

MONTHLY TEST.

Number of purchasers served during the month ending May 31st 1877: 20,107. Same month last year: 14,651. Increase: 5,456.

WEEKLY TEST.

Number of purchasers served during week of five days, ending June 2nd, 1877: 5,539. Number of purchasers served during corresponding week of last year: 4,308. Increase 1,236.

Second Best.

Last week was the second best week we have ever had. This great increase in trade is principally due to our well-assorted stock of goods that the public require.

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To be sold this week, four cases of Lace Curtains from 50c to \$5 per pair and one case from \$6 to \$21, decidedly the best assortment of Lace Curtains in Canada. The right makes to wear well and the very latest styles.

Bunting.

Black and Colored Bunting for Summer Dresses.

Prints.

Several cases more of new styles in English Prints and Cambrics. One case Navy Blue Cambrics at 10c per yd.

Cretons.

Two cases new Cretons, beautiful patterns and wide widths, from 11c. to 20c.

Cloths.

To be sold this week, a very large lot of Halifax Tweeds in greys and brown mixtures all at 50c per yard, same as sold last summer at 75c.

Serges! Serges!!

Case Navy Blue Serges for Bathing Dresses and Gentlemen's Suits, from 36c to 75c.

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LIST OF BOOKS.

DEVOTIONAL AND INSTRUCTIVE, FOR THE MONTH OF JUNE.

- Month of the Sacred Heart, paper, \$ c. 10
A Miniature Manual of the Sacred Heart, Cloth, 25
Devotion to the Sacred Heart, by Secondo Franco, S.J., paper, 30
Catechism of Devotion to the Sacred Heart, Cloth, 35
Manual Sodality of the Sacred Heart, Cloth, 40
Manual of Devotion to the Sacred Heart, containing Devotions for every day in the Month of June, Cloth, gilt edge, 40
Month of the Sacred Heart, with Novena Preparatory to the Festival of the Sacred Heart, Cloth, 50
The Paradise of God, or, The Virtues of the Sacred Heart, Cloth, 90
Glories of the Sacred Heart, by Cardinal Manning, Cloth, 1 00
The New Manual of the Sacred Heart, Cloth, red edges, 60
Calf, red edges, 1 75
The Life of Blessed Margaret Mary Alacoque, a Religious of the Visitation of St. Mary; with a history of the origin of the Devotion of the Sacred Heart. By the Rev. George Tickell, S.J. 1 vol. 16mo, cloth, extra, 1 00
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CORRESPONDENCE.

We wish it to be remembered that we do not hold ourselves responsible for the opinions of our correspondents.

THE IRISH QUESTION.

MONTREAL, June 4th, 1877. To the Editor of the True Witness.

Sir,—A General election for the Dominion Parliament cannot, in the nature of things, be much longer delayed, and in anticipation of such election it may not be out of place to make a few suggestions which if they serve no other purpose will at least set people thinking. Thinking very often leads to acting.

The Irish Catholics of the Dominion have at least come to the conclusion that it is only by a united effort they can assure themselves of a share in the Government of this country. When the Irish Catholics become restive under the exclusion, and throw out a few sparks of discontented fire in the way of letters to newspapers, and an odd speech here and there, their good friend the Toronto Globe, which sometimes has the audacity to put itself forward as their political mentor, assumes a heroic attitude and informs them that politics is after all a contemptible thing and official patronage means of corrupting a chivalrous people like the Irish, who are far better off attending to industrial pursuits and leaving the country to be governed by others [the Scotch for instance.] I do not know whether the Globe, in thus advising, is merely indulging in a fine ironic vein, or if those whom it addresses are soothed by its transparent humbug, but I do know that the Great Government organ entertains a contempt for our intelligence and occasionally does not even wrap its utterances in irony, but tells us straight out we are ignorant and not capable of ruling [vide Globe 12th May 1877 and a hundred other dates as well.] This assertion is an insolent falsehood. If, however, that newspaper really believes what it says about the demoralizing effects of politics, parliamentary representation, and official patronage, let us still have a share in what's going, for God forbid that we should be mean enough to throw the whole responsibility on the shoulders of our friends the Scotch. We pay taxes, we are prepared to defend Canada from attack no matter from what quarter emanating, we enjoy the benefit of her free laws and her glorious constitution and it is therefore our duty to take part in the Government, so that if politics be sinful we also may bear part of the blame.

