

resist any attempts to stampede conventions in favour of any outside candidate. He especially advises them respecting the Wicklow Convention, to be held on Monday, Oct. 5th, warns them against supporting other than tried men, and directs them to oppose the overthrow of known for unknown candidates. The Archbishop also states that it is necessary to secure their objects priests should endeavour to secure an adjournment, and if this is not possible to withdraw from the convention.

The Right Rev. Bishop of Peoria, in one of his pastoral letters, said:—"The home of a Catholic should be a Catholic home; a sanctuary of religion, made beautiful and holy by religious observance; by night and morning prayer in common; by the presence of the Crucifix and the images of the Blessed Virgin and the saints; by blessing and thanksgiving before and after meals; by special devotions in sacred seasons, and by the unnoticed symbols of reverence and love that clothe the family circle as with an atmosphere of Heaven."

A Montreal dispatch states that on Monday evening last a vaccination riot broke out in that city. About seven o'clock, a mob attacked the east end branch health office, and completely wrecked the building. They afterwards turned their attention to the Central Police station, the windows of which were smashed in a short time. Later on the medical health office and other places were visited and more or less violence indulged in. The police were at the outset unable to restore order, but finally succeeded in dispersing the mob. They used their batons with vigour and many of the rioters were badly cut about the head and face. Several arrests have been made, including the ringleader of the outbreak.

An esteemed correspondent, writing from the county of Middlesex, states that he perceives by the report of the Ontario Branch of the Dominion Alliance, which met on the 14th of September, in the lecture room of the Richmond street Methodist church, Toronto, Mr. W. H. Howland in the chair, a resolution was passed binding that body and all Scott Act electors to vote for no man for municipal, educational or parliamentary honours except those who pledged themselves to obey the dictates of the Scott Act fanatics. Our correspondent is not a Catholic; but he thinks that this action of the Ontario Branch savors of tyranny, intolerance and impudence. They seek, he says, to rule the country, even from the J. P. to the Lieutenant-Governor of the province, but that history has it on record too plain to be misunderstood what such men have done when in power, to permit the people of Canada to be deceived by their appeals. Our friend signs himself "An Independent Elector and Farmer," and we can certify that he is both.

A respected "Irish Canadian Farmer" writes us to express the hope that as the time is fast approaching when an appeal will be made on behalf of the good sisters whose lives are devoted to the furtherance of the interests of our charitable institutions, there should be no lack of generosity displayed in this behalf, especially by our farming community. We heartily join with our correspondent in the hope he thus expresses, and feel confident that these devoted ladies will meet with a hearty reception from the Catholic people of this province. It so happens that visits are made to the country people on behalf of our eleemosynary institutions at the most inclement season of the year. But as the sisters have a duty to fulfil in regard to the little ones of Christ, to find a home for the needy, the abandoned and the naked, they are ready to undergo every trial and fatigue to accomplish this duty. All classes of our people, recognizing themselves bound by the laws of Christian charity, should be glad to come to the assistance of these devoted religious and thus enjoy a share in the merit of their good works.

In a recent issue the Bruce Herald voices the sentiments of the German people of that district when it characterizes as "an outrage on these men that an absurd law should step in and declare they must abandon their habits of living, and give up their national custom of drinking lager beer. No law could make them better citizens than they are or give the country a finer class of settlers. They chafe a good deal under the Scott Act, and many say they will sell out and go to the United States rather than live under it. We are so remote from the centre of Government, that our Legislators at Ottawa have no knowledge of the irritation produced amongst the German people throughout this section of country at the failure of parliament to grant them relief when the beer and wine question came up for consideration. The proposal of Mr. Small would meet their requirements; they are justly entitled to it, and it is the duty of the Legislature to take cognizance of their desires."

Without ever flattering the passions of men, do not act too directly or precipitately against their prejudices.—Fen. Libermann.

A Legend.

