

BRISTOL'S Sarsaparilla
Cures Rheumatism, Gout, Sciatica, Neuralgia, Scrofula, Sores, and all Eruptions.

BRISTOL'S Sarsaparilla
Cures Liver, Stomach, and Kidney Troubles, and Cleanses the Blood of all Impurities.

BRISTOL'S Sarsaparilla
Cures Old Chronic Cases where all other remedies fail. Be sure and ask your Druggist for

BRISTOL'S Sarsaparilla

B.B.B. CURES DYSPEPSIA SCROFULA CONSTIPATION

THE SECRET
Of the marvelous success of Burdock Blood Bitters lies in its specific curative power over every organ of the body. The Liver, the Blood, the Bowels, the Stomach, the Kidneys, the Skin, the Bladder, in fact, all parts of the human system are regulated, purified, and restored to perfect natural action by this medicine. Thus it CURES all diseases affecting these or other parts of the system. Dyspepsia, Constipation, Bad Blood, Biliousness, Headache, Kidney and Liver Complaint, Obstinate Humors, Old Sores, Scrofula, Rheumatism, Nervous or General Debility, and all irregularities of the system, caused by Bad Blood or disordered action of the Stomach, Bowels, Liver or Kidneys. Thousands of testimonials warrant the assertion that B.B.B. is the BEST SPRING MEDICINE FOR YOUNG OR OLD.

Daniel A. Rudd, a colored Catholic, gave a lecture, last week in Albany, on "The Catholic Church and the Negro." Among other very interesting statements the lecturer said that at the close of the war four million slaves were turned loose without education or means of support. Up to the present time they had increased to ten millions. About one million are Baptists, one million Methodists, seven million Catholics, and two hundred and fifty thousand of other denominations, the balance being without any religious faith. He said that the Catholic Church was the true friend of the colored man and his only hope. This is not surprising, as it is but another illustration of one of the Church's most glorious characteristics—her universality—Exchange.

GOFF BROS.
NEW, STYLISH AND FASHIONABLE SHOES,
ARE THE TALK OF THE CITY.

To The Sacred Heart.
By HARRIET M. SKIDMORE.
Immortal Casket, meet to shrine
The ruby gems of Love Divine!
Clear Yase, whose crystal walls inclose
The crimson sheen of Mary's Rose!
Unmeasured Chalice, ever filled
With waving wine, so freely spilled
That all a deluged world is dyed
With that pure life-blood's purple tide.

When Skies Are Gray.
By DANIEL V. CASEY.
When skies are gray and Summer's light
Has faded from the land, the knight,
November, comes with lance in rest
And visor down; a cruel quest
He rides upon; his glance is bright
Swift as the winds his steed, and bright
His sword, as sunbeams when they smite
A path through the storm-clouds in the
West,
When the skies are gray.

Our Lady's Rose.
By JOSEPH W. S. NORRIS.
They fill the whole wide earth with bloom,
From castle hill to cottage door;
They light alike the minister's gloom,
And the chapel of the Blessed Poor.

The Law Taxing Religious Orders.
The law taxing religious orders recently passed by the Ribot government is likely to bring about a violent rupture of the relations between Church and State in France. It seems that the religious communities consider that they ought in conscience to refuse to pay this tax, and in this they are backed up by the bishops. Only one of the French prelates has ventured to urge submission to the law in this particular. But the letter of the Bishop of Beauvais had scarcely appeared in print when no less a person than Cardinal Lavignerie, Archbishop of Rheims, published a very strong rejoinder. The Cardinal expresses his surprise that the Bishop should have acted in opposition to the whole of the French episcopate in so important a matter. His Eminence is of opinion that the tax should be strenuously resisted, and undoubtedly that is the general feeling throughout the various dioceses of the country. A proposal has even been made that a national council should be convened to promote united action, but here, alas, is one of the weak points of the concordat. The fourth of the organic articles expressly prohibits the holding of national or provincial councils or even a diocesan synod without the permission of government. This was a masterly political stroke of Napoleon I. to prevent the bishops acting together. The government organs view the situation with some dismay, and are insisting upon the absolute impossibility of a national council being held. The bishops are reminded that if they dare to violate the concordat, it will be the worst for them. It is a case of measure for measure. Nothing is said when public officials wantonly forbid carrying the viaticum through the streets, which is expressly provided for in the concordat, but they are up in arms at the very suggestion that the knife may

