

## The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY  
At No. 210, St. James Street, by  
J. GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:  
To all country Subscribers, Two Dollars. If the  
Subscription is not renewed at the expiration of the  
year, then, in case the paper be continued, the terms  
shall be Two Dollars and a half.

The True Witness can be had at the News Depots.  
Single copies, 5 cts.

To all Subscribers whose papers are delivered by  
carriers, Two Dollars and a half, in advance; and if  
not renewed at the end of the year, then, if we con-  
tinue sending the paper, the Subscription shall be  
Three Dollars.

The figures after each Subscriber's Address  
every week shows the date to which he has paid up.  
Thus "John Jones, Aug. '71," shows that he has paid  
up to August '71, and owes his Subscription from  
that date.

S. M. PATTENGL & Co., 37 Park Row, and Geo.  
BOWELL & Co., 41 Park Row, are our only authorized  
Advertising Agents in New York.

MONTREAL, FRIDAY, OCTOBER 17, 1873.

ECCLIASTICAL CALENDAR.

OCTOBER—1873.

Friday, 17—St. Hedwig, V.  
Saturday, 18—St. Luke, Ev.  
Sunday, 19—Twentieth after Pentecost.  
Monday, 20—St. John Cantius, G.  
Tuesday, 21—St. Peter of Alcantara, C.  
Wednesday, 22—Of the Feria.  
Thursday, 23—Of the Blessed Sacrament.

## NEWS OF THE WEEK.

M. Thiers, it is said, will come forward as  
Chief of the Left side of the Assembly, and  
will try to outflank the Royalists by a motion  
for conferring on Marshal MacMahon a three  
years' tenure of office as President. The Royal-  
ists speak confidently, but we are by no means  
sanguine. "The pear is not yet ripe" as Napo-  
leon was wont to say ere he assumed the Impe-  
rial Crown; and judging from the state of parties  
in France, we fear that the obstacles to a per-  
manent Restoration are at present insuperable.  
The Court Martial on Marshal Bazaine is at  
work hearing evidence. It looks as if it would  
go hard with the man, and the general impres-  
sion is that he will be found guilty.

The news from Spain is contradictory. From  
Carlist sources we receive tidings of a great  
victory, which the by revolutionary authorities  
at Madrid is represented as a Carlist defeat.  
The siege of Cathagena continues.

Yellow Fever continues to make great rava-  
ges in parts of the United States. The condi-  
tion of Memphis is represented as deplorable.  
All who have the means to do so are leaving  
the city; business is suspended, and the only  
occupation is that of burying the dead. The  
mortality as usual is greatest amongst the poor,  
who of course inhabit the worst drained and  
dirtiest quarters; for Yellow Fever is obedient  
to the same laws as those which determine the  
course of Cholera, Typhus, and all other dis-  
eases. Where there is dirt, it thrives; where  
the rules of cleanliness are observed it makes  
but little progress.

There is a report that a person pretending to  
be Arthur Orton has arrived in London.

THE THREE TAILORS OF TOOLEY STREET.  
—This well known farce is being enacted with  
much éclat at New York, by a company of  
strolling players gathered from the United  
States, Canada, from several of the countries of  
Continental Europe, and indeed one or two of  
the players are said to be from the furthest  
East. The Company thus gathered together  
calls itself the "Evangelical Alliance;" and in  
its *offices* or bills of each evening's perfor-  
mance it addresses the world as "We, the repre-  
sentatives of the several Protestant churches of  
the world." With as much of truth did the  
three tailors of Tooley Street, speak in the  
name of "we—the people of England."

