BISHOP O'BRIEN'S OBSEQUIES.

Imposing Ceremonies-Bloquent Sermen by Father elackmeyer - Larg - At tendance of Priests-Crowded Church. [Kingston News, August 6th.]

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 sanctuary also, was heavily covered with crape, the bishop's throne being completely hidden. The ornaments were all removed from the high alter, and save the white cross, there was nothing to relieve the funereal gloom with which it was surrounded. In the middle of the sanctuary rested the catafalque, on which was laid the cossin, with the hishop's mitre and crozier. The cossin was completely covered with flowers, the gifts of a loving people. Standing in front was a magnificent floral cross, on the right of which stood a beautiful crown of white flowers, sent for to New York by Mr. James Swift. Beautiful wreaths and bouquets, from the sisters of the House of Providence, were scattered all over. The mitre was literally covered with flowers, forming a richer blaze of color than could be obtained from the precious gems with which they are often studded. These flowers formed a bright contrast to the prevailing gloom, and indicated the feelings of the donors towards one whom they had loved so well and whose loss they regretted so much.

THE CLERGY.

The following is a list of the clergy present, besides Bishops Jamot and Duhamel, so far as could be ascertained: - Canon Leblanc, Montreal; Father Glackmeyer, Montreal; Father Dowd, Montreal; Father Leclerc, Montreal; Father St. Vincent, Superior St. Michael's college, Toronto; Vicar-General Rooney, Toronto; Father Shea, Toronto; Brennan, London; Vicar-General Hernau, London; Father Collins, Ottawa: Father O'Connor, D. D., Ottawa; Vicar-General Farrelly, Belleville; Father D. Farrelly, Belleville; Father Roach, Smith's Falls; Father McCarthy, Brockville: Father Mackay, Marysville; Father O'Connor, Perth; Father Stufford, Lindsay: Father Lynch, Peterboro; Father Brown, Port Hope; Father Meade, Morrisburg; Father Brophy, Tyendinaga; Father Stanton, Westport; Father Brennan, Picton; Father E II Murray, Cobourg; Father C Murray, Cornwall; Father Masterson, St. Raphael's; Father Macdonald, Alexandria; Father Graham, Lochiel; Father Davis, Hungerford; Father O'Reilty, Hungerford; Father Keilty, Ennismore; Father Donoghue, Erinsville; Father O'Connell, Douro; Father O'Donnell, Prescott; Father Corbett, St. Andrews; Father Mc-Donagh, Napanee; Father Connolly, Emily; Father Mc Williams, Railton; Father Cicolari, Peterboro: Father Fitzpatrick, Fenelon Falls; Father Walsh, Toledo; Father Kelly, Gananoque; Father Duffins, Kempt-ville; Father Macdonald, Perth; Father Higgins, Kingston; Father Twohey, Kingston; Father Hogan, Kingston; Fat ther Lonergan, Montreal; Vicar-General Welsh, Ogdensburg; Father Florence Mc-Carthy, Watertown; Father Sherry, Clayton; Vicar-General Joubant, Ottawa; Very Rev. Father Taharet, director of Ottawa college; Father Foley, Ottawa; Father McCann, Toronto; Father Twomey, Centreville; Father

