

prosecute his legal studies. We predict for Mr. Dowdall brilliant success in the legal profession.

ST. PETER'S CATHEDRAL.

The new Cathedral of London is now daily advancing towards completion. Already a lofty and majestic form attracts the eye of every stranger visiting this city—already this stately pile may be justly termed the pride of this metropolis of Ontario's fair Western peninsula and the glory of the diocese of London. In point of architectural merit, in beauty and symmetry of proportion, chasteness and refinement of ornamentation, solidity and strength of construction, this splendid edifice already, it may be fairly stated, stands without a peer in this Province, and will, when completed, be, in most regards, without a rival in this country. His Lordship Bishop Walsh had long set his heart upon raising in God's honor and that of Holy Religion a temple in some manner worthy the solemn and sublime rites of the Church of Christ. There were, however, difficulties in the way. Upon His Lordship's assumption of the chief pastorate of this diocese he had an enormous debt to remove, while various works of religion and charity of the most pressing necessity called for immediate attention and energetic action. It was only after a priesthood had been formed, schools and presbyteries built, churches constructed or renovated throughout the diocese, a magnificent college placed on a solid footing, religious communities established—in a word, piety, learning and religion everywhere made flourish—that His Lordship consented to entertain the purpose dear to his heart of erecting a Cathedral for his diocese that would for ages stand in testimony of the depth and sincerity of the faith of the Catholics of Western Ontario. The good time at length came, and the Bishop of London invited Mr. Joseph Conolly, of Toronto, one of the very ablest gentlemen of his profession, not alone in Canada, but, we feel safe in saying, on this continent, to draw up the plans for a structure befitting the times, worthy the priesthood and people of the diocese of London, and creditable to the most beautiful and picturesque city in the Dominion of Canada. Our fellow-citizens, always justly proud of this fair city nestling in the very heart of the garden of Canada's premier Province, now feel more than ever proud of London, as it lays just claim to the title and dignity of a Cathedral City. The plans drawn up, His Lordship at once took steps in view especially of the encouragement from priests and people, to have ground broken and work commenced. The twenty-third of May, eighteen hundred and eighty-one, will forever remain a memorable day in the history of Catholicism in Western Canada. On that day, assisted by all the bishops of the ecclesiastical Province of Toronto, His Lordship the Bishop of London, in the presence of a numerous clergy, gathered from far and from near, and an immense concourse of people, from all portions of this diocese, laid the corner stone of the Cathedral.

Since that memorable day this gigantic undertaking has gone on, till now it stands the proudest monument of religion west of Montreal. And here we deem it but right to say a word in just tribute to the zeal, energy and administrative tact of the Rev. Father Tiernan, rector of St. Peter's. From the very commencement of this great work, his every thought, his every solicitude has been directed to its successful management, control and advancement. But few, if indeed any of us, can form any adequate idea of the worry, the care, and the anxiety attendant upon the superintendence and direction of every detail connected with an undertaking so vast. But Father Tiernan now enjoys the satisfaction of seeing the good work that has, under his skillful administration and ceaseless watchfulness, advanced to its present healthful stage of progress, and with which his name will be inseparably linked, become the pride and admiration of our city and diocese.

On Sunday last the Catholics of London had the privilege of hearing from His Lordship himself a clear and exhaustive statement of the financial position of the new Cathedral. His Lordship coupled with this statement a touching and eloquent appeal to the generosity of the people of the parish of London to fully redeem their pledges and do their duty in the way of contribution to this great work. The appeal was couched in language so very moving and impressive that a response at once hearty and substantial will no doubt be its result. No Catholic who knows what sacrifices His Lordship has made for religion in this diocese, and especially in this, his episcopal city, can fail to sustain him in the noble undertaking upon whose issue he has set his heart, and which will prove the crown and glory of an episcopate of unexampled success.

The Cathedral of London will be, we should remember, a lasting tribute to the piety of the generation by whom alone

it was constructed. It will be the highest adornment and noblest monument of this rising, progressive and flourishing city; an undying proof of the vigor and strength of Catholicity in this new but mighty country.

ST. ALPHONSUS' CHURCH, WINDSOR.

