

AN UNKNOWN SISTER OF CHARITY.

Unknown to fashion's tinsel throng,
The soulless and the vain,
Unknown where ringeth folly's song,
And pleasure's siren strain—
Unknown where fyre's flame bestows
Her evanescent crown,
While, for a fleeting instant, glows
The light of earth's renown—
Unknown in life, unknown in death,
Thus would she live and die—
She needed not the trumpet breath
To waft her deeds on high—
But where the plague, at noon-day, trod
O'er earth his fatal way—
And where, beneath his blighting rod,
The stricken thousands lay—
Where fiercely burned the fever flame,
And rang the dying groan,
Full well the Sister's holy name,
And gentle face were known;
And while her life's latest murmur breathed
On her its blessing fond,
Her fadeless coronal was wreathed
The "jasper walls" beyond—
She saw in every tortured one,
Her anguish-laden Lord—
For him her holy work was done—
From him it claimed reward—
What though no haunting banners wave
Where martyr's martyr sleeps?
What though, above her nameless grave
No earthly mourner weeps?
When soared her soul, on eager wing,
Beyond the gates of pain,
The white-robed legions of the King
Were her triumphant train—
And where love wrote her blessed name
Above his radiant throne,
In Heaven's light of fadeless fame
She lives forever known!

MARIE.

FOREIGN INTELLIGENCE.

FRANCE.

The death is announced of Count Xavier de Blancas, an intimate friend of the Comte de Chambord to whom for many years he acted as private secretary.

It is stated in certain Parisian papers that the Prince Imperial is making preparations for a visit to the United States, and that he will take part in the opening of the Philadelphia Exhibition.

The obsequies of the late Comte Xavier de Blancas d'Asselpe, secretary to the Comte de Chambord, were celebrated, with great ceremony, in the Church of St. Clotilde, Paris, on the morning of the 9th ult.

The Gazette (Paris) says that it has good reason to know that the health of the Ex-Empress of the French is in an unsatisfactory condition. She suffers from a languor which increases day by day, and when walking is compelled to support herself with a stick. The Gazette says it has those particulars from a recent visitor to Chislehurst.

The Paris Journal Official formally announces the Cabinet as follows: Dufaure, Vice-President of Council and Minister of Justice and Worship; Ricard, Minister of Interior; Waddington, Minister of Public Instruction; M. Christophle, Minister of Public Works; Teisserenc de Bort, Minister of Agriculture and Commerce; Admiral Fourichon, Minister of Marine; Leon Say, Minister of Finance; Gen. De Cussy, Minister of War; Duc De Cazex, Minister of Foreign Affairs.

The London Times Paris despatch says the Ministry of Public Instruction and Worship has been divided. Dufaure takes charge of the Department of Worship because Waddington is a Protestant. The latter remains Superintendent of Public Instruction and Fine Arts. The following have been elected Presidents of the various Bureaux of the Senate: Bishop Dupanloup, M. Kobb Bernard, Gen. Changarnier and De Kendrick of the Right, Admiral Po'hon, M. Rampant, Ferry and Carnot, Republicans and Admiral Ronciere Le Roury, Bonapartists. The eleven Presidents of Bureaux in the Chamber of Deputies are Republicans.

The Paris correspondent of the Times calls attention to the change made in the title of the Chief of the Cabinet. In the official list of the Ministry Dufaure is announced as President of Council, not Vice-President of Council which has been the title of his predecessors. The correspondent continues, President MacMahon will henceforth govern constitutionally, and will no longer preside over the meetings of the Cabinet, the resolutions of which will be communicated to him without his having assisted in formulating them.

The Republique Francaise, Gambetta's organ, strongly attacks the Constitution of the Cabinet. The writer says it is unacceptable and in contradiction to the resolution adopted by the Republican Union recently at Versailles, to the effect that they would only support a Homogeneous Cabinet which is firmly resolved to administer the laws in a thoroughly republican sense, conformable to the spirit of the Constitution and the will of the nation. This Cabinet is not a ministry of the majority, but a coterie. Time for such arrangements is past. It must be well understood that a grave error has been committed, and that this ministerial combination violates one of the essential rules of parliamentary government. Rappel and Evemement also express dissatisfaction with the new Ministry, though the journals of other politics generally approve of the selections.

