

## OPENING OF THE CATHEDRAL.

Fredericton, August 31, 1853.

THE arrival of a large number of Clergymen, and other strangers, last evening and early this morning by the steamboats, and the constant roll of waggons, gave promise of a day of bustle unparalleled in the annals of Fredericton, the late Provincial Exhibition alone excepted. The morning was ushered in by a chime on the eight fine toned bells recently elevated in the Cathedral Tower, and by the display of the Royal Standard, the Union Jack, and St. George's red-cross flag from the windows of the Spire. At, or about eight o'clock, there was a slight sprinkling of rain, but the lowering clouds withheld the threatened deluge, and the day proved fine. The streets soon presented the appearance of a gala day, and up to the hour named for the procession, immense numbers of well dressed people continued to arrive from the country.

## THE PROCESSION.

About half-past ten, the Clergy, and others, assembled at the Province Building, began to robe; many non-professional gentlemen joined them, while dense groups of spectators dotted the green thence to the Cathedral. At this time the western door of the Cathedral was open for the admission of ladies only, (a few official gentlemen excepted,) who were quietly entering and taking their seats. At a few minutes before eleven o'clock the bells chimed forth a merry welcome, and the procession formed in the square in front of the Province Hall, and commenced marching slowly in the following order:—

The Mayor of Fredericton, in his Barrister's Robes.  
The Legislative Librarian, Magistrates, and Deputy Sheriff of York.  
Members of the Executive Council, two and two.\*  
Members of the Legislative Council, two and two.\*  
Members of the House of Assembly, two and two.\*  
Judges of the Supreme Court.\*  
Barristers, two and two, in their robes.  
Professor D'Avray, and Students of King's College, two and two, in their robes.  
Lieut. Col. Clark, and Officers of the Army, two and two, in full uniform.  
Lay Officers of the Cathedral.  
Clergy of the English Episcopal Church, two and two, in their surplices.  
The Bishop of the Diocese, in his Robes and bearing the Crozier.  
Bishop Strachan, Mountain, and Southgate.  
Citizens.

An interesting portion of the procession was the Clergy. Their number exceeded sixty, many of whom presented a venerable appearance. They were escorted by lads bearing flags, ten in number.

On the procession arriving at the entrance to the Cathedral the foremost divided, forming a lane for the Bishops and Clergy to advance. Here the result of the want of foresight in detaining the crowd until after the procession had entered, and throwing open but one door, soon became visible. Many persons, probably fearing that the building would not contain all who sought admission, in their desire to witness the proceedings began to press forward, and the rush soon became general, those who would have kept back being driven forward by the pressure. The lane formed for the Clergy was broken into, and the rear of the procession totally annihilated; the vast mass of human beings swayed to and fro, the clergy were jostled, some individuals quarrelled, and uttered threats of mutual defiance; while some boys who had thrust themselves forward were with difficulty saved from being suffocated and trodden under foot. Thus matters stood at the west door, as the Bishops and Clergy entered the sacred edifice, and commenced their solemn chant.†

## THE SERVICE.

The Bishop and Clergy entered chanting the 24th Psalm, the choir joining at the 7th verse, and the organ—for the first time in public—pealing forth its rich tones in unison in the Gloria. The Bishop then commenced reading the Consecration service, printed copies of the same having been previously deposited on the seats throughout the building. The sentence of Consecration—a long parchment document, emanating from the Bishop, under the authority of an Imperial Act—was read by the Rev. Frederick Coster, of Carleton, in an audible voice. The Rev. Mr. Podmore was the officiating Minister, and read the Morning Service, for the day, but his voice was too weak for the building in its then crowded state. The Rev. Dr. Haight of New York—whose voice and elocution were excellent—read the First Lesson, and the Rev. Mr. Ketchum the Second Lesson. The Litany was read by the Rev. Dr.

\* This part of the procession was extremely meagre.—Messrs. Parcelow, Hayward, Willmot, Saunders, T. Gilbert, Taylor and Needham, comprising all that represented the three branches, with the exception of the Attorney General who walked at the head of the Barristers. Mr. Justice Street was the only Judge who took part in the procession.—Rep.

† It subsequently transpired that hundreds who came to witness the procession did not wish to enter the building, consequently the passage was soon open for ingress or egress, while the interior was not excessively crowded.—Rep.

