

seses, he says, hundreds of sites well adapted for mills and factories, and adds that its coal-beds rival those of Brazil or Nova Scotia. Coal is so abundant as to frequently protrude along the banks of rivers and elsewhere in seams more than eight feet in thickness. Travellers then cooked, as they no doubt now cook their provisions with it, and the Hudson Bay officials used no other fuel. While in the Red River country, except along the banks of the rivers, the tall prairie grass is sole monarch of the treeless plains, in the Saskatchewan, the districts between the rivers are frequently adorned with groves of poplar, beech, fir, and white oak. He justly deems it worthy of remark, that where soever there are groves there are springs of living water, and vice versa; and as a rule the shores of the salt lakes of which there are many, are totally devoid of trees and shrubs. Prairie chickens, swans, sandhill cranes, geese, ducks, and pigeons, everywhere abound in the Saskatchewan country which is also well stocked with elk, moose, deer, and caribou. Buffalo now growing scarce then roamed in countless thousands over the plains, and wild fruits were also abundant.

But the fecundity of the North West spreads far beyond the Saskatchewan territory. The valleys of the Elk and Peace rivers, affluents of the Mackenzie, situated between 55th and 58th degrees of North latitude are blessed with a climate and soil adapted to the growth of all grains and even garden vegetables. Wheat has been raised at Fort Laird on Mountain river also a tributary of the Mackenzie in 60 degrees of north latitude. There can be no room for doubt in the face of recent explorations that the Peace river districts are destined like the Saskatchewan to become a great cereal raising country. One of its great advantages, shared in by the region of the North Saskatchewan, is its immunity from the devastating incursions of the destructive grass-hopper.

In the solution of the question of practicability of ocean navigation throughout the entire year or the greater part of it, by means of the Hudsons Bay people of Winnipeg and of the whole North West take very deep interest. The opinion now seems to prevail that communication can be maintained notwithstanding the glacial formations in the southern extremity of the bay, if not for the whole, at least for the greater part of the year. From a document submitted to the Legislature of Ontario we learn that Hudsons Straits, the only outlet of the Bay, at its north-eastern extremity, are about 500 miles in length and vary in width from 45 miles at the entrance between Resolution Island on the north and Britton Islands on the south shore to three times that extent in other places, and that the Strait, like the Bay, contains numerous islands affording excellent shelter and harborage.

We are also in the same paper informed that the time occupied in going through the Straits on the westward trip in July and returning in August or September in sailing vessels, differs greatly, varying from three weeks to a month in the former case and from three to five days in the latter, the Straits in August or September being free of ice. Professor Hind's theory is, that Hudsons Straits are never frozen over and that the ice brought down in July is not even from Hudsons Bay but from a more northerly region, whence it reaches Hudsons Straits through Fox Channel. The heavy tides in the Straits are, it is alleged, strongly against the notion of solid ice being formed there. It is likewise believed that the ice formed in Hudsons Bay, does not leave the Bay at all, but that its dissolution takes place in the Bay itself.

It is well also to bear in mind that the practical tests of the navigation of the Bay have been confined to slow sailing merchant ships sometimes conveyed by men-of-war, not less worthy the appellation of tubs, as compared with vessels of the present time. It is satisfactory to know that during their occupation of the coasts of the Bay extending over two centuries only two of the Hudsons Bay Company's own ships have been lost, and that, it is said, through culpable recklessness. There is reason therefore to believe that the navigation of Hudsons Bay will soon be robbed of some of its terrors, and instead of being regarded as hazardous or impossible will be found, through the powerful agencies of modern discovery both safe and practicable.

Now a word as to the climate of the North West. To understand its chief characteristics and the cause of its variations it is well to bear in mind the statement of Prof. Hind before a committee of the House of Commons.

"The warm and moisture-laden winds from the Pacific moving north-easterly, deposit," he says, "much of their moisture on the western flanks of the Rocky Mountains. Rising over the summit of the ranges, they are deflected to the south by the

combined influence of the earth's rotation and the pressure of the compensating cold winds from the north. The cold winds acquire their maximum influence on the 95th meridian, which passes through the Lake of the Woods. Farther to the eastward, the isothermals are pressed back by the warm winds from the Gulf of Mexico, which push them to the north-eastward. In both cases the rotation of the earth is a leading cause in determining the course of the fertile zones."

