## e Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOLUME 8.

LONDON, ONTARIO, SATURDAY, MARCH 20, 1886.

NO. 388.

sermon was delivered in the French language. Our report has been specially
prepared for the Record, and being as
prepared for the Record, and being as
could, we think, with interest be received and read with pleasure by our readers. From our perusal of the sermon we have no hesita. tion in concurring in the opinion we have heard expressed that it was, without exception, Mgr. Duhamel's most brilliant

THE SERMON. "Amicus noster dormit . . . mortuus est. Our friend sleepeth. . . He is dead. (John xi, 11-14.)

MY LORDS, REVEREND AND DEARLY BELOVED BRETHREN: Our friend sleep. eth in the Lord. Amicus noster dormit. He sleepeth there before us. . he is dead. Mortuus est. These are the words of saddest import which Jesus pronounced in speaking of Lazarus, his friend. These are the words that fell from the lips of the good Oblate Fathers, as I hastened to meet them at the

the mortal remains of him whom I had ever called Father, and who, for many years was to me a valued counsellor and trusted friend. "And Jesus wept." (John xi, 35.) Let us commingle our tears with those of the Master. It is the duty of friendship, the homes of law. duty of friendship, the homage of love. Prematurely touched by the hand of God, our friend has gone to his rest suddenly, and sunk forever into the silence of the tomb. No longer in truth is he the same, to whom we were bound by ties of esteem, of gratitude and of affection. For three days have we mourned over him, but, thanks to God, the gloom of our sorrow is not so dense as to shut out our sorrow is not so dense as to shut out every ray of consolation. At the sight of these rare and splendid honors decreed to his memory, this funeral procession, almost like unto a triumphal march, this whole city moved and saddened; in the presence of these honorable senators, these representatives of the people, these bishops come from afar, we feel that our sorrow is partaken of by many, aye, and by all. This is indeed a first consolation. And have we not every reason for hely And have we not every reason for holy and consoling hope? Yes. If while adoring the will of God, we deplore the stroke that has fallen on a life so grand, adoring the will of God, we deplore the stroke that has fallen on a life so grand, and yet so modest, our hope assuages the grief of this transitory but painful separation. What, my brethren, shall I say to give expression to your sorrow, your tears, your memories? What, but these words. He is there, he is dead: Mortuus est. But yet, however, He speaketh to us. "Defunctus adhuc loquitur" (Heb. xi. 4) What, my Lords, shall I say in gratitude for the honor and the consolation of your presence? Who will inspire me to hold fitting speech to you who belong to the same religious family, to console you in this mournful moment when your congregation most acutely feels its great loss? You, who were his pupils, you all his friends, I give you praise for rendering so grand a homsge to his memory, and crowning his life and his death with such incomparable glory. O father! for the first time I have claim to apply to thee the term glory. Never before did I use such a word to thee. Had I done so, your paternal voice would have imposed silence on me. But I cannot now be silent. I feel indeed, that to do honor to him whom we shall not see more till I feel indeed, that to do honor to him whom we shall not see more till the day of resurrection, there is called for, a voice, if not more authoritative, at chastened by reflection and But I bear with broken speech of filial attachment. I

Your own memories of the dead will supply that which will be wanting in my discourse. I will make every effort to

discourse. I will make every effort to control my emotion and begin at once.

Cloth

Cloth

AND.

FOR nker;

SON.

nd St.

d st.

NICHOLAS WILSON & CO.

136 Dundas Street,

Tallors and Gents' Furnishers,

FINE AND

MEDIUM WOOLLENS

A SPECIALTY.

INSPECTION INVITED.

BISHOP DUHAMEL'S MAGNIFIGENT TRIBUTE.

SERMON AT THE FUNERAL OF THE
LATE YERY REV. FATHER
TABAET.

