

FOREIGN INTELLIGENCE.

FRANCE.

The Council of Ministers held a protracted meeting to-day for the purpose of considering measures to secure public tranquility on the 22nd September, the anniversary of the establishment of the first Republic. Thiers presided.

MEN OF THE THIRD REPUBLIC.—BISHOP DUPANLOUP.

Abridged from the Daily News.

A prelate, with the ascetic features of an anchorite, the manners of an eighteenth century marquis, the piercing eye of a soldier, and the combative eloquence of a crusading monk, M. Dupanloup—the priest who received Talleyrand's death-bed confession—stands in point of talent at the head of French episcopacy; and in his diocese of Orleans he is not only bishop but king. It was thought last year that M. Thiers would raise him to the Archbishopric of Paris; but M. Thiers probably mused as to what would be the temperature of the capital when the hottest ecclesiastic in France got commencing hostilities with the Republican Municipality about educational or other delicate matters, and he preferred selecting M. Guibout of Tours who is not a godlier man but a quieter. There must have been many not among the devout only whom this choice disappointed, for Mgr. Dupanloup, an academician, a deputy, the most remarkable preacher since Bossuet, and a controversialist of world-wide reputation, would have made a right imposing Primate, of whom Parisians might have been proud; and every time he delivered a sermon in Notre-Dame there would have flocked crowds to hear him such as Father Ravignan and Father Hyacinth never attracted. But each of these sermons would assuredly have operated as an explosion, casting up matters for dispute and bitterness over all the quarters of Paris, Mgr. Dupanloup being a prelate who has never consented, and would never consent to put a curb upon his tongue. Mgr. Dupanloup would have been the man to court martyrdom rather than flee it. Fronting his executors with prelatial contempt, he would have repeated as calmly in his last moment as every morning at mass, "Judica me, Deus, et discerne causam meam de gente non sancti." But the powerful Bishop of Orleans is not a prelate of the Wolsey or Richelieu type, nor is he a Mazarin. He is Dupanloup; that is, a priest who will leave his individual mark as one of the most perfect embodiments of clerical ambition allied to private sanctity which this century has seen. It is customary to write of all Bishops that they lead saintly lives; in this instance the saying would be no more than strict truth. Frugal, as a hermit, an abstainer from wine, sleeping on a bed like a monk, and rising at four summer and winter, M. Dupanloup supports an existence which would seem penal servitude to many a so-called working man. Read all that Victor Hugo says of Bishop Myriel in his "Misérables," and you will get a notion of M. Dupanloup's charity, which is so munificent as to have left him occasionally in very straitened circumstances. Recall everything that has been stated of Fenelon's exquisite sweetness of voice and urbanity of demeanour, and you will have no exaggerated conception of what M. Dupanloup is in his conversations with strangers. But this is the Dupanloup of private life. See him sweep up to his throne in the Cathedral of Orleans, with his head erect, his body clothed in lace and jewelled vestments, and a resplendent procession of thurifers and priests chanting before and behind him, and you will understand why so many have stigmatised him as a proud prelate of the old school. Nothing is too rich or majestic, according to Bishop Dupanloup, for the ceremonies of the Church, nor for his own adornment in them. He holds that the Church should speak to the eye and the ear as well as the mind; that she should be supreme in the State; that nothing should be done in education or government but through her or by her; and he is quite consistent with himself when, humble and unpretending at home, he shows himself surrounded with all the pomp he can command when officiating as a Bishop. On the death of Mgr de Quélen, Dupanloup bestirred himself actively to prevent the appointment of the King's nominee, Mgr. Affre whom he thought too lukewarm; and, failing in his endeavors, resigned his Vicar-Generalship. Mgr. Affre taught him on this occasion a generous lesson in forgiveness by creating the office of Honorary Vicar-General for him, and by entrusting him with a confidential and important mission to the Papal Court. Meanwhile, M. Dupanloup, who by his Lenten sermons at St. Roch and his advent lectures at Notre Dame, had acquired the reputation of being the most erudite and impassioned preacher in Paris, was appointed Professor of Sacred eloquence at the Sorbonne. He delivered about half a dozen lectures; for on his sixth appearance, having trampled on the doctrines and memory of Voltaire before an audience composed of the greater part of Latin Quarter students, he excited such a terrific uproar, that a breach of the peace was apprehended, and he could never again obtain a hearing. In 1849, under the Second Republic, and Count de Falloux being Minister of Public Instruction and Worship, M. Dupanloup at length obtained the crowning reward of his career, and was collated to the see he has filled ever since. If Mgr. Dupanloup had been personally ambitious his promotion to an Archbishopric and to the Cardinalate would have followed as matters of course.

