New Year. REV. ABRAM J. RYAN

Each year cometh with all his days, Some are shadowed and some are bright ; He becknos us on until he stays Kneeling with us 'neath Christmas night. Kneeling under the stars that gem

The holy sky o'er the humble place When the world's sweet Child of Bethlehen Rested on Mary full of grace.

Not only the Bethlehem in the East. When the Gloria of the first great Feast Rings forth its gladness on the air.

Each year seemeth loath te go, And leave the joys of Christmas day ; In lands of sun and in lands of snow, The year still longs awhile to stay.

A little while, 'tis hard to part From this Christ biessed here below, Old year ! and in thy aged heart I hear thee sing so sweet and low

A song like this, but sweeter far, And yet as if with a human tone, Under the blessed Christmas star, As thou descendest from thy throne.

"A few more days, and I am gone, The hours move, swift and sure along, Yet still I fain would linger on In hearing;of the Christmas song,

"I bow to Him who ru'es all years. Thrice blessed is his behest; Nor will he blame me if, with tears, I pass to my eternal rest

"Ah me to altars every day I brought the sun and the holy mass; The people came by my light to pray, While countless priests did onward pass

"The words of the Holy Thursday night To one another from East to West : To one another from East to west; And the Holy Host on the altar white Would take its little half-hour's rest.

"And every minute of every hour The mass bell rang with its sound so sweet, While from shrine to shrine, with tireless

power, And heaven's love' walked the nailed feet,

"I brought the hours for Angelus bells, And from a thousand temple towers They wound their sweet and blessed spell Around the hearts of all the hours.

"Every day is a day of grace For those who fain would make them I saw o'er the world in every place The wings of guardian angels glow.

'Men ! could you hear the song I sing, But no, also ! it cannot be so : But no, also ' it cannot be so : My heir that comes would only bring Blessings to bless you here below."

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Seven days passed ; the gray, old year Calls to his throne the coming heir.— Falls from his eyes the last, sad tear, And lo ! there is gladness everywhere. Singing I hear the whole world sing,

Afar, anear, aloud, alow. What to us will the New Year bring? Ah! would that each of us might know

Is it not truth ? as old as true ? List ye, singers, the while ye sing ! Each year bringeth to each of you What each of you will have him bring.

The year that cometh is a king, With better gifts than the old year gave, If you place on his fingers the holy ring Of prayer, the king becomes your slave. Sea-Rest, Bill ri, Miss.

CHRISTMAS DAY IN LONDON.

