The Choice.

"Which shall it be, dear mother?
To which home shall I go?
The grand old castle by the sea,
Or the little brown cot below?

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"Which shall it be, dear mother? A plain white muslin gown, Or the richest and rarest of lace and silk, To be found in Insleytown.

Which shall it be, dear mother? A tiny, plain gold ring, Or wealth of gems and diamonds rare, That would ransom a captive king?"

"My child your heart must answer The question your lips have asked, Lest sowing in pride you sorrow, When the harvest is overpast.

Choose with your heart, my darling; Let pride be swept away; Flowers are fairer than jewels, Gather them while you may.

Often glittering diamonds Conceal but an aching brow, And the chill heart's bitter throbbings, Bear record of falsehood's vow. Truth is the brightest jewel

Never a silken robe can cure A heart grown sick with care This world is not all sunshine,

So choose from your heart, my daughter, Remember this life of ours Must have some thorns and briers Among its fairest flowers.

But thorns, and tears, and darkness Matter not, so love is true; While you climb keep step together, With the higher life in view."

FATHER SHERLOCK ON IRISH AFFAIRS.

On Monday evening Father Sherlock, of St. Michael's, Birmingham, delivered the following lecture on "Ireland in 1882." My dear fellow-countrymen and friends of the Land League of Great Britain,— Having learned that I returned from a sojourn of three or four weeks in Ireland. you are anxious to hear from me how I found things there, and how I left them. Your anxiety does not surprise me, as it is a singular and distinguished trait in the Irish character-more than in the character of any other people—to possess an in-tense and undying love for their native land when once they have become exiles from it. There may be many causes assigned for this strong attachment to their own green isle, but the chief seems to be its old faith, which always promotes pure patriotism,—its sufferings for the faith, and its centuries of perpetual struggle for political liberty. Besides these may be enumerated the loveliness of the country, the beauty of the scenery, the richness of the soil, and, above all, the agreeable cheerfulness of the customs and manners of society. We love her, then, for her faith; we sympathize with her for her sufferings; we admire her for her love of liberty. Knowing these to be the grounds of your anxiety to hear the news from the old land, how could I refuse to comply with your request?—how could I fell to gratify so noble and heaven-born an aspiration? Yes, you desire to hear from Ireland, and of her, because we Irish people are convinced—whatever others may think to the contrary—that among the nations of Christendom, she seems to have been selected to exhibit in a pre-eminent degree the virtues of the new dispensation by her tenacity of the faith once received—by her indomitable resignation to the will of God in sufferings by her love of purity—by her thirst for learning—by her always rejoicing—by her zeal for the glory of God and of God's house—by her readiness to seek first the kingdom of God and His justice—by

refusing to deny God before men-by hearty obedience to God's Church, and by

unbroken submission and attachment to its Supreme Pontiff. What other nation,

ou believe them to

people, because you believe them t in the new law, the "chosen people," THE EXAMPLE TO THE WORLD

its Supreme Pontiff.

of faith, hope, and charity—of hoisting the standard of Christianity when all others would either abandon it or allow it to be insulted for "a mess of pottage." Yes, the Irish excel in love for their native land, because, in the dispensations of God and possessing the faith, they cannot do otherwise. And now, to comply with your very laudable desire, I begin first with religion. Some may fancy that it must suffer from the distarbed state of the property of the state of t must suffer from the distarteed state of things that has been lately prevailing. You will be glad to hear that the contrary is the truth. I saw the churches in Dub-lin and elsewhere as crowded as ever on In and eisewhere as crowded as ever on week days as well as Sundays. I happened to stop in a parish a few days where a Mission was being given by the Dominican Fathers. Scarcely was there one in by the blessing of the Mission. At four o'clock in the morning the church had to be opened to admit the applicants for confession. In some cases people asked to be allowed to remain in the church all night, that they might be sure to get their turn for confession first next morning. This shows the multitude of zealous believers, as it was so difficult to reach the sacred tribunal, although there were from ten to fifteen priests at work from six o'clock in the morning for from six o'clock in the morning for eight or ten hours each week-day. I think, then, we may have no fear that religion has suffered, or will suffer, in the ordeal through which Ireland is now passing. ing. With regard to the political aspect of affairs, I have to say that while there, and while passing through the country, everything seemed to move on as quietly and orderly as ever. Of course, I can't and orderly as ever. Of course, I can't land to contribute, as now, her portion deny that there were some outrages while towards supporting the burdens of the I was there, and two or three murdersone in Meath, near where I was stay-ing—but the whole population abhor and