For the fact is that this Evangelical Alli-  
ance is by no means a representative of the  
Protestant churches, or sects. It represents  
but one sub-section of that body, and that by no  
means one of the most important and influen-  
tial. Taking England and the established  
Protestant church of that country for instance,  
we find that of the three sub-sections of that  
sect, but one, the low church, to wit, is repre-  
sented at all; the two other sub-sections, the  
high church and the broad church, numbering  
though these do the most learned members of  
the establishment, are not represented at all.  
So with the French Protestant church. Of  
the two great bodies into which this is split up,  
one only, and that certainly by no means the  
more important of the two is represented.—  
Many Protestant churches are not represented  
at all; the Unitarians for instance have not a  
single avowed delegate present; and to a Pro-  
testant meeting in the largest city of the United  
States, a Protestant church which has given to  
the United States the most illustrious divines  
of which Protestant America can boast, a Dr.  
Channing, a Rev. Theodore Parker, an Em-  
erson—and hosts of others whose names are every-  
where held in esteem amongst the intellectual  
class of Protestants—does not furnish a single  
number either from amongst its clergymen or

laity. In what sense then can the Evangelical  
Alliance be said to represent the Protestant  
church?

And what is it that it proposes to itself to  
accomplish when it shall have met, and spouted  
fustian, and blackguarded Rome and Roman-  
ism to its heart's content? We cannot tell;  
nor can its members tell us. Indeed these  
seem to have no definite idea as to what is  
the object of their meeting; for one of the first  
speakers, a Dr. Stoughton of London—with a  
modesty very rare amongst evangelical men,  
and therefore the more worthy of commenda-  
tion—took care to inform his hearers, and the  
outer world, that "they came not to settle any  
ecclesiastical questions, or propound dogma,  
but merely to meet to express their views on  
religious matters."

Now as no one would care a straw for any  
definition, for any rule that the Evangelical  
Alliance might lay down, it is as well for it at  
the outset to disclaim any intention of speaking  
as one having authority. What then does it  
meet for? To give the world, some tell us, a  
proof of Protestant oneness, or essential unity.  
But from the fact that, from this gathering so  
many and so important branches of the Pro-  
testant church are excluded; from the fact  
that it is thus essentially a "packed meeting,"  
in which it is sought to maintain harmony by  
shutting the door in the face of all other Pro-  
testant denominations; and, as we learn from  
the Montreal *Herald*, by a careful selection of  
the topics to be discussed, and papers to be  
read, which are prepared and scrutinized be-  
forehand, and from which everything that  
might lead to controversy has been carefully  
eliminated—we learn how bitter, how irrecon-  
cilable are the differences or divisions amongst  
the Protestants; and how difficult a thing it is,  
even when Protestants are on their very best  
behavior before the world, to keep them from  
flying at one another's throats.

But this plea—that of establishing the on-  
eness of Protestantism—is effectually disposed of  
by the speakers themselves; who so far from  
professing a desire for unity, or semblance of  
unity in what they call Christendom, glory in  
their divisions, and congratulate themselves on  
their differences. For instance, one of the de-  
legates, a Protestant minister of the name of  
Payne, a member of the Anglican denomination,  
holding a government situation as Dean of  
Canterbury, thus delivered himself on the sub-  
ject. We copy from the report given by the  
Montreal *Gazette* of the 9th inst.:

"His point was that the various divisions in  
Christendom are the result of imperfection in the  
knowledge and judgment of Christian men, which  
is not likely to be mitigated in this imperfect world.  
He also maintained that these divisions are bene-  
ficial to the cause of truth."

Why then should the Evangelical Alliance  
desire to get rid of them? why seek to heal  
them—if they be beneficial to the cause of truth?  
St. Paul indeed, writing to the first Chris-  
tians in Rome, told them to mark, and to avoid  
such as caused divisions, these being servants  
of their own bellies not of the Lord.—Rom.  
xvi., 17, 18. Had our Protestant Alliance  
been in existence at Rome in those days, it  
would have written back to St. Paul telling  
him that he knew nothing whatever about the  
matter; that divisions were unavoidable, and  
even were it possible to avoid them, should be  
courted, and fostered and multiplied since they  
were "beneficial to the cause of truth." St.  
Paul, poor man, would, we think, have been  
staggered by such an answer.