be made to cut both ways. M. Ribot is the author of all this commotion. If he had taken the advice of President Felix Faure, all France would not now be divided into two camps, but he preferred to sacrifice peace and unity. He will find it difficult to get out of a very awkward situation, for he has to put the brokers in every religious house in France he will be the laughing stock of all. The fact that Cardinal Lavignerie has taken the lead in defence may be taken to show that the Holy Father is on the right side.

For the first time the feast of Joan of Arc was held this year as a national holiday in France. The Senate voted the celebration some time ago, but other business had pressed the question out in the Chamber of Deputies; so that although practically a general holiday, there were some formalities to be gone through to give it legal sanction. May 12 was the day set apart, and I learn from all sides that great preparations were made throughout the country to worthily celebrate the occasion. The towns and villages were profusely decorated and illuminated, and the celebrations, which were not exclusively religious, showed the universal reverence in which La Pucelle is held by her countrymen. On May, the 8th, imposing functions will be held at Orleans to commemorate the deliverance of the city by Joan of Arc. The attendance of prelates was very large, among them being Cardinal Meignan, Archbishop of Tours, Archbishop of Bourges and the Bishops of Bayeux, Bayonne, Monaco, Chartres, Beauvais, Saint-Die, Verdun, Paris, and Rouen. His Eminence Cardinal Vaughan, Archbishop of Westminster, was an honored guest, having come over from England to bear testimony to the admiration and reverence with which English Catholics regard the glorious virgin and martyr.

In accordance with a pastoral letter of Cardinal Richard, a solemn triduum has been held in the Church of the Lazarist fathers, Rue de Sevres, to beg the divine blessing on the Madagascar expedition. His Eminence considers that the conversion of the native population will follow that of French domination. Among all the Christian nations of Europe, France was the first to occupy herself with the distant island, and it is worthy of remembrance that it was the dream of the illustrious Vincent de Paul to see the faith spread on the spot where so many of his sons, the priests of the mission, afterwards spent their lives in missionary toil. The Sisters of Charity, too, had their share in the glory of the enterprise. "Your name is known even at Madagascar," wrote the saint five years before his holy death. The withdrawal of French influence, however, put an end to the labors of the Lazarists and the Sisters of Charity in this field. In later days the evangelization of Madagascar was carried on by the Jesuit fathers, the Sisters of St. Joseph of Cluny taking charge of the sick. Cardinal Richard regards the present expedition as calculated to deal another blow against African slavery. Here again St. Vincent de Paul, the great emancipator of slaves, appears naturally fitted to be patron of the French forces. On these several accounts it is the will of the Archbishop of Paris that the apostle of the poor be selected as the heavenly protector of the French flag in its efforts to convert distant Madagascar to faith and freedom.

One of the greatest difficulties lying in the way of Catholic progress in the old countries of Europe is the want of union amongst Catholics themselves. I make two exceptions—the party of the Centre in the German Reichstag and the Home Rule party in the palms days of Mr. Parnell. In France, the advice given to royalists by the Holy Father to rally to the republic still finds deaf ears amongst thousands of them. In Belgium we hear of discord and division amongst the different sections of the so-called Christian Socialists. In Spain, workingmen's congresses are regarded coldly by members of the episcopate; whilst in Austria the conservative Catholic organ, the *Vaterland* hastens to assure the *Neue Freie Presse* and its Jewish confederates that Catholics of the old school disavow the anti-Semitic and over-zealous tendencies of Catholic politicians of the type of Prince Aloysius Lichtenstein. The agitation against the Jews in Austro-Hungary is based on the popular belief that not only all anti-religious legislation, but most of the social evils owe their origin to Jewish avarice and hatred of Christianity. For a long time Hebrew capitalists and Hebrew politicians have had it all their own way, much to the disadvantage of the people. The anti-Semitic agitation is likely to change all this, and thus it is that the big capitalists and speculators in their fear and panic are appealing to Rome for assistance to put down the movement. That the Holy Father will direct the faithful of Austro-Hungary to refrain from all unjust excess need cause no surprise, but that will not prevent the campaign being carried on until full victory has been achieved over the subtle enemy.