Edson, of Lowell, Massachusetts, in a manner and tone not often witnessed. The earnest and impressive manner of the Minister, the thrilling tones of his voice, the faultless elocution, the tear-drops stealing o'er his aged cheeks, and the beautiful composition of our Litany, could not fail of producing its proper effect; it must have been evident to every person present that it was no mere form, but the language and spirit of true penitence. Many a wet eye and quivering lip betrayed the emotion of the auditory, and for, if any, (no matter what their creed,) who had the good fortune to be present, can ever forget the impressive scene. The Communion Service was read by the Bishop, assisted by Bishop Strachan, of Toronto, and Bishop Mountain of Quebec, the former reading the Epistle and the latter the Gospel.

## THE SERMON.

For my brethren and companions' sakes I will now say: peace be withu thee.—Psalms cxiii. 8.

The Right Rev. Bishop Southgate, of Boston, preached from the text quoted above; the following is a mere outline of the Sermon, our reporter having been so situated that it was impossible for him to have taken full notes, however anxious he might have been to give a full and correct report.

Bishop Southgate commenced by giving a two-fold explanation of the passage. David, he said, proclaimed peace in Jerusalem because he loved his people and desired to do them all the good in his power, but another and more important motive for writing this Psalm was the satisfaction he felt on seeing Jerusalem established as the Holy City, where the children of Israel assembled to worship God; for although the Psalmist was not permitted to build the Temple, he had been instrumental in rescuing the Ark of God from its captivity, and had set it up in Jerusalem, and revived the old and hallowed religion of his nation with more splendour than Israel had ever before witnessed, adding materially to the beauty of the worship by his own unrivalled songs of Zion, and concluding his address to Jerusalem in the next verse after the text in the words "Because of the house of the Lord our God I will seek thy good."

Bishop Southgate then drew a comparison between Jerusalem, as addressed by the Psalmist, and the occasion which had called himself, and many other American citizens, to Fredericton. He said we were fellow-countrymen, descended from the same stock, glorying in the same ancestry, amused and instructed by the same literature, and whether we were nursed on England's fair bosom, or descended from those who had left their native shores to settle in America, we must respect England as the Mother of us all, and love her as the Mother of our religious faith. England was the Mother of the Church to which he belonged, and although he was born in another land, and lived under another government, there was no difference of feeling on an occasion like the present; the Americans could here join with us as brothers in worshipping at the same altar, they joined us in the feeling with which we looked back to the Glorious Reformation, and shared with us in the Martyrs who shed their blood to establish the English Church in its purity. He had come to this province with the hope to do something towards strengthening the union of the English and American Episcopal Churches, thereby seconding the efforts of certain American Clergymen in England during the last year. He had also hoped to have enjoyed the company and assistance of other American Bishops on the occasion, but circumstances had happened which detained them, and he had come alone.

He would next turn to a subject more appropriate for the occasion,—he meant the consecration of the new building. The word "consecration" meant setting apart for the service of God, whether it be an article, a building, or man himself. In the present instance it was a building. It had been solemnly consecrated to the Almighty, and it stood there as a holocaust, His, and His alone forever. "It cannot," said the learned Divine, "be taken away, and turned to any secular purpose; whoever lays hands on it, injures it, or alters it from its original purpose, commits sacrilege; he steals from God, who is "His own avenger." He then went on to say that the building was set apart wholly for the devotional services and religious ceremonies. "Here," said he, "shall mothers devote their children to the service of God, through the renovating waters of baptism. Here shall the holy rite of marriage and the solemn service for the dead, be performed. Here shall the poor and rich meet together, equal in penitence, equal in receiving the holy Eucharist. And here shall children be trained for heaven by the Catechist."

He would next consider the purposes of the building in a restricted sense. It was devoted to the worship of God according to the ritual of the Church of England and Ireland, and nothing could be taught within its walls but that which is taught, or ordered by the said Church. He then strongly exhorted the congregation to adhere to the Church of their fathers, and pay no heed to vague rumours circulated to injure her, adding, "if she prescribes nothing useless, nothing superfluous, it is not for you to refuse what she offers, but take it all for your good."

