DECEMBER; A CHRISTMAS DREAM. Tell me now for the best or worst, Who is the last, who is the first Of all the palmers that Eastwards go. Dragging their packs across the snow

The first is Adam, and woe is he.
For the way is heavy to far Judge.
The second is Eve, and her eyes are of
But her smile is for Adam, and none

The third is Lilith, and fair is she, As only a spirit of air can be: As only a spirit of air can be; The babe she strangled this very night Lies in its cradle, stark and white.

The fourth is Adah. The fifth is Cain, Sick to die and forget again. The sixth is Lot; and I see but seven That come to pray to the Lord of Heaven.

Kneeling low by the stable-stall, Hear ye the cry of the pilgrims all? "Give me love, Lord!" and "Give me peace "Bid Ye the worm in its gnawing cease!"

"Make me a woman that am but a sprite, Not to be moved of grief or delight!" And the Child that lies in the manger stall, He speaks in His sleep and He answers all.

He hath given a clod of Eden earth To weary Adam, that he may have mirth, Seeing the seeds of his sowing grow As they did in Eden an age ago. He had given a rose from Eden gate To Eve, and she mourns not her woman's fat He hath given to Lilith a sword blade blue, To thrust in her heart and let love through,

He hath given to Adah the grace to follow The way of her mate over hill and hollow, He hath breathed on Cain that his eyes m And while they are wet may close in sleep.

He hath given to Lot to dream once more Of the happy time and the good days o'er, Or ever the heavens wept flery rain On the sinful fair Cities of the Plain. Now all have gone from His Presence shriven. Save the greatest and first and last of the

seven; And the Child in His sleep spoke out and said "What wilt thou? The woman has bruised thy head!" And the Snake writhed hence, and round Lilith's waist It clung, and it would not be unlaced; But the wound in her bosom dropped with

And the eyes went blind in the Serpent's head,

Deaf and blinded, he could not see
The trees arising on Calvary;
The song of the olives he could not hear,
That sang for the young Child cradled n
"He still, O reed: thou art not a spear
Abide thy time and thy place, as we." -Nora Hopper, in St. Peter's.

OUR BOYS AND GIRLS.

THE COST OF BRIGHT EYES.

You all know something of the dear Saint El zabeth and of her great love for God's poor, do you not? You know that when quite an infant Elizabeth was sent all the way from her father's kingdom of Hungary that she might brought up in the court of the Duke of Thuringia, whose eldest son she was to

marry when she grew up.
It charced that the Duchess Sophia felt little love for the Hungarian princess, partly, it may be, because being of higher birth than the Lady Agnes. her own daughter, and betrothed more over to the young lord Louis, Elizabeth took precedence of Agnes on all public occasions. So it came about that the little stranger was treated hardly at times; and tidings of the same reaching King Audrew in Hungary, he determined to send some of the most trusty lords of his court to Thuringia to learn the truth of the report. Long before these ambassadors could get to Elsenach, where Elizabeth lived then, she had become the wife of the young Dake Louis, who, as I told you, loved and respected her, and compelled every one else to respect ber also. Now, there had come from Hungary with Elizabeth an old and faithful friend of her father's, who watched over her interests always, and he sent word to King Andrew that he need have no fear on his daughter's account, for that she was quite happy with the young landgrave, as the Duke of Thuringia was called; so the Hungarian nobles

were recailed for that time.

The landgrave liked to see his young The landgrave liked to see his young ing the robe of siver white wife beautifully dressed, as became her given that morning to the poor man. birth and station, nothing for the things of which most ladies of her age think so much, and wore her rich robes only on state occasions or to please her husband. She never could bear to refuse anything to a poor person, and as money was very scarce in those days and she spent great sums on the erection of her pitals, it often happened that she had nothing but her jewels or dresses to The landgrave Louis was very generous too: he gave Elizabeth what-ever she asked for, and when his mother and sister and even her own ladies complained to him, as they sometimes did, that the landgravine gave everything in charity and left herself nothing to wear, he only smiled and said that he always found her well dressed and exceedingly lovely, and that he could not find fault with her for sending her pretty things before her to heaven, where he felt no doubt she would some day find them again. Only in private he said to her:

"I pray thee, my sweet sister," for so he always called her, because they had been brought up together after the fashion of that time, "reserve unto for if thy father, King Andrew, should car that thou art not attired as other ladies, he will deem that I treat thee in a manner unworthy of his honor and mine; and thou knowest I have many enemies who seek occasion to speak against me.

