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In Memoriam.

They say the poor exile is always alone, Hence holding the memories of home the more dear, Among strangers, despite him, his lot may be thrown.
And nought can rejoice him and nothing can cheer.

Though gay be the land which affords him a His heart fondly turns to the scenes of his His thoughts wander towards them where'ere he may rome,
Their beauty, their vendure, their freshness,
their truth.

How sad is the soul of the exile on hearing That death has been busy with those he loved best, When he learns that a grandmamma, name most endearing, Has gone from this earth to her mansion of

It is true that her eyes had been dimmed of their brightness,
(For six years and seventy looks to the grave)
But the heart ever true had lost none of its blightness. Or love for the generous, the noble, the brave.

In sorrow, in sadness my tears are fast falling. For granding the good and the just one that's flown; I call on her name but she heeds not my calling; The exile is now more than ever alone.

J. W. LYONS. OUR QUEBEC LETTER.

Mr. Tarte Denies the Charge—The French in Canada-A Startling Rumor.

> [From our own Correspondent.] Quebec, November 14th, 1879.

The editor of the Canadien denies that he ever wrote in an insulting manner of the Irish, but with his usual disregard of trutu asserts that the Quebec correspondent of the Post has wantonly insulted the French Canadian race. It is true I have written in a contemptuous manner of Mr. Tarte, and it was merely an expression of the sentiments I en-tertain for that individual at the present moment. If Mr. Tarte considers he is the personification of a true French Canadian, and considers an offence against him, as an insult to the body of his compatriots, then, indeed, tures in the characteristics of the French family is to have a son a notary or an advocate. This City of Quebec is full of yours men who have thus been forced into professions already overcrowded. A Government gardless of the public interests, impelled O'Connell went back to his native country solely by their individual wants, they work with every door of public advancement shut for the party to which they are attached, regardless of moderation and prepared to abet any act of political corruption that may further their own ends. These stormy petrels are themselves preyed on by vulture like moneylenders, with whom this city is infested, and of whom some are officials occupying Government situations. These briefless advocates are ever ready to snatch up any brand that may possibly set the neighborhood into a blaze of excitement, and thereby give them an opportunity of airing their pent up eloquence. It has been my fortune to penetrate into the deepest fastnesses of the Rocky Mountains, and I remember what pride it gave me in presence of the Americans to find every creek and canon named after a hardy French Canadian Catholic. Laberge, Laprele. La Bonte, Cache le Poudre, Grospin, and a thousand other streams bore evidence of the spirit of adventure that once throbbed in the French Canadian breast. Where do we find the better educated of the French Cauadian youth of the present day? Where but under the glare of the gaslight in their own crowded "cercles." Their conversation is mainly political, for politics has come to be the raison detre of these embryo philosophers. How frequently do they indulge in filthy anecdotes gleaned from the excrescences of infidel French literature. How often is a priest made the butt of these remarks. It is not very long ago since I heard a venerable French priest tell his congregation that contempt for the priesthood was fast becoming a characteristic of the race. I know for a fact that among the eristocratic French Canadians of Montreal English is the language of family converse, while French is spoken to the servants. It has become a settled idea among French Canadians that education is incompatible with an agricultural life. Now, if all these symptoms of degeneracy be true, do they not deserve contempt? Far better would it be for so far as feelings were concerned "The man's a French Canadians to take my st letures in good part rather than be carried away by the the mere fact of their creed prevented them buncombe of political brawlers, who, by from holding a seat in any of the Houses of ministering to their vanity, creep into their Legislature, or of obtaining office in any Corconfidence to use them for their own purporation, or of rising to a seat on the Magisposes. Let French Canadians revive the old heroic spirit of their ancestors, and instead of Government taxed the community and let

a terra incognita. There is a very ugly rumor floating around town, which originated in the columns of your of a gentleman; suppose, in short that contemporary, the Patric, to the effect that a the Government under Statute Law pre- how can the dead be roused to life? There murder was committed in the room of one of cluded Protestants directly or indirectly was a stern law preventing the Irish people the Ministers. One rumor states the victim from 21,261 offices of the State, and gave meeting by representation in any convention; was an Irishwoman, and that she and her child were buried near the Parliament House, or, as some say, in the vicinity of the Departmental buildings. The rumor is certainly in every one's mouth, but to pronounce it would century revolted against the thought. If Fishshamble Street Theatre in Dublin, be hazardous, unless further investigation should prove it so. For my part, I don't be lieve it, and if it happily proves faire, should prove it so. For my part, I don't be a system there would be a war of races from of worship, and it is happily proves false, If it happily proves false, the originator will deserve severe punishment.