I read a legend of a monk who painted, in an old convent cell, the faces of the pictures of martyrs and of virgins sainted, And the sweet Christ-face with the crown of thorns. Poor dabbler! not fit to be a chapel's treasure! Full many a leering word upon them fell. But the good abbot let him, for his pleasure Adorn with them his solitary cell. One night the poor monk mused: "Could I but render Honor to Christ as other painters do, Were but my skill as great as is the tender Love that inspires me when His cross I view!" "But no—'tis vain I toil and strive in sorrow; What man so soars, still less can he adore. My life's work is all valueless—to-morrow I'll cast my ill-wrought pictures on the floor. He raised his eyes, within his cell—O wonder! There stood a visitor—thorn-crowned was he. And a sweet voice the silence rent and said: "'Tis I, my brother, who have come to love of me." And round the walls the paintings shone refulgent! With lights and colors to this world unknown. A perfect beauty, and a hue transcendent, That never yet on mortal canvas shone. There is a meaning in the strange old story: Let none dare judge his brother's worth or need; The noblest gives to the act its glory, The noblest purpose makes the grandest deed. —Home Journal.

CATHOLIC PRESS.

N. Y. Freeman's Journal.

Dr. John Gilmary Shea closes a remarkable article on the raggedy minds among those who are without the Catholic Church, which he contributes to the last number of the Catholic Quarterly, by saying: "As the knowledge of the true God is so rapidly disappearing, and false gods are gradually obtaining the honor due to Him alone, ought we not to make some exertion to rescue the country from a return to heathenism? The Council of the Vatican is the first ever held by the Church in which it became necessary to define the existence, personality, and nature of God. This seems to indicate clearly the importance of inculcating these truths as against the errors condemned. Our great theological school at Woodstock has, in the same spirit, given a grand treatise, *De Deo Uno et Trino*, suited to the wants of our day. If learned priests in our great cities were, on Sundays, in some hired hall, and holding up to suggest church ceremonies, to give conferences on God, Revelation, Redemption, the End of Man, on topics such as were propounded by the Apostles to the Gentiles of the Roman Empire, many would be saved who are now losing all trace of Christianity. The very fundamentals of religion are so obscured in many minds that it is necessary to begin at them, and so clearly exhibit the whole scheme of Redemption that thousands with clear minds and willing hearts will, when they hear the word of truth, correspond to the grace of God, and believe."

N. McNeil, D. D., in Cleveland Universe. Give no credit to the Pope, even when credit is due. Such seems to be the motto of Protestant prejudice. The August number of the Boston *Advocate* contains the following: "A half century ago Ranke said of the policy of excluding scholars from the great treasures of the Vatican archives, 'No search can bring to light anything worse than what is already assumed by unfounded conjecture and received by the world as established truth.' Hence all thoughtful scholars must rejoice in the changes that fifty years have wrought, and all must heartily indorse the policy of the Italian government in making accessible this great depository of the documentary history of the Roman pontiffs." Of course everyone knows, or should know, that the Italian government had no more to do with making accessible the Vatican Archives than had the government of the United States. It was the spontaneous act of His Holiness, Pope Leo XIII. Should we wonder that the history of past centuries is found distorted in Protestant books when contemporary history is so misrepresented in a Review that claims to represent the best of Boston culture?

St. Louis Catholic World. The havoc which so many wolves in sheep's clothing are making on innocent flocks should call for some remedial measures. There are gentlemen and respectable Protestant ministers, but we declare against ranting, howling hypocrites who are daily furnishing infidels with specious arguments against Christianity. Of such the witty Marshall remarked: "If there be any one who needs a missionary, it is the missionary himself."

Catholic Columbian. When a child dies it does not become an angel. The angels are an order of beings distinct from mankind. They are pure spirits. All the angels that ever will be, so far as we know, were created before Adam was formed. A baptized infant, dying, goes to Heaven. One day its body will rise and be reunited with its soul. It is good not to lose sight of this truth.

"Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." These were Christ's own words to His disciples. How many Catholics are there who go around with a living body but a dead soul? They have no spiritual life in them. They do not eat the flesh nor drink the blood of the Lord. If they were to die to-night, they would fall into the pit of perdition with the other reprobates. Can they restore life to their souls? Yes. How? By breaking off their evil habits, repenting of their sins, going to confession, making all the reparation in their power for the wrongs, if any, they have done to their neighbors, and receiving the body and blood of Jesus in Communion. Will they be able to keep their souls alive? Undoubtedly, if they seek God's help and take the means—go to the Sacraments of Penance and the Holy Eucharist often. How often? As often as their confessor will allow—whenever they hear Mass, or once a week, or anyhow once a month; the oftener the better, for as the body must have its food from day to day, so the soul, to live and be strong, ought to have frequent nourishment.

SUNDAY-SCHOOL VERSUS EVERY-DAY RELIGION.

Catholic Review.

The public schools of this city and throughout the country have again opened, and, of course, on the same irregular plan that has prevailed now these many years. Thus do honest citizens, thousands upon thousands of whom are God-believing and God-fearing people, continue to consent that their children be brought up without the knowledge or the fear and love of God being impressed upon their minds and hearts in the schools of what professes to be a Christian country. It must be remembered that the public schools are the fountains of education and training to the main body of the people here. Yet for all the knowledge of Christ and Christianity to be gained in their schools as well as conducted by pronounced atheists or pagans. In a word, the schools of this Republic have been dechristianized to accommodate the irreligious that has attached itself to so many of the seats of Government within the last few centuries, that has swept the non-Catholic churches and temples with beams of destruction, and that for Christianity, even in a maimed and halting form, has for the most part substituted indifference. Accordingly, we hear Protestant pulpits and political platforms ring out with fanatic outcries against those who dare point a warning or a hostile finger at these schools of no religion. "Leave religion to the home and the Sunday-school," is the cry from Beecher to Bloomington. "The public schools are the corner-stone of the Republic and the bulwark of our rights, liberties, and national institutions." And so forth and so forth.

Froth of this kind is forever on the surface of our social and political life, and Catholics are regarded as un-American because, rather than have their children go without religious training and instruction, where it is easiest and fittest to impart such instruction and training, they bear the burden of erecting their own schools. And even with this relief on the public purse and school capacity, representing from 30,000 to 40,000 children, the Tribune, on noticing the public school opening the other day, and the increase in attendance of 5,000 children, is constrained to remark that "thoughtful citizens of the Republic regret that 10,000 children in this city, who should be learning to read, write and cipher, have no chance to learn anything for lack of school room." How is it in the other cities and the country districts? Nice corner-stones and bulwarks these for the Republic! And if there is not room enough in the public schools for the children, how much less in the Sunday schools, on which they rely mainly to depend for their religious training?

But let us see how Sunday-school religion works, and we will cite so unexceptionable a witness as the Boston *Congregationalist*, which opens its columns on the 17th inst. with a slap at the "Romanists" because of an alleged dark movement in Boston to secure to women the right to vote for school committees, the object of which, of course, is to "increase the vote for Romanist candidates for the School Board, or for those who are understood to be ready to vote that public money, which in the main is contributed by Protestants, where it will do the most good for the interests of the Papacy." It is the same paper that elsewhere, commenting on an article by one of its contributors, the Rev. W. F. Crafts, of New York, remarks: "The statement on our second page in regard to the very large proportion of those in our schools who have been members of the Sunday-school is a startling one." Startling indeed is Mr. Crafts' article to those who pledge their faith on the Sunday-school as the mainstay of Christian morals and education. He quotes from a leaflet on "The Conversion of Children," published by what he calls "the careful and conservative Children's Special Service" of London. The leaflet stated that "nine-tenths of the criminals were once Sabbath-school children." This was published here, without comment or question, by the Methodist Tract Society. Mr. Crafts has made "careful inquiry" of many familiar with criminals and victims of vice in regard to this matter. The chaplain of Sing Sing writes to him that the prisoners "who are Catholics may be safely put down as having attended Sabbath-school." He learned from the more intelligent prisoners that "they attended Sunday-school, but not church service."