The ceremonies attending the celebration of the great festival of Christmas adapted to our country, would try this, I am positive that it would be the be-ginning of the end of the vexed pew-rent vere carried out with even more than ordinary pomp in St. Peter's Cathedral. Th ornamentation of the Altar and Church surpassed without any doubt, that of forquestion. The church of St. Eustace is notable mer years. The Sanctuary was beautifully for this feature of boy choir, and the young men and boys are certainly beyond praise and worldly laudation. This decorated with evergreens and choice flowers, whilst the altar was ablaze with lights. The choir, too, deserves the greatchurch, built in the sixteenth century, is a remarkable pile; it shows outside its est credit for the manner in which it rendered the select and difficult programme chosen for the occasion; its efforts were ably seconded by an orchestra. It is a custom prevailing amongst Catholies that, recardless of any incommission theories. great antiquity, and time has not dealt too leniently with it, but inside! What with its original splendor saved from the weather and the constant retouching regardless of any inconvenience, they will and renovating, it presents a most rich regardless of any inconventence, they will and renovating, it presents a most fither assist at mass at the earliest possible hour on Christmas morning, and this is particulary remarkable in London. Indeed, it is sints, with their relies and votive offerwould be hard to find a congrega-tion on the continent so scrupulously nos of the faithful wh closures, give it a sombre and truly rich exact in their attendance at the exact in their attendance at the services of religion as that of St. Peter's Cathedral. and pious hold on the willing heart. To describe Notre Dame would be but doing what many abler hands have done, but It was, therefore, not surprising to see the different streets leading to the Cathedral no one can enter it and look around its crowded on Christmas morning by fervent no one can enter it and look around its stately walls, its alcove chapels, with burning votive candles, the Masses going on till late, without being thaukful to God if he is of the old faith, be he as unworshippers making their way to the house of God, to join in the chant and praise which the church offers to the praise which the church offers to the Most High of the feast of the Nativity. Long before six o'clock the Cathedral was God if he is of the old math, be ne as un-worthy of the name as he may be. The monuments to the various dignitaries, who were connected with this Metropoli-who were connected with this Metropolicrowded, and a large number were obliged to return to their homes, there not being a vacant seat in the building. As the Angelus bell ceased tolling, the acolytes, nearly dressed in red and white soutanes, tan Church, line the walls, and those particularly are noticable of the two Archishops killed at the Revolution and b Communists of 1871. The Church of Genevieve, (Pantheon.) has less of the real appearance of the church of France than any of the others I had the pleasure to visit. Its great feature as a building and surplices, entered the sanctuary whilst the organ and orchestra pource forth the strains of the entrance march. Immediately after them came the clergy, followed by his Lordship the Bishop. onsists of the vast Dome, which is cerconsists of the vast Dome, which is cer-tainly grand in its proportions and magni-ficent in its architecture. Over its en-trance it has for a motto, for nothing else can it be called, "Aux Grande hommes, After kneeling for some time before the altar in prayer, his Lordship advanced to the Episcopal throne, and, assisted by the Epis the Episcopal throne, and, assisted by Right Rev. Mgr. Bruyere and Rev. Father O'Mahony, proceeded to vest for the grand pontifical Mass. The Rev. Fathers Walsh and Cornyn acted respectively as deacon and subdeacon, whilst the entire ceremony was under the *habile* direction of the Rev. Father Tiernan, rector of the Cathedral. The sight was indeal as la Patrie reconnaissante," which savors hardly of the strictly religious to an ordinary eye. Inside, there is the grand main altar, and one on either side in the naves. That to the right, dedicated especially to St. Genevieve, with a taber-nacle exceedingly rich, and the niche con-Cathedral. The sight was indeed an edifying and a grand one. The cere-monies of the Catholic Church, always necting, is literally covered with religiou medals, croix d' honneurs, &c. There is beautiful, are doubly interesting when the chief pastor of the diocese officiates. now in process, the painting of the walls now in process, the panning of the wais; the principal one illustrative of the life of St. Genevieve, covering a panel of at least 40 feet by 20, and on the opposite side, just finished, is one representing episodes in the life of St. Louis, King, ex-The magnificent vestments of the bishop and his clergy, resplendent under the light of hundreds of tapers, the solemn Ight of hundreds of tapers, the solemn chant of the divine service, the earnest and derout attitude of the congregation, all was calculated to impress. But it was not until the more solemn part of the mass was coming to a close that the arduous and efficient work of the priests during the past few days could be seen ecuted by Alexander Babanel, Chevalier and officer of the Legion of Honor and and oncer of the Legion of Honor and member of the Institute. As a mural painting it is probably the greatest of modern days. The other great panels are yet to be done, some of the smaller having already been filled in with tab-leaux of "Mort" "Patrie," &c. St. Sul-plee is the most truly Catholic in every feature: with its remarkable colden during the past few days could be seen. not less than five hundred persons having approached the holy table. At the end of the holy sacrifice his Lordship the bisnop turned towards the people, and preached a most touching and eloquent sermon on the festival of the Nativity. We could not, feature; with its remarkable golden grand altar, the equal of which I have never seen. Behind the grand altar is the chapel of the Blessed Virgin Mary Immaculate. Back in the niche over the even if we tried, give any thing like a just synopois of his Lordship's discourse. That it was deeply felt by his hearers was plainly visible. At half-past ten the edifice was altar of this chapel, lighted from above by a window invisible to the congregation, is an immense statue of the Virgin again filled, when high mass was sung by the Right Rev. Mgr. Bruyere, the vener-ated Vicar-General of the diocese. The day would have been incomplete without hearing his familiar voice, which so coris an immense statue of the virgin Mother, standing on a globe with a serpent under foot, the clouds rolling away on either side, behind and down to the front all in stone. The magnitude and the beauty of this work I could not rectly renders the solemn chant of the service. Rev. Fathers Tiernan and attempt to describe, but the crypt and the chapel would make a large church in Walsh acted as deacon and sub-deacon. His Lordship the Bishop, in cope and mi-tre, assisted by Rev Father O'Mahony, America. The only way one can get an idea of the size of these buildings is by seeing in what a small comparative space one of our own would fit. These churches and many others I had occasion to visit give me the evidence to refute the ridi-At the conclusion of the mass, Rev. Fatter O'Mahony ascended the pulpit and preached, taking for his text, "For, behold I bring you tidings of great joy, which