In a country so extensive as the North West, the climate is of course subject to certain local modifications, but in the entire wheat growing region the difference between one portion of the country and another is not a very marked character. The seasons are thus divided, Spring, April and May; Summer, June, July, August, and part of September; Autumn, part of September to the middle of November; Winter, from the closing days of November to the beginning of April. In Winter the thermometer sinks to what would be elsewhere appalling figures, thirty or forty below zero, but this intense cold does not produce the unpleasant sensations one might expect. The dryness of the atmosphere in the North West is such as to make the weather really less cold even when the temperature falls to so low a point, than in countries where the frost is accompanied by dampness. We have the authority of Mr. Taylor the American Consul at Winnipeg for the following comparative statement of mean temperature during the agricultural season from April to August inclusive.

|                 |       |
|-----------------|-------|
| Toronto.....    | 57.65 |
| St. Paul.....   | 55.05 |
| Winnipeg.....   | 58.19 |
| Battleford..... | 58.53 |

It is thus established that the climate during the agricultural season is warmer in Manitoba and for 700 miles to the North West than in Central Ontario, and that the country around St. Paul is 7° 40' warmer than that in the neighborhood of Toronto. "The line of equal mean temperature," adds Mr. Taylor, "especially for the season of vegetation between March and October, instead of following lines of latitude, bends from the Mississippi Valley far to the north, carrying the zone of wheat from Minnesota away to the 60th parallel in the valley of the Peace River, and reproducing the Summer heats of New Jersey and Southern Pennsylvania in Minnesota and Dakota, and those of Northern Pennsylvania and Ohio in the valley of the Saskatchewan. . . . Within the isothermal lines that inclose the zone west and north-west of Minnesota, which is being or is soon to be opened to cultivation, lies a vast area of fertile lands from which might easily be cut a dozen new states of the size of New York."

In the North West, Canada has, indeed, a rich domain. From the progress of the American North West we can form some idea of the strides in advance that will in the next twenty-five or fifty years be made by Canada's Golden West. Twelve years ago Mr. W. D. Kelley of Philadelphia speaking in that city on the "New North West" after having reviewed the progress made by the United States during the previous quarter of a century said:

Surely the world moves and time does work wonders. What railroads we have you know; what railroads we are to have you only begin to suspect. In Europe, during this quarter of a century, dynasties and the boundaries of empires have changed, but the increase of population has been scarcely perceptible. The oppressions of the feudal past linger there, and cannot be shaken off. But here, where man is free, and nature offers boundless returns to enterprise, broad empires have risen, embracing towns, cities, and states; and millions of people born in many lands with poverty and oppression as their only birthright, are now enjoying all the comforts and refinements of civilization.

During the past twenty-five years Canada has like the neighboring republic made wondrous progress in every walk of economic life. But its progress during the next quarter of a century will, we believe, be more marvellous than any the world has yet seen. With Mr. Kelley we may say:

Were supernal power to unfold to our view our country as it shall be a quarter of a century hence, the most far-seeing and sanguine of us would regard the reality as a magnificent delusion. Our extension of territory and law, great as it has been, is of small consequence in comparison with the achievements of mind in the empire of science and art, whereby man is enabled to produce tenfold, and in many departments of productive industry, a hundredfold as much as he could twenty-five years ago by the same amount of labor. New roads are to be built; new towns, cities and states to be created; new resources developed; and the sluggish people of the Orient are to be awakened to their own interests and induced to contribute their vast share to the progress and commerce of the world.

#### THE LAST TRIBUTES.

Arrival of Bishop Cinnion's Remains in Hamilton.

Eloquent Testimonial to the Deceased Prelate's Worth by Bishop Walsh.

Hamilton Times, Dec. 1st.

