In the mystical dim of the temple, In the dream-haunted dim of the day, In the dream-haunted dim of the day, The sunlight spoke soft to the shadows, And said: "With my gold and your

gray, meet at the shrine of the Virgin, And ere her fair feast pass away. Let us weave there a mantle of glo To deck the last evening of May.

The tapers were lit on the altar, With garlands of lilies between; And the steps leading up to the statue Flashed bright with the roses' red

sheen; The sungleams came down from the Like angels, to hallow the scene, And they seemed to kneel down with the shadows
That crept to the shrine of the

The singers, their hearts in their voices, Had chanted the anthems of old, And the last trembling waves of the

Vespers the far shores of silence had On the olled. And there—at the Queen - Virgin's

altar-

The sun wove the mantle of gold, While the hands of the twilight were weaving
A fringe for the flash of each fold.

And wavelessly, in the deep silence, Three banners hung peaceful and They bore the bright blue of the heavens, They were the pure white of the

snow— And beneath them fair children were kneeling,
Whose faces, with graces aglow,
Seemed sinless, in land that is sinful,
And woeless, in life full of woe.

Their heads were the veil of the lily, Their brows wore the wreath of the

And their hearts, like their flutterless

banners, Were stilled in a holy repose. Their shadowless eyes were uplifted, Whose glad gaze would never dis-That from eyes that are most like the

The dark rain of tears soonest flows. The banners were borne to the railing,

Beneath them, a group from each band; And they bent their bright, folds for

the blessing
That fell from the priest's lifted hand.
And he signed the three fair, silken standards.

With a sign never foe could with-What stirred them? The breeze of the

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NSTIPATION.

Or a breath from the far angel-land? Then came, two by two, to the altar, The young, and the pure, and the

Their faces the mirror of Heaven, Their hands folded meekly in prayer,
They came for a simple blue ribbon,
For love of Christ's Mother to wear;
And I believe, with the Children of

Mary, The Angels of Mary were there.

Ah, faith! simple faith of the children An, faith! simple faith of the children.
You still shame the faith of the old!
Ah, love! simple love of the little,
You, fill warm the love of the cold!
And the beautiful God who is wander-

Far out in the world's dreary wold, Finds a home in the hearts of the chil-And a rest with the lambs of the

Swept a voice: was it wafted from Heaven? Heard you ever the sea when it sings,

Where it sleeps on the shore in the night time? Heard you ever the hymns the From the hearts of a thousand bright

Heard you ever the bird, when she springs
To the clouds, till she seems to be only

A song of a shadow on wings? Came a voice : and an " Ave Maria" e out of a heart rapture-thrilled; And in the embrace of its music The souls of a thousand lay stilled.

A voice with the tones of an angel, Never flower such a sweetness distilled. It faded away-but the temple With its perfume of worship was

filled. Then back to the Queen-Virgin's altar The white veils swept on, two by

And the horiest halo of heaven Flashed out from the ribbons of blue; And they laid down the wreaths of the

SNAKES, CENTIPEDES and other poisonous things may assail you in your walks through field and forest. Be sure to have a bottle of Perry Davis' Painkiller in the house and you run no risk. Directions on the wrapper.

THEY NAMES EXPENSIVE COMMENT.

run no risk. Directions on the wrapper.

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BY REV. WALTER ELLIOT, C. S. P.

The Life of Jesus Christ, embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Saviour; together with the History of His Foundation of the Christian Church. By Rev. William Elliot, of the Paulist Fathers. Imprimatur of the Archbishop of New York. Catholic World.

