hould imitate His words and works of mercy and charity. This example the priests of the Church must follow. As Christ was to the priesthood so was the priesthood to the people of their flock and only was a priest worthy of his high calling so long as he conformed his life to the example of our Lord. It was necessary that Christ should die that the priesthood might be established. The priesthood cost the blood of Christ. The beginning of the priesthood was when Christ on Holy Thursday changed the bread and wine into His body and blood: then He performed His first priestly office and bestowed the same power upon His apostles, to be exercised by them and their successors. The sermon was an eloquent, well-argued deliverance, which should make a deep impression on those who heard it.

The Bishop briefly addressed the congregation and pointed out that it was a day for rejoicing and thanksgiving, that one of the children of the flock had been made a priest, that he might offer prayer and sacrifice not only for himself but for the people, and especially his own family. One of the highest favors God could confer upon a family was to select a member to be dedicated to His service in the holy capacity of the priest.

In conclusion, the Bishop welcomed Rev. Father O'Brien to the priesthood with the prayer that his life might be fruitful of good works.

His Lordship then announced that the young priest would then give his first blessing, which conferred a special grace, to the people present, beginning with his own family. During the blessing the choir sang the "Te Deum."

Rev. Father O'Brien will sing his first Mass in the cathedral to-morrow morning at 7 o'clock.

Rev. Father Michael Joseph O'Brien, the newly ordained priest, is a son of Mr. James O'Brien, section foreman of the C. P. R. He received his literary education in Peterborough, his classics chiefly from the late Mr. Lynch, and at St. Michael's college, Toronto, and his theological instruction was obtained at the Grand Seminary, Montreal. As stated by the Bishop, he will celebrated his first Mass at St. Peter's cathedral to morrow morning at 7 o'clock.

25th ANNIVERSARY

Of the Ordination of Rev. Father J. E. Bobier, of the Church of St Patrick's Bay Shore, and St. Mary's, East Islip.

Bay Shore Journal, July 3, 1897.

The Silver or twenty-fifth anniversary of the ordination to the priesthood of the Rev. James E. Bobier was celebrated at St. Patrick's Church, on Fifth avenue, Bay Shore, on Wednesday, June 30, 1897, at 10 o'clock a. m., with all the splender of the ritual of the Roman Catholic Church. Long before the hour of service the church was filled with people, regardless of denomination, and when the services commenced every seat was occupied and many persons stood through it all.

After the organist, Mrs. E. B. Greene, had played the voluntary, a pretty Romanza, the Rt. Rev. Bishop, the Vicar General and some twenty robed priests, entered the chancel and the Mass was held, Bishop McDonnell presiding, assisted by Vicar General Mgr. McNamara; Rev. Dr. White, master of ceremonies; Revs. P. F. O'Hare, deacon; R. Foley, sub deacon; Rev. J. E. Bobier, celebrant.

The sermon was preached by Rt. Rev. Robert McDonnell, was a scholarly and masterly effort and was listened to with marked attention. He referred to the scene five and twenty years ago, when the pastor of St. Patrick's received ordination as a priest of God, of his long and useful life and his great and Christian work in the parishes at Bay Shore and East Islip. The Bishop explained the holy office, duties, and responsibilities of a priest, and gracefully alluded to the good fortune of the parish and the church in having Father Bobier here. For fourteen years he had gone in and out among the people, administering to them in their sorrows and afflictions, their marriages and joining with them in their joys. "You," said he, "know him and know of all his works, and I congratulate him in the large number of years of his useful and successful ministry."

We wish to congratulate the choir and the organist on the rendering of the difficult musical programme, and their efforts added greatly to the success of the celebration. Foeppels' Mass in A flat, *Missa in Honorem, S. S. Angelorum Custodum*, (Honor Guardian Angels) was nicely sung. Father Dorneily, of Flushing, sang in fine voice and artistically the Offertory; Mrs. E. B. Greene and Miss Fanny Patthey sang the "Benedictus," with fine expression and excellently. The choir consisted of Mrs. E. B. Greene, organist, Mrs. H. Rowland, Mrs. Austin Wicks, Misses Katie Donnelly, Mary Fogarty, Carbara Siska, Mary Bobier, Fanny Patthey, Messrs. Willie Dunlop and Hugh Kenney.

The chancel was handsomely decorated with rare and beautiful flowers, arranged with exquisite taste.

After the church services, the Bishop and invited guests partook of a dinner at the rectory, the front and rear parlors being also handsomely decorated with roses, pinks, carnations, and other choice flowers. Rev. Father Bobier of course sat at the head of the table, with the Rt. Rev. Bishop on the right and the Vicar General on his left. The Bishop and others responded to toasts and a most enjoyable hour was spent and the menu was all that could be desired.

