TORDSHIP the BISHOP of MONTREAL PRELIBRING THE ENCYCLICAL OF OUR HOLY FATHER POPE PIUSIX. CONCERNING THE JUBILEE OF 1875.

IGNATIUS BOURGET, by the grace of God Assistant at the Pontifical Throne, netc.

Assistant at the Pontifical Throne, netc.

Health and Deneation in the name of Our Dord, to the Glergy, eccular and regular to all religious institutions, and to the Faithful of our Discess.

I. § GENERAL CONSIDERATIONS ON THE JURICER. Dear Brethren, we bring you glad tidings, by pub-to works easy to do, to induce us to practice seal-lishing the Encyclical of Our Holy Father Pope ously the exercises of the Jubilee. At all times, if all know that the Jubilee is a season of great rejoicing for all God's people, a time of charity and of extraordinary graces, a moment particularly propitious to both the just and the sinner, Cunctis etilse communis est ratio... Exultet sanctus, quia propinquat ad palmam, gaudeat peccator quia invitatur

ad viniant (S. Leonis Pape Sermo.) agitate the entire world, the sweet and loving voice, of the turtle dove is heard in our land, that suffers from the general desolation. Vox turturis audita est in terra nostra (2 C. 12). This voice full of grace and sweetness, has made Heaven, which was like unto brass, resound with the unspeakable groams of fervent prayer which animate the Holy Spirit, that prays and mourns with the Church. Ipse Spiritus postulat gemitibus inenarrabilibus (Rom. 8, 26). That mournful, but majestic voice belongs to the common Father, who is the true dove of the Church, who from the height of the Apostolic Throne, is listened to by all the children of his immense family, making them teel all the miseries of this world, by giving them a foretasteeof the blessings of Heaven. Hodie per totum mundum melliflui facti sunt Cali. (Offi Brev).

From this, Dear Brethren, you will no doubt recognize the Jubilee we proclaim to you. It is indeed a season of great joy, and of universal rejoicing, which seems to make us forget the miseries of life and wipes away the bitter tears that water this guilty earth. Jubilate Deco omnis terra (Ps. 99). All are summoned to devote themselves to the service of the Lord, and are led on by the unction of his grace. Servite Domino in Lutitia. (Ibid) In this. propitious moment, the just are further justified and the holy become holier. Qui justue est justificetur adhuc, et qui sanctus est sanctificctur adhuc (Apoc. 22, c 11). The lukewarm are strengthened in fervor; the weak become firm in the paths of virtue; the pusillanimous are assisted by a more efficient grace ; the cowardly and the wavering are fortified and es. tablished in doing what is right: Ecce nunc tempus acceptable (2 Cor. 6). The greatest sinners are arged to take up again the road to salvation, the stray sheep return to the fold; hardened hearts are souched with contrition; enemies are reconciled; thieves restore illgotten gains; slanderers redeem the evil done to their neighbour. Ecce nune dies ealutis (Ibid).

These, Dear Brethren, are some of the happy re sults of the Jubilee, when it is made with good dispositions; and We consider it a great favour to be able to celebrate this new Jubilee with you. We bless the divine goodness for it; and We are eager to perform well all its exercises; for observe it is not enough that We bring all the requisite disposmons, to share personally all the graces belonging to it, but We must do all in our power to initiate the souls entrusted to our care, that is, all of you Dear Brothren.

# II & ENCYCLICALS OF PIUS IX. AND LEO XII.

We have the Encyclical letter of Our Holy Father the Pope, to guide us in this important task and mark out for us the steps to take on this solemn occasion; also the Instruction that Leo XII. of blessed memory, addressed to the Catholic world, during the Jubilee of 1825, which extended to the year 1827, for the benefit of those who could not go to Rome. This Instruction is so interesting, that the Holy Father has thought fit to repeat it for the present Jubilee, and We trust with the help We shall be enabled to make as many conversions and reap as many wonderful fruits as in the former Jubilee. It is therefore with the aid of these two Apostolic Letters which are for us as two brilliant torches. that We purpose to trace out for you the road you have to follow to reach surely, the end you to wit aim at—the obtaining of the grace of the Jub-

