

OPENING OF ST. GEORGE'S CHURCH, LONDON.

It will naturally be expected that our pages should contain some account of this auspicious and long expected event. Thanks to Him by whose good Providence our wavering and imperfect designs are brought to a happy issue. Saint George's Church has at length been opened. All honor to those patient and zealous men to whom, under God, the Catholics of London owe the completion of this work. Undaunted by difficulties and obstacles, great enough to have subdued a courage and to have wearied a perseverance less invincible than theirs, they have at length received the reward of their labours, and have earned a title to the gratitude of every heart. Their names need no record here; and their richest recompense will be the prayers of the poor, for whom alone they have so nobly toiled and struggled, and with whom they will henceforth "take sweet counsel" in that glorious temple, of which, in a special manner, they have made *them* the possessors.

The ceremonies of Tuesday last, commenced at eleven o'clock by a procession, which was composed of exactly three hundred persons, including their Lordships the Bishops. The whole congregation which completely filled the church in every part, and which included many distinguished foreigners, as well as nearly all the more eminent names amongst the Catholic nobility and gentry, rose up as the head of the procession entered the western door. First in the procession came the Hon. A. Petre, thurifer followed by the Rev Dr. Fergusson, Cross bearer and by the Hon E Stonor and Mr W Burke, acolytes. Next—

- Twenty-four torch-bearers.
- The incense-bearer, Sir John Acton.
- The Clergy, 240 in number, walking two abreast.
- The Religious Orders.
- The Passionists.
- The Oratorians.
- The Dominicans.
- The Cistercians.
- The Benedictines.
- The Franciscans.
- The Members of the Institute of Charity.
- The Foreign Clergy.
- The French Canons.
- The Deacons and Sub-Deacons.
- The Rt Rev Dr Davis, Lord Bishop of Mantua.
- His Lordship's Chaplain.
- The Right Rev Dr Sharples.
- Chaplain.
- The Right Rev Dr Brown of Wales.
- Chaplain.
- The Right Rev Dr Morris, Lord Bishop of Troy.
- Chaplain.
- The Rt Rev Dr Brown, of Liverpool.
- Chaplain.
- The Right Rev Dr Waicing, VA of the Eastern District.
- Chaplain.
- The Right Rev Dr Briggs, VA of the Northern District.
- Chaplain.
- The Right Rev Dr Brown, Lord Bishop of Elphin.
- Chaplain.
- The Right Rev Dr Gillis, Coadjutor Bishop of Edinburgh.
- Chaplain.
- The Lord Bishop of Tournai.
- Chaplain.
- The Lord Bishop of Liege.
- Chaplain.
- The Lord Bishop of Luxembourg.
- Chaplain.
- The Lord Bishop of Treves.
- Two Chaplains.
- The Right Rev Dr Wiseman, PVA of the London District.
- Train-Bearer.
- The Deacon and Sub-Deacon, Rev J Searle and Rev G Talbot.
- Attendants.

We shall not attempt to describe the effect of this magnificent procession. The foreign Prelates, we are informed, who knew only the history of our tribulations and persecutions, were deeply affected at witnessing such a spectacle in poor, desolate England. None who saw can ever forget it. When their Lordships the Bishops had entered the sanctuary, and the immense body of Clergy had taken their allotted places, immediately contiguous to it, High Mass, which was sung by the Right Rev. Dr. Wiseman, commenced. After the Gospel, his Lordship, still vested in his chasuble, with mitre and crozier,

ascended the pulpit, the Deacon and Sub-Deacon standing immediately behind him. We can do little more than mention the subject of the impressive discourse which the venerated Prelate delivered. The text was from the 117th psalm—"The Lord is God, and hath shone upon us," &c. His Lordship declared that, in the midst of so many illustrious Bishops, with whom the sanctuary was filled, and some of whom represented the most ancient and famous places of ecclesiastical history, he would rather have meditated in silence upon the glories of that solemnity than have undertaken to fill the office of teacher; but at least he could say in the words of the text, "The Lord hath shone upon us..... Thou art my God and I will praise Thee, Thou art my God, and I will exalt Thee." Yes, Catholics of England (he continued), praise God who has done such great things for us—praise Him in the *laud canticles of the Church*—but, above all, praise him at the moment when the Adorable Victim shall be, for the first time, elevated upon this altar, and render thanks to Him for all His mercies vouchsafed to you. His Lordship then entered upon an elaborate argument, which was mainly addressed to the strangers who were present, in defence of the external splendors of religion. After noticing that Almighty God had Himself established the harmony between outward splendor and inward love, when He gave special wisdom and skill to the builders of the first temple, and the most minute directions how it should be finished in every part, the Bishop remarked that all this magnificence of decoration and elaborateness of form was imperiously commanded, even though He knew the day was not far distant when it should all be ruined and defaced, and need to be built up a second time! This thought was pursued at much length, and then his Lordship appealed to the spontaneous and universal testimony of men of every creed and clime. Go to foreign lands (said he) and wherever you see the tall minaret more imposing than its fellows, or the rich pagoda, or the high and vaulted dome, you will exclaim instinctively, "That is the temple which these men have raised to their God;" and thus the very Pagan and idolator witness against the heartless and modern theory, that the Almighty cares not whether we offer to Him our best and choicest, and sets no value on our gifts. The contempt of splendour in religion (the Bishop added) came not from the inspiration of grace, nor even from the teaching of child-like nature, but through the crooked ways of avarice, and the crafty counsels of pride and self-indulgence. Towards the close of his powerful address, of which we regret to offer only these imperfect fragments, his Lordship produced a profound emotion throughout the church, by reading a letter which he had received from the late Archbishop of Paris, the last martyr of the Church, in which that heroic Prelate expressed his deep regret at being prevented, by the unhappy condition of France, from assisting at the opening of St. George's. Soon after this incident, which caused a deep sensation, the Bishop concluded his discourse, and having returned to the sanctuary, continued the celebration of the Holy Mysteries. The procession then left the Church in the same order in which it had entered.

