

Mr. Pain then read the following address in a distinct and sympathetic manner, and afterwards presented it to the ven. archpriest:—

To the Venerable Archpriest Walshe. Venerable and dear Father,—On behalf of the Catholics in Westport and surrounding districts, we, the undersigned, members of your congregation, beg to tender you our hearty congratulations on the high distinction lately conferred upon you by our worthy and venerated Archbishop. To convey to you the full extent of our grateful feelings on this happy occasion, would be beyond the compass of a brief address, and we can only assure you that your long identity with this parish wherein you have so nobly and conscientiously fulfilled the onerous duties of your sacred office, has made upon us a lasting impression of your high qualities as priest and citizen. For the last 32 years, you have laboured amongst us, sharing our joys and sorrows, in prosperity and adversity always the same constant friend and patient minister; the full extent of your benevolence may never be disclosed, but the memory of many acts of genuine kindness, secretly performed, will live nevertheless in many a grateful heart, and afterwards be perpetuated where good and noble deeds are eternally rewarded. Your work in this parish has been characterised by sound judgment and sincerity of purpose, and the many blessings we now enjoy as the fruits of your perseverance in our behalf are ample testimony of your zeal and devotion. We take this opportunity of also offering you our congratulations on the success which has attended your efforts in promoting the interests of our Holy Church, in the district allotted to your care, and we pray that it may long enjoy the benefits of your able direction as parish priest. We would also ask you to accept the accompanying gift which we modestly offer you, as a token of our appreciation and gratitude, which it but feebly represents. We earnestly hope and pray, dear Father, that you may be long spared to enjoy the honour you have so long merited and by which the authorities of our Holy Church have so worthily confirmed the general esteem in which you are held.—We beg to sign ourselves,—D. DOYLE, M. MCPADDEN, H. PAIN, J. J. MOLONEY, Secretary.

Mr. McPadden (at present a member and formerly chairman of the County Council) made the presentation of the purse of sovereigns. In an excellent speech he bore testimony to the wonderful work done by the ven. archpriest during his 32 years' residence on the West Coast. He had, irrespective of schools and a convent, together with a beautiful presbytery, built ten churches, and all this had been accomplished in the face of immense difficulties. Councillor McPadden gratefully referred to the assistance received from non-Catholic friends, and concluded by wishing the ven. recipient many years of health and happiness.

Councillor Driscoll—who is looked on as one of our coming men—offered his congratulations and testified to the untiring zeal and energy with which the Ven. Archpriest had laboured in their midst. He had worked in a quiet and unostentatious manner, and had nobly surmounted the privations and difficulties ever attendant on the foundation of a new parish. He was pleased to notice the unanimity existing between clergy and people which makes them a tower of strength in advancing spiritual and scholastic interests. Councillor Driscoll spoke at some length of the wonderful devotedness of the Irish race and the zeal with which they propagate the faith of their fathers. It seemed as if they had been specially chosen by God to spread the light of the Gospel. He concluded a stirring and patriotic speech by once again offering his congratulations.

The Ven. Archpriest Walshe, on rising to respond, was received with loud and prolonged applause. His speech was a masterpiece, and I regret exceedingly that space will allow but a brief résumé of it. In the course of an eloquent and feeling address (which was punctuated with rounds of applause) he thanked them all most sincerely for the great kindness and goodness shown to him that evening. He had received the honour of archpriest, but he thought he need scarcely tell them that he never aspired to the honour nor expected it. Now, however, that it had been bestowed, it would show a want of appreciation on his part if he did not accept it. He believed himself unworthy of the title he had received, yet with the blessing of God he hoped to live so as not to dishonour it. He thanked them for their beautiful address and the purse of sovereigns. The latter he did not at present require, and he intended to devote it to a much-needed work, the painting of the interior of the church. He reminded his audience that twenty-one years ago a similar honour was paid him on the eve of his departure for the old country. It gave him great pleasure to see some of those who had gathered on that occasion still present, and it was with sadness that he reflected that many familiar faces were no longer in their midst. When the thought of his lost opportunities occurred to him he felt he had reason to tremble, but he yet hoped to do good and faithful service. He expressed his gratitude to Father Costello for the invaluable help rendered by him in the work of the parish, and said that the spiritual condition of his flock—although leaving much to be desired—was more satisfactory than in former years, and this he attributed in large measure to his much-esteemed, zealous, and able coadjutor, their worthy chairman. He took this opportunity of thanking the good nuns for the beautiful and valuable gift of a preaching stole, which they kindly presented to him on the occasion of his receiving the title of ven. archpriest. The ven. archpriest resumed his seat amidst intense applause.

Father Costello, in bringing the pleasant and brilliant gathering to a close, heartily thanked all those who had in any way contributed to its success.

I may add that the ven. archpriest is to be presented with an address and purse of sovereigns by the people of Addisons. The people of Charleston are also determined not to be outdone, and have decided to present an address and purse on their own account.

