and had assisted in procuring Religious Catholic Books for them to read when off duty. He albuded again to the cruelty and injustice of the News in making such ill-founded assertions. These may not be exactly the Bishop's words, but in effect they are what he said.

The proportion of Roman Catholics in the 47th

Regiment are as 4 to 3.

The number of Deserters up to the present period are 42, of which 23 are Protestants, and 19 Catholics of the e again, one half were Good Conduct Men, and one half of the remainder were men who had been punished .- British Whig.

"THE FIDEILTY OF THE INISH PEOPLE."

(From the Montreal Gazette.) A lecture on this interesting subject was delivered in the Bonaventure Hall, under the auspices of the St. Patrick's Society, yesterday evening, by Mr. William A. Fothergill, late of Oxford ing, by air. Within A. Pottinghi, has to Subject the lecture listened to throughout with great attention. Mr. Fothergill was introduced to the audience by Mr. McKenna, the President of the Society, in a Mr. McKenns, the President of the Society, in a few appropriate words, and proceeded to say:— In the year of Grace 432 the dews of heaven, long pent up in the fountains of divine mercy, descended in copious showers that have con-tinually watered the tree of faith which the na-tional Apostle of Ireland planted in the soil of the Emerald Isle under the guidance and benediction of St. Augustine, the successor of St. Peter in the Apostolic chair,—a tree that has borne fruit,—
nay, a hundred fold,—a tree that has remained
with its roots firmly embedded in the original
soil, as yet vigorous, as blooming as if only yesterday it sent forth its beautiful branches into existence and life. Singular benediction indeed!
The fruit of divine faith has remained in the land of your fathers, where it has been always respectof your fathers, where it has been always respected, always loved, always held deaver than life.

A singular benediction indeed!

Countries evangelized by Apostles, by St. Paul himself, have fallen into the abyss of schism, heresy and infidelity, while Ireland clings with undying tenacity to the faith, which she esteems above all perishable things—above the golden charms of imperial heresy. Asia, the cradle of the faith, has lost the precious boon of eternal truth. Africa, in the early ages of her faith, the the faith, has lost the precious boon of eternal truth. Africa, in the early ages of her faith, the glory of the Church—the home of the golden mouthed St. Cyprian—has been overrun with vandalism and the grossest idolatry. The Northern nations of Europe, few of them excepted, are entembed in heresy and schism. Almost all countries have had their quarrel with the See of St. Peter—Ireland never, Ireland never, has never fee are moreont heep second from the ruck of for one moment been severed from the rock of for one minity—never separated from the chair of truth to which an infallable guidance in doctrine and faith has been guaranteed by the Divino Oracle. It was a sad day when (in opposition to the wishes of the great majority of the people as the historian liume so abundantly testines) once Catholic England was severed from the unity of the Church. This fact was accomplished through the influence of Anne and by the act of Henry, for it is said "the Reformation first did dawn from Anne Boleyn's cyes." However that may be, we know certainly that be who lasked himself in the sunshine of her eyes did wickedly, for he dis-tributed the lands of the Church amongst his courtiers. He pillaged the religious houses; he melted down the sacred vessels of the altar, and turned the keys of his coffer upon the golden turned the keys of his coffer upon the golden hoard. And more. At the very edge of the sword—as certainly in the North of England—he introduced a new religion. He handshed or beheaded those few stern prophets who had the courage to oppose the madness of his will, and brought in others of a more compliant or expedient turn of mind. And when he had completed the work,—a work which like that of the son of Nebals,—will certainly live after him, when he had broken utterly and entirely off with Rome, when he weeded, divorced and beheaded his wives, and made things comfortable about him, he when he weeted, divorced and beheaded his wives, and made things comfortable about him, he then cast his eyes abroad and sought how he might best extend his spiritual supremacy. England had apostatized, why should not Ireland? The sons of St. George had acknowledged him as the supreme head of the Church; why should not the arms of St. Patrick do the supre. not the sons of St. Patrick do the same? Alas for Henry! He had yet to learn (and how much woing, care and anxiety he might have spured had he learned that lesson earlier), he had yet to learn that an Irishman and Fidelity are synonomous terms. (Applause.) He might bribe and fawn, he might bluster and storm, but it was of no avail whatever. Though eminently successful in his domestic enterprizes he was singularly un-fortunate in this. At length his cruel fury was aroused, and he resorted to extreme-aye, very extreme measures—but with no better success.