The clergy present were: Rt. Rev. Bishop McDonnell; Mgr. McNamara, V. G.; Rev. Fathers E. McCarty, Dr. White, J. B. O. Hare, Donohue, Foley, D. Hickey, Duffey, of Brooklyn; Donnelly, of Flushing; Murray, of Breentwood; Duhig, of Sayville; Kirkpatrick, of Babylon; J. McGuire, L. J. City; Tanquarey, T. D., Baltimore; Coverlies, Lydenhurst; Carney, Blissville; Gregory A. Bobier, Canada; Bishop's secretary, Barrett, Brooklyn; Mr. R. Tracy, representing the alumni association of St. John's, Fordham, N. Y.

The Rev. James E. Bobier was born in St. Thomas, Ontario, Canada, December 15, 1841, being the son of Patrick and Mary (Burn) Bobier, and one of a family of six children, of whom a brother, Gregory, and a sister, Catharine, survive, and reside in Canada. In 1870 he graduated at St. John's College, at Fordham, then prepared for the priesthood at St. Mary's at Baltimore, Md., afterward being assistant in St. Augustine's, St. Peter's, St. Cecilia's and St. Patrick's, Brooklyn, from 1872 to 1883, when he took charge of St. Patrick's church at Bay Shore, and St. Mary's at East Islip and Bohemia. At Bohemia he built a church for his people (St. John of Hepomuk). He was the first priest (and still is there) at East Islip. Father Bobier also established the new St. Patrick's cemetery at Bay Shore, and attended, until the summer of 1895, to the spiritual needs of the New York Insane asylum, at Central Islip. His life has been one of great activity and usefulness and filled with good works, and *The Journal* joins in the wish so generally expressed for many years of continued usefulness and prosperity for him, and that all present at the silver anniversary may also be here to join in his Golden Jubilee, twenty five years hence.

On Thursday evening the congregation extended to Father Bobier an invitation to meet with them in the church, as they wished to honor and congratulate him. During the evening Mr. Thos. M. Horan delivered a very interesting and eloquent address teeming with the kindest expressions of affection and loyalty to Father Bobier, and he closed by presenting to the faithful pastor a purse of money, an offering exclusively from the parishioners, which had been collected very quietly and unknown to the priest. Father Bobier was much overcome and greatly surprised and responded in a most friendly and appropriate manner, giving many interesting reminiscences and incidents of his parish and life here. He thanked not only those present, but the absent also. It is said that the purse contained about four hundred dollars, a most generous and liberal offering.

Yesterday Father Bobier gave a reception to the children of the parish, and we may be sure all heartily enjoyed it. To day he gives another to the children of St. Mary's at East Islip.

We should never speak evil of those who are opposed to us; but rather accept cheerfully contempt and confusion, to spare our neighbor's honor.

EXCURSION TO STE. ANNE DE BEAUPRE.

Once again we desire to call our readers' attention to the annual excursion of the archdiocese of Kingston to the renowned shrine of St. Anne de Beaupre.

This pilgrimage, which will take place on Tuesday, July 20, is under the immediate patronage of His Grace Archbishop Cleary, Kingston, and under the direction of the Rev. M. J. Stanton, Smith's Falls, assisted by Rev. Fathers Davis, Madoc; Twohey, Westport; Twomey, Merrisburg; Connelly, Belleville; O'Connor, Stableyville; O'Rourke, Carleton Place, and McDonagh, Prescott. Tickets good for nine days. Fare from Toronto, for round trip, only $7.65. The proceeds are to be devoted to the new Regiopolis college, Kingston.

IRISH POLITICAL PRISONERS.

MR. JOHN REDMOND PERMITTED TO SEE THEM IN PORTLAND PRISON—HE REPORTS THEIR CONDITION TO BE DESPERATE.

London, July 8.—Mr. John Redmond, M. P., the Parnelite leader, by special permission of the British Government, paid a long visit on Jubilee day to the Irish political prisoners in Portland prison. Throughout that day he stayed with them in their cells, and he tells the Associated Press that some of the cases are desperate. Henry Wilson and Burton, Mr. Redmond adds, are complete wrecks. They are permitted to be seated whenever they like, and are only lightly worked. He fears they will die unless speedily released. Harragan is demented, and, if released, will have to be restrained, like Dr. Thomas Gallagher and Albert G. Whitehead.

