

LAI D TO REST.

Funeral of Sir John Thompson.

Most Imposing Ceremonies—Impressive Service in St. Mary's, Halifax—An Eloquent Funeral Oration by Archbishop O'Brien—Canada's and the Empire's Last Tribute to the Illustrious Dead.

So exceptional, so wonderful, was the demonstration, at Halifax, on the occasion of the late lamented Premier's obsequies, that we would gladly consecrate a whole issue to the account, but, unfortunately, our space will only permit of a hurried glance at a panorama of sadness such as, perhaps, was never before witnessed upon this continent. A whole nation, in truth a whole Empire, collected around the remains of a great and noble statesman, "spell-bound by the mighty dead."

HALIFAX, January 3.—For a walking funeral the weather is a very important consideration, and it was noted with general satisfaction that the morning was bright and clear. As the sun got up the air grew quite warm and a pleasanter day in winter for a procession could hardly be imagined. People were early stirring, the service in St. Mary's being fixed for 9.30.

At the centre of the altar rail lay the coffin, which had been removed from the Provincial building to the church just before dawn. The Queen's wreaths and that presented by Lord and Lady Aberdeen rested upon it, the others being arranged about the catafalque, which was of purple, with gold cord and tassels. The coffin was covered with a magnificent pall, the gift of Lord and Lady Aberdeen and in part the work of Lady Aberdeen and her daughter, Lady Marjorie, though most of it was done by the sisters at the convent of the Good Shepherd, Montreal. The pall is of white Irish poplin, lined with satin and bordered with gold fringe and cord, while a large gold cross runs the whole length. On each side of the coffin three candles were burning near the altar rail, and there were in addition two candelabra of six lights each. Within the altar rails was a place set apart and screened off with purple curtains for Lady Thompson and her near relatives, in which she could see and hear without been seen. On the other side of the sanctuary sat the Governor-General and the Lieutenant Governors of the provinces.

THE MOURNERS.

Lady Thompson's family and the chief mourners arrived at the church about 9.30 and were admitted through the side chapel. The party included Lady Thompson, her two sons and two daughters, Mr. John Pugh (Lady Thompson's uncle) and his daughter, Mr. Joseph Chisholm and Mrs. Chisholm (sister of Lady Thompson), Sister Lena of the Sisters of Charity (also sister of Lady Thompson), Mr. D. Pottinger, superintendent of the Intercolonial Railway, cousin of the deceased (Sir John's mother being a sister to Mr. Pottinger's father), Mr. and Mrs. Fred Carten and Messrs. Crockett, relatives of Lady Thompson. Lord and Lady Aberdeen came up the centre aisle a few minutes afterwards and took their places, Lady Aberdeen occupying a seat in one of the front pews of the centre aisle along with Lady Tupper, Mrs. Dewdney and Mrs. and Miss Daly. The Governor-General was closely followed by the members of the Government, who also sat well to the front of the centre aisle, the first two pews being reserved for relatives. All the ministers were present except Sir Mackenzie Bowell, whose cold did not allow him to leave the house; Sir Adolphe Caron and Mr. Angers, who were kept away by circumstances already explained. By this time the cathedral was crowded and must have presented an impressive spectacle to those sitting on the other side of the altar rail.

Archbishop O'Brien, assisted by two priests, presided on the throne. The celebrant of the Mass, Bishop Cameron, of Antigonish; assistant priest, Rev. Dr. Murphy, of St. Mary's; deacon, Rev. T. J. Daly, St. Joseph; sub-deacon, Rev. J.

G. O'Bryan, Montreal; acolytes, Rev. Dr. Campbell, Rev. M. Carrol, St. Mary's; censor bearer, Rev. Dr. Foley, St. Mary's; master of ceremonies, Rev. J. B. Moriarty, St. Mary's.

The following were also present in the sanctuary in their robes: Archbishop Duhamel, Ottawa; Archbishop Bégin, Quebec; Bishop Sweeney, St. John; Bishop McDonnell, Alexandria; Bishop Blais, Rimouski; Bishop McDonald, Charlottetown; Bishop Howley, St. John's, Nfld., and about fifty priests, thirty coming from the diocese of Antigonish alone. The music was impressive in its subdued solemnity, the sounds being somewhat deadened by the heavy folds hanging from the roof and walls.

THE SERMON.

After the Kyrie and Dies Irae, the Archbishop ascended the pulpit and delivered the sermon:

"Having then convened with you from my youth until this day, behold here I am. Speak fine before the Lord and before His anointed whether I have taken any man's ox or ass. If I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand and I will despise it this day and will restore it to you, and they said: Thou hast not wronged us, nor oppressed us, nor taken aught at any man's hand."—Samuel, ch. xii., v. 2, 3 and 4.

Before the remains of the honored dead are borne home to their last resting

man may be placed the more fierce is the light which surrounds his actions and the more unsparing the censure to which his conduct is subjected. What might have been hidden from the masses of the Jewish people in the days of Samuel is impossible of concealment from the public of to-day. Yet, were the people of this great Dominion to be called upon to answer to the challenge of the dead Premier to speak of him before the Lord and before his anointed they would be obliged to answer "Thou has not wronged us nor oppressed us, nor taken aught at any man's hand." Official integrity can have no higher credentials than this, nor need it desire a more infallible vindication.

A UNIQUE CAREER.