Japan is to send to the Paris Exposition a house, hexagonal in shape, and composed entirely of porcelain.

## Friends at Court.

BIOGRAPHICAL GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

- MAY 7, Sunday.—Fifth Sunday after Easter. St. Benedict II., Pope and Confessor.  
 " 8, Monday.—Rogation. Apparition of St. Michael the Archangel.  
 " 9, Tuesday.—Rogation. St. Gregory Nazianzen, Bishop, Confessor, and Doctor.  
 " 10, Wednesday.—Rogation. Vigil of the Ascension. St. Comgall, Abbot.  
 " 11, Thursday.—Ascension Thursday.  
 " 12, Friday.—SS. Nereus and Achilles, Martyrs.  
 " 13, Saturday.—St. Stanislaus, Bishop and Martyr.

SAINT COMGALL, ABBOT.

Comgall, or, as he is more properly called, Coemgal, the renowned abbot of Bangor, was of the distinguished family of Dalaradia. His father's name was Ledua, and his mother's, Briga. It is said that St. Patrick foretold his birth sixty years before he was born as Jocelyn relates: 'St. Patrick being in the district of Bangor, was asked to erect a monastery there, but he refused, saying, that sixty years hence a child of light would be born, named Comgal (beautiful pledge) who would establish a celebrated church and monastery in the place.' The Annals of Ulster assign the year 516 as that of his birth.

He was placed under the instruction of able masters until he became well versed in various branches of learning, particularly in theology.

He then went to the monastery of Cloneagh in Leinster, which was then governed by St. Fintan, who received him kindly, and admitted him a member of his community. Here he remained for several years with St. Fintan, who, at length, finding him fully qualified for the purpose, advised him to return to his own country, and form some religious establishment. He soon after entered into Holy Orders; and we are told that he was ordained by Bishop Lugidus of Clonmacnoise. He preached for some time through the province of Ulster, making a great religious impression by his fervid eloquence and piety.

Comgall was strongly tempted at this time to join those missionary bands of Irish ecclesiastics that were propagating the Gospel in Britain and on the Continent, but he was advised by Lugidus and other holy men to remain at home. We are told that he spent some time in solitude and prayer in an island on Lough Erne, and that soon afterwards he founded the Monastery of Bangor, now Bangor, near the town of Carrickfergus, about the year 559.

Comgall drew up rules for the government of his monastery. In the Acts of St. Kieran he is named among the eight chief framers of monastic rules. The other seven named are St. Patrick, St. Bridget, St. Brendan, St. Kieran, St. Columbkil, St. Molassius, and St. Adannan.

Bangor soon acquired such fame that there was not accommodation for the numbers that flocked there, so that it became necessary to establish several monasteries and cells. It is computed that, in his time, there were no less than three thousand monks under his superintendence, and all observing his rule. Among them is mentioned Cormac, King of South Leinster, or Henry Kinselagh, who, in his old age, retired to Bangor, and there spent the remainder of his days. Among the subordinate monasteries subject to Comgall was that of Camos, on the River Bann, barony of Ooleraine. The fame of Bangor soon spread over Europe, and was much enhanced by the celebrated men educated there, particularly St. Columbanus. It is related in St. Comgall's Life that in the seventh year after the founding of Bangor he went to Britain in order to visit some saints there. It is most likely that it was on this occasion he and St. Brendan, and others, paid a visit to St. Columbkil at Tona. While in Britain he is said to have established a monastery in the country. He is also said to have been the means of converting Bridens, King of the Northern Picts. After his return to Ireland he died in his abbey at Bangor, in the year 601, on the 10th May, after receiving the Holy Viaticum from St. Fiachra. St. Comgall was remarkable in his life, and holy in his death, and has justly been reckoned one of the Fathers of the Irish Church.

Little now remains to attest the former greatness of this renowned abbey, and the great schools so celebrated that they were resorted to by students from nearly every part of Europe. According to some writers, Bangor was the germ out of which Oxford arose; for when King Alfred founded, or restored, that monastery, he sent to the great school of Bangor for professors. The establishment flourished until the early part of the ninth century, when it was subjected to the merciless visitation of the Danes, who, in the year 818, massacred the abbot and above nine hundred monks out of the three thousand who then resided there. It suffered from other invasions, both of Danes and English, and at the confiscation its possessions fell into the hands of the English planters.

The way of virtue, says the American, Preston, is arduous, and needs the help of bright examples, which beakon us on in that heavenly race and urge us to persevere in the great work of sanctification. What others have done before us, we can do in their footsteps—not by seeking to imitate their extraordinary ways, but by following their unselfish lives, and in our several stations seeking purity and high motives in all our daily actions. To live for God in the lot in which He has placed us is the true way of sanctity. This is an ever-purifying path, leading steadily towards the Supreme Good. Refreshing, amid the countless examples of those who live only for some worldly or selfish end, is the sight of one who sacrifices all for God, and never strays from the view of things eternal.