His remarks, of course, do not apply to Catholics. As the children grow up and lost the attraction for Sunday-schools in the shape of "inducements," and wearied of "the jingle of the chorus of the hymns," they dropped out, and "not being anchored anywhere by church attendance, they drifted into Sabbath-breaking—bed crime, bad habits, vice, crime." To Mr. Bass' mind one of the most important questions before the church should be, "How can we induce our young people to attend church services?" By sending them to irreligious schools, of course. "The youth and young men of to-day," he adds, "are not, I think, skeptics, but neglecters of the means of grace." Naturally. Brought up from infancy almost in an irreligious atmosphere, they do not become blank atheists.

Mr. Crafts goes on to say that of the forty-six now in New York's Christian Home for Intemperate Men, all except two are Protestants, i. e., eighty-eight per cent, and they were all attendants of the Florence Mission of New York informed him that "the first twenty-five Protestants he met in his work among fallen women were once Sabbath school girls, all but three naming Evangelical denominations." We have not space to follow Mr. Crafts

into his inquiry as to "What do these ominous figures mean?" On the face of them they show that Sunday-school, as a substitute for careful everyday Christian training, is simply a very thin veneer of Christianity that soon gives out. Mr. Crafts' testimony is that more than half the boys "drop out into the street" as they passed from childhood to boyhood. In many cases "Sabbath after Sabbath they have no teacher. Hardly a Sabbath-school in the whole land is not short of teachers." "Unfaithful parents," he says truly, "have a yet greater responsibility than teachers in allowing their children to grow up without Christian instruction, and throwing 'that most important part of a parent's work upon an unpaid stranger who has but one hour per week in which to do it.'"

Could there be a stronger indictment of the Sunday-school as a sufficient means of Christian training and education than is afforded by the testimony and figures of these Protestant clergymen? And could there be a stronger argument in defence of the unalterable Catholic position that children should be taught their religion together with their reading, writing and ciphering in the daily school? Our public schools are not public, and never can be, while run on the atheistic plan. They are unchristian and anti-Christian while Christ is forbidden them. A chance half hour or hour of work for God, and the rest of the week for—whom or what?

THE HOLY ANGELS.

N. Y. Freeman's Journal.

The coming month of October,—the Month of the Most Sacred Rosary,—is usually counted as, after May, the month most especially devoted to the worship of the Ever Blessed Mary, Mother of God. But what month in the year is not studded with Festivals in her honor, in the Christian Calendar? Look at this present month. It follows August, that celebrates the consummation of her feast,—in that sense certainly for her the greatest of all,—her taking up Our Lord, the Most Sacred Infant Divine Son, surrounded by the innumerable choirs of angels; who seated her at His Right Hand, crowning her as Queen of Angels and of men; and putting into her hands the empire of Divine Mercy,—that she should be the Universal Mediatrix of Grace,—as He is the Mediator of Justice and of Merit. But, August past, what magnificent feast of Our Lady, in the month of September, the Feast of the Nativity of Mary. On the Sunday within the octave, the Feast of the Holy Name of Mary. Again, last Sunday,—the Feast of the Seven Sorrows of Mary. And now, on the twenty-fourth of the month, the feast of our Lady of Mercy.

When, then, it is said that the month of October is, next to May, *Our Lady's Month*, it is because it is, especially, the Month of Our Lady of the Most Sacred Rosary,—and thence we can learn how great a thing this gift is that Our Lady vouchsafed to give to St. Dominic. The urgency of request and recommendation made by Our Holy Father Leo XIII., happily reigning, made in his *Encyclical* of 1883 and 1884,—is this year again, by a "DECRETE" through the Sacred Congregation of Rites, by the Holy Father, promulgated in the month of September, and request was that the custom of daily reciting the Rosary, in families, or two or three together, or singly,—as well as by sodalities and in churches,—might be continued not for the month of October alone, but perpetually.

And it is the assertion of great saints that, next to the Holy Mass, there is no devotion more pleasing to God, or more fruitful for souls, than that of the daily recitation and meditation of the Rosary. The month of October is a time offered for beginning this good habit.