What then will the meeting do? It can nei-  
ther settle any of the great questions of the  
day, nor heal the divisions which distract the  
Protestant body, making of it the great obsta-  
cle—because of its divisions—to the conversion  
to Christianity of the nations? It can black-  
guard the Pope; it can heap insult, and ribald  
abuse upon the Church, and squirt filth against  
the Immaculate Spouse of Christ; it can bear  
false witness against Catholics, misrepresent  
their religion; and stir up the passions of an ig-  
norant multitude against them. This it can  
do; and in the doing of this—the work of their  
spiritual father whose special works are enu-  
merated Gal 5.20—but in this alone will it be  
able to give the world a proof of the essential  
unity of Protestants. This will be the sole  
work of the Evangelical Alliance.

But let it pass; it can do no real harm—and  
indeed will, we think, do good, by making more  
glaring the absurdities of Protestantism, by  
showing more conclusively that that religious  
system cannot have God for its author which is  
itself a bye-word amongst all nations for its di-  
visions; which glorying in its shame, declares  
these "divisions" to be "beneficial to truth." Let  
it pass. The Church has outlived the as-  
saults of enemies far more dangerous than it;  
and the record of its proceedings and of the  
speeches of its members will but afford the world  
another instructive and amusing chapter in the  
*Variations of Protestantism*.

We learn from an esteemed correspondent  
that the Catholics of Antigonish, N.S., have  
just brought to a very successful conclusion a  
Bazaar undertaken in aid of the funds of their  
new Cathedral; the sum netted by the Bazaar,

was over \$7,200. Now when we take into ac-  
count that the Catholic population is for the  
most part composed of hard working farmers,  
and that they suffered most severely in propo-  
rtion by the great storm of the 24th of August,  
we cannot but admire the generosity and zealous  
piety of our Antigonish friends. They  
deserve the highest praise; but there is in  
store for them a greater reward than man can  
bestow; a reward that will be given by Him  
Who repays a hundredfold the humblest act of  
those who serve Him on earth. In a word, the  
Catholics of the Diocese of Antigonish have ap-  
proved themselves worthy of their excellent  
Bishop, and indefatigable Clergy, all of whom  
we are happy to learn are in good health. We  
hope soon again to hear from our Antigonish  
friends.

SAUCE FOR THE GOOSE SHOULD BE SAUCE  
FOR THE GANDER.—We find in the United  
States intelligence forwarded by telegraph, that  
a Professor Astie of Switzerland, lecturing on  
the Free Church system in Europe, maintained  
the thesis that "churches not supported by the  
State thrive best." Why then not try the ex-  
periment of Free Schools in the United States.  
If good for the Church, the Voluntary system  
must be good for the School, and if under its  
application the former thrives best, so also will  
it be with the other. Oh, if the Protestants  
of the United States and New Brunswick were  
but amenable to the laws of logic; if they cared  
for truth, or reason, or justice, or for aught save  
the suppression of Catholicity by robbing its  
professors, and compelling them to send their  
children to non-Catholic schools—we should  
soon see an end put to the tyrannical and soul  
degrading system of State-Schoolism that ob-  
tains on this Continent.

TO CORRESPONDENTS.—Mr. Arch is, we be-  
lieve, a minister of the Protestant church, we  
think of the Wesleyan sect. It is unfair in  
any manner, unless it be for the sake of con-  
trast to couple his name with that of Mr. Brad-  
laugh. The latter is indeed also a Protestant  
lecturer, but an advanced Protestant, in fact  
he protests against almost everything; whilst  
Mr. Arch is neither ultra-Protestant like Brad-  
laugh, nor revolutionist; and though he is li-  
able to error as other men are, we believe him  
to be thoroughly honest, and to have a good  
many sound ideas in his head. We cannot  
therefore allow a disrespectful word to be said  
against him in our columns.