Altogether there are only five Irish political prisoners undergoing imprisonment. The ordinary convicts of Portland prison are mostly employed in the quarries and in the open air. The Irish political prisoners, however, are closely confined to indoor labor all the week, and are not allowed out except on Sundays.

Mr. Redmond is in constant communication with the Government in regard to the prisoners, and recently secured a special commission of London doctors to report on their cases.

VICARIATE APOSTOLIC OF PONTIAC.

DEDICATION DAY.

The Impressive Ceremonies of the Blessing. Thousands Witness the Services. A Large number of Visiting Clergy.

Eganville Star, July 2.

The early history of the parish of Eganville is closely associated with that of the surrounding villages; together they were established and side by side they grew and flourished until by the united efforts of untiring pastors they all have reached their present efficient standing. But few remain to-day of the zealous priests who made the county of Renfrew the scene of their labors in the early fifties. Among the earliest resident pastors we record the name of Rev. John McNulty, who arrived at Mt. St. Patrick about the year 1843. In the two years following he built temporary churches at Renfrew, Douglas, Brudenell, Osceola and Eganville, and established a mission at Sand Point. The remains of the church he erected here can still be seen on the Brudenell road about two miles out of town. It was not used after 1854, when the old St. James Church was built by Father Strain.

Mount St. Patrick after the departure of Rev. Father McNulty in 1852 was attended from Renfrew till 1866, when Rev. John McCormac became resident pastor. In 1868 "Father John" built the commodious stone church still used in that place. After his sad death in 1874 he was succeeded in order by Rev. Dussere Telmont, Father McGinnis, Father Collins, Father Chisholm, Father Dowdall, Father Ryan, Father Holland and Rev. R. McEachen, who is to-day the faithful pastor of that flourishing parish.

The house of divine worship erected at Osceola by Father McNulty was replaced by a large wooden structure, built by Rev. M. Byrne in 1869, and as years passed away this too became unable to accommodate the increasing population and was accordingly replaced in 1891 by a handsome stone church, a beautiful monument to the untiring zeal of Father Devine, the present pastor.

Douglas too has been the scene of many happy changes since the days of Father McNulty. After his departure Rev. J. Strain attended to the spiritual welfare of the people and also succeeded in building a presbytery in 1834 and a church at Sebastopol in 1859, being replaced in the same year by Rev. M. Byrne, a man whose face is ever present in the memory of all. Fr. Byrne resided in Eganville, but continued to hold service in Douglas till the arrival of Rev. E. J. Stenson, who remained two years and was called away in 1880, being succeeded in the following year by Rev. H. S. Marion, the present pastor. Father Marion has been eminently successful in his many undertakings, among the most prominent of which was the erection of a beautiful stone church.

The history of Renfrew parish also is a pleasant chapter in the progress of the diocese. Rev. M. Byrne was pastor there from 1854 to 1859, when he came to Eganville, and Father Almyras succeeded him in Renfrew. This rev. gentleman remained till the arrival of Father Bauvier in 1861, who was also called to other fields, and replaced in 1866 by Father Rougier, whose name is a synonym for undaunted courage and unquenchable zeal. The result of Father Rougier's efforts in the interests of religion can still be seen in Renfrew in the shape of a beautiful church erected in 1873, a splendid convent and a Separate school. At his death in 1893 he was succeeded by the present popular pastor, Rev. P. T. Ryan, who has still further advanced the interests of the parish by building a beautiful church at Calabogie in 1896.

Brudenell, too, made remarkable progress, particularly after the arrival of Father James McCormac, who erected the present house of divine worship there in 1869, and also a graceful wooden structure at Sebastopol in 1895. His genial disposition and engaging manner won him a host of friends, and no one was more highly esteemed or better beloved than Father James. Since his much lamented death, a year ago, the affairs of the parish have been efficiently presided over by Rev. F. French, who is at present erecting churches in the outlying missions attached to his parish, particularly at Barry's Bay and Killaloe.

The first official document bearing on the history of the old St. James' Church reads as follows:—

"On June 22nd, 1854, the Roman Catholic Church, in the village of Eganville, township of Grattan, county of Renfrew, Upper Canada, was opened for public worship and blessed by his Lordship Joseph Guigues, Bishop of Bytown, under the invocation of St. James the Less, in the presence of the undersigned clergy and laity. The land for said church had been given by John Egan, Esq., M. P. P., and the expenses for the erection of said church amounted to £220, including the gift of the lands valued at £50, from the above donor. There now remains a debt not exceeding £50 on said church, in witness whereof:—Joseph Eugene Guigues, Bishop of Bytown; James A. Strain, parish priest; Francis McDonough, Bernard McFeely, J. Bouvier, Patrick Cassidy."

