

assist upon the immorality, and almost utter corruption of the lower strata of British society. No; it is not of this class, but of those classes that lie above it in the social scale, that we now propose to treat; and as is our invariable custom we will still continue to adduce Protestant, and exclusively Protestant, testimony for all that we advance, with regard to the moral effects of Protestantism, and the civilisation of which it boasts.

The *Westminster Review*, a unexceptionable, because a thoroughly Protestant witness testifying against Protestantism, is our authority for the hideous depravity of the wealthier classes of British society; a depravity that manifests itself indeed in a different form from that in which the depravity of the poorer classes is displayed—but which is not on that account one whit less hateful and widespread. The "respectable" merchant, or man of business, will not indeed figure in a "garotte" robbery, nor is his name likely to appear amongst those of the "swell mob" or light-fingered gentry who infest the streets. His weapons are not indeed the bludgeon, the crowbar, or the "life-preserver," but the pen and ledger; and with these, if our informant may be believed, he inflicts wounds upon society and upon his neighbor, as deep and deadly as those dealt by the hands of the burglar or "ticket of leave" foot-pad. The one is a knave in fustian; the other is a knave in broad cloth; the one robs to the extent of a few shillings or most pounds; the other counts his fraudulent gains by thousands, and by hundreds of thousands. And so a respectably-loving Protestant world smiles complacently upon the latter, even whilst affecting to shudder at the smaller villanies and petty crimes of his brother scoundrel. Such, according to the *Westminster Review*, is the moral condition of the trading or commercial classes of the British Empire.

Now if there is one point upon which Protestantism piques itself more than another, it is the extent and success of its trading and commercial operations; if there is one illustration of the superiority of Protestantism over Catholicity which, more than any other, Protestants delight to adduce, it is the greater commercial prosperity, and material wealth of Protestant, as compared with Catholic communities. Protestants will point to their wharves, to their warehouses, to their crowded marts, and the forests of masts in their ports, and taunt the Papist with the manifest inferiority of all Roman countries in these respects. They dwell complacently on their Tables of "Exports" and "Imports," as if these were so many duly attested vouchers of Divine grace; they quote the "Customs' Returns" as evidences of the Lord's presence; and speak respectfully of their steam-ships, and of their railroads, as tokens of the working of God's Holy Spirit. The Papist would, of course, keep silent, and allow himself to be crushed by such an overwhelming amount of evidence in favor of the divine origin of Protestantism, were it not for the occasional revelations made by Protestant writers like the *Westminster Reviewer*, as to the causes and consequences of Protestant commercial prosperity.

To what is this prosperity—or, at least, that which the world calls prosperity—owing? To Protestantism, no doubt; for none but Protestant, or heathen nations, have ever attained to a similar prosperity. And if, again, we ask—Is this prosperity, such as it is, the work of Divine Grace, the blessing of God upon honest industry? or is it the result of a total disregard of all sacred obligations, of all the precepts of the Divine Law, of all the restraints imposed by the love of man, or the love of God?—we are constrained by the evidence before us, to answer that, in sad truth, Protestant commercial prosperity, though a prosperity to which Protestant communities can alone attain, is the work, not of God, but of the devil; the result, not of a rigid and conscientious adherence to the Divine commands, but of the habitual violation of them in every particular—and especially of that command which says, "Thou shalt not steal."

In other words, if the *Westminster Review* is to be believed, a Protestant merchant is, too generally, but the synonym of "rogue," and a wealthy man of business, is but another form of expression for a lucky scoundrel. "To a general extent," says the *Westminster Review*, "dishonesty is, not an exceptional and temporary, but a general and permanent element of our mercantile system." That system to which the British Protestant proudly points as the incontrovertible evidence of the superiority of Protestantism over Catholicity.

Yes! we cheerfully accept the greater commercial activity, and the more extended mercantile systems of Protestant, as compared with Catholic communities, as an effect of Protestantism, and as an index of its moral value. It is almost invariably the knave who thrives best in business; it is the man who has the hardest heart, and the least sensitive conscience, who succeeds most surely in the great art of making money; and therefore, Protestantism, which repudiates examination of conscience, and abhors confession, is favorable to Mammon worship, and to the accumulation of wealth. "For," says the *Westminster Reviewer*—after having carefully collected and compared the opinion of those personally engaged in, and intimately acquainted with the workings of the boasted commercial system of Great Britain:—

"Their concurrent opinion, independently given by each, is, that the scrupulously honest man must go to the wall."—p. 206.