# III & INSTRUCTION OF LEO XII.

We begin by the Letter of Leo XII. where we find serious counsels to the Bishops, Priests and Laymen, to show them what is required of them in order that the Jubilee be well made. This shows us what serious precautions were there taken to assure the success of this memorable Jubilee. We need only give you here, Dear Brethren, the recommendations which concern you specially. What grand and useful lessons you will hear from the lips of this Holy Pontiff) Give them, We beseech you, all the strict attention they merit and in listening to them, may you be inspired with true reverence. believing that however unworthy we may be, We speak to you in the name of this great and holy Pontiff, and quote faithfully, his touching words. IV & POWER OF THE POPE IN OPENING ALL THE TREAS-

URES OF THE CHURCH. In reading this apostolic document, you will admire, with a feeling of carnest faith, the power exercised by the successor of St. Peter, who unlocks the spiritual treasures of Heaven, that they may be distributed over the earth. Ecclesise thesauros... aper-iendos su Domino putavimus. We see that all are entreated to study well and understand the celestial treasures distributed to every child of the Church and the Bishops must speak aloud, to teach them with care. Agnoscant igitur per Vos quid et quantum illud sit guod eis tribuitur. It is easy for you to conclude from this, how necessary it is for you to give strict attention to all that concerns the nature and virtue of the Jubilce.

# Y 5. VALUE OF THE GRACES OF THE JUBILEE.

What is of the greatest consequence to know is the value of the treasure opened by the Vicar of Jegus Christ in the Jubilee, and how easy it is for all to share its wealth, as much for the extraordinary powers, granted to the confessors to pardon sins, as for the enjoined works to obtain remission of Bins. Ostendite thesauri pretium quem reseramus,

# VI S. WORKS OF THE JUBILEE BAST TO PERFORM.

The advantage of the Jubilee should appear much more appreciable, as the works there are to do, in compensation for the long and painful satisfactions which our sins deserve even after they are forgiven, are easier to perform.

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ing ourselves with these simple works, we will save ourselves from falling into that deplerable condition ter tears that spring from humble and contrite hearts. It follows that poor sinners who find themselves so easily rescued from the pitiless grasp of the evil one wonder at the mercy shown them by God, and that by his compassion, they can regain the gifts of the Holy Spirit, that they had before despised and trampled under foot. Quare Ecclesia quidem ea in re oslen-datur liberalitas, sed nihil omnio diligentia, adque industrice negligatur, etc. But, observe well, Dear Brethren, this real trans-

formation of the heart, which for sinners is the grace of graces, since it alone can effect eternal salvation, is performed more during the Jubilec than at any other time, there being more earnest prayers, more preachings, in a word more religious exercises which are favored by divine assistance and open the treasures of the infinite bounty of the Lord. All who wish to share these countless riches of the Jublee. ought by all means, to summon up courage to follow faithfully the holy exercises. It is evident that the more punctual and persevering we are in doing these works, which are besides so easy, the more deserving are we of the notice of God, who, in his mercy and kindness, desires not the death of a sinner, but rather that he might be converted and live. Divinum auxilium ad prosperum tanti operis exitum publice implorari jussimus, etc.

23 24 VIII PREACHING DURING THE JUBILLE.

Dear Brethren, one of the most salutary exercises used during the Jubilee and cornestly recommended. is the preaching of the word of God; these are simple and familiar instructions on the great truths of faith and of the duties of a christian life as taught us by religion. These preachings will be heard amongst the retreats, in the midst of religious manifestations, and public prayers. All these holy works pave the way to the Lord, by enlightening our minds and softening our hearts; it follows that these grand truths make strong and lasting impressions. The dread of being forever lost, if we do not seriously repent; the thought of death overtaking us in sin, the terror of the judgments of God, and the fear of the tortures of hell, can not fail, in these days of salvation, to make the greatest sinners feel the need of reconciliation with God, by renouncing their prevarications, and by working to make in themselves a new heart; thus God is loved like a good father. and sin is detested, because it outrages his fallen enes. Ex que illud fucile consequetur, ut agnoscatur quam dignus amore sit pater adso bonus ac misericors, etc. This fruit produced by the Jubilee, is it not superlatively precious, and praiseworthy in the extreme?

IX. §. THE SACRAMENT OF PENANCE. This self consciousness of contrition and sorrow produced in souls pierced by horror at the sight of sins that have so outraged divine goodness, forms a part of the sacrament of penance, necessary to sinners who have forfeited baptismal grace, as baptism is for those who have not been baptised. sacrament is the second plank of salvation, which divine mercy prepares for them, that they may enter into the harbor of eternal bliss. Thus, with what feeling of grief and humility, with what faith and sincerity they ought to confess all their sins, at least the mortal ones, and make if necessary a general confession. In receiving absolution, the eternal punishment due to divine justice, for the mortal sins of which they were guilty, is put off with the pardon of their sins. It remains for them, at all times, to perform satisfactory works, for the temporal punishment that divine justice exacts.