Biach.

er ver tillsen. His later gifterar be

wasting their energies in political discoveries,

"O'Connell, the Emancipator."

LECTURE BY THE REV. JAMES CARMICHAEL.

Tuesday evening, 11th inst., the Rev. James auspices of the Ladies' Aid Society of St. Paul's Church. Notwithstanding the unpropitious nature of the weather, there was a large attendance. On the stage, in addition to the lecturer, were Mr. George A. Kirkpatrich, M.P., Rev. Messrs. Carey, Carroll, of Gananoque, and Mr. Jamas Shannon. Among those in the audience, which comprised all classes of citizens, were the Very Rev. James Far-relly, of Belleville, Vicar-General and administrator of the Diocese of Kingston; and the Rev. Fathers Twohey and Spratt.

Mr. Carmichael he paid a tribute to the reverend gentleman's ability, and predicted an

Mr. Kirkpatrick presided. In introducing able, eloquent and impartial lecture. Mr. Carmichael, on coming forward to deliver his lecture, was loudly applauded. He began by saying it was an acknowledged principle that they could never fairly judge of any great public character of the past without realizing the national circumstances under which the man grew up, and by which his opinions and conduct more or less had been moulded. Here "the man that comes after the King" had a great advantage. The political or social burricane has passed, the wind and storm and earthquake had all spent their terrible force and fury—and in the calmness and stillness which Time ever generated they could read, without beating head or throbbing pulse, the verdict of those worked out problems, which in their conception and infancy nearly killed the nation that gave them birth In the case of O'Connell this was particularly true. No man ever lived in a wilder hurricane of political fury. He himself has said "he was the best abused man living," and he might have added—"the best abuser." Time, however, had lulled the storm, and the present generation could link "the Man," and "the times he lived in," together and find in I must say his opinion of the French Cana- the marriage, as many an honest couple did, dians is much less complimentary of his that all was not shade, or all sunshine—but countrymen than that which I entertain of sunshine and shade in due proportion. Born them. Mr. Tarte's remarks to the contrary, in Kerry, of old Celtic family, educated rough-I certainly have ridiculed certain evil fea- ly at home, polished and finished in France, trained for the legal profession at Lincoln's Canadians which are undoubtedly bringing Inn, London, O'Connell went back to Ireland degeneracy upon the race. It is only too at three and twenty years to start in life. true that the ambition of a French Canadian | Built like Saul, the son of Kish, with open Celtic face, master of a voice that could sound likethe swell of thunder, like the summer breeze; gifted with a tonque formed by nature to bless or curse eloquently; situation is then their dernier resort, and hence | full of unbounded humour, of biting surcasm, they make of politics a regular trade. Re-1 and above all of faith in his country's future, against him. Men with not a tithe of his brains had gone like him to Lincoln's Inn, had sqeezed through, had gone back to Ireland, had put on the wig and gown of an Irish lawyer, had pinned themselves to the Lord Lieutenant or Secretary of State, and had started to roll quietly down the pleasant hill of official life, sure of a soft place on the grassy level. But O'Connell, with brains enough for ten men, and with education at least sufficient for one man, was a member of the prescribed Roman Catholic religion; and slave and toil as he might at his profession, not even the gown of a King's Counsel could rest on his shoulders. And this in the face of the fact that everything his Protestant neighbor did to support the King or Judge or Parliament he by law did; but King and Judge and Parliament pushed him back by a dozen penal enactments into the Court of Gentiles, and drawing a line across his personal destiny. "Stand back, here is the limit of your success." And that line was drawn across every Roman Catholic's destiny down to the lowest. "My Lord," said a Town Councillor at a Corporation dinner [the speaker being a tailor] "if these Papists get their emancipation, they may sit in Parliament, they may preside upon the Bench-a Papiet may become Lord Chancellor or Privy Councillor, but never, never shall one of them set foot on the leyal and ancient Guild of Tailors." [Laughter]. That was the keynote of public opinion, that was the faithful echo of legal enactment, when O'Connell returned to his native land, and as a newly fledged lawyer placed upon his massive head the horsebair wig of an Frish lawyer. Mr. Carmichael said it was bard in this age of civil and religious liberty to realize this, to guage the depth and intensity of the heart burnings such a system must have created. Let them apply it to Canada, and to. themselves, for no matter what their creed was,

