

it is that the clergy of the Church of England, who for the most part are gentlemen, keep aloof from the noble army of "Soupers," and scorn to ally themselves with the gentry of the French Canadian Missionary Society. The traffic in souls, especially during seasons of famine, is as notorious as the traffic in votes at election time, amongst the free and independent constituencies of the British boroughs. The *Montreal Witness* makes no secret of it; and it was in reply to an appeal from that evangelical journal to the friends of the fallen Chiniquy, for "boxes of clothing," "shoes, seed, grain, flour and meat" for the "poor saints" at St. Anne, that our remarks upon the agencies on which Protestant Missions relied, and which provoked the comments of the *Toronto Colonist*, were written. If to laugh at, if to denounce, the hypocritical cant of the conventicle, be blasphemy, we are quite content to be set down as blasphemers to the last day of our existence; but that there is therein anything "illiberal or absurd," we stoutly deny.

And so also, in stating the fact, that as Catholics we object to every conceivable modification of a mixed school system; because, if the religious element be altogether eliminated therefrom, we renounce it as infidel; and because, if it be attempted to retain therein any form of worship or religious instruction whatsoever, we must still reject it, since we cannot allow our Catholic children to hold even a semblance of communion in spirituals, with non-Catholic children—we were but stating facts self-evident to every intelligent Catholic; and which were elicited, not by any desire to give gratuitous offence to our non-Catholic neighbors, but as a conclusive reply to the silly twaddle with which we are constantly pestered by the "Protestant Reform" press, about the possibility of so modifying a mixed school system, as to free it from the objections urged against it by Catholics. We took the occasion, once for all, to assure our Protestant opponents that the thing was impossible: because our conscientious objections to mixed education had their roots deeper down than they, in their ignorance of Catholic truth, could possibly reach.

And that we were obliged so to explain ourselves, and that our explanation should have given offence, is but a conclusive proof of the degrading tendency of Protestantism, of the indifference to the importance of truth, and its deviousness of error, which it generates; and of the necessity of "speaking down" to the level of their limited capacities. If Protestants really believed themselves to be in possession of all revealed truth; and if, looking upon the contrary to truth as a lie, they really held a lie in detestation, they would be as averse to allow their children to hold any intercourse in things spiritual with our children, as we are averse to allow our children to communicate in spirituals with Protestant children. That they do not entertain this aversion is a proof, we say, of their indifference to truth, which indifference they disguise under the specious name of "liberality;" and this indifference is again a melancholy proof of the degrading effect of Protestantism upon its professors.

But if our remarks are offensive, nothing is easier than for Protestants to rid themselves of that which offends them. We seek not to force the society of our children upon them; we seek not to compel them to adopt a system of education to which they entertain conscientious, even though ill-founded, objections. We respect their scruples, and we beg of them to respect ours.

We ask of them to refrain from tyrannising over us; we ask them to cease from taking our money for the support of non-Catholic schools; we ask of them only this, that they will do unto us, as they would desire that we Catholics, were we in the majority, should do unto them—leave them free to control the education of their own little ones, without interference on the part of the State. But if they will persist in imposing on us a degraded and soul-destroying system of mixed education, they may be sure that we will not submit in silence to such an outrage upon our rights as Catholics and as parents.

Abduction Cases are becoming quite the rage in Canada; and we fear if persisted in will soon be pronounced a bore. The last that has reached our ears is that of the forcible abduction, by her brothers, of a young lady from a convent in which she was resident with her father's consent. The particulars for the perfect accuracy of which we, of course, do not vouch, are furnished by an *extra* of the *Guelph Advertiser*.

The name of the young lady in this case is Miss Hannah Byron; she is 15 years of age, and is residing as a Postulant in the Loretto Convent in Guelph, in which institution she had been placed by her family. In August last she visited her parents, in London, and with their full approbation returned to the Convent on the 30th ult. One day last week, her two brothers—who, apparently, are zealous Protestants, and of whom one is an Express agent at Buffalo, and the other an employe in the Clifton Post Office—called at the Convent in Guelph with the intention of carrying off their sister. What occurred we will allow the young lady to state in her evidence, given before the Bench of Magistrates.