Now what holds true of the trading individual, must hold true of the trading community; and thus the commercial inferiority of Catholic communities, and the want of business activity with which Protestants reproach them, is at once accounted for. "The scrupulously honest man, must go the wall;" and so also must the scrupulously honest community; whilst, of course, that community which is least troubled by conscientious scruples, will outstrip in the race after wealth, its more conscientious and less knavish competitors. Here, in two words, is the whole explanation of the phenomenon so complacently dwelt upon by Protestants; and cited by them as a proof that Catholicity is an unprogressive religion; behind the age, unfavorable to man's ma-

terial prosperity, and therefore, unworthy the rational man's allegiance.

Again, the *Westminster Reviewer* assures us, upon the highest commercial authority, "that success is incompatible with strict integrity."—Evidently then the devotees of that ethical system which is least importunate in its demands, will be invariably the most successful in business; whilst it will be the lot of those who adhere to the more rigid system, to be left behind; and to see the prizes fall to the share of their less scrupulous, and therefore more successful competitors. This we say is evident from the *Westminster Review*—p. 209—"that success is incompatible with integrity."

Of course there are exceptions to this, as to every other rule. We could, were it not invidious, mention even here in Montreal, Protestant merchants of high standing and of unblemished reputation, whose success in business is as notorious as is their integrity; but, strange to say, these exceptions are to be found almost invariably amongst that class of Protestants stigmatized as non-evangelical; amongst those whom "Our Zion" have excommunicated, and upon whom, amidst much groaning, and with great expenditure of fetid breath, the frequenters of the "Little Bethel" have passed sentence of condemnation. Whilst, on the other hand, your "professors" are almost invariably rogues, wholly given to sating the sugar, and similar evangelical practices; and it is next to a miracle if you can avoid being cheated by him who confesses to having experienced "religion, and to having become a new creature in the Lord."

But as a general rule, there can be no doubt of the truth of the revelations made by the *Westminster Reviewer*; and if so, we have a full explanation of the cause of the difference that certainly does exist betwixt the material prosperity of Protestant, and that of Catholic communities. Whether after all the material advantages are on the side of the former; whether that accumulation of wealth in a few hands, which is the most characteristic feature of Protestant civilisation, is conducive to the happiness of the human race; whether it be a blessing to be sought after, or a curse, and an evil to be deprecated, are questions upon which political economists still wrangle; and upon which, therefore, we may, without presumption, be permitted to entertain and express very serious doubts. What the sentiments of the great mass of the people themselves are thereupon, is however not a question at all. Their impatience of the existing system; their deep-rooted, widespread discontent; their indistinct clamors for a new and better order of society; the active propagation of socialist theories; and the general hatred which the working classes of England bear towards their employers, masters—or tyrants as they generally call the latter—evince how rotten the material prosperity of Great Britain is at the core. And if we may judge by a certain class of literature now much in vogue, not only amongst the workers, but amongst the wealthy, well-born and refined—we allude to such works as *Alton Locke*, and others of that school—the suspicion that all is not quite right below the smiling surface of Protestant society; that there are active dangerous irrepressible passions there at work, which may some day burst out in one wide, all-destroying explosion, is not confined to those to whom the actual social system is hateful; and is participated in by many who not deem themselves the victims of capital. Such being the case, Protestants would do well to be more careful how they contrast the material prosperity of Protestant, with that of Catholic communities; and should have the decency to bear in mind to what causes—according to the best Protestant writers of the day—that prosperity is owing. They should remember that "success" in the line in which they are most successful, "is incompatible with integrity."

WHAT IS A CHRISTIAN?—We ventured to discuss the other day the question—"What do Protestants mean by their favorite phrase of 'embracing the truth as it is in Jesus?'" as by them applied to apostates from Catholicity. The conclusion to which we came was, that on the lips of Protestants, "the truth as it is in Jesus" is but another form of expression for general scepticism or infidelity.

This our opinion is confirmed by the views that Protestants of the evangelical stripe entertain of Christianity. In their eyes not to be a Romanist, is to be a Christian. In other words, Catholics, in the eyes of evangelical Protestants, are not Christians; as is evident from the *Montreal Witness*, an undoubted evangelical organ.