One of the most beautiful and imposing ecclesiastical structures in the Province of Ontario is without doubt the Church of St. Alphonsus, Windsor. Erected at a cost of \$40,000, this splendid edifice stands in our picturesque but busy border town a noble monument of Catholic faith and piety. It stands also in brilliant testimony to the zeal and forethought and administrative ability of the Very Rev. Dean Wagner, pastor of Windsor, one of the most indefatigable and venerated priests in the diocese of London, and in fact in this whole province. Not content with having raised this grand temple to the honor and worship of God, Dean Wagner has applied himself to its internal decoration with a taste and success beyond all praise. The Church of St. Alphonsus is the possessor of a magnificent marble altar costing 3,000; and on Sunday, the 18th inst., the worshippers in that church, with their friends from other places, had the privilege and satisfaction of assisting at the blessing of two fine pieces of statuary in white marble, in the form of kneeling angels, to be placed on each side of the beautiful main altar of the Church. This solemn ceremony was performed by the Bishop of London, assisted by a numerous clergy. There was a vast concourse of people present, not only from Windsor, but from Detroit and elsewhere. His Lordship on this occasion preached a discourse of over an hour in duration, which touched the hearts of all present. We are enabled to present but a mere skeleton of that fine effort, but from it our readers may be enabled to form some idea of its scope and power. The musical portion of the service deserves special mention. The choir for the occasion consisted of two hundred and fifty voices. Mrs. Marentette presided with exquisite taste and unequalled success at the organ. The choral renditions at all portions of the Mass were given with splendid effect, and produced a devotional impression truly indescribable. Many were heard say after Mass that they had never assisted at any religious service so profoundly touching. Speaking of His Lordship, as he appeared when about to address the congregation that filled every available spot in St. Alphonsus church, on Sunday, the 18th, the Detroit Times of the following day said:

"Facing the large congregation of St. Alphonsus' church, Windsor, yesterday morning, stood the venerable prelate, the Rt. Rev. John Walsh, Bishop of the Diocese of London. The occasion of His Lordship's visit was to bless two fine pieces of statuary of white marble, placed at each side of the high altar of that church. Notwithstanding that the Bishop has aged very much during the last two or three years, he still possesses a majestic appearance. He has a florid complexion, a remarkable high forehead, long gray hair, and a large, eloquent mouth. The Bishop faced the congregation in his pontifical robes, a figure that will ever be remembered in the ecclesiastical and political history of the Province of Ontario."

We are also in the main indebted to the Times for the following notes of Dr. Walsh's sermon. They convey, as we have said, but a very imperfect idea of this finished discourse. We lay them, however, before our readers with pleasure, that they may be enabled at least to understand the nature of His Lordship's argument on the occasion. The sermon was listened to with profound attention by the vast congregation present, the largest that has ever yet assembled within the walls of the stately temple dedicated to St. Alphonsus:

"It affords me great pleasure to be among you again," said the bishop, "for the purpose of blessing the statues of your altar. This completed altar reflects not only credit on the artist, but on the generosity of your priests and yourselves. Those kneeling angels, in that posture of veneration, are symbolic of the awe and adoration with which we should kneel and venerate the most Holy Sacrament that reposes on the altar. The altar is always the prominent feature of the church, because on the altar our good Lord tells us He reposes, and to Him must we look to lighten our loads in this world and prepare ourselves for the world to come."

"Altar and sacrifice are co-relative terms. Without one the other could not exist. From all antiquity the doctrine of sacrifice prevailed in all true religion, and existed till the coming of Christ in the old form. Sacrifice is an oblation to God. By the change or destruction of the material in the sacrifice we acknowledge God's supremacy over us. From the dawn of creation till the present time all religion was a religion of sacrifice. God promised a redeemer to save mankind, and also established a religious rite by which mankind might have an interest in the work and a share of the glory and reward to come. This was the sacrifice which prefigured the sacrifice of Christ. Cain and Abel in the very dawn of the world offered sacrifice. Noah coming out of the ark offered sacrifice. Abraham, Isaac and Jacob all worshipped God by sacrifice. Lest the doctrine of sacrifice should become corrupt, God selected the family of Aaron to be a perpetual priesthood, and we read that the central act of their worship was a sacrifice."

"At the confusion of tongues at the tower of Babel, people were scattered, and after the lapse of time, although they had lost other parts of religious worship, they

retained the fragments of sacrifice. In Europe and Africa, in Asia, and along the shores and in the forests of America, are found the remains of temples in which were offered sacrifice, and in polished Greece and refined Rome there were sacrifices. As geologists tell us they sometimes find huge pyramids of rocks miles away from the parent rock, so the doctrine of the pagan sacrifice was but fragments of the old law of God given to his people."