We have very much pleasure in laying before our readers a full report of the touching and impressive sermon of His
touching and impressive sermon of His

baptism. His heavenly patrons were St. Henry, King of Germany and Emperor of the West, and St. Joseph, foster father of Jesus Christ. By a happy inspiration were these holy patrons selected for him, who in time was to be king of a numerous youth, and father of a great family. I will say nothing of the infancy and boyhood of the young Henry Joseph Tabaret, but that every day his intelligence acquired breadth and strength with a surpassing rapidity, and that his early studies were as solid as they were certainly brilliant. Yet very young, in the very flower of adolescence, at the age of seventeen, he resolves to make choice of the state of life he is to embrace, for already thoughtful and serious, he knows that life has been given him to do the will of his Creator. Soon he arrives at a decision, and like the Paslmist, declares: Mahi adhaerer bomum est. From this moment and forever, he belongs not to himself but to God. The religious life to him appearing worthy of a noble heart, he resolves to embrace it.

Entering the novitiate of the Oblates of Mary Immaculate at Notre Dame de L'Osler, he abandons all, like the Apostles

before our readers a full report of the touching and impressive sermon of His Lordship the Bishop of Ottawa, on the of old, to follow his Divine Master. In eccasion of the obsequies of the late and ever to be regretted Father Tabaret. The sermon was delivered in the French lan-and he assumes both, to leave neither till faithful to the original as could, we think, any English translation be to an original production in the mellow, suave, and production in the mellow, suave, and maculis peccatorum." (Ps. lxxxiii 11). He suasive language of Old France, it will waxes stronger every day in his vocation. Nothing will he suffer to stand between him and the movements of divine grace, and on the 14th day of September, 1846. he pronounces his vows in the presence of Father Vincens, superior of the mission of L'Osier. This worthy father is the same who, having come to Canada in the qual who, having come to Canada in the quality of Visitor, also met with a sudden death, and whose mortal remains lie in St. Joseph's Church, where too on this day of sorrow will be laid the bidy of the lamented Father Tabaret.

Immediately after his novitiate young Tabaret made his philosophy at Notice Dame de Lumiere, in the diocese of Avignon; and thence went to Marseilles.

Avignon; and thence went to Marseilles to pursue his theological studies. His upright mind, his thirst for knowledge, and his ceaseless assiduity, guaranteed success in these serious studies, and even at that time his fellow students loved to consult him on difficult and in

One of the most salient traits of his character manifested itself at the scholasvery first news of the calamity that had stricken them. Amicus noster . . . . mortuus est. These the first words that broke from my heart in the presence of . . . This great characteristic his superiors, the stricken them. This great characteristic his superior, and discretion towarks his bretheren. This great characteristic his superior, and discretion towarks his bretheren. for dispensers of the word of truth and of the mysteries of God. This was particularly the case in the diocese of Ottawa, whose first bishop was himself an Oblate. The youthful brother Tabaret, as yet only in deacon's orders, receives orders to leave for the far off land. For him, this is the command of God. The voice of his superiors is the voice of God, speaking into his soul and saying: "Hearken and see, and incline thine ear; and forget thy people and tby father's house." (Psalm iv., 11). Their voice is the voice of the God who in the early days of the human race, said to Ababan ya the human and out of the luman destined to be father of a great people, "Go forth out of thy country, and from the kindred, and out of the father's house, and come into the land which I shall show thee." (Gen. xii., 1.) Without a moment's hesitation he bids farewell to his ancestral home and country. In this discess he home and country. In this diocese he arrived in the autumn of 1850. Thenceorth his country is Canada, which he oved even as he had loved his beautiful France. Of this love his works more than his words stand in noble testimony—even

as the Apostle St. John has expressed it: "Let us love not in word nor in tongue, but in deed and in truth." (I John iii., 18).