But what are we to do? How can we put ourselves in a position to take our proper place when Canada is united against us? It may be asked, Canada is not united against us, and if it were, we could not by any possibility be worse off than we are at present. Let us unite as one man, let us make independent nominations where there is the slightest chance of success, and let us stand loyally by those who stand by us and not listen to the denayes who think anything will go down with the Irish Catholics. The Minister of the 30th ult., in an editorial, makes the statement that the 80,000 Frenchmen in the Province of Ontario return but one member to Parliament, the 200,000 Irish Catholics another, while 110,000 English speaking Protestants of Quebec manage to send thirteen of their body to Ottawa! If this sort of thing be allowed to continue the world will imagine the Irish and French celtic are an inferior race. Why the negroes in the South are well represented in Congress and in the State Legislatures.

In every constituency of Ontario there is a class of Protestant electors which rises above questions of creed and race and votes for the best man. This class belongs, for the most part, to the Conservative party, as plainly shown by the manner in which it nominated and succeeded in returning four or five Irish Catholics at the last general election for the Ontario Legislature. To this class the French and Irish should ally themselves as against the Scotch gits, and when the election comes on loyally nominate a French Canadian, or Irish Catholic or an English or Irish Protestant who has the best chance of winning irrespective of creed or race. This course of proceeding will bring the Scotch to their senses and in self-defence they also must nominate Catholics, or if not, as they are numerically weak, they will have to stay at home in their shops, or on their farms, far away from the demoralizing influences of Ottawa politics and patronage, (which corrupt you know.)

In Quebec the Irish Catholics should be able to secure more nominations than they do at present and consequently return more members. They cannot blame the Scotch in this Province, if indeed they can blame any but themselves and their disunion in any Province. Quebec is inhabited by a people who are of kindred race and the same religion as we, whose history runs in almost parallel lines and occasionally blends with our own, whose ancestors fought beside ours on many a proud historic field, at Alma, at Dettungen, at Aughrim, at Cremona and at Fontenoy. And yet we do not expect favors from those our allies, but justice, the same justice they give to our Protestant brethren. Let them remember that John O'Donoghue, our only representative in Ontario lost his seat because he voted amnesty to the French Canadian, Riel, and let them throw aside the little prejudices that have from time to time crept in between and kept the kindred peoples divided. If ever a question of paramount importance affecting their interests and statues in Canada should arise would it not be better to have at their back in Parliament a phalanx of Irish members, however small, which could sympathize with them on matters of religion and ethnology, than aliens in language, religion and race?

But after all, Mr. Editor, the Irish Catholics of the Dominion must mainly depend upon themselves. By a strong union they are in a position to return at least ten members from the Province of Ontario alone, and if this union be not effected the French of Quebec and liberal minded Protestants all over may be excused if they do not come to their assistance, God help those only who help themselves.

AT ITS OLD TRICKS.

To the Editor of the True Witness. MONTREAL, June 7th 1877.

Sir,—The well known bigotry of the Daily Witness, for a short time past remained dormant to some extent, has again shone forth with increased malignity. Since the advent in our midst of the illustrious Ambassador from the Vatican, the columns of that paper have been made the channel of indignant protests against the rights of the Catholic majority of this city to perform those religious ceremonies which are incumbent on them as faithful followers of Christ's Representative on earth. The right of publishing correspondence on the subject cannot be, at all questioned, but when the city item columns are also made the medium of attack, the editor assumes the responsibility and his conduct is open to criticism. The editorial sanction in this case cannot be regarded by the Catholics of this city, otherwise than as an indication of a desire on the part of that journal to arouse all those bitter feelings of religious antagonism which, unfortunately in the past, contributed largely in placing an almost insurmountable barrier between the people of the Dominion professing the Roman Catholic religion, and those worshipping at other shrines. Apart from this general antagonism, we

(Continued on Fourth Column.)