"The fact," says the *Montreal Witness*, with commendable modesty in its issue of the 1st instant—"the fact of every Christian being as much a child of God as ourselves cannot be questioned." There's the condescension for you! Only think; the editor of the *Montreal Witness* admits that every Christian is as much a child of God as he is himself, or as are any of his swindling friends of the bankrupt Savings' Bank. But then to be sure he does not admit a Catholic to be a Christian at all. For, according to him—

1. "Every Christian is as much a child of God as he is himself."

2. But he does not admit Papists to be as much children of God as he is himself; because if he did, he would not seek to convert them, or speak of them as steeped in the darkness of superstition.

3. Therefore, if "all Christians" are as much children of God as is the editor of the *Montreal Witness*; and if Catholics are not as much children of God as is that eminently sanctified frequenter of the "Little Bethel," it follows—upon the principle that things which are unequal to the same, are unequal to one another—that in the eyes of the saints, Catholics are not Christians at all.

We complain not of the illiberality of the *Montreal Witness* in denying to Papists the character of Christians; in classing a St. Francis de Sales, a Thomas a Kempis, a Fenelon, and a Bossuet, with heathens and infidels. But we do complain of the inconsistency of which Protestants are guilty, when they accuse us of illiberality because we repudiate any connection with them in the spiritual order, and they at the same time tell

us to our faces, that we are not Christians. Granted that we are not Christians, as they assume; how in that case can there be any spiritual connection betwixt us and them? They in virtue of their Denialism are "children of God," we, in virtue of our Catholicity, are not Christians, and must therefore be put down as "the children" of the other party. For if we were Christians, we should enjoy the ineffable privilege of "being as much a child of God as" the editor of the *Montreal Witness* is himself; and if we did in his opinion enjoy that privilege, it is equally certain that he would entertain no doubts, no fears as to the possibility of our salvation, and would not therefore be at all anxious to convert us from the errors of Romanism.

More conspicuous, more offensive than their inconsistency in taxing us with illiberality—because we Papists, whom by implication they look upon as heathens, refuse to hold any appearance even of religious intercourse, or communion in things spiritual with them—are the rank spiritual pride, and blasphemous arrogance of these Protestant saints, these Pharisees of the conventicle. As much children of God as themselves! Forsooth! They set themselves up as a standard. Ye are outcasts—they tell us. We are a chosen people, yea a select people, the salt of the earth, yea, sanctified vessels; subject indeed to human infirmities, such as sating the sugar, adulterating the food of, and poisoning our customers, and robbing the poor; but nevertheless the special objects of God's affectionate regard. If ye, poor blinded Papists, would become the "children of God," ye must first become altogether as one of ourselves. Such in substance is the language of the frequenters of the conventicle; but they must pardon us if we refuse to hearken to their counsels. We have no desire to be at all like them; and we entertain doubts, very strong doubts, whether cant and hypocrisy, whether cheating our neighbors six days in the week, and making ourselves and all around us as gloomy and uncomfortable as possible on the other day, are after all such a sure passport to heaven, such a clear title to be reckoned amongst "the children of God," as the editor of the *Montreal Witness* imagines. If we were sure that he was a "child of God," if we had the same confidence in his spiritual experiences as we have in his "Commercial Review" which we occasionally transfer to our columns; if we thought he was as well posted up in the affairs of the other world, as he is in the affairs of this—in the prices of tallow, beef, ashes, and mess pork—we should be glad to be even as he is. But *en attendant*, the editor of the *Montreal Witness* must hold us excused for not at all desiring to be such a "child of God."

OBITUARY.

(Continued.)
The Rev. Mr. James Macdonald, who departed at the Seminary of St. Sulpice, Montreal, on the 12th of September, 1859, was born in Scotland, Shire of Inverness, Knodart, Shenachdail, on the 29th September, 1779. He emigrated from Scotland, with about 550 other passengers, to America, on the 2nd July, 1780, and after a passage of eight weeks and four days, arrived in Quebec; he then proceeded to the Township of Cornwall, Upper Canada, with his father and many others, in September of the same year. He was kindly received in the College of St. Sulpice, Montreal, on the 2nd October, 1780, by the Gentleman of that house—fortunately for religion in Canada, the flower of those who did escape martyrdom in the French Revolution of '89. He finished his classes in August 1806.

