

dian Government, has stated that "he had always preached these doctrines, and would be at once prepared to resign his position if he believed the party with whom he acted were not equal to their maintenance." We have four Catholic representatives in the Dominion Cabinet. They have before them the utterances of their colleague, are they prepared to endorse these utterances or casting aside all other considerations, will they be equal to the emergency by tendering their own resignation if Mr. Huntington is still to remain a member of the administration which he claims to speak on behalf of when he insults and slanders our Church and its Hierarchy.

IRISH HOME RULE LEAGUE.

We have much pleasure in making the subjoined extract from a report in the *Dublin Nation* of a large and influential meeting of the Irish Home Rule League, held in Dublin on the 14th ult. We beg to congratulate the members of the Montreal Branch on the compliment paid them in electing their President a member of the Council of the Parent Association.

The following resolution, was moved by Mr. Butt, M.P., who, in an able and complimentary speech, moved its adoption which was seconded by our friend Captain Kirwan and passed unanimously—

"That Mr. Edward Murphy, president of the Home Rule Association of Montreal, Canada, be elected a member of the council of the League, in accordance with the recommendation of the council of the 13th inst."

The resolution he had to move carried the meeting to another portion of the Irish race—to those who dwell beyond the Atlantic. Mr. Edward Murphy, who was proposed as a member of the council of the League, in addition to being the President of the Home Rule Association of Montreal, was the most influential Irishman in the Home Rule movement in Canada; and when he (Mr. Butt) told the meeting that the Home Rule Association of Montreal had within the last year sent a little more than \$200 to the Irish League, and has given it a hundred members, they would say that any compliment that could be paid to the president of that association was well deserved. (Applause.) It was the desire of the council, and no doubt would be that of the meeting also, that Mr. Murphy's election should be accepted as a pledge of brotherhood between the Home Rulers in Ireland and their brethren beyond the Atlantic. Another association in Toronto had also largely contributed, and it was significant that they had now as members of the Home Rule League no less than seven members of the Canadian Parliament. Now, Canada was a very remarkable word in the History of Home Rule. Canada consisted of two provinces—one people by English, Scotch, and to some extent, Irish, and the other by Frenchmen, speaking the French language, and holding the Roman Catholic faith—separated, in fact, by race, creed, and language from those of the other province. Many present recollected, as well as himself, when Canada was in open rebellion against the British Crown, and when the British Ministry almost despaired of being able to hold it: but Canada had since got Home Rule (applause), and those men of different languages, races, and creeds now meet in one common assembly under the system of Home Rule. What was the result? Canada was now one of the most loyal and attached of the dependencies of the British Crown, and even her close neighbourhood to the attractions of the great Republic of the United States could not effect her determination to maintain her union with England. Why not try the same plan with Ireland? The difference between the northerners and southerners in Ireland were not so marked as the differences among the people of Canada. (Hear.) Let northerners and southerners be brought together in an Irish Parliament, with a sense of the responsibility which would thereby attach to them in managing the internal affairs of their own country, and he would venture to say that Ireland would become, like Canada, well-disposed towards England on the only terms upon which a manly nation could be at peace with another nation—namely, perfect equality and perfect independence in the management of her own affairs. The time was come when the Home Rulers should rally their strength in one great effort to carry by peaceful means that settlement which was now offered to England, and which England was unwilling, if she rejected. It was not improbable that, if not during the session of 1876 at least before the end of the session 1877, there would be an appeal to the constituencies, and the Home Rule League should be prepared for that. (Hear, hear.)

Captain Kirwan, secretary to the Home Rule Confederation of Great Britain, in seconding the resolution, explained the Federal Constitution of the Dominion of Canada as it bore on the question of Home Rule, and said the Irish people both in Canada and England were ready to follow the lead of the Irish people at home. (Cheers.)

THE SEMINARY AND ITS CHARITIES.