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A HEAD LYRIC. Said B 2 A the other day, Whilst they together sat, Let U & I just go and buy At Robertson's a hat. Said A 2 B I plainly C You know the place quite well, His hats fit me just 2 A T, And none can them X L. 232 M'GILL STREET.

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(Continued from Second Column.)

have in yesterday's issue of the Witness, a somewhat new departure in journalism for the novelty of which it will certainly be rewarded by the condemnation of the Irish Catholic people. The matter to which I allude appears under the caption "Eye Sore Jack," and in that item the reporter is not satisfied—or probably thinks his masters would not be—with the recital of an immoral avowal from an individual on trial before the Recorder, but gives the public the astounding supplementary information that the accused—who is charged with keeping his yard in an unclean condition—is a Roman Catholic, and comes from Connaught, Ireland. Why make such a distinction in heralding this particular delinquent's nationality and religion before the public? Why are not such full—though unnecessary—particulars given in cases of greater enormity when the transgressors are Protestants? The answer suggests itself at once, that the Witness is determined to use all endeavours, foul as well as fair, to blacken our character, and place the Irish Catholics of this country in an unenviable light before the world, by singling out exceptional crimes for which neither religion nor nationality can be held, in any manner, accountable. Yours respectfully, "JUSTITIA."

COLLEGE OF THE SACRED HEART.

To the Editor of the True Witness. DEAR SIR,—The little College of Our Lady of the Sacred Heart, hidden amongst the trees at the base of Mount Royal, has lately been the scene of several little fêtes de famille an account of which will, I think prove interesting to yourself and to your many readers. This College is, as you are aware, under the direction of the Fathers of the Congregation of the Holy Cross and is intended exclusively for the education of young boys between the age of 6 and 12 years. It has been in existence for about 7 years; and under the skillful management of its venerable Superior, Rev. A. Gastineau, C.S.C., it has already proved itself a blessing to the many families who have favored it with their patronage. French and English are taught with extreme care; consequently, those children who come from the United States and Canada have a rare chance of becoming, in their early youth, conversant with those two languages which are nowadays so necessary in social and commercial circles. But to come to the object of my letter. The 21st May, the 50th anniversary of the preconization of Pius IX., to the episcopal dignity was truly a gala-day at Notre Dame. By the indefatigable labors of the Prefect, Rev. H. D. Cormier, C.S.C., preparations on a grand scale had been made for the celebration of the feast. Bro. Alderic, too, had worked with unceasing perseverance; and the successful result of his energy was apparent in the decorations and above all, in the illumination which took place in the evening and of which a word or two by and by.

The day commenced with the celebration of Grand High Mass; at noon there was a grand dinner and in the afternoon Solemn Benediction of the Blessed Sacrament was given. Of course the boys bade a cordial farewell to all study during the day. In fact, Mr. Editor, the little chaps were but too happy at having the chance to exhibit their unshaken faith in that proverb which, by the way, appears to be the favorite one of school-boys: "All work and no play makes Jack a dull boy." And as there are many "Jacks" (of course you won't interpret the word in its slang sense) amongst the boys of Notre Dame, you can imagine with what gusto they enjoyed their conge. But it was the illumination in the evening which afforded them the greatest delight. All day they had been on the tip-toe of expectation and when the time came, their anticipations were most fully realized. Being marshalled from the recreation grounds into the avenue before the College, they found the whole building gorgeously decorated and brilliantly illuminated. Yellow, blue, white and red drapery enwreathed the facade of the College and hung from the columns of the portico. Chinese lanterns innumerable glittered amongst the trees and vied with each other as to which would exhibit its vari-colored grandeur to best advantage. From the flag-poles which surmounted the College-buildings, waved the colors of various nations. Each flag could be distinctly distinguished high up in the air as bright and beautiful lights had been suspended at the very top of the masts. Added to all this was a display of fireworks which was unceasingly kept up for several hours. This was, evidently the feature of the entertainment which the boys seemed to enjoy most; for, as rocket upon rocket whizzed through the air and cast its blazing splendor at their feet, cheer after cheer from their tireless lungs showed how keen was their appreciation of the amusement prepared for them. You can imagine then, Mr. Editor, how loth they were to respond to the summons of the bell when it announced to them that sleep desired their presence in the dormitories. This, however, they were finally persuaded to do after having given three rousing cheers for their energetic Prefect and three for the glorious Bishop whose Golden Wedding they had just celebrated.