(Applause.) Indeed he might as soon expect his lenglish subjects to credit his personal sauctity. and purity of life as the children of St. Patrick to believe in his spiritual supremacy. (Applause.) That question had been settled in Ireland long be-fore either he or his ancestors had come to the Throne of England, and consequently the people refused to yield the point. They believed the word spoken ages before, that Peter was the Supreme Pastor, and no one is ignorant of the Christian firmness with which they have adhered to that assertion. The Pontiff of Rome consequently regards Ireland as the apple of his eye, for to that Pontiff Ireland has always clung in the hour of her glory, and in the hour of her sorrows, (applause), with the carnest devotedness of a child to its parents. (Applause.) Faith remains in a country as long as it is respected. So far it resembles an illustrious stranger who visits a pation, and who proceeds his polony which does nation-and who protracts his sojourn whilst due respect is paid to his rank and dignity, but who retires, never to return, when an insult is offered to his rank. Tout illustrious stranger has visited (and as we have seen) has fled from England— Tout illustrious stranger has visited England too much given up to the pursuit of mammon and materialism—but, thanks to the prayers of the faithful of Ireland, to those of the Christian world, England is abandoning her brief error and returning to the old and only true sheepfold. Whenever false teaching lays hold of a people, similar pursuits mark the career of that people. On the other hand, faith and devotedness are the characteristics that distinguish Ireland; but on thes; men now smile with supercilious contempt, as though the Founder of the Christian religion built His Church upon the corner-stone of wealth instead of the very regged rock of evangelical poverty. There was at Great Yarmouth three summers ago a life-beat launched upon the frightful sea that breaks in terrible sublimity over the greatly dreaded Goodwin sands. For hours, aye even for a night, she battled with the waves, saving at length the crew of a total wreck, and eaving at length the crew of a total wreck, and bearing them with her own brave hearted seamen safely to the land again. "It was well boys we were in a life-boat," said a very thoughtful though a very youthful looking sailor, as he came ashore. It is well, gentlemen and ladies, that we too are in a life-boat,—a boat like that which hore the Patriarch Noah over the waters of a drowning world and has carried the children of \$1. Petrika safely and the world's will tracing St. Patrick safely amid the world's wild tossing for nearly two thousand years. She has never foundered or faltered, never gone down smid the the shoals and quicksands of schism and insidelity. Trials and tempests the has known, and in-deed to her they are now as familiar as they were to the Divine Founder, to whom the fickle multi-tude at one time offered the exultant strains of Jubilec, at another a crown of thorns. Yet the people of Ircland have been no time servers. Unlike, alas, the people of my own country, they have never descried the ship, never struck upon that fatal rock of heresy, and consequently have never been severed from the guardianship of the Pilot to whom the charge of the helm has been entrusted. Heresy, the Irishman's horror, which he believes to be the greatestevil that can which he ocheves to be the gr. atestevit that can befal the individual or the nation, which he knows to be a blasphemous revolt against God, whose Eternal Truth it assails, and which is a rebellion on earth similar to that of Lucifer in heaven. Polard is now writing under the political evils which it has entailed upon its brave and noble people that are now struggling for the interior. people, who are now struggling for their national rights with the Russians, whom a base minority rights with the Russians, whom a base minority invited to become their protectors in order that

these traitors to Poland might secure to themselves a status in the country which they did not before possess. Hungary, too, has bled under the hoof of the unbelieving Magyar—until the justice of the Austrian government hurled the Moloch of infidel escendancy from its pedestai. A struggle which Louis Kossuth proclaims the great struggle of Hungarian liberty, —liberty to the Maygar, that is to crush and grind the great Catholic majority. And now a days we see the once fertile land of our neighbors engaged in division and deadly strife, engendered, fomented and sustained by the puritanical fanaticism of New England. If heresy then be the greatest evil, religious as well as political, that can befal a nation, Faith on the other hand is the greatest blessing that God can bestow on any country. Happy then the Kingdom, though any country. Happy that don't an bestow on any country. Happy then the Kingdom, though it may be politically prostrate, that still retains its ancient faith. Such a country can never be enslaved. Its every effort will be an act of moral and physical insurrection against the tyranny that manacles its limbs and preys upon its vitals. And such the conduct of Catholic Ireland during her long and terrible struggle. Such the condition of that fair land of which St. Donatus wrote so glowingly in the 8th century:—