FRENCH RADICALS.—M. Gambetta has been delivering a great speech at Lille, in which he has shifted as to the political questions at issue between him and his former supporters, and has attempted to atone for his conversion to Moderate Republicanism by an attack more furious than ever on the Church and religion. How far he is likely to win the votes of the Communists of Belleville is very uncertain. Those interesting patriots are more likely to listen to the voice of the exile Cluseret, who has sent them an address from Geneva, urging them to reject Gambetta. The ex-dictator has also denounced the liberty of higher education granted by a late enactment to Catholics and all others, and has promised to bring in a bill for its repeal at an early day after the assembly of the new Legislature. M. Victor Hugo has addressed a letter to Marshal MacMahon, suggesting an amnesty for political offenders as a graceful and generous concession to popular feeling at the commencement of the new Republican Senate, and especially interceding for the pardon of a batch of convicts of the Commune who were just about to suffer deportation to New Caledonia.

SPAIN.

ANOTHER INSURRECTION THREATENED.—A telegram from San Sebastian says that some Carlist officers have received a circular from Ruiz Sorilla, advising them to join in an approaching insurrection, for which the signal will shortly be given.

ADDRESS FROM THE CORTES TO THE KING.—An address to the King has been drafted, and was read in the Cortes. It declares, referring to Don Carlos, that that obstinate and ambitious Prince has re-crossed the Pyreneas without obtaining any concession which might encourage renewed rebellions. The Chamber rejoices that cordial relations exist with foreign powers, and hopes the difficulties with Spain and the United States will be settled to the satisfaction of the two countries, which should march united in the path of progress and liberty. Congress ardently desires that an arrangement be made with the Holy See consistent with the mutual right. It believes the conclusion of peace in Spain will destroy the last hopes of the authors of the war devastation and pillage in Cuba. Peace unites the King and people, who, together, will vanquish all

future obstacles. A special to the Standard from Miranda says that King Alfonso was received at Estella with but slight enthusiasm. The same correspondent says the Carlists and Liberals in the north are unanimous in the defence of their local fueros. The Alfonsist generals also deprecate the agitation against the fueros as hindering the pacification of the country. The Ministerial and Liberal newspapers of Madrid, however, contain daily attacks on the fueros. The Government desires to adjourn this subject a year, when the conscription, from which the Basque provinces have hitherto been exempt, will be extended to the whole kingdom. The Prime Minister Canovas has decided to largely reduce the army expenses. Fifty battalions have already been disbanded. Eighty thousand men under General Campos will remain distributed as garrisons and flying columns throughout the Basque Provinces and Navarre. Twenty thousand soldiers will accompany the King on his entry into Madrid.

ITALY.

THE IRISH COLLEGE.—The feast of St. Agatha was celebrated on Saturday, the 5th of February, at the Irish College, to which is attached the Church of St. Agatha. The Bishop of Ossory, Dr. Moran, pontificated at High Mass. On the same day Monsignor Kirby, Rector of the Irish College, entertained at dinner his Eminence Cardinal Franchi, the Marquis of Ripon, the Archbishop of Corfu, the Bishops of Ossory, Newfoundland, and Armidale, Dr. Grant, Rector of the Scotch College, Monsignor Chatard, Rector of the American College, Monsignors Agnozzi, Aloisi, Rinaldina, and Roncetti, Major Forbes, the Guardian of S. Isidoro, the Prior of S. Maria in Posterula, and others.—Cor. of Tablet.

SALE OF THE PROPERTY OF THE IRISH AUGUSTINIANS.—On the 31st of January part of the property of the Irish Augustinians of S. Maria in Posterula was offered for sale by auction under the law of June 19, 1873. The auction was advertised for 11 o'clock a.m., and about that hour some twenty persons, including one lady, met in the auction room of the Giunco Liquorice, in the via degli Incurabili, a small street or lane, leading from the Corso to the Babuino. Opposite the auction room is a livery stable. The Secretary of Giunta, Signor Massotti, presided at the auction. The Prior of the S. Maria in Posterula was also present. The property consisted of six houses, and was set up in six lots, of which two were withdrawn for want of bidders. Lot 1, set up at 21,700 lire, was sold for 40,500; Lot 2 was unsold; Lot 3, set up at 8,550, was sold for 11,100; Lot 4, set up for 4,400, was sold for 5,550; the 5th lot was unsold; Lot 6, set up for 4,500, was sold for 5,500.—lb.