SPAIN.

OPENING OF THE CORTES.—MADRID, Sept. 16.—King Amadeus, in his speech on the opening of the Cortes, declared that the Government was determined to subdue the rebellion in Cuba, and would send to that island all the additional troops required to bring the war to a close. MADRID, Sept. 18.—Several trains on the

railway between Saragossa and Barcelona have lately been fired upon by Carlists. So bold have these desperadoes become that the drivers, in fear of their lives, have refused to work, and the running of trains between the two cities has been stopped.

The *Imparcial* newspaper says Generals Cathlan and Tindal will soon meet at Bayonne, France, to perfect arrangements for a fresh Carlist rising in Spain.

Cabra, the well known Carlist, has been invited to join in the movement but refuses. Gen. Tindal served under Maximilian in Mexico.

ITALY.

Under the "paternal rule" of King Victor Emmanuel, Italy is steadily going from bad to worse. We were told by the champions of United Italy that when the whole Peninsula was united under a single Government, two great blessings would accrue. One of these would, we were told, be the restoration of the National Finance, the other the improvement of the face of the earth, Brigandage, the curse and disgrace of Southern Italy. Such were the promises—what have the fruits been? Simply that brigandage has greatly flourished, and the finances have sadly declined. As to the latter, Sig. Sella has, year after year, to tell the Italian Parliament that the deficit is increasing, while in the meantime the taxes have increased to a fearful extent. In Italy everything is taxed to an unendurable point. For example, when the corn is cut down it is taxed; it is taxed afterwards at the mill; it is taxed again as bread before it leaves the baker's hands. In despite of all national decency and morality, public lotteries are maintained and fostered by the State, sending, as such monster gambling speculations always must send, a large annual quota to the prison and the suicide grave. In the meantime, while the finances decay, brigandage flourishes bravely. Southern Italy is in the hands of organised bands of robbers. The other day a priest was kidnapped by some of these ruffians, the ransom set on his head was at once paid by his family; but unfortunately the unhappy gentlemen had recognised one of the robbers, and he was cruelly murdered. The latest victim is a wealthy gentleman, named Mancusi, and the brigands had demanded £10,000 as his ransom, £5,000 of which have, it is said, been already paid. Italy swarms with soldiers, and yet she is powerless to suppress the gangs who have convulsed Calabria with terror, and created their depredations to the very walls of Naples itself. In the meantime the zeal which should be shown against brigands is displayed against the Monastic Orders. The heads of the new measure which the Government is about to introduce into Parliament have appeared in the Ministerial organs, and from them the design of the Administration is apparent. Up to this the persecution of the Monasteries has only been partial. It is now to become general. The design aimed at is the total suppression of the religious orders. The Franciscans are to be driven out of the country of St. Francis; the Jesuits are to be banished from that Imperial city toward which Loyola and Xavier turned with such devotion. Shrines of world-wide sanctity are to be desecrated and plundered. For the present the secular clergy are to be spared, but from the Alps to the Sicilian not a single monastery, not a single convent, is to be spared. And this wholesale policy of confiscation and suppression involves wrong to nations as individuals. The suppression of the chief houses of the religious orders in Rome will throw the administration of ecclesiastical affairs into hopeless confusion. Nay, more, it was not Italian piety which decorated and enriched many of the religious edifices of Rome. It was German, and French, and Austrian zeal to which some of the very houses now doomed to confiscation owe their existence. Will these nations stand by in patience while their property is being plundered by an infamous Ministry and a usurping King?—*Evening Telegraph*.

SCHOOLS IN ITALY.—The *Pungolo* acknowledges "the painful truth, to be uttered only because evasion is impossible, that the priests are still by far the best schoolmasters in Italy," but deduces therefrom that the clerical schools must be closed, because the Lyceums and minor authorised lay schools, however manipulated and improved, can never stand the competition.

ROME.—The eldest brother of the Pope is dead. They make a distinction between a political and civil disturbance in Rome. When a priest is assaulted by a "liberal" it is a political offense, and the police are forbidden to interfere. When any one attempts to defend the priest by repelling the aggressor the offense assumes a civil character and the police take the side of the ruffian. The criminal code of United Italy is strangely confused.—*Catholic Telegraph*.