And Elizabeth answered sweetly "I will do my best to pleasure thee in all things, my brother; but how can I deck myself in magnificent apparel while the poor of the Lord want

So one day Louis brought to her raiment of marvellous beauty and richness both of texture and design, and said: "Now have I found for thee a my sister. Wear it at the banquet and in the hall, I beseech thee, so that men may not have cause to speak evil of thy poor brother on thy account."

Now, the robe that he brought her was of cloth of silver, curiously embroidered and wrought with precious stones; and dress which I think thou mayst keep,

the mantle was of blue, sprinkled over with gold stars, and having a border of most rare workmanship; and the veil was of gold tissue so fine that men wondered when they looked upon it. Soon after this the landgrave was

called away in the service of the em peror, his lord, and remained absent a long time. There was a scarcity at that time in Thuringia, and the poor of the country suffered much. The compassionate landgravine fed all who came, and they were so many that at last she had nothing at all left but the wonderful robe and mantle which the duke her husband had desired her not to give away. Then it happened that a certain poor man came to the castle and implored an alms for the love of God. Elizabeth gave him food, but he declared with many tears that he pos-sessed nothing in the world and had far to go, and that if he were sent away without some provision for his journey he must surely die of cold and hunger on the way. Then said Eliz beth: "I will give him my robe of silver, and when my good brother returns I will confess to him what I have done, and he will understand my necessity and see that I could not do otherwise. she bade her ladies bring her the robe,

and they brought it very unwillingly.
That very day the landgrave returned, and while Elizabeth was reciced in heart, she was also somewhat rcubled in spirit when she remembered that she must confess she had parted with his gift to that poor man. landgrave, wishing to surprise her, had not sent notice of his coming beforehand, so Elizabeth wore the gray woolen robe and coarse mantle in which she was accustomed to attire herself in the absence of her lord. And after the first greeting he said :

"I pray thee, my sister, go now and put on the robe that I gave thee; for on my way homeward I met certain messengers from thy father coming hither to inquire after thy welfare, and I would not they should find my dearest lady dressed like some housewife who spins at her door."

Elizabeth went to her chamber and wept bitterly, for in truth she had fallen into a sore strait and knew not where to turn for help. It was not alone her husbaud's anger that she dreaded, though she feared he might be grieviously wroth as matters had turned out. But she knew that tales of hard treatment had been carried to her own country by the enemies of the landgrave, and now these nobles who had come into Thuringia, seeing the poverty of her attire, would believe them of a verity to be true. Her maidens were troubled with their lady, and

said, weeping:
"Did we not beg you earnestly to to keep at least one robe wherein to appear at the banquet? And now dis-

grace will come upon us all." Then Elizabeth bade them search once more in her closet, hoping that some robe might yet remain, for she could not put on her blue mantle over a garment of homespun, and she had none other that she knew of. While her ladies were gone the holy landgravine betook herself to prayer in her pratory, and, kneeling before the erucifix, cried with many tears:
"My dearest Lord! Thou knowest

"My dearest Lord! Thou knowest well that I did this thing, not out of malice, but for love of Thee and Thy poor. Therefore I bessech Thee let no evil come of it-above all to my dear husband; and let him not suffer disgrace at my hand in the eyes of my friends.