The old St. James' Church was erected by Father Strain in 1854, on a beautiful site overlooking the banks of the Bonnechere. In 1860 the spire was built upon it by John Foley, one of Eganville's veteran mechanics. In 1867 a presbytery was added and the priest's old residence was made into an extension of the church; again in 1874 a wing was built. Thus it remained till increasing numbers required larger accommodations, and to supply this want a wing thirty feet square was raised in 1891. This was the last addition to the original building, and when it was completed the church appeared as it does to-day. Amongst Father Byrne's many other works were the completing in 1860 the building of Sebastopol church began by Father Strain; the guilding of the second church at Osceola in 1869; the erecting of the Sacred Heart Convent in 1872; the building of Golden Lake church the same year, and the Round Lake church in 1890. The quaint and venerable church at Eganville, old and grey, has witnessed the joys and sorrows of almost half a century. Egan, Bonford, Queally and many others of the staunch friends who stood shoulder to shoulder with their venerable priest and assisted to build it have long since passed away.

Among the many pioneers who have been called away the best remembered and the most lamented was the Rev. Father Byrne.

Among the many pictures
That hang on memory's wall,
There is one of a saintly father
That seemeth best of all.

In May, 1891, while in the discharge of his duties, he was seized with a severe illness from which he never recovered. On the last day of July, in 1891, he quietly passed out of this life into the arms of his Heavenly Father. He was buried at Douglas, where a beautiful memorial marks his resting place, but greater than this his memory lives in the hearts of those that loved him. Father Byrne's successor was the Rev. P. S. Dowdall, the present pastor.

The subject of our sketch was born in the Township of Drummond, County of Lanark, in December, 1855. He made his elementary studies in the neighboring rural school, and afterwards in Cedar Hill school. At the age of fourteen he began his classical studies in the Pakenham high school. Three years later he entered St. Michael's College, Toronto, where, under the direction of the Basilian Fathers, he completed his classical and philosophical courses, carrying off the Dufferin medal for classics and the gold medals for mathematics and general proficiency. He afterwards entered the Grand Seminary, Montreal, with the view of preparing himself more immediately for the secular priesthood. But his love for his old teachers brought him back once more to their novitiate at Sandwich. Here he made the year's novitiate required before joining the community, and afterwards for four years filled the chairs of mathematics and English literature in his alma mater. During this time he followed special lectures in modern philosophy and higher mathematics at the University of Toronto. Failing health forced him to quit the quiet, studious life of his college home. He once more returned to Montreal to complete his theological studies. Here he successfully passed the examination for the degree of B. D. and Licentiate in Sacred Theology. He never uses these titles, for he believes that the Church in these parts wants just now, not high titles, but workers with their sleeves rolled up to the elbows. After his ordination he was appointed Secretary to the Right Rev. N. Z. Lorrain, Vicar-Apostolic of Pontiac. When he had been three years in this office he was recalled by his Ordinary to Ottawa, where he was stationed at the Basilica. Afterwards he was sent to Mount St. Patrick. In that parish he worked night and day. He enlarged the stone church built by the late Father John McCormac and renovated it; built additions to the presbytery; put a stone church in Curry's settlement; a commodious frame building in Griffith, on the banks of the Madawaska, and another in the Black Donald settlement; at the same time directing the building of Separate Schools at Matawatchan, Black Donald settlement and Ashdod for the advancing of the educational interests of the younger members of his parish. When the late Father Byrne, the pioneer missionary of this section, was called to his reward, Father Dowdall was sent here to continue the noble work of his predecessor. His work in Eganville is too well known to need comment. The suitable presbytery and attachments he has erected, the procuring of a beautiful site for a future cemetery, and above all the magnificent church just finished, are evidences of his energy and zeal. In the midst of all these works he forgot not his studies. The "midnight oil" burns in his library. For several years he was appointed by the Senate of Toronto University an examiner in Mental and Moral Philosophy. He is a staunch advocate of the dissemination of education among the young generation. Through his indefatigable exertions since he came to Eganville, the Convent Separate School here has become one of the best schools in the county. He is well known as an uncompromising opponent to intemperance. In the spiritual welfare of his parish he takes an abiding interest. He believs in organization, and has established several societies in his congregation. Nothing seems to be dearer to his heart than to have St. James' parish faithful in all things, noble and Godlike.