SWITZERLAND.

There are said to be in Switzerland 1,550,000 Protestants against 1,084,655 Catholics. The Catholics have gained ground so rapidly, even at Geneva, the old cradle of Calvinism, that they now number in that canton no less than 47,987, against 43,602 Protestants.

GERMANY.

CONGRESS OF OLD CATHOLICS.—BERLIN, Sept. 20.—The congress of old Catholics convened in session at Cologne yesterday.

The Bishops of Lincoln, Ely, and Winchester, of the Church of England and the Episcopal Bishop of Maryland, U. S., were present at the opening of the Old Catholic Congress at Cologne to-day. Among the speakers was Dr. Rohr of New York.

The Ultramontane *Germania* announces that the German Bishops will meet next month for a fresh Conference at Fulda, to determine common measures with regard to recent state legislation against the Church.

The Bishop of Mayence, formerly the leader of the Ultramontane party in Parliament, has personally announced the imminent publication of a polemical pamphlet by his own pen on the expulsion of the Jesuits.

The Jesuits in Metz have advertised their property, movable and immovable, for public sale, preparatory to their emigration into France. The establishment will be bodily transferred to the French soil without modification or reduction of numbers.

The *North German Gazette* supports the arguments advanced by the *Provincial Correspondenz* on the Jesuit bill, and adds that the bill must be received as nothing short of a law of proscription. The limitation of residence assigned to native Jesuits who prefer to remain in the country is really an instrument, and as such a substitute for banishment which is, after the experience connected with the banishment of French Communists, considered to involve an injustice to the neighbors. The *Gazette* intimates that such Jesuits as have a conscientious regard for their priestly order will prefer voluntary emigration.

The correspondence between the Emperor William, Minister Bismarck and the Bishop of Ermeland, on the subject of Excommunication, is published. The

Bishop takes decided grounds against the interference of secular authority in matters of religion. The tone of the communication on both sides is sharp and uncompromising.

THE PERSECUTION IN GERMANY.—Further proceedings against the Bishop of Ermeland are said to have been countermanded. It is found that the law in its present state does not warrant them; and if, as is believed, the Government meditate the introduction of a new measure, giving the State a more direct control over the exercise of spiritual functions, the premature prosecution of an individual Bishop may very likely be thought undesirable. In the meantime the proceedings against the Jesuits and "kindred congregations" are being pushed on. A petition to the Emperor signed by the Archbishop of Cologne and other Prussian Bishops, and protesting against the application of the new law, has been referred to the Chancellor, who has replied that since the promulgation of the law the matter is no longer an open question. The Court canonists, Dove, Hinsching, Wassersleben, and Friedberg now examine the question—What religious congregations are "kindred" to the Jesuits? Nothing can be easier than to make out the connection in any case where it may be thought desirable to discover it. All hold the same faith, all preach the same doctrines, all inculcate the same morality, all owe the same obedience to their own superiors and to the Church and its Head. It is not therefore very surprising that the Redemptorist Fathers should have been stopped by the police while preaching a Mission at Wehlen, though the Superior of their House at Bochum has addressed a remonstrance to the authorities, in which he proves that his institute has no connection with the Society of Jesus. The Brothers of Christian Doctrine are also to receive notice to quit, probably because their mother house is in France, and the *Posen Liberal* papers are crying out that the Archbishop has sent for the Lazarists to carry on the Missions which the Jesuit Fathers have been obliged to leave, and that there is "an astonishing affinity" between the Jesuits and the Lazarists. There is "an astonishing affinity" between all Catholic priests and Religious. Further assaults are threatened; compulsory civil marriage, desecration of Catholic grave-yards for the use of persons beyond the pale of the Church, suppression of the ecclesiastical seminaries, and a multitude of similar designs. More than one organ of the Prussian Government has announced that it is the intention of the Ministry to insist on the examination of candidates for the priesthood being placed under the supervision of a Government commissary, and on all theological manuals being submitted to official approbation. The Bishops must engage to place the law of the land in all things above the law of God. The next Pope is not to be recognized by the German Empire unless he undertakes to rescind the doctrines of the Vatican Council. As it is well-known that the ability alone is wanted to execute these threats, the Catholics are beginning to reflect how a dam can be built against the irruption; and as the South Germans are so especially concerned in Catholic questions, the rumour has run the round of the Berlin press that "a League of the States of the South is in process of formation against the German Empire."