Kempis opens his famous treatise on the spiritual life as follows: ' that followeth Me, walketh not in darkess, saith the Lord (John viii. 12) These are the words of Christ, by which we are admonished that we must imitate His life and manners, if we would be ruly enlightened, and delivered from all blindness of heart. Let it then be our chief study to meditate on the life of Jesus Christ,"

To Christians grown to maturity the life of Christ should be as familiar as the little catechism to first communicants. The four Gospels are the primer Christian life. Guided by Holy Church, the Catholic learns from them the maxims for daily conduct no less than the foundations of faith. Imitation of Christ, simply doing as He did, is our rule of life. The highest motive for rule of life. any act of virtue is that our Saviour did it. Pure and simple imitation of Christ is perfect reason, perfect virtue. Therefore to learn the life of Christ is the chief study of every intelligent

Christian.

A well written Life of Christ will be notable aid to the performance of this It should contain the history of duty. our Saviour from beginning to end in our Saviour from beginning to end in the very words of the inspired narra-tive, and together with that such ex-planations as are needed to fill out an account so brief as that of the Gospels, and such reflections as are necessary to exhibit the divine tradition of the Church and the opinions commonly adopted by approved Catholic writers.

The origin of Christianity is in the history of its Founder. The life and deeds and teaching of Christ is His religion. And so must be our personal life; it will be Christian according as it is modelled on the life of Christ. Hence the study of His life is the chief mental occupation of His followers.

pagan That which converted the world to Christianity must convert sinners taken, one by one, from vicious courses, and it must hold them fast to their amendment, namely, the knowledge and love of our Redeemer. As humanity was renewed in the ages of persecution, so must sinners be now regenerated. At the time when the race of man was most in need of redemption, at the openmost in need of redemption, at the open-ing of the era of the Cæsars, Jesus was born. Then began a moral and intel-lectual revolution so marvellovs as to have become the single claimant for the first place in all historical study. It is Jesus Christ and His religion. A force at that epoch grasped the human race the like of which had never been known before. Christ reversed man's entire life, gradually and inevitably transforming him, all his ideas, principles, be liefs, morals, and customs, both social ard political. Virtue and wisdom, theretofore but feebly appreciated even a few superior souls among the gentiles, known, and that dimly, only to a single group of oriental tribes in Palestine, became a universal heritage, the birthright of slaves as well as philosophers, attainable without price and almost without effort by all humanity. So were nations and generations

f men sanctified.

But the work of Christ is also personal. From man to man he goes, teaching, exhorting, entreating, by word and by example, and by every inword and by example, and by every influence human and divine. Now, to read His life is to be taught by Him, His Spirit working meantime in a hidden way, till by the union of the outer and inner testimony the vilest blasphemer is first silenced, then convinced, finally sanctified and enraptured.

No book, to be sure, can sanctify a man. The Church of Christ is the divinely appointed instrument of imparting faith, and have and law. parting faith and hope and love, even of giving Christ Himself. She is the tree whose leaves are for the healing of the partiens. The elevative and red. the nations; the elevating and redeeming of men is through organic union with Christ in His mystical body, the Christ, and she would endure and presecute her work successfully in saving supplement of the pardoning and heal secute her work successfully in saving souls if all the books in the world were souls if all the books in the world were burned or had never been written. But it pleased Her Founder to give her the evangelists, whose inspired writings, mightily assisted by St. Paul's epistles and the other parts of the New Testament, are ever in the Church, ever under her eyes, or clasped to her bosom for preservation from the defilements of fanaticism and scepticism. The Church fanaticism and scepticism. The Church teaches Christ's life and doctrine in teaches Christ's life and doctrine in all her public and private ministrations, and imparts His Spirit in her sacraments. To be a Catholic is to be a pupil in God's school, whose whole curriculum is the teaching of Christ and Him crucified. And from the beginning of her career she has expended her energies with no other end in view—to build our hearts and minds into an colline of knowledge and love of Jesus To build our hearts and minds into an edifice of knowledge and love of Jesus whose hearts were as pure as their hue;

Ah! they to the Christ are the truest, Whose loves to the Mother are true!