INTERVIEW WITH THE REV. MR. LENOIR.
Much has recently been said with reference to the charities of the Seminary, and at a meeting held at St. Joseph street lately, it was stated by one of the speakers that only \$25 had been given by the Seminary towards alleviating the distress in that particular vicinity. With a view to elucidate this seemingly strange statement, we called at the Seminary this morning and were courteously received by the Rev. Mr. Lenoir, who kindly gave us all the information we desired.
The rev. gentleman remarked upon our explaining the nature of our visit that the Seminary had distributed a sum of about \$25,000 last year besides a sum of \$6,000 in pecuniary cases. It should be understood that this amount is quite distinct from the other charities dispensed by the Holy Nuns in the western portion of the city. From what we understood the rev. gentleman to state, no deserving person should want a good meal or even money upon his presenting himself at the depot instituted by the Seminary in St. Joseph street.

THE OMA INDIAN QUESTION.
We are informed that a most complete, searching and laborious statement of the whole facts of the case have been compiled, and will, in the course of a few days, be ready for publication.

TAXATION PAID BY THE SEMINARY OF ST. SULPICE.
The popular idea has been that the large property of the Seminary has had an immunity from taxation in this city. After an interview with Mr. Marler, the Treasurer of the Fabrique, we called upon the City Treasurer, Mr. Black, who very kindly showed us his books, in which the account for the year 1875 was made up, and, as will be seen, the popular illusion most effectually, as the taxation of the Seminary property is placed on the same basis as all other property in the city, the following is the return:

THE SEMINARY OF ST. SULPICE.	
City of Montreal:	
assessments East Ward.....	\$ 281.02
Centre Ward.....	2719.50
St. Anne's Ward.....	354.27
St. Antoine's Ward.....	4190.24
St. Antoine's Ward Col.....	
Leges.....	4,665.70
St. Lawrence Ward.....	838.39

St. Louis Ward.....	31.85
St. James Ward.....	147.00
St. Mary Ward.....	118.09
Personal Taxes, Centre Ward.....	76.44
	\$13,622.50
Interest from 15th Oct. to date.....	92.67
	\$13,715.17

The above does not include \$800, the annual water tax, which makes an aggregate of \$14,515.17, which this ecclesiastical corporation contributes to the revenue of the city. The tax assessments of 1875 exceed those of 1874 by the sum of \$4,000. The only property of the Seminary that is exempt from taxation is the Church of Notre Dame, the office on St. Sulpice street and the land or gardens in the rear.—*Star*.

"DEFENDER OF THE FAITH, AND SO FORTH."

We should very much desire to be informed upon what authority—no rule being existent justifying such a course—the medical officer of a public hospital can dare to direct the religious inclinations of his patients. His individual convictions may make him strong and earnest in his creed, but he has no right as a public servant to use his official position to the interests of proselytism. We hold this principle to be true in its application to an attempt to prevent a conscientious change in profession of faith as it would be in relation to the subversion of a belief already fixed. We dislike proselytism because we have no confidence in its results—proselytism, that is, as reduced to a system in the interests of sectarianism; it makes no part of the armory of the Catholic Church; but when of the free will of a postulant admission is sought to the Fold—when no pressure of inducement is held out to effect the conversion—no Catholic priest in false delicacy can shrink from the obligations of the occasion; and no one—Doctor or Doubter—should be permitted to interpose bigotry to the prevention of his ministrations—or render unhappy the death-bed of a patient by standing between him and his ideal of salvation.

The facts on which we write are simple. A respected Catholic clergyman of our city was earnestly appealed to on behalf of a patient in the General Hospital, who had signified his desire to become a member of the One Church; delicately the clergyman inquired into the circumstances; delicately he approached the sick man; from the prostrate patient with eternity before him, and his immortal salvation his highest consideration, the good priest heard that not only was it his desire now to become a Catholic, but that his inclinations had been long time in that direction; and there-upon, in furtherance of a duty which no one will dispute, the preliminary instructions necessary to the final solemn step were commenced. With the earnest request of the patient in his ears, that he should soon return, the priest departed. Meanwhile the seals of the establishment, in the public pay, took upon themselves to raise up barriers between the dying man's desires, and the accomplishment thereof. On the priest's next visit he was first impeded by the nurse and then by the doctor; neither could produce authority for the interference, but they acted on arbitrary "discretion"—the minister of the poor man's former creed, who had paid no attention to him theretofore, must now be consulted, and after repeated calls and applications by the priest the decision was at length notified, that the sick man had determined to remain as he was! Now this may have been so or not, for all we care in that particular regard; but surely the priest should have had opportunity of hearing this important fact from the party most concerned; and he made application to that effect: he asked to be permitted to see his penitent in the presence of the Doctor, but even this privilege the Doctor of his own authority, and without, as we have said, any rule or justification, refused with a decision amounting to discourtesy.