blame the Bishops and clergy for not preventing murders and outrages. They have constantly denounced them. While I was there the Bishops all signed an appeal to the people denouncing them. But the perpetrators of these horrors despise de-nunciation. They are persons that fear neither God nor man. And so long as eviction and coercion exist we may make up our minds to expect them. But let us hope that a time is close at hand when things in Ireland will return to peace and contentment. The Land Act, although contentment. The Land Act, although defective, and, in some points, not put into operation according to the intention of its framers, is, on the whole, acknowledged to be a vast improvement on the previous state of things. The land system for centuries had been the barrier to all prosperity. How could it be otherwise, when, as ity. How could it be otherwise, when, as John Stuart Mill, a great authority in England on political economy, has said: "The landlord took everything from the people except the potatoes"? The landlords made the laws, and as Mr. Bright said, "they were such Laws as the cats would make for

THE MICE."
The farmers had the last farthing squeezed The farmers had the last farthing squeezed from them by the landlords, and they in turn had to screw down the laborer to the lowest penny. I knew them fifty or sixty years ago to be working for 3d. per day. No wonder that Cobbett should then write that the people of Ireland seem to be wearing the cast-off clothes of England. No wonder that the Whitzhamien. ing the cast-off clothes of England. No wonder that then Whiteboyism and other secret societies abounded, and that Australia and Botony Bay was overcrowded with the victims of the land laws and the landlords' rapacity and tyranny. The other day the Prime Min-ister said that "Arrears which were never expected to be paid were, nevertheless, kept hanging over the tenant, in order to influence him to do anything the landlord required of him." For fifty years every report of a Land Commission—and there were nearly fifty of them-acknowledged were nearly inty of them—acknowledged this state of things, and yet for fifty years Parliament could never get time, because it lacked the will, to legislate effectively upon the subject. No doubt there was some gifted advocates and devoted laborers sent to Parliament from time to time, pledged to work for a change in the ini-quitous land laws, but they labored in vain

-nay, sometimes their efforts were treated with insolent contempt. And so it con tinued, as the landlords, in and out of Par liament, had everything their own way till the Providence of God sent seasons o distress, raised up Michael Davitt, and inspiring him to start the Land League, and inspiring the friends of humanity everywhere to encourage and suppor

RAISING UP CHARLES STEWART PARNELI and his little band of honest, indomitable fellow-labourers in Parliament who have said to the Government and Parliament "You have neglected to legislate on the Irish land question long enough; you now shall neglect us no longer," And we all know what has followed. They had to be heard—that had to be done in Parliament which they demanded. Out of Parliament the case of the landlord is a sad one, nearly as sad as that of the Zulu ex-King, Cetewayo. Their former insolence is changed into gentle mildness, their tyranny into utter impotence: they must leave it to the Land Court to fix their rent, and never again can the tenant be exterminated for voting contrary to the wish of his landlord or his agent. No; the former state of things will never re-turn in Ireland. And in the course of two or three years, when the Arrears Bill and other improvements in the Land Act will have come into operation, it may, I think, well be hoped that a very much improved state of living and comfort will prevail in the country, so much so that not only in Ireland, but even in this country and in Parliament, will Michael Davitt, C. S. Parnell, and their fellow-labourers be held in veneration. I am convinced that many new living will live to in times past or at the present time, has ever been able to vie with her in the practice of these Christian—these Gospel virtues. Yes, my friends, you are anxious to hear from Ireland and her vinced that many now living will live to see these things come to pass. But, perhaps, some Home Rulers among you may ask, Do I give up the idea of self-legislation for Ireland? If asked this question, my reply would be, 1 can't give up what, in the nature of things, it must race of people on the face of God's earth. pass. But. up what, in the nature of things, it must be impossible for the Irish people to ab-andon. No nation so situated as Ireland can be satisfied and contented unless it have the management of its own internal affairs in its own hands. And the peace and comfort I have alluded to above

