H. W. L.

y and homesick and distressed wander east, they wander west are baffled and beaten and By the winds of the wilderness of doubt; To stay at home is best.

Then stay at home, my heart, and rest;
The bird is asfest in its nest;
O'er all that flatter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

ONE MOMENT TOO LATE.

The scene of my tale, says a writer in an exchange, opens a little cabin in the Allegheny mountains in West Virginia, twenty-five years ago. A woman was anxiously bending over a sick child toes ing and muttering in the unrest of fever. Bvery now and then the word "father" escaped the child's lips.

"That child grieves powerfully after he father," said one of the neighbors who had come to help the mother nurse the ill child

"That she does," replied the poor mother, with a weary sigh. "He always set a world of store by her. It almost broke her little heart when he went to the war, and since she has been sick she has begged for him the pitifullest you ever heard."

were heard."

"Can't he come to see her?" asked the neighbor.

"No," replied the woman; "his colonel said he couldn't be spared now. He had a furlough last summer. If he just had known about this and waited. Seems to me she might get well if she could just see her father, and it wouldn't fall so hard on me, either, if he was here."

Several days went by, and little Sallie, the sick child, grew worse. At length the mother wrote an urgent letter to her hus band, out of the agony of her heart, imploring him to come home at all costs if he wished to see his little daughter alive again. Once more he asked for a furlough, and again he was refused. An engagement was pending. The enemy's force was greatly superior to ours, and not a man could be spared.

force was greatly superior to ours, and not a man could be spared.

John Ball was a brave man; he had proved that in many an engagement. Nothing could have tempted him to swerve from his duty as a soldier, except his frantic desire to see his child once more. Under the pressure of this feeling he left the camp without orders and fied to his rude cabin among the Alleg hanies, just in time to see little Sallie's face light up once more with a gleam of joyful recognition and to receive her parting kiss. To do this he had incurred the brand of deserter and had taken his life in his hands.

terred than he, without waiting to com-fort his sorrow stricken wife, started back to camp, intending to throw himfort his sorrow stricken wife, started back to camp, intending to throw himselt on the mercy of his commander for exculpation of an offence committed under so overwhelming a pressure, or if the worst came to met his fate like a man. But a new complication had arisen. During the few days he had been absent the men on either side had changed their position like figures on a chess board, and the enemy's troops had come between him and his command. He had travelled through a cold, drenching rain, sleeping at night in a forest to lessen the risk offalling into the enemy's hands. He began to feel a strange stupor creeping over him and was just able to drag himself to a house of a friendly countryman, who took him in and kept him for the next few weeks, during which time he lay ill of pneuself on the mercy of his commander for exculpation of an offence committed under so overwhelming a pressure, or if the worst came to met his fate like a man. But a new complication had arisen. During the few days he had been absent the men on either side had been absent the men on either side had changed their position like figures on a cheas board, and the enemy's troops had come between him and his command. He had travelled through a oold, drend to enemy's hands. He began to feel a strange stupor creeping over him and was just able to drag himself to a house of a friendly countryman, who took him in and kept him for the next few weeks, during which time he lay ill. Of pneumanna. Just as he was beginning to convaience, and before he had time to decrease the had the head travelled when he had time to decrease the head of the mental travelled when he had time to decrease the head of the mental travelled when he had time to decrease the head of the him come and gaze at the new comer. They always the head of the him come and gaze at the new comer. They have not sanctifying grace of the hough they have not sanctifying grace of the mystical vine. He spiritual life of the mystical vine. More than the provided again, for though they have not sanctifying grace on the mystical vine. Nevertheless, they can be revived again, for though they have not sanctifying grace of the mystical vine. Nevertheless, they can be revived again, for though they have not sanctifying grace of the mystical vine. Nevertheless, they can be required to make a fet for the mystical vine. Nevertheless, they can be readed for him existing the command at the dead before the morning,"