Our readers may remember how towards the  
end of June a lot of rowdies from St. Jean  
Baptiste Village, attacked a lot of boys playing  
Lacrosse; and how when a Mr. Miller came  
out to take the boys' part, he was brutally  
murdered by some of the gang. Arrests were  
made, and one of those arrested, a man named  
Gagnon, has just been tried for the offence.—  
The jury brought in a verdict of "Assault  
Grave," but acquitted him on the more serious  
charge. It is much to be regretted if the per-  
petrators of the crime be not arrested and  
brought to justice; for a more brutal crime  
was never committed in Montreal, and it would  
be a sad pity to see the gallows cheated of its  
legitimate prey.

ORDINATIONS AT QUEBEC.—The following  
Orders were conferred by His Grace the Arch-  
bishop of Quebec in the Cathedral, on Satur-  
day, 4th inst.:

Subdeacons—MM. Joseph Dumas, Thomas  
G. Rouleau, Benjamin Demers, J. J. David  
Ballantyne, Cyrille A. Marois, F. X. Lactance  
Mayrand, of the Diocese of Quebec; MM.  
François Broussard, of Arichat, and Richard  
Alex. Browne, of Savannah.

Priesthood—Rev. David Onesime Naud of  
Deschambault.

Those horrid Romish priests are at their old  
tricks again: there is no repressing them.—  
We find it for instance reported in a telegram  
from Shreveport, now stricken with yellow fever,  
that the Rev. Father Levesont, has just died  
of the fever, thus making the third Romish  
priest who has died of the disease in the course  
of a few days. Unless something be done  
these Romish priests will become unbearable.

A report reaches us that the Irish Agricul-  
tural Laborers' Union has resolved to emigrate  
to the United States *en masse* should the Gov-  
ernment fail in settling the question of waste  
lands in Ireland.

ACCIDENT.—A poor man, James McCue,  
whilst blasting a rock near Mud Lake, for the  
Hon. Jas. Skeed, met with a sad accident the  
other day. The charge of powder caught fire  
and exploding, blew him up. Though greatly  
injured it is hoped that he may recover.—*Com.*

PERSONAL.—We learn that Mr. T. W. Mar-  
tin, business manager of the "Mazurette Clas-  
sic Concert Troupe," arrived in the City from  
the West early in the week, to arrange for the  
appearance of this popular company in Mont-  
real. It is probable the troupe will be here  
the first of next week.

## OUR FUTURE PRESIDENT.

Mr. Bradlaugh is now in the States on a  
lecturing in the tour. He has come to lay his  
ideas of an English Republic before the Amer-  
ican people, and to solicit their sympathy and  
their green-backs—the more the merrier. Pro-  
bably he will also visit Canada, and, like priest-  
hating Whalley, poke his nose into Canadian  
politics, absolving and condemning as only an  
enlightened Englishman can. Let him come  
and let him talk. But let not our friends be  
deceived by his compound humbug orations on  
English rule in Ireland. Here is what is said  
of him by the well-known London correspon-  
dent of the Boston *Pilot*, writing under date  
of August 21st.:

"Mr. Bradlaugh and my humble self are not, it  
would seem, on the best of terms. On Sunday last  
Mr. Bradlaugh appeared as usual on the platform of  
the Hall of Science, in Old Street, and prefaced a  
painfully silly review of the events of the Revolution  
of 1688, with an attack on me. 'The London  
correspondent of the (Boston) Pilot,' he said, 'has  
grossly misrepresented you and me, my friends,  
being possibly under the mistaken impression that  
no one would see his slanderous attack. I think I  
know him, but at all events, I am endeavoring to  
find him, and when I succeed, I will kick him.' Pray  
observe the pass to which Mr. Bradlaugh is brought.  
Night after night he dares to utter howling blas-  
phemies against my religion—against everything I  
hold sacred; and he would consider it an outrage on  
his liberty if any unhappy 'believer' were to answer  
his indecencies with the toe of his boot. But when  
I bring Mr. Bradlaugh into court, and say of him  
and his party only what is true and notorious, this  
amiable advocate for freedom of opinion must resort  
for counter arguments to his boots! I leave him in  
them; and shall take this final opportunity of warning  
my Catholic countrymen in the States against having  
anything to do with him. I beg of them not to be  
carried away by his denunciations of English tyranny  
in Ireland. It is the wolf practising historical bene-  
volence in the guise of the sheep. The man whose  
ferocious pro-Communist opinions obliged M.  
Thiers to bundle him, at a moment's notice, out of  
France—the man who has paid a special visit of  
congratulation to the organized ruffianism now  
dominant in a part of Spain, can be neither safe nor  
reputable society for an Irish Catholic. It will be  
the duty of every Christian community to vomit  
him out."

