

time past were not a people, but are now the people of God.

The gospel was preached to the poor, and the poor received it gladly. Among them, and the uneducated, among slaves and dependants and the lowest classes of society, were found its first adherents. Nicodemus and a few others may be cited as exceptions. It would have been vain to expect respectful attention from children of toil and drudgery, unless the new doctrine was spoken by men who knew the meaning of earning one's bread by the sweat of the brow. The tone of thought pervading individuals and nations is not changed by the simple enunciation of a truth. Truths need time in which to grow and become familiar and fixed. So the new condition of the human race, introduced by Christianity, raising man to the liberty and freedom and equality of the gospel, was not at once grasped and enjoyed by the people.

Scarcely had the promised Paraclete descended on the Apostles, than they proceeded to carry out their Master's command, to preach to every creature. Peter said to the multitude that flocked around him and his brother apostles: (Acts, ii, 39.) "For the promise is to you, and to your children, and to all that are afar off, whosoever the Lord our God shall call." That first day of Peter's preaching, there were added to the number of Christians about three thousand. This was the beginning of a work that has progressed steadily from the day of Pentecost until the present time, and that will be continued until the consummation of the world.

The first converts were found among the lowest grades of society. The ranks of the ministry were opened to all, but were filled up chiefly from the poor and the contemned. Paul, the apostle of the Gentiles, called to a special work needing some of the advantages derived from Roman citizenship, possessed wealth and position above his companions. Little by little, the new doctrine spread, and followers of the Galilean were found in posts of honor and responsibility, and among court officials. The blood of martyrs made fruitful the countries in which Christ was preached. Hated and persecuted by the pagans among whom they lived, they drew together in close bonds of charity and faith. The individual conscience created by the law of Christian liberty and the responsibility due to a Creator who was also to be a just rewarder, developed courage and power of resistance unto death. Governors, kings and emperors, submitted to the yoke of the gospel, putting aside lawlessness and self-will, but the people constituted the life and might of the young church. A bondman might stand at the altar and offer sacrifice; or sit as judge in the tribunal of penance after consecrating hands had rested on him; but wealth and sovereignty by their own right, had no such privileges.

It would be a long story to recount the history of Christ's church for the eighteen hundred years of her existence. One fact in that history is unmistakably clear. It is that while the church has from time to time, met with heavy losses in some countries, compensated, it is true, by gain in other quarters of the world, these losses have not been occasioned, primarily, by the people. The people have been betrayed, deceived and led astray by the life and might of the young church. In England the king was lawful, the barons coveted religious estates and the bishops were timid and subservient. In Ireland antagonism in political affairs warred off the danger on that head, and the bishops had the courage of martyrs. The church escaped the slavery of state control and saved the faith of the people. Whatever of suffering and degradation the Irish people have known, they have never lost that sense of individual responsibility—of conscience—in which is lodged true freedom and the ever present consciousness of the dignity of children of God.

They little comprehended the work and mission of Christ and still less did they understand the lessons of the past, who imagined that the church was weakened by years, that there was any well-ordered condition of society to which she could not adapt herself, or that light and liberty were not as the very breath of her nostrils. They did not know that the freedom of the children of God is Christ's own gift, that it breaks shackles and raises up the fallen, that it clears away darkness and floods the mind with light, that the individual conscience, guided by God, has naught to dread and all to hope for.

In these countries of Canada and the United States, the freedom of the people, which does not mean exemption from law and authority, has large scope for development. Religion reaches out her hand to these free peoples, as to brothers, to work together in common, for a common end, though in different fields and on different but not on opposing and contradictory lines. The forms of government and its methods proceed from the people, and are built on their will, subordinate to all those just limitations which, in giving the individual man the largest liberty, restrict his desires and actions within the bounds set by Him from whom all good flows and to whom all good returns.