To make himself at once useful, he received on the 21st of December, 1850, at the hands of my venerated and ever to be lamented predecessor, the sacred order of priesthood. Of Bishop Guigues he was a trusted counsellor, and became one of his Vicars General. The diocese one of his Vicars General. The diocese of Ottawa at large, its clergy, its religious community, and many of its faithful, the diocese of Ottawa alone enjoyed the blessings of his rare and unwavering prudence in the exercise of the holy ministry. For about two years he devo-ted himself to the work of the missions, and labored with zeal for the spiritual and indoored with zeal for the spiritual and temporal welfare of those confided to his care. In this ministry he had ex-perience of those difficulties which you, venerable clergy of the dioceee of Ottawa and of the Vicariate of Pontiac, have had and of the Vicariate of Pontiac, have had to overcome. In this ministry he acquired that practical knowledge and experience, of which he gave us so often the benefit, either during our stay in the seminary, or since we have had the care of souls during pastoral retreats or in private spiritual communication. When he had in a manner worthy all praise for two years fulfilled the burdensome duties of his missionary charge, he was called to the direction of the College of Ottawa, and at the same time to control my emotion and begin at once. He whom we mourn was born on the loth of April, 1828, of an independent and respectable family, in the diocese of Valence, department of Isere, France. Two of his uncles were priests, the one a canon and vicar general of Valence, the other chaplain of a religious community. One of his brothers, a priest, is yet in the diocese of Valence. His devout parents made no delay in presenting him to Holy Church for the regenerating ascrament of

it was that Father Tabaret, even before the termination of his term of office as Provincial, reassumed his place as Superior

Provincial, reassumed his place as Superior of the College, a place he has just left for the home of his eternal repose.

Having thus rapidly sketched the different phases in the life of this truly superior man, let us pause a moment to reflect on the nobility of his character and the greatness of the work he established.

Of such reflection we all feel the need Of such reflection we all feel the need, for everything was dear in Father Tabaret, his person and his work. O man of God, of his model religious, of this enlightened director, of this priest after the Master's own heart, we will ever preserve the memory. By reason of the excellence of his exalted nature, of the rectitude of his will and his intelligence, he was first of all possessed in a remarkable degree of the natural virtues, such as prudence, firmness, moderation, integration of the control of the state of the such as the control of the state of the such as the control of the state of the such as the control of the state of the such as the control of the state of the such as the control of the such as the co

balanced mind. From these two qualities sprang that impartiality, that freedom from personal preferences, that equity and justice which lay at the foundation

of his character.

But I must not lose sight of the fact that I have to divide my eulogies between the workman and his work, "Every great idea," says a wise man, "may be resumed in one work, every noble life is typified in one work. Find this word, name this work, and of him who conname this work, and of him who con-ceived the one and realized the other you have the most beautiful panegyric.' What, then, was the thought, what the work of this good religious whose memwork of this good religious whose memory shall of a truth never be forgotten by the hundreds of his pupils old and new that now crowd this sanctuary. The word that expresses his great and absorbing idea is education—the work of his noble life the College—or rather the University of Ottawa. How he did love his college to which he had accounted university of Ottawa. How he did love his college, to which he had consecrated his talents, his heart and his life. From the very beginning he sought to secure for this institution all the advantages of an educational establishment of the first order, wherein the youth of the land might be adequately prepared for the duties of the various walks of life? His powerful mind widened his scope of view, multiplied and strengthened his fund of knowledge. This indefatigable superior, studying more clearly and deeply the divers systems of education, arrived at a more exact acquaint-ance with the actual wants of the country. Of him may be said that which was sfirmed of another: "Literature and human sciences seemed

to him to have a gravity, a grandeur and a utility of a superior order. He and a utility of a superior order. He had grasped the Divine characteristics of thier nature and of their mission. For them his mind was imbued with that same esteem in which Holy Church her. self has ever held them." He well understood that education, especially in the land and in the times in which we live, should be essentially practical, since it has become one of the first necessities

Knowing what relation youth bears to church and to state, his wish was to have it

long and three stories in height. Soon the need of a more spacious building was keenly felt. Accordingly, in the month of August, 1851, was begun the construction of a stone college on Sussex St., the very building now occupied by the devoted Brothers of the Christian Schools. On the 15th of September, 1852, the pupils leaving the old, entered with joy this new and commodious building. Many of the Oblate Fathers had for a brisf period filled the responsible post of director of this youthful house of education, whose beginnings gave much hope of success in the future. In 1853 Father Tabaret assumed the office and functions of superior, to hold and exercise them for the responsible post of the country, an honor that the confit denoe and commands of his superiors imposed on him.