It is a matter for legitimate congratulation that in the public life of this Dominion we can point to a career which has summed up and embodied all the best attributes of official purity and unbending uprightness; that whilst vast interests were in his keeping and many subtle influences at work to render him untrue to the common weal, still no duty was neglected, no obligation to the public shirked, and the hands which had wielded almost unlimited power were found free from wrongdoing, from oppres-

by which a corrupt public man sometimes treads his way successfully to ambition and distinction. The manner of his success, then, claims our admiration and affords a measure by which to gauge character. It points out also to young men the one sure and honorable road to public distinction, as well as the one way of combining worldly success with personal integrity.

HE WAS A GREAT MAN.

Can the word great be legitimately applied to Sir John Thompson in any or all of the various parts which he so honorably fulfilled? As a pleader his success was so marked that his services were eagerly sought in all cases of great moment. As a judge his summing up of cases was noted for its method and impartialities; his decisions were ever clear and satisfactory. His speeches were masterpieces of clear, logical reasoning, and attained the conviction of all fair minded men. They have that quality of sincerity of appeal to the higher nature of man with a masterly grouping of arguments which will insure their immortality in the literature of our country. As an envoy of Canada, whether at Washington, or Paris, or London, he impressed all with whom he came in contact as a man of superior abilities and one possessed of a miraculous grasp of the intricacies of every question discussed. In view of all this varied and continuous success, both at home and abroad, we are but expressing a legitimate conclusion, and not the exaggeration of funeral eulogy, by claiming for him, in many things, at least, the application of great.

ANOTHER ASPECT OF HIS LIFE.

But there is another and a higher aspect of the life of the late Premier which, on this occasion, and in a place of this kind, is deserving of serious consideration. Splendid as were the intellectual gifts and endowments of mind, of themselves they would never have enabled him to win and to retain the esteem and admiration of so many. It was the spiritual element of his nature which developed and expanded his intellectual attainments, gave consistency to his actions, strength and vigor to his reasoning. Both in public and private, at all times and under all circumstances, he fulfilled with regularity and exactness, not merely the essential duties of his religion, but likewise many of those which a busy man might well be excused for thinking supererogatory. This faithful discharge of his religious duties brought him into daily and close intercourse with his Creator, detaching his mind from the love of material things, causing him to see the emptiness of worldly honor and applause, and making him realize that a good name is better than riches and the fear of God preferable to the acquirement of unjust triumphs.

EVIDENCES OF HIS SINCERITY.

How faithful he was to the practices of devotion which he deemed profitable to the soul can be gathered in an unmistakable manner from what was found on him after death. Amongst other things was a small picture of his Saviour, a crucifix and a set of rosary beads. Be it borne in mind that he could not have foreseen his death at Windsor castle, consequently even his most bitter adversary cannot accuse him of posing for the occasion. Such tokens of pious practices, of the utility of which we shall not here treat, but in which he fully believed, were ever on his person. He had gone to Windsor castle at the command of his earthly sovereign, whilst bending his knee to her and swearing fidelity to her throne, with a heart filled with the spirit of true loyalty, he wore pressed to that same heart the image of his Heavenly King, both as a reminder of the homage which he owed Him and as a conservation of the service of his soul to the Eternal King. He was to dine with his Queen and then remain for the night in her historic Windsor castle. He would offer to her every sign of respectful allegiance and ready service, but when he should have retired from her presence he was prepared to salute the Queen of Heaven and to commend himself to her care by devoutly reciting the heads in her honor. Have we not here a striking example of the fulfilment of the command: "Fear God and honor the king." The faithful wife and loving children and sorrowing relatives must bear not only their full share of the public bereavement, but also a bitter personal loss, the extent of which can be known save by themselves alone.



HIS GRACE ARCHBISHOP O'BRIEN, OF HALIFAX, N. S.

place, it is meet some words should be spoken in this sacred edifice to tell of life and hope amidst the sadness and gloom that encompass around about.

Our sorrow is not as that of those who mourn without hope. For we know that our friends, though dead to the world, live before God; and although their bodies may be left to moulder in the tomb, we ever hear the consoling words of our Saviour spoken near the little town of Bethany, "Thy father shall rise again." Though there be hope in our sorrow, the sorrow itself is profound and universal. For an individual loss, the regret is sincere, though it be confined within a narrow circle. When a nation mourns we may be sure that the loss is a national one.

HIS INTEGRITY.

Public men live now more than ever in the full light that is cast around them from a hundred sources which did not exist in past ages. They cannot hide themselves behind the throne of their sovereign and screen their character beneath the cloak of office. Our age respects no curtains drawn before the sanctuary of the Council of the King; hence the acts of a high public official are as open to the criticism of the people as those of the village headle. Indeed, the more exalted the station in which a

sion, and from taking a bribe at the hands of any man. A life such as that of the late Premier is not intended to be written merely in a family register to be perused only by intimate friends. It is to adorn the annals of a nation and to be an example and an instruction to future generations.

SIR JOHN'S RISE.

From the modest position of an humble citizen he rose rapidly from one height to another of public importance until finally he reached the highest office in the gift of the nation. Again, none will deny, that at each successive stage of his upward course he acquitted himself in a manner satisfactory to the public, and gave a guarantee that to whatever further heights of national importance he might attain he could be found equal to their responsibilities. But mere outward success is no criterion nor measure of real greatness. This latter must be gauged rather by the manner of attainment than by the attainment itself. How then did the late Premier rise to the lofty eminence in which he was stricken by the hand of death? It was not by the aid of the outward accidents of wealth, of birth; much less was it by an unworthy pandering to the passions and prejudices of the people, or by the employment of cunning arts and devices,