

disturbed districts, and that the local magistrates should be deprived of the power they had abused (cheers). The hon. member's speech occupied two hours.

AMERICAN APPRECIATION.

IRELAND'S CAUSE AND IRELAND'S HERO, MICHAEL DAVITT.

Toasted by American Citizens of the Capital of Nebraska.

A BRILLIANT RECEPTION AND BANQUET AT THE WINDSOR HOTEL IN HONOR OF ONE OF THE MOST ENTHUSIASTIC GATHERINGS OF THE KIND EVER HELD IN LINCOLN—THE SPEECHES.

Lincoln, Neb., Journal, Sept. 9. Lincoln is honored in having as her guest Hon. Michael Davitt, the founder of the Land League, and most active organizer of the opposition to the tyrannical rule of England. In every respect he is a remarkable man. Fired with a determination to redress the wrong done his father's evicted family when he was but six years of age, he has devoted his entire life to the cause of Ireland.

He is a self-educated man, but his literary attainments are only equalled by the mental strength and force of character that have pushed him to the front until to-day there is not a more conspicuous figure in the Irish nation. He has risen from the factory to be the leader and perhaps the preserver of the most patriotic and industrious against fearful odds to crystallize into an active force the idea that land shall be free to all the people. He has endured imprisonment, has been hunted down like a felon by the agents of Great Britain, but his courage has never faltered and he has never ceased to work for free land and for free Ireland. These untiring labors and persecutions have raised him to a high place among the noble patriots that the Irish race has produced. He is known and is loved by Irishmen everywhere. His creation, the Land League, is the power that now makes an organized, manly, persistent fight for Ireland. His visit to America has manifested his strength and influence among his countrymen on this side of the water. With them Michael Davitt is a hero and a patriot; one of the men to whom Ireland must look for salvation.

His visit to Lincoln was the occasion for giving a public testimonial of the appreciation felt by the Americans for his worth as a man and as a patriot. At a meeting of the citizens held on Tuesday last complete arrangements were made for a reception and banquet to be tendered Mr. Davitt, the same to be an occasion for expressing the prevailing sentiment among the native born of this country that Ireland should be granted home rule and an opportunity be given her children to live in freedom. The affair was held at the Windsor last night. The parlors and corridors of this hostelry were crowded during the early part of the evening by an assembly of the most prominent members of this community. Each member of the company was introduced to Mr. Davitt by the members of the reception committee, and an hour was spent very pleasantly in social converse. The hero of the evening impressed all as being a thoroughly cultured gentleman, with lines of determination written on his face that show the character of the man and the kind of opposition that England must expect from him and the organization with which he is so thoroughly identified.

Shortly before 10 o'clock the dining room was thrown open and the company to the number of one hundred and seventy-five marched in to strains of music from the Lincoln Philharmonic orchestra. The managers of the hotel had not had the time desired for making an elaborate spread, but the room and tables were very tastefully decorated with flowers, flags and pictures. Conspicuous among the latter were portraits of Parnell and Gladstone and a painting of the parliament house at Dublin. Large Irish and American flags were conspicuously placed together at the head of the table. The viands, prepared with the usual skill and taste of Messrs. Glass & Montross, were discussed for an hour, when Hon. C. H. Gere arose and called the attention of the banqueters to refreshments for the body to refreshments of a different nature. He regretted that Governor Dawes, the president of the evening, had been summoned away from the city and was unable to return in time to be in attendance on the occasion, in which he is so thoroughly interested. Mr. Gere read letters and telegrams that arrived during the day in response to invitations to be present.