Meantime the population of the city of Ottawa multiplied every day, and it soon became necessary by of the sone became necessary to commence on more extensive grounds new buildings to make room for the ever increasing number of students.

In 1874 he succeeded in surmount ing the gave of the students. Accordingly, in the month of August, 1851, was begun the east of policy society men of learning, design to give society men of learning, and of learning, and of the construction of a stone college on Sussex St., the very building now occupied by the devoted Brothers of the Christian Schools. On the 15th of September, 1852, the pupils leaving the control spoken of in Genesis: "If thou do well, shalt thou not receive of the mane of the diocese of Ottawa, farewell; in the name of the diocese of Ottawa, farewell; in the name of the diocese of Ottawa, farewell; in the name of the diocese of Ottawa, farewell; in the name of the diocese of Ottawa, farewell; in the name of the diocese of Ottawa, farewell; in the name of the diocese of Ottawa, farewell; in the name of the diocese of Ottawa farewell in this age, when so many men seek the rehabilitation of matter, when the purpuis of other the purpuis of other the purpuis of the oblates in this country,

soon became necessary to commence on more extensive grounds new buildings to make room for the ever increasing number of students.

In 1856 my illustrious predecessor devoted his every energy to the work of construction, but the Oblate Fathers having entered into an arrangement with this zealous prelate, became in the month of August of that year the proprietors of the grounds and of the uncompleted works. The noble congregation of the Oblates of Mary Immaculate, in taking definitive charge of the College of Ottawa, sincerely devised to make of this diocesan work its own special work, and that of the whole country.

The success of the undertaking was thus assured, for the congregation of the Oblates of Mary Immaculate is ever faithful to its obligations, and although it has done so much already for the country, it never fails to win new laurels by the devotedness of its missionaries, ever ready to face the greatest dangers, and meet death itself in carrying to the remotest limits of our land the light of Divine Faith. Ten years later the College of Ottawa was feather the College of Ottawa was feather the College of Ottawa was feather the country.

The successed in surmount ing the goodnesss and truth.

In 1874 he succeeded in surmount ing the grave difficulties that stood in the way of the realization of this vast plan of education of the wast plan of detaction in the way of the realization of this vast plan of deducation of the wast plan of deducation of the wast plan of detaction of the wast plan of detaction of the wast plan of education of the wast plan of deducation of the wast plan of education of the wast plan of deducation of the wast plan of education of the wast plan of educati

years later the College of Ottawa was of this college, the object of his lite long endowed with university powers. Then sciences, the various branches of a com-mercial course well adapted to business exigencies: a classical course of a high sciences, the necessity of which is felt in this country, where we need not only notaries, lawyers and physicians, but industrial operatives, engineers, chemists, mineralogists, etc., etc., and crowning the whole structure is the course of theology and ecclesiastical sciences. No fault is it of his that the college has not

able degree of the natural virtues, such as prudence, firmness, moderation, integrity and generosity.

A man of lively faith, he, however, respected the claims of reason, and in this regard thought as does Leo XIII. who has written an admirable encyclical to show that faith and reason may and of Doctor of Theology. He had well has written an admirable encyclical to show that faith and reason may and should enter into alliance, faith aiding reason to raise itself to heights truly sublime. Every noble effort of the human mind filled his heart with joy, every useful and ingenious discovery received his plaudits. His was a passion for the true, the beautiful and the good. His Christian piety was wide in its range, but eminently practical, and had its best realization in the discharge of well understood duty. This solid piety proceeded from the clear good sense of his faith and the rectitude of his well balanced mind. From these two qualities character to see every autumn a greater number of students coming to seek the sequestered shelter of Catholic education. To perpetuate and develop his work, he was happy in securing the aid of assist-ants animated with the same zeal and the same devotedness. He prepared and organized a teaching body that will never lower the standard of education. And here, for this is the moment to say it, here let it be declared that he was admirably seconded by his professors, generously aided by the entire con gregation, to such an extent that the work of Father Tabaret is not his so exclusively as not to be that of the Oblates of Mary Immaculate, and that it was his only because these devoted Fathers had undertaken it. Chough, enough, our friend sleepeth in the Lord. Amicus noster dormit Death has stretched forth his arm and arrested him in his career. Mortuus est. Why? Ah! I have not the right to enquire into the impenetrable designs of Providence. All that I have to say is this: Precious in the sight of the Lord is the Precious in the signt of the Livid is the death of his saints. (Psl. c xv, 15). Aye, sudden as it was, this death is precious, because this good Father expired in the arms of his brethren after receiving holy absolution and extreme unction which he had consciousness enough in that supreme moment to ask for. "Blessed are the dead who die in the Lord." (Apoc. xiv, 13). Death in the Lord is the last

