The Heavenly Fatherland.

BY ELEANOR C. DONNELLY. "Qui vitam sine termino Nobis donet in patria!" Within a vast cathedral pile the benediction hymn was pealing.
Beside me in the crowded siste a group of emigrants were kneeling:

Their homely raiment shedding round the briny odor of the ocean, They bent their foreheads to the ground, the rough bands clasped in rapt devotion;

And staff and bundle cast aside were watered with the tend rest tears,
As soft the old familiar hymn was wafted to the exiles ears,

I heard them sob—I saw them lift their streaming eyes to that bless'd dome; Strangs voices in a toreign land were carrol-ling the hymn of home;

And backward o'er the dargerous sees in Fancy's ships once more they floated. The nust of the billows heard that swelled on Erin's coast devoted;

And trod once more the chapel green, and pluck'd the shamrooks from the sward, And knelt again with dearest kin before the land the Lord! Oh! sweetly sang the hidden choir: "Qyi vitam sine termino". Nobis donet in paria," the simple strain was clear and low;

And like a dream in troubled sleep, before them rose the vanished scene.

(Alas! how bitter are the tears that keep the graves of mem'ry green!)

No busy ploughman in the field, no laugh-ing culidren at the gate, The cabin walls in ruin laid; the mortgaged farm, the lost estate;

The gray-hair'd Soggarth bow'd in pain above the pallet of the dying.
The precious dead (by sorrow slain), beneath the grass and daisies lying— Almighty Father! if there were no blest abiding-place with Thee How could the hapless exile bear the bur-den of his misery!

If, through the rain-drops of his tears, he saw no bow of promise snining.
How could the cloud of sorrow, touched by hope, reveal its silver lining?

But angels soothe him as they sing of end-less days and joys to come, In Faith's eternal Fatherland, the exiles' universal Home! -McGee's Illustrated Weekly.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

NINETEENTH SUNDAY AFTER PENTECOST. "Putting away lying, speak ye the truth every man with his neighbor, for we are members one with another."—Epistle of

Do these words of the Apostle, my dear brethren, awaken your consciences? Do they give light to your souls regarding the much too common offence of lying? We trust it may be so, for it is really distress-ing to observe the prevalent disregard of truth. Sometimes it would seem as if the Eighth Commandment had been entirely forgotten, and that it was a matter of indifference whether we spoke things true or false, our convenience alone guiding us in

Surely there must be a sad lack of appreciation of the virtue of truth when a state of neglect of it can exist. There must be a grave error somewhere. Truth in itself is lovely, and should be cultivated because it gives a beauty to the soul, which without it it cannot possess. Parity and temperance and alms-giving are virtues; and bestow upon those who have them a peculiar quality. They are sought after, and great efforts are made to obtain them and to keep them. Why? Because they are virtues. What is truth, if it is not a virtue? And if it is a virtue, why not love it and rush after it? For to so to only the utterly unscrupulous men of the world, who has no higher object in life than to serve himself and promote his real or fancied interests at whatever cost—it is not only he who makes light of lying; but many who call themselves good-living people are frequent offenders in this matter.

offenders in this matter.

Many, indeed, would not tell a gravely injurious lie, yet they seemingly have no horror of lies of excuse, as they say, or untruths concerning triling things. Nor they are they are real sorrow apparently for falsehoods of this kind, nor a sincere pur-

falsehoods of this kind, nor a sincere purpose of amending.

And yet these are sins—venial sins, it is true; still they are sins. They are displeasing to God, and offences against His majesty; and they do no little harm, moreover, to the soul, depriving it of many graces and laying up a store of material for the fires of Purgatory.

But setting saide the consideration of the sinfulness of falsehoods in themselves, the dishonesty and the duplicity of which we are of necessity guilty when we descend to these things destroy our self-esteem. Soon we cease to respect our

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descend to these things destroy our self-esteem. Soon we cease to respect our-selves, and progress from that to a general suspicion of the veracity of our neighbors, until in the end our confidence in those about us is gone and we are in a doubting, uneasy, troubled state of mind, fearful of all, trusting in none.