"Far, westward, lies an isle of ancient fame, By nature blessed, and Krin is her name. An Island, rich, exhaustless in her store Of veiny silver, and of golden ore: Her fruitful soil for ever teams with wealth, With gems her waters, and berair with health. Her verdant fields with milk and honey flow; Her wooly fleeces vie with virgin snow, And arms and arts her envied sons adorn; An Island worthy of its pious race, In wer triumphent, and unmatched in peace.

(Applause.) Ireland from the period of her conversion to the invasion by the Danes, was the asylum of religion and literature. Ireland was the peaceful abode of science and faith, while the other countries of Europe were harassed by the din of arms, the strife and warfare that arose from the disruption of the Roman Empire. The whole island was studded with monastic establishments of the Roman Empire. lishments, in which all the known sciences were insments, in which all the known sciences were taught, particularly those of salvation; ones to which the scholars of Europe flocked as to an asylum, in which they found hospitality, truly Irish hospitality, that has always distinguished the Irish race, (applause,) and thet was cultivated as a Christian virtue by your fathers. [Applause.] For the Irishman who spurned the light of the trulture was achieved to the property. [Applause.] For the Irishman who spurned the right of that virtue was subject to the penalty of excommunication. The Greek, the Itoman, the Saxon, were received with open arms in those ages of Irish faith and hospitality. Churches as well as schools were erected for the exclusive use of these foreigners by the piety of Irish Princes and Bishops, so that Ireland became an island of saints and sages, whose virtues, whose erudition lilustrated not only Ireland, but all the northern counties of Europe. For Ireland, in communion with the See of St. Peter, sent forth her missionaries to evangelize Europe, and to enlighten the most distant and northern countries of her missionaries to evangetize Europie, and to enlighten the most distant and northern countries of this continent. But the glorious career of Ireland in the work of missions and of Christian science was retarded by the invasion of the Danes. We are exposed to wars on the part of barbarians; and to wars on the part of our neighbors, and to wars that are excited by base motives. The first waged by barbarians is subdued by the virtue, the courage, the energy of prince and people. The other we all know can never be truly overcome, except by clemency and meckness. The barbarous wars of the Danes were meckness. The barbarous wars of the Panes were subdued by the energy and virtue of the sons of Ireland. And the injuries, both civil and religious, which the barbarians inflicted on Ireland, were compensated by the conversion of those savages to the Faith. The subjugation of those barbarians is an episode in the history of Ireland, to which the sunals of England and France have no parallel. This fact in Irish history establishes the value of the Irish recents and destroys the the valour of the Irish people, and destroys the taunt of the infidel Voltaire, who asserted that Irish soldiers fight better on foreign battle-grounds than on those of Ireland. The taunt is manifestly unjust, for the valour of the Irish race is too well established on all the battle-fields of Europe, Asia and America, to be called in question by those flippent declaimers, who never study history with advantage. [Applause.] In time of other days, the fame and glory of Ireland were celebrated by Bards and Poets, and I would they still lived to tell in measured numbers that glowing story which I, all unworthy, fail in uttering. Ireland can boast of much—she has a tale of antient grandeur and glory quite worth the telling. If her bards still lived, if her harp "with its strings all torn asunder," could but utter again its ancient melody, we sould have a song of triancent increase, we seem more a song or arumph and of victory to which our cars are but
little accustomed in these flaunting days. Oh,
how they would peal forth song touching song,
melody following melody. A song of triumph,
that when all nations had succumbed to heather
Rome, and were occupied by the legions of the
mistrate of the world, still her shammer's was mistress of the world, still her shamrock was blooming, her children were free. A song of thanksgiving for her goodly heritage, for those rich meads, whose fertility in later years excited the capidity of the foreigner,—for those far glens where the hills fold in one upon another, and the lake sleans in its transmitter for the weden and the lake sleeps in its tranquility, for the undeveloped mineral treasures of those misty mountains, for her own stalwart sons and her beauteous daughters—ah, well may the minstrel heart be lit with flame! There is now no poet that can sing the glories of a land so fair, no artist that can picture side the broad Atlantic wave, attempts will be actibe aright a land so good, so rich, so truly beautiful, as the Ireland of the elden time. [Ap-There was one celebrant of her fame in ages past who will never be forgotten in the an-nals of Ireland. He was a stranger who, in the hour of adversity, sought and found hospitality and an asylum within the cloistered walls of the monastery of Mayo; where he drank of the foun-tains of human knowledge. He was a Royal exile of Saxon origin,—Alfred, afterwards King of Northumberland. The name of Saxon may sound gratingly on the Irish ear, but the Saxons of England lave not been the spoilers of your country. The Saxons of England were as ruthlessly crushed by the fierce William of Normandy, as your fathers have been by the descendants of that prince. The Saxons were a brave people, who were sternly devoted to the cause of liberty during the middle ages, and as Christians equally devoted to the Catholic faith. The spoilers of Ireland were not the Saxons of England, but the Angle-Normans, congress of that country, who Anglo-Normans, conquerors of that country, who knew no law but the sword, no right but that of conquest just or unjust. And it is a remarkable fact in the history of the British Empire that from the period of that Anglo-Norman invasion and conquest to the present time, neither England and Ireland has given to the church a canonized Saint. Alfred the Royal Bard, who celebrated the glories of Ireland, having completed his studies in the Abbey of Mayo, visited each of the Frovinces, noting in verse as he proceeded on his journey the characteristics of the countries through which he passed. The rythm is irregular when translated, and goes in this way :