dead who die in the Lord." (Apoc. xiv, 13). Death in the Lord is the last and crowning blessing that can be wished for on earth, for as the sacred text has it: "From henceforth now, saith the Spirit, that they may rest from their labors," (Apoc. xiv., 13). Well, indeed, may we claim that Father Tabaret was worthy to hear this would of expression deliving the control of the same of the sa hear this word of sovereign delight. Well may we claim that he, an indefatigable servant of the Master, has won his rest and refreshment, and having borne the burden of the day, has entered into the bosom of Abraham. But it is for you, reverend Fathers, to prosecute his work to the end—for the spirit of God hath said: Opera enim illorum sequentur illos— their works will follow them. (Apoc 13) You have his work in hand, the work of his heart, his life, and of his death. Now said: Opera enim illorum sequentur illos—their works will follow them. (Apoc 13) You have his work in hand, the work of his heart, his life, and of his death. Now there is left me but one word to say, the word of sadness and of sorrow, the last his Lordship knelt and performed his

On the 14th of November his Lordship Dr. John Francis Jamot, Bishop of Peterborough, departed from his diocese to proceed to the Eternal City, to present his duty and an account of his stewardship to his Holiness, Leo XIII, and, though the expressions of the love and reverence felt for him by his people, evoked by that occasion, were earnest, and flattering, yet they were in no way comflattering, yet they were in no way com-parable to the reverential enthusiasm, his safe return from his

DECENNIAL PILGRIMAGE TO ROME

On Sunday, Feb. 20th, his congregation, On Sunday, Feb. 20th, his congregation, being apprized of his speedy home coming actively entered upon arrangements to give their beloved Bishop a reception which would worthily express their veneration for him and their rejoicing at his

trip and landed first in Ireland. From the Green Isle he went to France, and spent some days in his native land on his way to Rome, where, on his arrival, he met with a warm and

GRACIOUS WELCOME FROM THE SUPREME PONTIFF.

On his return he again visited France, and had the felicity of conducting confirmation ceremonies in his native parish. He sailed from France on February He sailed from France on February 24th, and reached New York after a very stormy passage. He arrived in Toronto on Wednesday evening and remained the guest of Archbishop Lynch, at St. Michael's palace, till this morning, when he set out for Peterborough, where he arrived to day at propagation.

rived to day at nooz.

Long before the train was due the platform of the station was covered with people awaiting the arrival of the train, Besides the following reception committee was in attendance :

mittee was in attendance:

Messrs. Thos. Cahill, chairman, Thos.
Kelly, secretary, H. LeBrun, N. T. Leplante, John Delaney, John Hackett, E.
Phelan, Robt. White, B. Morrow, F. J.
Daly, John Lynch, Daniel Sullivan,
Martin McFadden, W. J. Devlin, Jas.
Dufus, Jas. Crowley, Jas. Hayes, Thos.
Egan, Dr. O'Sullivan, John Doherty,
Thos. Dolan, Dr. Crevier, John Sullivan,
Jas. Maloney, Michael Fee, Jas. Sheeny,
Chas. Grant, Roger Devlin, Jas. Corkery. Chas. Grant, Roger Devlin, Jas. Corkery T. B. Hayes, John O'Meara, Geo. Giroux M. Quinlan, John McIlmoyle, Wm. Hickey, R. W. Muncaster, Jas. H. O'Shea, Jas. Bogue and H. Carveth.