Whether the Pope's letter to the English people will produce immediate fruit or not is a matter of opinion. "But it cannot be denied that a considerable advance in toleration and good fellow-felling towards Catholics has been made in England of late." A correspondent of the *Liverpool Catholic Times* writes with great anxiety to know whether something could not be done to get the Papal encyclical published in extenso in one of the London daily papers. It was scarcely necessary, for the *Thunderer*—the *Times* itself—printed every word of it. What is more, the *Daily Chronicle* gave Cardinal Vaughan a good scolding for not sending the encyclical to a news agency, so that it might have appeared in full in every London paper. This popular organ complained, very justly I think, that in giving the important document to the *Times* only, its contents failed to reach thousands upon thousands of ears for whom it was intended. From a feeling of resentment, the editors of the *Standard*, the *Daily Telegraph* and the *Daily News* refused to notice it at all. The *Daily Chronicle* however, took higher ground and preferred to fulfil its public duty. The abundant evidences of fair play to all alike, irrespective of creed, now being shown in English public life afford great encouragement to the thousands of broad-minded men throughout the country who are laboring to destroy the stupid insular prejudices which for so long have interposed a barrier to Catholicism and the nation at large.

A disgraceful trick has been played on the preacher of a mission in Laval, France. Laval is of unenviable notoriety as the scene of the execution of Bruneau, who so brutally killed the parish priest last year. The scandal has unfortunately served to accentuate the spirit of irreligion for which Laval has long been accredited. In the present case some rascals banded together to prefer an abominable charge against Pere Clement, a Recollet, while giving an extremely successful mission. Arrested and handcuffed by the police, the good father was taken on foot through the streets amidst the jeers and insults of the rabble. The Magistrate at first refused to receive the charge, but the Public Prosecutor insisted. Pere Clement was put in prison and the mission ended disastrously. At the trial, however, the evidence was so frivolous and absurd that the prisoner was acquitted without a stain on his character and immediately set at liberty. In the meanwhile newspapers of the *Intransigent*, the *Lumieres* and the *Radical* type published columns after columns of the most odious calumnies against the clergy without a single expression of regret when the result of the trial was known. It is to be hoped that the conduct of the Public Prosecutor will be inquired into by the Minister of the Interior, for it is clear that diabolical conspiracies of this sort may be repeated all over the country with the most pernicious effect.—*Paris Cor. Philadelphia Catholic Times.*

The Kneipp Cure.
Warshoffen, a little Bavarian hamlet, is the home of a very remarkable man. Pfarrer (Father) Kneipp has made himself famous all over Europe, and even America, although the good cure never leaves the isolated, but now much frequented, village where he lives. A recent traveller, who wrote an account of this interesting place, and the more interesting idol of the locality, says that Kneipp is to Warshoffen what Wagner is to Bayreuth. When desirous of becoming a priest young Sabastien Kneipp was so weak in constitution that the ecclesiastical authorities had to refuse him admission to the seminary. Some-what disappointed, but not discourag-