VICTOR EMMANUEL'S HORSES.—The riding horses of Victor Emmanuel are 150 in number, and are thus distributed:—Two are kept at the royal hunting grounds at Pisa; 53 at San Rossore; 21 at Altombrata; 9 at Collano; 1 at Naples; 1 at Capalmondo; 10 in the Forest at Licola; 9 at Turin; 4 at Carditello; 1 at Astroni; 1 at the royal Chase of Valdieri; 1 at Racconigi; 2 at Stupenigi; 3 at the Chase of Veneria; 1 at Casteloziano; and 20 in Rome. It is stated that the Roman Municipality wished to appropriate, for purposes of public utility, some of the stables in Rome occupied by the royal horses, but the Minister of Public Works refused to sign the necessary authorisation. Convents and Churches have been removed in Italy and Rome to make way for new streets and enlarge the King's view from his palace windows, but the royal horses may not be disturbed, even at the request of the Municipality, to enlarge their piazza and benefit the public.—lb.

The Baptists are erecting a new chapel, and have the impudence to place it side by side with the old Church of Santa Pudenziana, from which Cardinal Wiseman took his title. They have amongst them an apostate priest of the name of Grassi, whom report calls an ex-canon of St. Mary Major's; but in truth he never was a canon at all, but occupied only a very subordinate post in the sacristy. They are said also to have another apostate priest and Franciscan friar amongst them. The building is certainly on a grand scale, and the establishment altogether an important-looking concern, so that one would think on looking at it that they were getting on apace; but then all the money comes from England, and our deluded countrymen are spending all this in the hope of converting the Romans. It has been my painful duty to chronicle several acts of disgraceful sacrilege committed in sacred places; but, unpleasant as it may be, it is necessary in order to give a clear idea of the depth to which once Catholic Christians are now sunk in Rome. This time it is a "lady," one of the "devout female sex." This fair specimen of humanity entered the venerable parish church of San Marcello in the Corso, just as the mid-day Mass was over. She was accompanied by another "lady," both being dressed with extreme elegance. One of them stood right in the middle of the church, the other went up towards the high altar, and behaved scandalously, after which she rejoined her friend, both of them laughing, and they withdrew as if proud of their blasphemous conduct. Some of the Catholic papers have undergone another confession; amongst the rest the "Globe"—so that news is less plentiful this week than usual. This time the confession is for publishing a speech of Garibaldi's, which he has been allowed to make without rebuke, whilst a Catholic paper is punished for only printing it, and then they write, up in golden letters over their judgment seats: "The law is equal for all persons." The weather seems to have been as capricious under the fair Italian sky as in our own "wonderful climate"; and they who sighed after "the sunny south" would not much have benefited themselves by migrating to Rome, for the mild and spring-like weather that gladdened the heart of sojourners in Rome last week changed suddenly into severe winter. The hills around are covered with snow, and even in Rome itself there has been sleet mixed with water one day, and a downright snow-storm the next, changing into a sort of half-frozen vapour that it is misery only to think upon.—Cor. of Catholic Times.

GERMANY.

A "general congress of women of Germany" has been held at Gotha. On the motion of a gentleman present, a resolution was carried condemning the present style of women's dress. The Berlin correspondent of the Gazette de Cologne, writing last week, says that Prince Bismarck made the following declaration to an influential member of Parliament: "It is not I who have sent Cardinal Hohenlohe to Rome; for the rest you may be sure that I shall never consent to negotiate with the Pope regarding the governmental laws of Prussia."

From Solerue we have tidings of the death of one of the most distinguished ecclesiastics of Bale, M. Von Moos, abbot of the Convent of the Visitation at Solerue. The deceased was active in all Catholic works, an able essayist in defence of the Church and the founder and editor of an excellent Catholic paper, the "Christliche Abendblatt"—R.T.P.

TURKEY.

KILLED AND WOUNDED.—An official despatch from Mostar states that in the fight near Muratovizza, only 60 Turks were killed, and 54 wounded. The losses of the insurgents were far heavier.