The Fire Brigade Band was present, and as the train drew into the station, struck up the welcome of "Home, Sweet

THERE'S NO PLACE LIKE HOME." THERE'S NO PLACE LINE HOSE.

The clergy were also present and also with those that arrived on the same train as His Lordship; and he, accompanied by these and the committee of reception, entered sleighs, which to the number of entered sleighs, which to the humber of the committee of the committ about a dozen, preceded by the band, progressed to the episcopal palace, from the gate of which extended a double mn of sanctuary boys reaching to

Meanwhile the people poured into the Meanwhile the people poured into the cathedral till the spacious building was packed in every part. The church had been specially beautified and decorated for the occasion. A handsome, evergreen arch, with cross surmounting, spanned the gateway to the church grounds and bore the greeting.

"WELCOME OUR BISHOP."

Over the vestibule door, at the main entrance to the church was the motto in French, Hommages a notre eveque, (Homage to Our Bishop). Over the same door on the inner side was a scroll bearing the words, Salve Pastor Bonus (Hail, Good Pas-

Inside the decorations were beautiful.

The glittering mass of the high altar was flanked on either side with evergreen trees, flanked on either side with evergreen trees, and on the wall was emblazoned on the left side, Vivat Vivat, Pastor Bonus (Long Live Our Good Shepherd), and on the right side, Laudate Dominum omnes gentes, (Praise the Lord all ye People). The pillars of the gallery were clad in evergreens the rails preens, the rails

swathed in Bunting in TRICOLOR, while overhead were stretched decussating white overnead were stretched decussating festoons of red, white and blue bunting. On the front of the nave gallery, were the following mottoes. "With Joy We Greet Our Beloved Bishop," "Joy Reigns Supreme," "O Rest With Us Dear Bishop Now." "May God Your Labours Bless," "God Bless Our Parters and Eather."

"God Bless Our Pastor and Father."
During the interval the Bishop and clerical party entered the palace and hav-ing assumed the episcopal and clerical robes, respectively, issued forth, and robes, respectively, issued forth, and formed procession of the following clergy: —Vicar-General Laurent, Lindsay; Vicar-—Vicar-General Laurent, Lindeay; Vicar-General Laurent, Toronto; Rev. Father C'Connell, Douro; Rev. Father Keilty, Ennismore; Rev. Father Bown, Port Hope; Rev. Father Murray, Cobourg; Rev. Father Murray, Cobourg; Rev. Father McLevoy, Feneion Falla; Rev. Father McLevoy, Feneion Falla; Rev. Father Bretherton, who accompanied His Lordship on

devotions. Next rising he received the homage of his clergy. The procession then advanced to the altar, the tones of the Magnificat, by full choir, filling the sacred edifice "with sounding praise." His Lordship then took his place on the episcopal throne, and after the celebration of the ceremony of the Pontifical, Vicar-General Laurent, of Lindsay, read and presented the following

ADDRESS FROM THE CLERGY. To the Most Rev. J. F. Jamot, D. D., Bishop of Peterborough:

of Peterborough:
MAY IT PLEASE YOUR LORDSHIP, -We, MAY IT PLEASE YOUR LORDSHIP, —We, the Priests of the Diocese of Peterb rough, are to-day assembled to extend your Lordship a hearty welcome on your return from the Eternal City. A few months ago, in obedience to the call of duty, you set out upon your journey to the Shrine of the Apostles. Needless to say, if was an occasion of sorrow to us, but to day our hearts expand with delight to have you once more in our midst.

you once more in our midst.

After twelve years of faithful service in the Episcopate, you have made your first official visit to Rome, the centre of Cathoofficial visit to Rome, the centre of Catholicity, in order to pay homage to our Holy Father Pope Leo XIII., and lay at his feet a statement of the work done in your Lordship's extensive diocese, for the glory of God and the good of souls, and to be the bearer back to us of innumerable favors and abundant blessings.