- "I found in Connaught, famed for justice. Affluence, milk in abundance, Hospitality, lasting vigor, fame, In this territory of reachan of heroes.
- "I found in the Province of Ulster, Long blooming beauty, hereditary vigor, Young scions of energy, Though fair, yet fit for war and brave.
- " I found in Armagh the splendid, Meekness, wisdom, circumspection, Abstinence in obedience to the Son of God, Noble, prosperous, learned suges.
- " I found in the fair-faced Leinster, From Dublin to Slievemargy, Long-living men, health, prosperity, Bravery, hardihood, and traffic.
- "I found in Munster, without prohibition, Kings, Queens, and Royal Bards In every species of poetry well skilled, Happiness, comfort, pleasure"

The splendid virtues of the Irish people are attested by domestic and foreign annalists. They are universally regarded as a generous and faithful race, even by those who are politically and religiously opposed to her. The Bishop of Louis-

ville in his article on "Ireland and the Irish, says that the small politicians in America endea-vor as much as possible to make capital out of them. He says, "on the eve of elections you find this class of men waxing wonderfully warm and sympathetic. They love frishmen as brothers, they admire above all things their devotedness to the faith of their fathers. They droop then of compassion over the wrongs of Ireland. They are the are they are the they are the are they are they are the are they are the are the are the are the are they themselves Irish in feeling and heart. But the election has scarcely passed before their friendship has cooled down or vanished entirely, if it has not even been turned into bitter hatred and open denunciation. Thus are the generous peo-ple courted and kicked by turns. In the end they get all the abuse and odium, and but little of the isome and emoluments of the political parties which divide the country. Is this treatment either generous or just? Is not the Irish character open and sincere? (Applause.) Are not the Irish, as a people, truthful, trustworthy, honest and patriotic? [Applause.] is there anything peculiarly wicked or malevolent in their composition? Have they not, as a class, much less selfishness than our own population? [Applause.] Who ever heard of an Irish coward or of an Irish traitor in America? [Applause.] Who ever skulked from doing his duty to his adopted country? Who ever heard of an Irishman who was ungrateful to his benefactor? [Applause.] In our lists struggle for independence, and in our late one with Great Britain, did not the Irish fight side by side with us, animating our own solties which divide the country. Is this treatment fight side by side with us, animating our own soldiers by their fearless bravery? [Applause.] Uan America soon forget the glorious names of Montgomery and Barry, to say nothing of other illustrious Irishmen? Can they forget that the Irish were the first people in Europe to sympathize with us in our offset to secure industrious land. thise with us in our effort to seeme independence, and that this generous sympathy, and the aid they subsequently afforded us, were alleged by the British Court as reasons why the petition of Ireland for political and religious enfranchisement should be rejected? ment should be rejected!