So saying, Hermann raised it in his seleves of from union by charity with our believes that our Lord, and there ich we have heave of from union by charity with our believes that our Lord, and the rich was the believes him faith, hope, and charity, and the without the sanctifying grace of the flesh or of the spirit, they have the sanctifying grace of the Holy Ghost is t liver himself up, he was arrested as a deserter. His wife followed him to camp and pleaded for him, telling the cause of his desertion with all the rude elequence that strong emotion could dictate, and taking all the blame on herself. In vain; he was tried and con-

demned by every rule of war as a deserter. The commanding officer, how-ever, made this concession to the ever, made this concession to the agonized wife—he would defer the ex-ecution for three days, so as to give her time to go to Richmond and implore the elemency of President Davis, which was now the sole hope for the prisoner's Lke Jennie Deans going to plead before the queen for her sister's life, the simple mountain woman went to the Con-federate capital and pleaded her husband's

cause before Jefferson Davis. She had it in her power to prove that he had shown himself a brave soldier; that he had not left the camp from cowardice or from detection to the cause, but from his overwhelming love for his dying child and his intense desire to see her once more before the passed away. Davis finally granted the man's pardon and drew up a paper to that effect, which he gave to a messen-ger, directing him. ger, directing him to take the next train and carry the dispatch to the prisoner's commanding officer. He, moreover, gave the woman a duplicate paper, to make her husband's release the more certain.

Joyfully she started with the precious document that was to carry life and libercy to her beloved husband. The cars seemed all too slow for her burning impa-tience. The train was elways heavily loaded in these days, there was so much traveling to and fro, so much shifting of the troops from one point to another.

From hard and constant use during the war the railroads got into very bad order, se that accidents and detentions were quite frequent occurrences, especially towards the close of the war. On this fareful trip one of these frequent accidents occurred during the night. It was not a Very disastrous accident, but still it occa-sioned the detention of the train until day before the necessary repairs could be

made.
It seemed as if "the stars in their courses fought against" the condemned prisoner. His wife wrung her hands with frantic His wife wrung her hands with frantic impatience during the detention, but there was no help for it. She had to endure it, though each moment seemed to her an bour. At length she was speeding en her way again, and in a few hours more she reached her destination. She and Davis' messenger started together in Get a bottle at once and cure your corns.

the children.

Then they sat down to supper, each child contributing part of its portion for the guest, looking with admiration at its clear blue eyes and golden hair, which shone so as to shed a bright light in the room; and as they gazed it grew into a sort of nalo round his head, and his eyes beamed with a heavenly lustre. Soon two white wings appeared at his shoulders, and seemed to grow larger and larger, and then the beautiful vision vanished, spreading out his hands as in benediction over them.

Hermann and his wife fell on their knees, exclaiming in awe struck voices:

knees, exclaiming in awe struck voices:
"The Holy Child Jesus!" and then embraced their wondering children in joy and thankfulness that they had entertained the Heavenly Guest,

The next morning as Hermann passes The next morning as Hermann passed by the place where he had found the fair Child, he saw a cluster of lovely white flowers, with dark green leaves, looking as though the snow itself had blossomed. Hermann plucked some, and reverently carried them home to his wife and children, who treasured the fair blossoms and tended them carefully in resumprassure of that wonderly in remembrance of that wonderful Caristmas Eve, calling them chrysanthe mums; and every year as the time came round, they put aside a portion of their feast, and gave it to some poor little child, according to the words of Christ: "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me."

"Death has so Many Doors to let ont Life,"
sang an old time poet. In those days they had not discovered remedies that shut these doors. How different is Dr. Pierce's Golden Medical Discovery, from the old time doses. Consumption or lung scrofuls, is one wide door that it shuts, if taken in time. Don't waste a moment then, lest life slip through that open door.

To lessen mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from Impure Blood, such as Pimples, Blotches, Bilionaness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsis; I have tried many remedies, but this is the only one that has done me any good."

open door.

is in them still—unless by infidelity they have rejected it—and where faith is hope will linger, so that potentially—virtually—they are still united to the Divine Head in heaven by faith. As in the Prodigal Son, when he came to himself, there was a learn of he came to himself, there was a gleam of the recollection of his father and of his the recollection of his father and of his home, so even in those members of the fourch who have fallen into mortal ain there is still a union by the knowledge and the light of faith with our Divine Redeemer; but being dead members, they are dead as regards eternal life. And what is the life they lead? They live by the life of the world, not by the life of the Holy Ghost, which was in them: life of the Holy Ghost, which was in them; they live by the mind, and the spirit, and the ways, and the will of the world; being conformed to the world. Our Lord has said that we cannot serve two masters. We cannot serve God and Mammon. We must make our choice, for again He says, "He who is not with Me is against Me." Take a second class—those who are just spiritually alive and

for there is a fibre still remaining; the amoking flax is not quenched, for there is a gleam which only shows itself in smoke. It is the lowest condition of spiritual life, and there are multitudes spiritual life, and there are multitudes in it. They have the least possible conformity to the mind and the spirit and the life of our Lord Jesus Christ; and they have a great and close conformity to the mind and the spirit and the life of the world. Is it not true to say that though spiritually alive they are members of the world? Their mind is for the world their heart is for the world and