Yesterday, last witness received a card, and was informed her brothers wanted to see her; she went into the parlour. Valentine told her that her mother was very ill. Witness replied that she had received a letter a week ago from her parents, stating that her mother was better. Defendant told her that they had come with the intention of taking her up to London, and urged her to go and take care of her mother. Witness refused to go. Her eldest brother then asked her what made her join the community? She replied that she believed it was the will of God that she should do so. He laughed, and said witnesses must go with them. Witness then started up, and said she would not go. He then opened the parlour and hall doors. Witness then tried to escape at another door, when he laid hold of her skirt and tore it. He then caught hold of her and screamed, and she then forced her down the hill. Her other brother then followed her down the hill; her other brother then took her to Jones's Hotel and presented her with a bonnet and shawl belonging to Mrs. Jones. She was forcibly removed from the convent, against her will. She resisted, was put into the omnibus, and was driven towards the Great Western Railway Station. When near the station, the constable got into

the omnibus, and the defendants and herself were brought back to the Town Hall, when she was told she was at liberty to go; she returned to the convent.

The cross examination elicited no additional facts; but the witness testified that the Sisters offered no opposition to her leaving the Convent; and that during her residence there, she had been in the habit of corresponding with her father.—This was the case for the prosecution, which was argued before the Mayor, and a Bench of Magistrates; before whom the two brothers, Valentine and Benjamin Byron, were arraigned for the forcible abduction of their sister. No attempt was made to rebut the testimony of the prosecutor.

Our Catholic readers will not, therefore be surprised to learn that, by a majority of five to three, the Magistrates decided on dismissing the case, seeing that the prosecutor was a Papist, and the defendants staunch Protestants. The same evening on of the brothers took a buggy, and, according to the *Guelph Advertiser*, "went to the Convent, where his sister had returned, and demanded that she should be given up."—This was refused; and a large mob of free enlightened and liberal Protestants by whom he was accompanied "urged him to break open the door and smash the windows." This, from prudential motives, he did not do; and it seems that both the brothers having failed in their object have returned to their respective homes. A Dr. Clarke, one of the Magistrates, who, by his conduct on the case, seems to have made himself unpopular, was hung in effigy on the telegraph wires, together with a large placard, ornamented with inscriptions, such as, "Dr. Clarke, Traitor! Down with Popery!" and other Liberal Protestant war-cries, or slogans. "Intense excitement" prevails, says the *Guelph Advertiser*.

THE "PROTESTANT REFORM" PLATFORM.—The organs of the press of the "natural allies" of the Catholics of Upper Canada have published their "platform," or the programme of their tactics for the next political campaign.—As it contains much that concerns Catholics, and as it gives us fair warning of what we have to expect from a political alliance with the "Protestant Reformers," we give it below for the benefit of our Catholic readers:—

"1st.—The Dissolution of the Union between Upper and Lower Canada.
"2nd.—The formation of a Federal Union between U. Canada, British Columbia, and the Hudson's Bay Territory.
"3rd.—A Written Constitution—to be submitted to the electors for their approval and then to the Crown.
"4th.—The entire and complete separation of the Church from the state; and an end of all endowments to Sectarian Schools and Colleges.
"5th.—The Repeal of the Sectarian School Law; and the establishing of one general system of secular education for all classes of the community.
"6th.—That the Executive be not allowed a seat in the Assembly; but that they simply attend to the duties of their several offices—in all cases to be chosen by the House of Assembly, and approved of by the Governor General and the Legislative Council.
"7th.—British sovereignty over these Colonies to be maintained; and the Governor General to be appointed as at present by the British Parliament.
"8th.—Protestant supremacy and the complete overthrow of the Papacy.
"9th.—As the Catholics have now declared their unswerving allegiance to Pope Pius, and therefore foreigners in this country, it is absolutely necessary that they be not allowed the use of the Elective franchise, as it is impossible for the Catholics, in their religious capacity, to be good subjects of the British Crown, and at the same time remain under the control of the Roman despot."