As the deceased Rev. gentleman was under obligation for his education only to his father and to those noble Gentlemen, he did not think himself in justice bound to take ordination for some years. He was ordained in 1831. Through gratitude to the Gentlemen of the Seminary, and for the good of his countrymen and others, he taught the classes from 1806 to 1847 in the College of Montreal. After his attending the Missions for some time in Upper Canada, and gaining the esteem of all his acquaintances, he departed on Tuesday, fifteen days after his retreat at Montreal. His remains were brought to, and buried at St. Andrews, C.W., on the 15th September, attended by his brother, the Very Rev. John Macdonald, the Very Rev. George Hay, the Rev. James Chisholm, D.D., the Rev. John O'Connor, and numerous and very respectable persons of different denominations, from Cornwall, Glengarry, and all round. Many tears were shed at his grave. *Requiescat in pace.*

"A little more discretion in future, when alluding to other localities, will become the press of Toronto."—*Ottawa Union.*

To the Editor of the *Ottawa Union.*

Sir,—I must attribute to your ignorance of our local customs the omission of some *bits* at the *Catholic's* wallings over the departure of the Seat of Government. In enumerating the blessings forfeited by parties who have removed to Quebec, your contemporary refers to "our straight and open sidewalks from which they were never hustled into the gutter by processions." Perhaps not; but I would rather be "hustled" by all the "processions" that ever walked, than by a single fire-engine. Our "gullant fellows," whether to avoid soiling their boots, or from whatever cause, invariably run upon the sidewalks. The appearance of one of their "infernal machines," is a signal for *saute qui peut*; you must have observed an occasional notice of a leg or arm broken, or even life lost by some unlucky wight who *saute* quick enough in comprehending the meaning of a savage roar in his rear, followed by the shaking of heaven and earth, as the cumbersome contrivance rushed along, perhaps to a *sprinting* match in the same street; where, supposing you escape the first encounter and emerge unscathed from your temporary refuge, ("the gutter," or some convenient shop-door,) another "advantage" may be enjoyed in the shape of a gratuitous ducking; while the contending monsters, heedless of passers-by, discharge their watery contents and cover the ground with choice specimens of the celebrated Toronto mud.

I may refer also to the *Saturnalia* which always occur on the "vigils" of July 12th, and other "high Protestant holidays" when the roar of cannon, rattle of small arms, cracking of squibs, beating of drums, speaking of fies, and general conglomeration of diabolical noises, effectually banish "tired nature's sweet restorer,"—"make night hideous," and would lead a stranger to imagine himself rather among savages, than in a "large society of highly educated men."

Truly, Mr. Editor, our friends at Quebec must I fear deeply regret their "loss of Toronto," "exemption from incessant clatter," and privation of *gentle sports*.

Toronto, Oct. 8, 1859.

Perry Davis' Pain Killer has been used with great success in cases of what is called painter's colic, by taking it in molasses and water, and bathing the stomach and bowels with the medicine laid out warm with flannel cloths; repeat as often as they get dry. Sold by all dealers in family medicines.

THE POTATO CRIP IN LOWER CANADA.—A sore calamity has come upon Lower Canada within the last ten days, at all events in this neighborhood. The potatoes, which were such a fine crop, and believed to be beyond danger, have generally manifested symptoms of rot, and this, whether gathered or still in the ground.—*Montreal Herald.*

Mr. R. Ryan, Joachim—£1 5s—not 5s, as appeared in our last remittances.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

Flour is without much alteration. The supply of Superfine is larger, and the price is scarcely so firm. We have heard of sales at from \$4.70 to \$4.80. The demand for the higher grades is better, and sales have been made extensively of Fancy from \$5, to \$5.05, according to quality, and of Extras from \$5.20 to \$5.30; Double Extras are from \$5.40 to \$5.45. Bag Flour has been sold at 13s to 14s per 112 lbs. Good Rye Flour is held at \$3.50 per barrel, but we hear of no sales. Oatmeal is nominal at \$1.25 to \$1.50 per barrel of 200 lbs.

WHEAT.—There have been sales of V. O. Spring Wheat since our last, by the ear load at various prices, according to quality and terms of delivery, from 94c to \$1.10; the latter being for very choice.

OATS.—Last sales the per 40 lbs. Receipts light, and higher figures asked.

BARLEY.—Last large sales 48c per 50 lbs. Receipts light, purchasers holding back for reduction in price.

The transactions in these grades have been large for two weeks past.

PEAS continue at 72c to 75c per 50 lbs., by the ear load, according to quality and terms of delivery.