We are aware that the cry of proselytism will be raised in this matter, and that all the stereotyped clamor about Popish aggression, &c., will be raised. But let the simple circumstances we have stated be taken into account. The Priest did not seek, he was sought for; he did not consent to receive until satisfied of the sincerity; and then when his ministrations preparatory to baptism had been proceeded with, in steps irresponsible and unauthorized zeal to frustrate the good work. But if unauthorized, we hope there shall not be irresponsibility. The sick man was virtually a Catholic from the moment he had signified his long-cherished desire and accepted the services of the priest and we have yet to learn the right of a doctor of medicine to become the physician of souls—the propriety of one simply hired to heal the body, undertaking to coerce the conscience, and use an accidental position to the promotion of hypocrisy. Perhaps Dr. Cameron will enlighten the public on these important points.—*Star*.

(FOR THE "TRUE WITNESS.")

IN MEMORIAM.

SISTER DE LA NATIVITE.

The great God of Light was in glory descending
So grandly and calm, to his soft Western bed,
The sweet Queen of Evening, was gracefully bending
To whisper to Earth, "one more day is dead."

All nature seems bright, yet Death's fatal finger,
Had marked the dearest and best as his own,
And long will the echo of heart-wailings linger,
"Round Villa-Maria's once happy home."

"Sister Nativite is dead," and a loud cry of sorrow,
Bursts true and sincere, from each clinging heart,
Ah why must the dawn of the drenched to-morrow,
A Mother so loved from her fond children part.

For forty long years, she had lived for her Maker,
Had fought the good fight, and crushed every foe,
And now from her labors, her dear spouse will take her,
To "follow the Lamb whithersoever he go."

Ah Sister, full many a name has been lauded
By a mad giddy throng for a life far less great,
And many a one has the whole world applauded
Whose deeds would be naught, were we thine to relate.

But not 'twould be wronging thy memory sainted
To publish to ears, too unworthy to hear
Thy many bright virtues, thy great soul untainted
By all that, that would hold precious and dear,
Such themes are too pure for a sphere cold and hollow,
Their frail tender life, in the "Villa" we'll leave,
Let her sisters and pupils as her great path they follow,
Still speak of the loved one they've laid in her grave.

Still ponder on words her friendship dictated,
Or daily those thoughts in their memory renew,
Admiring her strength, her staunch unabated,
From the moment she vowed to her God to be true.

And sister, as we toss o'er Life's billowy ocean,
We'll thank God for giving Earth souls like thine,
And we'll cherish thy name with the tenderest emotion,
And our hearts will off linger round thy dear hallowed shrine.

THE WRIT FOR THE ELECTION OF A MEMBER TO REPRESENT NORTH-BREITON IN THE HOUSE OF COMMONS WAS ISSUED; NOMINATION ON THE 14TH OF JANUARY.

OTTAWA, Dec. 27th 1875.

To the Editor of the True Witness.

