

something about them. A landsman who has never seen a ship, or the sea, in his life, trying to write a nautical novel and to describe a ship "heaving to" in a heavy gale, does not make a greater goose of himself than does the Protestant who sits down to describe the inner life of Catholics, and to analyse their religious feelings.

STREET-PREACHING.—We see by the *Montreal Witness* that some street-preachers have made their appearance in Montreal, and that on the evening of Thursday, the 31st ult., when they were holding forth in the Haymarket, a disturbance took place, and the preachers were driven away by force.

Leaving out of sight for the moment the consideration of the propriety of street-preaching, we have no hesitation in saying that, whether it be a nuisance to be abated, or a perfectly legitimate proceeding to be fostered, no man, be he Catholic or Protestant, has the right to take the administration of the law into his own hands;—that if street-preaching be, as some contend, a nuisance to be repressed, it must be repressed by authority, not by violence, by the police not by rowdies, by the law of the land, not by mob-law. As Catholics—and in this case we will make so bold as to speak in the name of our co-religionists—we cannot too strongly express our disgust at, and abhorrence of the conduct described in the *Witness* of the 1st instant. Rioting and rowdiness, no matter upon what pretext, are odious to the good citizen, and especially to the Catholic; whilst we esteem the striking of, or offering violence to, an unarmed man as the act of a coward and a blackguard, who but brings disgrace on any cause, party, or denomination with which his name is associated.

But at the same time we hesitate not to express our opinion that "street-preaching" is a nuisance which should not be tolerated by the law, and which the Police should be instructed to put down. If one man has a legal right to get up on his tub, and hold forth in the public thoroughfares, so has another man, so has every other man.—When Stiggins sets up his tub, the Merry-Andrew has a perfect right to plant his stool alongside of him; and whilst the former does out what he calls "Word of God," the latter has just as good a right to beat his drum, to blow his horn, or to enliven his audience with a comic song. If you tolerate the one mountebank, you must tolerate the other; and for the sake of peace and even-handed justice, it is better to suppress both. If Stiggins be troubled with an incontinence of words, it is the mania of testifying be strong upon him, let him go into one of the meeting-houses, of which there is no lack, and there deliver himself, there gratify his cravings. So go with the Merry Andrew; let him confine himself to the theatre, or exhibition room which he shall have leased for the purpose of his displays. This we take to be a common sense view of the matter, which will commend itself to most quiet-loving citizens, irrespective of creed.

And here we would let the matter drop, but that the *Witness* takes occasion, from the blackguard conduct of a few rowdies in the Haymarket, to launch an insult against the entire Catholic population of Canada. He says, commenting on the disturbance, which we dare say he has grossly exaggerated:—

"Protestants may, from this treatment, see what kind of liberty they have now in Lower Canada, and can judge what their liberty would be, if they are, by the Confederation plan, placed under the exclusive power of the Roman Catholic majority."—*Witness*, 1st instant.

Two wrongs do not make a right: but we should like to ask what would be the treatment that a Catholic priest, or a preaching friar, would receive in Toronto, or in any other City of Upper Canada, were he there to attempt a course of street preaching? He would be lucky indeed were he to escape with his life. However we desire not to rake up old grievances, or say a word that might offend any one. Rather should we seek to bury all our ancient feuds, and to cultivate a spirit of peace, good will and brotherly love amongst all Her Majesty's subjects. Here in Lower Canada, and in Montreal especially Protestant and Catholic live on the best of terms, mutually respecting one another, and forbearing from provocation: and our separated brethren may be assured that whilst we strongly disapprove of street preaching, and desire to see it suppressed—we deprecate all mob law, invoking only the aid of the legitimate authorities, whilst condemning as heartily as they can do, all resort to violence, all rioting, all appeals to physical force.

We learn from a correspondent that four men belonging to James O'Hagan were drowned on Monday the 21st ult., by the upsetting of a canoe on the Galineau River, at a place called Currie's Rapids above the mills owned by the Messrs. Gilman. There were six persons in the canoe of whom two only were saved. The names of those who were lost are:—Mullin, T. Brooks from Rawdon, C.E., Frederic Seguin, and L. Gallipot of Templeton. Seguin leaves a wife and seven children to lament his death.—Our correspondent adds that the men in the canoe were acting in disobedience to their foreman.