The delay of the train which conveyed the remains of Bishop Cinnion did not prevent the immense crowd which had gathered early in the afternoon from remaining until it arrived. The train did not get here until about 5.15. On its arrival the remains (which were enclosed in a very handsome rosewood casket with massive silver handles) were taken through the door of the express office to the house. From the door to the house a cleared space was made by the members of the Emerald Society, 150 of whom formed in two lines and kept the crowd back. The procession was then formed—the St. Vincent de Paul Society being constituted a guard of honor—and it moved slowly towards the cathedral amid the mute multitudes which lined the streets. The order of march was from Stuart street to Bay, up Bay to Sheriff, and down Sheriff to the cathedral. From the station to the church the funeral cortege was accompanied by a great throng of people, who pressed close around the hearse and the carriages which contained the clergy. The hearse was drawn by four horses, caparisoned in black. Arrived at the cathedral, the coffin was taken from the hearse, borne reverently up the aisle by six priests and placed on the catafalque inside the sanctuary. The remains were met by Archbishop Lynch, Bishop Cleary and Bishop Jamot and a number of priests, whose names were published in yesterday's Times. The Archbishop was attired in his archiepiscopal robes, and Bishop Cleary appeared in the robes of his high office—both wearing mitres. After the coffin had been deposited on the catafalque the crowd which filled the streets outside was allowed to enter the church, and the people surged into the building like water from a dam suddenly broken away by a spring freshet.

In a very few minutes there was neither sitting nor standing room in the vast edifice. The Archbishop, seated by the two bishops and the priests around the altar, then proceeded to chant the Litany for the dead. The spectacle which was presented during this solemn service was one which will never be forgotten by any one who witnessed it, for it was one that must have impressed on every mind with far more than ordinary force. The vast and dim interior, heavily draped in black, did not seem to have been gloomed by the presence of the crowd which filled the pews and aisle; on the contrary, the solemnity which marked every face made the scene all the more sombre and impressive. Within the sacred precincts of the darkened sanctuary, and grouped around the altar, appeared the dark-robed figures of monks, who watched the ceremonies with quiet, melancholy eyes. The silence which prevailed during the intervals of the ceremony was almost oppressive, so still and rapt was the assembly.

When the last Amen of the Litany was chanted the Archbishop advanced to the front of the sanctuary and addressed a few words to the assembly. It was, he said, with painful feelings that he came before them on this solemn and melancholy occasion. He had known the late Bishop well, and had known him to be what all his people had long known him—a pious, humble and devoted Christian and a faithful and wise teacher. His death had been very sudden, but it had not found him unprepared. It should be a warning to all present to be always ready to die. No one within reach of his voice knew when he lay down to sleep at night that he would be alive in the morning. The summons may come at any moment. How necessary then it is to be always ready to respond to the summons. All who knew the late Bishop knew him as a just and holy man; but God, from whose eye nothing is hidden, may have discovered blots and imperfections on that character which seemed to us so pure. Perhaps there were occasional weaknesses, now and then a lack of zeal in discharging the duties of his high and holy office, which would have to be atoned for. The good Bishop who had left us was not so good but he needed the prayers of all his people, and if these prayers were offered up from pure and devout hearts they would have a beneficial effect on his soul in the other world. The Archbishop then announced that in order that the people may pray with hearts, he would grant them all the privilege of partaking of the holy communion without further absolution. This privilege would continue for eight days, and he urged his hearers to pray earnestly during this time for the repose of the soul of their late Bishop.

VIEWING THE REMAINS.

After the conclusion of the Archbishop's address the people were invited to file up to the sanctuary and view the remains. Then commenced the flow of a steady stream of humanity, which did not cease until the church was closed, between 10 and 11 o'clock. The people moved by one side slightly moved on down the other to make way for others. Many affecting scenes took place at the catafalque. Old men and women who had for years looked up to the Bishop as their highest spiritual authority leaned over the coffin with streaming eyes and softly-spoken ejaculations. The coffin was surrounded by a floral offerings which had been sent in from all of them were of the most elaborate and costly. Among the most beautiful the following may be mentioned: Cushion surmounted by a cross, heart and anchor, young ladies of St. Patrick's Sodality; cross, by young men of the Confraternity of the Sacred Heart; basket of immortelles with crown, young ladies of St. Mary's Sodality; a cushion heart and anchor, by the Girls' Department of St. Mary's Model School; anchor and crown, by Major and Mrs. Moore; cushion, anchor and heart, young ladies of the Con-

fraternity of the Sacred Heart; cross, by the sanctuary boys of St. Patrick's; harp, by the pupils of St. Patrick's and St. John's schools; wreath and cross, St. Patrick's sanctuary boys; cushion, crown, cross and anchor, by Ladies of Loretto. Nearly all the designs were worked out in white immortelles, ornamented with lilies and other pale flowers.