According to a telegram in the Liberte of Fribourg, dated from Constantinople on the 12th inst., serious troubles have broken out at Angora between the Armenian Catholics of the two parties, and some persons have been killed, while others are wounded.

A Berlin despatch states that Prince Milan has, like the Prince of Montenegro, pledged himself to discountenance the insurrection in Herzegovina, and exert his influence in favor of peace. The

Northern Powers have in turn guaranteed both Princes against revolutionary movements.

VENICE, March 7.—The Temps publishes a despatch from Zagabri, dated to-day, stating that a Republic has been proclaimed in Serbia, the Obrenovitch dynasty deposed, and Prince Milan escorted to the frontier.

OFFICIAL DESPATCHS.—WASHINGTON, March 7.—The Turkish Legation is authorized to deny the reports that the insurgents had been twice successful in Herzegovina; that the Turkish troops had nothing to eat but dry bread; that Christians had been murdered in Bosnia; and that the new reforms promulgated throughout the Empire had not been enforced in Thessalia and in Epir.

TURKISH OUTRAGES.—LONDON, March 7.—A Vienna despatch says that horrible accounts of Turkish cruelties continue to arrive from Bosnia. Twelve hundred Turks attacked the Christian inhabitants of the town of Crupa last Sunday, murdering many and plundering the shops. The Russian journal Debours publishes a telegram announcing the restoration of tranquility at Krajgovatz after the election disorders.

MILITARY MOVEMENT.—The Pall Mall Gazette's special from Berlin says that a fresh difficulty in the way of peace has arisen in Turkey. The Christian subjects of the Sultan have hitherto been exempt from military duty, and they now refuse to continue to pay exemption tax, and offer instead to give their military services. The Christians justify their action on the promise contained in the Sultan's irade of full and perfect equality with Mohammedans. The Sublime Porte refuses to accept, on the ground that the Christians are not to be trusted in his army.

FUTURE TREATMENT OF THE INSURGENTS.—It is said that the next measure of the Sultan will be the proclamation of an unconditional amnesty to insurgents who will lay down their arms; Austria will then invite the fugitives on her territory to return to their country and will deny them every kind of support in case of refusal. For the present the military authorities on the Croatian-Bosnian frontier will confine the insurgents' ships employed to convey refugees from the opposite bank of the Unna. Baron de Rodich has been summoned by telegraph from Zira to Vienna in order to consult with the government respecting the measures to be taken for the pacification of the Herzegovina.

RUSSIA.

A Parallel.—There is a certain analogy between Russia and England in the state of religious affairs and matters ecclesiastical, although of course, in other respects there is a vast difference between the two countries, Catholic Poland reminds me of Catholic Ireland. The official Church, in its close union with, and enslavement to, the secular power, has a kind of resemblance to the Anglican Establishment. And, lastly, the millions of sectaries, called here Rascolniks, may be in some respects compared to the British dissenting denominations.

Government Tyranny over Catholics.—When I liken Poland to Ireland, I refer to the time when England had not begun to do justice to Ireland, or even to acknowledge that any justice was due to her. A fact or two will show how far the resemblance holds between the past of Great Britain and the present of Russia. Your readers are already aware that Count Von Kotzebue, the Governor of Warsaw, who has so grievously disappointed the hopes entertained of him when he entered upon his present office, has promulgated three decrees, each of which involves a very flagrant encroachment on the rights of the Church. Nevertheless, the administrator of the Catholic diocese of Warsaw, Bishop Zwoliniki, has transmitted these decrees by circular to his clergy, and has required them to obey implicitly those regulations of the Russian Governor. Here, indeed, I must admit that the parallel fails, for no Irish prelate ever did or could lend himself in such a manner to second the anti-Catholic aggressions of the secular and hostile Government. The tyrant of the first decree was a prohibition to the Catholic clergy to baptize any child born of a marriage between a Roman Catholic and a Uniate Greek, if the latter shall have joined the Orthodox, or Russian State Church; and in general the Catholic clergy are stringently forbidden to interfere in any ecclesiastical matter concerning any member of the Uniate Greek communion, whether they may have joined the Orthodox Church or not. The second decree forbids any pilgrimage whatever to be celebrated with banners and images beyond the boundaries of the parish. The third decree strictly requires the Catholic clergy, whenever any special event shall occur in the Imperial family, to celebrate the services suitable to such occasion so soon as the officiating clergy shall receive information of the same from the secular administration, without waiting for orders from the Bishop or other Church authority.