The Church has not lost by this wise entrusting of governmental ruling to the people. She could not lose by walking in the steps of her Founder and by imitating His spirit of love and compassion for the people. The world cannot show, in its long story of the last eighteen hundred years, anything to compare with the marvelous accomplishments of the Catholic Church in free America, during the last fifty years. The Church in French Canada, working in the ways of old Europe, taxed the land for Church work, but outside of this district, the people voluntarily taxing their private purses, have built churches, schools, and parsonages with a celerity and a largeness of expenditure unparalleled in the history of the world. When I say the people, I mean most emphatically, the masses of the poor and toiling classes of the community. There have been some, no doubt, like Nicodemus and Paul, to emphasize the truth, that Christ's religion is the religion of the

people, and that the people appreciate and value highly what God has given them.

Again it often happens, and it has happened here in London, that many non-Catholics have generously helped in the building up of Catholic institutions and churches, to serve the cause of charity and good morals.

This cathedral, the faith-offering of the poor people of this diocese of London, illustrates all that I have been saying. God does not need this temple. His kingdom is above, and the heavens are His temple. But the people's faith needs this solid and enduring testimony to their love for God and their trust in Him. They come from their humble homes, in which simplicity reigns, and where often, the pinching of poverty pains, to dwell awhile amid the grandeur they have placed around the altar of sacrifice. While kneeling here, wrapped in prayer, no stretch of the imagination is necessary to raise them up to the heaven above and to an anticipation of promised joys. These promises are not shadowy and empty; they are as real as the God who made them. All may be cold without burns and brightens in mind and soul. The load of labor and trial laid down by this altar's steps, as too heavy to borne, is taken up with cheerful submission to God's will, and the remembrance of kindly words and spoken promises, lighten the burden that is put upon them. Aye, the hand that places it there is blessed. All the glory of this house of God is theirs. Their work bought the stones and brick; the God furnished the spiritual power; the life, the soul. It is this spiritual fountain of grace and mercy, ever flowing and enriching, which make the riches and beauty of the material temple. They flow to grateful souls, to believing minds. The material temple in time will crumble and perish; the faith that built it, inherited and bestowed, will live and be transmitted, as it is inherited, from those that went before.

Turn to the right, turn to the left, go with lightning speed from ocean to ocean, push your way far up into the frozen North, tarry in the crowded city, force your steps out into the primeval forests where the trees are still falling under the strokes of the pioneer's axe, and churches are springing into existence with the rush peculiar to all our works in America. Here it is a wooden structure, designed with a view to expansion; there it is a pretentious edifice, built to last, but doomed to quick destruction as too restricted in dimensions, and altogether insufficient; again, it is an edifice—a cathedral—built to last, in which to-day bishops and priests many and a vast multitude, meet to pray and thank God in humility of soul and overflowing gratitude.

No country, no age, can show such accomplishments in church building by the people, as these countries in which the people—the multitudes—rule. Not every bishop that undertakes the building of a cathedral lives to complete the task. The Bishop of London cannot rejoice over and above many others of his brethren in the episcopate. That he has succeeded so well, he will pardon me, I am sure, if I venture to say, that in a diocese so poor as this of London, there must have been on the part of priests and people a wealth of generosity and goodwill to lighten and make possible the completion of a cathedral so large and so grand.