Our readers will recognise in the above all the chief features of the Brown policy, as advocated for years through the columns of the *Globe*.—We accept it then as a frank exposition of the views entertained towards Catholics, by that individual, and his party known as the "Protestant Reformers," by whose accredited organs it is given to the world. How far Catholics can, with honor and consistency, give their political assistance, or yield political allegiance, to a party professing such sentiments, it is not for us to say.—"Place" and salary have so many attractions; Municipal honors are so greedily sought after; to be an Alderman or a City Councillor is in the eyes of some such an excellent thing—that, as these are obtained through the co-operation of Catholics with "Protestant Reformers," we should not be at all surprised if amongst the ranks of professing Catholics were to be found some—(for the honor of our religion, and of the Irish name, we trust but very few)—who will accept the terms of the degrading alliance; and for the sake of their personal aggrandisement who will submit to the humiliation of the entire body of which they call themselves members. But by the great mass of the Catholics of the Province, we cannot but think that, now that its conditions are published, the "Clear Grit" or "Protestant Reform" alliance will be indignantly scouted. Indeed so hard and dishonorable are the terms of that alliance, that the *Bowmanville Statesman*, which shares with the *Globe* the honor of being the organ of the "Protestant Reform" party, is almost obliged to apologise for them. Thus, commenting upon the "platform" given above, it says:—

"We admit that the above measures seem arbitrary; but unless all Protestants at once said to put an end to the domination of the papacy in this colony, it will not be long before they will be compelled to defend their homes and little ones against the fire and fagot of the Papal community.
"It will not do for politicians to preach moral suasion to the Papists. The system is the crowning curse of the colony; and it has to be treated in the same way that Cromwell did the oppressors of his country in his day. We are not in favour of extreme measures as a general rule; but there are times when the exigencies of the case demand not only arbitrary but prompt treatment; and if ever a thorough uprooting of a system was necessary, the papal compact is that one, and the time to effect it now. As soon as Parliament meets at Quebec they will be more strong; and therefore Upper Canadian Protestants must unite as one man in compelling their representatives to vote against every measure having for its object—not the advancement of Reform or Conservative party so-called,—but the securing to Protestants Protestant Supremacy; and the severance of our debasing union with the French Papists. A united Provincial organisation pledged to the above or similar principles, is the only means by which Upper Canada can be freed from the thralldom of the papacy."

We regret to have to record the death of Mr. J. Head, son of His Excellency Sir E. Head. The young gentleman, who was 17 years of age, and had only recently arrived in Canada was, in company with his family, visiting the beautiful district drained by the river St. Maurice; and on Sunday morning, whilst bathing in that river, he was unfortunately drowned. This sad accident has plunged his family into the deepest affliction, and has excited sincere sympathy with the sufferers throughout the Province.

It is a pity that the *Christian Guardian* can not eschew personalities when discussing religious topics. What on earth does it matter to him, or to his readers, whether the editor of the *True Witness* ever held "the orthodox faith of a Scotch Presbyterian," or whether he was simply an infidel? Since however our Methodist contemporary has gone out of his way in his issue of the 28th inst., to tax us with once having held "the orthodox faith of Scotch Presbyterians," we once for all take the occasion of assuring him that we never were a Presbyterian; never held their peculiar tenets, and always entertained a profound hatred to Calvinism, as a monstrous libel on God and man. That we were once a Non-Catholic, or that we did not always believe what the Catholic Church believes and teaches, is true; but it is not true that we ever accepted the tenets of any Protestant sect. As Protestants, we did all our own thinking in the spiritual order; and scorned to be bound either by Bible or by Church, by book or by man, least of all by such a one as Calvin. So should we act again, were we Non-Catholics.

This we say out of no disrespect towards Scotch Presbyterians, amongst whom there are numbers worthy of our love and respect; but because we do not see any right in the *Christian Guardian* to attribute to us views which we never held.

