

BISHOP O'BRIEN'S OBSEQUIES.

Imposing Ceremonies—Eloquent Sermon by Father Glackmeier—Large Attendance of Priests—Crowded Church.

Draped in solemn black, the interior of St. Mary's cathedral this morning presented a gloomy and sombre appearance. The windows being completely shaded with black drapery the light was subdued, and with the heavy festoons descending from the ceiling, and wrapped round the pillars, there could not be conceived a scene more calculated to inspire awe.

THE CLERGY.

The following is a list of the clergy present, besides Bishops Jamot and Dubamel, so far as could be ascertained:—Canon Leblanc, Montreal; Father Glackmeier, Montreal; Father Dowd, Montreal; Father Leclerc, Montreal; Father St. Vincent, Superior St. Michael's college, Toronto; Vicar-General Rooney, Toronto; Father Shea, Toronto; Father Brennan, London; Vicar-General Heenan, London; Father Collins, Ottawa; Father O'Connor, D. D., Ottawa; Vicar-General Farrelly, Belleville; Father D. Farrelly, Belleville; Father Roch, Smith's Falls; Father McCarthy, Brockville; Father Mackay, Marysville; Father O'Connor, Perth; Father Stafford, Lindsay; Father Lynch, Peterboro; Father Brown, Port Hope; Father Meade, Morrisburg; Father Brophy, Tyendinaga; Father Stanton, Westport; Father Brennan, Picton; Father E. H. Murray, Cobourg; Father C. Murray, Cornwall; Father Masterson, St. Raphael's; Father Macdonald, Alexandria; Father Graham, Lehiel; Father Davis, Hungerford; Father O'Reilly, Hungerford; Father Kelly, Ennismore; Father Donoghue, Erinville; Father O'Connell, Douro; Father O'Donnell, Prescott; Father Corbett, St. Andrews; Father McDonagh, Napanee; Father Connolly, Emily; Father McWilliams, Raiton; Father Cloutier, Peterboro; Father Fitzpatrick, Fenelon Falls; Father Walsh, Toledo; Father Kelly, Gananoque; Father Duffins, Kemptonville; Father Macdonald, Perth; Father Higgins, Kingston; Father Twohey, Kingston; Father Hogan, Kingston; Father Lonergan, Montreal; Vicar-General Welsh, Ogdensburg; Father Florence McCarthy, Watertown; Father Sherry, Clayton; Vicar-General Joubert, Ottawa; Very Rev. Father Tahure, director of Ottawa college; Father Foley, Ottawa; Father McCaun, Toronto; Father Twomey, Centreville; Father Quirk, Hastings; Father Casey, Campbellford.