We offer his Lordship our warmest congratulations on this day of crowning victory. May his people draw from this temple fresh inspiration and courage. Be proud to-day, Bishop of London. Exult in the fullness of a loving and faithful soul, for there is cause for pride. Your memory must go back to what your diocese was when first the weighty burden of the episcopacy was placed upon your shoulders. I am sure that scores of trying circumstances rush upon your mind, and the many difficulties that grew so burdensome that you needed to prostrate yourself before the altar and cry out from your troubled heart: "Oh Lord, how can I bear such trial and such burdens!" Then when your own heart sank down and ready to give way, the grace, of which you had so often spoken, came to your mind and soul, and lifted you up more than you thought it was possible. Be proud to-day for the work is not yours. Be proud because the Lord has come down and made use of you to do His work so nobly and so far beyond your own expectation. Be proud of these priests of your diocese that have stood by your side. London could not have built this Cathedral. The whole diocese came together to do this work. Be proud of these priests, who will never forget the day of their ordination, when the Bishop taking their hands in his, they promised obedience and reverence; and then the Bishop's heart touched the Priest's heart, the Bishop's cheek touched the Priest's cheek, and the words were given. Oh Bishop, before we close the ceremonies of this day, be proud of the people of your diocese. Be proud of the people who dearly retained your many words of instruction in letters and sermons so often given out. Be proud of the people that come under your tuition and so gladly accept the message of the Gospel. Be proud of the people, a royal people, whom the Lord God loves; who are dear to His heart, and who have never and an unkind or harsh word, but the hypocrite and haughty man has been lashed. The proud and haughty man, however, when he bows in the humility of the poor man, and not until then, he receives all the mercies and promises of God. His Lordship closed with an expression of thanks for the honor of being present.

At the close of Mass Bishop Walsh, seated in his magnificent chair, received magnificent offerings in money from the delegats of every parish in the diocese. The delegates approached the foot of the pontifical throne and presented, through Rev. Father Tiernan, their free-will offerings to the Bishop, who made a short, grateful response in each case. The parish of London city headed the list, giving the handsome sum of \$1,160, and St. Patrick's Society, of London, contributed \$100, swelling the donation from London to \$1,260. The offering of the other parishes varied from \$100 to \$500. The

contribution from London was accompanied by an appropriate address, and the others by short verbal ones.

THE CONGREGATION.  
The seating capacity of the church in the morning was tried to its utmost limit, and many persons were unable to obtain admission. There were fully 2,000 persons in the building, and about twice as many congregated outside on the Cathedral grounds and roads in the vicinity.

STEWARDS.  
The following prominent citizens officiated at the main entrance in the capacity of stewards to the satisfaction of all:  
Left door—Messrs. M. Masurat, assisted by Messrs. J. B. Vining, C. Wright, J. Cook and J. Pocock.

Center door—Messrs. Daniel Regan, assisted by Messrs. P. Mulken, B. C. McCann, Harper and Wilson.

Right door—Messrs. Thos. Coffey, assisted by J. Curtin, Harper, Hevey and Duff.

USHERS.  
The following gentlemen were obliging and courteous to all as ushers: Messrs. James Burke, J. Ranshan, Chas. Harper, J. Pocock, W. McPhillips and J. Corcoran.

PROMINENT PROTESTANTS PRESENT.  
The following prominent citizens of the Protestant denominations accepted Bishop Walsh's invitation to be present at the morning service: Mayor Becher, John Elliott, Henry Taylor, Elia Meredith, Chas. S. Murray, Benj. Cronyn, Henry D. Long, Col. Lays, Josiah Blackburn, Hon. David Mills, M. P., was unable to be present owing to Parliamentary duties.

MASTERS OF CEREMONIES.  
The following gentlemen officiated as masters of ceremonies: Rev. Joseph Bayard, of Saris; Rev. Joseph Kennedy, London, assisted by Very Rev. Dean Wagner, of Windsor, and L. A. Dunphy, of London.

THE NEEDFUL DOLLARS.  
The amount of contributions taken in during the day was such as to make the local clergy and everyone who took an interest in the enterprise feel elated at the prospect of the church being speedily exempt from debt. The receipts at the door in the morning amounted to about \$1,700, the contributions varying from \$1 to \$50. The receipts at the evening service were between \$800 and \$700, and the parish offerings aggregate some \$6,000, making a total of \$7,300.