A PLEA FOR SEPARATE SCHOOLS.—It is not often that we do agree with the *Montreal Witness*, but when we do, our unanimity is wonderful. It is so at all events with an opinion by him expressed on the merits of Denominational educational institutions, in the course of a controversy on that subject with the *Christian Guardian* (Methodist) of Toronto. The *Witness* says:—

"There may be denominational influences exerted where there are no religious tests, and no direct denominational teaching."—*Montreal Witness*, 14th inst.

Very true; and so in the common schools, as they are called, there may be no direct denominational teaching, and yet very strong Denominational influences may be, and often are, therein exerted. A Protestant school teacher has plenty of means at his disposal for inculcating a scorn for Popery, and for recommending the beauties of Protestantism, even when the school itself is professedly unsectarian, and gives no "direct denominational teaching." Hence one reason of the aversion of Catholics to "common" schools, and Protestant teachers for their children.

To the Editor of the *True Witness*.

Prescott, September 19th, 1859.
Sir.—Having seen in the last Canadian *Freeman* Mr. McGee's reply to the Resolutions, passed at Prescott on the 15th July last, I beg to state for that gentleman's information, as well as for the public in general, that he is laboring under a great mistake, if he considers for a moment that the Catholics of Prescott, or as he calls it, Central Canada, approve of the policy which richly deserved the disapprobation of the *True Witness*. The truth of the matter is, that the meeting at Prescott was as private as possible, and attended only by a few of the most influential members of the community. Upon the strictest enquiry, I ascertained that about a dozen attended the meeting, after canvassing for two months previously. The great majority of the Catholics of Prescott were quite indignant when they heard that the foregoing meeting took place; and still more so on reading Mr. McGee's reply, not only in the Canadian *Freeman*, but also in the *Prescott Telegraph*. I am sorry to see that Mr. McGee has been led to believe that the Resolutions alluded to, were the sentiments of the majority of the Catholics of Prescott, as they in reality were not. It is really too bad that the Catholics of Prescott should be so misrepresented by a few individuals.

Please publish this, as I am ready to substantiate anything asserted in it.

I remain, Sir, yours, &c.,

CALUS.

(CORRESPONDENCE.)

CROWN LANDS DEPARTMENT,

Quebec, 14th Sept., 1859.

Sir.—I take the liberty to direct your attention to the following passage in the 2nd Vol. of the 3rd edition of your history of Canada, viz:—

"In establishing the position of the forts, we have adopted the narrative of Mr. Margry, and one of the plans attached to the report of Mr. Cauchon, Commissioner of Crown Lands in 1857. One of the compilers of the plan in question, Mr. P. L. Morin, Surveyor of the Cadastre of Canada, having visited these regions on his return from Hudson's Bay."

Permit me, as the author of the map of the N. West Territory, which accompanied the report of the Commissioner of Crown Lands for 1857, to state that I have never seen those maps of Mr. Morin's to which you refer, and that I have never used any of them in the construction of my map. Had I been indebted to Mr. M. for any information or for any assistance in the compilation of the work, it would have afforded me great pleasure to have given him credit for it, on the face of the map, as I had done for others.

I appeal to the Honorable Mr. Cauchon, the then Commissioner of Crown Lands, by whose order the map was compiled, and to whose notice every document used in the construction of the map was submitted, to bear testimony to the fact that the map was compiled and drawn by me alone. If Mr. Morin furnished the Government with manuscript maps, I have never seen them up to this date, and the French forts referred to, were laid down from old maps published in France many years ago.

I beg to be excused for obtruding myself upon your notice, but as I had great trouble in collecting materials for this map, I feel it a duty I owe myself to make known to you the facts as above stated.

I have the honor to be,

Sir, Your obedient servant,

(Signed) THOMAS D'ARCY,

Head of the U. C. Surveyors Branch.

F. X. Garneau, Esq., &c., &c., Quebec.

Quebec, 15th Sept., 1859.