as likely to be brought about by the new legislation will, in my opinion, only lead more surely to a successful demand for more surely to a successful demand for self-government. For centuries Ireland possessed self-government in some shape or other, and had it wrenched from her at the beginning of this century, by means than which none is found more iniquitous or tyrannical in history. Knowing all this, and having the instincts of men, how can they rest quietly without it? Now, some one who is not a Home Ruler may say, "Oh! you are clearly for the separation of the two countries. Self-government for Ireland would surely local countries." government for Ireland would surely lead to her separation from England in a very few years." This is an objection to self-government for Ireland that is plausibly put forward not alone by Conservatives, but even by most Liberals. But when one comes to examine it impartially, one is forced to the conclusion that it is

NOTHING BUT A GIGANTIC DELUSION. Nothing But a greatful delusion.

Let us suppose such a system of selfgovernment were granted as would
give the Crown a veto in all
matters of legislation, as is possessed now
by the Crown—such a system as would
leave to the Crown the power of sending
and leaving an army in Ireland, just as and keeping an army in Ireland, just as now-such a system as would require Ire empire—such a system as would leave the management of her own affairs in the ing—but the whole population abhor and grieve at these murders and outrages as they injure the cause of legitimate agita as well as give offence to Almighty God by the breach of His laws. Let people say what they may, they proceed not from the Land League. They are perpetrated by persons who are deluded to think that INJURE THE CAUSE OF LEGITIMATE AGITATE CAUSE OF LEGITIMATE AGITATE AGITATE CAUSE OF LEGITIMATE AGITATE CAUSE OF LEGITIMATE AGITATE AGITATE CAUSE OF LEGITIMATE AGITATE CAUSE OF LEGITIMATE AGITATE AGITATE CAUSE OF LEGITIMATE CAU

soon, under their own management, find themselves so happy and contented that they would cordially cultivate most friendly relations with England, so that their established prosperity might be perpetuated. But even in the incredible supposition that they would desire—even at the risk of wrecking their own prospers condition—to separate themselves. perous condition—to separate themselves from England, would not the Crown and Government of this country have the same resources for reducing them to the obedience of the international law as they possess now? Ireland would have no navy, and there would be nothing to hinder the British Government from sending as many troops as necessary for any emergency. With this knowledge of the circumstances, could any sane man think that there would be the least danger of separation! This fear of separation might separation! This fear of separation might be somewhat excusable some eighty or one hundred years ago; but with so many modern examples, in the colonies and in

foreign countries, of SELF-GOVERNMENT LEADING TO UNION rather than to disintegration, it seems astounding that men of intelligence and statesmen should seriously put forward such an objection. Many people said forty years ago that if Canada received self-government she would soon unite herself to the States. Did she? Is she not more loyal to the mother country since the establishment of her legislative independence than she had ever been before? I think it may well be doubted whether she would be a British colony to-day if that independence had not been granted. And may not the same be said of the Australian colonies and of the Cape? Have they ceased to be loyal by the possession of a parlia-mentary system that suited their own ideas, customs and general circumstances? Why not grant to Ireland what has been granted to the Isle of Man? With the naval power of Great Britain it would be quite as easy for the one to separate as the other. The Isle of Man never dreams of it, neither would Ireland. We never hear of the Isle of Man difficulty; neither would we of the Irish difficulty if Ireland was allowed to regulate her own internal affairs in her own Legislature as the Isle of Man does? Perhaps the strongest example is that of Austria and Hungary. Austria was always weak while she with-Austria was always weak while she with-held independence from Hungary; but she has been acquiring strength since she conceded Hungary's autonomy; and on the face of the globe there does not seem a more prosperous or happy empire than that of Austria. And now we see what a baseless bugbear this is of fearing the sep-aration of the two countries if self-government were conceded to Ireland. But has she not from time to time tried to establish a separation from England, and is anyone so foolish as to fancy she would not attempt it again if she got the opportunity—if she got England in volved in war? It is true she did at-tempt to rebel but was it not because she was misgoverned and goaded to it by re-pression? Was she ever known to desire rebellion under mild and impartial treatment? Never! And it is said she would be sure to take her opportunity, if she got it when she had her legislative inde-pendence; but what would she do if that independence be still withheld? Would she not be glad to have the chance of sid-ing with England's enemy if she be under coercion and tyranny, as she has been hitherto for at least eighty years? If, then, England wishes to have Ireland with her in her emergencies, let her concede to Ireland her legislative independence. Then the words of the poet would be