shall be for all the people; for this day is born to you a Saviour who is Christ. Thus passed the religious services of Christ-mas day in London Cathedral, and that the work done by the clergy is appreci-ated by the people was abundantly shown by the collection, which was much larger than any previous year. larger than any previous year.

CATHOLIC FRANCE.

What a New York Merchant finds Beneath the Thin Veneering of French Infidelity.

Paris, Nov. 27, 1881 .- A residence of a Faris, Nov. 27, 1881.—A residence of a few weeks in Paris will show that Cathol-icity among the French is not dead, as some will insist on. It is true, it is nat-urally a Catholic country, and one should see evidences of the faith every-where, but this is lacking to a very great extent, and on the contrary, the display made of everything antagonistic to faith ade of everything antagonistic to faith and morals is a glaring fact. The book-stands display in their windows only such status display in their windows only such books as pander to a very vitiated taste; the engravings attached to them are fully displayed; the paper stands, of which there are several on every block of the principal boulevards and streets, are covered over, (these shops are hut shape, with front openings) with the vilest and highest color effusions that draughtsmen can do, and these productions meet a ready sale. But notwithstanding this evidence, the public mind is strong in its old moorings; and quiet and reserved, though it may be, it will require more revolutions to tear it away, more infidels to teach, and still more ready to learn, before it will reach that point, that a neighboring country has found. The churches of Paris are many, and at the though not large—are fervent. We must also remember that attached to each also remember that attached to each church, are far more clergymen than we have, and the Masses go on in rapid suc-cession, at times three or four, at various altars; so that the crowd is changing constantly, and while no great number may appear at one time, still the total ever day is very large. One feature that is novel to an ordinary

American visiting Paris, are the chancel and male choirs. The effect produced in and male choirs. The effect produced in these large churches is something grand, and is the effect of instruction for many years, sons following fathers in their turn to chant the praise of God. Anothe feature, of course, is the matter of seating the people which might, with come modifications, be introduced in our own counneations, be introduced in our own coun-try; for a few sous you have a comfort-able chair and kneeling bench assigned you, and the unfortunate fact of collect-ing pew money at the door is done away with, and the appearance of demanding toll to enter the House of God is wanting. If some of our clergymen, who are build-ing new churches, would consider the matter, and with certain modifications

THE CATHOLIC RECORD.

family worship is a strong feature. The revolutions and changes have not wiped out the holy names their progenitors gave to the many streets and squares of this great "City of the World."

THE SPIRIT OF POVERTY.

(Cardinal Manning.)