The remains were in a good state of preservation, and the face looked quite natural and wore a quiet, peaceful expression. The body was dressed in the episcopal robes.

Several thousand persons must have viewed the body last evening, but such was the perfection of the arrangements that there was no confusion or disorder.

THE BISHOP'S DEATH.

Immediately on his arrival in Jacksonville, Fla., Bishop Cinnion's health began to grow worse instead of better and he suffered pains in the region of the heart. Father Cleary, the attendant priest, urged him to secure the services of a physician, but the Bishop told him it was of little use, for he was beyond the reach of medical skill, and that what he needed most was sleep. He appeared to realize his approaching end. Last Saturday afternoon Father Cleary left the hotel to procure sleeping powders, leaving the Bishop reading his office. When he returned the Bishop was lying dead, with his breviary lying at the foot of the bed. An examination by physicians confirmed the belief that death had resulted from heart disease.

The body having been embalmed, was dressed by the Sisters of St. Joseph, of Jacksonville, vestments furnished by Bishop Moore, of St. Augustine. On Sunday it was escorted to the station by a large number of the most prominent Catholics of Jacksonville.

THE FUNERAL SERVICES TO-DAY.

In a very short time after the doors of the cathedral were opened this morning to admit the general public the edifice was filled to the doors, the aisles being crowded as well as the pews. The seating arrangements which were published in yesterday's Times were literally carried out.

At 10 o'clock the celebration of the solemn requiem mass was begun by Archbishop Lynch, assisted by Bishops Cleary, Walsh, Jamot, McQuade and O'Mahoney, and the following clergymen:

The celebrant of the mass, Archbishop Lynch; Deacon, Father Vincent, Provincial of the Order of St. Basil, Toronto; Sub-Deacon, Rev. P. Lennon, Brantford; assistants to the Archbishop, V. R. Vicar-General Rooney and V. R. Vicar-General Leary, Toronto.

The Bishops present in the sanctuary were: Walsh, London; McQuade, Rochester; Cleary, Kingston; Jamot, Peterboro; O'Mahoney, Toronto; Monseigneur Bruyere, London.

Priests—Very Rev. V. G. Dowling, Paris; Dr. Kilroy, Stratford; Tierman and Coffey, London; Flannery, St. Thomas; McCann, Gavin, and Duffy, Toronto; McGinnis, N. S.; Arthur, O. C. C.; Reidy, O. C. C.; and Dominick, O. C. C. of the Carmelite Convent, Niagara Falls; Plant, S. J.; Guelph; Vicar-General Heenan, Hamilton; Very Rev. Dean Laussie, Walkerton; Very Rev. Dean O'Reilly, Dundas; Rev. Chancellor Keough, Hamilton; Rev. Fathers Corcoran, Teeswater; Owens, Macdon; Lee, Elora; P. Lennon and J. Lennon, Brantford; Bardou, Cayuga; Maddigan, Caldwell; O'Reilly, Oakville; O'Leary, Freelon; O'Connell, Mount Forest; Brohan, Deemerton; Maguire, Galt; Plant, S. J., Guelph; Cinnion, Arthur; Feeney, Dundas; Cleary, Craven, Slaven, Bergman and Lillis, Hamilton. Rev. Fathers Bardou, Lillis, Flannery and others took part with ever a brother.

The conclusion of the ceremony was a sad scene, most of the priests weeping bitterly as the remains were lowered into the vault.

THE SERMON.

At the conclusion of the mass an appropriate and eloquent sermon was preached by Bishop Walsh, of London. We regret our inability to give a full report of the discourse. The following is but a summary of a few of the thoughts expressed by the bishop. The sermon was throughout listened to with the profoundest attention, the auditory being at times quite overcome with emotion.