Oh, Erin! oh, Erin! though long in the shade Thy star shall shine out when the proudest shall fade.

And now, fellow-countrymen and mem bers of the Land League of Great Britain in Birmingham, I would say in conclusion, persevere legally and constitutionally in your organization. Your cause is a just and holy one. You are trying to stay the e oppressor by Proceed, then, and desist not, for as surely as your cause is a just one, it will, before many years, be crowned by a successful termination.

THE SALVATION ARMY.

The Salvation Army occupies a great leal of space in public attention just now. It is a group of itinerant preachers—
"rag-tag and bob-tail"—exhorting the neople to come to the Lord and be washed people to come to the Lord and be washed clean. That is the formula. To howl and to shout and to sing meaningless rhymes seems to be the condition on which this self-styled army offers salvation which this self-styled army offers salvation to the world. "Roaring Bill" and "Screeching Sal," who hold up their vile past as an inducement to a gaping crowd to listen to them, are the leaders of this mob which makes a burlesque of religion.

The Church of England has taken these ranters under its protection with a view of reaching the masses. The aspect of the missionaries, as they file through the streets of New York, with a tawdry Army. A more stupid, coarse and brutal-looking set of persons does not exist looking set of persons does not exist outside of the models from whom the illustrated papers take their pictures of mur-

people use Our Lord's name is blasphemous, and their awful familiarity with the intentions of God is shocking to every reverent mind.

The Salvation Army's vagaries only

offer men like Ingersoll new arguments against the reasonableness of religion. When the Church of England finds itself reduced to the use of bands of evidently insincere emotionalists to convert the "masses," which it has always neglected, it shows another sign of disintegration. With rampant Methodism, and the Salvation Army working for them, the num-berless sects of Protestantism may reasonably ask to be delivered from their in this respect.

The fall of our first parents brought

ENGLAND'S POLICY AND STRENGTH.

England's whole policy, when reduced down to its true intent, has ever been of conquest and annexation. Her whole intent has been that of forcing people abroad to buy her wares at whatever price she chooses to set upon them. this she starves and overworks her factory profit from the slaves she makes abroad. With the Bible in every soldier and sailor's hand, with so-called ministers of the Prince of Peace on every war ship and in every regiment, she sends shot, shell and texts among people in every quarter of the earth with whom she has literally no business. Her policy is a commercial and mercenary one backed up in its demands by the sword in one hand and the Bible in the other. Its true inwardness is a compound of selfishness, greed, hypocrisy and force. As in 1840, when, against the protest and her treaty with the Chinese Government, she forced upon that nation the traffic in that soul and body destroying drug, opium, in every war she has undertaken in every war she has undertaken there will be found greed at the bottom. In India it was the sale of cotton goods and Birmingham manufactured ide for diamonds, ivory and ostrich feathers, the Zulus might have remained intact from English intrusion through all eternity: and Egypt might have remained unmolested for centuries but that it hap-pens to have cut through it a great com-

mercial highway.