The musical portion of the programme was of the highest artistic merit, and doubtless was unsurpassed by anything that has been attempted in this city before in the way of philharmonic music. It will probably never be forgotten by those whose good fortune it was to be present. With Dr. Carl Verrinder wielding the baton, Mrs. Cruickshank at the organ, and Miss Hyalop, of Chatham, in the capacity of pianist, accompanied by the full orchestra, the 125 voices blended together in one grand tone throughout the entire service.

The training of this large chorus has been a most arduous task, and one which has occupied much time on the part of the conductor, practice for the past two months having been necessary to bring them to the perfection with which they sang yesterday.

MOZART'S MASS.  
In the morning that grand composition—the Twelfth Mass, by Mozart—was sung in its entirety. From the beginning to the end of the service everything was precision, the attack and tone being noticeably well executed. The voices were suitably balanced, and an exceptional feature in large choruses was the full tone of the contraltos, who sustained their parts well. The trio, "Qui Tollis," was sung by Miss Dibbs and Messrs. Dromgoole and J. F. Egan, of Hamilton. "Et Incarnatus" and also the "Quoniam" quartet, were rendered by Miss Egan, Miss Dibbs and Messrs. Marantette and Egan, and proved a beautiful relief from the powerful chorus singing. Miss Dibbs has a pure contralto voice, and proved herself a valuable acquisition to our local artists in her first public renditions yesterday. The offertory solo, "Rece Deus," was sung by Mr. J. F. Egan, of Hamilton, and his familiar voice was welcomed by all. His clear and powerful voice, of large register, rang through the edifice clear as a bell.

Vespers, with full orchestral accompaniment, is something almost unknown, but on the present occasion the lack of a powerful organ made it necessary that something should be done. To overcome this difficulty Dr. Verrinder arranged a full orchestral score for the Vespers by Emmerich, which were rendered during the evening service. The chorus for the service was not so large as that in the morning, but was nevertheless so complete, and the service of song passed off without error.

The solo "Ave Maria," by Mrs. Lillie, of Buffalo, was beautifully rendered, and showed a voice well cultivated and perfectly under control.

"O Salutaris," by Mr. Marantette, of Windsor, was one of the finest selections of the vespers. Mr. Marantette's voice is exceptionally well adapted for sacred music, and he displayed it with good effect in the rendition of this beautiful piece.

The following is the programme as carried out at the

MORNING SERVICE.  
Kyrie—Twelfth Mass.....Mozart  
Quoniam—Twelfth Mass.....Mozart  
Missa Egan and Messrs. Marantette and Egan.  
Credo—Twelfth Mass.....Mozart  
Et Incarnatus.....Mozart  
Offertory solo—Egan, Egan, Egan.  
Sanctus—Twelfth Mass.....Mozart  
Elevation (instrumental solo).....Baldie  
Solo—Johanna Egan.  
Agnus Dei—Twelfth Mass.....Mozart  
Offerings from various parishes.  
Vespers.  
Organ voluntary.....Emmerich  
Domine.....Emmerich  
Beatus Vir.....Emmerich  
Laudate Peri.....Emmerich  
Magnificat.....Emmerich  
Solo—Ave Maria.....Lillie  
O Salutaris.....Hollen  
Chorus—Tantum Ergo.....Hollen  
Halleluia chorus.....Hollen  
The orchestra numbered 22 pieces, and was a very prominent feature in the services. It was composed as follows: First violins, Miss Coppinger, Messrs. R. Pocock and J. Johnson; second violins, Messrs. Somerville, G. B. Dayton and Chadwick; viola, Mr. Allan; basses, Messrs. Pember and McLeod; clarionets, S.

Charlton and Chas. Teale; oboe, T. Hiscott; trumpet, W. E. Hiscott and Chris. Teale; first horn, Chamberlain; trombone, Budd; flat bass, J. Goughin; pianist, Miss Ada Hyalop, of Chatham; organist, Mrs. Cruickshank.