X. §. THE INDULGENCES OF THE JUBILEE. This temporal punishment is remitted by virtue of the infinite merits of Our Lord Jesus Christ, and by those of the Blessed Virgin Mary and of all the saints, who compose the precious treasure of the indulgences which are bestowed, more or less as God in his wisdom and mercy sees fit. They are granted to the living by means of absolution, and to the dead by suffrage. The Sovereign Pontiff is the dis-penser, and the faithful partake in proportion to their dispositions. The indulgence gained during the Jubilee, is a plenary indulgence apart from all other plenary indulgences, and it may be considered as more sure and more ample, by reason of the prayers of the Christian people which ascend to Heaven. and of the mercy of the Lord, appeared by repentance, that descends upon them. Dum autem universi christiani populi in cælnm ascendit deprecatio, certior in omnes ampliorque placati punitentia Domini descendit

XI. S. OF SATISFACTION. No matter what be the nature and efficiency of the indulgence of the Jubilee, you must mark well, Dear Brethren, that it does not exempt sinners from the obligation of fulfilling the penances ordered by the Confessors, which should be salutary and proportioned o the weight of the sins, to the strength of the penitents (Council of Trent) and prescribed according to the rules of justice, prudence and piety (Catec. of Council of Trent). You will find them light, if you compare them to those prescribed by the ancient penitential Canons; so that in your love for repentance and with a sincere desire to appease divine justice. you will not content yourselves with the penances imposed by the confessors, but will chastise severely your bodies, by the holy rigors of inward and outward mortification. In this way, you will acquit yourselves in prayers, which should be made in certain Churches, as works prescribed for the Jubilee, and like the stations which were formerly held in the temples by the faithful, who went therein praying, shutting themselves therein until night, to repass their years in the bitterness of their soul. The Church, indeed, does not exact as much now, owing to the weakness of her children; still you must not infer from this, that divine justice will be satisfied without a fair compensation; for the more mercy lessens the necessary works outwardly, the more man must endeavour to give, by the intensity of his contrition, and the ardor of his holy affection, inward perfection, to the prescribed works. Dum

The property of the works, formerly greathed begin and the several property of the several property of the works, formerly greathed begin and the several property of th and if necessary, by general confessions of the defects of your preceding confessions, which might be Pius IX. who grants a universal Jubilee. Now you we enter into the spirit which pervades it, by charg- null or sacrilegious, because of your hiding some grave faults, or your having confessed without sin-cerd contrition, and without the finding to foot of not granting to sin; all the abborrence it merits rectyour bad habits; if you prove the open hearted and that God in his infinite purity bears towards ness of your repentance, by withdrawing from all it, for the particular grace of the Indiae bears a the dangerous engagements, that were so fatal to sovereign contempt for him; which are confessed; you; by restoring, as far as possible ill gotten gain, and bathes the sacred tribunals for penance with bit. by receiving all the wrongs done to your neighbour rectiyour bad habits; if you prove the open-heartedby backbiting and slander, which injured unjustly his reputation; in reconciling yourself willingly and hearfily with your enemies, by giving them; openly all the evidence of a sincere friendship; in atoning. for your past sins by fasting, praying and almsgiv-ing; in putting good order in your homes, for the happiness of your families, and the comfort of your neighbours and coparishioners; in dedicating to the welfare of your families, and to the advancement of your children, what you expended mischievously in ruinous games, in forbidden pleasures, in intemperance and other worldly gratifications, which have only brought forth bitter fruits, and are to day the real subject matter of your repentance. Quem fructum habuistis, in illis in quibus nunc erubescitis?

In marking out this line of conduct for you to follow, Dear Brethren. We have merely copied the admirable Encyclical Letter of Leo XII, that our zealous Pontiff Pius IX addressed to us and also to the other Bishops of the Catholic world, so that all forming one heart and one soul, could give to the present Jubilee, uniform directions, the efficiency of which has already been tested by a happy experience We feel confident, Dear Brethren, that of this you will become thoroughly convinced; for you understand as well as we, that divine goodness takes pleasure in blessing the labours of the pastors, that are done under the entire control of the Prince of Pastors, of the Vicar of Jesus Christ himself.

(TO BE CONTINUED IN OUR NEXT.)

