of the saints. To become like little children, you must put off your old selves, your worldly character, the pride of life, the pride of the ages, and if there be graver sins—which God forbid!—they must be put off. which God forbid!—they must be put off.
You MUST MAKE A NEW BEGINNING.
You must pet on humility, purity, docilttv, piety, and the obedience of sons
"Behold what manner of charity the
Father hath bestowed upon us that we
should be called, and should be, the
sons of God. "Therefore the world
knoweth us not because it knew Him
not." "Now see we the sons of God. not." "Now are we the sons of God, and it doth not yet appear what we shall be like Him, for we shall see Him as He is." This is our calling. Christmas is the feast of the Father, as Easter is the feast of the Son, and as Whitsun-tide is the feast of the Holy Ghost. And because Christmas is the feast of the Father, it is the feast of children. Chil dren can understand Christmas. They understand the crib and the Divine Infant, and they recognze in His infancy what they were a little while ago Christmas is a light that fills the under standing of children, and it is the happi-est time of a child's life, and it is a time in which the childlike in spirit rejoice

WHAT A HAPPY TIME CHRISTMAS WAS TO —how full your home was of bright, loving faces, and sweet joyful voices. In that time you had no remorse for yesterday, no anxiety about to morrow; you lived in the happiness of to-day. Perhaps you remember, too, the Christmas snows, and the holly, and the berries, and the happy feast in honor of the Divine Infant. What is your home now, and what is your Christmas now?

with little children. Perhaps you can recollect your childhood. You remem-

ber, perhaps,

dren, and the union of brothers and sisters. The first home was created by God in persoise, and would have been blessed if man had not sunned and Cain had not killed his brother. HUMAN HOMES ARE OFTEN FULL OF

but where the love of God reigns over parents and children all who are within the gates of that home—even to the humblest servant—are happy; it is full of peace and joy like the holy house at Nazareth, or like Bethlehem with the years at his and the manger for God is Nazareth, or like Bethlehem with the poor stable and the manger, for God is there. Is this your home now? Go home and think about it. Let your joy in Chirstmas be no mere earthly and worldly joy, which will perish in the using, but a spiritual joy which will be found again in the eternal home. Everything else is passing away—passing as a fast flowing stream—the most solid and most stable of earthly ince will soon be most stable of earthly joys will soon b gone. Only one thing endures, and that is joy in God, peace in God, union with God, and that is the beginning of the eternal home. If you live for that it will fill your home with happiness, it will is a continual translation going on—a transplanting, a transit; and that eternal home is filing up, and it is becoming more and more joyous A multitude of those who loved may be there, and God will soon fill up the number of His elect. Live for that eternal home that you may be numbered among the elect when our Divine Lord and Master, having put all His enemies under His feet, and last of all, "shall Himself be subject to Him who subjected all things to Himself that God may be all in all."

LEGEND OF CHRISTMAS TREE.

Most children have seen a Chrisima tree, and many know that the pretty and pleasant custom of hanging gifts on its boughs comes from Germany; but per-haps few have heard or read the story that is told to little German children, respect-ing the origin of this custom. The story is called "The Little Stranger," and rune

In a small cottage on the borders of a In a small cottage on the borders of a forest lived a poor laborer, who gained a scanty living by cutting wood. He had a wife and two children who helped him in his work. The boy's name was Valentine and the girl was called Mary. They were obedient, good children, and a great comfort to their parents. One winter evening this happy little family were sitting quietly round the hearth, the snow and the wind raging outside while they are their supper of dry bread, when a gentle tap was heard on the window and a child ish voice cried from without: "Oh, let me in, pray! I am a poor little child, with in, pray! I am a poor little child, with nothing to eat and no home to go to, and I shall die of cold and hunger unless you let me in."

Valentine and Mary jumped up from the table and ran to the open door, saying "Come in, poor little child! We have not much to give you, but whatever we have

we will share with you." The stranger child came in and warmed his frozen hands and feet at the fire, and the children gave him the best they had to eat, saying: "You must be tired, too,

have warm rooms and a cozy bed, while this poor child has only heaven for his roof and the cold earth for his sleeping.

When their father and mother went to bed, Mary and Valentine lay quite con-tentedly on the bench near the fire, saying before they fell asleep: "The stranger-child will be so happy to-night in his warm had!"

These kind children had not slept many hours before Mary awoke and softly whispered to her brother: "Valentine, dear, wake and listen to the sweet music under the window."