The crowning glory of years of labor on the part of Father Dowdall and his parishioners was the Dedication of the new St. James' Church on Sunday, the 27th ult. For weeks past immense preparations had been made for the imposing event. The evening before His Grace Most Rev. J. T. Duhamel, Archbishop of Ottawa; Rt. Rev. N. Z. Lorrain, V. Ap., of Pontiac, accompanied by Rev. E. Groulx, Ottawa; Rev. P. Girard, Redemptorist, Montreal; Rev. P. T. Ryan, Renfrew, and many others arrived by the Parry Sound Railway. A large number of carriages met the distinguished party and escorted them to the church, where the Pastoral visitation was opened and Benediction given.

On Sunday morning a special train from Whitney, bearing a large number of friends, arived at 9.35 at the O., A. & P. S. Railway station, where they were met by numbers of carriages to convey them to the church. Another train of ten coaches arrived from Ottawa some time later, and for almost half an hour a continuous procession of carriages passed between the station and the church.

THE DEDICATION.

At 10.30 a. m. His Lordship, in full pontificals and assisted by the Rev. H. Martel and Rev. J. O. Barrette as deacon and sub-deacon respectively, proceeded to bless the new church. The Bishop and his attendants walked from the Sacristy of the old church to the main door of the new building, where a short prayer was recited; then all walked in procession around the outside of the new church, His Lordship sprinkling the foundation stones and the outer walls with blessed water and reciting the Antiphon "Asperges Me." In the meantime the psalm "Miserere" was chanted by the choir and attending clergy. Arriving again at the main entrance, the Bishop recited another orison, and this ended the outside ceremony. The doors of the church were then thrown open and all entered, the clergy and choir chanting the Litany of the Saints. During the Litany the Bishop sprinkled the inner walls of the new church. Before the main altar the Bishop again chanted two collects and the Benediction of the church ended with the singing of psalms 119, 120 and 121.

THE MASS.

The Bishop now put aside his cope and was vested with tunics and chasuble for Mass, at which he was assisted by the above-named deacon and sub-deacon, Rev. D. Leduc as assistant priest, and Rev. P. T. Ryan, of Renfrew, as master of ceremonies. Here His Grace Most Rev. J. T. Duhamel, Archbishop of Ottawa, arrived in the Sanctuary, vested in Rochet and Cappa Magna, to assist at the Mass of the day, on his throne at the Epistle side of the altar. His Grace was assisted at the throne by Rev. E. Groulx and Father Latulipe. Bishop Lorrain, on the throne erected at the Gospel side of the Sanctuary, proceeded with Mass to the conclusion of the Gospel, when His Grace, of Ottawa, turned toward the immense congregation and preached the Sermon of Dedication. His Grace the Archbishop began his magnificent sermon on the Constitution of the Church. The Church was established by Christ a perfect society vested by divine powers to continue throughout all time the mission of its Divine Founder. To His Church Christ communicated the three-fold power of teaching, ministering and governing. All nations were to hear its voice proclaiming the eternal verities taught of Christ; it offered for man to heaven public prayer and sacrifice; it drew from heaven for man through the merits of its Invisible Head, sacramental graces, regenerative, strengthening, nourishing and healing. It was panoplied with power to loose and bind; to lead in obedience all souls to God. One in faith and one in worship and one in government, its unity centralized in the supreme jurisdiction of Peter and his successors, was its glory and its charter seal. To-day as of old it stands before the world the representative of Christ, its venerable brow illumined with the light of heaven, its voice resonant with the harmony of truth, its great heart beating love for humanity, its gaze fixed on eternity its arms outstretched, now in prayer, now in suppliancy to man, awaiting anxiously the consummation of the unity of faith and worship and loyalty among all the nations of the world.

His Grace's words were received with rapt attention by the immense congregation. His clear, sonorous voice, vivid declamation, and striking presentment of the leading points of his discourse, together with his familiarity with the sacred text, all contributed to give his sermon a stamp of extraordinary force, lucidity and depth.

The impressive ceremonies of the morning ended, the crowd adjourned to the beautiful grove adjoining the church grounds where dinner and refreshments were served. A multitude of people were present, but the efforts of the managers of the various departments were equal to the occasion. The ladies of St. James' parish as of old must again be congratulated on the efficient manner in which the culinary department was presided over. A very pleasant afternoon was spent and many, many were the expressions of delight heard upon every side. The church was admired, the pastor was congratulated, the singing was universally lauded and the solicitous endeavors of the various committees on behalf of the visitors were gracefully acknowledged by all.

CONFIRMATION.

