proportion would not be as large as when twenty five are converted here.
This means, of course, that our natives
are few in number. If all the natives of Alaska were taken to Augusta they of Alaska were than half the city, would not fill more than half the city, and a few priests would suffice for their spiritual wants. But they are badly spiritual walts. Dut they are badly scattered, and that, too, in a ccuntry where all travel has to be done in winter by dog eled and in summer by boat

Well, new, I am going to stop this rambling letter. I am sure there is much here that would interest you but

weak. But when they all unite upon some great Christian object, such as education, they become strong and for-midable. And if then enter into a prudent alliance with others, who are working towards the same end, we shall be wise, for then victory in the long run is assured. Let them join hands, then, with all was are likeminded; with members of the Church of England, who have now abandoned the theory that their schools must be supported on the aims of the rich, and with the members of every other de-nomination that has stomach to fight a

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THE IRISH BACE.

Their Position in the Brightest Pages of Canadian History.

We have much pleasure in reproducing the following report of a brilliant lecture delivered in Montreal in 1872 by John O'Farrell, Eq., advocate, President bee:

Mr. President in Service of the Servic

of May 1746, says, Mr. de la Grois, a returned French prisoner, had heard Generals Shirley and Warren mention Tadousac Cove and St. Patrick's Hole as places where the British flag might anchor on moving up against Quebec. Father Ferland, the historian of Canada, moreover, informs us that the harbor in question bore the name of "St. Patrick's Hole" fully seventy years before the Corquest.

Patrick's Hole "linky seventy years better the Conquest.

Such exceptional devotion in a French country to an Irish Saint can have had its rise in one source only, and is the strongest possible corroboration of the statements I

tral powers were parties prohibited the employment of the Brigade against England; the existence of such a treaty would explain the sort of veil that has been thrown over the presence of the Brigade here, and would also explain the disappearance of the Parish Archives.

Again in its Journal of the Capture of Fort Oswego, to be found at 494 of volume I. of O Callaghan's Documentary History of New York, de Montealm goes out of his way to inform the King that two of the Regiments made prisoners there, namely Shirley's and Pepperel's, had been engaged [on the British side, of course] in the Battle of Fontency. It is difficult to suppose that this episode in de Montealm's Journal was suggested by anything else than the recollection of that new trumph of the Brigade over their hereditary toes.

To that direct evidence of the earnest appeal of the Commissary for Irish soldiers, that concurrence of the minister in the suggestion, and that proof of their actual presence at Oswego, in 1756, I may add the testimony of the author of the Irish Settlers in America, to the effect that Dr. Edmund Hand who afterwards rose to the post of Adjutant General under Washington had originally

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