terial or sudical Benches. Or suppose the

the Protestant peasantry grow up generation

tleman would be forced to send his son

to France or America to gain the education

everyone of them, from the Governor-General

down to the lowliest doorkeeper, to Roman

Catholics, did they mean to say this country.

The education of the 19th

Roman Catholicism dared to inaugurate such to hold aggregate meetings in Catholic places

a system there would be a war of races from of worship, and thus bring the people face to

Roman Catholics, as O'Connell again and wing, and beak and talon would have torn his breast, and then he might have turned round on Mr. Peel, as Mr. O'Connell did, and called him "that slippery Orange Peel" (laughter) and a dozen other names abusive and undignified. Thank God the Carmichael, M. A., Rector of the Church of noise was over, and the echo of these words Ascension, Hamilton, delivered a lecture on is lost, and the Roman Catholic of to-day, if O'Connell, the Emancipator," under the he be a man of education and common sense, can do justice to the great Tory Statesman, as the Protestant of to-day, if he be educated and a man of common sense, can find someof Roman Catholic Ireland had been Protestants. They had done much, but there was much they could not do. Shortly after the Union, however, the dry bones of Roman Cutholicism began to shake, and a Society called "The Catholic Committe" was formed to look after their own interests and to keep petitioning for Catholic relief. It consisted of Roman Catholics peers, the eldest sons of peers, Roman Catholic prelates, ten persons chosen from each county, five persons from each Dublin parish, and the survivors of the delegates of 1793. For the birth of this Society Parliament had no one to blame but itself, for at the time of the Union, Pitt and Castlereagh had led the Catholics to suppose that the Imperial Parliament would at once bring in some measure of Catholic relief, but when old King George heard of the policy, he fired up like an angry volcano, in the presence of the very flower of England's nobility, and said-" What's thisthis-this-this-that this young Lord from Ireland has brought over to fling at my head. The most Jacobinical thing I ever heard of. Any man who proposes such a thing is my personal enemy." On the strength of these words Mr. Pitt resigned, but after thee months returned to office on a distinct pledge given to the King that he would never again urge Catholic claims on His Majesty's notice, and hence the birth of the Catholic Committee. Here Mr. Carmichael traced the labors of the Committee in petitioning for Emancipation, enlisting Mr. Fox's sympathy. A warm debate took place on the subject, chiefly remarkable because it was stated in the course of the debate that if Catholics were emancipated the King would have a veto on the appointment of all future Roman Catholic Bishops. Nothing came of it, however, and the death of Mr. Pitt, quickly followed by that of Mr. Fox, ushered in the Grey and Grenville Administraton, which was undoubtedly favourable to Catholic claims, but here the sturdy old King put down his foot again and out went the Grey and Grenville Administration, though he was a sincere Catholic, he was reading an address from O'Connell himself, and in came what was called the "No Popery no Papist." It was strange to read stating he was going to stand for Claze, and Cabinet," under Mr. Spencer Percival. Though emancipation had made no advance through legislation, it was the means of turning out two powerful Administrations in the course of six years, and making the question outside of the House one of the most public and impor-tant ones of the day. If it did take by its petitioning policy, it did one thing which afterwards proved the means of winning the great victory and religious liberty. It furnished a platform for the young O'Connell to stand on and express his views. These views appeared to the lecturer to be very l'uritanical, if not tremendously Protestant. (Applause.) "Here," said he, "is Mr. O'Connell steal the roguish twinkle out of his eyes. tion and its seat is in the bosom of five millions of its population." Before many years Straighten out those rippling lines of humour that play about his mouth; kneebreech the man and put a snuff coloured cloak on his brawny shoulders, and a hat with a solemn flap on his massive head. Stretch out his soft Kerry brogue into the regulated nasal intenation of the days of the Commonwealth and let him speak on civil and religious liberty, on the rights of conscience, and seems it not that we have O'Connell the Puritan; O'Connell the Protestant, if you like." The lecturer then proceeded to give numerous extracts from G'Connell's spacehes to show that his object was not only Catholic emancipation, but was for civil and religious rights and liberties to all. In the following sontences there is a wonderful ring: "The eman-cipation I look for would establish the rights of conscience on a broad general principle, to which all the followers of Christ could equally resort—a principle which, whilst it would liberate the Catholics in Ireland, would at the same time be equally useful to the Protestants in Spain." (Applause.) Page after page of sentiments like these could be quoted from this great Protestant Puritan, who did not get disgusted with his own country, did not charter a Mavflower, did not land on a Plymouth Rock, but stayed at home in man for a' that." (Applause.) Suppose that the midst of all the misery, and fought the battle of right on his own soil, and won for Catholic and Dissenter alike that freedom without which all else is slavery-"Freedom to worship God." These sentiments were not at first congenial to anybody-they were O Connell's, rather than those of the Catholic Board. The Committee lacked inspiration. It wished to awaken distant Houses of Parliament, and sources of that immense portion of the Pro- instruction; suppose they so hedged in the this they thought they would do by ceaseless petitioning; but O'Connell presched that they began at the wrong end. First awaken the millions of the people, and Parliament will find it hard to sleep. Then arose the question,