Those who labor for their bread are said to be penitents of Adam, and earn their bread by the sweat of their brow. Adam earned his bread by the sweat of his brow, and labored all the days of his life for his subsistence; so the poor of this world labor and rebuke the world in the penance of Adam. The penance of Adam brings great graces, and produces in the brings great graces, and produces in the heart of the poor the very humility, low-liness and tenderness of heart that is prized by God. It is the entire estrange-ment from the things of the world that produces in the poor that poverty of spirit which our Lord has said will have great heard diction. The spirit of poverty is the benediction. The spirit of poverty is the benediction. The spirit of poverty is the spirit of penance, and the spirit of pen-ance is to know what we are, not in the sight of the world, but in the sight of God. What are we in His sight? We are noth-ing; we are simply what he has made us. He alone can say, "I am who am." He alone has a being of hir own; we have no being of our own. We are only in this life and on this earth a little while, then we die and are buried in the craye. Yet we die and are buried in the grave. we die and are burned in the grave. Yet we were made for a purpose. God made us to know, to love, and to serve him, as he made the stars to shine, and gave life also to the trees with their fruits. In Yet baptism we are cleansed by the waters of the river of life, and the fruits of that baptism are charity, joy, peace, meekness, holiness, and humility. What are the fruits that are in the souls that are not born again? They are anger, vanity, pride, impurity, envy, sloth, contention, drunkenness. All these are fruits in the sight of Gud; and as we are in one, so we are in another for a state of the state e are in another; for as trees are not of the same kind their fruits are not of The same kind their fruits are not of the same kind. It would be with them as it was with the barren fig-tree; when no fruit came it was ordered to be cut down; so, when the Lord comes to us and for the result. finds no humility or charity, how justly the sentence may be pronounced, "Behold, for three years I have come seeking fruit to this tree and have found none:cutit down.' Even with those that are best, how much self-esteem, how much belief in their own goodness, how much comparison with others is there ? With others how grudgingly is a little given to poverty, how much desire there is to be rich; how much preference for the easy, happy, and bright lot, rather than for the humble lot which God has chosen for us! Our Lerd him-self, who could have been rich, chose to

some down amongst men to be blas phemed, despised, and cast out for our sins; and how poor is the return we make for it! Therefore, the spirit of poverty is a spirit of penance, and if we know ourselves and humble ourselves, not only before God-for that is easy-but before men-which is not so easy-but outwardly in proportion to our consciousness of what we are ourselves, we have the spirit of poverty. The spirit of poverty is also the spirit of perfection, because it is the most like to Jesus Christ, and they who follow it--whatever they may possess, giving of it—are doing the service of the Divine Master. There are three fruits which come from that spirit of poverty, and three signs by which we may know them. What are these fruits? The first fruit is self-contempt, so that if anybody praises us it gives us pain; secondly, the spirit of poverty should not attach us to the things of this world. The things of this world attach themselves so closely and with such tenacity to the human heart that it is very difficult not human heart that it is very difficult not to be attached to them; but they who love poverty are not attached to them. The man who loves poverty knows the world will pass away, but that heaven and the love of God will never pass away. The pleasures of the world twine around the soul and draw the soul from God. the soul and draw the soul from God therefore pleasures are dangerous to the man who loves God, and has the spirit of poverty in his heart. The third proof of poverty of spirit is to be content with your lot in whatever position you are placed. The lot which you may have may be filled with trouble and disappoint-ments and mortifications; but it has been given you as a penance, and you are to to bear it for your sanctification. How are you to know that the spirit of poverty is in you? Great simplicity of manners, simplicity of dress, and your whole life simplicity of dress, and your whole will show it, and it will be easily when you have that poverty of spirit which will bring you a benediction and an eternal reward in heaven. SCHOOL EXAMINATION .- The examination SCHOOL EXAMINATION.—The examination in connection with the school in section No. 14, Caradoc, was held on Tuesday, the 20th inst. A large number of the parents of the pupils and of visitors from adjoining sections were present and all seemed extremely well pleased with the progress made by the pupils. The school is in a high state of efficiency and much credit is due to the teacher, Miss Ellen Coveny, for the able manner in which she has discharged her duties during the time Coveny, for the able manner in which she has discharged her duties during the time of her engagement, extending over a per-iod of nearly three years. The proceed-ings were interspersed with some excellent dialogues, recitations, and vocal and in-strumental music by the pupils. At the close, Miss Minnie Reily came forward and presented the teacher with a costly and beautiful silver cake basket, in be-half of the section, and Master Tommia half of the section, and Master Tommie Collins, the youngest pupil in the school, presented her with a very pretty pre-sent on his own behalf. These presents sent on his own behalf. These presents were accompanied by a well written ad-dress, read by Miss Eliza Reily, expres-sive of the very high estimation in which Miss Coveny is held. After Miss Coveny bad realied which the difference of the second had replied, which she did in a very feel ad appropriate manner, and after Ym. Reily, Trustee, and others had ing and a Mr. Wm. expressed their great regret that Miss Coveny had seen fit to decline re-engagement for the coming year, the pro-ceedings came to a close.