The chorus was composed of the following local talent:

Soprano—Misses Farrell, H. Power, M. Power, S. Hobbins, Jackson, Conroy, Fitzgibbon, Leach, R. Markey, L. Markey, A. Fitzgibbon, Galbraith, Mrs. Verrinder, Mrs. Olmsted, Misses White, Ranshan, Bragg, E. Murray, Rosch, Fitzmorris, Gleason, E. L. Cooke, Dodge, M. Cooke, Moore, Wilkinson, Mrs. Colwell.

Contralto—Misses J. Dibbs, Kearns, Murdoch, Quinn, Pandergast, Harper, Mrs. Turner, Mrs. Ball, Misses Turner, Battery, L. Power, Hannigan, O'Keefe, Kent, L. Symons.

Tenor—Messrs. H. Beaton, J. Dromgoole, La Bel, Brown, Geo. Hayes, R. F. Geo. Pink, Marham, Thorn, Crowley, Rayan, Gould, G. Pandergast, Durkin Daly.

Basso—Messrs. J. W. McIntosh, F. H. Coles, Chas. Jones, C. H. Fawcett, F. McLaughlin, A. McLaughlin, Birmingham, W. T. Stenberg, Welsh, Durkin, Bragg, Riggs, Geiger, Webb, Erith, J. A. Croden.

Among those from a distance who assisted in the choruses were: Mr. Lillie, Buffalo; Mrs. Russell, Woodstock; Mrs. Hugheson, St. Thomas; Mrs. Walsh, Seaforth; Miss Ford, St. Mary's; Mrs. Downey, Seaforth; Miss Hugheson, St. Thomas; Mrs. Killoran, Seaforth; Miss Collins, Maidstone; Mrs. Peter Tiernan, organist St. Mary's Church, Maidstone; J. Marantette, Windsor; J. F. Egan, Hamilton; T. Douglas, Stratford; Reynolds, St. Thomas; A. Chatham; Miss Mary Tiernan, Amherstburg; and many others, whose names could not be ascertained.

The greatest praise is due to Dr. Carl Verrinder, the conductor, for the success of this, one of the grandest musical events in the annals of sacred music in the West. He faced a difficult task, and has worked faithfully to a successful finale. Miss Ada Hyalop, of Chatham, who performed on the piano, is a pupil of Dr. Verrinder's, and showed her thorough training to perfection by her easy and graceful style of playing. Mrs. Cruickshank, the organist of the occasion, is too well known in this city to require special mention.

THE BANQUET.

The banquet given by Bishop Walsh to the visitors from a distance and a number of invited guests from the city was held in the basement of Mount Hope Orphanage. The hall was tastefully decorated with flowers, nicely arranged in each window, and the tables were plentifully supplied with large bouquets, and each guest was presented with a button-hole bouquet. The hall was also adorned with the following mottoes in gold and red: At the west end, "I have built a house in His name that He might dwell here forever"; over the center arch, "The work is great; the house is for God; and not for man"; east end, "To the greater glory of God." The tables were five in number, four of them extending the entire length of the hall. Across the west end was a table reserved for his Lordship Bishop Walsh and other prominent church dignitaries. On the right of Bishop Walsh were seated Archbishop Lynch, of Toronto; Hon. Timothy Anglin, of Toronto; Mayor Cleary, Windsor; J. J. Curran, M. P., Montreal; and Mayor Becher, and on his left the Bishop of Rochester, Hon. F. Smith, Dr. Burke, Very Rev. Father N. J. Walsh, and Very Rev. M. A. Walsh. Amongst those also present were the following citizens: Messrs. E. Meredith, ex-Mayor; Major Lays, R. Smith, J. Vining, J. P. O'Brien, D. Regan, C. Murray, T. O'Meara, M. Masurat, R. Beaton, Thos. Coffey, J. Dromgoole, B. C. McCann, F. Coles, D. Daley, R. MacKenzie, J. Ferguson, H. D. Ivey, J. Wilson, J. J. Gibbons, John Labatt, O. McClary, Col. Walker, Benj. Cronyn, Timothy Connelley, M. P., Ottawa; Henry D. Long, D. M. Cameron, M. P., Hamilton; Mr. H. H. Detroit; Dr. Woodruff, Dr. Wishart, Robt. W. Synthe; J. A. Corcoran, Stratford; Henry W. Skinner, Detroit; J. A. Wilson, Montreal; Mr. Spencer, Louisville, Ky.; P. Mulken, D. Daley, Philip Pocock, J. Cook, J. P. O'Byrne, J. B. Vining, Judge O'Connor, Toronto; Major Brown, Detroit; Joseph Blackmore, Chas. E. Casgrain, Windsor; F. McNeil, and many others.