Thus far the Bishop, and in his own vigorous language, he certainly corroborates the assertion that the Irish are universally regarded as a generous and a faithful race. (Applause.) Of their fidelity, indeed there can be no question. There are no people on the face of the globe so faithful to each other as those of Ireland. (Applause.) Everybody knows the remarkable instance of this in the escape of Rowan from Newgate. It has been said by some that Rowan was not an Irishman at all, and they ground the assertion on the old adage of the West of Ireland:

"By Me and O' you still may know, True trishmen they say; For when they lack the O and Mac

No Irishmen are they." But this is not a true test, and there can be no doubt at all of Rowan's nationality. He was a gentleman of rank and a member of the United Irishmen. It came to pass in the time of the troubles that he was arrested, fined £500 and committed to Newgate for two years. However, aided by his associates and taking advantage of the darkness of night, he soon succeeded in making his escape from prison. A boat manual by two sailors, brothers, named Sheridan were in readinces for him at Howth. Neither of these men knew Rowan, or he knew them. In spite of a most tempestuous sea the party were next evening half way to France. On Rowan's escape from Newgate, proclamations offering £1,500 reward for his apprehension were issued. One of these papers found its way into the Sheridan's poswho resting on their oars as the morning dawned commenced scratinizing their passenger.
"You are right boys," said he "I am Hamilton Rowan, but you are Irishmen." "Never fear," replied the noble hearted fellows, "we will land you safe," and they did. (Loud appleuse.) True indeed then are the words of the sweet old hellod...

"What flood reflects a star so sweet, As glorious Boyne or pash'al Ban; Or, who a friend or foe can meet So generous as an Irishman?"

Then who will dare assail the fidelity of the daughters of Erin? (Applause.) It is attested by their enemies, for they admit that her fidelity and virtue can never be assailed. (Applause.) The Irish girl is the glory of her sex, the glory of the Uhnrch, the mide of her people, the pride of her family circle, which she exalts and sanctifies by her example. And in after years she becomes that "brive woman in whom" as the Scrinting expresses it. woman in whom" as the Scripture expresses it the heart of her husband has confidence. plause.) When St. Peter preached the faith in Rome, weman was a slave under Paganism, subject to the caprice of her husband, who exercised powers incompatible with the rights of justice. The Christian faith has ennobled her condition and has effected this important revolution in her state. Her fidelity then is due in gratifulate that state. Her fidelity then is due in gratitude to that faith; and none have been more grateful than the Irish, both male and female, particularly the lat-ter, whose faith is comparable with the justice, simplicity and fidelity of Noah, with the great and extraordinary faith of Abraham, the father of the faithful, as well with the equally great faith and obedience of the son Isaac. Iroland was always a warlike nation, not ever subjugated by the arms a warfike nation, not ever subjugated by the arms of Imperial Rome. On the contrary, she often encountered the eagles of the Mistress of the World. Between the Irish Princes and Charlemagne, the first of the Western Emperors and his successors, alliancesex isted to the period of Henry II of England, who irritated at the support given the French monarch by the Prince of Ireland, resolved on the converse to that country but park solved on the conquest of that country, but such a project was one of difficulty in its attainment. The wily monarch of England to give a color of justice and religiou to the project, solicited a rescript from the Roman Pontiff, Adrian IV., who was a native of that country. The act of the Pontiff is considered as an act donating the sovereignty of Ireland to the English monarch; but solved on the conquest of that country, but such such a view of the subject is merely the view of prejudice and passion. The words of that instru-ment do not authorize Henry II to enter Ireland as an invader, as a warrior. They merely permit him to enter as the peaceful messenger of religion. To assert the illustrious Pontiff, Adrian IV, by his own deed inflicted an act of injustice on a nation that never provoked the anger of the Holy See, is a thing that cannot be reconciled with the well known probity and disinterestedness of that great and and renowned To animadvert on the acts of the Pontiff's of the Middle Ages is an easy task; but to do so in a manner consistent with truth and justice is another thing. To understand the act of Adrian IV., it is necessary to form an acquaintance with the history of the middle ages, with the transactions of the Papacy during that period, as well as with the constitutional laws that then governed Christendom. With regard, then, to those declaimers who decry the transactions of those Papacity, but they have the principles of beinder. Pontills, had they known the principles of legisla-tion then in force, acknowledged and minitained by Christendom, they would be slow in pronounc-ing a judgment that history cannot sunction. To enter on the details of that legislation would be wearisome; but I will remark that the Anglo-Norman invasion of Ireland did not result from the act of Adrian IV. No, it arose from another cause, the criminality of an Irish Prince, who, in punislament of his odious delimpuncy, incurred, according to the laws of the Church and of the State, the dreadful sentence of excommunication and deposition. The excommunication entailed civil consequences, and accordingly the Irish Princes of the period expelled the royal culprit from his throng. According to the universal large Princes of the period expelled the royal culprit from his throne. According to the universal legislation of Christendom, civil and ecclesiastical partizans of that Irish Prince, who was justly deprived of his crown, entered Ireland as unjust invaders, as the criminal accomplices of a Prince who was proscribed by the Church. They entered Ireland as outlaws and assassins, and by the fact of doing so infringed the laws ecclesiastical and constitutional by which Europe was then govern constitutional by which Europe was then governed, and therefore they forfeited that very right, if it previously existed, which some suppose was conceded by Adrian IV. Hence the bard of Old