The policy of England in a nutshell is to sell the most goods at the greatest pro-fit whose manufacture is wrung from her own bone and sinew at the least possible cost. Money, money, money is her one great aim and object. Not money for the many, but money for the few, whose superior brain enables them to use all the

physical power for that object. Thus far this policy has succeeded, England's grasp, octopus-like, is on every quarter of the globe. Her drum beat, indeed, follows the rising and the setting sun, and is echoed by the jingle of coin in-cessantly falling on her treasury. Yet this policy is as to its ultimate success, when looked upon not by the light of a year or a century, a most short-sighted one. England's strength and glory are, after all, but things of a few generations. Less than four hundred years ago she ranked inferior to Spain, France and Holland.
She is now, as to physical, mental and

moral strength, burning her candle at either end. The best of her brain and muscle are on her fleets or in her army. She has millions of factory operatives,—for generations overworked and underfed—whom a week's campaign in the open field would send by the thousand to the hospital. Her strength is really greatest on the outside—her bank, her army, her great war ships—yet at best, like an egg shell, it is a feeble strength.

Her most dangerous enemy, Ireland, a part of herself, lies at her door—ance them, and to maintain the treasury practically in both open and secret rebel-lion—quick and vigilant to use every agency of modern destructive art, science and invention against her. No man may tell what hostile combinations of nations may to-day effect. This age as to England's strength to resist foreign attack and invasion is not to be gauged by the Napoleonic era when so gallantly she resisted by land and sea the powers of Europe.— N. Y. Graphic.

WHO ARE THE CARMELITES?

New Orleans Morning Star The appeal of the Carmelite Nuns of this city, naturally suggests the question: Who are the Carmelites?—and it is one to which many, even among practical Catho-lies, must answer, "I do not know."

The name Carmelite is taken from

Mount Carmel, which lies in north-west-ern Palestine, upon the sea-coast, and forms the southern boundary of the Bay of Acre. This sacred promontory is the termination at the sea of the Carmel mountains. The word Carmel itself means "Vineyard of the Lord," a desig-Baal as related in Kings, chap. xviii.; and it served as an asylum and place of retreat for both Elijah and Elisha.

derers.

If there were anything in these demonstrations which would appeal to the head or the heart—could lead the soul nearer to the love of God by inculcating the fear of Him—the exhorters and exhortations would be worthy of a certain respect. But, "O you dear people," exclaims a crack-votced woman with a military band around her hat, "I was once bad like you:

by the grace of God, sacrifice human liberty, human appetite and human aspirations, and who impose suffering upon the body, are industrious and zealous laborers of the Church who store its granaries with graces and merits. We who have not received this high vocation nevertheless have in the view of the store of the control of the cont theless share in the virtue of these holy mortifications and penances, for, by reason of the Communion of Saints, these as all other good works, are the common pro-perty of the Church, participated in by all who are on earth, in Heaven or in Pur-

who are on earth, in Heaven or in Pur-gatory, each so far as he is capable. With Catholies no argument is neces-sary to convince of the truth of this dog-ma, for it is our happy privilege to found religious belief upon something infinitely higher than human logic. Nevertheless. compels the acquiescence of sound and unbiased reason, and the dogma of the Communion of Saints forms no exception

the human race under the dominion of original sin, whereby, until the coming of the Redeemer, all men were deprived of the rights to enter Heaven. of the rights to enter Heaven. Jesus, God and man, was crucified on Calvary, and, by the stupendous merit of His sufferings and death, humanity was delivered. Have we not here the agony and death of our Divine Master proving effective for others; and has not every one shared in their merit, as well as in the merit of His sacred life and virtues?

They who admit that Christians should imitate their Master, Jesus Christ, by what warrant do they divide the sacred lesson of His life? Did not our Lord voluntarily endure mortification and pain as well as practice the most exalted virtue; and if we should imitate His other picties why not imitate his penances as well? Surely what He has done can not be other than meritorious! Furthermore, His fasts and agonies were

for the welfare of the human race in general, and if so why may not Catholic Monks or Nunsimpose sufferings on them-selves with the same intent? May not all who recognize the fact that the pains of our Lord constitute, in great measure, the Treasury of the Church, lawfully strive to contribute, in the same way, their mite to the same Treasury?
We may make one reference from the

Oli Testament; the portion descriptive of the destruction of Sodom and Gomor-rah. It will be remembered that, when the Lord announced the approaching destruction of those wicked cities, He declared spared if so few even as ten just men could be found therein; that He would spare the place "for their sake." Here, had it not been so thoroughly reprobate, a to Abraham that Sodom should be whole city, despite its prevailing abominations, would have profited by the merit of ten virtuous men, and been saved from the dreadful penalty of its crimes.