Protestantism Within the Orthodox Church.—Thus you observe that the State claims and exercises over the Catholic Church the same rights of government as it does over its own Official Church, and over all recognised religious bodies within the Russian dominions. It exacts a direct immediate authority in matters essentially ecclesiastical and spiritual. It is, in fact, but too true that the Tsar is the actual head of religion in Russia, exercising over the Bishops an authority equal to, nay, even greater, than any which the Pope exercises over the Bishops of the Catholic Church. And yet the poor Russian Church has no other fault than its utter incapacity of resistance to the tyranny of the State. The doctrines which it holds as to the due relation of Church and State are correct enough in principle; the civil power's usurpation of authority over both Churches is a direct consequence flowing from the action of autocratic government. Autocracy must needs be pautocracy. The Emperor is the one source of all rule, and his power knows no limit. It has been said, indeed, that he does not impose any dogmatic decisions on his subjects. That is true only in this sense—that the Tsar is restrained to a certain extent by prudential considerations, and by the fear of producing new sects of dissenters if he interfered too dogmatically with religious belief. But he does interfere, though underhandedly and indirectly. It is a well known fact that ever since the time of Peter the Great Protestant ideas have found their way into the Russian Church. I could adduce from the writings of Bishops and priests, nay even from authorised catechisms, passages bearing unmistakable traces of a Protestant influence. The explanation of this is simple. The Government was and is absolute master of the ecclesiastical seminaries and colleges, or the professors who taught in them, and of the methods they employed. What more was needed to enable it to alter the doctrines of the Church at its pleasure? Such was the state of things in the Russian Church. That of the Catholic Church was little better. Towards it, indeed, the Government exercised its authority in ruin, for pulling down, whereas its dealings towards the Official Church were, at least in intention, in confirmation, for building up. The only religious bodies practically exempt from Government interference in things spiritual are the sects of Dissenters, they not being recognised by the State. It is true they were cruelly persecuted during two centuries; and even now the toleration they enjoy is put partial. Still the State does not now interfere with the doctrines they profess.

Church Reform in Russia.—In the bosom of the Official Church, and especially amongst the Bishops there has been manifested for some time past a certain tendency to claim a little more independence of State control, to resist the encroachments of bureaucracy, and to appeal to Canon-law. The tendency is indeed not great, but such as it is it finds a sympathetic echo in Russian society, and, for that reason, deserves mention here. It is now, for instance, pretty generally admitted that reform

of the ecclesiastical courts is needed. The Government has undertaken that work, but the project of reform which it has framed takes very little account of the Canon law, or of the rights of the Episcopate. The number of Bishops who have pronounced against this project is so large that the Government has not ventured to disregard their opposition. The matter, therefore, remains in suspense for the present, and it is thought that the project will be abandoned. Some of the Bishops have taken occasion to urge the convocation of a Pan-Russo council of all the prelates that own the supremacy of the Tsar. The Government has not shown itself at all favourable to that idea, which, nevertheless, seems to be gaining ground.

The Root of the Schism.—As for us Catholics in Russia we should have reason to rejoice at anything tending to make the Russian Church more independent of the State. We should obtain some liberty in proportion as the national communion was able to emancipate itself from Governmental trammels. And it must never be forgotten that the root of the schism lies, not in the rejection of the filioque or of unleavened bread for the altar—these things are mere pretexts for separation, and with a little good-will might easily and quickly be got over. The real root of separation lies in the fact that the Russian Church is national and official, and that it is closely united to the State, or rather is absorbed in it. The day of the Russian Church's disestablishment will only precede by a brief interval of the day when she shall acknowledge the supremacy of the Successor of St. Peter.—Cor. of Tablet.