MAYOR C. C. BURR then arose and welcomed the "patriot" leader, and victim of Ireland's oppression, to the freedom of Lincoln, in the following words:

Mr. Chairman and Gentleman.—On behalf of the Capital city of the great commonwealth of Nebraska, I have the honor as well as the pleasure to most cordially welcome our distinguished guest the Hon. Michael Davitt amongst us, and to extend to him the freedom of this city to its utmost limits. The sentiment of our people, sir, is unanimous in favor of the great principles of liberty for which you and all Ireland have been and are now, and will continue to be struggling for, until success shall crown your efforts and that slight consolation, our tenderest sympathy is extended to you because of the sufferings and sacrifices you and your people are undergoing to achieve the grand objects which victory shall bring. We recognize the fact, sir, that Ireland, on those emerald hills within the past few centuries have stood beside the swiftly running waters which gave them motive power, a thousand factories wherein a million people, free, happy and contented, lived joyfully to the music of machinery in carving out for themselves and their posterity with a true sculptor's hand, a future of peace, plenty and happiness; is to-day, comparatively speaking, a desolated waste. Her factories are silent as the grave wherein her liberties lie buried, her freedom drowned in the blood of martyrs and her people scattered and driven to the four corners of the earth. I believe, sir, I but echo the hopes of the people of the city of Lincoln when I assure you that trust the day is not far distant when your wrongs shall be righted and Ireland will

be free from the oppression of England. Once more we welcome you.

The greeting by Lincoln's popular mayor was frequently interrupted by applause. It indeed was almost every speech of the evening.

The toast, "Michael Davitt, our Guest," was proposed by

HON. T. M. MARQUETTE.

The committee of arrangements assigned to me the pleasant task of proposing a toast to the guest of the evening, Michael Davitt, a citizen of that island, beautiful as the sun ever shone upon. And although at times famine has visited her shores, it was not because mother earth refused to support her child, but it was because England had drawn the substance which should have gone to feed the children of Irishmen. We are not here to honor Michael Davitt the individual, but to honor Michael Davitt the representative of a cause which is dear to every American as well as to every Irishman. We were once a colony of Great Britain, and we gave to the world our grievance. It was this—"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." This is Ireland's cause to-day. The powers that govern her are not derived from the consent of Irishmen; hence the cause that our guest to-day represents is not the cause of Ireland, it is the cause of just government for all the people of the world; it is a cause which is well worth the while to languish, as our guest has languished in a prison cell. Ten years of his life have been passed in English prisons, simply because he thought, as we think, that the just powers of government should be derived from the consent of the governed. He has been an exile from his native land for that. The cause which our guest represents is not local. The English people stand in need of it; the Welsh and the Scotch are its friends. The battle that he fights is freedom's battle, which "oft begun is but bequeathed from bleeding sire to son, though hallowed ere it ever won." The government that England has given Ireland, is a failure. Since the union in 1800 there have been sixty-four acts of coercion passed by the English parliament. During that period thirteen times has the writ of habeas corpus been suspended, and remained suspended from two to five years each time. Men have been imprisoned without knowing for what they were arrested—for no crime. In all this we but read that coercion is a failure, and gladly to-night do we attest, by a welcome to our guest, that failure, and that his theory must sooner or later triumph; that the government of Ireland must derive its just powers from the consent of Irishmen.

How plain is the duty of England. If in her government of Ireland she still refuses this great principle of government, that wrong, like the Ghost of Banquo "will never down" but will ever haunt the festal board of England's prosperity, a threat and prophecy of ruin. Grant Ireland this boon and around that festal board Irish eloquence and Irish wit will ever be heard in praise of English justice. Our guest is no ordinary man. For the cause of Ireland and for the cause of good government he has had to suffer as few men suffer. He has had to languish in prison for years, at times an exile from his native land, but amid all these troubles and trials and tribulations his heart was ever true to the great principle of government of which I have spoken. He perhaps was the originator of the present plan to free Ireland and to give her a parliament at College Green, yet he proposes to do this by peaceful means alone. Opposed to coercion on the part of England in all its forms, he proposes to appeal to the heart and judgment of England and of the world, for the justice of their cause. He believes that moral force is greater than the brute force of armies. Few men have ever had their faith in great principles tested as he has, and for this America now honors him, and I trust he will live to receive the honors of all mankind.