open, and first come first served, walk in men again said it, he would have been called a said women, boys and girls, and listen to the "rebel." Mr. Peel, the great Tory Champion, story of what they were and what they would have flown at him with rushing might be. Such were those aggregate meetings, which first woke up the dead, and at which the voice of O'Connell rose and fell on the ears of thousands like the swell of a great organ. The theatre or chapel is crammed from orchestra or altar to door, and out comes O'Connell to wake the dead. As far as his audience is concerned he does it in ten minutes. "Oh, how the dead sit up, throw off their grave clothes, and cheer and shout and roar, laughing-peal after peal-under his magic wit and humour. How they swallow his poetry, carried along on his soft Southern brogue, and how they start upon their feet in wild enthusiasm, as at meeting

after meeting he repeats the words-'Hereditary bondsmen! know ye not, Who would be free—themselves must strike the blow.'"
(Applause.) Whilst these meetings were gradually arousing the public mind, the Percival Cabinet came to an end through the terrible assassination of Mr. Percival, and Lord Liverpool assumed the reins of power, sending to Ireland as Chief Secretary Mr. Robert Peel (aged 24) one of the most orilliant Tories of the day, and the dead-liest enemy of Catholic Emancipation that ever sat in the House. At the first session of the new Parliament, Mr. Grattan, who represented Dublin, brought forward a detailed Emancipation Bill giving Catholics seats in Parliament and in lay Corporations. This was defeated, but in the course of the debate, Mr. Canning proposed a set of amend-ments reviving the old idea of giving the King a veto over episcopal elections, and in so doing gave rise to the strangest controversy that ever took place in connection with Catholics rights. The veto found fast friends among the Roman Catholic aristocracy of Ireland and among all the English Roman Catholics, and the representative of the imprisoned Pope, Monsignor Quarrantotti, did all he could to force the measure on the Irish Chuch. Then came that semi-political religious hurricane which tore up some of the most sacred religious Church traditions, and almost severed the Irish branch from the See of Rome. O'Connell, true to the theory of personal and church religious liberty, led the opposition against the proposition. It is marvellous to sit in the quiet, and read the con; eversy and see how through the freedom of O Connell's religious opinions Catholic Ireland was brought into direct antagonism with Papal Rome. To hear Mr. O'Connell stating that " the Pope was powerless to alter the discipline of the Irish Church without the consent of the Bishops"—to hear him say, "Ideny the doctrine, that the Pope has any temporal authority, directly or in-directly, in Ireland;" "that he would ment In a few days crowds were standing outdie to resist such a doctrine-that al- side newspaper offices and before dead walls in a petition sent to the Pope by the Roman Catholic lasty of Ireland such sentiments as these-" That they wished to inform him of their fears, their desires and their determinations-that they protested against the interrerence of His Holiness, or any foreign prelate, in the arrangement of their political affairs, and that they were determined to conform to the sacred ordinance which taught them to distinguish between temporal and spiritual authority-giving to Casar the things which were Casar's, and to God the things which were God's." Stranger still was it to read the Episcopal declaration signed by two Archbishops and twenty-two Bishops, and forwarded to Rome, in which it was stated that they sincerely venerated the Supreme Pontiss as visible head of the Church; they did not conceive that their views for the safety of the Irish Church could, or ought to be removed by any determination of His Holiness without their full concurrence. Such a resolution was due to O'Connell pushing his views on civil and religious liberty to their natural conclusion, and if the veto question then and there received a death blow, the hand that dealt the blow was that of the Great Agitator. In one sense his victory was dearly purchased, for it caused a dead rupture between O'Connell and the Catholic Board and the whole aristocracy of Ireland; but if the great and the aristocracy fell off, he gathered round him through his policy the whole bench of Roman Catholic Bishops, the whole priesthood and the fast awakening millions of the nation, some of whom began to say that "the Pope had turned Orangeman and could be trusted no longer." (Laughter.) The lecturer then proceeded to show how O'Connell did his work, by agitation-keep the burning question always before the people. "Agitate peacefully," he urged them. "Pack the theatres, the Court Houses, the chapels, but after the meeting to go home like dignified states manship. Unfortunately Mr. wise men, saying or doing nothing illegal.' This was his advice to his tollowers. This was the "velvet hand." But there was the iron hand-"The man that dares in this excisement to shed one drop of blood or do one illegal act is an enemy to Ireland, he is my deadly enemy." This was repression and it never failed. Mr. Carmichael then traced the rise and progress of the great "Catholic Association," which had its headquarters in Dublin and its branches wherever there was a Homan Catholic chapel in town or country. An assessment was made on the people of one farthing per week, a penny a month, a the emancipator of five millions of Irish Roshilling a year and before five years expired the Central Board had an income sufficient to interfere in every election, to subsidize newspapers, to aid in the support of Catholic education, to flood Parliament with petitions from every city, town and yillage in the country, and to answer the charges made against Roman Catho-