THE CAINOLIC RECORD.

| The content of the content

A RICH MAN IS A DEMIGOD IN THIS WORLD, something to be admired, to be looked up to? And the rich have influence, and can do all manner of things that the poor caunot do. And why? Because the world worships riches, forgetting that our Lord has said, "Woe unto you rich, for you have received your consolation." There is another world—worship—the worship of great names, titles, privileges, And what are they? They sometimes represent great deeds performed by the ancestors of those who now bear or possess them in days long gone by. They are to be respected still, but it is very humbling to see the way

PROPLE WILL RUN AFTER A NAME OR

they talk of them. What a littleness is this! Then, again, any one who prospers in the world, the world flocks to. You will see some men who, starting life with nothing, gradually acquire possessions, rise in society, and they are followed and flattered, not for the low, wugar purpose of getting money, but from a strange fascination which makes the world worship them, forgetting this, that those who go before a fair wind and a flowing tide often only come faster upon the rocks. Have we not all in our lite seen the fall and ruin of prosperous men? Have we not had examples of the uncertainty and instability of worldly men? Have we not had examples of the uncertainty and instability of worldly prosperity? And those of whom the world thinks least are those to be most revered, namely, those who are sflicted, "For as many as I love I rebuke and chastise." How utterly contradictory are those words of the worldly worship of the sigh and the great and the pros-

of the rich and the great and the pro-perous. And, lastly, there is THE WORSHIP OF PASHION. THE WORSHIP OF PASHION.

The claims of the world and the rights of God are often put in the balance, but they who have the spirit of the world in them regard the claims of the world without weighing the rights of God. They are guided by what everybody does, what everybody says, and what everybody thinks. These three considerations govern multitudes who have not ventured to renounce their faith. What does this mean? It means that their heart is in the world. "Where your treasure is, there your heart will be your treasure is, there your heart will be also." Moreover, they live by the spirit of the world as far as they dare. We talk about society. And what is society? It is a sort of mutual agreement among

JESUS IN HISTORY.

set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted." "—St. Luke, 1, 34. Father McMahon said in effect: "The further we advance on the road of

"The further we advance on the road of time the more do we experience the fact that the joys and sorrows of life are never widely separated. The angel announced the 'good tidings of great joy,' and in the very same chapter of the gospel the sad prophecy of my text is uttered by a man who was 'just and devout,' and who 'bad received an answer from the Holy Ghost, that he should not see death before he had seen the Christ the Lord. We know too well that the prophecy of holy Simeon too well that the prophecy of holy Simeon uttered in the temple of Jerusalem as he held the infant Saviour in his arms, has been and continues to be too sadly verified. Our Lord came on earth to be the resurrection of those who are led by good will, but he will prove the ruin of those who reject him. Among some it is fashionable to speak against the divinity of Christ. It is wonderful how blinded men, otherwise intelligent, become when they enter the lists against their Creator. While we cannot make converts by cold argument, we may, beloved brethren, remove some of the obstacles which men place in the way of divine faith. We should often pray that none wilfully reject grace and that we curselves seek to be worthy of our vocation and to possess at least sufficient knowledge to give a reason for the faith that is in us. Our opponents, se a ruie, are very bold. They assume that Christians are afraid of history and of logic. The Catholic is neither afraid of the one nor the other. the one nor the other.

though spiritually alive they are members of the world? Their mind is for the world, their heart is for the world, and St. Augustine says, "there are those who are in the body within the unity of the Church, but in heart they are outside of the world, but in heart they are outside of class of men—and they are a large class—who are exceedingly jealous of the claims of the world, and exceedingly in iggardly with regard to the rights of God, for while they give to the world everything that the world demands of them, when it becomes a question of what God has a right to demand, they minimise, as we say; they reduce compliance to a minimum. They begin by RDUOING TO A MINIMUM THAT WHICH THEY ARE BOUND TO BELIEVE.