Thus our untruthfulness dishonors God, and deprives ourselves of the assistance

and deprives ourselves of the ass which we might receive from our fellows, were we honest men and women. Even if we preached this virtue from

purely natural motives our lives would not be so barren as they are without it. Our friends would be about us, helping us with their advice, and we in our turn would sustain them in their difficulties, cause we would know them and they us, and we would have trust in each other. But as it now is, how many are there truthful and honest enough to give and receive counsel? Love the truth, dear brethren, for the truth shall set you

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THE BEATIFICATION OF MARY STUART.

It is hardly necessary for us to say that we deeply sympathize with the Catholics of Scotland who are laying before the Holy See the claims of Mary, Queen of Scots, to be ranked among the blessed. That she was a martyr is almost beyond question, for it is on record that she purposely inquired of her persecutors whether, if she renounced her religion, her life would be spared, and on being told that it would, she broke out into the thanksgiving for the assurance that she was to be permitted to die for the faith. It is not for us to prejudge the cause of the murdered queen, but we may be permitted to say that if she were proclaimed to be worthy of beatification, the decree would be peculiarly acceptable at the present moment. The extremely interesting exhibition of her relies at Peterborough has turned the attention of the country once more to her sad fate, and has quickened and deepened the sympathy which nearly all tender hearted Protestants, as well as Catholics, have felt for her. And as regards her history, there cannot be a doubt that the false judgment which popular opinion in this country has passed upon Mary's character and that the beatification of Queen Mary's while it would probably inflame the anger of worshippers of John Knox, would lead while it would probably inflame the anger of worshippers of John Knox, would lead thoughtful Protestants to ask them-selves whether a Pontiff like Leo. XIII.

could pass such a judgment if the facts were indeed as they had been brought up to imagine them to be. Nothing, perhaps, has more retarded the conversion of England than the falsi-fication of the history of the sixteenth century. The most scandalously false accounts of the men and women who made the history of that epoch have been given to one generation of Englishmen after another, almost as if it were part of their religion. Protestantism has, in fact, been largely founded on the alleged fact that the Catholics of that time were fact that the Catholics of that time were so thoroughly bad that it became the duty of every good man to rebel against them if they were in authority, and to reduce them to a state of political and social impotence. The leaders of the Reformation have been persistently lauded as heroes, even by men who knew the facts of their lives, and unquestionably this tradition has had a great effect in steeling the hearts of the mass of the people against anything mass of the people against anything bearing the name of Catholic. But the tide has begun to turn; one can hardly say how. Men are more fair than they were, and the swift retribution of exposure and contempt which has followed the attempted "whitewashing" of Henry VIII. and Elizabeth has had a wide effect for good. Only very uninstructed persons now believe in the nobility of Elizabeth or the sanctity of Cranmer, Ridley, and Latimer; and it cannot be long before Scotchmen, too, begin to ask themselves whether a cowardly bully and unprincipled demagogue like Knox, or an un-grateful and unnatural brother like Moray are entitled to the veneration which they have hitherto enjoyed. Once let the people of Scotland understand that there is hardly one of their "heroes of the Reformation" who was not a scoundrel, and a canting, hypocritical scoundrel into the bargain—hardly one whose private character will bear the most gentle and tender investigation—

should have been selected by heaven to rescue the religion of Christ from extinction. And the matter is not one entirely or chiefly of argument. Prejudice defies reason; it must be met by counter-prejudice or by ridicule. There is, happily, in the breasts of most Scotchmen, and of many Euglishmen, a sentiment which refuses to be stifled in favor of the hapless Mary. What Scottish lad has not envied young Douglas, who, alone and unaided, delivered the captive queen from her jailers? Who has not contrasted Mary's dying words, in which she prayed for the mercy of the Most High upon her murderers, with the last cry of the wretched Elizabeth? Who has not admired the uncomplaining patience with which she bore her imprisonment—the royal hospitality of the good Queen Bees—and the aweet dignity with which she confronted those who were sent to take

—and the aweet dignity with which she confronted those who were sent to take away her life. These sentiments of pity and admiration are the protests of human nature against the false judgment of so-called history.