THE BRITISH COAL-FIELDS.—It seems that the attention of the Government has been drawn to the condition of the coal-fields of the Empire, and their probable speedy exhaustion, at the present rate of consumption. Sir Frederick Murchison has been written to on the matter with the view of instituting a regular inquiry; and full official information may therefore shortly be expected upon this interesting subject. To Great Britain it is a question of life or death; for all its wealth, all its power and influence as a great military, naval, manufacturing, and commercial country, are entirely dependent on its coal-fields.

There is a good deal of playing at Romanism amongst the Episcopalian sect of Protestants in New York. So far do they carry their funny game, that they have actually instituted an order of Protestant Sisters of Charity, who stand up before a sham altar, take sham engagements, to lead a sham religious life, and receive from the hands of a sham bishop, a sham initiation into a farcical imitation, or rather caricature, of a real Catholic Sisterhood. To carry out the fun of the thing and make it look more real like, these sham nuns or Sisters of Charity wear real black robes, and real veils, the only thing about them.

In one of Dickens' earlier tales, there is introduced a wretched, half-starved little girl, the drudge of a certain Miss Sally Brass, a severe and stingy mistress, who occasionally regaled herself by steeping bits of orange peel in cold water, and drinking the compound as wine. "If you make believe, very much its quite nice," and so, no doubt, with these sham Protestant Sisterhoods, which stand in just the same relation to Catholic Religious Orders, as does cold water flavored with orange peel, to the richest products of Southern vineyards, "If you make believe very much," if you can content yourself with the black robe and the black veil, then no doubt you may acquire a relish for these mock Protestant Sisterhoods, and in time come to find them "quite nice."

Not that we mean anything personally offensive to the ladies who take part in this sham business. Individually, we believe that they are most estimable; their motives are worthy of all honor; and were it not that they lack the one thing needful, they would, we have no doubt, approve themselves a blessing to suffering humanity, and an honor to Christianity. But one thing they lack; and that one thing is that which alone renders the celibate, and religious life in the Catholic Church possible.

Need we say that that "one thing" is the Eucharist; Our Lord Jesus Christ, ever present in the Blessed Sacrament of the altar. This it is which sustains the Catholic nun in all her trials in all her temptations, in all her fastings, and weary watchings. This constant presence of her divine Spouse, to Whom she has betrothed herself, is it that cheers and strengthens her, and fills her life, which to the world appears a life of gloom and hardship, with joys and consolations to which the worldling is a stranger, and of which he is neither worthy, nor even susceptible. Take away this Eucharist from our altars, make our temples void of the presence of Him Who is the Crown of Virgins, and the virginal life, the life of celibacy, and of self-denial, and of poverty would be no longer either possible, or even conceivable.

And so, though amongst Protestants we often find all the natural virtues raised to the highest or most heroic degree, still they never can rise above or transcend the purely natural plane.—Hence too is it that though we may see exceptional cases amongst them, like that of a Florence Nightingale—whose name we mention with honor—their best works are barren of results. If courage, if philanthropy, if a brave, honest and loving heart were sufficient of themselves to raise up, and maintain a Protestant Sisterhood of Charity, or Order of Mercy, then surely would not the work of Florence Nightingale have perished, and come to naught; then assuredly would her name have been handed down to a grateful posterity, not only as that of a noble minded woman, an honor to her sex, but as the authoress of some permanent work for the relief of suffering humanity, as the foundress of some living Sisterhood, all whose members were themselves Florence Nightingales. But Protestantism is barren; cut off from the Catholic Church it can no more bear fruit, than can the branch that has been lopped off from the parent trunk.

To Catholics, urging the variations, and internal divisions of Protestantism, as a proof that it cannot be from Him Who knows no change, and Who is the author, not of strife and separation, but of love and unity, it is always replied that the differences of Protestants concern not internals, but externals, not fundamentals of religion, but merely some trifling ceremonies, and matters of detail.

How far, however, this is actually the case may be learnt from the following statement made by a writer in a low Anglican, or evangelical paper of this City, in which he deals with an assertion made in another Anglican periodical,

The Church of Old England, to the effect that in the so-called Church of England there no opposing parties. To this, the writer in the *Echo* 30th ult., responds as follows:—

It is true indeed that the High Church party do all they can to lead people to think so, and the writer has been more than once told by highly respected clergymen that there could be no difference between men belonging to the same church and who had 'Episcopal hands laid upon them'—also! what a vain delusion.