I know it is sometimes asked, what good can we do Ireland with our sympathy? The Atlantic ocean rolls between her and our country, and we are powerless to aid her. But this reasoning mistakes the age in which we live. There was a time when the principal reliance of nations was in armies and navies; but as men have become more intelligent, moral causes come in to assist their power, and the public opinion of the world is fast overcoming mere brute force, and has made itself felt on the side of right. In France, the reasoning and rhetoric of their Gambetta has dimmed the brilliant career of Napoleon; in England, Rannymede is a dearer spot than Marathon; in America, Independence Hall is more sacred than the battlefields of Yorktown or Trenton. The proclamation which emancipated a race in its results, overkadows Gettysburg and Appomattox. "Public opinion—the world's collected will, O'er throes and gibes its empire still, Crowning good, represses ill." The Duke of Argyll, in behalf of England, makes an argument to show that he does not understand the cause of Ireland, and I learn that the friends of England propose to send a delegation to America to appeal to the judgment and sympathy as against the cause of Ireland; but the reply to the Duke of Argyll and to their delegation is this: The sympathy for Ireland was born over 100 years ago, when we defied an English king, and scorned an English lord; and they who would represent the sympathy of America for Ireland must go back to the era of independence and rattle the mouth of that canon which thunders annually its joyous return. They must tear down the school houses that have built; they must blow out the moral lights around us, and even then their work would not be complete. No, no, we will listen to their delegation with respect; we will hear their argument; but, as one hundred years ago on the battle field, we argued them out of the doctrine of correction and force, so now, to-night, we stand ready to refute the arguments of their delegation based on the same force and coercion, and then, passing by their Duke of Argyll, we will extend a warm hand of sympathy to their once imprisoned, exiled Davitt.

Then in behalf of the great principal that government should derive its just powers from the consent of the governed; in behalf of liberty itself, I now propose the health of the brave, the tried and true champion of Ireland's right, and champion of good government of the world—our guest Michael Davitt.

The health of the honored guest was then drunk, and as

MR. DAVITT rose the applause was deafening. His response was as follows:

The warm expressions of hearty sympathy voiced here this evening for the home rule cause, by such a representative gathering of American citizens, are as gratifying to me personally as they will be encouraging to the people of Ireland in the struggle for their rights. I am carrying on for the right of national self-government. It cannot be too often repeated by representatives of the Irish movement in this country that the good-will of the American people constitutes a mighty moral force in this Anglo-Irish contest. Our English Tory adversaries, with their habitual blindness, have tried to discount its value by endeavoring to attribute it to political or party motives. In this they are blundering egregiously; in this imputation upon your sincerity is an injustice to the public sentiment of this republic that is calculated to deepen the sympathy which a righteous cause has already won, upon its own intrinsic merits, from a liberty-loving people. If the American sentiment which has impelled the movement were confined to one party, or to one state, or to one paper in the union, there might be some appearance of political motive in such a limited evidence of moral support; but when every party, and every state, and every journal on your continent send greetings to William Ewart Gladstone upon his conversion to the justice of home rule for Ireland, it is only the bournon mind of a Tory that could call in question the sincerity and universality of American friendly feeling towards the movement of the Irish National League which has wrought such a remarkable change in the futures of the Irish cause. Gentlemen, I maintain that your sympathy is genuine and directed in this matter by convictions which will make it impossible for you to maintain even passive indifference on this Anglo-Irish question. The letter and spirit of your own constitution—the inalienable privileges conferred upon you and your children by such a glorious heritage of freedom as you possess, compel you as right-minded and Christian men, to wish success to every nation "lightly struggling to be free." The people of Ireland have as much right to an assurance of your good will in their efforts for home rule as the founders of this great commonwealth had to the Irish nation during the war of independence. In the infancy of your republic the continental congress twice thanked the Irish parliament of that time for the cordial support extended to this country by Ireland in her hour of trial, and the return sympathy which is now manifested for us in our endeavor to win back that parliament, is but an act of grateful recognition on your part. The right of national self-government is a right which no people can be deprived without the violation of a principle as sacred as that which surrounds the institution of the family with its inviolable prerogatives. To invade such a national right—to suppress or trample upon it, is an act of political sacrilege which no term can condone, no plea of expediency can justify, and no plea of expediency that great law by which nature and nations are alike made the instruments of divine intention, Ireland has never willingly or by misdemeanor forfeited this right. Patiently, but perseveringly, have our people striven to recover what was fraudulently taken from them eighty-six years ago by means of which Mr. Gladstone has mildly designated "the baseness and blackguardism of the act of union." Not only this. We are struggling to regain our parliament by a movement which endeavors to exclude the employment of violent methods. We are educating our people to remember that ours is a racial heritage of something better, nobler and truer than one of revenge for past wrongs—that the history of our fatherland is that of a nation which has suffered persecution, but has never learned the way to persecute. Nay, more: We can boast, not only of the suppression of revengeful feeling for atrocious treatment at England's hands; but, that the principles which we have inculcated in this land league movement, and the triumph which our leaders are seeking the triumph of the home rule cause, must inevitably benefit the industrial masses of Great Britain. Our attacks upon Irish landlordism shook the foundations of English land monopoly as well. In putting some check to the rapacity of Irish landlords, we encouraged the farmers of Scotland and Wales to demand a kind redress of land reform to that which made the first breach in the citadel of Ireland's territorial garrison. We have taught the laboring masses of Great Britain what legitimate combination can do to influence beneficial legislation. In striving to win true economic freedom for labor in Ireland and workshop in Ireland, we have led the toilers of Great Britain to aspire to a better social condition and to manifest a righteous discontent at such laws, customs and institutions as give to an idle aristocracy monopolies, rights and privileges in the administration of government and distribution of labor-created wealth which reduce the wage-earning classes to a condition of pauperism and social degradation. While the unassailable case which we have made out for home rule has not only given birth to a similar movement on the part of the people of Scotland, but is rapidly convincing the democracy of England, of the advantage, as well as the expediency, of extending the home rule principle to the government of Great Britain. Under these circumstances, you can easily understand not only why we have progressed so quickly towards the goal of home rule during the last few years, but also why we so confidently predict the near success of our cause. England is no longer a unit in her opposition to Ireland's right to govern herself. Scotland and Wales have cast their votes in our favor; while civilized sentiment, watching the combatants in the Anglo-Irish struggle, is unequivocally on our side. Our demand is but that of simple justice. We seek restitution, not revolution. Ireland asks for the