While Elizabeth was yet praying and pouring out her grief before the Lord she heard a great cry, and her ladies came to her rejoicing and carry ing the robe of silver which she had found in its place in the wardrobe, laid very carefully away; but how it came to be there none could tell, for no one could enter the chamber save the ladies and Elizabeth herself. Elizabeth rejoiced then because the God whom she served so faithfully had heard her prayer and come to her help in her distress. And when she went down to the great hall to welcome the friends of her father they wondered much at her beauty and gracious behavior, and also at the richness of her attire.

Elizabeth told the whole story to her husband who sought far and wide for the poor man on whom she had bestowed her silver robe. But although the messengers used all diligence and promised great rewards, they failed to obtain any tidings of him, nor had he anywhere been seen; so when the story got about among the people they said he was no beggar, but truly an angel of the Lord. And the dwellers in that country think so to this day.

WHEN THE CHILD "PLAYS HOOKEY.

Children sometimes pretend to be ill to escape going to school. Feigning illness to escape duty is called in the army malingering and is always pun-ished when detected. A child who habitually complains of headache just pefore school time should be put sofa in a darkened room, not permitted to read nor look at pictures, and have a hot water bag placed at his feet. If the ailment is real this is the best treatment for the early stages ; if it is eigned the silence and solitude soon become so irksome that the culprit is glad to do anything to escape from them. Other affected pains should be treated as if they were real, and it should be distinctly understood in the afraid that you'll hurt yourself. You'll should be distinctly understood in the family that the child who is too ill to not be apt to strike too hard. family that the child who is too ill to not be apt to strike too hard. 6. By avoiding touches, positions,

to bed as soon as he returns home on the assumption that he must be ill, because nothing but illness should keep him from going to school. - November Ladies' Home Journal.

CHATS WITH YOUNG MEN.

Catholic Columbian.

"O, if I had only been instructed in my youth," said a somewhat elderly man yesterday, whose physical health is breaking and whose mind begins to give indications of decay, "I would not have committed the indiscretions and excesses that have broken me

Fathers are reluctant to tell their adolescent sons what they should know about self and sex, the care of virginity and the transmission of life, and even confessors most usually many things for granted in the way of supposing that youths are sufficiently informed concerning sins against holy purity. Passibly, as a rule they are. Sometimes, however, they are not. Occasionally they then form an injurious habit before they know what they are doing.

Speaking, therefore, from the point of view not of the priest who is treating of morality, nor of the parent who wishes to guard against disgrace, but of a physician concerned only about physical health of young men, I offer some suggestions for the may well being of the growing lads who read this department-young fellows between fifteen and twenty-five, in the

decade before most men marry? 1. Marriage is honorable. designed by God. It is a holy state. Over it God and nature watch with a zesious eye, because it is like an imitation of the original and direct Creative Act of God, because, as it were, it compels His co operation, and because it has such endless consequences on souls for generation after generation. Sins against its chastity are usually punished in this life by diseases, by insanity, by death.

Even in marriage there is need of salf-cestraint, of the chastity of the married state, and of great modesty. Once a fortnight is better than once a week and more conducive to robust health

and to long life. Before marriage, continence should be inviolate. Parity is not only possible, but it is of precept, obligatory, beneficial and strengthening. Offence It can be easily observed. against it, if repeated at any length, are sure to be visited with chastisement from nature and are certain to bring down on the guilty one the vengeance of God.

Go to our lunatic asylums, and see the gibbering wrecks of men there, moping, idiotic, raving, homicidal, eager to kill themselves. What caused their insanity? In most cases, What self-abuse, liquor and debauchery.

Go to the graveyards where young men are buried before their time. What broke them down and sent them to fill premature graves? Self-abuse and debauchery.

Go see the children in the hospitals

for incurables, syphilitic, scrofulous, broken out with sores, unable even to stand from rotten bone or diseased marrow. What produced their affile-The sins of their fathers against the sixth commandment. Consider the families that are fol-

lowed by misfortunes, that meet with dreadful accidents, that are pursued with trouble. To what are their tribu-

heavy dinner at night.

2 By abstinence from intoxicating liquor, especially from whiskey and the like that fire the blood and stimulate passion.