# FUNERAL EULOGY

REVEREND JAMES J. CHISHOLM, D.D.

ON THURSDAY, THE 11TH MARCH, AT THE MONTH'S MIND OF THE LATE RIGHT REVD. E. J. HORAN

"Remember your Prelates who have spoken the word of God to you, whose faith follow considering the end of their conversation."-Heb., c. 13, v.7.

When our blessed Saviour stood by the tomb in which Lazarus had been laid, the sacred text remarks, that He wept, and the Jews thereupon said: "Behold how He loved him!"-John, c. 11, 35, 36. In drawing this conclusion they followed the simple and infallible reasoning suggested by nature. Yet, they surely did not comprehend the deep mystery of his grief. To them it seemed inspired by a total loss of one whom He loved, by a separation final and irredeemable from the friend of His bosom; and yet it was not so, for he shed these tears in the full knowledge of what He was about to do. He had come from some distance to Bethania "to wake him from his sleep."—John, c. 11, v. 22, 27. He had pointedly assured Martha that her brother should speedily rise again; He had asked to be led unto the sepulchre not from any idle curiosity, nor from any useless sympathy, but with the intention of glorifying God by raising him from the dead.

ood and loving Lord, who would teach us that the demonstration of despest sorrow is reconcilable in His meek code with the firmest assurance of Christian hope; who has shown us how the confidence that our departed ones shall rise again-may comfort, though not repress-may sanctify, and not prevent the natural sentiment and expression of our sorrow. Yes, He has sanctioned a more blessed principle, that in proportion to the tears which the virtuous shall shed over a Christian's ashes, rise the prospects and hopes of his surviving friends that his resurrection into glory is

secure. A few days ago, beloved brethren, you met at the obsequies of your late Bishop, whom you all respected and esteemed; you were witnesses to the public attestation of feeling which his bereaved friends made on that occasion. To-day you follow the afflicted friends and relations, as like Martha and Mary, the sistess of Lazarus, they return after some days to weep and pray over his grave. Fear not to reason as the Jews in this Gospel lesson did. If you shall hear that many unallied to him by ties of blood, who knew him but by association with him in his public station, or had but approached him through his hospitality or universal kindness,

befallen them, you will be but just if you say, "Behold how these loved him !" If you shall have been told how many of the distinguished Prelates of the Dominion, and of the United States, together with a numerous band of renerable priests of this and other dioceses, came in person to honor his funeral, and when consigned, with blessings, his ashes to the tomb, with sorrowful countenances exhibited the depth of their grief,

have yet grieved as though some dearer loss had

well may you again say, "Beheld how all these loved him !" And, in fine, if you shall have noted the poor and distressed, the orphan to whom he was a father, and the destitute whom he had relieved, have lifted up their voices and wept audibly on hearing of his death, still more consolingly you may say of those whom our blessed Lord and Saviour has left as His substitutes on earth, "Behold how all these loved

him!" But from these tears, who gathers not matter for hope and earnest consolation? who feels not that mourning like this is not a barren truitless request. but rather like the weeping of Jesus over the grave of Lazarus—a pledge that he who is thus mourned has been accepted by God, and hath put in the first. resurrection? And if so, it may be lawful for us to feel consolation in the very motives of our grief,-And if our loss is acknowledged severe, we may discover reasons for confidence in all that enhances its

severity. It is then with a twofold purpose of justifying the sorrow which many feel and express, and at the

him in the ever varying scene of this universe, and in his turn modifying the allosted portion of those who are to follow after him, and without interfering in the free action which distinguishes man, preparing the circumstances in which that freedom shall be exercised and directing the current of its activity.

Each human being who meets in rational intercourse with his fellows, no matter how mean his attainments, or how low his place in the social scale, fails not to leave some impress on his race, and to exert an influence for good or for evil, which, even when his mortal remains will have withered inte dust, and his name shall have vanished from the memories of man, shall still live on and continue until the last end of time and throughout the and was on the verge of death. But it pleased Diendless vistas of eternity, to modify happily or banefully the destinies of a long chain of beings .-If this be true, as unquestionably it is so, how deep how wide-spread, how abiding must be the influence of these whom heaven has gifted with her choicest stores, whose station in society has made them, to a large extent, arbiters of the fall or resurrection of many, and on whom the peculiar circumstances of their times has conferred a power reserved for a chosen few; and if they have husbanded those rare talents, if they labored in their high station for the well-being of their dependants, and have taken advantage of their peculiar circumstances to prevent the fall, and to preserve the resurrection of their contemporaries, then indeed it is a solemn duty for those who reap the fruit of their virtuous actions, to cherish their memory, to recount with pride and thanksgiving their achievements, and in fine, not to remain idle spectators of their merit, but to take courage from their example, and to seek to follow in their steps.