restoration of legislative rights. Her people want to rule their own country in their own way. The material and social well-being of a nation can only be promoted and secured by a government of the people, by the people for the people; and it is for this end we of the Irish National League are banded together in Ireland and ask our kindred in America to hold up our hands in the contest to free their birthland from the stigma of humiliating subjugation and the injury and turmoil of industrial stagnation and social discontent. In this endeavor, we have won the hearty sympathy of American citizens not of Irish birth. We are ambitious to retain it to the end. We can do best by continuing to rely upon moral means for the attainment of a great and moral purpose. The idea of force is now repugnant to the spirit of American institutions. Justice, reason, union, law, are the safeguards of your government, as they are the foundations upon which the temple of American liberty has been erected. These are the implements with which the people of Ireland aspire to rebuild an Irish nation.

Gentlemen, I heartily thank you once again, not so much for the high compliment which is paid me in this pleasant reunion here to-night, as for the additional evidence given by the gathering itself, your toasts and speeches, that you take a keen and friendly interest in the movement and cause with which I have the high honor of being identified.

The audience with which these sincere and honestly spoken remarks were received was boundless. Mr. Davitt had the heartfelt sympathy as well as the undivided attention of his hearers.

FAREWELL!

TOUCHING SCENES AT ST. MARY'S AND ST. ALEXANDER'S CHURCHES.

The Glengarriff, Sept. 11.

Fortunately for the people of the numerous parishes which compose the diocese of Kingston they are not often called upon to bid farewell to their pastor, else upon scenes as those witnessed in the churches of Williamstown and Lochiel on Sunday last would rarely occur. The long association of pastor and people establishes a tie of affection which breaks means more than can be easily told in words. The Catholic clergyman is, by the tenets of the Church to which he and his flock owe obedience, brought into such close communion with the people of his congregation that there is little wonder that a love springs up between them which brings sorrow and regret when rudely shaken by separation. The emotion of the people who listened to the farewells of the Rev. Fathers Gauthier and Cicolar, was as sincere as it was general, and the reverend gentlemen found it more than difficult to master their own feelings in face of the manifestations of regret and of affection which it was their lot to witness.