And thus, in the dim of the temple, In the dream-haunted dim of the day, The Angels and Children of Mary Met ere their Queen's Feast passed away,

Where the sungleams knelt down with the shadows, And wove with their gold and their gray

A mantle of grace and of glory For the last, lovely evening of May.

——FATHER RYAN.

SNAKES, CENTIPEDES and other poisonous things may assail you in your walks through field and forest. Be sure to have a bottle of Perry Davis' Painkiller in the house and you in content of the con edifice of knowledge and love of Jesus a new reality of truth and virtue shall spring into existence? Shall a theory of evolution explain a sudden transformation from death into life? The ancient amount and social world was not devolution and social world was not devolution; and so effectually demolished by Christianity, and so effectually demolished that it requires the novelist to ished that it requires the novelist to ished that it requires the novelist to world of delusion and wickedness? Who created the modern world of

CONCERNING THE LIFE OF truth and virtue? Could it have been chance? Was it evolution? But the chance? Was it evolution? But the old order was imperatively set aside, root and branch. No! it was not man, nor circumstances, nor the evolution of intrinsic tendencies, nor anything else, the pagar misery, but that swept away the pagan misery, but only the Man-God Jesus Christ, and that moral and doctrinal force called

that moral and doctrinal force called Christianity, a force wholly new, free, superhuman, personal: Jesus of Nazareth and His Church.

What history says of mankind in general is told by devout men and women of their personal experience. The elevating and purifying influence known as the Christian Inner Life, is neither a development of native virtue nor that a development of native virtue no the coming of the God-Man personally, the infusion of His Spirit. "I live, now not I, but Christ liveth in me." As an aid to this interior regeneration the reading of Christ's life is of great To read the Gospels is to importance. To read the Gospels is to learn of Christ in detail, and from inspired writers. Add the comments of holy men and the living force of the written word is given its most fruitful

activity.

The clergy are always reading and studying the life of Christ, and are set to do it daily by the Church's law. The laity are earnestly invited to do likewise, not only by their pastors, as in the Third Plenary Council, but by all the suggestiveness of the public offices of religion throughout the ecclesiastical year. No passionate craving of the human heart ever equalled the longing to know Jesus, once a glimpse of His divinity and His love has been obtained -to adore Him, to obey Him, to be made one with Him in perfect love. This yearning is fed by the study of His life: the tenderest sympathy, the sweetest joy, the most heroic self-devotion, the highest wisdom, all beginning with the deepest sorrow for sin on His ac-count. All of humanity's noblest achievements and endowments are given us by Jesus of Nazareth, and consecration to His service are returned

to Him as to their rightful lord. Divine and Catholic faith is nourished by the use of a well-prepared history of the Life of our Lord. Devout reading the life of Jesus quickens our interior perceptions, clears the intelli-gence, reveals not only the teaching from on high, but the Teacher. Faith thereby secure an unshakable certainty thereby secure an unshakable certainty of conviction by an increase of intuitive knowledge. By reading of Christ one acquires a condition of mind called by the Apostle "having the mind of Christ." He becomes a familiar mind of Christ." He becomes a familiar mind of the mind of the mind of the condition of the mind of the condition of the condition of the mind of the mind of the mind of the mind of the condition of the mind of the figure in our thoughts and dominates our mental forces. The author and finisher of our faith is Christ. To read prevails—Church Progress. His life is to help our struggles against unbelief, to strengthen our hold on the

principles of His religion. Faith, hope, charity; knowledge, onfidence, and love are the entire life of the renewed man. It is in Christ's company, meditating about Him, keepcompany, meditating about Him, keeping with Him, in His joys and sorrows, partaking of His humiliations and His triumphs, that we are helped to be like Him. "Was not our hearts burning within us whilst He spoke in the way and opened to us the Scriptures," said the two who met him on the way to the two who met him on the way to Emmans. Next to our sacramental union with Christ comes that of reverent communion with Him in the perusal of His life.