A SOLDIER'S REVENCE. Arthur F—, a young French officer, having attained his twenty-second year, had just joined the regiment to which he was commissioned. He was delicately formed, of a fair complexion, while his

manners were as meek as a child's. But the soul which lay hid under this deceit-His parents, not doubting that one might believe in God, and lead a good life, even amidst the tumult of camps, exerted themselves, not without success, to instil into his tender mind solid principles of

Into his tender mind solid principles of religion. Arthur entered the busy scenes of a worldly life, pure and unhurt by those dangerous occasions to which he was exposed during his course at the mil-itary school, always preserving amongst his comrades a reputation of honor, though it often exposed him to ridicule. His re-giment was quartered in a little torm of giment was quartered in a little town of Germany, where a great battle was daily expected. At the arrival of the young sub-lieutenant, his brother-officers, were at dinner, immediately rose, made him seat himself amongst them, and at first performed the honors of the board with a cordiality quite fraternal. Mean-while the stard rule fraternal. while the standard bearer of the regiment, who was an old soldier elevated from the ranks for his bravery, and who had the greatest contempt for all officers trained up at schools, soon began to raise trouble. "Here is another fine officer they have sent us !" said he "they had better send women." At th At the same time he measured the new-con from head to foot, smiling contemptuously and shrugging his shoulders.

"Sir," exclaimed Arthur, "the words which you have just spoken appear to me so much the more out of place as you have not yet seen me put to the test. What-ever may be the case, I hope to show you that a brave man does not consist in being a Hercules in size." "If what I have spoken has in the least

hurt your feelings," replied the standard bearer, delighted at the opportunity of a bearer, delighted at the opportunity of a duel, "I am ready to give you an oppor-tunity for satisfaction. What do you say "My answer is," replied Arthur, "that

it is my fixed determination never to take part in a duel, either as actor or wit-

"You see, gentlemen," interrupted the standard bearer, with a triumphant air, "he refuses me the satisfaction of a gentle-man; such are all these upstart officers who wear the epaulettes without having merited them." As he said this, he left the having room with a sneer, followed by all the rest of the party, who regarded Arthur with contempt, on account of his refusal to fight, so anxious were they to witness a

Then indeed a terrible struggle passed in the breast of our young officer. For a moment he yielded to the violence of his resentment and rushed towards the door, intending to run after him who had insulted him in such an outrageous manner. His eyes sparkled, his hand grasped con-vulsively the hilt of his sword, but his wandering eyes happening to rest on a pic-ture of Our Blessed Lady, made him enter into himself, and submit with resignaation. For two days he had to endure many trials; his comrades avoided his company, and his superiors seemed to use all severity towards him. Uncharitable allusions were made on all sides to the scene stons were made on an suce to the score of which he had been one of the principal actors. "But," he would say to himself, "If I am now the victim of man's injustice, I am at least at peace with God." At length the day of battle arrived. In

the heat of the engagement, a single man, engaged with four of the enemy, was ex-erting himself, weak from loss of blood,

FIRST COMMUNION TOILETTES.

The action of the Church, in its dealings with mankind, is like that of Providence -gente, slow and peaceable. Knowing that "all days, even to the end of the world," are at her disposal, she does noth-ing with violence or precipitation, and her reforms do not disrupt kingdoms or del-uce nations in her

uge nations in blood. But her watchful eye takes note of every abuse among her own, and marks it for due correction, sooner or later. The peasant and the prince are alike under her supervision, and every act of theirs, from the cradle to the grave, is guarded, scrut-inized and measured by the infallible scales of her justice. No action is too obscure or humble to be

eneath her notice, no thought or word beneath her notice, no thought or word too trivial to be beyond her circumspec-tion. The souls of men have been con-fided to her care, and like a perfect mother, as she alone is, she nourishes, in-structs and clothes them with the graces of her spirit; but even their frail bodies are also under her jurisdiction, and she gives advice, suggestions, even laws, by which they, too, shall always appear as "temples of the Holy Ghost, destined to a sure and they, too.