At St. Mary's Church not only did the people of the parish of Williamstown congratulate in larger numbers than have ever before been seen within the walls of the sacred edifice, but from distant parts of the country came thousands of men and women who have learned to appreciate the rare qualities of the Very Rev. Charles H. Gauthier. Nor was the congregation of Sunday last composed entirely of members of the Catholic Church, for the spirit of tolerance and Christian benevolence which ever marked the career of the reverend gentleman has been the means of bringing within the circle of his friends large numbers of those who embrace other religious beliefs. Many of those were present on Sunday last. At the conclusion of Mass, the rev. gentleman said that as that was the last occasion upon which he would have the opportunity of addressing his congregation he decided to bid them adieu in French and in English. He earnestly counselled them to love one another, to jealously guard the spiritual welfare of the little ones, and to live in strict accordance with the teachings of the Church. The scene in the Church, during the delivery of his brief but sincere address, was a most impressive one, the congregation being moved by the earnestness and unfeigned sorrow of their good pastor.

When the rev. gentleman concluded, a number of the male members of the congregation advanced to the altar rails and Mr. Donald McLellan, read the following address:

To the Very Reverend Charles Hugh Gauthier, Bishop of Brooklyn.

Reverend and Dear Sir.—On the solemn occasion of your departure from amongst us, to assume pastoral charge of another Mission, we beg to present ourselves before you, with hearts overflowing with love and gratitude and sadness, to perform the sad duty of bidding you farewell.

Though bowing with submission to the decree that has gone forth from our venerable bishop, we will not conceal our sorrow and disappointment, in that the fiat deprives us of a pastor whom we all had learned to love, esteem and honor.

In all our intercourse with you, during the years you have administered the affairs of the parish, we have had the fullest opportunity of appreciating the nobility of your character, and loftiness of your aims and the cordial and kindly interest you have taken in the work of education, and your generous encouragement of our convent and other schools.

From first to last, it has been your evident desire to use the influence of your exalted position for our good; to develop the spiritual resources of the community; to aid in our intellectual and moral advancement; to guide and stimulate our spirit of devotion, and to enkindle and perpetuate in our hearts an ever-abiding faith.

It is not alone the mother's hearts that

goes out to you in its fullness, she who is so solicitous respecting the spiritual and temporal welfare of her children, and whose every thought is absorbed in the safe-keeping of her family, but the hearts of all who have known and felt your charitable influence, and who have listened to your words of Christian wisdom and instruction.

The needy and the sick have always found you a comforter and a friend, and they bless you for your disinterested charity, and for your characteristic Christian principle of never permitting the "left hand to know what the right hand doeth." These Christian works shall follow you, and make your name and memory blessed.

We would fain refer to the satisfactory manner in which you have performed your duty to your parish, while ministering to a neighboring one—Glenacree. The task assigned you there, in connection with your pastoral duties here, must have been of a very laborious character, and how well you have performed your whole duty, is best attested by the expressions of esteem and praise, that are so freely bestowed upon you tireless and fruitful efforts, and by that enduring monument to your administrative ability—the beautiful church and parish of St. Margaret's.

We have noticed with admiration, how ably you have grappled with the financial difficulties that confronted you in that undertaking, and how the once discordant elements, that added so much to your labors, have been so harmoniously conciliated and reconciled.

In our own parish too, the improvements you have made are many and important. The completion of the St. Joseph's chapel at Lancaster, where you have disseminated so many benefits and blessings, and where your ministrations have produced such abundant fruit; together with the creation and completion of the chapel at Martinstown; fencing and improving of the cemetery and church grounds here; the beautifying and embellishing of the parent church, and the liquidation of the expenses thus incurred, and of the other indebtedness of the parish, are all further evidences of the zeal and order and activity you have always displayed in the cause of the religion, and in the welfare of your people.