As I speak of the virtuous actions of the lamented deceased, you will learn that he made an impress on his contemporaries, that he labored in his station for the welfare of his dependants in a manner to claim their gratitude and respect.

The late Bishop Horan was born in Quebec in the year 1817, of respectable and pious parents, who were in easy, if not in affluent circumstances. At an early age he attended the school of the renowned Seminary of Quebec, but a few rods distant from his paternal home. He pursued his studies with credit and honor.

When he advanced in his studies, as he advanced in years, when he arrived at that period when prudent young men deem it proper to deliberate and choose their future state of life, he, after much care and thought, after serious consultations with his spiritual director, resolved upon entering the ecclesiastical state.

In coming to this determination he choose to become a member of that distinguished body of Priests who are known as the Seminary of Quebec, a body of men who in times past as well as to-day, has been, and is body of ecclesiastics eminent in learning and piety.

I am not in possession of the particulars of his early life, and I regret it. It would be no doubt highly interesting to knew the first work or action which gave direction to his mind to embrace the ecclesiastical state. It often happens that youths in their tender years give pointed indications of their future career.

After careful instruction and preparation in that celebrated institution, which has so well trained so many worthy priests of this and other dioceses of In the month of June following he left Quebec, and the country, he received Holy Orders with the on his arrival in this city, he met with a most coresent eminent Prelate the Archbishop of Quebec, and with other distinguished ecclesiastics.

In the Seminary he occupied several of its higher positions. He was at one time manager of its temporalities; at another he was director, and in charge of the discipline and management of the youth.-He filled the chair of chemistry and natural sciences. Indeed I may say they were the study of his predilection, and in which he excelled. No doubt, had he not been created Bishop of Kingston, he would have been numbered as one of the eminent scientific men of the Dominion.

Although he had not the charge of any parish, he exercised the functions of the ministry as occasion required, with that willingness and devotion belonging to a zealous priest.

That he was a good and zealous priest, ready to expose his life to a dangerous disease for the good of souls, was proved in the eventful year 1847.

That year was painfully an eventful year for Ireland. In the previous year there was a general failure of the crops. The fearful effects of the calamity became apparent in the winter and spring of 1874, when unnumbered thousands were deprived by the necessaries of life. No greater calamity of kind ever befell Ireland. The famished thousands had no other resource but leave their native land, and to fly to other countries to save their lives .-But, alas! they had the germ of that fearful malady -typhus fever-in their bodies, which was rapidly developed by privations and hardships. Thousands fell victims in Ireland and Liverpool, in England. Thousands, on their way to this country, met with watery graves on the Atlantic. Thousands arrived in this country to lay their emaciated bodies in the graves at all the cities, towns, and villages situated along the banks of the St. Lawrence. No artist could paint, no pen could describe, no tongue, however eloquent, could recount the scenes and horrors of that year; the liveliest imagination could not picture to itself the realities of that sorrowful period. Fathers became widowers, mothers became widows, children became orphans, parents became childless.

A brother priest and myself, after 27 years, still have a vivid recollection of the appalling scenes witnessed in this city-in the hospital, in the garrets of private dwellings, on the boats, and on the wharves here below. As we saw the tug bost coming up the river, dragging slowly after it several barges containing human beings, living, dying, and dead; we waited not to be called, we marched to the wharf, the rites of the Church were given to the dying on the decks, and on the wharves; the dead were enclosed in rude coffins, and sent to their final resting places in the graveyard.

made on an oppressively hot summers day to that of new Parishes, while they are the evidence of stone hospital beyond. The floors of the sheds marked progress they are the evidence of were strewn with bodies lying on straw. The main and seal the strain and seal the

tent this innuence will be left after their delines.

Man is not an isolated being. Each individual is of the Catholic Church, who as good shepherds a link in the vast chain of rational creatures, degree their lives for their flocks. Many Priests in Ireland, in Liverpool, and in this country became martyrs of charity.

Toronto can boast of Bishop Power as a martyr of charity. Kingston can mention with pride the name of a Priest and of a Sister of the Hotel Dier Montreal and Quebec cherish affectionately the memory of the many who fell in the cause of charity.