"The Jewish religion was the religion of God, but it was typical and imperfect. The Jewish religion was the Christian religion wrapped up in types and shadows, and the Christian religion is the Jewish unfolded and completed. The sacrifices of the Aaronic priests have their complement and counterpart in the sacrifice of the Son of God on the Cross. In the fullness of time our Redeemer came to redeem a fallen race and to rescue them and to restore the worship of Christ. He was born on earth and grew up among men, was a man of sorrow and went about doing good, healing broken hearts and helping the sinner, and finally offered his life for an atonement. Every drop of the Sacred Blood that trickled down the wood of the cross was enough to redeem ten thousand worlds. This blood was shed that all humanity, from the first man to the last child that shall breathe, might be saved. By this bloody sacrifice our Redeemer fulfilled the bloody sacrifices of the old dispensation. But we read in the 102d psalm that our Lord was to be a priest forever after the order of Melchisedek, and in the 22nd of St. Matthew we read that, in the very shadow of the cross and agony, He took bread and broke it and said: 'This is My body.' And He took wine and said, 'This is My blood.' In these creative words did the Son of God institute a new sacrifice and become a priest after the order of Melchisedek, who sacrificed with the bread and wine."

"Not only did He institute a new sacrifice, but He instituted a new order of priesthood, for He said to His disciples, 'Do this in remembrance of Me,' and He raised these men to an order that should last till the end of time. Herein we find the fulfillment of the prophecy, when God said, 'From the rising to the setting of the sun shall My name be praised.'"

"The Holy Catholic Church literally fulfills this prophecy, for in every land and every tongue she has her ministers; from the rising to the setting of the sun does she offer the clean oblation and sing 'Holy! holy! holy; Lord God of Sabaoth!' Thus we find that all the requirements of God's ordinance are fulfilled in the Catholic Church."

"There was never yet a religion on this earth, but one, that had no altar or sacrifice, and this one is Protestantism. It has abolished the altar and the sacrifice and put in their place the minister, who only claims that power of speaking which all possess in common. These men have nothing to offer, they have no priestly powers, no spiritual gifts with which to bless and enrich mankind, no sacrifice with which to appease an offended God, and therefore their religion cannot be a true and divine religion."

"The Holy Sacrifice of the Mass answers the infinite wants of all, for in this sacrifice it is Jesus Christ Himself who is offered in a mystic manner, to the eternal God, and He pleads for the whole human race, beseeching God the Father, in His infinite mercy, to bestow on us all the graces and enable us to fulfill our destiny, and at our death to be placed with Him in His glory. The outcome of this faith is the grand cathedrals and basilicas. This doctrine invented the beautiful stained glass windows that adorn our churches. It inspired the Catholic artist. It gives us the grand music in our churches, and the belief in this doctrine has induced you to complete this beautiful altar for the worship of the Most High God. Let me exhort you to adore your Creator and offer Him the homage of your whole being, and kneel down, as these angels are represented to do, day and night to Him who remains in this altar a prisoner of love, and who constantly invites you all, saying: 'Come unto me all you that are heavy laden and I will refresh you.' Oh, may God in the Eucharist bless you all with great grace, and enable you to live for Him and work out your salvation and be happy with Him forever in the next world, a blessing I wish you all in the name of the Father, and of the Son, and of the Holy Ghost!"

We extend to the Very Rev. Dean Wagner our hearty congratulations on the successful attainment upon the observance of the great solemnity of Sunday, the 19th, as well in regard of the blessing of the statuary in the morning as of that of the corner stone of the new church at Walkerville, to which latter event we made reference in last issue. Father Wagner deserves well of the Catholics of Ontario for his ceaseless efforts on their behalf. He has during a long, laborious and fruitful ministry contributed his share, and more than his share, to the solid advancement of Holy Church in the western peninsula. All honor, say we, to this worthy and apostolic priest for his zeal in the good cause, and for the success that has ever yet nobly crowned that zeal.

MISSION IN WOODSTOCK.