Whatever intensifies our union with our Saviour is of supreme importance, especially in these days of worldliness and of polite seasualism. The sweetness of repentance, and afterwards, while battling with dangerous surroundings, the fortitude of weakness, must be in the interior familiarity of the soul with Christ. "I can do all things in him who strengtheneth me." No man has ever adhered to the teaching of the Son of God and earnestly endeavored obey His precepts, but that he felt himself enlightened, and at times in-flamed, with an influence far above his best natural capacity. This is shown not only by the martyr's heroism and the superhuman benevolence of the Sis-ter of Charity, but also by the pauper's patience and the dullard's wisdom, essupplement of the pardoning and healing influences of confession and Communion. It would be the highest form of prayer, it would be the best armory of our weapons against temptation, the sweetest solace in moments of discouragement. The Life of Christ which has been

ecently published was written with the purpose of spreading the love of Jesus Christ among the people. The chapters are short, and, accompanied as each one is by the sacred text of the as each one is by the sacred text of the Gospels, well adapted for use as points of meditation, the "composition of place" being amply provided by excel-lent pictures distributed through nearly every page. For the same reasons the work is well adapted for preparing sermons. The Gospel history is given word by word, interspersed in different type through the the author's

Christendom. We quote from the concluding paragraph of Pope Leo's mag-nificent Encyclical on our Redeemer, written at the opening of the new century: "It is rather ignorance than ill-will which keeps multitudes away from Jesus Christ. There are many who Jesus Christ. study humanity and the natural world; few who study the Son of God. The first step, then, is to substitute knowledge for ignorance, so that He may no longer be despised or rejected because He is unknown. We conjure all Christians throughout the world to strive all they can to know their Redeemer as He really is. The more one contemplates Him with sincere and unprejudiced Him with sincere and unprejudiced mind, the clearer does it become that Him there can be nothing more salutary than

At a recent meeting of the Suprem Council of the Ancient Order of Hibernians held in New York, it was decided to declare an open war on that absurd monstrosity of a thing called "the stage Irishman." The decision comes a little late but finds conditions over-

ripe for he affray.

There is no doubting the fact that the grotesque creature has done much to belittle Ireland and the Irish people. to belittle Ireland and the Irish people.
Millions who have become familiar with
the figure are possessed with the idea
in Ireland people dress and act like the
stage buffoon. It is time that he should

be pushed off the boards. In fact, he should have gone long ago. There is no reason why Irish-American citizens cannot get rid of him in short order if they work to that end. The Irish people at home have attacked and killed this style of vile caricaturing, and if it could be done there, it ought to be a much easier task in America. To the people at home in Ireland it ought to look as though many the Irish abroad are ashamed of the Irish abroad are ashamed of Ireland and the religion they imbibed there.

These stage caricatures are outrageous libels on Irish character. The smallest resemblance to them is nowhere to be found in that country and the gibbarish they are made to utter is merely the invention of bigoted minds unfriendly both to Ireland and her faith. And in this respect it is not the fight of the Irish-Americans only but it is that also of all Catholics. The effort ceive the generous and united support of all. If the stage must give us the Irishman, let it give us the real Irishman, let it give us the real Irishman and not a burlesque of him such as now

AN ABUSED WIFE.

"How much beating should a wife bear before she make up her mind to leave her husband?" was one of the question discussed on April 17 at the women's conference of the In His Name Society of the Protestant Church of All Souls in New York City. Mrs. Louise Seymour Houghton ex-

pressed the opinion that a wife should ubmit to any amount of abuse rather than leave her husband. She said that she had known many noble women whose drunken husbands had ill treated them every Saturday night, and who had yet refused to leave them, much eek a divoree.

Mrs. Elizabeth B. Grannis suggested that such treatment of a wife by a hus-

and was degrading. Mrs. Houghton replied that one soul ould not degrade another without that soul's consent. Sometimes a wife grew sweeter and better through suffering, and she had known cases in which the cruel husband had reformed,

touched by the woman's meekness.