Our late beloved Bishop was one of that herolo band of Christian heroes who went to that house of pastilence and death in Grosse Isle. He saw ser. eral of his companions carried away by the fell die. ease, yet unflinchingly and unselfish devotion he remains at bis post, till he was stricken by the fearful malady—he was laid on his bed of sickness vine Providence to spare him for other services in the Church. . .

If the Almighty did accept the offer of his life his offer and his devotion was not the less merito rious, nor the less deserving of our praise and admiration.

I should mention that if there was heroism displayed by the Priests, there was heroism displayed also by the Sisters of Charity.

Here, in Kingston, the Sisters of the Hotel Dien left their peaceful abode and served as nurses in the stone hospital beyond. The same Christian and heroic courage was shewn by the Sisters of Charity in Montreal and Quebec. And many gave their lives to this noble cause.

Men speak of the courage of the soldier who braves the dangers of death at the mouth of the cannon; while he exposes himself, he goes to kill and destroy, whereas the heroic Priest and the heroic Sister of Charity face the danger of death to comfort and to save.

The great and truly Christian charity of our French Canadian countrymen shone conspicaously ducing that calamitous year. Though aliens in language and aliens in national feeling they were not aliens as fellow creatures, and as members of the same fold of Christ, and to their eternal praise be it said and recorded that many institutions and private individuals received into their homes the many orphans made by that great calamity.

After Father Horan had recovered from his dangerous and painful sickness and had risen as it were from the grave he fulfilled regularly his duties as a member of the Seminary. In June 1857, the See of Kingston became vacant

by the death of Bishop Phelap. In Feb., 1858, Father Horan received the intimation that he was appointed Bishop of Kingston. At this time he was director of the Normal School at Quebec, the object of which is to train teachers for schools, the position was an honorable one, one congenial to his taster and inclinations, though his responsibilities were many, yet he could devote some time to his favorite Studies of the Natural Sciences, he had every reason to anticipate years of comfort and esse. But alas, how often are our fondest hopes and brightest dreams suddenly dispelled.

In accepting the appointment he submitted to the desire of the Sovereign Pontiff; his acceptance was a great sacrifice, for be gave up a position of honor, emolument and ease, to assume the government of an extensive diocese, a position of honour but yet full of labor, anxiety and care.

He was consecrated Bishop on the 1st May, 1858. dial welcome. If he naturally felt regret at parting from his native home, his friends and acquaint-ances, the cordiality and warmth of his reception here, diminished his regrets, reconciled him to his new home, and cheered and encouraged him to commence his labors in his new sphere with great pleasure and earnest zeal.

A Bishop coming into a diocese already established has to continue the good work of his predecessors. It is true to the memory of Bishop Horan, to say that as long as he was in the vigor of health he zealously attended to all the duties that are to be performed by a Bishop, he visited Missions, administered Confirmation, he was present at laying corner stones of new churches, at the blessing and consecration of churches. He encouraged the holding of Missions or retreats; the people of this City can bear testimony to the number of Missions held here and the great good and spiritual benefit produced. He promoted by word and example those devotions that tend so much to promote piety and virtue. I allude in an especial manner to the devotions of the forty hours, the Stations of the Cross, and the Confraternity of the Scapular of the Blessed Virgin, and the Stations of the Month of May.

The religious communities and institutions, the Brothers' School, the Convent School, and Hotel Dieu, were the particular objects of his solicitude. Knowing well that they all tended to their sametification, and were powerful allies in promoting the cause of religion.

One of the most important and most difficult duties of a Bishop in this country is to provide Priests for new Missions, and to fill the vacancles which occur through death and other causes.

With what carnest solicitude he attended to this duty both young and the olden members of the Priesthood can bear ample testimony.

While he was anxious for the formation and sanctification of young Priests he was not unmindful of what was due for the sanctification and spiritual advancement of all the Clergy under his charge, with this view he assembled them annually to spend a few days in retirement. Meditation and prayer, for prayer and meditation is not less necessary for

Priests than it is for all Christians.

The good Bishop as Chief Pastor, willing to show good example, attended those retreats. He was humble enough to confess that they were as beneficial and necessary for himself as they were for his Priests.

During his administration a large number of churches were erected, many of them of costly, and esting places in the graveyard.

Too vividly impressed on my memory is a visit I the increased number of Priests and the formation nade on an oppressively but a visit I the increased number of Priests and the formation