"On our side is virtue and Erin-On theirs is the Saxon, Norman and guilt."

Erin has uttered the remarkable words:-

The Irish divisions, the bane of Ireland past and present, left the country an easy prey to any in-vader. Hitherto, between England and Ireland, the contest has been a civil one; henceforth it will be one of a religious character, one that will

pre-eminently display the fidelity of the Irish people. Under one of Henry's immediate successors, Elizabeth, whose name is odious in the history of the Church, the shrines and sacred altars of Ircland were seized and defiled by a strange priesthood that attempted to preach false doctrine to the people; but in the mysterious language of Ireland there existed a barrier to its propagation, which that priesthood could not surmount. [Applause.] The language of Ireland was unknown to the profiners of her temples; it was abandoned to the impoverished natives as the only birthright of which the ancient inhabitants could not be robbed. In that mysterious language, which is so pure, expressive, sentimental,—a language that has no unmeaning words, and that probably is as ancient as the liebrew, and as well adapted, if not more so, for poetic composition than that of Homer; in that language of which we now also propose but the transfer to of which we now, also, possess but the wreck, the ancient Faith according to the designs of Providence found its safety and stronghold. [Applause.] The difficulty of learning the Irish language is so great, that it is said the Devil himself, unable to overcome it, abandoned it in despair. [Laughter.] And, again, when the projugation of heresy is to be resisted, when the inuge Colossus of Error is to be hurled from its pedestal, the antient and mysterious language of Ireland yields to that of the inveder, in order that the language of the language of the language of the language of the language. of that invader forced upon the people should be-come an obstacle and a barrier to the propagation of heresy and infidelity. Then the English sove-reigns became faithless to the belief and traditions of ages of faith; then an avenger arose in the person of Oliver Oromwell, a man of iron will, of stern and inflaxible energy, of extraordi-nary carnestness, whose sword smote an English King in order to teach kings and sovereigns that treachery to the Faith is punished even in this life. The clergy of Ireland, and, indeed, of England, too, were hunted by him as if they had been wild beasts. A price was set upon their heads, not exceeding that placed upon the head of a wolf. Mr. Fothergill then proceeded to refer to the seizure of the Irish Church Lands, and the penal laws imposed on the Irish, arguing that, in spite of persecution, the Catholic Church held its own, and now seemed in a fair way to convert many who had erred from its fold. He thus con-