It is freely admitted that the 'Evangelical party' are not combined as the others are, and there is a shameful want of union amongst them (as a party), but it is nevertheless true, that there are very many who deplore the sad state of our church—long for more united action and a bolder declaration of those great truths which constitute the difference between parties. These differences are not mere externals; if they were—union would be easy; they are the foundation of Gospel truth, and it may be said in the words of Dr. McNeill that 'Baptismal Regeneration' as held by the High Church party is the root of their manifold errors—it is that fruitful source of error in their system which nullifies that Gospel which is the power of God unto salvation in every one that believeth; to the Jew first, and also to the Greek.

If such be the case in the bosom of one single Protestant sect, if there exist therein "differences" so fundamental, and so vital, how must it be as betwixt the different Protestant sects?

Poor Mr. Whalley has received some very smart raps over his knuckles lately, from his Protestant friends whose tempers he has sorely tried by his somewhat injudicious zeal in the Popery cause. Even Mr. Newdegate feels that that cause is brought into disrepute by the intemperate manner in which it is advocated by Mr. Whalley, whom he—Mr. Newdegate—accuses of being a Jesuit in disguise; a charge which the *Times*, so it hastens to assure Mr. Whalley, does not believe. Not a whit discouraged, however, by this rebuff, Mr. Whalley returned to the fray, and urged the Lord Advocate to take legal steps to put a stop to the charitable lottery that had been announced in the public journals, for the benefit of a St. Vincent de Paul school in Edinburgh. The Lord Advocate declined to interfere, on the plea that law should not meddle with lotteries got up, not for purposes of private gain, but with a purely charitable intent; and he delicately hinted to Mr. Whalley that, not so much ill-will to lotteries in general as to Romish charities in particular, was the exciting cause of his Mr. Whalley's action, "since such lotteries were resorted to by persons of all denominations, but most of the complaints within his knowledge had been mainly directed against those for Roman Catholic purposes."—With this second rebuff Mr. Whalley was obliged to content himself.

We have received the first number of a new city paper the *Daily Review*. It is handsomely printed, and seems to be in politics mildly conservative, and in religious matters slightly tinged with evangelicalism.

BLACKWOOD'S EDINBURGH MAGAZINE.—May 1866. Dawson Bros., Montreal.—A very interesting number, though the conclusion of the long continued tale of Miss Marjoribanks is somewhat tame, and inappropriate. The other articles consist of a continuation of the *Memoirs of the Confederate War for Independence—Gipsies—The Negro and the Negrophilists—Sir Brook Fossbrooke, Part XII.—Baridano's Ass, or Liberty and Necessity—The Lost Tales of Miletus—Scrap of Verse from a Tourist's Journal—The Abacus Politicus, or Universal Suffrage Made Easy—The Reform Bill.*

DEVOTION TO THE BLESSED VIRGIN MARY IN NORTH AMERICA.—By the Rev. X. D. Macleod, St. Mary's College, Cincinnati. New York, Virtue & Yorston. R. Warrington, Montreal.

This book contains rather a history of the noble works performed on this Continent by the servants of Mary, than a treatise on devotion. Much of it is taken up with Canada, the toil, and sufferings of the Jesuits, of the early missionaries, and other holy men and women and consecrated virgins throughout the New World. To the Canadian Catholic this book will prove extremely interesting, embracing, as do its contents, a rapid history of the victories of the Cross in North America; whilst none can fail to be edified by the spirit of piety and devotion to the Immaculate Mother of God which inspired it, and which breathes from every page.

To the Editor of the *Gleaner*.

Sir,—Contrary to my intention when last writing, I feel called upon, once more, to trespass upon your columns.

In the *Gleaner* of the 2nd of February last, the Catholics of Hemmingford are charged with having sent a petition to the Government, 'asking for the discharge of one of the Commissioners,' &c. In another number, Feb. 16th, he says: 'If the religious professions of men are to be taken into consideration by the Government, before appointing,' &c. Again, same number, speaking of the interference of Mr. Dania, after the election for St. Stanislas, he says: 'He accordingly sent off a list of those he wished made Councillors, and the compliant Government, anxious to please one of their tail, at once gazetted them.' And yet the *Gleaner*, to give us an example of his powers of abuse, takes me severely to task for using the same term! When I alluded to the members of the Government, were likely to be in Ottawa on the 11th, and would attend to matters that would come before them, whether collectively, or in their individual capacity.