We therefore refer with pleasure to the eminently satisfactory state of the finances of the parish, and to the fact that there exists at present, in the treasury, a large and handsome surplus. We deeply appreciate the labors that have resulted so satisfactorily in this, as in other respects, to the parish at large; and we fervently pray the Giver of all good to still bless your works, and those eminent qualities of mind and heart, that have so signally won the approbation of your bishop, and the ecclesiastical dignity to which you have been recently elevated, as Dean of Brooklyn.

We beg to congratulate you upon this distinctive mark of honour, so recently bestowed upon you by our venerable bishop, and to assure you of the pride we feel in knowing that your high attainments and abilities are thus fittingly recognized.

It is most gratifying to us, your parishioners, to refer to the harmonious relations you have been so instrumental in establishing and maintaining between yourself and people, and the friends of other religious denominations, friends who came in their own name, and in the name of their church, to offer you their tribute of regard and esteem, and being united in their worship, but most happily united in friendship and brotherhood.

In conclusion we ask you to accept the accompanying purse, as an offering of grateful and affectionate hearts, as a souvenir of the love and esteem and veneration in which we hold you, and as a testimonial of the faithful and zealous manner in which you have performed your every duty.

Wishing you many years of health and happiness, as well as strength and vigour to adorn the priesthood by your learning and virtues, and beseeching the Divine Master to bestow the choicest gift of heaven upon you, and asking to be remembered at the altar of God, we bid you a sad but most affectionate farewell.

Signed on the behalf of the Congregation.

Donald McLellan, Patrick Purcell, Duncan McDonald, Duncan McLellan, Donald Angus McDonald, John J. McDonald, Timothy Ranson, Wm. McPherson, P. Whyte, G. A. Gadois, Allan D. D. McDonald, Wm. McIntosh, Alexander McPherson. Williamstown, 11th St. Peter, 1856.

A copy of the address and a purse of five hundred dollars was then handed to the rev. gentleman, who briefly replied. He said that he was sure that under the circumstances his friends would excuse him saying much. He need hardly tell them how much he appreciated their kindness, and he would take an early opportunity of writing them a reply more fully. He said that the great mark of esteem showed him by the members of his congregation was not altogether unexpected, but he felt that he could not offer with feelings of gratitude to the mark of respect showed him by his Protestant friends in that neighborhood. The evening before he was waited upon by two Protestant ministers and several prominent Protestant lay gentlemen and an address of the most flattering kind had been read to him. It pleased him to think that such a state of harmony existed amongst the various religious sects in Glengarriff, the more so because he was a Glengarriff man himself. Brotherly love was one of the chief precepts of the Church and it mattered not to him whether a man were Catholic or Protestant he thought equally as much of him for his good deeds. When he heard of a Glengarriff man going forth into the world and making his mark, the thought as to whether he was a Catholic or Protestant never entered his head, his heart was as much joyed in either case, as it was pained when he heard of a Glengarriff man's ill deeds. He therefore counselled his hearers to let the same happy state of

things continue. Having again earnestly thanked the congregation for their address and generous gift the reverend gentleman retired to the vestry, where the books and documents relating to the parish were handed over to the committee.

The following is the address referred to by Father Gauthier as coming from the Protestants of the parish of Williamstown. It was read by the Rev. P. Watson and was accompanied by a purse of one hundred dollars:

To the Rev. C. H. Gauthier, Williamstown.

REV. AND DEAR SIR.—We the undersigned Protestant citizens of Williamstown and vicinity have learned with regret that your citizenship among us is soon to terminate and that another place is to enjoy the exercise of those qualities of head and heart that won for you the friendship and admiration of all nationalities and creeds. We cannot allow you to pass from our midst without conveying to you an expression of our regard for you personally and our high appreciation of your worth as a neighbor, a gentleman and a Christian.

We trust that you will be pleased to accept the accompanying purse. We are sure you will be the last to consider its commercial value while at the same time we cannot but cherish the hope that in future years you may by these tokens be reminded of the pleasant days spent in old Glengarriff and of friendship that overlooked ecclesiastical differences and took pleasure in recognizing personal worth.