legal alterations appeared "fresh as a daisy" under the title of "The New Catholic Association," its spirit increased tenfold by the determined action of the Government. Then O'Connell was threatened with prosecution for rebellious language, but the accusation was based on a very vague and declamatory figure of speech, and as a stronger figure could not be found in his countless speeches and letters, the bill was thrown out, and up went the income of the Association higher than ever and into went its members ilegal, for, guided by O'Counell, one of the keenest lawyers of the day, it carefully avoided any conflict with the law, and then to put it down, five millions of people had to be put down. "Put down the Associatiou," said Lord Palmerston when speaking in Parliament: "You might as well talk of putting down the wind of heaven or changing the tides of the oceau. speak of the Association as if it were a living being, capable of being grasped by the arm of the law. It is no such thing. The Catholic Association is the people of Ireland—its spirit is caused by the grievance of the nahad passed the influence of the Association began to be felt in a novel way-impossible to meet under existing laws, or through the 40,000 soldiers that then garrisoped Ireland. No Roman Catholic could sit in l'arliament, but every Roman Catholic forty shilling freeholder had a vote on the election of Protestant members, and every forty shilling freeholder before long was a member of the Association. The result of such a state of affairs under the directing hand of O'Connell was soon apparent. The aristocratic Beresfords, for the first time in the record of that old family, were beaten in Waterford; the Fosters in Louth, the Leslies in Monaghan. Tipperary, Cork, Kilkenny, Longford, Limerick were all snatched from the hands of the anti-Catholic party-liberal Protestants were returned by tremendous majorities, and the forty shilling freeholder and bogtrotter became master of the elective franchise in three parts of the constituencies. A short time after the death of Lord Liverpool, and the failure of the Goderich Government, and just after the strong Tory Government of Wellington and Peel had entered office, Clare became vacant. The Catholic Association had vowed never to allow the forty shilling freeholder to elect a supporter of the Wellington Government, and although Mr. Vesey Fitzgerald, the candidate, was favorable to emancipation, still the Catholic Association determined to stick to their vow and oppose him, because he was a member of that Governresting his policy on these grounds: "You will be told that I am not qualified to be elected. The assertion is untrue, I am qualified to be elected. Of course as a Catholic I will never take the oath, but the authority which created these oaths can abrogate them, and if you elect me these terrible obstacles to the happiness of the country will be removed." (Applause.) It would, said the lecturer, take an evening itself to describe that Clare election; how its prospect fell like a bombshell on the Gozernment; how the whole landlord and monied power of Ireland was banded against it: how O'Connell was welcomed by 30,000 puople in Ennis; how old Tom Steel offered to fight every landlord in the country who considered himself aggrieved; (laughter); how O'Connell was returned by a majority of close on 1,000 out of 3,000 votes cast; how his return to Dublin was like the march of a monarch, and how the troops sent over from England to prepare for the worst, the instant they landed at Dablin and Waterford, burnt into enthusiastic cheers for "O'Connell, the liberator of the country." The battle was fought, and on the deserted battlefield Mr. Vesey Fitzgerald wrote to Mr. Peel and said "All the great interests of the country, my dear Peel, have broken down, and the desertion has been universal—the prospect now before us is tremendous." The prospect was "tremendous," so tremendous in its possible results both to Ireland and England that Mr. Peel and the Duke of Wellington then introduced the great Emancipaion Bill, for which they were very harshly criticised at the time. Mr. Carmichael quoted Mr. Peel's defence of his action, and said every word of it could be admired as the outspoken opinion of a great statesman. This defence was noble, for it was the resignation of private feeling for the public Peel's bill was so framed as to force Mr. O'Connell to go back to Clare for re-election, possibly in the hope that as a subsequent bill had raised the standard of electors, he might not be elected for that constituency. But Mr. O'Conrell was equal to the emergency. "I am member for Clare," said he, " and I want my seat." The matter was