Sir.—I have the honor to acknowledge the receipt

of your letter of yesterday, and of the plan of the Western country which you have been good enough to present to me. After the injustice I have done you I did not certainly deserve so great a favor.

I must, however, assure you that I was not actuated by any envious motives in thus crediting to Mr. Morin, a share of the honor which so fine a map entitles you to. I knew that Mr. Morin had been employed in the Crown Lands Department; that he had visited some time ago the country watered by the Red River and by Hudson's Bay, and he spoke to me in such a manner as to make me believe that he had a hand in compiling the materials necessary to the completion of the map which bears your name.

Be assured that I shall take the earliest opportunity of doing you justice, and substituting your name for that of Mr. Morin.

I am, Sir,

With most distinguished consideration,

F. X. GARNEAU.

Thomas Devine, Esq., Quebec.

REMITTANCES RECEIVED.

St. Agatha, Rev E. Fincken, F. R., 5s St. Basile, Rev J. Sasseville, 10s; Lancaster, D. McGillicuddy, 10s; Hamilton, F. S. Ngan, 10s; Brockville, H. Walsh, 10s; Craighurst, Mrs B. Davenport, 5s; Norwood, W. McCarthy, 10s; St. Rose, Rev Mr. Brunet, 12s 6d; Stanstead, Rev Mr. O'Donnell, 10s; Toronto, J. Harwood, 22 10s; Lachine, P. J. McManus, 15s; St. Inigoes, Rev J. C. Moore, 21 2s 6d; Brockville, J. Rooney, 19s 9d; Cobourg, A. Burpee, 10s; Beauharnois, Rev Mr. Charland, 12s 6d; Quebec, E. Shea, 10s; St. Johns, Rev Mr. Larocque, 12s 6d; Ticonderoga, U. S., W. P. Gannon, M. D., 21; Morrisburg, Rev J. R. Wade, 10s; Quebec, Very Rev C. F. Gazeau, 15s; Rev Messrs Cloutier, 10; J. Cote, 10s; J. Dion, 10s; Orléans, 10s; Bay, 10s; Dionne, 10s; J. Ellis, 10s; Tully, 10s; Guelph, 10s; Beaumont, 10s; Blouin, 10s; Thirving, 12s 6d; Racine, 21 5s; Morrisett, 15s 3d; Drolet, 12s 6d; Groulx, 12s 6d; Beauharnois, 21 5s; Brockville, M. Mullins, 5s; J. Lefebvre, 10s.

Per Rev E. J. Murphy, St. John's, N. B.—Self, 19s; Most Rev Dr. Connolly, 12s 6d; Very Rev J. Sweeney, 10s; Rev J. C. McDevitt, 10s; Rev F. N. Lafrance, 10s; J. Pelletier, 12s 6d; W. McManus, 10s; W. Aylward, 10s; E. Doyle, 10s; J. Verrier, 10s; P. Farrell, 10s; Rev J. Quinn, 12s 6d.

Per Rev J. B. Proulx, Oshawa—Self, 10; D. Leonard, 10s; P. Wall, 10s; D. Dallen, 10s; E. Dunne, 10s; J. Mahon, 10s; M. Murphy, 10s; Whitty, Mrs Post, 21; Beach, T. Struppenthal, 21 5s; Dumbarton, B. Brennan, 10s.

Per Rev Mr. Paradis, St. Edward—Self, 12s 6d; J. O'Connors, 21 17s 6d; P. Brennan, 12s 6d; P. O'Brien, 6s 3d.

Per Rev M. Lalor, Cherry Valley—G. Delaney, 10s; Maryboro, Ireland—J. Lalor, 10s.

Per J. Roberts, Amherstburg—J. McIntosh, 21 1s 3d; Per M. Dempsey, Belleville—J. Spence, 18s 2d; W. Perkins, 12s 6d; D. Mahony, 21; Dr. Power, 21; H. Ganev, 6s 3d; D. Keefe, 12s 6d; D. Bradford, 10s.