They say, "I believe dogma but nothing else. I believe that which I cannot deny under the pain of mortal sin." They claim for themselves intellectual itself to far it is innocent. If the fact of going to the theatre does you no harm—

We talk about society. And what is society? It is a society? It is a society? It is a society? Truth is often the 'pearl of to meet together, to give and exchange invitations, to go to the the great price. Those who love it are willing to make great actrifices in order to the theatres, how careless! I am always afraid of speaking of these things are always afraid of speaking of these things is more easy than to call a man rigorous. It is the best stone to throw. They say, "I believe dogma but nothing else. I believe dogma but nothing else. I believe that which I cannot deny under the pain of mortal sin."

They claim for themselves intellectual itself to far it is innocent. If the fact of going to the theatre does you no harm—

St. Augustine says, "there are those who love it are will." It is melated that the great of the the you free.' Truth is often the 'pearl of to meet together, to give in the connect of the world, to give in the society? And underneath all this claims of the world, he have misery, hunger, poverty, sin. How heartless, how careless! I am always afraid of spe

fact that before Cirist came the whole world was anxiously expecting the Saviour. It is also a historical fact that after our Lord came the expectation ceased. We must therefore conclude that all mankind was deceived or that Christ is truly the 'Desired of Nations.' Every prophecy is justified by its fulfilment By innumerable prophecies and their verification in the person of Christ, God made certain that no man of 'good will' could fail to recognize Jesus as the long promised Messiah. But these

JESUS IN HISTORY.

FATHER MCMAHON OF CLEVELAND REPLIES TO A JEWISH RABBI.

Toledo Columbian.

One week ago to-day, the Plain Dealer published the report of a lecture delivered the previous day, Sunday, in the Huran street Hebrew temple by Dr. Hahn, the rabbi of Tiffereth Ierael corgregation, upon "Jesus Christ in the light of modern history." That lecture prompted the sermen which Rev. William McMahon preached yesterday forenoon to a very large coagregation in St. Bridget's Catholic Church on Perry street. The text was "And Simon blessed them and said to Mary, his mother; Behold this child is set for the fall and for the resurrection of Jerusalem. But the temple has been of Jerusalem. But the temple has been destroyed, hence he must have come. Six hundred years before Christ was born in Bethlehem the Prophet Isaias, in the following words, foretold how the Messiah would manifest his power: Then shall the eyes of the blind be open and the ears of the deaf shall be unstopped Then shall the lame mau leap as a hart, and the tongue of the dumb shall be free.' When the precursor sent to Christ to ask if he were the Messiah Jesus answered: "Go and relate to John what you have heard and seen; the blind see, the lame walk, the lepera are cleansed, the dead rise again, the poor have the gospel preached to them.' people. There hath stood one in the midst of you whom you know not. The same is he that shall come after me who same is he that shall come after me who is preferred before me; the latchet of whose shoe I am not worthy to loose.'

—St John, I., 27. In the face of this some have the boldness to represent Jesus as a mere follower of John. A miracle is 'an effect produced by the extraordinary intervention of the creative power in the order of things.' Hence only the Creator can of himself perform miracles. But Christ did perform miracles of himself and he appealed to them in proof of his divinity. Yet we are told that the Essenes had a school in which the pupils were taught how to perform miracles. After Christ had raised Lazarus to life, the Pontiffs and the Pharisees held a great council and fully decided on the death of Jesus because they cried 'This man performs innumerable miracles and the whole world is heavening. This man performs innumerable cles and the whole world is bec cles and the whole whole is becoming subject to him.' They falsely accused Christ, incited the people and overswed Pilate with the cry: 'It thou release him thou art no friend of Cærar.' They filled thou art no friend of Casar. They filled
the streets of Jerusalem with the cry,
'Crucify him! crucify him!' To the declaration of Christ's innocence they answered by the imprecation: 'His blood
be upon us and upon our children.' We
know from the history of Christ's passion
and death that the inscription on the
cross: 'Jesus Rex Judæorum,' did not
indicate

medicate
THE CAUSE OF THE CRUCIFIXION.
We also know that the Jews who had proclaimed 'We have no king but Cosar' could not prevail upon Pilate to remove or change it. We seek our historical information on this sacred subject from a higher and purer source than English deists, French infidels or German rationalists. The stability of the insti-