glorious immortality. Every garment worn by her consecrated priests is fashioned by her direction, not the smallest article therein being left to the fancy of the wearer, while the special robus of the relations. bes of her religious orders must b

robes of her religious orders must be sub-ject to her inspection and sanctified by her prayers and blessings. In the busy walks of life, amidst the fluctuations of an ever-changing fashion, her voice is also heard suggesting such apparel as will be in keeping with the dignity of a Christian and the honor of the Faith. Admonished by her words her Faith. Admonished by her words, her children gather around her altars adorned with simplicity and modesty, in order to receive from her hands those great graces which sanctify the soul; but, unfortun-ately, there are always a few within the Fald who either threach in more Fold who, either through ignorance or infirmity, follow the letter while disobey-

Most notably is this the case in what we may call First Communion toilettes, which have become, of late, almost a stumbling-block in the way of the unbeliever and non-'atholic, converting one of the holiest of human actions into an idle display of vanity and fashion, and dividing the hearts of simple children between the littleness of cress and the awful greatness of the Sacramental Presence.

The Church suggests white, the emblem purity, a veil, emblem of modesty, a lighted candle, emblem of faith, and a wreath, emblem of an eternal crown, as the proper accompaniments to the guests invited to her Nuptial Banquet; but poor human nature, losing sight of what is spiritual, clings to the material manifes-tation of the Eucharist Feast, and dresses the temple of an immerity and dresses the temple of an immortal soul in garments redolent of vanity and dissipation. The Church sees these things, and raises her voice against them, now with kindly reproofs and again with timely warnings, for, like her Divine Founder, she does not wish to compel, but to lead men into the ways of justice : but as the evil continues and increases, she will be heard in loude denunciations, so that the outside world will also know and understand that whatever vanity, extravagance, pride or immodesty there is in an action intended by her to be all simple, holy, modest and spiritual, it is done in spite of her admon-itions and is contradiction to her teach-

ings. Foolish parents, who think more of their child's dress than of its soul, on the First Communion Day ! But to such an extent has the extravagance of dress in

design, and make our children models to a world steeped in luxury and pride, we must see to it that a change takes place in the fashion of First Communion toil-ittes.—Mrs. Elder, in New Orleans Morn eng Star.

CHRISTMAS DAY.

5

FOR THE CHILDREN.

By Father Faber.

By Father Faber. Bethlehem is more wonderful than a fairy tale. The persons in the cave. I. Jesus. I. Eternal God, so disguised, 2. Beauty of His Body and Soul. 3. He saw this chapel of His foster-father, and henced for our lithe large

2. beaucy of His foster-father, and saw this chapel of His foster-father, and longed for our little love.
II. Mary. 1. No other of God's creatures is like her. 2. The unutterableness of her joy. 3. She is our own mother, and it is part of her joy to be so.
III. Joseph. 1. Joy of God in the love of His Som—this was St. Joseph's joy. 2.
of His familiarities with Jesus. 3. His love the familiarities with Jesus.

of His Son-this was St. Joseph 8 Joy. 2. His familiarities with Jesus. 3. His love of all children for the sake of Jesus. IV. Shepherds. 1. Simple-hearted and very reverent. 2. Jesus thought of them

 Very reverent. 2. Jesus thought of them first. 3. What they must have felt when they heard the angels singing.
 V. The wise men. 1. Nobody wise but those who come to Jesus. 2. We must those who come to Jesus. 2. We must give Him our best when we come to Him 3. But, oh! what will not He give us in return?—Save each other—let the houses love each other—you shall both be to-gether, happy, peaceful, bright, at the feet of our dearest Jesus forever!

NEW YEAR'S EVE.