We feel hearty pleasure in viewing the success which attended the mission given in Woodstock during the first days of the present week. There was a large attendance at all the exercises, and Father Carlin, the zealous pastor of that enterprising town, has many reasons to feel pleased with the response made by his people to his invitation to attend the mission. They on the other hand are under a deep debt of gratitude to their worthy priest for his solicitude and foresight in procuring for them the blessings of a mission. The benefits derived by the Catholics of Woodstock from that blessed season of prayer and penance will long be felt and largely contribute to the increase of piety and the growth of a truly Catholic spirit amongst the faithful of that mission.

THE CHURCH OF THE ASSUMPTION, SANDWICH.

We noticed in a late number of L'Etendard a very interesting letter bearing the modest title of "Some Notes on the Church of the Assumption of Sandwich." The letter is under date the first of May and its substance we hasten to convey to our readers. The writer informs us that the parish of the Assumption is situated on the left bank of the Detroit river in the extreme western section of the county of Essex. This parish has formed part successively of the dioceses of Quebec, Kingston, and Toronto, and is now one of the most flourishing in the diocese of London. For a time Sandwich was the episcopal see of the last named diocese. In former times Sandwich bore the name of *Pointe de Montreal*, and before the French formed a settlement there, was a mission station for the Hurons or Wyandots. The precise date of its foundation is unknown, for the parish registers and other ecclesiastical documents bearing on this point, now available, date only from 1760 or thereabouts. It was not in existence when in 1720 Charlevoix visited Detroit. But no later date than 1728 can be assigned for its foundation, for from that date Father de la Richardie came to baptize the Hurons at Pointe de Montreal and kept a baptismal register separate from that of St. Anne's. The first church must have been built at the same period. It is of record that an agreement was entered into in 1733 between Father de la Richardie and a certain Jean Cecile, by which the latter bound himself to do all the work in iron, required for the church and mission described as being situated at Detroit. Now this could not have reference to the Church of St. Anne at the latter place, for Father de la Richardie never had charge of that church. It must, therefore, have reference to the church of the Assumption of Detroit or the Assumption of Pointe de Montreal. Be this as it may, the mission station was not so soon permanently located at this place. In 1742 it was situated at Bois Blanc, sixteen miles further south. A few years afterwards Father Pierre Potier was sent there. It was not long, however, before grave troubles threatened the mission and colony with complete ruin. At the instigation of the English, the Hurons, who had till then lived in friendship with the French, rose in revolt against the latter. All the Indian tribes of the adjacent territory with the sole exception of the Illinois made common cause with them. Chief Nicholas was at the head of the malcontent savages, who committed many outrages. They killed five Frenchmen at Sandoski or Sandusky and contemplated nothing less than a massacre of all the French soldiers and colonists at Detroit. An Indian woman having fortunately discovered the secret purpose of the rebels, revealed it to a Jesuit brother who at once communicated it to the Sieur de Longueuil, commander of the post. This revelation proved the salvation of the colony. Father Potier was, however, to save himself, obliged to abandon the village of Bois Blanc and withdraw to Detroit. Longueuil was after a time enabled to send to Quebec a deputation from different tribes under the guidance of the Sieur de Bellestre, to confer with the governor, the Sieur de Boishébert. Father de la Richardie must have acquired great influence over the aborigines, for we find this deputation pleading earnestly for his return on the ground that he alone was able to pacify the rebellious tribes. The venerable missionary, notwithstanding his infirmities, left by the order of his superior to accompany Bellestre to Detroit, where the party arrived on the 20th of October, 1747. The governor in his instructions to M. de Longueuil urged on him to procure as speedily as possible the re-establishment of Father de la Richardie's mission, which for greater safety was fixed at Pointe de Montreal, as was also the Huron village.

Father de la Richardie did not remain long at Pointe de Montreal. According to Mr. Jas. G. Shea, who bases his statement on the registers of Sandwich which have since disappeared, he left, in 1757, a party of Hurons to Sandusky, leaving Father Potier in charge of the mission at the former place. Father de la Richardie closed his honored and laborious career among the Illinois in 1758.

The Illinois made him the gift of a parcel of land forty arpents in length and of considerable width, but without any written title. Twenty years after, in 1767, Father Potier was forced to sell the greater part of this land to meet the debts of the mission. This he did on the authorization of Father de Glapion, superior at Quebec. In 1780 he sold the remainder, retaining only a small lot which stretched from the river to the *coteau*. On this lot was the house and garden of the missionary as well as the church and cemetery of the mission. While in the rear on the *coteau* were the house and garden of the sexton. Some traces of the establishment are still said to remain. The land now owned by the church was donated by the Indian chiefs to Rev. M. Hubert, successor of Father Potier.