served until the end of time as wit of the truths they still deny. No man has ever given evidence of wisdom, purity of soul and maje character as belongs to the life of Christ. 'Considered as a whole,' a Drach, the celebrated rabbi conto the Catholic Church, 'the propform a most perfect picture. The to the Catholic Church, 'the prop-ferm a most perfect picture. The ancient prophets sketch the firs-lines; as time rolls on they comple-traits which were left imperfect to predecessors; the nearer they ap the event, the more their colors br-and when the picture is finish extists disappear. The last, Mal on retiring names the person (Jo Baptist), who is to raise the cur-it.'"

Master! our need is not yet over pa Though long Thou hast ascended We know Thy love is ever infinite. Still dost thou shelter from the Still dost thou shelter from the biast; thou shelter from the And, while Thy world does in its of The little children, in their woeful Melpless, and crying for some kind To lit the heavy burdens on them We must, like them of old, bring the state of the

We must, like their shelter from Thy srms.
We cannot turn aside all mortal have every sorrow, every pitfall see, when human strength and hur despair,
Take them, dear Lord, Thyself,
them in thy care.

THE CARDINAL ARCHBISI THE PAPAL JUBILER

London Tablet, January
The Jubilee of the Sovereig
Sas celebrated on Sunday at
Cathedral, Kensington, with a
and impressiveness well befitting
there of the archdiocese on an
at once so auspicious and so unidecorations were of an exc
elaborate character, and extende
the exterior of the building, the
especially displaying a cieveriarrangement of Papal and of
emblems. The Cardinal Archbish
at the High Mase—which was a Bishop of Amycle— which was a Bishop of Amycle— and officing to Down and Benediction, by was immediately followed. Twas preached by his Eminence. words: "Simon, Simon, S desired to have you, that he you as wheat; but I have pray that thy faith fall not, and converted, confirm thy brethree

converted, confirm thy brethre

A DAY OF JUBILEE.

To-day, said his Eminence,
Jubilee, a day of gladnese,
throughout the world—it is a
in the whole Catholic unity
versal Church. And why
event of which the world—
understood it—would perhaps
account. It is the day on
years ago, our Holy Father
effered up for the first tim
Sacrifice of the Mass—that
tion" which is offered up from
to the sunset. It is the cu Church, when a priest has be that after his first Mass he sathe altar and the faithful c kies the hands which have b to offer the Holy Sacrifice.
of congratulation and of pre and one which brings a spiri tion upon themselves. A priest has offered the Holy priest has effered the Holy fitty years, morning by more day of joy that I can compabut to making a good deal be aday of Jubilee for a prie a day of Jubilee for a Pormember who a Pontiff is.

VICAR OF CHRIST AND PETER. He is the Vicar of and he stands in the Divine Master. As Lord was Head of the Peter and his successors are of the bishops and priests of Gur Lord gave to all His priesthood, the power of a aniversal commission to tea aniversal commission to tell in these things they were Peter. But there were t which Peter stood alone, words with which I began of Peter, and in Peter to succeed him, a stability chaving once failed, as it faince never failed. Once fell away from his Divit that in following Him affor a moment in denying that day to this hour the been verified—he has been that day to this hour the been verified—he has been and has "confirmed his bithe Pontiff is not only Vibut successor of Peter. this: He is the pastor of God upon earth. Aft tion, our Divine Lord "Feed My sheep, feed My sheep," To no other say these words. Though hearing and presence of they were addressed to P whole flock is committed the bishops of the Chut that jurisdiction which I and supreme power, co

and supreme power, co This Primacy was grant Master to Peter, whose s TO DAY IN THE CIT There is another reason of joy the Jubilee should the world: To day in the alms of the whole the feet of Leo XIII., as apostles in the beginning their offerings. And no but there is a maniest and of the joy of all for there are offerings o manners of arts, every craft, while from Italy i of the earth, and of the field are, I doubt not, is Leo XIII., as they were IX. Further than this, IX. Further than this, made to-day of a kind n Germany and England feet of the Sovereign have been written by the last fifty years, numerous in the Cath the seal of study—lay XIII, a number of when the seal of study—lay XIII, a number of when the seal of study—lay XIII.