3 By cutting off unnecessary sleep,

and spending no time in bed in a halfawake half asleep condition. No loll ing in bed!
Lie only on the side, and preferably

on the right side. Lying on the back produces snoring and leads to unleasant dreams. By hard exercise, that toughens

the body, works off unnecessary energy, and brings back into the general system strength not needed locally. Take brisk walks, ride a bicyle, join a baseball club, use dumb bells, join a gymnasium-do any sort of labor that will keep the flesh from being soft and the mind in a flabby yielding frame. Be brave to be hard on your carcass, lest it get the mastery

on your carcass, lest it get the mastery and subdue your soul.

5 By pain, if necessary, to conquer the beast; by sharp pain, inflicted wish a rope's end, as the sains of old did and the monks of to day do, when they "take the discipline," as they call it. St. Paul that hero, did "I chastise my body," he wrote so. "I chastise my body," he wrote publicly, "and bring it unto subjection." Do likewise, if ordinary means will not suffice; do it any how. if you have the grit to be resolved to be master of your body, be the cost what it may. Don't be

truancy unprofitable. He may be put the good, of the members of a young men's sodality, of the members of a branch of the Young Men's Institute. 7. By keeping the mind pure. Don't indulge in impure thoughts, imaginings, dreams. Don't listen to dirty stories. Don't read vile books. Don't look at suggestive objects-keep a guard over the eyes and don't hesitte to look away or to close your eye lids at what had better not be seen. Fill the imagination with pure pict ures, clean thoughts, pleasant memor-Read good books. Remember

> By avoiding corrupt companions male and female, those who talk smart those who permit improper familiari

the presence of God. His eye sees you

By taking cold baths for four or five days in succession once a month at

regular times. By these means, together with what the priest will suggest of prayer and the frequent reception of the sacra ments, any young man can keep his purity unsullied.

Thereby he will be healthier, strong er and nobler than if he yields to evil thoughts and victous practices.

Thereby he will live longer. Thereby he will keep from premature decay, from consumption due to a forced loss of vitality, from paresis, locomoter ataxia, parallysis, and in

sanity. Thereby he will his Creater in the days of his youth and deserve the benediction of the Beatitude that says:
"Blessed are the clean of heart, for they shall see God."

DIZZINESS AND NAUSEA

Caused by Over-Study and Close Con finement,

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"You see, in addition to my teach ing, I had been studying very hard over my 'B' work, and then I was attacked with whooping cough, which did not leave me for a long time, and so I became pretty well run down. was always considered the embediment of health at home, but last autumn I

was really alarmed over my condition. Sometimes in the schoolroom I would be seized with dizziness, and often I would faint away. I would take

Heaven.

Heaven.

Heaven.

This condition of things was so further from anything which I had for years, but finally it broke his heart when one of the penalties was the feath of his beloved son!

How can a young man keep continent.

By temperance in eating and rinking, especially at the evening least. A light supper is better.

The condition of things was so further from anything which I had for years, but finally it broke his heart when one of the penalties was the feath of his beloved son!

By temperance in eating and rinking, especially at the evening series.

Address Thos. Coffey. CATHOLIC RECORD though I tried several bettlesses.

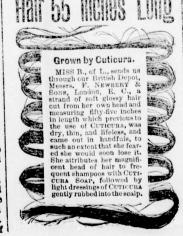
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Address Thos. Coffey. CATHOLIC RECORD the had the penalties and I at once put myself under medical treatment. But although I tried several bettlesses. went home tor my Christmas vaca-tion, I was almost in despair. It was while I was at home, however, that my friends advised me to use Dr. Williams' Pink Pills. Acting upon their advice, I took up their use. The first box made its effect felt, but I used four or five ond then the cure was complete Ever since then my health has been excellent and I have felt my real old time self, and am able to attend to my duties, which are by no means light, without the fatigue and languor that made the work irksome. You may depend upon it I will always have a friendly word to say for Dr. Williams'

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