There is, undoubtedly, a great and spreading dissatisfaction in South Germany, particularly in Bavaria. The Kings cannot be got to Berlin to meet the Emperors, and the Imperial Government will have to be content with the Grand Dukes of Mecklenburg and Baden as representatives of its vassals. In Bavaria the vacant Premiership cannot be filled up; the ideas represented by Prince von Hohenlohe having become so unpopular that he is out of the question, and the only statesmen likely to be acceptable to King, Assembly, and people being too much out of harmony with the rest of the Cabinet for it to be possible that they should act together. The persecuting policy of the Imperial Government has of course roused the animosity of the Catholic populations, though we think it would be a great misfortune if the Catholic cause, which is that of freedom, justice, and religion, should come to be identified with mere particularist aspirations. If it does, it will be a purely accidental union, forced on by the central power, in its wanton and arbitrary aggression on the rights and consciences of Catholics. It was in the power of the German Empire, by simply doing nothing, to retain the contented allegiance of 14 or 15 millions of its subjects. Instead of this, it has undertaken to drag on the Church into subservience by penal enactment, a project which has always broken down, which in England have been obliged to renounce after three centuries of ineffectual legislation, and which in Germany will be quite as signal a failure.

RUSSIA.

During the recent meeting of the Emperors the subject of the inalienability of private property at sea in time of war was considered by Prince Gortschakoff, Count Andrássy and Prince Bismarck. It was regarded as a good omen for the final establishment of this principle, that the governments of the United States, Austria, Germany, Russia, Italy, and Holland were united in its support.

RESTORATION OF SEVASTOPOL.—The *Invalide Russe* gives an account of the works proposed to be carried out at Sevastopol in order to restore the commercial position of that port. The commercial port is to be situated in the southern and western portion of the southern bay, and a stone quay is to be constructed along the western bank for the loading and discharge of large ships. The southern portion of the bay will be reserved for those of lighter draught. Coal, timber, and other matters necessary for ships will be stored on the south-western bank. It is expected that when these works are completed, accommodation will be afforded for the loading and discharge of 1,150 vessels annually in the commercial port of Sevastopol, and it is said that the quarantine station of Odessa will be transferred to the resuscitated ports.

LORD CLYDE AND GENERAL VINOY.—The following is from the *Journal des Debats*:—"Amongst the French generals who distinguished themselves in the Crimea during the severe winter of 1854-55 there was one who reminded Sir Colin Campbell—no mean judge—of the veterans of the First Empire.—On an important occasion Sir Colin found himself with his brigade at daybreak on a hill covered with snow, overlooking the Tchernaya, in front of a Russian corps d'armee. While he was anxiously awaiting the French co-operating force a staff-officer arrived and announced that General Bosquet, on the pretext of the snow-storm, had not marched as agreed on, but that another French general officer, upon learning Campbell's departure for the appointed rendezvous, had without orders taken it upon himself to put his brigade in motion. The Zouaves were on their way to the support of the Highlanders. The name of the noble soldier in question is better known now than it was then. On receiving the above welcome intelligence, Sir Colin joyfully exclaimed: 'There, I told you General Vinoy is a true soldier; General Vinoy is a gentleman. I felt sure he would not abandon me. We can rely on him.' The friendship formed on the battle-field never ceased; Lord Clyde remembered his friend Vinoy in his will.—The portraits of these two gallant brothers-in-arms hang together in the writing-closet of Queen Victoria in Windsor Castle. We are enabled to explain how that of General Vinoy was admitted to such an honor. One day while Lord Clyde was on a visit to Windsor the Queen pressed him to ask some favor of her. Vainly the field-marshal excused himself, and replied that he had already been larded with rank and honors beyond his deserts. As her Majesty nevertheless insisted, he at last, pointing to his portrait on the wall, ventured to ask his royal

mistress to cause the portrait of his friend, General Vinoy, to be hung by the side of his. The request was at once most graciously granted. The Queen immediately directed Lord Vinoy, her ambassador at Paris, to acquaint General Cloy with her wish to possess his portrait. The general complied at once with the flattering request and sat for the portrait which now hangs alongside that of the late Lord Clyde in Windsor Castle."