I had reference to the Quebec scheme of Confederation, when I referred to the minorities of Upper and

Lower Canada. When this scheme came before Parliament, it was proposed to give the Lower Canadian minority a Superintendent of Education belonging to their own denomination, making two Superintendents for Lower Canada, while Upper Canada was to have only one. The reason assigned for this was that the Catholics of Upper Canada got all they asked for, when a law was passed in the Legislature enabling them to dissent and form separate schools. The *Gleaner* must be aware that the Catholics of Upper Canada, petitioned the last Parliament, 'to be placed upon the same footing with the Protestants of Lower Canada.'

If the *Gleaner* would take the trouble to acquaint himself with the ability of his 'respectable man,' he would treat matters relating to him more accurately. When I speak disparagingly of a person, I wish to do it as gently as possible, and will only say; that he undertook to teach a common school, when it was not necessary for teachers to pass a Board of Examiners, and was discharged in a few days through incapacity, which don't tell very favorably of his qualifications. That he was rejected twice, when presented as candidate for Municipal Councillor, which don't prove that he is very popular. He would undertake to discharge the duties of Pontifex Maximus, could he find a Roman people, silly enough to trust him with the office, &c., &c., &c.

The *Gleaner* charges me with getting up the petition, and almost in the same breath "emphatically" denies his charge against the Priest is false; which is: that "it was got up by the cure!" See article headed "Bigotry." Does he know that when he brings a charge against a Priest, or any other person, that it is his duty to prove his charge, not the Priest's to disprove? He don't prove it by publishing the petition. The quotation under figure four, from my first letter has not been properly marked, and the objective "anonymous" left out, which changes my meaning materially. Such expressions as "stupidly," "profoundly ignorant," and "blunders" may do very well to give force to a bad argument, and no doubt will act favorably upon minds likely to mistake abuse for true logic; but if the *Gleaner* cannot prove his point without such language, he had better "leave pen and ink alone."

Leaving all 'side issues,' the whole matter in dispute amounts to this; you accuse the Roman Catholics of Hemmingford, of 'bigotry, downright bigotry,' for petitioning that, on the Bench of Commissioners of small causes, they might be represented according to their numbers.

It is your reply, Sir, not my letter, nor yet the petition of my Catholic fellow-citizens, that savors of bigotry, intolerance, and uncharitableness. They had good reasons for their petition; for it may well happen that cases in which the interests of Catholics and Protestant conflict, be brought before the Commissioners' Court; in which case, as the best of us are not above the reach of prejudice, it would be important to Catholics, that there should be on the Bench some representatives, and guardians of their interests. The Catholics of Hemmingford had therefore reasonable grounds for asking for what they prayed for in their petition; and as bigotry consists, either in unreasonable demands, or in refusing to grant demands that are reasonable, you Sir, and not the Catholic petitioners, and not your humble servant who now addresses you, stand convicted of 'bigotry, downright bigotry.'

And that the demand which you approved was reasonable, and that therefore your opposition to it was bigoted, appears from this: That the Provincial Government composed namely of Protestants, have seen fit, to grant, substantially, the prayer of the petitioners, by naming Mr. McCarthy as a sixth Commissioner on the Bench. This is conclusive as to the reasonableness of the prayer of the petition, and therefore of your unreasonableness, or in other words your "downright bigotry" is opposing it.

Wishing you, Sir, more reason for the future, and less prejudice,

I have the honor to be, JAMES CLANCY.

Hemmingford 24th of April, 1866.

GENEROUS ACT OF CHARITY.—Our readers will remember the collision took place some time since between a tow-boat and the steamer 'Montreal,' which resulted in the death of the mate of the latter. He had been long in the service of the Richelieu Company and was universally esteemed. They have marked their sense of his services by an unwonted act of liberality. They continue his full salary until the children he has left behind come of age, when they are to be provided with situations in the Company; and also to institute proceedings against the owners of the tow-boat for the benefit of the widow. This is one of those generous actions, which ought to be marked with a white stone.

PRODUCE IN CANADA.—The Ottawa Citizen says: The total amounts of grain and other items of farm produce raised in Canada appear almost incredible from official returns and reliable sources of information we ascertain the following facts:—Oats grown last year 40,000,000 bushels; wheat 25,000,000 bushels 12,000,000 bushels; potatoes 35,000,000 bushels; turnips 10,000,000; but wheat 13,000,000 bushels, which gives an average of 45 bushel of grain and not productions to each inhabitant. In addition to this there were 45,000,000 pounds of butter; 5,000,000 cords of wood, and 30,000,000 lbs of beef. Besides these were 1,700,900 tons of hay, and 3,000,000 bushels of corn.

