

there is the "Sacrifice of the Mass," and there the "Priest that offers it." This does most clearly prove the leanings of the Bishop, and, with such strong expressions of desire proceeding from his Lordship, can it be any matter of surprise that young men, desiring ordination at his hands, or Deacons, looking to be Priested, or Priests, seeking a removal to a better mission, should endeavour to secure his Lordship's favour by introducing into their Churches these forms and ceremonies, &c., which he so "heartily wishes" were adopted in all? Alas! what a melancholy array would appear, could the names of all those be published, on whom these various influences have operated since his Lordship's appointment to the Diocese!

In 1846 the Great Fire, which destroyed the town of St. John's, consumed the Old Church—a most fortunate circumstance for the Bishop, since it at one blow relieved him from the annoyance he endured by the private proprietorship enjoyed by the Parishioners in the building. For the purpose of soliciting contributions from the English public to rebuild the Parish Church, his Lordship set out in September in the same year, and obtained the large amount of about £14,000 sterling, (£16,153 currency), from the "fire" funds, with which, and the materials and money previously on hand, value about £5,259 currency, (see Report Church Society, 1845), and "other large sums of money" "received in England," he commenced building the Cathedral, but in reality a Parish Church.

In the year 1850, a sufficient portion of the edifice was erected to hold service in, and it was accordingly consecrated with great pomp. It was then seen that the Great Fire, as has been said, was a most fortunate event for the Bishop. It enabled his Lordship to build a Church on his own plan, free from the impertinent interference of a Building Committee then in existence, and free also from the complaints or claims of troublesome proprietors.

Unshackled, then, he could have some regard to symbolism, and arrange the furniture of the Church agreeably with his own medieval notions, and, accordingly, therein is to be found "a wide passage up the centre of the Church from West to East, seats on either side, all open, without doors or other enclosures, and all ranging one way so that the faces of the Congregation are all directed towards the upper or East end, the backs so low as not to interrupt the view of any person looking up to the East,"—the pulpit on the North side—seats or