ALSO THE MONTH OF THE ANGELS. But, while October is first of all dedicated to the Devotion of the Holy Rosary, it is, at the same time, dedicated to the veneration of the Holy Angels. Two days before October begins the Church celebrates, under a more solemn office, the Feast of the Archangel St. Michael, the Prince that champions all the servants of God. He it was, first of created beings, that with joy acknowledged the rightful sovereignty of her that was to be the mother of God, and the Queen of Angels. The figure of her that was to be, was shown to the Angels as a "great sign in Heaven—a Woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars." St. Michael it was that vanquished Lucifer, in his pride refusing to acknowledge her that was to be the Queen of Heaven. He it is that, hereafter, to plunge Lucifer with his demons into the abyss, and to set a seal on it, that the demons cease to torment men. Rightfully, then, in the words the Church gives us, we invoke him, saying: "Prince most glorious, Michael, our angel, be mindful of us, to pray for us to the bosom of God."

But what of all the glorious choirs of Angels, that excel in might, that do the will of God continually, harkening to the voice of His Word? And what of the countless hosts that watch as Guardian Angels over poor mortals, to keep them from dangers, and to make them heirs of Eternal Salvation? Have we no homage and devotion for them? A devoted Religious priest, many years engaged in giving Missions, and who has known of the immense aid and advantage obtained by a special devotion to the Holy Angels, has promised himself, and has obtained the promise of many other devoted priests,—whose number is still increasing, who promise, each, in every Mass each says,—to make a special memento for all those who, in honor of the Nine Choirs of the Angels, will form the habit of saying, daily, at the same time, the Angelic Trisagion, as it is found in the *Racolla* approved by the Holy See.

Here is how it stands in the *Racolla*: THE ANGELIC TRISAGION: To Be Said Nine Times in Honor of the Nine Choirs of Angels. "Holy, Holy, Holy Lord God of hosts; the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost." 100 days' indulgences, once a day. A Plenary Indulgence, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for the intention of His Holiness.

In reading the form of this ascription in the *Racolla*, we are first surprised at the omission of the word "heaven"—as it is found in the office of the Mass: "Heaven and earth are full of thy glory." Single with men as they are gathered in great numbers, for business, for political purposes, or for recreation, and listen to their language. Or meet them, one by one, in country or city, in the house or in the fields. Listen to their words. Or ask them for the thoughts that occupy them.

But here comes the meaning of the Angelic Trisagion. Every man in those thoughts,—every human being on the earth,—even the most brutal,—he that thinks not at all of God,—or if he does, or speaks of Him, does it far otherwise than to give Him glory,—has his good Guardian Angel beside him. And they that are in positions of legitimate responsibility,—whether they be good or bad, have their "Angels of office" watching and seeking to help them to do right, as well as their personal Guardian Angels. And so on for the innumerable other offices that the good Angels perform, so constantly, so intently, and hindering the devil from utterly laying waste the earth,—as in their malice they seek continually to do. Thus, indeed: "The earth is full of the Glory of God."

Are these not thoughts to make a Christian, not once a day, but often, think of the bright and beautiful spirit that is ever by him, and loving him,—for God's sake? And is it not more than enough to make him deeply ashamed, could any one day pass without his honoring and thanking his Guardian Angel?

BOURGET COLLEGE, RIGAUD, P. Q.

To the Editor of the Catholic Record.

DEAR SIR.—Knowing the interest you take in Catholic education I feel a few words from our College will find a place in your good Catholic journal. Bourget College is situated in the County of Val d'Audouville, on the banks of a beautiful river two miles distant from the Ottawa. It is forty miles from Montreal and about eighty from Ottawa City. The college was founded by the late Bishop Bourget in 1850, and as long as the college exists the name of its saintly founder will be held in veneration and praise.