The *Leader* correspondent sends the list of killed, wounded and missing of the Queen's Own Rifles. Of the missing above thirty are expected to turn up to night.

KILLED.
Ensign McEachern, No 5 Co.
Lance Corporal Defres, No 3 Co.
Private H Anderson, No 3 Co.
Private Tempest, No 9 Co.

WOUNDED.
Capt Doustend, No 3.
Lieut Beaven, No 3.
Lieut Campbell, No 6.
Ensign Fabry, No 1.
Color-Sergt. McHardy, No 10.
Sergt Foster, No 7.
Sergt Matheson, No 2.
Private O Winter, No 3.
Sergt Carre, No 8.
Private Paul, No 9.
Private Rutherford, No 6.
Private Henry Swan, No 10.
Private John White, No 10.
Private Bell, No 5.
Corporal Lakey, No 2.
Private Wm Thompson, No 2.
Ensign McLeary, No 6.
Corporal Ellis, No 9.
Private McKenzie, No 9.
Private Kinsford, No 9.
Private Smeal, No 9.
Private Bandersmeren, No 9.
Private Turner, No 9.
Private Patterson, No 9.
Private Grover, No 9.
Private Dawsey, No 9.
Sergeant Basted, No 1.
Private Houghton, No 1.
Private Manning, No 1.
Private Hinde, No 1.
Private Russell, No 1.
Private Copp, No 5.
Private Dugden, No 4.
Private Doble, No 4.
Private Forsyth, No 4.
Private Jack, No 10.
Private Alderson, No 7.
Capt Robins, No 6.
Private Freeborn, No 6.
Private McFarlane, No 6.
Sergt. McIntosh, reported dead has since turned up right.

Our French contemporaries record the death of the Mother Superior of the Ursuline Convent in Quebec, (Isabelle McDonnell,) at the advanced age of seventy years. Deceased had been a member of the Ursuline Convent for forty-five years. She was interred in the Conventual burying-ground on Tuesday last.

The Queen's Birthday was observed with much eclat and solemnity all through French Lower Canada and in several villages, in addition to addresses, the erection of May poles, bon fires, feu de joie, etc., etc., in the evening the houses were illuminated. The French Canadian may look back with regret to the days when the lilies of the Bourbons floated over and protected him, but he is just as loyal to St. George's cross and the noble woman who presides over his destinies. As Mr. Girard, the Mayor of Valence, said on the occasion of hoisting the British flag on the May pole set up on the 24th, 'the honor of its erection' was not intended to himself personally but was a homage to the British flag which now floated upon it, it being the duty of all to attach themselves more than ever to that flag under the shade of which they had been permitted to take root as a great nation. That flag, whatever difficulties they would encounter, would continue to protect them, and under its shadow which would never fail them they would be permitted to accomplish their destinies.'—*Montreal Gazette*.

TRAFFIC ON SEWERS.—A good many complaints are daily made of the want of traps on the main sewers of the city. It may be as well to remember that to have the main sewers trapped while the private drains are left open would only aggravate the evil complained of, and be productive of much greater evil than by the present system. For several years past the City Surveyor has been urging in his annual reports the necessity for a general system. Unfortunately these recommendations are not attended to. All parties now putting in private drains are, we understand, compelled to have them trapped, but it appears there is no power to compel the proprietors to have them fitted on drains already down, although the dictates of prudence might suggest that such a precaution against disease should be adopted.—*Ibid.*

A CONVICT SHOT.—On Monday morning while certain of the Penitentiary convicts were at work cleaning a stable outside the walls of the prison, a convict named Nouvelle attempted to make his escape. He was called upon by the guards to stop, which he refused to do, when he was fired at, three shots taking effect. The convict is still living, and is likely to recover. Nouvelle is a French Canadian a life convict, from Quebec, where he was convicted of a double murder.

An old man, aged 65, who lived alone in a state of great wretchedness at Saint Maude, was lately found dead. Only a sum of \$2.49c was discovered in cash, but beneath a heap of rags were found concealed shares and bonds of various railway companies representing a value of 49,000 francs.

REMITTANCES RECEIVED.