From the above it would appear that our  
future President is both a liar and a bully,  
two prime qualifications for the chief magis-  
tracy. Should he, whilst in this country, use  
his "forked tongue," treat him with silent  
contempt; but, should he, when hard-pressed,  
have recourse to his more argumentative boots,  
then, in self-defence, let the law be a boot for a  
boot. We have a summary way of treating  
rowdies on this side of the water. MARK.

## "FISH AND FLESH."

The *Irish World* (N. Y.) of Sept. 13th,  
gave us a cartoon of the "Empire of the Press,"  
and represented three crowned heads in a cor-  
ner concocting a gag-law, and saying: "We  
must displace this woman (the Press) or she  
will displace us." This was a mild insinuation  
that Monarchies are opposed to the liberty of  
the Press. Very good!

In the same paper of Sept. 27th, under the  
heading "Current Events," we read:

"Carlist newspapers have been seized in Madrid."

We have a not vague idea that there is just  
now a free Republic in Spain, with head-quar-  
ters at Madrid, and that this same free Repub-  
lic had not a little to do with the seizure of  
Carlist newspapers. Will the *Irish World*, in  
order to be consistent, get up a new cartoon,  
and put in his friend President Castelar's  
mouth the speech: "We must displace this wo-  
man or she will displace us." Why make fish  
of one, and flesh of another? MARK.

BROWNSON'S QUARTERLY REVIEW.—Last Se-  
ries: Vol. I., No. IV.—October, 1873.

Our old friend is again before the public, and  
with his present issue he completes his first  
volume of the last series. Heartily do we wish  
him success. No lay writer on this Continent  
has labored so long or more faithfully in the  
cause of the Catholic Church. To her and to  
her interests has he devoted the splendid talents  
with which God has endowed him, and which by  
severe study he has carefully cultured; and  
though he may have offended some suscepti-  
bilities all must admit how valuable have been  
the services he has rendered, and is still ren-  
dering. There is no falling off in the old sol-  
dier; to the last he stands up as the bold un-  
compromising Papist, earnestly contending for  
the cause of Catholic truth, and social order.  
The articles in the present number are all wor-  
thy of a careful perusal, and are as follows:—1.  
Refutation of Atheism; 2. Protestantism Anti-  
Christian; 3. Father Thebauld's Irish Race;  
4. The Woman Question; 5. The Christophers  
or Christ-Bearers; 6. At Home and Abroad;  
7. Colonel H. S. Hewitt, M.D.; 8. Literary  
Notices and Criticisms.

FUNERAL OF THE LATE BISHOP FARRELL.  
—IMPOSING CEREMONY.—THE PROCES-  
SION.—INSIDE THE CATHEDRAL.—THE  
SERVICE.

The funeral of the late Bishop Farrell took place  
on Tuesday morning, Sept. 30, at St. Mary's Cath-  
edral Hamilton. Out of respect to the memory of  
the deceased prelate, the principal public buildings  
and stores in the city displayed flags at half-mast,  
and a large number of private residences exhibited  
tokens of mourning. It was originally intended  
that the funeral cortege should leave the palace at  
eight o'clock, but the arrangement was not carried  
out, in consequence of some of the priests, who were  
to take part in the ceremony, being on the morning  
train from Toronto, which did not arrive till nine  
o'clock. The palace being but a few hundred yards  
from the Cathedral the procession, which commenced  
forming at a few minutes past nine, was witnessed  
only by those of the citizens who left their occupa-

tion or business for the express purpose of paying  
tribute, by their presence, to these qualities which  
have made the late Bishop Farrell so universally  
loved and respected. As might have been expected  
the crowd around the Cathedral and Palace was im-  
mense and must have numbered nearly four thou-  
sand persons.