At three o'clock on Sunday afternoon the children, who had been for weeks preparing to receive the Sacrament of Confirmation, assembled in the new church and were examined by His Lordship Bishop Lorrain. Seated in the centre row of pews these children formed a picture worthy of the new and beautiful edifice to which they indeed added another adornment. The little girls, dressed in lily white, with veils and crowns to match, formed a perfect contrast to the boys, dressed in sombre dark suits and their left arm encircled with a band of white ribbon. Of the one hundred and nineteen candidates fifty-nine were boys and sixty girls. Previous to the administration of the Holy Sacrament His Lordship addressed a few well-chosen words to the children on the importance of the Sacrament they were about to receive. He spoke to them of dispositions necessary for the reception of so great a Sacrament, and how to make a proper use of the special grace conferred on them through the seven gifts of the Holy Ghost. He exhorted them to pray fervently in order to worthily receive the Sacrament of Confirmation that would enable them in all time and places to openly profess their holy faith. The Bishop then in plain mitre and cope imposed his hands over the postulants, after which each child went forward to be signed with Holy Chrism and be given the slight slap on the cheek that concludes confirmation. Probably the most feeling as well as the most inspiring part of the ceremony was the prayer in common of the children, recited after confirmation. Mr. and Mrs. J. O'Reilly, of Rideauville, Ottawa, kindly consented to act as sponsors for the candidates for confirmation.

BENEDICTION.

At 7.30 p. m. the peals of the bell called the faithful again to the church to witness the first solemn benediction given from its altars. Before this ceremony, Rev. Father Girard, the Redemptorist who accompanied the Bishop on his Episcopal visitation, ascended the pulpit and preached a most instructive sermon on confession.

The Rev. Father explained how numberless sins could be committed by the senses, and how by thought and desire the different sins may be committed by the soul. For these sins penance is the only means of atonement. He explained how on account of sin every Friday was set apart as a day of abstinence and fasts were observed by the faithful during Advent, Lent and other days during the year. By depriving ourselves of luxuries on these days we perform penance that partly atone for our many grievous errors. Leprosy was the only sickness that Christ Himself refused to cure directly. When the lepers of old called out to Him for mercy he told them to go and show themselves to the priests, and as they went they were made clean. In like manner the preacher contended that those infected by the leprosy of sin have need of humble and contrite confession of their sins to the minister of Christ. He exhorted all to take advantage of the Episcopal visit to make their peace with God, and invited those who had received Communion that morning in the old church to approach the Communion table again the following morning, when the Blessed Eucharist would be administered to the faithful for the first time in the new church.

After the sermon the Bishop, vested again in full pontificals, assisted by Rev. D. Leduc as deacon, and Rev. H. Martel as sub-deacon, proceeded to the main altar, when the Blessed Sacrament was exposed preparatory to the solemn Benediction. The moment the Tabernacle was thrown open the altar was suddenly illuminated with a flood of soft light from the two hundred five-candle power electric lamps that stud the cornice and arches like so many diamonds of brilliant jewels. The soft lights played on the figures representing the "Last Supper," and formed a mild contrast with the beautiful halos around other parts of the altar. After chanting the collects at the end of the "Tantum Ergo" the Bishop ascended the altar steps, and after receiving the Ostensorium from the hands of the deacon, gave the Benediction, making the triple sign of the cross. The last service of the day closed with the psalm "Laudate Dominum," sung by the full choir.

THE CHOIR.

The energetic endeavors of Rev. Sister Mary of the Cross have been eminently successful in perfecting the singing of the St. James' Church choir. It is very well understood that the present standing of perfection has not been attained without the most careful instruction. An expression of pleasure, a sunny smile or an attitude of intense interest were the outward expressions among the congregation of unspoken satisfaction.

The following is the complete programme followed by the choir during the Mass and Benediction.

"Mass" in honor of St. Aloysius, by J. C. Bonner.

"Kyrie" Solos—John Gorman.

"Gloria" Soprano Solos—Annie Foy, Victorine Tallion, Mrs. R. T. Conlon.

"Gloria" Alto Solos—Mary V. Casey.

"Credo" Soprano Solo—Annie Foy, Tessie Levi, Mamie McDermott.

"Credo" Alto Solo—Mary V. Casey.

"Sanctus" Soprano Solo—School Children.

"Benedictus" Soprano Solo—Tessie Levi.

"Agnus Dei" Alto Solo—Annie Foy.

"Agnus Dei" Alto Solo—Mary V. Casey.

Offertory Hymn, "Moses in Egypt," from the Prayer by Rossine.

Tenor Solo—Mr. R. J. Rooney.

Soprano Solo—Mrs. R. T. Conlon.

EVENING DEVOTIONS.