less space into the heaven of rest. Death threw a wonderful light upon God. He spoke of the thunder-storm which came yesterday, and likened man to the suddenness with which that had died away. God alone remained for ever and ever. All that might change, but God was the same. When he looked on the vast throng before him, he was afraid he might keep them too long. But he could not let the occasion pass without saying a few words regarding the bishop. The clergy wished him to say something, and he could not allow him to go down to the grave without saying something about his prayers and love for his congregation. He had had many private conversations with the bishop, often his lordship had come into his room at night after the labors of the day and talked far into the night on some grand theme in philosophy or theology. On theology they did not always agree, as there were many things on which the church allowed full liberty of opinion. He could say that the bishop had an active mind, and loved to grasp at the very bottom of all matters which he had discussed. His lordship often spoke of Brockville, where he said his heart was. He (the preacher) sincerely believed Bishop O'Brien never got over his feeling of love for his first charge. It was not that he loved them in Kingston less, but as Bishop Bourget used to say, a priest always loved his first charge best. The bishop said he came to Kingston from Brockville poor; but when he became a bishop he found he was rich with a debt of \$30,000 hanging over the cathedral. The gentlemen of the clergy could tell them how he travelled from parish to parish, hearing confessions, preaching and teaching catechism, &c., from morning till night. Father Stafford bore testimony to the immense work done in Lindsay during a visit of his lordship. His immense zeal had notched the enormous debt to almost nothing, and the next bishop would have his hands free to carry on the work so well begun. He hoped a good God would reward him for his zeal. The bishop having been a professor for many years was no doubt the cause of his love for education and for children. The speaker referred to his visits with Bishop O'Brien to the different schools of the city where he practically examined the pupils. The bishop was a tender hearted man, but he was not a soft man. He was a large hearted man, hence it was that he very seldom kept money in his pocket. He was sure that most fervent prayers for the repose of the bishop's soul would arise from the poor people of both Kingston and Brockville, when he had so often befriended. No one who ever asked for charity from him was sent away without either money or at least a kind word, which was worth much. In all the diocese he had never heard a priest utter a single word against the bishop, nor did he ever hear the bishop utter a word against the priests. His kindness was for all, and he practised completely the beautiful virtue of charity. All was over now. It was a sad and sudden death, but he was sure it was not an unprovided one. The church prays to God for mercy upon the soul of their beloved bishop, and he doubted not the prayers of the people ascended on high for the same purpose. He was gone from their midst, but they cherished the hope that he would be joining the sunshine of God's countenance. Pray God that the good bishop may look down upon and bless them from heaven as he had done from his throne in this cathedral. The sermon, of which the above is but an outline, was delivered with considerable feeling and energy, and many sobs were heard from the congregation while the good father was eulogizing the bishop. Immediately after the sermon, the celebrant, Bishop Jamot, took his place at the head of the corpse, other dignitaries being placed as follows: At the right shoulder, Bishop Dubamel; at the right foot, Canon Leblanc, of Montreal; at the left shoulder, Vicar-General Rooney, for the Archbishop of Toronto; at the left foot, Vicar-General Heenan, for Bishop Crinion, of Hamilton. The "Libera" was sung, and each of the dignitaries in turn pronounced the "absolute," which is some five times in the case of a bishop. During this part of the ceremony, the coffin is sprinkled with holy water and incensed. This finished the funeral ceremonies, and at once a procession was formed to convey the corpse to the vault prepared for it. Father McCarthy preceded the others as crossbearer, supported by Messrs. O'Connor and Dolan as acolytes. Then came a large number of sanctuary boys bearing lighted tapers, followed by the clergy, the bishop, and lastly the body, carried by members of St. Vincent de Paul society. The pallbearers, who were the same as published on Monday, with the addition of T. P. French, of Ottawa, followed the coffin, and they were followed by the immediate relatives of his lordship, his two brothers and brother-in-law. The congregation then followed closely after the main procession, which proceeded at once to the vault, where the priests chanted the "De Profundis," and all that remained of good Bishop O'Brien was closed up, to await the final resurrection of the dead. The musical portion of the service was under the direction of Professor DesRochers, the choir being strengthened by the addition of a number of singers. The music was as follows: Before Mass, Beethoven's Dead March, Gregorian Mass (harmonized in four parts); Offertory, "Ave Maria" (Gounod); Mrs. P. O'Reilly; Sanctus (chorus) Werner; Benedictus (Quarter) Gounod; Mrs. P. O'Reilly, Miss M. Kane, and Messrs. Weber and Bajus. At the close of the Mass the choir sang a Gregorian "Libera."