The members of St. Patrick's Society, having been  
stationed in line from the Palace to the Cathedral,  
the procession passing through their ranks, started  
in the following order:

Band of the St. Patrick's Society,  
Father Bardau,  
Priests with crosses.  
Acolytes and altar boys.  
Priests in order of age and dignity.  
Bishops in order of age and dignity.  
His Grace Archbishop Lynch.  
The coffin borne by Priests.  
Mourners.

As the procession approached the Cathedral, the  
solemn harmony of the "Dead March in Saul" was  
heard proceeding from the organ. The doors were  
then thrown open, and the procession passed up  
the aisle to the sanctuary where the corpse was  
deposited on the *caufalque*. The people were then  
permitted to enter, and in a few minutes every  
available seat was occupied.

The interior of the Cathedral presented a sadden-  
ing and gloomy aspect, columns and walls being  
heavily draped in black. Festoons in black were  
suspended above the altar, and reached almost down  
to the *caufalque*, which was placed in strong relief  
by the light shed on it from innumerable wax tapers  
carried by the priests, around the coffin.

The following prelates were in the sanctuary:  
His Grace the Most Rev. Dr. Lynch, Archbishop of  
Toronto; their Lordships the Right Rev. Dr. Mc-  
Quaid, Bishop of Rochester; Right Rev. Dr. Ryan,  
Bishop of Buffalo; Right Rev. Dr. Guigues, Bishop  
of Ottawa; Right Rev. Dr. Horan, Bishop of King-  
ston; Right Rev. Dr. Walsh, Bishop of London.  
There were also present the Very Rev. Vicar-Gen-  
eral Jamot, Toronto; Vicar-General Bruyere, Lon-  
don; Vicar-General Rooney, Toronto; Vicar-General  
Farley, Belleville; Very Rev. J. J. Heenan, Administrator,  
Hamilton; Revs. Father Shea, Lawler, Laurent,  
Conway, Vincent, Chalandard, Murray and Fran-  
chaume, all of Toronto; Very Rev. P. Laurent,  
Dean of Amherstburgh; Rev. Jas. J. Chisholm, D.D.,  
Perth; Rev. J. J. McCann, Ottawa; Revs. Fathers  
McCarthy, Williamstown; Breere, Brockville; Har-  
den, Duffins Creek; Rev. Dennis O'Connor, Sand-  
wich; Rev. J. Henessey, Detroit; Rev. Father  
Bardeau, Brantford; Rev. L. W. Leclair, Montreal;  
Rev. J. Hogan, Montreal; Rev. T. J. Dowling, Paris;  
Very Rev. Vicar-General George Hay, St. Andrews,  
Cornwall; Rev. Chas. Lane, Chicago, &c. &c. Among  
the laity present were the Mayor and Corporation of  
the city, the Mayor of Toronto, Hon. Frank Smith,  
Toronto; Mr. John O'Donohoe, Toronto; Capt. Kelly,  
Penetanguishene, and W. Hughes, Toronto.

## THE MASS.

Mass was celebrated by His Grace the Archbishop  
of Toronto, assisted by Vicar-General Heenan, and  
Father Waddell and Madigan, of Hamilton. Rev.  
Father Bardeau officiated as Master of Ceremonies.  
The vocal portion of the mass, a composition in the  
Gregorian style, was sung by a choir of male voices,  
under the direction of Father Chalandard of St.  
Basil's, Toronto, Mr. O'Brien presiding at the  
organ.