Quirk, Hastings; Father Casey, Campbellford; The service began at nine o'clock with high Mass, the celebrant being the Right Rev. Bishop Jamot, of Sarepta, who was assisted by Yicar General Farrelly, as high priest; Father Lonergan, Montreal, deacon and Father McCarthy, of Brockville, as sub-deacon. Father Kelley acted as master of ceremonies. At the proper time in the service, the sermon was preached by the Rev. Father Glackmeyer, S.J., who was especially asked to do so. He began by reading the epistle of the day 1st Thess. iv. from the 12th verse, which was very appropriate to the occasion. He said that this was a sorrowful day, and they were yet experiencing the shock received on Friday morning when the news was brought of the death of their exteemed, zealous and good prelate, John O'Brien, who was now lying in the co d casket in the sanctuary. He did not wish to interpret what might be the feelings of the clergy of the diocese in their bereavement, but he thought they judged that it would be better for a stranger to speak to them so that one of themselves might not give way under the circumstances. It was a sorrowful day for him (the preacher), when he looked towards the empty throne They would remember that he used to address his lordship from that pulpit, and he gave back his kindly smile. The preacher apostrophised the remains of the dead bishop, and said that although his body was cold in the grave his heart was still there. He prayed for the blessing of the bishop upon timeself and the people, expressing the hope that he might be able to speak fittingly of the dispensation of a good and kind Providence. The preacher confessed that under whatever light they looked at death it brought to mind something painful. However beautiful the surroundings might be there was something appalling in the thought that death would come. Men always shrunk from it. Life, they had it not, for they were dying every moment. There was but one who never died and that was death itself. Death was the most profound teacher they could have. One man whom he could not withstand beside was au unbeliever. They might erect over their bishop's grave a marble slab, and inscribe it bith a record of the bishop's life and death; but it would still be a stone. It could do or say nothing. Such also was a unbeliever-he could gitte no testimony to the faith. The analysis of any substance was the best means of discovering of what it consisted. What was death but the analysis of man. What a light was thrown upon man by death. He referred to the death of the prince imperial, who was found lying on his back with an angelic smile on his countenance. But still it was death and men shrank from it. All the best and noblest of England went to the funeral-from the queen downwards-and he respected England all the more because of this; but it w s death not withstanding, and was not beautiful. He appealed to the congregation not to go out of that temple without taking the solemn warning which death gave them all. What was poor man after all? He was not a man but a worm, as Job says. All pomp and greatness ceases when death comes. Such was the body. The fact was they never dared to look death straight in the face because the heart was not in a good condition. If death showed our littleness to far as the body was concerned, what a light it thre g upon God and the brauty of the soul. The saints of old desired death, and St. Paul frequently expressed his desire to be dissolved and be with Christ, but he only desired

those to die who were found in Christ. He

desired to lay down his body, but that the

soul would live. The soul was a little pris-

less space into the heaven of rest. Death threw a wonderful light upon God. He spoke of the thunder-torm which came up yesterwhich that had died away. God alone remained for ever and ever. All the rest might 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 \$40,000 hanging over the cathedral. The gentlemen of the clergy could tell them bow 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 reduced 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 hishop's soul would arise from the poor people of both Kingston and Brockville, whem he had so often betriended. 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 | sacrifice their love for native soil, and "go 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 on 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 found entering the portals of heaven, there to bask in the sunshine of God's countenance. Pray God that the good bishop may look

Heenan, for Bishop Crimnon, of Hamilton. The "Libera" was sung, and each of the dignitaries in turn pronounced the "absolute," which is done five times in the case of states, and making it in tour, but if they do 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 preceed 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 bishops, 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 Bushop 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, Bethoven's Dead March, Gregorgian 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 Merers. Weber and Bajus. At the close of the Mass the choir sang a Gregorgian "Libera."

The church was densely crowded by strangers, many of whom came from a long distance to be present. Excursions came from Brockville and elsewhere, and many prominent men were along with them. Among them were the Hon C F Fraser, M P P, Dr Bergin, M P, Cornwall; Dr O'Sullivan, Peterboro; Mr R P Cooke, Brookville; De Lefevre, Brockville, &c. The most prominent citizeus of Kingston, including the mayor, county judge, Mr Gunn, M P, and others were also present. The proceedings lasted until nearly twelve o'clock, having begun a little before nine. The great crowd of Protestants who attended showed the general respect in which the deceased prelate was held. Down town many stores were closed while the funeral was in progress, and bells were tolling a requiem for the dead, which added to the solemnity of the funeral.

Canadian Col eges.

The following correspondence, which appeared in the last issue of the Boston Pilot, may be of interest to our readers :-

CANADIAN COLLEGES. East Boston, July, 1879.