pare themselves for the different professions which are to be their support during life. Since he displays such lamentable ignorance on this important question, it becomes necessary to inform him that it is not because "Canada is the Greece of America," neither is it that "Our American colleges are deficient in anything necessary in rearing young men in virtue;" but because in Canada you receive better board and attention at a much lower price than ever have or will be obtained in a first-class American college. As the generality of young men now studying for the clerical profession are the sons of poor, industrious people, it is evident they will seek a college wherein the "pure, unadulterated lore" may be obtained at the least price, provided that same "lore" be taught thoroughly and systematically. The writer says that the principal reason for the extraordinary patronage to Canadian colleges is the rapidity by which the students may finish their classical courses. This advancement of classes happens so rarely that the statement becomes the exception rather than the rule. It is true that, owing to the extraordinary talents of some students, their advancement becomes necessary in order to keep pace with their abilities, and by this means their six years' course is completed in five years; whereas those same students in an American college would be forced to remain a year in each class in order to receive their diplomas. This implies that ability is never recognized, and, if recognized, entirely ignored, and that stupidity, having completed the same course with talent, may come out at the end with equal knowledge and honor. A proof that Canadian colleges, in regard to learning, are better than American institutions, may be seen from the fact that all students going to Canada are invariably placed in classes lower than the ones they attended while in the states, and there, instead of becoming shining lights, they are frequently found at the end, and are regarded as examples of polished ignorance. The writer's "handsomely adorned wooden sword," when fashioned by intellect and perseverance, will produce in their respective spheres as much, if not more good, than those "strong steel swords" wrought by a six years' course in a first class American college, and tempered by all the style and brilliancy for which those colleges are so justly celebrated. At the present time there is considerable talk concerning the great amount of patronage to Canadian colleges. From this patronage alone it would be safe to conclude that they are the better colleges. Even were American and Canadian institutions of equal merit as regards education, it seems to me that our young men, in order to save one or two hundred dollars a year, should sacrifice their love for native soil, and "go directly north."

British Grain Trade. A Liverpool grain circular, dated August 1st, says:—"In consequence of a number of fine days the wheat trade has remained dull, with a tendency to decline. The pretty general rain on Thursday did not cause a rise in the markets in the neighborhood of Liverpool, but only a steeper feeling. The present is a time of much uncertainty, as upon the state of the weather during the next fortnight depends whether prices remain about as at present, or are to be for a season considerably higher. The crop prospects in England and on the continent are pretty well known, and they show clearly a very extraordinary supply the next thirteen months. The harvest prospects in America and Russia are therefore watched with almost unprecedented interest, as involving questions of serious national importance. There was a small attendance at the Liverpool market to-day, and business was limited, at a decline of a penny from Tuesday's rates on both red and white wheat. Flour was difficult of sale, even at a decline. American maize was dearer, but the transactions only retail."

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ANCIENT FANCIES REGARDING THE BEARD.

(From the London News.) Mr Darwin, in his "Descent of Man," inclines to the belief that the beard was originally ornamental. Ladies liked a bearded man; he was popular in primitive societies, and he is the fairest fair, his offspring resembled him, and so on, according to the popular statements of this theory of selection. If this view be true, it must be admitted that women soon changed their minds. "There is no wife for a bearded man," says the Maori proverb. The Northern men who settled in Iceland were entirely of the opposite way of thinking, and the only reproach that his foes brought against him was his lack of a beard. The Egyptians, as a rule, were clean shaven, especially the priests, and for this they gave a certain sacred reason, which imitating Herodotus, we "do not think it lawful to divulge." The neighbouring Libyans, on the other hand, were bearded, and the northern mariners enemies of the Egyptians, probably the early Greeks, wore rather thin yellow beards. Yet out of shaven Egypt the Israelites carried beards which were highly respected. To cut an envoy's beard was a gross insult, and he was obliged to carry some where till his beard was grown. Friends might gently touch the beard in a reverential sort of way, and thus Job took hold of that of Amasa and ran him through the body with his sword. The Assyrian kings wore enormous beards in many curled tiers or stories, and we have an impression that some Oriental carried their beards in a box. Dr. Dorn, in writing on the beard, gravely maintains that the early Greeks were shaven, and that they called all bearded alien races "barbarous," connecting the word with *barba*, a "beard." But Homer's Greeks, we know, wore their beards, and the races recognized as Greek on Egyptian monuments are sometimes bearded.

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