## THE FUNERAL ORATION.

The funeral oration was delivered by the Right  
Reverend Bishop of London. His Lordship  
commenced by saying that the occasion that had  
called them together was one that demanded deep  
thought and silent prayer, rather than the spoken  
word. In the presence of a great sorrow they all  
felt how powerless were words, and how inadequate  
was language to give expression to the feelings of  
the heart. It was much better to listen in silence  
to the divine accents of the Holy Church, as she  
laid her pleadings and intercessions before the merciful  
seat, and offered up a holy sacrifice for the soul of  
him, who, alas, had too soon disappeared from among  
them. Blessed were they who died in the Lord, for  
henceforth they may rest from their labours, for their  
good works will follow them. Happy was the death  
of those who brought others into salvation, for they  
would shine as stars in the firmament of eternity.  
Happy was the death of the just man because of the  
rest it brought him, the newness of life into which  
it introduced him, and the necessity of salvation  
which it necessarily implied. Such, it was believed  
was the death of their beloved and lamented Bishop,  
whose loss they deplored, and whose departure the  
widowed church of Hamilton so deeply mourned.  
It was true that the wounded heart, pierced by the  
arrow of sorrow, ached at the void which had been  
created in its affections by the cruel visitation of  
death; but death had also its bright and radiant  
side. Since Jesus had died on the cross, death had  
ceased to be an object of terror to true Christians;  
its power had been destroyed, and the grave was  
now lit up with divine hope. Since that time the  
grave had ceased to be a prison, but stood converted  
into a dormitory, from which we shall rise glorious  
to live for ever in the happiness of the blessed king-  
dom of God. Hence our Redeemer spoke of the  
sleep of death. When Jesus approached the House  
of Mary and Martha, which had been desolated by  
the hand of death, Martha ran out to Him, and  
said, "Lord, if Thou hadst been here, my brother  
had not died. But I know, that even now, whatso-  
ever Thou wilt ask of God, God will give it Thee." And  
Jesus answered her, "I am the resurrection and the  
life; he that believeth in me, though he were dead,  
yet shall he live, and whosoever liveth and believeth  
in me shall never die." Why, then did he speak  
cheerfully of death in the presence of the cold  
remains of their lamented and beloved Bishop?  
Because they all believed that death was the door  
through which he had escaped the trials and sorrows  
of this life and gained eternal rest. It was unneces-  
sary to enlarge upon the merits and virtues of  
him who lay cold before them in the embrace of death.  
It would be sufficient to say that for the past seventeen years the late  
Bishop had ministered to them in season and out of  
season; that he toiled incessantly for their salvation  
and for the welfare of the Church; that he in fact  
exercised the ministry like one of his own priests;  
that he officiated at the altar and heard confessions  
incessantly; that he often preached from the pulpit  
with his eloquence and ability dignified and  
graced; that he visited his diocese with the zeal  
and energy of an Apostle burning with the love of  
God and His Holy Church. They all knew that he  
visited the sick, succoured the poor, and consoled the  
sorrowful. They knew that his whole life, since he  
came to Hamilton until the hour of his death, was  
one grand sermon—one splendid instruction for the  
sanctification and edification of his people. He  
might well have said, like St. Paul, "Be ye imitators  
of me, as I am of Jesus Christ." His coming in and  
going out was that of the good Shepherd laboring  
unwearily for the salvation of his people. Such was  
the life of this divine Bishop. Never could he  
(the speaker) forget the edification he derived from  
the visits he paid the late Bishop as he lay on his  
bed of suffering, a bed that eventually proved the  
bed of death. Never did he witness such resignation  
to the holy will of God, and such indifference to  
life and all that concerned life. In fact, after at-  
tending to his spiritual duties, his whole care seemed  
to be in regard to those about him. A hope of re-  
covery was held out to him, but he simply answered,  
"We are all in the hands of God," and expressed no  
desire to return to the life he was leaving. His  
whole thoughts were about the eternal kingdom for  
which he had labored. In his death he still spoke