THE TYRANT CUSTOM.—Can anything be more odious, more offensive, more revolting to all real feeling, than the duties which custom thrusts upon us immediately on the death of one we love? No matter how deep our grief or how we may be prostrated by days and nights of previous watching, it is all the same. The instant a death is known of any one above a certain standing (i. e., with money to be extracted) without delay the undertaker comes to the house for orders. It is a happy thing if there are sons or brothers to shield the unhappy widow and daughters from having to enter into any sickening details. What sort of coffin? how many scarfs and hat-bands? how many pair of gloves? how much mourning will you give your servants &c., &c., to say nothing of your own. And hardly have you settled this when the cook wishes to know about ordering the meat and cakes for the funeral. The end of it is that you feel unable to cope with them, unable to resort to any sort of rapacity; you would not for worlds give anyone the power to say that you failed in respect to your dead; at whatsoever cost you assent to everything, thus adding your weight to established precedents; and finally you have to pay something like £100 for the funeral expenses only. Then comes your own mourning; and the ladies of the family, who usually wear cotton or linen gowns, according to the time of the year, are doomed to go about, though in strict seclusion, in robes of bombazine and crape costing each as much as an ordinary ball-gown, and being very nearly as easily soiled; they are hot in summer, and cold in winter; they catch every particle of dust, and spot with every drop of rain, and deprive their wearer of whatever little consolation they might find in occupying themselves with their flowers and country rambles. It is to be hoped that in the country most people now have sense enough not to give in entirely to this bondage except on state occasions; but it is only lately that so much reason has dared to assert itself. It is on the face of it, absurd to connect a change of attire so intimately with death, that when you loose your nearest and dearest your first thought is, "I must get a set of new clothes." The same post which carries your heart-broken announcement to your distant fellow mourners, carries also your instructions to your tailor or dressmaker; and up to the day of the funeral you are in all the agonising uncertainty "whether your things will come in time." In time for what? Nothing less than in time for you to share in the last scene of all, and join in the Church's prayers and thanksgiving on laying your loved one in the grave.

It is to be conceived that your presence there is to depend on the punctuality of your tradespeople or the exactness of the trains? Yet so it is. The most strong-minded among us would not dare to show himself or herself unless arrayed in the conventional costume. It could not be done. Certainly in the "Heir of Redclyffe," Amy attends her husband's funeral in her wedding gown, but then that was in Switzerland, and there was no one to see her except her parents. The truth is, nothing could so completely have enslaved us but the fact that these things come upon us at times when we are incapable of self assertion; and so poverty-stricken widows and orphans, with but a slender resource, go to all this expense, simply because they dare not have it said that they failed in respect to the dead. And not only they wear expensive mourning themselves, but they put their servants into mourning, and adopt all the horrid funeral paraphernalia of scarfs and hat-bands, horse and black plumes.

As to mourning, it is really a custom of such antiquity and so consonant with human feelings that we would not wish to destroy it. But we do heartily wish it could be reduced to reasonable limits, and not made ridiculous or extravagant. We should like to abolish black crape altogether; it is only an ornament, and a very expensive and fragile one, and if people would agree to wear plain black stuff without any ornament at all, it would be far more sensible and more really akin to the spirit of grief. As to servants' mourning and all the accessories of funeral state, we would thankfully see them abandoned; they can at best only draw down the thoughts of the spectators to the mere earthly part of death, and tend to prevent their rising upwards as Christians should.

But there is really only one way in which a stand can be made against this tyranny of custom. It is by people leaving written instructions regarding their own funerals, and the way in which they wish to be mourned. This at once removes responsibility from the survivors, and the plainest possible burial can be no sign of disrespect if it is by the express desire of the departed.

The funeral expenses, however, are but the first item; severely is the interment over than you have the painful task of "valuations," i. e., going through everything in the house with an appraiser to make an estimate of the "personal property;" this is an expense which in an ordinary middle-sized gentleman's house averages from £10 to £20. Then comes the "Probate Duty," which in the same proportion would amount to about £150, and if the family happen to hold their property divided between the north and south of England—the courts of York and Canterbury—it is double that sum. These legal expenses cannot of course be avoided, and it is therefore useless to rail against the cruelty of them. But in these days of "Leagues" and "Co-operation" surely we might do something against the tyranny of servants and tradespeople in the matter of mourning or international league against undertakers, and let those who belong to it bind themselves to forbid certain extravagancies beforehand against their own demise. Their servants and underlings would then know that it would be useless to expect those ghastly perquisites, to which even the most attached seem to look when death overtakes the house to which they belong. Everything now tells against employers; wages are high; food is dear; we are repeatedly told that times are altered, and it is surely hard that we are to have no relief, under the most painful circumstances. It is the so-called working classes who are doing their best to loosen the old ties, and it is surely not for them to complain if we also awake to the fact that the old order changes.—*John Bull*.