At half-past four the bell again tolled for Vespers and Solemn Benediction. The same long procession, increased by the addition of the members of the various Guilds, and marshalled in the same imposing order, entered the Church, now blazing with innumerable lights, arranged with admirable taste and judgment. The sermon was preached by the Right Rev. Dr. Gillis, who chose for his text the words, "All power is given unto me in heaven and on earth: go ye therefore," &c. It is impossible to convey, within the limits at our disposal, any adequate expression of the extraordinary eloquence and persuasiveness of this wonderful discourse. His Lordship commenced by observing, that "the wondrous commission of God to His Church, announced in the words of the text, needed to be prefaced by a declaration of omnipotence." That commission implied the absolute and unrestricted right to be heard by all men, in all places, and none but Catholic Priests had ever dared to say, by virtue of this commission, to every inhabitant of the earth, *Hear us*. The voice of the Catholic Apostles had indeed gone all through the whole world, which the Church filled with her sacred presence, and with the majesty of her sufferings and her trials. No matter if the Jews refuse to hear—she turns to the Gentiles; no matter to her how "hard" is the truth which she delivers to a sen-

sual world, no matter whether her altars be in the catacombs, or in the basilicas of Rome, God will for ever, and so therefore doth the Church offer it may be said, in the words of St. Paul, that by Faith she has conquered kingdoms, and wrought justice, she stands, when all else passes away, because she has foundations, and because her maker and builder is God. The very being of the Church is as a second Incarnation of God, she is His body—not like to that temple which was left to men to rebuild, but like that temple of Christ's own body, which He Himself, by His own power, raised up, and because she is His own body, she is immortal.

His Lordship then proceeded to show, in a discourse which occupied nearly an hour and a half, and which was received with breathless attention, that the life of the Christian Church is, in reality, the continuation of the life of the Son of God. In her He lives again; and as His history did not terminate with His Passion, so, "till the end of time," hers must remain unknown and unwritten, and, meanwhile, we can only imperfectly trace her steps, as she follows Him. In order to point out to his hearers how this was to be done, the Bishop then opened out, with consummate skill and force, the analogy between the history of the Church and that of her Divine Founder in the three periods of His life (1) when He was unknown to and hidden from the world, (2), during His sacred ministry, (3) in His adorable Passion.

(1.) As it was said of Him, "There hath stood one in the midst you whom you knew not," so of her it is true, that men pass by her and perceive not the glory which dwells within her. All those ineffable mysteries which she keeps and dispenses, all those high and awful gifts of which she is the treasury, all those ordinances and institutions which belong to her alone, who but her own children can discern or comprehend them? Like Christ, they are hidden from the world. And this is true, in a special manner, of the transcendent glory and mystery of the Divine Eucharist. His Lordship here turned towards our Blessed Lord, concealed within the Tabernacle, and poured forth the homage of adoring faith and love, in terms which we feel it to be impossible to re-produce. At that moment we could only desire to join in his act of worship, without an attempt to preserve a record of his words.

(2.) The most perfect history (continued the Prelate) of our Lord's life and ministry, is in the inspired word, "He went about doing good." And, to compare Him, in this respect also, with His Church, with what has she been busy from the first hour of her existence, but with the works of spiritual and corporal mercy? She has had her wonders, indeed, like Him; for of her it was said, "Greater things than these shall ye do; but her existence in the world, and her action upon it, is a greater miracle than any which the Saints have wrought. And now, in the old age of the world, to show that she is still young as ever, within fifteen years she has founded forty new dioceses in heathen lands! What mountain so high that she has not reached its summit? What mine so deep in the bowels of the earth, that she has not carried her message to them who dwell in its abyss? What sea so broad or deep that she hath not launched her bark on its waters? Open the wide and eventful history of Christian Europe, and what is it but her history! as the history of the whole world is that of the Son of God made man.