The Carmelites are of those who put into practise the more difficult lesson of our Blessed Saviour's life and death. They seek the bloody footprints of the Bedgener in His will grippen to Colorer Redeemer in His pilgrimage to Calvary, and to strive, so far as in the power of humanity to follow in His steps. There-fore is liberty sacrificed, and they become in the cloister willing prisoners for Christ. They fast, they scourge themselves, in fact as well as in figure; deny themselves in all the pleasures of life, even that of family association. And, if any question their conduct, can they not point to Jesus, and say his example is our warrant? And when they make such a reply, who that

believes in Jesus can dispute with them.
Think, oh, fellow Christians! with terror, how nearly the world resembles Sodom and Gomorrah, and be anxious to multiply among you the number of the truly just! Consider the blasphemies, the sacrileges, the sins against faith, purity, honesty, the murders and violence, the profanations of holy places, persons and things with which the world abounds, and ance them, and to maintain the treasury | able to walk anywhere he chose, though of good deeds in which we, by the mercy of God are allowed to participate. Let us, therefore, rejoice at the extension of these orders, whether Carmelite or other; and now that the Carmelites are appealing for "The facts within our own knowledge" assistance, in our own behalf and that of our children, let us respond liberally, for thus will we multiply the number of the truly just among us, so that when the time comes we may not, like Sodom, be without Saints whose virtues shall be the bulwark of protection.

A Specimen of an Irish Landlord.

One of the acts of Lord Leitrim, who was finally killed by one of his tenants, shows how, under the present system of Irish land laws, a tyrannical and greedy landlord can appropriate to himself, and without compensation, the tenant's years of labor. He was riding over his estate when he discovered his tenant at work on a long trench which he had been a long time in digging for drainage purposes.
"Who told you you might cut a ditch on
my land?" asked Lord Leitrim; then he added, "you have that dirt all back by Monday morning or out you go." The man saw the trap into which he had fallen. He ought to have got the landlord's permission. Failing that, he could be ejected and robbed of his years of labor. He told his situation to the parish priest, who filled in.—Detroit Free Press.

Louisville a Fortunate City.

This city has been singularly fortunate, as several citizens have of late gotten small fortunes in drawing prizes in the lottery. The last fortunate one is Mr. Wm. W. Irwin, a Clerk in the Auditor's Office of the L. & N. R. R. 2nd and Main sits. Mr. Irwin yerterday, in the output in two works in the working in the office, receiving in the offin

A CURE BY THE WATER OF

Ave Maria.

The following letter was received some ime ago from the Rev. Father Onellet, the zealous rector of the Cathedral of the Immaculate Conception, St. John, N. B .: St. John, N. B., June 20, 1882.

REV. DEAR SIR: - Whilst travelling in the West a few weeks ago, I was told that a wonderful cure, by means of the celebrated Water of Lourdes, had taken place, if I remember rightly, in the State of Iowa. It was said that some years ago a young boy, crippled from an early age, and whose infirmity had baffled all the efforts of medical skill, was at last persuaded to have recourse to Our Lady of Lourdes; that having, with humility and childlike confidence, applied the miraculous water, it was not long before he recovered the perfect use of his limbs. Now, Rev. and dear sir, the publication

Now, Rev. and dear sir, the publication of ampler details relative to this extraordinary case could not fail to greatly edify the pious readers of your excellent periodical, and, at the same time, increase their love and devotion towards the Immaculate Mother of God.

