

souls purchased by the precious blood of our Redeemer, will not hesitate to give largely of their worldly means to enable the Bishop to educate a holy and efficient priesthood for this large and growing diocese.

Local improvements, such as the building of churches, presbyteries, &c., are no reasons why the priest and people of each mission should not do their utmost to promote this sacred cause, and to do their duty by the Bishop and the diocesan institutions.

Our Fathers in the faith in Europe felt the pressure on their consciences of the great duty of helping to educate the priesthood; and hence they founded and endowed great and renowned Seminaries, in which young aspirants to the holy ministry have been trained in learning and piety. Our Irish forefathers, even in the midst of the persecutions of the penal times, out of the scanty means spared them by wholesale confiscations, founded and endowed on the continent of Europe renowned Seminaries, which are still flourishing, and which for several centuries failed not to send forth holy missionaries of the cross to preach the Gospel of Christ to their persecuted countrymen at home, to administer to them the consolations of our holy religion, and to keep the sacred fire of Catholic faith burning through long ages of darkness and storm, until the advent of these better and more peaceful times, when the light of our holy faith has expanded into the calm splendors of a perfect day.

Now what is the secret of this strong innate desire of a Catholic people to help in the creation of a Catholic priesthood. This desire springs from a principle of Catholic faith. The priest is the representative of Jesus Christ on earth. "He that heareth you heareth me." Luke, x. c., 16 v. He is the official public teacher of Christ's saving truths. "Go teach all nations, teaching them to observe all things whatsoever I have commanded you." Mathew, xxviii. c., 19-20 v. He is the ambassador of Christ and the dispenser of His mysteries; he is the guardian of the body and blood of Christ in the Eucharist. In his consecrated hands, as he stands at the altar and repeats the words of consecration, the Son of God becomes, as it were, incarnate, and offers Himself as a victim of propitiation to His eternal Father for the sins of men, and applies to immortal souls the saving merits of the bloody sacrifice of Calvary. The min-

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