(3.) She has shared also the Passion of her Lord. What floods of anger have not been poured out upon her? What has she not had to bear in this century, from those who once called her Mother? What is she not now enduring in other lands? But she rejoices, like her Master, in suffering and tribulation; and when the tempest sweeps over her, and bares her to the very rock of her foundation, it only shows, that Christ is there. Three hundred years, (continued his Lordship), have made sad havoc here. The ages of Faith have passed away from us. England's Cathedral towers no longer summon her children to the pure worship of God. Incense is no more offered before her profaned and deserted altars. All is changed. The poor man is called the pauper, for charity is fled away too. The Monastery of St. Alban, England's proto-martyr, is desolate, and its ruins are the type of England's present condition. Once the nursery and the mother of England's glory, that fair Abbey, the cradle of arts and science, and the home of the poor, is now a desolation. So changed is our unfortunate country, that the Church herself,

like the hero of Grecian story, is obliged to appear in the garb of a beggar, to make herself known in her own home and to her own people. Yet her prayer is not for justice, but mercy—mercy on the land that knew not that, in casting her out it was parting with its own life. And if, as there is too much reason to fear, the day should come when England's might shall be humbled, and her pride confounded, if, when it shall be said to her, "Come down thou Virgin, daughter of Babylon, and sit in the dust," it is in that hour she shall still possess only a Church which tries to be Catholic, but *cannot*, which would fain be fruitful, but yields no progeny, which strives to roll back the floods of evil, yet sees them ever deepening around her, and upon which the curse of old seems to have fallen, that she should have "dry beasts and a barren womb." If, in that awful hour, England should have no other refuge than this, then at length she will find that in treating the Church of God as the Jews treated her Lord and Founder, she has earned for herself their reward, and fallen upon their desolation.

His Lordship concluded his discourse by thanking the foreign Prelates, in the French language, for their attendance at the solemnities of that day, and for the proof which they had thus afforded, and which so many other of their illustrious brethren would have given, had the state of the times permitted, that their love was for us as ours was for them, and that they recognized the little flock of the Faithful in England as the only true members of that great family of God which they themselves had been chosen to rule in happier and more favored lands.—*Tablet*.

THE LATE LORD TRIGNMOUTH'S RESIDENCE AT CLAPHAM.—JUNE 22.—The Redemptorists have just purchased this mansion and grounds, for the purpose of erecting a monastery and church upon the site. In the meantime the house will be occupied as a residence for the Fathers. It is very singular, in connection with the above circumstance, that the first meeting of the Bible Society was held in the drawing room of this mansion, from whence the religion of the Bible is now about to fertilize the surrounding districts. There is already a Convent of the ladies of Notre Dame, with a chapel, at Clapham. As soon as the Rev. Fathers are settled, the public chapel will be transferred to their house, and the present conventual chapel be used in private.—*Correspondent of Tablet*.

The following act of ignorant superstitious was committed a few days ago at Amsterdam. A country girl in the service of a baker had joined a sect of Pietistes, some of the members of which assured her that she possessed the Divine essence, and therefore was invulnerable. Fully believing this herself, she asserted this to her fellow-servants, and to convince them, thrust her right hand into the blazing oven, but in a few seconds her hand was so severely burnt that she will be deprived of the use of it for the rest of her life.—*Galignani*.

A COMPLIMENT TO IRELAND.—An Irish protestant minister now in the U. States, publishes a letter in the columns of the *Presbyterian* in which he pays the following compliment to Ireland:

"Ireland has been contributing the most active and successful missionaries of Romanism to resist the efforts of Protestant evangelism in every part of the world."

Births

- JULY 15—Mrs. Dillon, of a son.
- " 15—Mrs Malone, of a daughter.
- " 17—Mrs O'Malley, of a son.
- " 17—Mrs Keefe, of a son.
- " 17—Mrs Wm Walsh, of a son.
- " 17—Mrs P Walsh, of a son.
- " 19—Mrs J Walsh, of a son.
- " 20—Mrs Owen, of a son.
- " 20—Mrs T Moriarty, of a son.
- " 21—Mrs Devlin, of a daughter.
- " 22—Mrs J Moriarty, of a daughter.
- " 22—Mrs Vaughan, of a son.
- " 24—Mrs Dady, of a son.
- " 26—Mrs Hagan, of a son.
- " 26—Mrs Byrne, of a daughter.
- " 27—Mrs Murphy, of a son.

Married.

- JULY 17—Nicholas Wilson to Marian Lee.
- " 17—John Norris to Abigail McElleby.
- " 19—Robert Hogan to Cath. Fitzgerald.