Many of your readers will be surprised to learn that it is an English College and it gives an English education second to none in the Dominion. Its commercial and business course will compare favorably with that of any of our Ontario Colleges. As for health and beauty of situation, there is no College in the country that can be compared with it. Many of its students come from Western, Central and Eastern Ontario. The usual retreat held at the commencement of this year was held on the mountain side. This year we had one of the noble sons of St. Ignatius, aided by Rev. Fr. T. P. Kelly, professor in the College, to conduct our retreat. It finished last Sunday by a pilgrimage to "our" Notre Dame of Lourdes. This shrine is situated about a mile from the College and consists of a beautiful statue of our Lady of Lourdes, which is placed on the mountain side. On the occasion of our pilgrimage the shrine was beautifully decorated, and those who have visited the shrine of Lourdes in Europe say that ours is equal to it in beauty. Perhaps at some future day our Lady of Lourdes, at Rigaud, may see pilgrims coming from all parts of Canada.

We are now settled down to work. Your valuable paper is a welcome visitor to us from Ontario. Hoping you will give this place in your journal and confer a favor on the English students, and wishing you every success, I am, dear sir, Yours truly, T. P. K. Bourget College, Rigaud, P. Q., Sept. 28, 1885.

ORDINATION.

St. Catharines News, Sept. 22.

The many friends of Mr. Peter McGuire, so well and favorably known in this city, will be pleased to learn that yesterday he was ordained Priest. The ordination, by a special request of the Reverend Mother, took place in the chapel of St. Joseph's Convent, Toronto, and was performed by His Grace, the Archbishop, assisted by the Very Rev. F. Vincent, and the Reverend Fathers Franchon, Hand, Murray, Teely and Gavan. The ceremony commenced precisely at eight o'clock, and the ceremony in private was witnessed by a good number of Mr. McGuire's personal friends from St. Catharines, besides the nun and young ladies of the Convent. After the ceremony, His Grace made a few remarks on the solemnity of the occasion, the calling of a young man to the priesthood; the sanctity of the office; and the importance of the duties imposed upon them. When His Grace finished, Father McGuire gave his blessing, first to the clergy, afterwards to the nun and the lady, and having divested himself and partaken of some refreshment, descended to the spacious reception room of the Convent, where his friends were in waiting to offer their hearty congratulations. Father McGuire in his usual affable and good humored manner, kindly thanked his friends for the manner in which they testified their esteem for him in assisting at the ceremony, constituting the most eventful epoch of his career. Although ordained at Toronto Father McGuire belongs to the Diocese of Peterboro, under Bishop Jamot, to which he will return immediately, to await His Lordship's pleasure. Our sincere congratulations go with him in his important mission.

THE IRISH NATIONAL LEAGUE.

A LETTER OF THANKS TO ARCHBISHOP LYNCH FOR HIS KINDNESS.

Archbishop Lynch has received from Mr. Patrick Egan, the secretary of the Irish National League in America, the following letter, which explains itself, his grace having written a letter warmly endorsing Mr. Sutton's efforts:—

"IRISH NATIONAL LEAGUE OF AMERICA, OFFICES OF PRESIDENT AND SECRETARY, LINCOLN, Neb., Sept. 3, 1885.—Your Grace—I have just read the letter which your Grace addressed to Mr. John F. Sutton—the gentleman deputed to organize the Irish National League in Canada—and I feel that I would be wanting in duty if I did not write to specially thank

you for the generous words of encouragement and hope with which you accompanied your subscription to the Irish Parliamentary Fund. We feel with your Grace that the dawn of a better day for Ireland is fast approaching. We feel that the question of the restoration of 'Grattan's Parliament' has been brought within the range of practical politics, and that it only requires a continuance for two or three years at most of that splendid perseverance, courage, and above all, unity displayed during the past five years under the leadership of Mr. Parnell, to force from England the restitution of our national rights.

"Such kindly endorsement as that contained in the letter of your Grace must help largely to maintain that perseverance, strengthen that courage, and increase that unity amongst our people at home, and should serve as a healthy stimulus to those of our race on this side of the Atlantic who have become forgetful of the old land or apathetic in her cause. On behalf of the League I warmly thank you."