After the wants of the inner man had been thoroughly satisfied, Bishop Walsh arose amid applause, and spoke as follows: MY LORDS AND GENTLEMEN,—Though this is not the time or place for indicting a speech upon you, yet I cannot allow this occasion to pass without thanking most sincerely and heartily, the bishops, the priests and the laymen who have honored and encouraged us by their presence on a day so memorable for this diocese. The venerable and illustrious Archbishop of Toronto has never failed to manifest his interest in the welfare of this diocese. My distinguished and esteemed colleagues, the other Bishops of the Province, have been united with us in kindly sympathy and encouragement in the great work which we have consecrated to God's glory to-day; and we are also honored by the presence of two illustrious Bishops of the great American Church, which, like the full-grown mustard seed, stretches out its sheltering branches over the mighty Republic. To the Bishop of Rochester, who has so much edified, instructed, and delighted us to-day by his powerful and eloquent discourse, I am indebted for many acts of kindness and many proofs of his valued friendship, and I may say to him, in all truth, that he is "Semper ubique fidelis." The Bishop of Trenton has laid us under lasting obligations by coming, at a great personal inconvenience, not only for the purpose of honoring us by his presence and showing an interest in our work, but also for the purpose of placing at our disposal this evening the service of his great talents and ripe scholarship and far-famed eloquence. I can assure His Lordship that the memory of his many virtues, his rich endowments, and his great services to religion whilst laboring in the Canadian Church is still fresh, green and fragrant in the hearts and minds of Canadian Catholics. We have also amongst us priests and laymen distinguished in their various walks of life, and who have come from distant places to cheer and encourage us. I need not say

how heartily welcome they are and how sincerely thankful we are for their visit. There are also here to-day several of our esteemed Protestant fellow-citizens, whose liberality and kindness are beyond praise and whose good-will and friendship have never been wanting to me during the many years I have spent in this city. There is no city with which I am acquainted whose citizens are more distinguished for tolerance, liberality, good-neighborliness, and for the precious kindnesses and sweet charities of life than are the citizens of London, and I am glad of this opportunity to bear my public testimony to this fact to creditable to this city and its people, irrespective of creed or race. And now it remains for me to say a word about the building of the Cathedral itself. The great and beautiful church which we dedicated to-day to the glory of God, and the services of our holy religion, is the result of the united efforts of the clergy and laity of the entire diocese. The London Catholics are generous and devoted beyond their means, but by themselves they never would have accomplished such a work. The Catholics in the expression in stone of the great zeal and love for religion of the noble clergy and generous laity of the whole diocese, and of their cordial union and co-operation with their Bishop, and it will stand for ages an eloquent and enduring monument of their faith, hope and charity; and of their unswerving loyalty and devotion to their religious convictions, and to that faith made sacred and dear to them by their blessed ordinances and by the memory of their fathers. My noble and devoted clergy stood loyally and unitedly by me in this great work, and constantly upheld my arms that else would have fallen down in weariness, failure and humiliation. It is related that, at a meeting of the clergy of Seville in Spain, held to deliberate about the building of a new cathedral, one of them exclaimed: "Let us build such a church that those who come after us may take us to have been mad," and the result was the present church, whose perfect style and exquisite beauty make it one of the grandest architectural glories of Spain. I care not what the world-wide may now or hereafter say about the wisdom or folly of that undertaking which we have this day brought to a partial completion, but I am satisfied that Christian men will admit that in a material age, when great and colossal structures are raised for the purposes of commerce and the worship of man, the clergy and laity of this diocese have deserved well of religion, and have done a noble Christian work by building this beautiful and stately temple for the glory of God and of His Church, the honor of Holy Chatham, and the sanctification of immortal souls. I cannot conclude without paying the tribute of my thanks and praise to the accomplished Christian architect, Mr. Joseph Connolly, under whose creative genius the unconscious stones of our Cathedral have grown into shape and beauty, and the symmetry and perfection of life. The clerk of works, Mr. John Wright, and also the contractors, artisans and workmen have faithfully done their duty, and are justly entitled to our thanks and commendation. May we all be one day members of the heavenly Jerusalem, the blessed vision of peace, which of living stones upbuilded, towers aloft majestically above the stars—a temple not made with hands, eternal in the heavens.