Rest assured reverend Sir that your best wishes accompany you to your future home, and that we will not cease to hope that there you may continue to enjoy every personal comfort and an ever increasing Christian influence.

Peter Watson, D. D., Henry Hunt, M. D., Alex. McGilivray, D. D., William McPherson, P. M., Joseph M'Connell, George Elder, Norman M'Donnell, Donald McMaster, M. P., R. R. M'Lennan, J. A. M'Donald, J. A. Munro, M. A., Duncan Chisholm, D. F. McLennan, A. J. M'Gregor.

Beside the above a third address was read to the retiring pastor from the children of the Williamstown convent, which was as follows:

To the Very Reverend Dean Gauthier.

MOST HONORED AND BELOVED FATHER.—So solemn is this occasion that we almost fear to speak lest our words should lessen the deep impressiveness of the event. How innumerable are the recollections that present themselves to our minds! Bright hours come again before us, those hours, when with happy hearts we clustered around you to breathe a festal wish, and to prove our gratitude into the buried past, and to day we must, despite the repugnance we so strongly feel, give utterance to the sad "Farewell!" The announcement of your departure has caused us many a pang of sorrow, but, beloved Father, we must be resigned; it is God who afflicts us, and we must bless the hand that strikes, the hand that robs us of a Father—a Friend. With humility and self-sacrificing devotedness you accepted the care of these prisoners, trusting in God as your Helper and faithful Guardian. With the Divine Glory for your motto, you have nobly fulfilled the onerous duty for the past twelve years, with sanctity, piety and prudence; inspiring the souls confided to your care. There was no greater joy to your kind heart than to brighten the prospects of the poor, lighten their load of misery, and change their grief of sorrow into a thrill of joy. Oh! Father, if the outer world mourn your absence, what shall we say of ourselves; we who have been the special objects of your paternal solicitude; we, for whom you have sacrificed health and temporal comforts, whom no objects could prevent administering to the spiritual wants of "the little ones of the fold," for day after day the solemn tones announcing the "greatest of all sacrifices" went up to plead for us the most precious of all graces, true, solid piety. Oh! how often during the gladsome moments of convent life have we experienced the sacred influence of paternal love! How convincingly have you assured us that in the midst of the avocations of life, of the trials and temptations of the world, of prosperity, fame and fortune, our holy religion must be the talisman, the spiritual magnet to draw us irresistibly from inordinate worldliness and to direct us on the path that leads to heaven. Rapidly have those days flown by unaccounted in their flight yet ever winged with some act of kindness on your part, most honored and blessed father. Our words are few on this occasion, but our hearts are true and faithful; we realize that you have been our best friend; for, notwithstanding your innumerable occupations you have never only sacrificed all to help and encourage us in our struggles with science. Beloved Father, you have left us a lasting record of your many rare virtues and sterling qualities both of head and heart. Life long grateful do we owe you, most honored and kind father, and not only during our life as pupils of the convent, but in the midst of life's busy turmoil, in the midst of constant changes of care and pleasure, of despondency and hope, of disappointment and satisfaction, it shall be a precious boon to our hearts to offer up an earnest prayer for your continued welfare. And permit us now to beg of you the honor of an occasional visit where loving hearts will hail your glad return. Design most honored and beloved father, to receive anew our heartfelt thanks for past favors, and in order to insure our progress in virtue and science during the coming ten months we pray you to solicit for us now as of old, the blessing of the Most High, by your paternal benediction.

The proceedings in connection with the departure of the Rev. Father Cicolar are unavoidably crowded out, but will, together with the address presented by the parishioners of Lochiel, appear in our next issue.

Horsford's Acid Phosphate.

A VALUABLE REMEDY FOR GRAVEL. Dr. T. H. NEWLAND, Jr., St. Louis, Mo., says: "I have used it in diseases of the urinary organs, such as gravel, and particularly spermatorrhoea, with very good results, and think it a very valuable remedy in those diseases."

Ill fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.