Then Valentine rubbed his eyes and listened. It was sweet music indeed, and

listened. It was sweet music indeed, and sounded like besutiful voices singing to the tones of a barp :

"O holy Child, we greet thee! bringing Sweet strains of harp to aid our singing.

"Thou holy Child, in peace art sleeping. While we our watch without are keeping.

"Blest be the house wherein Thou liest, Happiest on earth, to heaven the highest.

The children listened, while a solemn joy filled their hearts; then they stepped softly to the window to see who might be without.

In the east was a streak of rosy dawn, and in its light they saw a group of chil-dren standing before the house, clothed in silver garments, holding golden harps in their hands. Amazed at this sight the children were still gazing out of the window when a light top caused them to turn around. There stood the stranger child before them clad in a golden dress with a gleaming radiance round his curl ing hair. "I am the little Christchild," he said, "who wanders through the world bringing peace and happiness to good children. You took me in and cared for me when you thought me a poor child, and now you shall have my bless-ing for what you have done."

A fir tree grew near the house, and from this He broke a twig, which He

planted in the ground, saying; "This twig shall become a tree, and shall bring forth fruit year by year for you." No sooner had He done this than He vanished, and with Him the little choir of angels. But the fir-branch grew and became a Christmas tree, and on its of the throat, burns, colds, etc., I find branches hung golden apples and silver nothing equal to it."

from this story the same truth which the Bible plainly tells us—that any one who helps a Christian child in distress, it will be counted unto him as if he had indeed as ye have done it unto the least of these My brethren, ye have done it unto Me.'

A BOY'S CHRISTMAS STORY.

I wonder if there will come a Christmas that we boys won't laugh when we think of what Aunt Judith got in her

stocking? You see, although she was mother's sister, she wan't a bit like her—well, I should say not. She was just all puck-ered up with meanness and hated boys worze than poison, and gave us no end

f a racket.
Why, if we left our shoes in the midwhy, if we left our speed in the mid-dle of the floor she'd fill 'em full of sand, and hide our caps when we forgot to hang 'em up, and sweep our marbles away, and make 'lasses candy when we weren't at home, and we didn't have any peace of mind under our own father's roof, and she was held up to us like a kind of saint. 'Your dear Aunt Judith!' Your poor Aunt Judith!' and she was marching over us like a greenydear, and making our lives miserable. She wasn't afraid of anything either, and made us go down the cellar in the dark, and said, she'd been what a precious good licking she'd want to give herself.

Yes, she was afraid of something, too that's what I'm getting at—afraider than we would have been of a real live bear, or a band of pirates, and when we found that out, we just lay low and waited to drop on her.

'We concluded,' as Aunt Jude says, to hang up our stockings on Christmas.

to hang up our stockings on Christmas, and mother was to be Santa Claus for us, and we were to be Santa Claus for her and Aunt Judith.

Aunt Judith's stocking was just like

herself, a long, lanky, cotton and wool kind of mixed thing, and seemed as if we never would get it filled, it was so empty, and we didn't dare to put in any thing heavy for fear. Well, we put in a pair of gloves from mother, and a silk handkerchief from father, and a prayer book from Tommy, a new pen handle from me, and a scent bottle from Bob, and a live mouse; and then we hung it on the door handle and it swung round and round, as if it never was going to stop, and then we sneaked into bed and went fast asleep—it was broad daylight

when we woke up.

There was the stocking though, and before we got ours off the door knob Aunt Judith stalked out in a red quilt, her bair tied into a little knob on the top of her head, and began taking her pres ents out in the sitting room. When she got down to the toe of her stocking, she grabbed it, and then she gave a yell like a band of Injun savages, and father and mother ran to see what was up-we didn't dare to, and we only peeped, and here she was up in a chair a screaming at the top of her voice. 'Oh, take it off! Ob, take it away! O, I shall die, I know I shall.' And she danced and hollered! Ob, cracky? It was as good as a play And then father jerked the stocking away and turned the stocking inside out, and a mouse fell out, deader than a door-

Then father was mad, 'I should think you might have some sense, Jude, he said, with a kind of grin, and then we knew it was all right, but we had to ask her pardon all the same yet we had the fun, and she never sat down on us since she squeezed that mouse to death. It was mean but we made it up the next Christmas.

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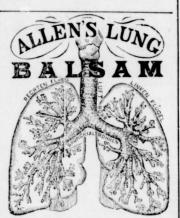
May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of bitters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

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