Thus far we have spoken of the Huron mission. Let us now speak of the French parish. About the middle of the eight-

teenth century some French colonists of Detroit crossed from the right to the left bank of the river to begin the work of clearing some of the excellent land there to be found. They continued, however, to belong to the parish of St. Anne. From this parish they were separated and added to the Huron mission in 1760. In 1767 this mission was made a parish. Father Potier was *cure* of the new parish till his death in 1781. This sad event was the result of a fall by which his skull was broken. The act of his burial places his age at seventy-three and states that he had spent thirty-seven years in the service of this mission.

Some days after his death the church wardens deputed two of their number to wait on the Bishop of Quebec to ask for the appointment of a successor to their deceased pastor. The Bishop accordingly appointed the Rev. M. Jean Francois Hubert who had at first to serve the two parishes, that of St. Anne being at the time vacant. The next year he devoted himself to the task of building a new church. Of this good work he was himself the principal benefactor, contributing of his own means the princely sum of £600, an amount which should be multiplied by at least four to form an idea of its true value at present. This church subsisted till the construction of the present one. It was built *pieces en pieces* after the style of building then in vogue. It was situated to the southwest of the old church on the land given to the Rev. M. Hubert. At the right of the new church was also built the presbytery which still stands, and which after having been for a time occupied by the ladies of the Sacred Heart became the ordinary residence of the sexton. To this building was attached a large room wherein the parishioners gathered to warm themselves in the cold season before the beginning of the divine offices. At the left was erected a short time after, the chapel for the dead at the very entrance of the new cemetery. Herein were laid the bodies of the dead brought from a distance, a great relief to the sexton in whose house they had till then to be kept.

The new church was the object of a special favor from Pope Pius VI. This was a plenary indulgence to be gained twice a year, once on the Friday after the octave of Corpus Christi and again on the feast of the Assumption, the patronal festival of the parish. The original copy of the Papal indult conferring this privilege, bearing date 5th February, 1789, is preserved in the archives of the parish.

The Rev. M. Hubert was, however, no longer at Pointe de Montreal. He had been named coadjutor of Mgr. d'Esglis, bishop of Quebec, succeeded that prelate in 1788 and died in 1797. After the departure of this worthy priest, the parish of the Assumption was served for a year by the Rev. M. Frechette, *cure* of St. Anne. He was succeeded by the Rev. M. F. X. Dufaux who was pastor for ten years. We have yet, dating from the time of this priest, the pulpit, the work of a French sculptor named Frerot. It was erected in 1792. There are yet preserved in the winter chapel some linens of an ancient date, but there is no documentary evidence to show at what time they were obtained. Nothing more need be said of the administration of the Rev. M. Dufaux if we except that on the 9th of September, 1787, he entered into an arrangement with the Huron chiefs whereby a portion of the church was reserved exclusively for the Indians. This was not a just acknowledgment of their generous contributions towards its erection. The last act signed by Rev. M. Dufaux bears date 8th September, 1796, and his own burial is recorded on the 12th of the same month—a fact which would incline us to think that his death must have been unexpected if not quite sudden. The Rev. M. Edmond Burke, Vicar-General, who resided at Riviere au Raisin, attended the mission till the following Christmas. On that happy day the faithful of the parish of the Assumption were delighted by the arrival in their midst of a zealous and distinguished priest who for twenty-eight years was to exercise the holy ministry among them. This was the Rev. J. B. Marchant, priest of St Sulpice and director of the College of Montreal. The population of the parish of the Assumption was in 1790, 861, while that of St. Anne's was 1,469.

The year 1801 was rendered memorable by the visit to Detroit of Mgr. Denaut, Bishop of Quebec, who confirmed in the church of Assumption no fewer than 500 persons. The largeness of this number is not surprising when we consider that this was the first episcopal visitation since that of Mgr. de Pontbriant in 1755.