His Lordship's text was John xi. 11-14, "He said to them, Lazarus our friend sleepeth; but I go that I may awake him out of his sleep. His disciples therefore said, Lord, if he sleep he shall do well. But Jesus spoke of his death, and they thought that he spoke of the repose of sleep. Therefore Jesus said to them plainly, Lazarus is dead." Your beloved Bishop has returned from his long and fatal journey, but without a smile of recognition in his eyes or a pleasant greeting on his lips. He is met by a people in tears, with sobs breaking from their bosoms; but he heeds not the tears, nor does he hear the sobs—for his eyes are dimmed, his ears are dulled, his voice is hushed, and his heart is still, in death. The land that was so often raised to bless you is still and cold. The mitre has fallen from his brow forever. The crozier awaits another hand to wield it. The throne is vacant, ready for another occupant. Your Bishop sleeps; but his sleep is the sleep of death. All this seems like a dream of the night—a figment of the imagination; but, ah! it is a sad reality. In the presence of such a sorrow as you and we all feel, perhaps the silent, solemn attitude of grief is better than spoken words. If any voice is to be heard, perhaps the only one should be the voice of our Holy Father the Church, as she offers up sacrifice and incense and powerful pleadings for the soul of her departed servant. If any sermon is to be preached, the most impressive one is that which death preaches from the funeral bier before you. But occasions like this should not be allowed to pass without some consolation being offered to the living, and paying a passing tribute to the lamented dead. One of the most touching incidents in the life of our blessed Lord is that which is narrated in the chapter from which the text is taken. The words of the text come home to our hearts with sympathetic power. The brother of those two sisters—his sole support—has been suddenly stricken down by the hand of death. Jesus comes to heal their wounded hearts and when they see him coming they rush out and cry in agony, "Lord if thou hadst been here, our brother had not died." Christ told Martha that her brother should rise again. "I know," said Martha, "that

he shall rise again in the resurrection at the last day." Then Jesus said to her, "I am the resurrection and the life; he that believeth in me, although he be dead, shall live, and every one that liveth and believeth in me, shall not die forever." Have we not a parallel to this incident in the present visitation of Providence under which we are now bowing? The death of your beloved Bishop is like a thunder-bolt falling from a cloudless sky. It is hard to realize it. This kind and useful Bishop, torn away from his weeping flock—with the promise of several years of active and useful labor before him—stricken down suddenly in a strange land—he that left you a few weeks ago in the hope of recuperating his failing health, and soon returning to his people with renewed health to work for them with fresh energy—returns a corpse, amid the weeping and mourning of a stricken diocese. Is it any wonder that a wail of sorrow has come from the diocese—wail, like another Rachel, weeps for its beloved dead, and refuses to be comforted? Surely this is a mystery of sorrow calculated to smite the strongest heart with awe, and to who consoled Mary and Martha in their bereavement and dried up their tears will again do what He alone can do. It is only God who can send a ray of hope into the night of agony and can pour the oil of comfort and consolation into the wounded and broken heart. He speaks to us through His Church, and through the blessed words: "We must live! Christ is the resurrection and the life; he that believeth in Him, although he be dead, shall live and every one that liveth and believeth in Him shall not die forever." Christ destroyed the power of death. He descended into the grave and robbed it of its terrors. Your beloved Bishop yet lives, my dear people, and triumphs over death; and he shall one day stand, body and soul, before God, and will praise Him day and night forever. "I am the resurrection and the life." These words have shone for centuries, like a rainbow of promise, over every Christian grave. In the Christian system the death of a Christian, and especially the death of a holy Bishop, is not to be deplored. "Fretions in the light of God is the death of his saints," are the words of the Spirit. Ever since Christ made the grave a holy place by having descended into it, death to every good Christian is but a sleep. Though these bodies of ours may decay and perish—though the holy priests and bishops whom you love and revere pass away—it is but for a time. Those of us who live and bring you all at last to meet in the glorious and immortal, to shine forever as stars in the firmament of God's glory. As in winter all nature lies cold and dead—wrapped in the white garment of the tomb—in spring she awakens into new life; young buds burst forth, the streams flow freely, rejoicing on their way; the birds return from southern climes and sing, and the air is filled with their songs—all nature rejoices, because it has experienced a resurrection. Thus, the holy dead will sleep for ages in the sabbath of the tomb; but the blessed spring time will come; God's voice will thrill the inanimate dust of His children; it will hear; become instinct with life, burst the barriers of the tomb and stand glorious and immortal in the light of eternity. Among the just and holy ones who will then rise will be your good Bishop. He will rise to meet his flock, clergy and laity, and to dwell with you there, where partings will be no more known. If ever a man served God with his whole heart, if ever a priest performed the duties of his sacred office with zeal and faithfulness and love, your Bishop was that man and that priest.

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