Cheap funerals are now advertised in London, where a person can be shrouded, coffined and buried, with four experienced mourners, for about \$20.

ONE LAW FOR THE RICH, ANOTHER FOR THE POOR.—There are eighteen murderers confined in the Tombs in the City of New York. Public interest centres upon Stokes, the assassin of Fisk. But he is no worse than Foster, the car-hook murderer, who slew his man for protecting a woman from insult, and has escaped punishment, hitherto, by appealing his case. It looks as if "hanging is played out" indeed in the metropolis. No murderer has been executed there this year—though deaths by violence occur in the streets every week. In 1871 there were some sixty-seven murders in New York, and only one man was hung. The latter was a friendless negro from Hayti, who shot the seducer of his wife, but whose color and poverty prevented his escape. Let us not be thought to be thirsting for man's blood, however criminal he may be. If the law be right, let it be carried out faithfully. If wrong, let it be corrected as speedily as possible.

CORRUPTION OF THE RISING GENERATION.—San Fran-

cisco fears for its rising generation, and seems to have good reason. The Grand Jury have taken cognizance of "the rapid spread of recklessness and crime" among the youth of that fast city, and ascribing the evil chiefly to their patronage of dissolute places of amusement, propose an ordinance making it a misdemeanor for boys or girls to be present or engaged in such places and at such entertainments; also making the proprietor liable for employing them or permitting them to be present; also authorizing and directing the police to arrest all boys and girls of the above ages who may be present by participating in such entertainment. "The idea, if it can be practically enforced, is a good one and would do much toward the prevention of vice.

DISGUSTING SUPERSTITION.—The Providence R. I. *Herald* relates the following instance of superstition:—"The village of Peacedale was thrown into quite a state of excitement on Thursday last, by the report that two graves had been dug up near Watson's Corner, on the shore of the Saugatucket River. The circumstances are as follows: The family of Mr. William Rose, who resided at Sanderstown, near the South Ferry, are subject to consumption, several members of the family having died of the disease, and one member of the family is quite low with it. At the urgent request of the sick man, the father, assisted by Charles Harrington, of North Kingston, repaired to the family burying ground, which is located near Watson's Corner, one mile north of Peacedale, and after building a fire first dug up the grave of his son, who had been buried twelve years, for the purpose of taking out his heart and liver, which were to be placed in the fire and consumed, in order to carry out the old superstition that the consumptive dead draw nourishment from the living. But as the body was entirely reduced to ashes, except a few bones, it was shortly covered up, and the body of a daughter who had been buried seven years was taken up out of the grave beside her brother. This body was found to be nearly wasted away, except the vital parts, the liver and heart, which were in a perfect state of preservation. The coffin, also, was nearly perfect, while the son's coffin was nearly demolished. After the heart and liver had been taken out of the body, it was placed in fire and consumed, the ashes only being put back in the grave. The fire was then put out, and the two men departed to their respective homes. Only a few spectators were present to witness the horrible scene. It seems that this is not the first time that graves have been dug up where consumption was prevalent in the family, and the vital parts burned, in order to save the living. A few years ago the same was done in the village of Moorfield, and also in the town of North Kingston, both, of course, without success.

Describing the Inebriate Asylum at Ward's Island, the New York *Tribune* says: "Within the past few years about one hundred women have occupied rooms in the asylum. Of these nearly one-third have been ladies moving in the highest circles of society. They were all middle-aged, and nearly all had been married."

BREAKFAST—EPPS'S COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

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INSOLVENT ACT OF 1869.

IN the matter of EPHREM SIGOUIN, ELZEARD SIGOUIN, & SIGOUIN and FRERES.

A first and last dividend sheet has been prepared open to objection, until the thirtieth day of September Instant, after which dividend will be paid. G. H. DUMESNIL, Assignee.

MONTREAL, 10th September, 1872.

INSOLVENT ACT OF 1869.

IN the matter of PIERRE PICHE. An Insolvent.

I, the undersigned, have been appointed assignee in this matter, Creditors are requested to file their claims to me within one month, at my office No. 5 St Sacrament street, and to meet at my office on the 3rd day of October next, at 10 o'clock, a.m., for the examination of the Insolvent and for the ordering of the affairs of the estate generally. G. H. DUMESNIL, Assignee.

MONTREAL, 2nd September, 1872.