ASHES have continued old today steady at about 28s, 6d for Pot, and 28s for Pot. The prices of today are 24s for Pot, and 27s 6d to 28s for Pot.

There are no orders in town, and freight and insurance are rising.

BETTER is rather looking down, the supply being pretty abundant and the demand for the last few days small. There is, however, no concession made on the part of sellers, though buyers are offering half a cent less.

Store-packer remains 15c to 16c; Dairy 16c to 17c, with but small sales.

TALLOW is 11 to 12 cents per lb. Lard, 12 to 12 1/2 cents.

PROVISIONS.—Mess Pork is about \$17.50, and Prime Mess \$14.

BUSINESS AND ST. ASH'S MARKERS.—Oats, 1s 10d to 2s; Barley, 3s to 3s 4d; Peas, 3s 6d to 4s; Buckwheat, 2s 6d to 3s; Pot, 28s 6d to 29s per min; Timothy, 2s 6d to 3s; Hay, 12s 6d to 13s; Oatmeal, 12s 6d to 13s; Butter, fresh, 1s 10 to 1s 3d; Salt Butter 9d to 10d; Eggs, 8d to 9d; Potatoes, 3s 4d to 3s 9d per bag for good sound ones; Apples, 10s to 12s 6d per barrel for this market, but fine shipping lots would bring somewhat more. Hay, \$8 to \$10.50; Straw, \$1 to \$2.

Much has been said of the Eastern "Esculapian" labors for the sick; not one half has yet been told of the indomitable perseverance of this singular man. Imbued with the conviction that Scrofula is the parent of disease, he has been years engaged in searching the boundaries of the curio, for its antidote. With vast labor he has canvassed the products of sea and land, through both continents until he has discovered that combination of remedies which expurges this human rot and corruption from the system. This new invention we now offer in our columns under the name of AYER'S SASSAPARILLA, although its virtues are from substances far more active and effectual than Sassaaparilla.—*Mercantile Journal.*

Birth.

In this city, on the 9th inst., Mrs. John Breen, of a daughter.

In this city, on the 10th inst., Mrs. F. E. McNamee, of a daughter.

THE ANNUAL BAZAAR,

FOR THE BENEFIT

OF THE

ST. PATRICK'S ORPHAN ASYLUM,

WILL COMMENCE ON

TUESDAY NEXT, THE 11th INSTANT,

IN THE

MECHANICS' HALL,

GREAT ST. JAMES STREET,

And will continue through the week.

NOTICE TO THE CENSITAIRES

OF THE

SEIGNIORIES

OF

MONTREAL,

ST. SULPICE, and of the

LAKE OF TWO MOUNTAINS.

THE CENSITAIRES OF THE SEIGNIORY OF MONTREAL as well in the City and Parish as in the rest of the Island, and also those in the SEIGNIORIES OF ST. SULPICE and the LAKE OF TWO MOUNTAINS, who owe, either personally or hypothecally, any Arrears of *Lods et Ventes* or *Cens* et *Rentes* above \$100, are notified that, by the Seigniorial Tenure Amendment Act of the 4th May, the said arrears are payable—

One-Fourth in 1859,

One-Fourth in 1860,

One-Fourth in 1861,

One-Fourth in 1862.

Unless some arrangement has been come to before the 4th of May, 1859; and that, in default of making any one of these payments at the time fixed, the entire sum may be demanded and will bear interest from the end of the year.

All who do not owe more than \$100 must pay without delay, and are requested to conform to this provision of the law.

JPH. COMTE, Vice,

Proc. of the Seminary.

Montreal, October 12, 1859.

COLLEGE OF REGIOPOLIS,

KINGSTON, C.W.;

Under the Immediate Supervision of the Right Rev.

E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and beautiful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.

A large and well selected Library will be open to the Pupils.

TERMS:

Board and Tuition, \$100 per Annum (payable half yearly in Advance.)

Use of Library during stay, \$2.

The Annual Session commences on the 1st September, and ends on the First Thursday of July.

July 21st, 1858.

LADIES' AND GENTLEMEN'S
GENERAL DRAPERY,
HOSIERY AND GLOVE
WAREHOUSE,
THE CLOTH HALL,
292 Notre Dame Street, (West),
(Fourth door from McGill Street.)
ALSO,
GENTLEMEN'S GENERAL OUTFITTING
AND
MERCHANT TAILORING.
STRICTLY ONE PRICE.