He had yet to consider the purposes of the building in a peculiar sense. It was the seat of the Bishop, the centre of the Diocese; and from this and similar establishments he believed that Religion would spread over this vast Continent, and speak to generations yet unborn. It would provide for the wants of the immediate neighbourhood, yet, it must not be considered as simply a parish church; it was diocesan in its character. It would remind the people that the Bishop was

the centre, to whom all the members of the Church in the diocese must look up as their visible head; they could not have two heads at the same time, as one must destroy the other, no other authority was to be looked for elsewhere, either in the diocese or out of it.

He had intended to have made some suggestions for effecting a closer union between the English Church in the Colonies and the American Episcopal Church, but found that time would not permit him to do so.

The learned Divine concluded his sermon by exhorting the people to offer up of their substance for the support and spread of the faith, and to offer up their souls to God, relying upon Christ as the corner stone.

## THE CHORAL SERVICE.

On entering the west door the Bishops and clergy chanted the 24th Psalm, the Choir joining them in unison in the 7th verse, and continuing so to the Gloria, which was sung in full harmony, accompanied (for the first time) by the Organ.

The Venite was chanted to the 7th Gregorian tone. The 136th Psalm was chanted to the 5th Tone, the same that was used for the 24th Psalm at the commencement of the service.

The Te Deum was performed to a chant by Palostriana.

The Jubilate was performed to Tallis's arrangement of the 1st Gregorian.

After the third Collect, a beautiful and appropriate Anthem, from Isaiah, twenty-sixth chap. and first four verses, was sung; music by D'Elvey.

The Consecration Hymn was then sung by the children, immediately before the Communion Service, the Choir joining in the chorus.

The Kyrie Eleison, in T., completed the musical part of the service.\*

## THE ORGAN.

This has been pronounced by the most competent judges to be a very superior instrument. The following is a technical description of it:—

It possesses two rows of keys, and its compass is from CC to T in alto. It has 25 stops, viz:—No. 1, Pedal, open diapason, from CCC to D, 27 notes.

The Organ was beautifully played by Mr. Hayter, (an Englishman,) Organist of Trinity Church, Boston. The trumpet-stop was not in its place, consequently the full power of the instrument could not be tested, still it was evident from the few stops used, that the Organist considered it too powerful for the choir. The latter was not large, but exceedingly sweet, and well trained. The Organ gave universal satisfaction. It is, indeed, a very powerful instrument, and it is difficult to conceive how anything can exceed the richness of its tones. One pleasing feature connected with it is, that it is of domestic manufacture; it was built in Fredericton, by Mr. Naisb, who came from England for the express purpose, and it reflects much credit upon him. It is to be hoped that other orders of a similar nature, will induce Mr. N. to remain in this country.

\* In addition to this programme, some of the responses were chanted as usual.—Rep.

(To be Concluded next week.)

## Correspondence.

## THE CITIES OF REFUGE.

"These six cities shall be a Refuge," &c.—NUM. xxxv. 4.

WHERE'er I turn mine eyes,  
Where'er my footsteps tread,  
I hear the victim's cries;  
On ev'ry wind in baleful notes,  
The voice of accusation floats,  
And fills my soul with dread.

How shall I hide the stain,  
What path for safety take?  
What place of refuge gain,  
To make a sure and peaceful home,  
Where the avenger cannot come,  
His burning wrath to slake.

"Refuge!" at every turn  
The weary soul elates,  
Its letters breathe and burn:  
The path is plain, the city free,  
Gird up thy loins, my soul, and flee,  
And live within its gates!

From ev'ry danger free,  
Secure from ev'ry harm,  
I yield myself to Thee,  
My God, to serve Thee night and day,  
And work in faith and watch and pray,  
Until the last alarm.

In vain shall foes assail,  
In vain the avenger search,  
"No weapon shall prevail."  
With bread bestowed and water sure,  
Refresh'd and strengthened and secure  
Within Thy Holy Church.

In peace and love I rest  
Till Christ shall come again,  
And with Him all the blest,  
To chant within Thy courts above  
The anthem of eternal love,  
"The crumity is slain!"

This Song was suggested by an admirable Sermon on the subject, preached at St. Luke's Chapel, on Sunday the 4th Sept. 1853, by the Rev. Jos. Hart Clinch, and is inscribed with great affection to the Preacher.