"O Salutaris" Soprano Solo—Mrs. R. T. Conlon.

"O Salutaris" Alto Solo—Mary V. Casey.

"Ava Maria" Soprano Solo—Annie Foy.

"Ava Maria" Bass—John Gorman.

"Tantum" (by Beethoven)—Choir in Unison.

Sister Mary Alexandria, the accomplished music teacher at Rideau street convent, Ottawa, presided at the organ during all the services. The singers were also accompanied on the violin by Miss L. Casey.

The Episcopal visit of His Lordship continued until Tuesday evening. On Monday low masses were celebrated at 6, 7, 8 and 9 o'clock, and at 10 o'clock high mass was sung, at which His Lordship assisted in Rochet and Cappa. In the evening the Stations of the Cross were placed in position; which ceremony was followed by Benediction of the Blessed Sacrament. On Tuesday morning after high mass the Bishop presided at the service for the dead, prescribed for the Pontifical visit. This concluded the Episcopal visitation. At all these services appropriate instructions were delivered by Rev. Father Girard, the Redemptorist accompanying the Bishop on his Pontifical tour. On Tuesday evening His Lordship boarded the O., A. & P. S. train for Douglas.

The new St. James' Church is the most imposing ecclesiastical structure in the Ottawa Valley. The plans were designed and drawn by Messrs. Roy & Gauthier, the distinguished architects of the city of Montreal. The building itself was commenced under favorable auspices in the summer of 1895 under the supervision of Mr. P. Foisy. The site is both favorable and beautiful, occupying a prominent position on an eminence overlooking the banks of the Bonnechere at the outskirts of the village. The structure is 148 feet from the facade to the rear of the apse. Its width across the nave is 63 ft. 4 in., extending out to an extreme width of 78 ft. 4 in. in the transept. The circular portion of the apse of the church measures tranversely 44 ft. 4 in. with a depth of 27 ft. 2 in. Running out from the right of the apse and part of the transept as one looks from the front is the sacristy, with an extreme length of 80 ft. in the rear by 46 ft. wide and 30 ft. high above ground. The sacristy is double-storied, the basement being intended for sodality rooms and library, while the upper story is furnished with an altar, pews, confessionals and baptistry. The angular portion of the sacristy adjoining the apse is cut off for the use of the altar boys. The facade of the church has an extreme width of 68 ft. 4 in., and the main walls, stonework, rise up 43 ft. above the ground. On either side of the facade are turrets 5 ft. wide, with projections of one foot from the main walls. The central portion of the facade has a projection of 5 ft. 6 in. with a length of 41 ft. In this projection are situated the main entrances, while from either side are two angular turrets rising up to a height of 56 ft. and crowned by miniature cupolas, artistically worked, in galvanized iron. Surmounting the entrances, and enclosing the grand front window, is the main tower of 27 ft. wide, rising up to a height of 70 ft., and crowned by a spire whose cross is 180 feet from the ground. The turrets of the facade, of the central projection, and of the main tower are built with cut stone from the Hull quarries. The base course sills, lintels, uprights and arches of all the windows and doors of the church and sacristy are built of cut stone from the same quarries. The mouldings, reliefs and bonds of the facade, as well as the masonry around the principal entrances, are taken from the Robillard quarries at Ottawa. The stone for the foundation was taken from the Bonfield quarry, and that for the main portion of the building was obtained from the Reeves quarry at Eganville. The front of the building is done in coursed work, while the rest of the walls is in imitation Scotch masonry. The edifice is finished after the Roman style of architecture.