That the Almighty may bless you and your labors, is the sincere wish of Yours faithfully in Xto.,

A. OUELLET.

REV. D. E. HUDSON, C. S. C.
An account of the truly remarkable

An account of the truly remarkable cure to which our esteemed correspondent refers—one of the most extraordinary indeed that has ever come under our notice—was published in The "Ave Maria" at the time it was effected. However, we gladly reprint the narrative for the benefit of our Rev. friend, and that of many of

our readers to whom it will doubtless be quite new. We may add that within a year we have had the pleasure of meeting Mr. P. M. Guthrie, a prominent and much respected citizen of Carroll City, Iowa, Mr. P. M. Guthrie, a prominent and much respected citizen of Carroll City, Iowa, who corroborated the following statement of the Carroll Herald, the editor of which, if we are not mistaken, is the son of a Protestant minister. The cure took place

"Many of our citizens have noticed Albert Bechler, a little crippled boy, son of Louis Bechler of this place. When he was three years old, he was attacked by seme mysterious disease which no physi-cian—and the most eminent in the profession were consulted—was able to diagnose or cure. After months of ill-ness, he lost entirely the use of his limbs, which soon shrank up, and hung useless appendages upon the body. For eighteen months he was not only unable to walk a step, but even to lift or move his feet a particle. After consulting medical men from every locality, and every time receiving the answer that the case was be-yond their skill, the fond parents reluct-antly concluded that their beloved boy antly concluded that their beloved boy would never walk again. Mr. P. M. Guth-rie, who had heard of the marvellous cures performed by the Water of Lourdes, and was personally cognizant of one such cure, which occurred in Hardin county, lowa, urged Mr. and Mrs. Bechler to prolowa, urged Mr. and Mrs. Bechler to pro-cure some of the Water and try its efficacy. They consented, and about six weeks or two months ago commenced using it. The prayers of the Church, as prescribed for such cases, were enlisted, and the Water was given internally, and applied externally to the affected parts. To their great delight, a manifest im-provement was soon noticed in the case. The child was soon able to move his limbs, and the circulation through them, which had been almost entirely suspended, began to be renewed. Still he made no began to be renewed. Still he made no attempt to walk, nor was it supposed that he was able to do so. Last Monday morning the little fellow, while sitting in his chair, suddenly said to his mother: 'Ma, I believe I can walk.' She encouraged him to try, and he actually got up and

render this case most remarkable. He has been pronounced incurable by the best physicians, and no treatment had ever benefited him in the least. He is too young to be influenced by imagination or excitement. He was certainly helpless four days ago, and yesterday we saw him walk so well that we would not have suspected him to have ever been a helpless cripple. He has had no treatment for nearly a year, except to use the Water of which we have spoken. These are the facts; we leave our readers to form their

"When I shake hands wid a stranger," said Brother Gardener, as silence fell npon the members, I doan' keer two cents wheder his great gran' fader was a cabinet officer or a cobbler; wheder his own gran fader sold silks or kaliker; wheder his fader was a cooper or a statesman. De man I have to deal wid am de man befo' me, an' not de dust an' bones an' coffins' ob his predecessors. He may size up well, or he may run to remnants; he may be squar', or he may be a bilk; he may be honest, or he may have de right bower up his sleeve— dat am fur me to find out. I doan' propose to jine hands wid a stranger becase his gran' fader cum ober wid de Pilgrims. Neither shall I lend five dollars to one o' told his situation to the parish priest, who on Sunday morning repeated the story to his congregation asking them to come each man with his spade and put that earth back again. They came, plenty of them, and when Leitrim appeared ou Monday morning to take possession of the estate, the ditch, much to his surprise, had been the ditch, much to his surprise, had been such as the ditch, much to his surprise, had been the ditch, much to his surprise, had been such as the ditch, much to his surprise, had been such as the ditch, much to his surprise, had been such as the ditch as the different Presidents. What a man am he am, an' wheder his father was poet or a blacksmith, won't make him better or some such as the ditch as the different Presidents. wuss. Size up your man on his own per-sonal shape. It doan' matter to you what sort of a head his fader had, or how big his uncle's feet war'; he am de man you am doin' bizness wid. De pusson who am doin bizness wid. De pusson who trables from dis kentry on nothing but de record made by some relative half a century since will land in jail as so on as in good society."—Detroit Free Press.

An old smoker declares that he has been using Myrtle Navy tobacco ever since the second year of its manufacture and that during that time he has never suffered from a blistered tongue or parched tonsils or any other of the unpleasant effects which most tobaccos will leave behind them. His experience, he says, is that no other tobacco which he has ever tried is quite its equal and that in value for the money no other comes anywhere near it.