At the beginning of this century Western Canada was very thinly peopled. The parish of the Assumption of Detroit was the only one in a territory now forming several dioceses. The settlers were scattered all along the river Detroit, lake St. Clair and a few on the river now known as the Thames. In 1803 two new stations were established, one at St. Pierre on the Thames and the other at Malden or Amherstburg. The mother church—the Assumption of Sandwich, as we shall hereafter term it, was the place of residence of the pastor, who for many years had to serve either by himself or through his

vicar, whenever he could obtain one, the two new stations. St. Pierre was, however, visited but twice in the year. The first vicar of Rev. Cure Marchant was M. Gatiien of Quebec. He came to Sandwich in 1801 and remained five years. M. Joseph Crevier arrived in 1816, some few months after the visit of Mgr. Plessis. M. Marchant died on the 16th of April, 1825. His memory is justly held in veneration to the present day. He remains reposed with those of Father Potier and M. Dufaux under the nave of the church not far from the communion table. He was succeeded by his vicar, M. Crevier. Through the solicitude of the latter a community of nuns came to Sandwich to take charge of the girls' school, and for a time there was question of building a convent, but the project fell to the ground and the religious left the parish. M. Crevier had many difficulties to contend with, not the least of them the apostasy of his vicar who for half a century led a life of scandal in the very midst of the parish.

Rev. Angus MacDonell, pastor of St. Raphael's, Glengarry, succeeded M. Crevier in 1831. He held the position of pastor of Sandwich for twelve years. He was, however, absent for three years during which time he was replaced, first by M. Yvelin and afterwards by M. Morin. Fathers Hay and Schneider also served at Sandwich as curates during the pastorate of Father Angus MacDonell.

The old church was now threatened with ruin, and the parish stood in the face of a pressing necessity to build a new one. Father MacDonell commenced the erection of a beautiful and spacious edifice, the walls of which were hardly completed when he left the mission to be succeeded by the Jesuits. One of the first acts of Bishop Power's episcopal administration was to restore to the society of Jesus the field of labor won to Holy Church a century before by the apostolic ardor of Fathers de la Richardie and Potier. The coming of the Jesuits changed the face of things at Sandwich. They had at their head a man who, besides a rare administrative talent, was possessed of ardent zeal, a rare gift of speech, and blessed with the heart of an apostle. This was Father Pierre Point. The Jesuits came to Sandwich in August, 1848. God alone knows all the good they accomplished during the sixteen years of their apostolate. Father Point had for assistants at various times—Fathers Nicholas Point, Choue, Duranquet, Chazelle, Jaffre, Menet, Ferard, Grunot, Mainguy, and Conilleau. The new church was now rapidly pushed to completion and dedicated in 1846. The church all completed, save the sanctuary, the fathers turned their attention to fight the demon of ignorance and with this view established the College of Sandwich in 1857. Five years before, thanks to a generous gift from the Beaubien family, the ladies of the Sacred Heart, under the direction of Mother De Kersaint, had opened an establishment at Sandwich. They remained, however, only a few years, leaving for London amidst the universal regret of the people of the former place. About this time the diocese of Toronto was divided. Out of its western portion was formed the diocese of London, whose first bishop, Mgr. Pinsonneault, obtained from Rome the removal of the Episcopal See from London to Sandwich and went to reside at the latter place towards the close of the summer of 1859. The good people of Sandwich extended hearty welcome to their first pastor, but saw with regret that with his coming, their dear Jesuit fathers were to leave.

The writer in L'Etendard here closes his narrative with the promise, however, of resuming it at some future time. His notes cover a most interesting period of church history in Upper Canada and will, we know, be gladly read even in the imperfect form above presented, by the readers of this journal throughout the country. It is, in our estimation, a desideratum that the history of every parish in the country should be written and published. Every parish has a history, and not one there is whose history is not interesting and instructive.

ANNIVERSARY MASS IN GODERICH.

A solemn requiem mass was on Friday, the 23rd, sung in the Catholic Church of Goderich, for the repose of the soul of that venerated priest, the late Father McGauran, uncle of the present respected pastor of Goderich, Rev. Father Watters. The celebrant was Father Watters, the Rev. Fathers Northgraves and O'Connor being deacon and sub-deacon respectively. There was a large attendance of the faithful of Goderich mission, many receiving Holy Communion. The singing of the choir was excellent. Mrs. Moorehouse rendering with much effect two beautiful solos. Miss Cooke presided at the organ with her usual skill and efficiency. The service was altogether most impressive, serving to call to mind the virtues and merits of a holy priest who ever walked in the ways of God and was justly honored by his fellow-men, and whose name and memory are cherished by all who had the privilege of his acquaintance, not to speak of his friendship.