DEAR SIR,—In this age of enlightenment and progress when great minds are busily employed in devising schemes for the civil and social advancement of the state of mankind, there is one thing which seems to engross more attention than anything else, or perhaps than all put together. The eyes of the world are turned towards Rome. It is not strange that the eyes and hearts of Catholics, be constantly directed that way: but when we see those various sects who have separated from us and are no longer of us, even the infidel and the atheist, so much concerned about the affairs which are daily transpiring in the Eternal City, we may conclude, that they expect something from that quarter which will startle the world. True they have long expected what they call "the downfall of Rome"; it was long ago foretold by their prophets and sages and eagerly have they awaited the fulfilment of their predictions. Never could they have said with such assurance of truth, as at present, that their long expectations and weary watchings, were about to be brought to a final termination. Everything would seem to forbid the final dissolution of the Papacy. With a frown they scoff at the sainted successor of Peter, and say like the delirious Jews to our Saviour, "if thou art the head of Christ's Church save thyself." With pleasure they see the Holy Father imprisoned in his own palace, surrounded by the perfidious minions of an excommunicated usurper, despoiled of his patrimony, and the holy city, the city of martyrs, the civilizer and enlightener of the world, the repository of all that is sacred and dear to the true Christian, and the preserver and encourager of the arts, science and literature, at the mercy of a despoiler, who takes his rank in history with such scourges of the human race as Alaric and Attila. Surely they can now say that King Victor is their long expected, in whose person their prophecies will be fulfilled. He is truly a destroyer, and were he ruthless as the Goth and the Hun, we could surely forgive him. But no, unlike his predecessors, who never feigned mercy when their motto was destruction, this modern scourge, as if to keep pace with the times, has introduced an entirely new system. Under the disguise of public improvements, the devoted monuments of the Eternal City are fast disappearing. Those works of art which so often gave the lie to the prejudiced historian or wilful maligner, are not in keeping with the taste of this new school and so must be demolished. The convents too, those peaceful abodes of modesty, and sanctuaries of learning, so much extolled, even by the enemies of our faith, are too old an institution for this modern civilization, and the beautiful chapel with its marble altar and frescoed ceiling, its paintings of rare beauty and statuary of exquisite skill, no longer resonates with the sisters' holy hymn or the maiden's song of praise. Hushed are those angelic voices now, and in their stead is heard the clanging of the royal chargers or the hideous oaths of the royal troopers. Yes, well indeed may the enemies of the Church of Christ, chuckle over their victory; well indeed may they say, long have we waited; but with a terrible vengeance are our hopes to be realized. Alas, what blindness! Alas for the man who will not open his eyes to the truth! By persecutions and trials is the Church of God ever known. These are her distinguishing characteristics. These were the sacred inheritance bequeathed to her by her Divine Founder. These are the marks by which she was known in all ages and in all nations. She has withstood for eighteen hundred years the attacks of fierce and savage enemies and she has outlived them all; for eighteen hundred years she has withstood the united efforts of earth and hell and both have hopelessly failed, for it is written, "the gates of hell shall not prevail against her." She had too, at times to battle with enemies from within, with those who were or at least should be of her own household; but they too have failed. Upon what grounds then do the modern reformers expect her dissolution? Surely not from the barbarous attacks of Victor Emanuel or William of Prussia. More mighty were the Caesars than they and more fierce were the Goths, the Huns and the Vandals; but where are they now? The limits of their conquests can no longer be pointed out by the historian and their persecutions but gave innumerable martyrs to the Church, whose immediate intercession strengthened her in the fulfilment of her divine mission and at the same time broke the arm of those who shed their blood. To-day the wily emissaries of Satan are working hard for the overthrow of the Church—how hard it is, to speak even though in supposition—so boldly and fearlessly she confronts them. In her right hand she holds the promises of Christ and in her heart she cherishes the firm confidence of their fulfilment even to the letter, and thus calm and tranquil, immovable upon the rock, she calmly looks on at the angry waves that are beating around her. At times they dash against her with a fiendish howl and again they steal a march, as if to overcome her by stratagem; but all in vain. Julian attempted to bring to nought the prophecy of Christ, respecting the destruction of the temple at Jerusalem; but read, Oh Modern reformer, how he fared! Never was the Church of Christ more united than at present. More than two hundred millions of Catholics in all parts of the world, attest the supremacy of the successor of St. Peter, the illustrious and infallible Pius IX. Their eyes and their hearts are turned towards Rome. Their fervent supplications daily ascend like incense before the throne of God for her final triumph. This triumph will come. We have no fear for that. The storm may rave wildly for a time; but sooner or later its force will be spent, and then will succeed the glorious calm. As Catholics we look forward to that day with unsullied confidence; but while waiting we must not forget to pray most fervently. Our prayers will hasten the day of triumph, and while we pray with earnestness and confidence for that happy time, we should never forget to remember those who are separated from us and who are vainly trying like Julian to bring to nought the words of Christ himself.

J. A. C.

THE MONTREAL "SUN."

We have to congratulate our able daily contemporary on the evidences of success afforded by an enlargement of size from 28 to 32 columns. The *Sun* well says this increase after only seven months existence is unexampled in the history of journalism; but then we must remember that the *Sun* has an unexampled field to work on and almost an unexampled labourer in talent and journalistic efficiency in the person of its editor Mr. Stephen J. Mayne. We cordially wish the *Sun* many happy increases with each increasing year, and with enlargement of size an enlarged sphere of usefulness.