Archbishop Lynch, in a few well chosen remarks, congratulated the clergy and the congregation on the magnificence of the building, and closed by proposing the following toast, "Long Life and Prosperity to the Bishop of London."

Bishop Walsh responded by thanking those who had so nobly stood by him in the good work, after which the proceedings were brought to a close.

The caterers, Mrs. Easton of the Club House, deserve great credit for the excellence of the viands served. He was assisted by a corps of courteous waiters, who vied with each other in their attentions to the guests. Altogether the banquet was a gratifying success, every thing passing off to the complete satisfaction of all present.

At the banquet at Mt. Hope Mr. Joseph Connolly, who designed the cathedral, and under whose care its beautiful proportions have assumed shape, presented Bishop Walsh with a memento of the occasion in the form of a massive, solid gold-headed ebony walking stick, surrounded with rich, bold foliage in repousse gold work, and engraved with very beautiful and accurate view of the new Cathedral, with the date Anno Domini 1885, enclosed with an ornamental band containing the inscription, "Joseph Connolly, Architectus Illustrissimus et Reverendissimo Joanni Walsh, D. D." The Bishop made a suitable reply.

THE EVENING SERVICE.  
At the evening service the Cathedral was again filled. Bishop Walsh sang the Vespers, assisted by Very Revs. O'Connor, of Sandwich, and Delavigne, of Montreal. The Archbishop officiated, assisted by Rev. Fathers Rooney and McCann, of Toronto. The pulpit, was filled by the Bishop of Trenton, N. J., who spoke as follows:

MY DEAR BRETHREN,—The ceremony at which we have had the pleasure of assisting to-day must have raised in your minds many reflections. One that would be most natural would be to inquire:—What means this change that has come over the city of London? Where is the old church at which so many of you were accustomed to worship? Where is the church in which so many of you were baptized; and so many received the other sacraments of the Church? Has the Catholic Church changed? Does this wonderful transfiguration indicate any change of doctrine? Now that you can worship under the glorious temple is there anything different from what you were accustomed to find in the little church that was dear to you in olden times? It seems to me, my dear brethren, that we find in this change that has taken place a figure of the Catholic Church, always the same and yet always progressing. Always the same, for here in this church, great and glorious under the glorious temple is there anything different from what you were accustomed to find in the little church that was dear to you in olden times? It seems to me, my dear brethren, that we find in this change that has taken place a figure of the Catholic Church, always the same and yet always progressing. Always the same, for here in this church, great and glorious under the glorious temple is there anything different from what you were accustomed to find in the little church that was dear to you in olden times? It seems to me, my dear brethren, that we find in this change that has taken place a figure of the Catholic Church, always the same and yet always progressing. Always the same, for here in this church, great and glorious under the glorious temple is there anything different from what you were accustomed to find in the little church that was dear to you in olden times? 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