Mrs. Arthur Smith insisted on a clear answer to the question under discus-

Mrs. Grannis replied that Mrs. Houghton seemed to believe that there was no limit to the abuse a wife should was no limit to the abuse a wife should er dure, but as for herself she did not agree with that opinion. "Now," she said, "there was John Wesley (the founder of the Methodists), whose wife used to drag him around the house by the hair of his head. It seems that it would have been more dignified had he resented it."

Mrs. Granms is right. The Catholic Church instructs its married members that they married "for worse" as well as "for better," that they must bear with one another to a reasonable extent, and that in some cases, for the good of the children or to save their spouse. the children or to save their spouse from worse sins, it may be a duty to out up with an endurable amount of ill treatment. But when the limit has been reached—when patience has ceased to be a virtue—the Church will not only permit but will also even encourage an abused wife to abandon her husband's

home. It will then allow a separation, although it will never grant a divorce. A wife should not have to endure any abuse. She certainly is free to run away from home to escape it when that e lesser of two evils.—Catholic Columbian.

Evolution of the Sects.

From the New York Sun. Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and contains the time will come when the perhaps the time will come when the plain Communion table will give place to a veritable altar, with all its religious significance. This is, therefore, a serious innovation, suggestive of a radical doctrinal transformation in the

future. We have seen how Ritualism in the Episcopal Church has advanced to a bold teaching of the Real Pres-

The religious waters seem to be more disturbed at this time than ever before in the history of Christianity and signs of unprecedented revolutionary changes appear in many directions.

Parents and Home Education.

No matter how good the school may be, home education should supplement its work. Children are given by God to parents, not as a present which they can dispose of at pleasure, but as can dispose of at pleasure, but as a trust for which a very strict account must be given to God. St. Paul strongly rebukes those parents who neg-lect the careful education of their children. "If any man," says he, "have not care of his own, and espec-ially of those of his house, he hath de-nied the faith, and is worse than an innied the faith, and is worse than an infidel." Some parents foolishly imagine that they do their duty toward their children if they provide for their tem-poral wants, and settle them down comfortably in the world. But this is fortably in the world. But this is a great mistake, for it is not for this alone that children are given by God to parents, but for a higher object far; they are given in order to be trained up in the fear and love of God. Upon the due fulfilment of this duty, then, depends, in a large measure, the eternal as well as the temporal welfare of both earents, and children.—American and children .- American

A Wise Physician.

I am sick, and my malady becomes serious and leads me to fear unsupportable suffering; God knows it, and He loves me. Will He send me suffering above my strength? Oh; no, no I am sure that if He sends me suffer ing it is because I need it and that He will measure my strength with the prudence of a mother who metes out to her child a painful remedy. They speak evil of me; God knows it, and He loves me. Will He not make the calumny a means of sanctification for my soul? What is necessary that a drop of poison should became salu-tary? That is should be given by a skillful hand and under favorable circumstances. Does not God know how

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Jerome, Que. He says: "For some years I was a great sufferer from dys pepsia. My appetite became irregular and everything I ate felt like a weight on my stomach. I tried several remedies and was under the care of doctors but to no avail and I grew worse as time went on. I became very weak, grew thin, suffered much from pains in the stomach and was frequently seized with dizziness. One day a friend told me of the case of a young girl who had suffered greatly from this trouble, but who, through the use of Dr. Williams Pink Pills had fully regained her health and strength, and strongly advised me to try these pills. I was so eager to find a cure that I acted on his advice and procured a supply. From the very first my condition improved and after weight. was fully restored to health, after having been a constant sufferer for four years. It is now over a year since I used the pills and in that time I have enjoyed the best of health. This I owe to that greatest of all medicines. Dr. Williams' Pink Pills, and I shall always have a good word to say on their be-

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fruit, is sure to bring on the attacks. To such
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