Thursday the 31st ult. was another grand day at Notre Dame. It was the Feast of Corpus Christi and it was the day on which some 30 of the little boys were to sit as honored guests at the Holy Table, and receive for the first time, their Saviour in the Sacrament of His love. In a word, Mr. Editor, it was the golden day of a First Communion. Of course the boys who were to enjoy this favor had duly prepared themselves by the punctual performance of the exercises of a Retreat which had commenced on the previous Sunday. During the three days of the Retreat, each one was a model for his companion; and when finally, Thursday morning had arrived, their modesty and recollection were most touching as they entered two by two into the Chapel of the College where Father Marchal of Notre Dame de Grace celebrated Mass and preached a most appropriate instruction in French. An eloquent English sermon was delivered by Rev. Father Meahan, C.S.C., who had largely aided in preparing the Irish boys for that solemn day. I never saw a more touching sight than that presented by the little Chapel of Notre Dame on that day. It was crowded with ladies and gentlemen, parents of the pupils. In the centre of the Chapel and immediately in front of the High Altar, were seated the boys who were to make their First Communion. Around the sides were ranged the rest of the pupils praying for their little companions and some of them sighing for the day when they too, should make their First Communion. Altogether, the ceremony was one calculated to impress one with piety and deep sense of the reverence with which the Catholic Church surrounds her grandest Sacrament. Now, Mr. Editor, allow me but one moment more and I will tell you of the administration of the Sacrament of Confirmation by the Right Rev. Dr. Power, Bishop of St. John's, Newfoundland, who visited the College on the 1st inst., expressly for that purpose. His Lordship arrived about 10.30 o'clock a.m., accompanied by the Very Rev. Canon Leblanc and several priests. He was received by the Rev. Father Gastineau; after which he was vested in his pontifical robes and then proceeded to the Chapel where he confirmed those who had made their First Communion on the preceding day. When the ceremony was concluded His Lordship partook of a slight lunch and was afterwards presented with addresses by the pupils. The English address was read by little Eddie Murphy of New

York City, and the French one by Horace Dufort of Montreal. Ephraim Brouseau then stepped forward and with a most graceful bow, presented Mgr. Power with a handsome bouquet which proved very acceptable to His Lordship. When all was over, the good Bishop departed, leaving the Faculty and Pupils of Notre Dame delighted at his visit and heartily desirous of another chance to avow a hearty welcome to His Lordship, the Bishop of St. John's Newfoundland. With many thanks for your courtesy, I am Mr. Editor, Yours &c., B. F.

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District of Montreal } SUPERIOR COURT. Dame Esther Laurent of the City and District of Montreal, wife of Joseph Brunet, of the same place, trader and duly authorized to enter en Justice, Plaintiff,

vs. The said Joseph Brunet, Defendant.

An action for separation of property has been instituted in the cause returnable on the 21st May next. Montreal, 7 May, 1877.

ROY & BOUTILLIER, Attorneys for Plaintiff.

Province of Quebec } SUPERIOR COURT. District of Montreal } No. 115. DAME MARY JANE BALFOUR, wife of WILLIAM JOHNSON, of Montreal, shoemaker, duly authorized to enter en justice, Plaintiff,

vs. The said WILLIAM JOHNSON, Defendant.

Notice is hereby given that an action en separation des biens has been instituted by the said Plaintiff, against the said Defendant, her husband, JAMES M. GLASS, Attorney for Plaintiff. Montreal, 18th May, 1877.

Province of Quebec } SUPERIOR COURT. District of Montreal } No. 343. Dame Rose Delima Charest, wife of Edmond Lafamme, trader, of the City and District of Montreal, has instituted an action for separation from him as to property.

ARTEUR DESJARDINS, Attorney for Plaintiff. Montreal, 22nd May, 1871. 5ms-41

JUST RECEIVED AT THE CENTRAL CLOTHING HOUSE, A large Assortment of FRENCH COATINGS, TWEEDS, &c.