TAKING THE VEIL.

On Monday morning, at half past seven o'clock, a very interesting ceremony took place in the chapel of L'Hotel Dieu, being the taking the black veil by three young ladies, who have passed through their novitiate. Their names were Miss Welch, from Loughboro, Miss Dorn, from Perth, and Miss La-Rose, from Quebec. The chapel was crowded by spectators. The ceremony began by the Sisters and Novices entering the chapel singing, with lighted tapers in their hands, those carried by the novices being trimmed with flowers. The novices were kneeling in the centre of the choir on *prostrata*, and were surrounded by the Sisters. His Lordship Bishop O'Brien, officiated, and was assisted by the Rev. Fathers Corbett, Toohy, and McWilliams.

The sermon was preached by Father Corbett, and was an able one on Religious Vows, dwelling on the reward given to those who were faithful in the service of the Lord. He at the close, paid a high tribute to the Bishop, whose festival it was—St. John's Day—and trusted that the Saint would take his Lordship under his protection. The choir then sang the *Veni Creator*, after which the Bishop began Mass. He then asked the usual questions of the novices, which were answered satisfactorily. The choir next sang the "Litany of the Saints," during which the three novices lay prostrate under a funeral pall, the corners of which were held by four professed sisters. After this the celebration of Mass was continued until Communion, when each novice partook of the sacrament, and then made a solemn vow, which the community of the Black Nuns binds her for life. The choir then sang *Suscipe me, Domine*, and the newly made nuns returned to their places until Mass was finished. The Bishop and priests then advanced to the grating, and placed on the Sisters the veil, the ring, and a bridal wreath of white roses on the head of each. The *Veni Sponsi Christi* was then sung, and all returned to their places. The choir then sang the *Te Deum*. The new organ supplied by Mr. Black was much admired, and was well played by Miss Ciccolari, as it so happened that the three young ladies who made their vows were the organists of the Hotel Dieu.—*Kingston News*, 28th ult.

LITERATURE.

BLACKWOOD'S MAGAZINE for December, 1875, New York: The Leonard Scott Publishing Co. Montreal: Dawson Bros. The following are the contents:

The Dilemma. Part VIII.; Sunday Subjects.—Statistics; In a Studio.—Conversation IV.; Left-handed Elsa; Notes from the Crimea; Elizabeth; The Scot at Home; Index.

Owing to the presence of the Index, there is rather less reading matter than usual. What is lacking in quantity is, however, made up in quality.

The climax of "The Dilemma" has not yet arrived, but although this serial has reached Part VIII., the interest of the story does not diminish. There is also part of a new story in this number, called "Left-handed Elsa," in which a mysterious looking glass takes an important share.

It is difficult to see at a glance that a marked influence can be "exercised on the outbreaks of yellow fever in Rio Janeiro, by the variations in the state of paving-stones on the streets of Europe," but this is explained in the article on Statistics, which contains a good deal of curious information on "Sundry Subjects" to which figures are applicable. "It is by statistics that we become aware that German theologians are longer lived than any other sort of Germans; that life is shorter under the bright sky of Italy and longer in the damp chill of Scotland, than in any other parts of the world; that the average rate of mortality is diminishing throughout Europe; and that suicides, carriage accidents, and bankruptcies occur so regularly and with such similarity of annual numbers and conditions that they almost seem to be governed by unvarying laws."

The Conversation, "In a Studio," turns this month upon poems and poets, making special mention of Byron, Shelley, Wordsworth, and Moore; also of a "curious book published in 1837, and written by Mr. John Bellenden Ker, in which the author seeks to prove that many of the phrases now in common use, as well as the English nursery rhymes and nonsense verses we learn as children, are merely corruptions of Low Dutch poems, epigrams, and proverbs."

"Notes from the Crimea" is an account of that peninsula by one who visited it as an ordinary traveller. Sevastopol is, of course, the first stopping place, and a dreary and desolate one it must be; those who do not care to rough it can find accommodations at Yalta, a beautiful place, sixty miles distant, which they can reach either by steamer or by a hard ride of eleven hours' duration, in a Russian post-car, a conveyance "without any attempt at springs," and with a "seat made of plaited cords crossed from side to side."