warmly debated, and was adjourned to allow

O'Connell to plead his case at the Bar. "There," said the lecturer, " standing at the

Bar is a magnificently built man in the full

bloom of life. The member for Clare? No!

man Catholics—the one man power—the

House, has changed its traditional policy, has blotted out the advice of Kings, has trained and educated an overwhelming ma-

jority of legislators, and has actually enlist

ed in his cause as enunciators of his views

the deadliest enemy that he ever met in pub-

pressing the Association, the vitality of O'Connell's speeches; his wit and humour; which was marvellous. At once it obeyed the his terrible sarcasm, his geniality-all had letter of the law, dissolved, and with slight been laid purposely aside, and bare bald historic facts alone brought farth. He then proceeded to point a moral from O'Connell's history. There were two great ways of remedying great national abuses-one by fire and sword and blood and death, by brother arraying himself against brother, by the antagonism of bodily force; the other by a bloodless revolution, by the training of the public mind and the moulding of political opinion; by the persistent appeals of the weaker brother to the better feelings of the stronger-in short, by moral force. with increased zeal. In fact, no Parliament could put it down. It did nothing positively power, and a marvellous evidence of power, and a marvellous evidence of its capability of success. Mr. Peel based not a little of his argument in favor of emancipation on the fact that Ireland was in a state of suppressed rebellion; that so excited was the nation through its sense of the national injustice that all the elements of revolution were in existence, but held back restrained. The hand that restrained from the beginning of that agitation to the end was O'Connell's. 'He is a tame moralist,' said the revolutionary Meagher, a tame moralist, only fit for out-door relief, 'No political change,' said O'Connell, 'is worth one drop of blood.' What contrast between O'Connell's conduct and that of a man who tanding before thousands of his excited countrymen could listen to the cry of Shoot the landlords' without repudiating the sentiment. (Applause.) When O'Connell gave utterance to that sentence,' said John Mitchell, 'he was the greatest enemy Ireland ever had.' Well both modes were tried. Moral force by O'Connell resulting in emancipation; revolutionary force by others, having a result connected with vegetables. (Laughter.) This allusion was to the fiasco in the cabbage garden, the late William Smith O'Brien being the leader of an insurrectionary party in arms | What fruit remains to-day. Ireland was never so prosperous. Her Roman Catholic representatives in the Imperial Parliament have such freedom of pressing Irish questions that whole sessions are spent debating them. A few years ago the Queen was represented in the highest Irish Court by one of the most brilliant Roman Catholics that this century has preduced— Lord O'Hagan ; and out of twelve Lifeh Judges eight of them are members of the proscribed religion, and eight better lawyers and more just and upright mon never dealt out law to Her Majesty's sunjects in the Royal Judges' name. (Applause) I leave O'Connell, then, with you as an evidence of the superiority of moral force over armed force in political and civil agitation. I leave him with you, also as one of the greatest champions of civil and religious liberty that Roman Catholic Ireland ever produced. He was an ardent koman untholic, so much so that when he died he left "his body to Ereland, his heart to Bome." Loving his own religion, he fully appreciated that same love when developed in those whose views were different from his. and his ardent love at all times was to contend for the fullest freedom of religious thought. "Let England date to interfere with Protestant rights and liberties," be once said; "and I would in that case not only feel for the Protestant and speak, but I would, if needs be, fight for him, and cheerfully sacrifire my life for the great principle for which I have ever contended-the principle of universal and complete religious freedom." Let the echo of my voice die out to-night with these imperishable words.