They tell me it is egotism to use the personal pronoun is a lecture, if so I crave your pardon, for I sin again as I conclude. I cannot refrain from using it when I speak to I rishmen of Ireland. My heart goes forth and blends with the subject so that the thoughts, the feelings, the impulses, that stirred me to the quick when on the old soil now come rusking hock again time. the old sod, now came rushing heck again thick and fast. As, when in Ireland, that air which is positively delicious to the taste as well as refreshing to the brow, that air, so different to the air of other countries, was about me and assured me by its own sweet influence that I lived in the land of the Saints; so now I feel the sympathy, or what the Welsh people would call the "Unavite," of Ireland here,—(applicase)—thinking with my thought, speaking with my speech, rearring with the control of the latest and the latest and the latest are the latest and the latest are the latest and the latest are th my heart and influencing me so strongly that I could almost faucy myself back in Meath, and me again upon the hill of Tara. (Applacee.) There on the left is what antiquarians tell us was the most increase in the left of the country but it is great banqueting hall of olden days,—where kings sat and where princes stood around,— where the sweet-toned harp was heard and the minstel's voice sang a song of Ireland's glory and the olden time. [Applause.] Here by my feet is the croppies' grave, with the flades on the sod all red [as people say] with the fiddes on the sod all red [as people say] with the fidlen brave! Brave! Was there ever such herone bravery as theirs? I know of no parable in history, save that of the world-renowned stand the Spartan made at the Straits of Thermopyla. There on the left, under the road, and below the hill is Tara Hall. Tara has no hall, yet there is the hall of its kings upon its summit. Far, far away the eye wanders over a land chove all things are the eye wanders over a land above all things na-turally rich to look upon, but all apparently deserted, so still, so awfully silent is this place of the great departed. A lark sings a requiem overhead, beside which there is no other sound.

Above, far above, the wild bird's song is the home of the Irish martyrs; below are their graves, whilst on the right hand and on the left, at this side and on that, a far-stretching sea of brilliant green lies the unchanging sod of their earthly home. The stillness of the grave rests upon Tara, where once all was life, joy and animation. Where are the thousands, age the tens of thouwhere are the thousands, aye me tens of thousands, and where their descendants, who stood here but the other day listening with rapture to the words as they fell from the lips of Daniel O'Gonnell? Where now the orator? Where the ordenect if where now the orator; where use audience. He, the patriot, the great, the good, the cloquent, has gone to that land where falls not rain, nor bail, nor snow. Whilst they his followers in Shepherd's language have broken fold and are away over "the salt estranging sea," to fulfil the very highest, noblest, most exalted mission that has ever been committed to any nation since the days of Abraham. mitted to any nation since the days of Abraham. They, the valunt people of the land, having by the overruling of Providence, now no earthly sovereign, have taken to themselves a heavenly one; and they are gone forth with the chivalry and devotion which animated their fathers to hear his laws, his faith to all lands; and a testimony of their own influencing fidelity to the ends of the world, [Lond and enthusiastic applause, amid which the lecturer retired.]

REMITTANCES RECEIVED.

Sherrington, M M'Caffrey, \$2, A'ohotsford, J Trainor, \$1; New Lexington, U S, P Kelly, \$5; Ramsay, M Foley, \$2; Grand River, T Uarberry, \$2 Bury, T Morray, \$1; Vicume, H Vogt, \$2,50; Tarbolton, P. O Kelly, \$4; Eganville, D M Grath, \$3; lele aux Noix, C O'Harn, \$1; Papincauville, E Joubert, \$2; Dartford, Miss B Corbet, \$2; Hemmingford, Rev C Boissoneau, \$2; Rawdon, R E Corcorat, \$2; St Catherines, J Fitzgibbon, \$5; St Andrews, Alex M'Queen, \$1; Starnes boro, Rev T J Prudbomme, \$2; Sherrington, H Blake, \$4; Buckingham, Rev L Jouvent, \$2; Yankleck Hill, D Harler, 32 | Huntingdon, W Hall, \$1 | St Cosnice, Rev Mr Deenojers, S1 ; Smith Falls, P M Dermott, \$4; Whitbs, J Sperril, \$2; Railton, P Cares. \$2; Newbury. port, U S, Rev H Leonon, \$3 20; Opennya Road D Scully, \$2,25; Lochgarry, Captain J Kennedy, \$2; London, U. W., Sergeant Major Hogan, \$2,50; do, J.G. Harper, \$2; Amberst Island, H. M. Kenty, jun, \$2; Hamilion, Very Rev E Gordon, \$4; Lloydtown, R Walsh \$2; Nagara, D M Dong di. \$2; do, Very Rev J Carrell, \$2; Kingston, Rev J S Lonergan \$4: Tienton, E P Ford, \$2.50; Greenbash, U S, Rev E Bayard, \$3; St Sophia, Rev Mr PRIPLIE, \$2; West part, A Rosney, \$1; Quebec, M Higgins, \$5; do. Rev Mr Lecours, \$2; do, Rev Mr Haikin, \$2; de Rev L Marceau, \$1; Fitzeoy Harton, J Farred, \$1 Keenensville, J Colgan, \$2; Jaivia, J M'Avery, \$5 Laprairie, Rev J B Atland, \$1 : Osgande, P Kearns, \$2; Cotesa du Lse, M Smith, \$1; Locolle, H Barker, \$2; Dunham Flats, Rev G J Blowne, \$2; North Lancaster, Alex M Roc, \$2; Mertintown, A Corbet, \$2; New York, F Bound, \$2; Rafiew, Rev J Bouvier, \$2; Sebastopal, J P French, \$6; Eboulements. Rev Mr Gagnon. \$7,50; Duffic's Creek, Rev A P Finan, \$2; Quebec, J Foley, \$2. Per L M Lachlin, Lancaster - Self, \$1; R M Lachlin. \$1,25.