Dalbousie Mills, W Chisholm, \$2; Salem, Mass U.S Rev J Quinlan \$2; St Andrews P McRae, \$2; Greenbush, NY Rev A Bayard, \$2; Guelph, Rev M O'Connor, \$2; Westport, Alex Baist Jr, \$1; Altonburgh, R Smith, \$2; Liverpool, N S Rev E Kennedy, \$2; Gloucester, Mass G B McDonald, \$2; Amherstburg, Mass J Bailey \$2; Danbury, Rev G J Brown, \$2; M M Callough, \$2; Rawdon, E O'Connor, \$2.75; Norwood, P C Foley, \$2; Perth, U O'Brien, \$2; St Bonet, Rev M Aubey, \$2; Gall, P Larin, \$2; St Sophie, Rev A Payette, \$2.50.
Per F Ford, Prescott, F Feeny, \$2; J McCarthy, \$2.
Per A B McIntosh, Chatham, Self, \$2; D Fordham, \$2; Rev M O'Connell, \$2.
Per U F Fraser, Brockville, P Murray, \$2; W Conway, \$1.
Per A McGillivray, Antigonish, N B, Rev J Oameron, Arichal, \$2; Rev J Chisholm, Pomquet Forks, \$4.
Per P McOabe, Port Hope—Self, \$2; Rev. J. Madden, D. D, \$2; Peter O Rolly \$2.

Married.

At St. Patrick's Church, by the Rev. Mr. Dowd, on the 24th of April William G Dubois Esq, to Susanne, third daughter of W. P. Bartley Esq, all of this city.

At St. Patrick's Church, on the 23rd ult., by the Rev. Mr. Dowd, James A. Moyua, Esq, to Mary, eldest daughter of W. P. Bartley, Esq, all of this city.

Died.

On Sunday evening, at five o'clock, John Ryan, aged 36 years.

MONTREAL WHOLESALE MARKETS

Montreal, June 5, 1866.

Flour—Pollards, \$4.30 to \$4.50; Middlings, \$5.00 to \$5.45; Fine, \$5.75 to \$5.80; Super., No 2 \$6.10 to \$6.25; Superior \$6.65 to \$6.75; Paney \$7.50 to \$7.70 Extra, \$8.25 to \$8.35; Superior Extra \$9.00 to \$9.50; Bag Flour, \$3.00 to \$3.70 per 112 lb.
Eggs per doz, 60c to 60c.
Tallow per lb, 90c to 90c.
Butter, per lb.—Now worth 20c to 22c, according to quality.

Pork—Quiet; New Mess, \$24.50 to \$25.00; Prime Mess, \$20 to \$20.50; Prime, \$19.50 to \$20.00.
Oatmeal per bbl of 200 lbs, \$4.50 to \$4.85.
Wheat—U. C. Spring ex cars \$1.50.
Ashes per 100 lbs, First Pot, at \$5.75 to \$5.90 Seconds, \$5.37 to \$5.45; First Pearls, \$7.90 to \$8.00 Dressed Hogs, per 100 lbs. \$10.00 to \$10.50
Beef, live, per 100 lbs 8.00 to 10.00
Sheep, each, \$8.00 to \$12.00
Lamb, 2.50 to 4.00
Calves, each, \$3.00 to \$10.00

GRAND TRUNK RAILWAY OF CANADA.

In consequence of the great demands upon the Rolling Stock for the Transport of Troops, the Night Express Train between Montreal and Toronto will be discontinued until further notice. The day Trains from Montreal and Toronto will run as usual.

J. O. BRIDGES,
Managing Director.

Montreal, June 5 1866.

CHARLES CATTELLI,
MANUFACTURER OF STATUARY,
No. 61 NOTRE DAME STREET,
MONTREAL.

THE advertiser having, by a recent Dissolution of Co-partnership, become sole manager and proprietor of the business formerly carried on under the name and firm of CATTELLI & CO., begs most respectfully to inform the public in general that he is prepared to take orders for all kinds of Statuary, which will be made to order on the shortest possible notice. Having been favored with the distinguished patronage of his Lordship, the Right Rev. Dr. Horan, Bishop of Kingston, and members of the Clergy throughout the province of Canada, he respectfully invites clergy-men to call and inspect his Stock of Statues, suitable for Churches, Oratories and other places of devotion.

All kinds of Statues, Busts, &c., for Ornamenting gardens, Libraries, &c., constantly on hand.

CHARLES CATTELLI

Montreal 1st June 1867.

INFORMATION WANTED,
OF David McNierny, by Brother Nazarius, Notre Dame, Indiana, U. S.