ed, he tried every imaginable means to regain strength and to build up his system. By accident, in a public library of Munich, he came upon a most interesting work on Hydrotherapy, or cure by water, he read it carefully, and then proceeded to apply the principles laid down to his own case. He even bathed daily all through the winter in ice water. In fine, he was perfectly cured because a strong and energetic man; he was admitted to the study of theology, and continued to experiment with his new system of treatment. In 1836-37 his superiors ordered him to write and work upon the subject. Thus it was that *Meine Wasser Kur* (My Water Cure) appeared. Almost immediately Father Kneipp's name spread far and wide; the success of his treatment drew hundreds to his little village home; a large institution had to be constructed; and the story of all satisfactory results and permanent cures obtained through the proper and systematic use of cold water, reads more like a romance than anything else. The branches of the original institution are becoming very numerous; in fact we have one recently established in Montreal, by Dr. J. E. Bergeron. We have no personal experience of this system; we have had of several others. There is one thing certain, that a water system cannot be very injurious, at its worst. And we don't see why it should not prove a general success. If the one quarter of the reported cases are exact the day is not distant when the Doctor's sign will be less familiar to the citizen. Another advantage that the water cure system will have is one that the temperance people can readily appreciate. There are so many new things popping up in the world, at present, that we like to see the practical results of any innovation before placing entire confidence in it—especially before risking anything on it. But this appears to be quite an exception to that rule. Decidedly if it can do no good, it can do no harm, and the cost of an experiment is worth the experience. For ourselves we know that we would prefer to risk Father Kneipp's hydro-therapeutic than the majority of the specialist and quack systems of treatment that serve as wholesale graveyard replenishers in our day. It appears that the old priest is still as active as at reports say. He deserves, indeed, to be considered a benefactor of the race.—*True Witness.*

If Germany is really a Protestant country it is not without its strong Catholic element. Recently a mission took place in Munich and one hundred thousand persons approached the sacraments. This would be wonderful in any land and any age; but in the country that produced Luther, and at the close of the nineteenth century, the event is most significant. It would require a considerable number of revival meetings to uproot the silent, potent and unostentatious faith that led so many to the tribunal of penance and to the Holy table.—*Exchange.*

An English contemporary remarks that "the zeal of Anglican ritualists in imitating Catholic practices has the good result of familiarizing the people with Catholic ceremonies, and preparing them for the final step." Probably this tendency is the cause of so much opposition on the part of certain clergymen of the Anglican persuasion to the more or less ritualistic practices that are being gradually introduced in their churches. The stronger that opposition the more evident it is that the Romeward movement is feared.—*True Witness.*

A train is speeding through a northern county and in the distance a Benedictine monastery is seen. This causes one of the occupants of a carriage to give vent to several anti-Papist aspirations, the poor Jesuits in particular coming in for more than a fair share. "What are Jesuits?" an amused listener asks. "They are the very scum of the Catholics. They are here, they are there, they are everywhere; there are millions (sic) of them in the world. There, pointing to the distant monastery, "is one of their most famous dens of iniquity." "Oh," said the questioner, "I thought that building belonged to the Benedictines." "So it does," said the unabashed abuser, and continued dropping his voice to an awesomely confidential whisper: "Beware of them, for they are the very worst of the Jesuits."

P. E. Island Cheese.
At the meeting of the Brockville Dairyman's Board of Trade held a few days ago, Professor Robertson delivered a lengthy and able speech, in the course of which he referred to what had been done in Prince Edward Island, in the way of fostering the cheese industry, and of which some Ontario dairymen do not approve: "The people of Prince Edward Island," said these "industrious, frugal, intelligent and self-reliant. How much bene- fit had they received from the opening of the St. Lawrence River. None, although they had contributed their share towards the work. Had they therefore a right to get help along their own line, that of agriculture? In 1832 there were no cheese factories on the Island. There had been one, but it failed. In that year the people of New Perth built a factory, and the Government loaned the machinery. They made the cheese at 24 cents per lb. The Government shipped them to England where they sold at the highest price on the London market. These were the only cheese ever consigned by the Government from that Island; the rest had been sold to Canadian merchants. In 1833 there were eleven factories, and the product was worth \$48,000. Last year there was shipped from the Island, cheese worth \$90,250. The duties on imported goods brought with them more money than they recouped the government for what had been expended. So what had Ontario people to complain of. He then referred to a speech made by Mr. Everett, at Mallorytown, which was full of inaccuracies and misrepresentation and gave him a dressing down that he has not forgot for a while. The Prince Edward Island cheese was a credit to the country, and was acknowledged by all to be very fine. They all knew of the Hon W D Hoard, of Wisconsin. In a recent issue of his paper, "The Dairyman," he had this to say about it. "I want to tell you about a little device that extra money would more than recoup the government for what had been expended. 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