Is "The Scot at Home" misnamed? Are we to conclude that the chief object of a Scotchman's life is to play golf? After reading the article, we have come to the conclusion that "the Scot at home" is always out.

The periodicals reprinted by THE LEONARD SCOTT PUBLISHING CO. (41 Barclay Street, N. Y.) are as follows: *The London Quarterly*, *Edinburgh*, *Westminster*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, \$1 a year for any one, or only \$15 for all, and the Postage is prepaid by the Publishers.

THE IRISH-AMERICAN ALMANAC for 1876, New York: Lynch, Cole and Meehan. We have to thank the enterprising proprietors of the New York *Irish-American*, for a copy of their *Annual* for 1876; it reflects the highest credit on them for the variety of interesting subjects therein treated. The following table of contents will give our readers an idea of its merits.—Races of Postage; Eclipses; Church Days and Cycles of Time; Tide Tables; Calendars and Notable Anniversaries; Dear Old Ireland; Daniel O'Connell (Illustrated); "The Liberator"; Great Cathedrals; The "Treaty Stone" (Illustrated); The Blacksmith of Limerick; John Mitchell (Illustrated); The Irish Exiles; Catherine Hayes; John Martin (Illustrated); Irish Melodies (Words and Music); The Music of Ireland; The American Centenary (Illustrated); The Battles of the Revolution; Public Lands; The Settlement of the United States; Theobald Wolfe Tone (Illustrated); The Surrender of Cornwallis; Emigration from Ireland; The Rock of Cashel (Illustrated); An Episode of the Revolution; A Plucky Irish-American; Emigrants' Remittances; Rights of Alien Property-Holders; The Colonial and Revolutionary Flags; Lord Edward Fitzgerald (Illustrated); The Geraldines; The O'Gorman Mahon (Illustrated); Myles "the Slasher." Price, 25 cents.

THE CATHOLIC WORLD, January 1876, Montreal: D. & J. Sadlier & Co. Contents: The President's Speech at Des Moines; Sonnets in Memory of the late Sir Aubrey de Vere, Bart.; A Message; The Protestant Episcopal Church Congress: Yule Haps; Christmas Epithets (Poetry); Anglicans, Old Catholics, and the Conference at Bonn; Midnight Mass in a Convent; St. Louis' Bell (Poetry); From Cairo to Jerusalem; A Christmas Vigil; The Apostolic Mission to Chili; Free Will (Poetry); Nellie's Dream on Christmas Eve; Allegri's Miserere; To-day and Yesterday (Poetry); The Year of Our Lord 1875; New Publications; The Messrs. Sadlier will send the *Catholic World*, free of charge, to any address for 45 cents.

A new Roman Catholic Church is expected to be erected at Guelph, at a cost of \$50,000.

The Catholic Bishop of Charlottetown recently entertained at dinner the workmen who had been engaged in building his residence, and presented a gold watch and chain to Mr. John Corbett, as an acknowledgment of the services he had rendered in designing and superintending the work of the Palace and several church convent school houses, &c.

Mdlle. Marie Lucie Marguerite Eliza Chauveau, daughter of Hon. P. J. O. Chauveau, a nun of the Convent of the Congregation of Notre-Dame, Montreal, and known as Sister Ste. Florinne, died on the 30th ult.

NEW YEAR'S ADDRESS.

1876.

Scant verse to my patrons to-day I bring,
And each brief line hath a mournful ring;
For despite the joy of the dawning year,
With mirthful wishes and smiling cheer,
Our sun-shine is clouded—our song's gay tone
Has caught the sound of a dirge-like moan,
And we seem to hear in each joyous bell
The echo sad of a passing knell.

Death hath been merciless, calling to rest,
Some of our noblest, most gifted, and best;
In the glory of manhood, quenching the light
Of their genius within the tomb's dark night;
Snatching them sternly from labors of love,
From the field they tilled for the Master above,
Leaving thousands to fearful and vain regret
For the stars that too soon in our skies have set.

Speak we first of him, type of Christian worth,
He, unto whom the True Witness, owes birth,
Who arose in strength of intellects might,
Champion undaunted of justice and right,
And for twenty-five years, with scholarship rare
Steered through pitfall, peril, and every snare
That journal evoked the truth to befriend,
And from slander vile our creed to defend.