Editor of the Pilot :- In reading over your valuable paper of the 19th inst., an article on Canadian colleges attracted my attention, which, on account of its tendency the depreciate the value of so many noble institutions of learning, together with the ironical language of the author, deserves to receive more than passing oner, which, when the body died, was re- notice. The writer wishes to know why

pare themselves for the different professions which are to be their support during life. Since he displays such lamentable ignorance day, and likened man to the suddenness with on this important question, it becomes necessary to inform him that it is not because "Canada is the Greece of America," neither is change, but God was the same. When he 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, un-

adulterated 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 swords," 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

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 directly north.

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

PORT HENRY, N. Y., July, 1879.

EDITOR OF THE Pilot.—In your columns of last week 1 noticed a small article entitled "Canadian Colleges," in which the writer, by a remarkable show of sarcasm, endeavored to show that the reason more students who study for the ministry may be found in Canadian institutions than in our own, is because the course there is much shorter, and, as he insinuates, much poorer than here. And he states how he knew a young man here, holding a

it is because they have a knowledge of the classics before entering, or because they are scription paid for the year 1878. permitted by hard study, to make extra time, an advantage seldom granted in to those whom you wish to get as subscribers, American colleges. And how many and they will subscribe at once.

We will send a canvasser's outfit complete for young men of splendid talents, who are now plodding along in the world, might be found gracing the pulpit, and propagating the Word of God by their eloquence, if it was not for that long term of study which, if being allowed to proceed right along, instead of being held back by a dull and unpromising class, they might have finished in a few years? And as for the course here being better, let the gentleman be assured that the professors in Canada are as scrupulous as any to be found, and that nobody is allowed to assume the dignity of the ecclesiastical state whom they do not deem in every way fit and worthy of it. Now, I do De Profundis," and all that remained of good | not know what could have been the gentleman's object in writing such an article, but hope you will have the goodness to insert this in your paper, which I have penned, not with any disrespect to our American institutions but to enlighten those who are falsely impressed concerning the matter.

Yours respectfully, M. R. B.

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 society, could select 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 Northmen who settled in Iceland were entirely of the opposite way of thinking, and the only reproach that his fees brought against Njal 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 Li-byans, on the other hand, were bearded, and the northern maritime 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 no tarry some where till his beard was grown. Friends might gently touch the beard in a reverential sort of way, and thus Joab took hold of that of Amasa and ran him through the body with his sword. The Assyrian kings were enormous beards in many curled tiers or stories, and we have an impression that some Orientals carried their beards in a hox. Dr. Doran, in writing on the beard, gravely maintains that the early Greeks were shaven, and that they called all bearded slien 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 the leased, and like a meteor flew through bound- our American youth flock to Canada to pre- Egytian monuments are sometimes bearded.

British Grain Trade.

A Liverpool grain circular, dated August ist, 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 steadier 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 sensou considerably higher. The crop prospects in England and on the continent are pretty well known, and they show clearly a very extraordinary supply must be looked for elsewhere during 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 wheats. Flour was difficult of sale, even at a decline, American maize was dearer, but the transactions only retail."

A young girl who was maimed for life by explosion, caused by some Orangemen at a Catholic festive party on St. Patrick's day, was awarded £250 compensation yesterday at Derry.

An awfully sudden death occurred in the Four Courts on Tuesday. While about with his son-in-law, Dr. O'Leary, M P., and a solicitor, to make ann affidavit, James Rogers, professof music, dropped down dead as he was kiss-

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The sermon, of which the above is but an outline, was delivered with considerable feeling and energy, and many sobs were feeling and energy, and many sobs were hard from the congregation while the good father was eulogising 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, bead of the corpse, other dignitaries being placed as follows: At the right foot, Canon Leblauc, of Montreal; at the left shoulder, Vicar-General Rooney, for the Archbishop of Toronto; at the left foot, Vicar-General Heenan, for Bishop Crimon, of Hamilton. in Canada. The ordinary classical course in Canada is seven years, although we sometimes bear of studious young men entering from the states, and making it in four, but if they do it is because they have a knowledge of the

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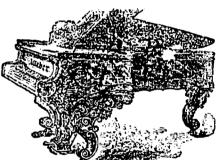
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