"I remain your Grace's obedient servant. PATRICK EGAN. To His Grace, Most Reverend Dr. Lynch, Archbishop of Toronto."

PRESENTATION TO THE REV. FATHER EGAN.

Thornhill, Sept. 16.—The parishioners of the Rev. Mr. Egan, a few days ago, waited on him and presented him with the following address and a purse of \$600: To the Reverend J. J. Egan, P. P., Thornhill:

DEAR REV. FATHER.—With feelings of gratitude, love, and respect, we, your parishioners, come to you on this your birthday, to express our earnest good wishes, and to renew the cherished hope that Almighty God may for yet a long time spare you to work with continued zeal and devotion in His sacred service.

And in paying you this debt of gratitude we in our own feeble way only reach the well-deserved opinions entertained of you by all your friends, of every hue of creed and nationality, throughout this Archdiocese of Toronto. For the name of Father Egan is deservedly respected wherever it is known.

But lest that fond and familiar name be tarnished before the public in connection with what we know to have been at most an unhappy accident, we, while deploring it, as you yourself do, at the same time embrace this occasion of reasserting our unbounded confidence in you, as a good and zealous priest, an accomplished gentleman, and a genuine saggarth aroon.

As every one who knows you admires your princely generosity, your love of relieving the poor and the suffering, we feel that in presenting you with this tribute of the affection and reverence of your friends and parishioners, we are not repaying you for your manifold acts of personal kindness to us, much less is it a full recompense for your devoted work in the service of your God and of His Church.

We know, dear Father, that you esteem far more the knowledge of possessing the good-will of your flock and of your friends of all denominations than the riches of this world. Accept then, Rev. Father, this our testimony of the reverend affection and heartfelt gratitude which we owe you, whilst praying the Almighty to bestow on you the choicest blessings of Heaven for time and for eternity.

We are, dear Father Egan, your faithful people. Committee.—James Marshall, Richard Seagar, William Bannan, Bernard Hatfield, Andrew Bannan, Henry McElroy, Andrew Collins, Thomas Dilworth, Michael Murphy.

Signed in behalf of the congregations of Thornhill and Richmondhill. Father Egan said in reply:

I am, indeed, deeply grateful for this expression of your esteem and attachment. A love and veneration for their clergy have ever been a characteristic of your race, and I sincerely hope, for your own sake and that of your children, that the day may never see the dawn when that spirit shall have been extinguished. This is particularly true of the noble-hearted and generous people of Thornhill and Richmondhill, with very few exceptions.

I feel, indeed, that in this address you have been unconsciously drawing a picture of me which your ardent fancies had painted, and that it is to your warm hearts rather than to your deliberate judgment that I am, however, forced to believe in your sincerity when you accompany your address with the handsome present of \$600. No better proof could be given. I am not at all surprised that you so much exaggerate my humble endeavors when your hearts composed this fond and glowing panegyric when you have your eyes fixed on the priesthood of our race. I shall, however, fully strive, whilst praying the Almighty, and with God's grace try to approach the original.

In all stations in life there are helps and hindrances, trials and triumphs, consolations and difficulties. The pastors of the Church are no exception. They have their consolations and their difficulties. Consolations from God, in the spirit of their holy vocation, in attending to their duties, though sometimes hard to flesh and blood, and in seeing religion progressing around them. Consolations in the devotion and attachment of their flocks: for who deserves these sentiments more than the faithful pastor who will never abandon his flock, but will be their best friend when all others abandon them in the hour of trial and difficulty. Consolation, in the generous co-operation of the people with their pastor, in every Christian and good work undertaken by him for the glory of God and the advancement of religion—but, above all, consolation arising from the hope of a reward in a future life. But if he has his consolations he has likewise his difficulties. These are apt to confront him even in the best regulated parish.

In conclusion, gentlemen, I again thank you and all who have contributed to this presentation. I know and fully appreciate your motives. It is my most earnest wish that charity and harmony may prevail in the parish, and that God may bless our efforts to promote the good of the Church, especially in the Christian education of the youth.