It is, of course, impossible to approve of all that Mary did during her brief and stormy reign. It is impossible to approve of her marriage with Bothwell, or to excuse it, except on the supposition that the unhappy queen, distracted by her troubles and deserted by her friends, fled to him as one who would, at least, be strong enough to shelter her against her enemies. But what she did was nothing compared with what her enemies said she did. She was accused of the murder of her husband on the unsupported evidence of those who confessed that they themselves committed the deed. She was accused of adultery—she who had passed without reproach through the temptations of the court of France—on no other evidence whatever except the vile opinions and conjectures of the Presbyterian leaders. Her real offence was that she was true to the faith, that she assisted at the and conjectures of the Presbyterian lead-ers. Her real offence was that she was true to the faith, that she assisted at the Holy Sacrifice of the Mass, and refused to become a Protestant. Had she abjured her religion, had she put herself at the head of the half savage nobles who sur-rounded her, instead of defying them, all would have been well with her. Had she turned her back in the day of battle she would have saved her life and preserved memory from many an insult. But her

memory from many an insult. But her presence in Scotland was necessary for the good of her people, as the miserable condition of the country after the Reformation too clearly shows; and she was resolved that she would not yield up her heritage to the usurpers. In the end it was well with her. Elizabeth hated her was well with her. Elizabeth hated her as only a usurper can hate his lawful sovereign; as only an envious woman cen hate her beautiful rival; as only one who is feared can hate one who is loved; and from the very day that the fugitive queen ast foot in England her fate was sealed. The whole Catholic world would rejoice to row that the whole weak woman as about the catholic world would rejoice to the world would rejoice to the world would rejoice to the catholic world would rejoice to the world would r

Catholic cause—she who was in consequence the object of the malignant slanders and undying hate of the Protestant nobles, and who at last sealed her faith with her blood, had been certainly admitted to the Beatific Vision.—From the Liverpool Catholic Times.

THE NINTH PROMISE.

The incident related here has been re-The incident related here has been repeated in various forms by all the newspapers of Spain; and the facts are of indisputable authenticity. The place where it happened is called Cangas de Onis, a town in the province of the Asturias, in the extreme north of Spain. There is another town called Canges de Tineo in the same province, about sixteen Spanish lesgues to the west of the former.

In the year 1879, a lady named Rabbins

the west of the former.

In the year 1879, a lady named Balbina Zabala, daughter of a former Mayor of the place, fell ill of a complaint which seemed likely to prove fatal.

Very soon she was supposed to be in her last agony, and the medical men considered that they had done all that their art could do for he. Yet the end did not come: she lingered month after month, immoveable, the left extremities being paralyzed. paralyzed.

During seven years she was visited by medical men from Vigo, Compostells, and Santiago, who were all much interested in the case. In the meantime a wound had opened on the chest of that corpee like figure, inflaming all one side, and causing agonizing pain. Such was the state of things in the month of June of the present year; one day she had made her confession and received with painful efforts the Holy Communion, when she said in a low voice to her confessor:

"I wish to ask you a favor, Father."

"What is it, my child?"

"I wish to get an image of the Sacred Heart for the church, There is not one there. Would you speak to my father and the parish priest?"

and the parish priest?"

"Certainly, my child, I will do all that lies in my power to help you," Shortly afterwards her confessor could assure her that her wish had been gratified, and that an image had already been ordered from Valencia. Valencia.