Best West of England BLACK CLOTHS.
Brown Drab Oxford,
Moscow and Beaver Cloths, &c.
Cassimeres, Heather Tweeds, Dueskins, &c.
Gent's fancy Flannel Shirts,
Gent's L. wool Vests and Pants,
Gent's Walking, Driving and Dress GLOVES.
Gent's Shirts Collars, Scarfs.
Gent's Coats, Pants and Vests, Fashionably got up for immediate demand.

A very Select Assortment of Ladies' Mantle Cloths.
Ladies' Scarfs and Polkas.
Ladies' Hosiery and Gloves.
Ladies' Dress Goods, Newest Styles.
Worked Muslin, Sleeves and Collars in sets.
Balmoral Skirts, Corsets.
Linen, Long Cloths, Muslins.
Table Linens, Towellings Napkins.
French Cambric, and Silk Handkerfs.
Childrens Hosiery, Gloves, Booties, &c.
Umbrellas, Travelling Bags, Gent's Scotch Scarfs, Wrappers, &c.

The entire stock is marked off with the selling price in plain figures on each article.

J. IVERS, Proprietor.

Montreal, October 13, 1859.

CHEAP SEWING MACHINES.

THE Subscriber has just OPENED his Office at No. 265 NOTRE DAME STREET, for the SALE of SINGER'S SEWING MACHINES, manufactured by himself. These Machines are adapted to Family and Manufacturing purposes, and, in point of utility, durability, and cheapness, surpass any of the kind ever offered to the Canadian public.

Mr. NAGLE has had long experience in the construction of Singer Machines, both in Singer's Factory and in Buffalo, N. Y., in which latter place he has made over \$20,000 worth, all of which have given the greatest satisfaction to the purchasers.

The following TESTIMONIALS have been received from the principal Boot and Shoe Manufacturers in this city:—

Montreal, July 23, 1859.

We take pleasure in bearing testimony to the complete working of the Machines manufactured by Mr. E. J. Nagle, having had one in use for the last two months. They are of Singer's Pattern, and equal to any of our acquaintance of the kind.

BROWN & CHILDS.

Montreal, 23rd July, 1859.

We have used E. J. Nagle's Sewing Machine in our Factory for the past three months, and have no hesitation in saying that they are in every respect equal to the most approved American Machines—of which we have several in use.

CHILDS, SCHOLLS & AMES.

Montreal, July 25th, 1859.

I have been using one of E. J. Nagle's Sewing Machines since the beginning of June last. It is giving full satisfaction, and I can recommend them to the public.

E. THOMPSON.

Montreal, July 25, 1859.

I have been engaged in the manufacture of Boots and Shoes for a number of years, during which time I have used Machines manufactured in the States and here, but consider those manufactured by Mr. E. J. Nagle the best adapted to manufacturing purposes. They do course and line work equally well, and I take great pleasure in recommending them to the public.

PIERRE DUFRESNE,

Boot and Shoe Manufacturer 128 Notre Dame Street.

The undersigned have had in continual use, for the past three months, one of the machines manufactured by E. J. Nagle, and they do not hesitate in recommending them for general use.

L. BENJAMIN & CO.,

Clothiers, 104 Notre Dame Street, Montreal.

July 26, 1859.

I have used E. J. Nagle's Sewing Machines for the past two months in my Boot and Shoe Factory, and I find it to be all that the manufacturer claims for it—a good machine.

J. LINTON,

317 St. Paul Street, Montreal.

July 26.

Notre Dame Street, Montreal, July 26, 1859.

I have two of E. J. Nagle's Machines in operation for the last three months, during which time I have thoroughly tested their working qualities, and feel satisfied they are all Mr. Nagle represented them to be—perfect Machines.

DAVID PELLETIER.

The subscribers having used the Sewing Machines of Mr. E. J. Nagle, since the spring, are well satisfied with the work done by them; and we certify that these machines go quicker than any we have used up to the present time.

A. LAPIERRE & SON.

Montreal, 26th July, 1859.

Montreal, July 20, 1859.

E. J. Nagle Esq.
Dear Sir,—The machine which I bought of you some two months ago has given entire satisfaction. I consider it an excellent article, and I believe that nothing better can be produced.

Yours truly,

T. O'BRIEN.

All Machines purchased from the subscriber will be kept in good running order for twelve months, provided they are not damaged by accident or design.

E. J. NAGLE.

N.B.—Binders, Shuttles, and Needles constantly on hand,