Per Rev Il Brettergh, Trenton-P Gearin, \$2; Frankford, M Sullivan, \$2. Rev I. Lamping, Kemptville. . Rev W Harty, \$2. Per P Kelly, Renfrew. John Fox, \$2 Per E M Govern, Danville. W Conkley, \$3.25 Per J Keanedy, Lodsay. W H Desne, \$4 Per E M'Cormick, Peterbora. T Collins, \$1; J Haffy, \$1; J Moloney, \$2; J Harty, \$2; Otonabee, J Doras, \$1; W O'Donnell, \$2,50; Ennismore, L

Doran, \$1 ; Ashburnham, J M'Cabe, \$1 Per B Hepry, London .. J Buin, \$1; M Kirk, \$13. Per O O'Callaghan, Arthur .. D Milniosh, \$2 Per P Lynch, Allumette. M Kelly, \$1 Per Rev H M Guirk, St Bastle, N B. Self, \$2,38; Grand Falls, J Chffard, \$2

Per F O'Neil, Fitzroy .. M Gallagan, \$1 ; T Doolin, Per M O'Dempsey, Belleville . Rev M Brennan, \$2; W Hills, \$4 Per Rev P Watsh, Gananoque. Storington, P

Doberty, \$4 Per P Tobia, Melbourne. J Phelan, \$1 Per Rev J J Chisbolm, Alexandria. Self, \$2; Mrs Colonel Chisbolm, \$2; Lochiel, Donald McDonald, \$2; Duncan M'Donald, \$2; Alex Stewart, \$11,25. Per W M Harty, Lacolle-Sell, \$1; F Laverty, \$1. Per J Doran, Petth. J Doyle, \$2; M Stanley, \$2; W M.Gatty, \$2 Per R Chisholm, Alexandria. Sell, \$1; Lochiel, Per Re Observing, Alexandria. Com, pr.; Bottom, Rev Alex M'Donell, \$1

Per Rev G A Hay, St Andrews. J M'Donald, \$2.

Per J Kearney, Grand River - Self, \$1; G Sutton, iun. SI Per P J Sheridan, Tingwick. J Gleason, \$2; J M'Williams, \$2 50; John Stattery, \$14 Per P Purcell, Kingston. J Shaw, \$2; Mrs Doyle, \$2,50; J Burke, \$1; P Henry, \$2; T Nolan. \$2; P Campbell, \$1; Waterho, W O'Rielly, \$2,50; Sheffeld, Hambing \$2,50 field, J Hawkins, \$2,50 Per P Derham, Tunm. J Dellam, \$4.50 Per Rev J S O'Connor, Corawall. Dickingoo's Landing, T Shields, \$1

Per J Coughlan, jun, St Catherine...D Coughlin, \$2; Miss Carroll, \$2 Per F Ford, Prescott. . J Murphy, \$1; J Savage, Per M O'Leary, Quebec. St Joseph, Rev Mr Mulligan, \$2; St Laurent, Rev U Bonneau, \$2.50; J Sheridan, \$1; Rev Mr Lemieux, \$2
Per Rev J J Collins, East Hawkesburg. Seit, \$5; T Hoisted, \$2,50; M M'Cormick, \$2,50; Ohatbam,

P Batter, \$2 Per A B Melntosh, Chatham. Rev F Couillez, \$2. Per Rev T Sears, Port Mulgrave, N S. D Webb, THE LADY PATRONS

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evening of the Concert.

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POGETHER WITH THE MONTAGNARDS,

-- AND --

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February 18, 1864.

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