But his crown was gained—he was called above
From warring and strife to sunshine and love,
And whilst grieving beside his form, cold—still—
We sadly wondered who could his place fill:
The answer quick came—in our midst appeared
A gifted young priest soon to all endeared
By his glorious talents—sweet silvery speech:
That the saddest or coldest heart could reach.

Fresh from his triumphs in grand old Maynooth,
Home of fair science—learned, brilliant youth,
Whose echoes his clear ringing voice oft stirred,
Where his name is still cherished as household word
Fresh from pulpit and platform triumphs wide,
Lauded and honored on every side,
By no toil disheartened—no trial dismayed—
Ardent, brave-hearted, he came to our aid.

The pen that he wielded, quick, vigorous, clear,
Was couched now at once without doubting or fear
In glowing defence of his creed and race,
The aims that alone in his heart had place,
And each eloquent line, each telling word,
The hearts of his readers most deeply stirred;
Now thinking on all that he might have won,
We tearfully murmur: God's will be done!

Enough of our strain, it is far too sad
For the day, but friends, could we make it glad
When we think of those priests beloved, and their doom,
Their sudden descent to a fiery tomb,
The fierce pang of anguish—the woful amazement,
But *Humar* close held them who shortened their days;
Ah! we only find words, in our grief to say:
God bless you and yours on this New-Year's Day!

The Dominion Parliament meets for despatch of business on the 10th proximo.

ST. BRIDGET'S REVENUE.—Reports for the week ending 1st inst.—Night lodgings with breakfast, 744; meals 623, females 121; Irish 530, English 50, Scotch 15, French Canadian 149; Catholics 516, Protestants 228; extra meals 380.

MARRIED.

At Missouche, P. E. Island, on the 23rd November, by Rev. R. B. McDonald, Mr. Henry A. Saunders, of Kensington, to Miss Mary A. Gillis, Teacher, eldest daughter of D. J. Gillis, Esq. Missouche.

J. H. SEMPLE,
IMPORTER AND WHOLESALE GROCER,
53 ST. PETER STREET,
(Corner of Foundling.)
MONTREAL.
May 1st, 1874. 37-52

JUST PUBLISHED.

THE LAST LECTURE DELIVERED
BY THE LATE
FATHER MURPHY,
"GRATTAN and the Volunteers of '82,"
(With a Portrait of the lamented deceased).
Price, 15 cents.

For Sale at True Witness Office; J. & D. Sadlier, 275 Notre Dame Street; J. T. Henderson's, 187 St. Peter street, and at Battle Bros., 21 Blom street, Montreal.

GRAND BAZAAR.
TO be held on the 23rd JANUARY NEXT, for the benefit of the POOR of the INSTITUTE OF THE SISTERS OF MERCY, Montreal. Being their first Bazaar, they hope to meet with the same charity and sympathy, that they always met in their yearly collection.

NOTICE TO MASONS AND STONE-CUTTERS.—The Committee of St. Bridget's Church, Onslow, will receive Tenders for the dressing and cutting of the following description of stone:—

600 yards of Broken Ashlar, at per yard, super.
350 feet Lineal of Base Rough Boulders, 1 foot 6 in. high, at per foot, lineal.
150 feet Lineal of Rough Boulders, window sills, at per foot, lineal.
200 feet Lineal of Butress Slope and Caps, at per foot, super.

Tenders to be forwarded on or before the 10th day of JANUARY next. Parties tendering to mention in their tender the description of work tendered for, and tenders to be addressed to the

REV. B. CASEY, P. P.,
Chairman, Onslow, P.Q.
The Committee do not bind themselves to accept the lowest or any tender.
Dated, Onslow, Dec. 16th, 1875. 21-1

CONSUMPTION CURED!

An old physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple Vegetable Remedy, for the speedy and permanent Cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a Positive and Radical Cure for Nervous Complaints, after having thoroughly tested its wonderful curative powers in thousands of cases; feels it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a conscientious desire to remove human suffering, he will send (free of charge) to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing, with stamp, naming this paper, to DR. W. O. STEVENS, Munroe Block, Syracuse, N.Y.