We take this occasion of expressing our

We take this occasion of expressing our high esteem and great veneration for the many good and noble qualities of head and being apprized of his speedy home coming actively entered upon arrangements to give their beloved Bishop a reception which would worthily express their veneration for him and their rejoicing at his safe return; and the culmination is seen in the enthusiastic reception of to day.

Bishop Jamot had a pleasant outward triple of the property of the pro were called to a high and onerous office of a Bishop in the church of God. In accordance with ecclesiastical polity you were chosen to rule because you had always

known how to obey.

This is not the time nor the place to This is not the time nor the place to particularize your many and great achievements, either as Priest or Bishop. Even to attempt a recapitulation thereof would be distasteful to your Lordship, knowing as we do how anxious you are to refer all good works to God, in harmony with that beautiful expression of the sweet Psalmist of Israel: Non nobis, Domine, non nobis, and apparent to du decision. But in justice to sed nomini to da gloriam. But in justice to a magnificent career, upon which the angels look with delight, we must mention your untiring labors among the Aboriginies of the North Shore, as well as among the friendless immigrants who have come, axe in hand, to carve out a home for them. selves amidst the pines of Parry Sound and Muskoka. The Schools, the Orphan Asylums, the Churches and the Missions established there are the landmarks of Christianity and Civilization, and the

Constiantly and Civilization, and the memory of these monuments to your zeal shall endure forever.

Nor did your Lordship's devotion to duty diminish when, within the last lustrum, you were appointed to rule over the newly formed Diocese of Peterborough. The enlargement and embellishment of St. Peter's Cathedral in this your Episcopal City, and the many impal City, and the many im-provements in the several parishes of your Diocese, bear ample witness to your ceaseless activity and unflagging energy. But to us who know your Lordship intimately and well, it is not the external work accomplished by you, great as it undoubtedly is, that calls forth our sincerest love, respect and admiration. Your fervent piety, your single and your blameles ness of life have en-deared you to the hearts of your Priests, and constituted you their glory and their

pride.
We would fain express the hope that We would fain express the hope that your Lordship's visit to your native land has been a pleasant one, and that the renewal of old time happy associations may have the beneficial effect of prolonging your physical and intellectual vigor. We might also say that we are pleased to know that your Lordship visited holy Ireland, and we feel assured that this visit to the land of our forefathers will have increased, if that were noscible.

have increased, if that were possible, your love for the children of St. Patrick.

It is a source of unbounded satisfaction to us that the destinies of the Church tion to us that the destinate of the sare swayed in these perilous times by so eminent a Pope as teo XIII, now happily reigning. We feel deeply flattered at reigning. We feel deeply flattered at the marked attention shown you by their Eminences the Cardinals, and the paternal kindness manifested by His Holiness the Sovereign Pontifi towards your Lordship, during your late rojourn in the Eternal City,

Unfortunately in our day, as in times past, there are wicked men, who have

Unfortunately in our day, as in times past, there are wicked men who have risen up against God and His Anointed. They would wish to destroy the Church, but Christ is ever present in the bark of Peter, and amid the storm Leo is calm and immovable. In this we recognize the living efficiency of the promise of Christ: "Thou art Peter, and upon this rock! I will build my Church, and the gates of hell shall not prevail against the gates of hell shall not prevail against it." With our Holy Father we confi-dently looked forward to the time when it shall please our Divine Lord to say to the waves: "Peace be still."

the waves: "Peace be still."
In conclusion, we pray that the reign
of your Lordship over the Diocese of
Peterborough may be long and prosperous.
When it shall seem good to Almighty God
to call you to your reward, may our
blessed Lord and Saviour, the Prince of and place you among those Hely Bishops

who have, in every are, illustrated the annals of dear old Mother Church.
We now humbly ask your Lordship's blessing, and shall ever remain your Lordship's faithful and devoted Priests. Mr. Thomas Dolan next presented the

following
ADDRE'S FROM THE PROPLE: To the Right Reverend John Francis Jamot, Bishop of Peterborough:

MAY IT PLEASE YOUR LORDSHIP: — We,

the parisbioners of the Cathedral Church Continued on eighth Page