Four large furnaces heat successfully the church and sacristy. They were placed by our energetic townsman, Mr. J. C. Gourley. The erection of the walls was superintended by Mr. Foisey, and the roof was tinned and finshed by Mr. Vallancourt, while the plastering of the walls, which recommends itself for favorable inspection, was the work of Messrs. St. Denis and McHale. There are two hundred and six pews in the church and sacristy, with room for more should they be required. The pews are in ash and birch, and polish finished. The wainscoting is in panelled ash. All the floors are birch and oak, oiled or shellaced. A large vestibule divides the nave from the grand entrance. Throughout, the very best appointments have been made, and in every detail artistic skill manifests itself. The decoration, the work of Mr. T. X. Renaud, of Montreal, is praised by all. Its chastness and delicacy of tint, its harmony and softness of tone reveal at every view the touch of a master hand. Mr. Renaud can safely refer to his last work as sustaining, if not increasing, the high reputation he justly enjoys. The carpentry work under the direction of Mr. H. Miranda, of Plantagenet, is first class and of the finest finish. Mr. Miranda was on dedication day the recipient of many well-deserved compliments from connoiseurs. The church is lighted by electricity from the plant owned by Mr. James Bonfield.. One hundred lamps are placed in the nave; fifty more are distributed through the sacristy, sodality rooms and library. Two hundred five-candle power lamps enhance the splendor of the gorgeous main altar. They are so arranged as to bring out in full relief its architectural detail. The electric wiring was done by Mr. Anderson, of Ottawa. The main altar is a gem of deft carpentry and tasteful painting. It is surmounted by a life-sized statute of St. James, the Patron of the Church. In the frontispiece is embedded a very realistic representation of the "Last Supper," copied from the original of Leonardo Vinci. The effect of hidden electric lights playing on this piece is very pleasing. The side altars though not so large are quite as beautiful as the main one. The windows are in stained glass with emblems. The large rose windows contain stained glass figures of the Sacred Heart and of Our Lady of the Rosary. The four large windows of the facade are filled with life-sized representations of David, St. Cecelia and two singing angels. These figures are very perfect. The stained glass works are from the studio of Messrs. Castle, of Montreal. The work was inspected on Saturday by Mr. Roy, who, with Mr. Gauthier, both of Montreal, drew the plans of the building. The inspector was highly pleased with the work and pronounced it far above his greatest expectation.

The contractor was Mr. L. Joseph Fauteux, of St. Benoit, Que., a gentleman who thoroughly understands his business, having in his day erected twenty-four churches, ranging in cost from twenty-five to one hundred and twenty-five thousand dollars each. Of these the best known to us are at Aylmer, Buckingham, Pakenham, Curran, Varennes, Mascouche, Clarence Creek, Vankleek Hill, St. Joseph du Lac, St. Redempteur, Ste. Anne de Prescott, Montebello, etc., besides he has erected four colleges, five or six convents, and several presbyteries. At his home in Benoit he has extensive factories for the manufacture of sashes, doors and other building requirements. In these factories are built and finished the superb altars, comfortable pews, well-appointed vestiaries, confessionals and other interior church furniture, whose high grade of excellence has won for Mr. Fauteux a reputation of which he may justly feel proud. The exquisite finish of every detail of his workmanship and the unvarying satisfaction he has given in all his undertakings commended him to the pastor of St. James', and nobody who followed the work here can fail to acknowledge that the choice was a fortunate one.

THE CLERGY PRESENT.

The following is a complete list of the clergy present during the dedication:—

His Grace Most Rev. J. T. Duhamel, Archbishop of Ottawa.

His Lordship Right Rev. N. Z. Lorrain, Vicar-Apostolic of Pontiac.

Very Rev. Mgr. J. O. Routhier, V. G., Ottawa, Ont.

Very Rev. G. Bouillon, Canon, Ottawa, Ont.

Rev. E. Groulx, Ottawa, Ont.

Rev. F. M. Georget, O. M. I., Hull, Que.

Rev. A. A. Labelle, P. P., Aylmer, Que.

Rev. E. A. Latulipe, Pembroke, Ont.

Rev. D. Leduc, Chapleau, Ont.

Rev. P. T. Ryan, P. P., Renfrew, Ont.

Rev. A. Lize, Renfrew, Ont.

Rev. F. L. French, Brudenell, Ont.

Rev. H. Martel, Nosbonsing, Ont.

Rev. S. Marrion, Douglas, Ont.

Rev. J. O. Barrette, Maynooth, Ont.

Rev. Father Girard, Redemptorist, Montreal, Que.

Rev. P. S. Dowdall, P. P., Eganville, Ont.

Rev. A. Renaud, Eganville, Ont.

Rev. P. Hart, Osceola, Ont.

Rev. A. Gagnon, Ottawa, Ont.

Rev. A. Barrette, Ottawa, Ont.

Among the many visitors present we noticed:—Hon. John Costigan, Chevalier John Heney, P. Baskerville, Esq., P. A. Egleson, Esq., G. Sparks, Esq., and M. Brady, Esq., of Ottawa; Mr. Roy Architect, Montreal; Mr. L. J. Fauteux, contractor, St. Benoit, Que.; Mr. John Dowdall, Perth; Mr. James White, Pembroke; Mr. John McEachen and Mr. Ringrose, Douglas; Mr. M. J. O'Brien, Mr. J. Brady, Renfrew; Mr. John Bonfield, Killaloe; Mr. Jas. Costello, Brundell; Mr. J. A. Jeffrey, of the Arnprior Chronicle, and many other friends of the pastor and parishioners.