NEW YEAR'S EVE. I. The view which the saints take of the world as a howling wilderness com-pared with the view ordinarily good men take of it; the latter view stated. 1. The pleasure in living, especially if we have health. 2. The pleasure of doing good, and being kind to others. 3. The pleas-ure of relationship and love. 4. The pleasure of earth's sunshine and the world's pastimes, especially society. 5. The pleasure of sorrow, when it is blunted. 6. The pleasure of past adven-tures, and of memory. 7. The pleasure of the dead we preserve account in century of the dead we possess as ours in another

II. If to ordinarily good men the world is such, wherein does it fail? I. In not keeping its promises. 2. In not coming up to its own standard. 3. In its conup to its own standard. 3. In its con-tinual changing. 4. In having nothing to satisfy an interior want, whose hunger increases as the soul loves God more and

III. The rest of the soul. 1. What we hought last New Year's Eve, and how we hough has hauked. 2. Have we the have been baulked. 2. Have we the heart to ask no more of the coming year ? 3. What our soul is, and what its destinies are. 4. The world at its best estate com-pared with the soul. 5. What it is to be from home—we have never seen our home. 6. Our home is in the Bosom of God, amid the assemblage of His attributes. 7. The Infant Jesus was at home as soon as he was conceived: Mary's lap—the Bosom of the Eternal Father. He starts His years—so let us start ours—and with Him—and keep close by the side of our Him-and keep close by the side of our Elder Brother: but what of the past? Aye, what of the past? Let us go to Mary, and ask her what we are to do with that. To-morrow our Brother sheds blood for the first time; let us go to the temple, and ask to be touched with it, and like a light the flash the past is dong awar a lighting flash the past is done away. St. Catharines, Ont. Xmas, 1881.

Cardinal Manning's Testimony.

"I hope, not only that those who have been mastered by intoxicating drink may dge themselves to total a this matter been carried, that it is now al- their own salvation, but that those wh are never tempted to excess, will gladly lay upon themselves this slight self-denial, as an example, a reparation and an expiation for the sins of others. What I say to all, I say especially to fathers and mothers. If children are brought up without knowing the taste of intoxicating drink, they will be almost insensible to the temptation and strong to resist it. If the fathers and mothers of the last generation had learned this lesson, the curse of drunkenness would not lie like a blight upon their children at this hour. The homes of our people would at this day be full of temhomes of our perance, purity and peace."

to retain the standard, which he grasped convulsively. A moment more and he would have been overcome and killed, and the standard carried off. All at once a young man, covered with blood and dust, rushed to the side of the wounded standard-bearer. Courage ! courage !" he cried. A moment more, and the assail-ants were put to flight, and the standard rescued.

The standard-bearer cast himself at the feet of his deliverer. "Comrade," said he, "I owe my life to you." Then, looking up, he recognized the young officer whom he had treated with such opprobrium. "Lieutenant," he exclaimed, "you will never pardon me !" and he swooned away ground, which was already stained on th with hi

The battle was gained. On the following day, an officer, his head bandaged and his arm supported by a sling, appeared at the moment when the officers had began their dinner. All rose with a kind of

respect at the sight of their companion. "Gentlemen," said he, with a voice weakened by sufferings and by his emotion, "some days ago I grievously insulted one of this company : I acknowledge my fault, and am ready to beg pardon for the offence committed. As to the rest, he has offence committed. As to the rest, he has already taken ample vengeance, for he has saved my life." All eyes were immediately directed to-

wards a young officer, who was blushing to the roots of his hair. "This is not all," added the wounded standard-bearer: "I come to offer him all possible reparation." "Since you do so," said Arthur, "I am

yoing to use my right with all severity. I will exact, then, two things of you: The first is, that you cordially give me your hand,—the second, that you promise never to fight another duel."

"I swear it!" answered the standard-bearer, and they embraced, with tears in their eyes. From that day forth, Arthur was loved and respected by all the officers of his regiment; and many also followed the Christian example which he had given them. Now the young sub-lieutenant is a general, and he is not the less respected by his brother-officers and soldiers for being a practical Catholic.

TO CORRESPONDENTS.