The lecturer than resumed his seat amid loud and prolonged applause.

Akl. McEntyre vose and moved a vote of thanks to the Rev. Mr. Carmichael for his able and eloquent lecture, which had fully realized the predictions of the chairman. An eloquent Irishman himself, Mr. Carmichael had come among them with a reputation which he had fully sustained, and had ably pourtrayed the character of the " Celtic Demostheres." After paying an eloquent tri-bute to the lecturer, he (Ald. McIntyre) ex-pressed the hope that as it had been the first it would not be the last time the reverend gentleman would address a Kingston audi-

ence. (Applause.)
Ald. (William) Harty expressed the pleasure it afforded him to second the vote of thanks moved by Mr. McIntyre. Mr. Carmichael's reputation was all over Canada, and by none was he more highly esteemed than y his (Mr. Harty's) co-religionists (Applause.) In a neat and fluent speech Ald. Harty passed a enlogy on the ability and the liberality of the reverend lecturer.

The motion was carried, after which the chairman conveyed the thanks of the meeting to Mr. Carmichael, who, briefly responded, acknowledging the kindness he had met with during his stay in Kingston.

Rev. W. B. Carey moved a vote of thanks

to the ladies of the Society under whose auspices Mr. Carmichael lectured.

Mr. Shannon moved a vote of thanks to Mr. Kirkpatrick for his kindness in presiding. The motion was seconded by Rev. Mr. Carey, and was duly carried, after which the audience dispersed.—Kingston News.

The English Fleet in Turkish Waters—A Cabinet Crisis.

LONDON, November 14.- A great deal of interest is evinced by the general public and the people in semi-official circles regarding the action of the Cabinet upon the Eastern question at their sessions vesterday. The solitary presiding genius, who, outside that principal cause of the unfavorable rumors is Earl Beaconsfield's reticence regarding the policy of the Government and the knowledge that the Government is maintaining Admiral Hornby, and that instructions have been telegraphed him regarding the movement of the English fleet from Malta. Members of lics in adverse petitions. There is no question that the Association governed Ireland.

A resolution passed by the Central Board was recognized alike in Cork, in Dublin, and in Galway, and a whisper from O'Connell ran Irish people. (Applause.) The lecturer Sr. Parsassung, November 14.—The Golden.

let them lend a hand in developing the re- after generation without any system of public

vince of Quebec which still remains almost public Universities that every Protestant gen-

would stand it?

but O'Connell, who long after boasted he

could drive a coach and six through

any Act. of Parliament ever passed, per-

snaded a few who soled with him to hire

con, 1.6 1 store the best bases 1 me to bedooms he could belied be upon for the control of the c