There has been another exposure of spiritualism in Memphis at one of Mrs. Miller's seances. The Appeal says:—"Dr. Watson asked the spirit to come out on the platform, take a chair, and make itself sociable, or words to that effect. The spirit hesitated a little, but finally came out from the curtain and advanced to take a seat in the chair, when, at a given signal, two of the young men rushed upon the stage, seized the white object around the waist, while another one of the party, armed with a tin box filled with cotton and turpentine, sprang a bright light, which revealed to the astonished gaze of every one present Mrs. Miller, with her top dress turned over her head so as to expose her white spiritual apparel, in which condition she was held by the young men, while she was making desperate efforts to pull down her dress, and at the same time shove her wrists into the cords which had confined them together. It appears that Mrs. Miller, who invariably wears a dark-coloured overdress, when making her spiritual displays, raised these top skirts above her head, displaying in the dim light, the white outlines of the figure which she has palmed off on a few—and we venture to say only a few—as the materialized spirit of an adult, or by lowering the dark skirts a little that of the child to which Dr. Watson has so often referred as prima facie evidence that Mrs. Miller could not personate them. She called out lustily for Mr. Miller to put her tormentors out, but they had not come there to be put out, and refused to submit to the delicate operation, at least by Mr. Miller or his associates in the fraud.

COMFORT OF FARM STOCK.—Does the average farmer realize the real import of this one word, comfort, as applied to the various animals of the farm, and especially that most useful of all others the cow? Is there forethought to keep them comfortable during the cold and storms of a rigorous winter, when they depend upon man so much more than at other seasons? The animal which is of the greatest profit to its owner, which increases most in bulk or flesh, gives the most milk or does the most work, is that one of easy disposition in comfortable circumstances. The profit and interest of all farmers and stock owners would be promoted, as well as kindness engendered, by studying to promote the comfort of our stock. There are a variety of ways in which this may be done to the economizing of our own profit. The few following hints may serve as a guide to others.—First in the list I would place regularity in everything, especially in feeding and watering. When stock are fed at irregular intervals, they consume more, with less profit to themselves or their owners; they are constantly on the lookout for a new supply, and a constant uneasiness is the result. When there is a stated hour for feeding, and regularity and punctuality are strictly observed, the animal's appetite is regulated in accordance; the food is taken with a relish, and when eaten the stock are under no anxiety till the next feeding hour comes around. Instead of uneasiness, there is ruminating quietness, which is always favorable to good and perfect digestion and assimilation. All animals (even the filthy hog) are naturally clean; therefore they should be kept clean. Cleanliness is antagonistic to vermin life, as all vermin seem to thrive in filth. Most animals are fond of being carried and rubbed, when done gently; this not only promotes cleanliness, but also tends to keep the skin loose and healthy, and the pores open and free. The office of the skin is to perform some of the most important functions of the body; through its pores much matter exuded that might otherwise prove detrimental to health. Therefore it becomes evident that if the pores are clogged by being covered with filth, they cannot perform their office, and health suffers accordingly. Keep all the animals clean, then by suitable bedding, cleansing their stalls and pens, and by carding, rubbing and washing, where necessary. A good bed of dry litter, straw, madow hay, sawdust or the like, with a well ventilated, warm stall, or pen, promotes comfort wonderfully, and also cleanliness of the animal. Stalls, stables, and pens need frequent cleaning, daily at least, in winter when occupied. Means must be provided for conducting off all liquid voidings where it may be used as a fertilizer for the soil. In pleasant weather stock should be allowed to spend a few hours daily in the open air and sun, as continued confinement to the stalls is irksome; sunshine is stimulating to all the natural functions, is better than medicine and essential to full health. All stables should have more of it, especially those for horses. Kindness to animals in every respect is as highly appreciated, apparently, as among the human family, therefore keep the animals in good humor yourself. The man who makes a practice of judiciously fondling his stock in the yard or stable, has a more orderly, good-natured stock than he who cannot pass them by, without venting his spleen by a kick, or curse upon some poor, unoffending brute. In the one case the animal's ear is rejoiced to see him, and are quiet among themselves, seldom crowding each other, except as to show their appreciation for their master and keeper; in the other case they partake of the disposition of their master, are cross, hook and kick each other; and instead of expressing pleasure at the appearance of the owner, are apt to partake of his disposition, returning his greeting in kind. Therefore keep the stock comfortable by kindness in every respect and at all times.—W. H. White in Country Gentleman.

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1874 VERSUS 1842.

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