We shall always be pleased to receive from our people in the different missions of this and other dioceses, short accounts of matters which may be of interest to Catholics generally. We feel sorry when we are compelled from want of space to reject long accounts of very trifling mat-ters. To those who are in the habit of writing and sending us poetical contriwriting and sending us poetical contributions, we would simply say, do not feel aggrieved if they do not appear. They them up to that are left out for the reason that they are and sacrifice. not suitable for publication.

most impossible to dress a child in the simple style appropriate to so holy an action. A child's mind should have as little distraction as possible on this important and most sacred occasion; and yet how can distractions be avoided when the proudly-dressed communicant is elated with self-consciousness, and looks scorn-fully upon her simply-dressed companions, while these last feel their hearts swell with mortification and envy at the contrast between themselves and others?

Children are frail little human creatures susceptible to admiration and prone to vanity, therefore Christian parents should leave no means untried to lead their leave no means untried to lead their thoughts away from earth and its vanities and fix them upon Heaven and its sublime realities. Instead of this, we have known of parents borrowing money, which is parents borrowing it, in order to trick out an innocent child in a dress appropriate to built dancer, and gotten up in a style a ballet-dancer, and gotten up in a st suggestive of the theatre or ball-room.

Such parents will wait until the Church orders orders them to do otherwise, until she threatens them with punishment in case of disobedience, until she lays her very hands upon their necks and bows them to her will: but true Catholics should obey even her wishes, and eagerly seek to enter into her spirit, by robing their children according to her suggestions, so that a band of First Communicants, in their simple, modest dress, may remind the looker rather of white-robed angels, than of little actresses or ballet-dancers.

actresses or ballet-dancers. Our remarks apply chiefly to the toil-ettes of girls; for boys, fortunately, seem to have an appropriate and satisfactory style of their own, with which fashion as yet has not much intermeddled, although her attempts may be seen in the profuse display of artificial flowers on the candle, and in the costly embellishments of the badges worn on the arm. badges worn on the arm. Savonarola once led a band of white

children through the streets of Florence, in order that their very appearance might put to shame the pride and luxury of that famous city. They went from house to house, demanding, in the name of Christ and of His Church, all articles, books, and of fits Church, all articles, books, paintings, statuary, etc., which were con-trary to holy purity. Touched by the sight of so much innocence and by the ex-hortation of the holy monk, the people gave their rich treasures of pagan art into the children's hands, and these collected and hurnt them all unce the arbiti

and burnt them all upon the public square of Florence. The Church continues, to our day,

lead her white-robed children through the streets of our cities, and she wishes that they may also remind us of angels by their sweetness and innocence, and that their very appearance may win our hearts from all sinful affections, and lift them up to the very heights of holiness

But if we would co-operate in her

A Lady's Experience.

Mrs. T. A. Gist, No. 1204 Walnut street, Philadelphia, Pa., writes: "I had inflammatory rheumatism very badly. In one foot and ankle it seemed to have taken hold with the determination to stay some time; and the morning I obtained the St. Jacob Oil I could not put my foot down to the floor, even for an instant. I down to the hoor, even for an instant. 1 used it that evening for the first time, and the next morning for the second time, and that afternoon put my foot down for several minutes. On Sunday following I could stand up and walk a few steps. On Tuesday could walk about my room, and went down stairs by holding on to the went down stairs by holding on to the banisters. Now I can walk quite well, and there is very little pain left. Just think! one bottle and a half and I am almost free from pain. It is a wonderful medicine.

The Youths' Cabinet.

We have received from P. O'Shea, 45 Warren Street, New York, the first num-ber of a monthly bearing the above title. It is essentially a publication having for It is essentially a publication having for its object the entertainment and moral and social improvement of our Catholic boys and girls. We need not say that such an enterprise deserves the hearty support of all Catholic parents. The book is beau-tifully illustrated, and apart altogether from its pure Catholic tone, is a work of art highly creditable to Mr. O'Shea. Send for a sample conv. for a sample copy.

Crockery and Glassware.

Our readers would do well to call and examine the very large assortment of crockery, glassware, etc., now in stock at the warehouse of L. C. Leonard, nearly opposite the City Hotel, Dundas street. The prices are astonishingly low and the goods of the very best quality and newest designs.

Father Biemans, pastor of SS. Peter and Paul's, Clerkenwell, has received Mr. Earnest Joseph Pearce, son of a Protest-ant minister, into the Church.—Liverpool Catholic Times.