Per Rev D. Matte, Quebec—Rev Mr. Martin, 10s; Per J. Lynch, Allumette Island—Rev Mr. Lynch, 12s 6d; Six Mile Bridge, Ireland, Rev Mr. Glone, 12s 6d.

Per P. Maguire, Coburg—K. Curtin, 12s 6d; F. McKenny, 10s.

Per D. G. McDonald, Summerstown—Self, 10s; A. Grant, 10s.

Per Rev J. F. Jamot, Barrie—Self, 10s; Penetanguishene, Rev G. Lebandy, 15s.

Per J. Ford, Prescott—T. McManon, 21 2s 6d; Mrs E. Conway, 10s.

Per M. Doherty—Quebec, M. A. Hearn, 15s.

Per J. Doyle, Rapides des Joachims—R. Ryan, 5s.

Per Rev J. S. Connor, Cornwall—D. P. Belan, 10s; J. Talbot, 10s; Moulinette, C. Warren, 10s.

Per T. Griffith, Sherbrooke—H. Mulvren, 10; P. Sheeran, 10s.

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

The London Tea market is quite excited at the prospect of a war with China. This market will, doubtless, sympathize with others.

For the information of parties consigning grain to this market, we may give the following explanation respecting the weights by which it is sold:—

Of Wheat the legal weight is 60 lbs.; the selling weight, 60 lbs.; the actual weight of a minot measure of Wheat, being the quantity quoted in the retail markets, 63 to 67 lbs. Of Peas the legal weight is 60 lbs.; the selling weight, 60 lbs.; the weight of a minot of good Peas, 68 to 70 lbs. Of Barley the legal weight is 48 lbs.; the usual selling weight, 50 lbs.; the weight of a minot of good Barley, about 54 to 55 lbs. Of Oats the legal weight is 34 lbs.; the selling weight, 36 lbs.; the weight of a minot of good Oats, 38 to 40 lbs. Nothing could show more clearly than the above the wretched absurdity of selling by such a variety of arbitrary weights, or the propriety of introducing here the Liverpool practice of selling all grain by the cental or 100 lbs.

Flour.—The market is somewhat unsettled, but since the receipt of last news from England, is rather firmer. No. 2 is very scarce, and would be worth probably \$4.50. No. 1 has been for the most part sold at \$4.75. Low qualities of Oswego and Welland Canal may be obtained at \$4.70, but the better brands of Canada are held at \$4.80. Fancy is \$4.95 to \$5, and even a shade more for choice brands. Extra has been sold \$5.17 at depot for a good parcel, and may be quoted at \$5.15 to \$5.20. The price of Double Extras is altogether according to quality, say from \$5.30 upwards. These are the quotations for large parcels. The prices of small purchases from dealers must necessarily be higher. Bag Flour is quite neglected, on account of the bad quality packed in bags last summer, causing a strong prejudice against bags.

Wheat is coming in rather freely by the car load, both in bulk and bags. The price asked is 35 cents for Spring, but shippers are holding off, being willing to pay over 30. Several cargoes from Chicago are in market.

Peas.—The quantity coming forward is considerable, and the demand for shipment fair at about 75 cents for good parcels as they come forward. A shipping lot might command more.

Asnes.—The latest circulars from England quote Pots, old and new, at 25s to 26s; being a fall of about 5d since previous advices. The price has not, however, fallen here in proportion, being still 28s 3d to 29s 4d for Pots, and 27s 9d for Pearls.

Burrus is heavy, owing to large receipts. Prices are not, however, materially altered.

Perry Davis' Pain Killer.—This unparalleled preparation is receiving more testimonials of its wonderful efficacy in removing pains, than any medicine ever offered to the public. And those testimonials come from persons of every degree of intelligence, and every rank of life. Sold by druggists.

Birth.

In this city, on the 14th instant, the wife of Mr. Michael Peron, of a daughter.

Married.

In this city, on the 20th instant, by the Rev. Mr. Connolly, Mr. P. J. Donnelly, printer, to Miss Elizabeth Reynolds, youngest daughter of the late Mr. P. Reynolds.