On the 11th of June the image arrived

safely; and as Balbina had a great desire to see it, and could not of course go herself to the church, the image was brought to her room for a few days, before being

to her room for a few days, before being finally deposited in its place in the church. It was set upon a table fronting her bed; and at the sight of it Balbina was greatly moved to devotion, shedding abundant tears. Her parents, fearing greatly the effects of any agitation, tried to calm her, but her sobs only increased. At last she fell into a deep faint; and all the family gathered in alarm around the bed. The swoon was this time prolonged in an alarming manner; before, it had in an alerming manner: before, it had never exceeded seven or eight minutes; now one quarter of an hour had passed, then another, and yet no sign of returning consciousness. Forty minutes went by, and Balbina remained immoveable; yet the pulse still beat. The auxiety was indescribable. Suddenly Balbina gave a

smothered cry, and opened her eyes. She then exclaimed in a loud voice: "Who has touched me? My God! I am cured! I am cured! I am cured!"
All started with alarm, believing her to be delirious

"Calm yourself, my child!"
"I am calm. O Jesus, O Sacred Heart
of Jesus! Thou hast cured me!"
And lifting up her arms, before immoveable, she held them high up in the

and they will certainly begin to inquire whether it was likely that these men

moveable, she held them high up in the air, crossing her hands.

"Give me my clothes, that I may dress myself and rise."

"Her clothes! After having been bedridden for eight years, Balbina possessed no clothes. They, however, gave her a tertiary habit of the Nazarenos, and in the sight of her mother and of some other members of her family, she soon dressed herself with her own hands. She then fell on her knees before the statue, shedding tears of joy, and remained there in

ding tears of joy, and remained there in prayer for fully half an hour. On the arrival of the doctor, he found

On the arrival of the doctor, he found that half of the great inflamed sore in her side had already healed over, and that the other half was rapidly hardening. The following day the whole wound was closed. The news of this wonder spread rapidly, and it was resolved that the statue should be accompanied to the church with a great manifestation. Balbina prepared to go also; and in answer to the many fears expressed, she replied smiling: "I have strength to go with the Sacred Heart, and to return also."

So it proved. Followed by an immense crowd, on foot, and without fatigue, she walked to the church, amid the salvoes of artillery and the hiss of sky-rockets, and the sound of the bands, with a truly Spanish display of faith and piety.

The Spanish Messenger adds some particulars from the pen of the confessor, Pedre Boneta.

Pedre Boneta.

When the statue was brought into Bal-

bina's room, she seemed enchanted by its presence; and at the end of a quarter of an hour she said :

"Father, I don't know what is taking place within me. It appears as though I have no body, I feel no wound, nor does it pain me at all." At seven o'clock that evening, she said

"On the 13th some great event will take place."
This she repeated to her parents, and to her nurse; and when told that the 13th was the feast of St. Anthony, she said:
"No! no! St. Anthony has nothing to

do with this matter."

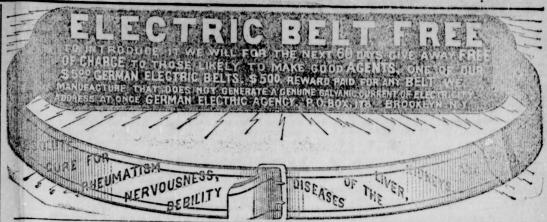
Father Boneta adds that, not only did she walk to and from the church, but during the sermon she remained all the time kneeling.

The letter concludes by saying that in the town of Cangas there is ecarcely any one who has not given his name to the Apostleship of Prayer.

Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

A Severe Attack.

hate her beautiful rival; as only one who is loved; and from the very day that the fugitive queen at foot in England her fate was sealed. The whole Catholic world would rejoice to know that she who, weak woman as she was, defended so long and so bravely the



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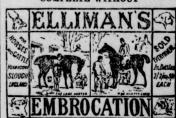


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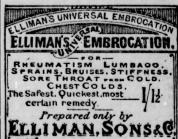
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