Died.

In this city, on the 28th inst., Thomas D'Arcy, infant son of Mr. Patrick Cassidy, Grocer, William St., aged 1 year and 8 months.

At Quebec, on the 27th inst., Margaret Tuohy, relict of the late John Teaffe, a native of Ogemollee, County Clare, Ireland, aged 90 years.

BY CUVILLIER & CO.

VALUABLE

BUILDING LOTS,

BY AUCTION.

THE Subscribers are authorised by the FABRIQUE of MONTREAL to

SELL BY AUCTION,

ON THE PREMISES,

On SATURDAY, THE 8th OCTOBER,

SIX DESIRABLE BUILDING LOTS,

Fronting on Lagache Street, adjoining the St. Patrick's Church Property

3 1/2 Terms of Payment Liberal.

Sale at ONE o'clock.

CUVILLIER & CO.

CHIEF AGENCY OF SCOVILL & GOODSELL'S

\$40

FAMILY SEWING MACHINES,

GRAND TRUNK BUILDINGS,

73 GREAT ST. JAMES STREET, MONTREAL.

SOMETHING NEW.

COMPLETE WITH TABLE.

And Sewing with Two Threads

From Germany Special.

ESPECIALLY ADAPTED FOR FAMILY USE,

SCOVILL & GOODSELL'S

2,500 STITCHES IN A MINUTE.

These Machines are warranted First Class, and fully equal to the high-priced Machines.

OBSERVE.—We invite all to bring any garment, coarse or fine, heavy or light, which we will make up as once, thus establishing the reputation of our machines—the only low-priced Machine as yet offered, sewing with two threads, and

QUARANTEED NO HUBBAG!

A FIRST CLASS Family Sewing Machine at this reduced price, is something heretofore unheard of, yet we warrant them to be constructed of the best metals that money will buy, and the facilities of our manufactory are equal to the furnishing of one hundred machines per day.

We have present an accurate diagram of the double lock stitch as taken by this Machine. The stitch being magnified to show the direction of the two threads more accurately, it will be seen that the threads are firmly twisted and interlocked with each other, making it impossible to rip though every fourth stitch be cut. Nothing sewed with this stitch can ever give out.

Having for some time been solicited to open a branch in Montreal, we have now complied by taking the elegant and spacious Store under the Grand Trunk Office, opposite the Ottawa Hotel. In opening so extensive an establishment here, we but repeat the requirements of our business in other cities, and we trust we may be encouraged to place in the household of every family one of our Sewing Machines. We know by actual experience that no family can afford to be without one. The difficulty of managing other and more complicated Sewing Machines has heretofore prevented their general use in Canada: WE GUARANTEE the Management of this Machine as simple as the common Coffee Mill. Three thousand Families in the States who have purchased and used our invention during the past year, attest to the truth of all we here assert, for not one machine has been returned to us, yet we wish it, and will return the money if it does not give entire satisfaction.

ALL INSTRUCTIONS FREE at your residence or at our Establishment. Servants taught at our Rooms.

We Hem any width without previous basting; Stitch, Fell, Gather, Tuck, Sew in Cord; likewise Embroider with the lightest or heaviest silk or French working cotton. You may complete your entire Fall and Winter Sewing in a few days by taking a few lessons and using one of our Sewing Machines.

Indigent persons and Charitable Societies furnished almost upon their own terms.

Understand us, we will sew the coarsest Bagging or the finest Silk, Satin, or Lawn upon one and the same Machine. We work from two common spools of Thread or Silk, just as you get them from the shops.

Agents wanted throughout the Canadas. SCOVILL & GOODSELL.

September 29.

THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place in the ST. PATRICK'S HALL, on MONDAY EVENING the 3rd October, at EIGHT o'clock.

By Order,

EDWARD WOODS, Rec. Sec.

September 29, 1859.

ST. PATRICK'S SOCIETY MONTREAL

1859

SEPTEMBER 29

SEPTEMBER 29

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